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THE DEVELOPMENT AND CONTRIBUTION  
OF CHRISTIAN EDUCATION IN SIAM

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## TABLE OF CONTENTS

	Page
INTRODUCTION	
A. Statement of the Problem . . . . .	1
B. The Importance of the Discussion . . . . .	2
C. The Mode of Procedure . . . . .	2
D. The Sources Primary to the Present Study . . . . .	3
CHAPTER I	
THE BEGINNING OF PROTESTANT MISSION	
WORK IN SIAM	
A. The First Appeal to America . . . . .	6
B. Establishing the First Protestant Mission Work in Siam . . . . .	7
C. The Earliest Presbyterian Missionaries . . . . .	9
D. Teaching in the Palace . . . . .	13
E. The First Boarding School . . . . .	14
F. Summary . . . . .	15
CHAPTER II	
THE DEVELOPMENT OF CHRISTIAN EDUCATION IN SOUTH SIAM	
WITH SPECIAL REFERENCE TO BANGKOK CHRISTIAN COLLEGE	
AND WATTANA WITTAYA ACADEMY	
A. Bangkok Christian College . . . . .	18
1. Its Founding . . . . .	18
2. Its Purpose . . . . .	18
3. Early Days . . . . .	20
4. Transition Period . . . . .	22
5. Present Plant . . . . .	24

B. Wattana Wittaya Academy . . . . .	26
1. Changing Attitude of Siamese towards "Female" Education .	26
2. Mrs. Mattoon's Work for Young Women . . . . .	27
3. The Harriet M. House School at Wang Lang, Bangkok . . . .	28
4. The Wattana Wittaya of Today . . . . .	33
C. Summary . . . . .	36

### CHAPTER III

#### THE DEVELOPMENT OF CHRISTIAN EDUCATION IN NORTH SIAM

##### AS REPRESENTED BY PRINCE ROYAL'S COLLEGE

##### AND DARA WITTAYA ACADEMY

A. Dr. McGilvary and Lao Land . . . . .	39
B. The Language a Hindrance to Educational Work . . . . .	41
C. Prince Royal's College . . . . .	42
1. Early History . . . . .	42
2. Change and Growth . . . . .	44
3. New Quarters . . . . .	45
4. Present Plant . . . . .	46
D. Dara Wittaya Academy . . . . .	48
1. Importance of Women in North Siam . . . . .	48
2. The Girl's School . . . . .	50
3. New Buildings and Present Plant . . . . .	52
E. Summary . . . . .	56

### CHAPTER IV

#### THE RELATION OF THE CHINESE TO

##### CHRISTIAN EDUCATION IN SIAM

A. Importance of the Chinese to Siam . . . . .	58
B. Mission Work Among the Chinese . . . . .	60
C. Chinese Department of Bangkok Christian College . . . . .	62
D. Loyal School . . . . .	63

1. The First Experiment in Christian Education of Chinese Girls . . . . .	63
2. Chinese Opposition to Christian Education . . . . .	65
3. A New Start and a New Attitude . . . . .	67
E. Summary . . . . .	73

## CHAPTER V

### THE CONTRIBUTION OF CHRISTIAN EDUCATION TO SIAM

A. The Purpose of Christian Education in Siam . . . . .	75
B. The Contribution Made by Christian Education in Fulfilling its Purpose . . . . .	76
1. Education . . . . .	76
2. Science and Related Subjects . . . . .	77
3. Benefits of Western Civilization . . . . .	77
4. Equal Standards for Boys and Girls at School . . . . .	78
5. Equality of the Sexes . . . . .	78
6. Leaders . . . . .	78
7. Character Training . . . . .	79
8. Christian Leaders . . . . .	79
9. Christian Homes . . . . .	79
10. Christian Citizens . . . . .	80
C. Siam's Own Testimony Concerning the Contribution Made by Christian Education . . . . .	80
1. H. M. King Mongkut . . . . .	80
2. H. M. King Chulalongkorn . . . . .	81
3. H. M. King Rama VI . . . . .	81
4. H. M. King Prajadhipok . . . . .	82
5. Prince Damrong . . . . .	83
6. Siamese Teachers . . . . .	83
D. Summary . . . . .	84

## CHAPTER VI

SUMMARY AND CONCLUSION . . . . .	87
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APPENDIX . . . . .	92
BIBLIOGRAPHY . . . . .	95

## INTRODUCTION

# THE DEVELOPMENT AND CONTRIBUTION OF CHRISTIAN EDUCATION IN SIAM

## INTRODUCTION

### A. Statement of the Problem

To consider the history of Christian education in Siam, one must begin with the day when the first missionary set foot upon Siamese soil, for all missionary effort is, in a larger sense, Christian education. Moreover, to go back to the year 1828 and trace the history of Christian missions in Siam is a task requiring much time and research. Available material is inadequate for a comprehensive treatment of this subject. The missionaries who have lived in Siam have written comparatively little about their work. It is difficult to say just why this is true. Perhaps in the early days, the slowness of mails discouraged extensive correspondence. Perhaps the debilitating effects of the climate left little energy for writing. Strength and time are precious in a clime where energy is needed to fight the insidious enemies of ill-health, heathenism, and spiritual and mental indolence. It remains, however, that little material is obtainable, causing this study, of necessity, to be limited in its outlook, as others before it have been, to several very definite phases of Christian education in Siam.

The treatment will be limited, therefore, to the missionary efforts of the Presbyterian Church including only such other work as has direct bearing upon that which this church has accomplished

along the lines of Christian education. It will be limited, in the second place, by the paucity of source material in accessible form.

#### B. The Importance of the Discussion

The value of Christian mission schools has been questioned in recent years and many arguments advanced as to why such schools should or should not continue. It is the writer's belief that a simple and, in so far as possible, unbiased review of the history of several of the mission schools in Siam will be adequate proof of their usefulness in the past, of the honorable place they hold at the present time, and of a promised future usefulness to the kingdom of Siam as well as to the Kingdom of God.

Having spent the greater part of nine years as principal of a mission school in Siam, the writer has had first hand knowledge of conditions in that country and an intimate glimpse of the life and place of the mission schools discussed in this study.

#### C. The Mode of Procedure

In a comparatively brief history such as this, much that is interesting must be omitted. It will be the writer's aim, therefore, to trace the history of Christian education from the earliest days touching only the most vital points as they relate to the schools in Siam today. The history of the four largest mission schools will be the center of interest, namely, Bangkok Christian College and Wattana Wittaya Academy in Bangkok, the capital city, as representative of South Siam, and Prince Royal's College and Dara Wittaya Academy in

Chiengmai, the ancient northern capital.

Because of the large part played by the Chinese in the history and development of Siam, a chapter on the Chinese situation will be included and, finally, a summary of the contributions made by Christian education to Siam.

#### D. The Sources Primary to the Present Study.

The Bibliography on the last page of this study will show at a glance the nature of the source material. Few books on missionary effort in Siam are available, for few have been written. These few sources have been used in the present study. But from the very beginning of missionary effort in Siam letters and annual reports found their way to mission headquarters in this country. Many of these have been preserved in magazine articles which were bound annually to constitute good-sized books. A glance at the dates indicated will show that the official magazine of the Foreign Board changed its name at intervals. Some of the earlier volumes are unindexed and a search through them proves to be as exciting as a treasure hunt.

Letters and manuscripts from some of the older missionaries whose long years of service reach back to the early days of some of the institutions herein discussed, have proven of infinite value in piecing together the stories incompletely told in the magazines referred to above.

Much information has also been received from personal interviews with missionaries on furlough in America. The writer's own experience and contacts on the field have also been called upon in



the course of the present study.

These primary sources were made available, for the most part, through the library of the Board of Foreign Missions of the Presbyterian Church, U.S.A. at 156 Fifth Avenue, New York City. The librarian and other workers in the Foreign Board offices gave generously of their assistance. The nature of the present study and the scarcity of materials have made these sources primary, some of which sources are now unavailable and others of which are available only to students of missionary research.

CHAPTER I

THE BEGINNING OF PROTESTANT  
MISSION WORK IN SIAM

## CHAPTER I

### THE BEGINNING OF PROTESTANT MISSION WORK IN SIAM

#### A. The First Appeal to America

In these days of rapid transportation and ever increasing facilities for communication between the nations of the world, it is difficult to realize that there was a day, not so far removed from the present, when the nations knew little about each other and when only the daring trader, the zealous missionary and the adventurous soul in our land knew aught of the far-away countries. For the great masses in the early nineteenth century, horizons were limited by horse and buggy and adventuring and knowledge of other lands had to come through the vicarious experience of the traders. One can imagine with what eagerness they awaited the incoming vessels or the advent of a prairie schooner bringing with them tales of strange lands and new adventures.

How the imagination must have been stirred when, in 1829, an American trading vessel, commanded by one Captain Coffin, brought to American shores the famous "Siamese twins" from the almost unknown country of Siam. But the Siamese twins were not all that Captain Coffin brought to America. He carried with him a message which was to influence the lives of many Americans through following years and to change economic conditions in the Kingdom of Siam. He brought an appeal to the people of America from the first Protestant mission-

aries in Siam.

In 1828 the Reverend Karl Friedrich August Gutzlaff, a Prussian, sent out by the Netherlands Missionary Society, and the Reverend Jacob Tomlin of the London Missionary Society arrived in Bangkok to work among the Chinese. They found an inviting field and when appeals to their own societies failed to bring a response and needed help, they turned to America.

B. Establishing the First Protestant  
Mission Work in Siam

The first Board to respond to this appeal for help was the American Board of Commissioners for Foreign Missions, who instructed the Reverend David Abeel, then in Canton, China, to visit Siam and to look over the field. He proceeded at once to Singapore, met Mr. Tomlin there and, with him, reached Bangkok on June 30, 1831. They found that Mr. Gutzlaff had departed a few days earlier on a native junk for the first of his exploration trips up the coast of China. He had been in Siam nearly three years and had baptized only one convert, a Chinese named Boon Tai.

Mr. Abeel found the Siamese people eager for medicine and books, but his labors among them were short-lived for he was obliged to leave Siam a little more than a year after his arrival because of the ill health of his wife.

In 1833 the American Baptist Board ordered the Reverend John Taylor Jones to leave Moulmein where he had been stationed and to work among the Siamese in Bangkok. But when he arrived in Bangkok he took over instead the little company of Chinese who had been

gathered by Mr. Abeel and others and, with his Board's approval, established mission work in Bangkok for the Chinese.

Early missionaries found the Siamese unresponsive to their preaching for they dreaded their king's wrath and dared not forsake the state religion - Buddhism. The Chinese in Siam were allowed more freedom of conscience and all they had to fear was the displeasure of their own kindred and friends. And so the Reverend William Dean of the American Baptist Board established the first Protestant Chinese church in the East in 1837. By 1848 sixty names had been added to the church membership and for a number of years practically all of the work done was among the Chinese.

The first printing press in Siam was brought by the missionaries in 1835. The first tract to be struck off contained an account of the giving of the Law, a summary of the Ten Commandments, a short prayer and a few hymns. As early as 1839 the government made use of the mission press and printed 9,000 copies of the Royal Proclamation against opium.

Two members of the American Board Mission are of special interest because of their influence on the subsequent development of Siam. Of one of these, the Reverend Jesse Caswell who arrived in 1840, more will be written later. The other, Dr. Daniel B. Bradley who arrived in 1835, besides introducing printing and making possible the publication of books and tracts, successfully introduced vaccination against smallpox. When the American Board withdrew its missionaries, Dr. Bradley could not bear to leave, but remained in Bangkok where he continued his work until his death in 1893. Dr. Bradley's name is

still venerated by the Siamese and one of his daughters still resides in Bangkok, never having left Siam.

### C. The Earliest Presbyterian Missionaries

The year 1839 is a memorable one to the Presbyterian Mission for it was in that year that the Reverend R. W. Orr was instructed by the Board of Foreign Missions of the Presbyterian Church, U.S.A. to look over the field "as a station for the missionary operation they were about entering upon for the Chinese, so difficult of access in their own country."<sup>1</sup>

He found so large an unoccupied field that he urged upon the Board not only a mission to the Chinese but to the Siamese as well. Accordingly, in August, 1840, the Reverend William Buell and his wife arrived in Bangkok as the first missionaries of the Presbyterian Board to the Siamese. There were then in Bangkok twenty-four missionaries but due to illness and the treaty between England and China opening Hong Kong to trade and missionaries many were removed within the next few years.

Mr. Buell found the Siamese, as Mr. Abeel had before him, a nation of readers. In 1841 he wrote,

"It is a strong inducement to furnish them good books. They always appear eager to obtain them when any of us are out on an exploring tour ... Doubtless it is most generally curiosity ... but we are thankful for anything that will induce them to read religious books ..." <sup>2</sup>

. . . . .

1. American Missionaries in Siam, Siam and Laos, p. 35.
2. Foreign Missionary Chronicle, Vol. 10, p.23.

Later in the same year he wrote a long letter on the various costumes and customs of the people of Siam. In this letter he speaks of the native schools, held in the wats (temples) taught by the priests, and at no cost to the parents. He wrote,

"It is remarkable that a heathen nation like this should have their language written out, so systematized, such a number of native works and such a very large proportion of them fluent readers. It is readily understood, however, when one becomes acquainted with their system of education. This is almost entirely given up to the priesthood ..."

"While the operation of such a system continues, it is easy to perceive the difficulty of forming Christian schools from Siamese boys. The girls are taught at home, whenever they are taught at all, but the proportion of readers among them is very small ..."

"In such a system, what appears melancholy to the Christian is to think that all the youths of the land are so completely under the influence of priests and are instructed in the principles of so false a religion. But it has one redeeming aspect, which is that the priesthood being the literati of the kingdom, are capable, and do prepare an extensively reading community to the hands of the missionaries ... He has only to prepare his books and there are thousands ready to read them."<sup>1</sup>

The story of Mr. Buell's labors is a fascinating one and gives a deep insight into the methods and message employed by early missionaries. His evangelistic trips took him far afield into simple villages and village temples where the priests gathered around him to ask questions. Mr. Buell tells in detail the story of his visit to one of the wats and of the conversation he held with the priests there. Upon entering the temple precincts, he told the priests that he had come to distribute books which described "how to live to secure heaven and how to escape hell". He explained that God was the

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1. Foreign Missionary Chronicle, Vol. 10, p.266.

Creator of the world and that Jesus Christ died to redeem it. This was new doctrine to the priests, for, as they themselves told Mr. Buell, the Siamese Buddhists deny that the world was created but claim that it sprang from its own powerful merit. Mr. Buell being familiar with Siamese proverbs was quick to utilize his knowledge of them in the difficult situation in which he found himself. Keeping in mind their proverb that if there be no cause there can be no effect, he said,

"This temple of yours sprang up of its own accord. This book in my hand came of itself. No one made either.' With this the priests heartily disagreed.

"But you say that this world came of itself, or on account of its own merit. No one created it. Now how is this?' They were silent. I then remarked, 'Now this world is effect; it is something produced. Where is the cause? Who produced or created it? It must have a creator. This Creator we call Jehovah; God.'"<sup>1</sup>

Often when the missionaries were driven away by the haughty or disdainful nobles, the simple peasants would follow them to seek secret instruction.

The Buells were forced to leave Siam in 1844 because of ill health and for a time the mission was suspended. But three years later Rev. and Mrs. Stephen Mattoon and Dr. and Mrs. Samuel R. House arrived and established permanent work.

News of the arrival of a new physician spread and by the end of the first eighteen months Dr. House had treated 3,117 patients. Dispensing medicines and treating patients was but one phase of this consecrated doctor's work and he testifies to the usefulness of his

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1. Cf. Foreign Missionary Chronicle, Vol. 13, p.99.



early training at the Renssalaer School.

"I have many times had reason to see," wrote he, "that it was a special providence which ordered it that I should spend one of my early years at the excellent old Renssalaer school, but little did I then dream, that the experimental lessons I learned there would aid me, before my years were doubled, in teaching chemistry and natural philosophy and through them, the being and the wisdom of the Creator to the nobles, princes and priests of a semi-barbarous heathen people, on the other side of the globe.

"Many weeks ago ... an attempt was made to instruct and set to thinking, the men in the employ of our mission by explaining and illustrating to them some of the natural phenomena, etc. (as eclipses, attraction, tides, digestion, the composition of the air and water, etc.) which exhibit so clearly proofs of the existence of a God."<sup>1</sup>

One evening the nature of gases was the subject for experiment. Mr. Jesse Caswell explained the experiments while Dr. House performed them. Among those present was a young priest, Prince Amaruck, a favorite son of the reigning king. He was so delighted with the experiment he had seen performed that he requested Dr. House and Mr. Caswell to go to the home of his brother who was ill. Great preparations were made and the missionaries felt that much depended upon the success of their diagnosis and treatment. With a great deal of prayer and anxiety they went to the palace where they ministered successfully. From that day dates the influence of the missionaries in the palace, for the prince whom they visited that evening was Prince Chau Fah Yai, previously aloof, and later to become king of his country. For many mornings the prince sent his own boat for Dr. House and Mr. Caswell inviting them to give him instruction in chemistry and English.

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1. Foreign Missionary Chronicle, Vol. 15, p. 73.

In the meantime Mrs. Mattoon started a small day school in a Pengan village not far away and took into her own home three or four native children to give them a Christian education. From this small beginning was to grow the famous Harriet M. House School, now known as the Wattana Wittaya Academy and acknowledged by all to be the best girl's school in Siam.

#### D. Teaching in the Palace

In the year 1851 the Prince Priest used to visit the missionaries in their homes to become familiar with their work and to learn the reason for their coming to Siam. He took up the study of English and employed Mr. Caswell as teacher, giving him in return the privilege of teaching in his wat-grounds. When he came to the throne and was firmly seated in power, he issued an order which was at one a source of surprise and delight to the missionaries. The missionary ladies were invited to go to the palace to teach English to the members of the Royal household. Mrs. Mattoon's comment follows:

"We considered this a providence which could not be passed lightly, although we could not expect these ladies, so accustomed to easy leisure, to make much progress in a language so difficult as the English."<sup>1</sup>

Mrs. Bradley of the American Baptist Association, Mrs. Smith of the American Baptist Mission and Mrs. Mattoon of the Presbyterian Mission each went two days a week for about three years.

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1. American Missionaries in Siam, Siam and Laos, p. 322.

Mrs. Mattoon wrote: "We did not rudely intrude the tenets of our religion upon them, but always answered kind inquiries and freely gave our opinions."<sup>1</sup>

One day no gatekeeper appeared in answer to their knock, no attendant came to the river-house to meet the ladies, and nothing but suppressed laughter was heard on the other side of the gate in answer to their gentle call. They knew they had been dismissed. It was thought that some of the ladies were becoming interested in Christianity, but no one knew for certain why the missionaries were refused further admittance.

So it has been down through the years. In many instances until a girl becomes interested in Christianity, she may accept the teachings and hospitality of the missionaries, but let her show the faintest inclination to listen to the gentle pleadings of the Christ and at once gates are locked and she must turn her back upon those whom she has learned to know as dear friends.

Some years after this His Majesty advertised for an English teacher for his children, with the strict proviso that the Christian religion have no place in the teaching. He dared not break with the state religion. It might cost him his throne. This condition is true to the present day.

#### E. The First Boarding School

In October 1852 a boarding school for Chinese and Simo-

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1. American Missionaries, op. cit., p. 332.

Chinese boys was opened behind Wat Chang (later moved to Sumray), and an experienced Chinese teacher, Qua King, was put in charge. Twenty-seven boys were enrolled the first year. Most of these boys had been received into the homes of the missionaries. Seven or eight years later the medium of instruction was changed from Chinese to Siamese because Qua King had died and his successor, Nai Chune, was Siamese. The curriculum is worthy of note. Chinese and Siamese were studied under native teachers and under Dr. House's supervision. Besides the common branches,

"An advanced class of six in addition to elementary branches have been attending to arithmetic, geography and natural philosophy. Astronomy, by the aid of a text book translated into Siamese, has been taught to some of the larger boys who are ignorant of English, and in mental arithmetic the whole school are exercised. The Scriptures are daily studied in the school and for years past it has been the practice to require each pupil under our care to commit to memory and recite one verse a day."<sup>1</sup>

#### F. Summary

With the arrival in Siam of Dr. and Mrs. Daniel McGilvary and Rev. and Mrs. Jonathan Wilson in 1858, a new era began for the Siam Mission. Their part in establishing Christian education in North Siam will be treated in a later chapter.

Despite great handicaps, hardships and discouragements, the work of the Siam Mission grew, though the slowness of the progress sorely tried the endurance and patience of the pioneers. There were periods of vigorous opposition, but for the most part the missionaries enjoyed the favor and support of the ruling monarchs. It was, in fact,

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1. Home and Foreign Record, Vol. 10, Annual Report of the Siam Mission, Sept. 30, 1858.

due to the friendly attitude and gratitude of King Mongkut, the Prince Priest so greatly influenced by Mr. Caswell, that the missionaries were first permitted to lease land near Wat Chang and build homes for themselves.

The greatest hindrance to the spread of Christianity in Siam has not been royal disfavor but the utter indifference to the gospel message on the part of those embracing the Buddhist religion with its tolerance of all religions, its fatalism and system of merit making.

In the next chapter the development of Christian education in South Siam will be considered. The history of the two largest schools in Bangkok, the Bangkok Christian College for boys and Wattana Wittaya Academy for girls will be traced, both of these schools having sprung out of the period just discussed.

## CHAPTER II

THE DEVELOPMENT OF CHRISTIAN EDUCATION IN SOUTH SIAM  
WITH SPECIAL REFERENCE TO BANGKOK CHRISTIAN COLLEGE  
AND WATTANA WITTAYA ACADEMY

## CHAPTER II

### THE DEVELOPMENT OF CHRISTIAN EDUCATION IN SOUTH SIAM WITH SPECIAL REFERENCE TO BANGKOK CHRISTIAN COLLEGE AND WATTANA WITTAYA ACADEMY

#### A. Bangkok Christian College

##### 1. Its Founding

The Sunray Boys' School,<sup>1</sup> started in 1852, was the direct antecedent of what is now known as Bangkok Christian College. However, no one can be absolutely certain as to the exact date of its birth for the earlier annals of mission history give only obscure references to places where a few pupils were gathered together for Christian instruction. The time of the founding of Bangkok Christian College may be much earlier, but the date now agreed upon by the vote of the Siam Mission is 1858, the year when the medium of instruction in the Boys' School was changed from Chinese to Siamese.

##### 2. Its Purpose

From its earliest inception the aim of Bangkok Christian College has been to develop character, to fit young men for happy, useful lives and to train a national Christian leadership. The hope of the Christian enterprise rests naturally upon the Siamese themselves. Missionary groups will always be, to a certain extent, unable to successfully combat the many hindrances to mission work in a field such

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1. Cf. Chapter I, p. 15.

as Siam. The obstacles are many--ill health, imperfect knowledge of the language, overcrowded hours of work and unfavorable weather conditions; the rainy season with its danger of malaria forbids traveling, and the hot season brings with it the grim specter of jungle and other fevers. What to do in such a situation was the grave concern of the early missionaries. One of them of a more practical mind offered a solution to the problem in the following words:

"We cannot change the climate, but we can send out those to preach who will not be injured by the climate. We can do little towards making the language less difficult to acquire, but we can train men for the work who speak the language as their mother tongue--men who will be familiar with the mental peculiarities of their hearers and know best how to reach and impress them, and who could accomplish more work and at much less expense than the foreign missionaries. In short, there ought to be an earnest, systematic, persistent effort made to raise up an educated native ministry."<sup>1</sup>

In 1908 Dr. W. G. McClure, then principal of the school wrote:

"The Christian High School is unique among the schools of its city, and considering its aim, we believe it to be the most important among them. While we aim to give an education in no way inferior to the government schools, and to fit our pupils for successful business men, we aim at much more. We aim to instil Christian principles and to send out Christian men who will be the salt of the land. Our high aim and dearest ambition is to produce Christian teachers and preachers who will be standard bearers of the church in Siam, and competent to represent the church in high places when there is opportunity."<sup>2</sup>

With the passing years new objectives have been added and old ones changed or enlarged. A higher educational standard, conformity to the government regulations, and cooperation with the Ministry of Education have brought rich fruitage in insuring the confidence

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1. The Church at Home and Abroad, Vol. I, p. 496.
2. The Assembly Herald, May, 1908, p. 225.



of the government. Never, however, has the school lost sight of its high purpose of character development. It continues to hold before its constituency the Personality of Jesus Christ as the model for every word, thought and act, as the ultimate goal of character development, and as the Savior of the world.

### 3. Early Days

In the annual report of the Siam Mission for 1861, is found the first mention of the erection of a school building to house the Boy's School. At that time the Sumray Boy's School was under the superintendence of Rev. Jonathan Wilson, assisted by Dr. and Mrs. House. Mr. Wilson and Mr. Mattoon worked together in the erection of a satisfactory building. It was evidently not a very imposing structure when finished for it had only "one comfortable school room" and dormitories for about forty boys. Nevertheless, those in charge were most happy to have a building of any kind where they could exercise a discipline with greater ease, and where they found supervision less laborious. They had not provided for expansion, for there were forty boys enrolled at the time. Lack of funds was the great obstacle in securing better quarters. So straightened were their circumstances that some of the older boys had to be dismissed as opportunities were found for them to enter business in order that the expenses of the school might be brought within the yearly appropriation. Older boys were used to instruct the lower classes and for years the struggle continued against insufficient force and funds.

While the records are very incomplete, the little that has been reported from time to time throughout the early years seems to be

primarily concerned with the religious development and spiritual growth of the pupils. Rev. E. P. Dunlap's report in 1877 is typical of all. Three items are mentioned--attendance, curriculum, and spiritual progress. It might be noted in passing that the attendance at the time of his report was forty and that the curriculum subjects were Siamese, English, composition, grammar, history, geography, arithmetic and reading. The Bible instruction is described in detail and one may wonder what present-day religious educators would say as to content and method. Each boy was required to study the Bible. Those who read it in English translated it into Siamese and vice versa. Each boy had to recite a verse of Scripture after morning prayers. All were required to attend church, Sunday School, morning prayers and Thursday evening prayer meeting. Study projects were unheard of. A number of boys in attendance were Christians, some confessed Christ openly at school, but the great majority were Buddhists. With the emphasis on Bible and spiritual things, few boys left the school still worshipping idols.<sup>1</sup>

It is not difficult to understand this emphasis on religious services and Bible study when contemporary Siamese instruction and literature are considered. In the king's school, for example, the curriculum consisted of the study of a concise history of the kingdom of Siam, beginning with legendary tales, a fabulous history of China, the laws of the kingdom and its literature. The literature was largely poetical or in the form of plays, very immoral and corrupting, so immoral, in fact, that the Siamese urged this as a reason for not

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1. Cf. Home and Foreign Records, Vol. 29, under date of November 8, 1877.

wanting their daughters to learn to read. A few medical treatises, an arithmetic and a grammar comprised the remainder of available study books.

The children in the mission schools were quick at memorizing but their thinking power seems to have been limited, for the missionaries complained of their dullness and the futility of trying to get them to think for themselves. Mrs. Egon Wachter gives as an illustration the following incident of a missionary trying to make a man think:

"Missionary: 'How many children have you?'

Native: 'I don't know.'

Missionary: 'Well, count them. Begin with the oldest and go to the youngest.'

---Pause---

Native: 'I think I have many children.'

Missionary: 'How old are you?'

Native: 'I don't know.'

Missionary: 'Reckon it up. You know what year you were born in.'

-----Long pause-----

Native: 'I think I have lived many years.'

Missionary: 'Why don't you think?'

Native: 'I can not think because it hurts to think.'"

"So I think", continues Mrs. Wachter, "sometimes our boys do not think for the same reason."<sup>1</sup>

#### 4. Transition Period

The pupils did make progress, however slowly, and words of encouragement and praise mingled with those of despair.

While this school was struggling for its existence, Dr. J. A. Eakin was carrying on a private school which he called the Bangkok Christian High School at Kradee Chen, Bangkok, not far from

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1. The Church at Home and Abroad, Vol. I, 1889, p. 182.

the original home of the mission. Since both schools were facing the same problems, it was decided after due deliberation, to unite the two schools under Dr. Eakin's leadership as the Bangkok Christian High School. Dr. Eakin accepted the mission's invitation and served faithfully as headmaster of the school for fifteen years.

New impetus to the school resulted from this union. The curriculum was enlarged, gymnasium work added and the new Bangkok Christian High School grew by leaps and bounds. The Bible and other religious books continued to be used as texts. Pilgrim's Progress and the shorter catechism were both required.<sup>1</sup>

In 1892 a new building was erected for the High School at Sumray from the funds Dr. Eakin had raised in America for his own private school. Just ten years later, the boarding department of the school was moved to the east side of the river to the heart of the rapidly growing residential and business section of Bangkok. The buildings used to accommodate the school then are still in use though they have been improved and new ones added. Part of the school remained at Sumray to accommodate those day pupils who lived nearby. This school was known by its original name--the Sumray Boys' School--and is still in existence serving the children of Christian parents on the west side of the river.

Not long after Dr. McClure became principal of the school, its name was changed to Bangkok Christian College. The name does not signify that the school is of college grade as we know colleges in

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1. Cf. Woman's Work for Women, May, 1932, p. 134.

America. It ranks with schools of High School or Junior College grade. All such schools are called colleges in Siam.

#### 5. Present Plant

A Chinese Department, with a full staff of Chinese teachers, was added to the college in 1919. This department flourished until 1924 when lack of funds forced its closing. Of this department more will be written in the chapter on Chinese work.

The present enrollment is about 400 boys of varying ages. Thirteen years are required to complete the course of study. The college cooperates with the government in the selection of its curriculum material. It is a fully accredited school and has the favor of public and private citizens. Words of praise on its behalf have been spoken with warmth of feeling by king and nobles as well as the Department of Education.

The school is proud of its record in field and track sports, of its Boy Scout troops, of its temperance work, and of its band, but most of all, Bangkok Chirstian College is proud of its graduates.

Nearly 5,000 boys and young men have studied at the school and over 350 have graduated from the High School course. A number of the graduates have been sent to the Philippines to attend normal school and have returned to teach in their alma mater. Many of the leaders in Siam today have been students at Bangkok Christian College. Most of the ordained men in South Siam are graduates of the College. Christian doctors, Christian lawyers, Christian teachers and government officials have received the bulk of their education or all of it

at Bangkok Christian College.

That the school ranks high, scholastically, is further evidenced by its high standing at the competitive examinations given by the Siamese Government at various times. In 1934, when the government wished to open its new School of Veterinary Surgery, one hundred ten boys took the entrance examinations. Of the eleven selected from this group to become the school's first students, four were graduates of Bangkok Christian College and of the four, one held first place. This record has been paralleled or even bettered in other fields.

The Siamese members of the faculty are all Christians, active in local church work, and lend to the school a decidedly Christian tone.

The school is fast outgrowing its present quarters and plans are being made and money raised to erect the necessary buildings upon the new site just outside of the city where thirty acres of land have been purchased.

Seventeen or eighteen years ago a young man graduated from Bangkok Christian College. He went abroad to study law, receiving degrees in both England and France. He is now holding a prominent government position as instructor and advisor in legal matters. His testimony as to the usefulness of his college training follows:

"You know", said he to Mr. Palmer, the present principal, "that I am not a Christian. I am a Buddhist, but I am glad that Bible study was compulsory, because that one subject has helped me more than any other in fitting me for the right practice of law."

It is difficult to estimate the value of such a school.

1. Siam Outlook, October 1933, p. 138.

The lasting values are in character development and in useful living. There are many other Siamese men who, like the lawyer quoted above, praise whatever God they worship for the ministry of Bangkok Christian College and for the influence and training received there. Many have found Christ while at this school and have passed from its doors to spread the Good News among their own people.

B. Wattana Wittaya Academy

For a large part of the story of the Harriet M. House school (3. below) the author is greatly indebted to Miss Edna S. Cole, principal of the school from 1886 to 1924, who is now living at St. Joseph, Missouri.

1. Changing Attitude of Siamese Towards "Female" Education

Although the women of Siam have always enjoyed a greater freedom than other oriental women, they have been nevertheless kept under strict surveillance. Only within recent years has the old attitude changed, and until recent years the old saying was still held as true that "the boy is a human being but the girl is a buffalo". Buffaloes were stupid and so were the girls. Buffaloes were beasts of burden, so were the girls. Buffaloes had no brains; neither did the girls. At least, so thought the male population.

Perhaps the changing attitude can best be epitomized in the words of a young Siamese woman, head teacher in one of the larger missions schools for girls.

"The life of the girls in the olden times was very different from their life now. They were not honored and were not educated

because the Buddhist religion teaches that any person born as a woman is wicked and is in sin. That the woman has no chance to be better until she is born again in the next existence as a man. So the daughters were shut up and not allowed to go anywhere. They were not allowed to learn to write for fear they would write love letters to men . . .

"The people thought that the custom was good for preserving the good names of their daughters but it did not have good results. The young women did many things that were not right."<sup>1</sup>

It is not surprising, therefore, that Mrs. House found "female" education neglected and that when she went touring with Dr. House she evoked much wonder by reading to the women who gathered around her. It was most unusual for a woman to know how to read. She asked a little girl one day if she could read. The child exclaimed with great astonishment "Why, I am a girl!"<sup>2</sup>

Were one to ask the same question of a girl today, she would doubtless exclaim with just as great astonishment, "Of course!"

## 2. Mrs. Mattoon's Work for Young Women

Long before a school for girls was actually organized, Mrs. Mattoon gathered together a class of women. Some of these were young mothers who carried their babies with them to class. Twelve or fourteen of these young women sat daily on a mat on the floor while Mrs. Mattoon sat on a chair nearby and patiently tried to teach them some of the fundamental truths of the Gospel. She told them Bible stories and tried to persuade her pupils to reproduce them. The only way she could get any response was to ask questions, repeat the answers her-

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1. Siam Outlook, April 1925, p. 128.

2. Cf. Home and Foreign Record, Vol. X, Mrs. House's Journals under date of October 1859.



self and then require the girls to follow her word for word. At first it touched their sense of humor and they laughed outright, but later they became more orderly. It was not long before most of them could give an account of the creation and the fall of man, could repeat the Ten Commandments and could tell the simple story of Christ the Saviour of the World.

Four of the group were finally induced to learn to read and were given daily lessons by Mrs. House. They became a source of encouragement to others of their neighbors and friends.

Mrs. Mattoon placed a small class of five or six girls, children or grandchildren of families employed by the missionaries, under the instruction of Maa Esther, the first Siamese woman convert. Esther had been in Mrs. Mattoon's home as a member of her family for a number of years. She continued to live a useful and faithful life witnessing to the love of the early missionaries and the power of Christ in a human heart, until she was called to a higher sphere of service just six or seven years ago.

3. The Harriet M. House School at Wang Lang, Bangkok  
(Sometimes called the Wang Lang School)

Mrs. House was not in Siam long before she, too, took into her own home a number of small Siamese girls. She diligently instructed these children under her care and was rewarded with the results she sought. According to her own journal, these girls committed to memory, in Siamese, in a very short while, the Lord's prayer, the Ten Commandments, a short Catechism, ten chapters of the New Testament, and the multiplication table. In all of the small groups gathered together

in missionary homes, sewing and other household arts were a part of the regular routine for boys as well as girls.

Mrs. House dreamed of a school for girls, but so many obstacles loomed up that she dared not hope to see her dreams fulfilled. But when a young doctor started to build himself a home and was forced by ill health to abandon the project before it was completed, Mrs. House decided that this was just the place she wanted in which to start her girl's school. The pupils she already had in her own home, but she had no money with which to complete the building. Her faith and interest were so great, however, that she left her husband in Siam and returned alone to America to solicit funds. She secured enough money to complete the building and returned to Bangkok with 5,000 Ticals (a large sum in those days) and a new teacher, Miss Arabella Anderson. The building was completed and the school started with twenty pupils. (1874)

The fact that the school began as a boarding school made it seem the more remarkable that as many as twenty pupils were secured. As has been said, few Siamese were willing to have their daughters learn to read and write, but to allow them to leave home and live with foreigners required an heroic act of courage. So strong was the sentiment that for many years attendance was limited.

The girls were happy at school and did not seem to mind the separation from their parents. They received kinder treatment, and conditions of living were much more satisfactory in school than at home. The comfort of the homes from which they came may be judged from the following report written in 1882:

"Our girls have no place we could call home, a little bamboo hut . . . no chairs, no bedsteads, no knives, forks or spoons. No anything but blankets to roll up in at night and bowls to eat out of in daytime, and hard floors with great cracks between the bamboo to sleep and sit on--these are the places to which our little girls must go during vacation. As you may well imagine, they are far happier with us, and do not look forward to vacation with the joy you experience. We love these dusky little bodies very much, and they know it and reciprocate our affection . . .

"Our work is almost the same that is found to do in any common school, with the additional instruction in sewing, washing, ironing and crochet work." <sup>1</sup>

Failing health compelled Dr. and Mrs. House to return permanently to America in 1876 and for the next ten years teachers came and went. Miss Anderson, mentioned above, was sent to Canton to recuperate from an attack of typhoid fever. There she met Dr. Noyes, and after a brief visit to Bangkok, returned to Canton as his bride, there to continue her mission work. Others came to the school but one after another left after a more or less brief stay. Several married and entered other fields of service, some were forced to leave because of ill health and an air of uncertainty settled down upon the little school.

During these years there was one person who alone held to the continuity of the plans as begun by Mrs. House. She was Nang Tuan, daughter of the Qua King mentioned in Chapter I, and mother of Boon Itt, whose memory is respected by all Siamese. Nang Tuan was teacher and matron of the school and to her the school owed its very life in those days of struggle.

In 1882, while Miss Hartwell and Miss Olmstead were teaching

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1. Home and Foreign Record, Vol. 33, April 1882, p. 129.

at the school, Bangkok celebrated the one hundredth anniversary of its founding as the capital of Siam. The girls' school (then known as the Harriet M. House School in honor of Mrs. House) prepared an exhibit for the Exposition. Samples of work done at the school were included such as sewing, knitting, embroidering and crocheting. It drew much favorable comment and the school received a great upward thrust when H. M. King Chulalongkorn purchased the entire exhibit.

Still, only the poorer class of girls were allowed to attend school and the better classes looked askance at any attempt to educate girls.

"Pupils in those early days", wrote Miss Cole, "had very little incentive for study. There were no other schools with which to compete and very few of the patrons saw any greater value in education than to learn sufficient English to become a maid in some European family. This aim was not high enough to attract into the school children of the middle or higher families. But a change of thought was slowly taking place all over the country."<sup>1</sup>

Perhaps to no one person more than to Miss Edna S. Cole does the school owe its progress and present status. She took charge of the school in 1886 and continued as its principal until 1924 when she voluntarily retired from active service. Miss Cole first went to Siam in 1878 and was assigned to work in North Siam. Upon her return from her first furlough in 1886 she stopped at Wang Lang to await the boat which was to take her back to her work at Chiangmai. She was asked to remain at Wang Lang for a year in order to allow Miss Olmstead to return to America on health leave. A few months later Miss J. Henderson (Mrs. Wm. McClure) arrived and the

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1. The White Elephant, April-June 1919, p. 83.

two worked together for two years.

The year 1889 stands out as a turning point in the changing sentiment regarding female education. In that year H. R. H. Prince Nara Tip Brapanphong placed his eldest daughter in the school. He was the first prince to patronize the school and the fact that a member of the royal household was willing to entrust a daughter to it slowly changed the entire character of the school. Before long a higher class of girls attended and the teachers' standards were raised. The teachers became life members of the Government Educational Association and kept in close contact with the government's changes in educational work.

Every girl was required to make some contribution towards the home life of the institution. Rank and wealth made no difference. In this school all met on equal ground. Each pupil made her own bed, took turns sweeping the floors, washing dishes and setting tables and each girl washed and ironed her own clothes. As in all mission schools, Bible study and attendance at religious services were compulsory.<sup>1</sup>

It was not until 1895, however, that a definite course of study was effected, at the completion of which a certificate was to be awarded. That year seven of the most advanced pupils were formed into a class and graduated. Another step forward had been taken while government schools were just being organized.

When the government examinations were ordered for boys'

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1. Cf. Siam Outlook, September 1921, p. 50.

schools, the Harriet M. House School asked and received permission for its girls to take the examinations too. This "opened the doors for competition, for comparison, for criticism--always a source of growth and strength."<sup>1</sup> Although the highest grade at this time was but matayome three or four (seventh or eighth grades), steady advance was made. By 1919 the school had not only advanced to the sixth matayome but the Siamese teachers were themselves able to teach all of the work through this grade.

By the end of the first decade of the twentieth century the school was crowded to its utmost capacity and many children had to be turned away. Miss Cole, with her usual wise foresight, began to look about for a suitable site for a new and larger school. A large piece of property was purchased across the river, and in March 1921 the Harriet M. House School moved to its new location and became the Wattana Wittaya Academy.

The original Harriet M. House School was continued under the same name for a number of years doing effectual work for girls on the west side of the river.

#### 4. The Wattana Wittaya of Today

One hundred happy girls from the Harriet M. House school formed the nucleus of the new school of 189 boarding pupils. At the time of moving, only one school building had been completed and the main dormitory had been but partially finished. The staff was com-

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1. The White Elephant, April-June 1919, p. 84.

prised of eleven teachers and six special helpers including a trained nurse, the editor of "The Daybreak" (a Christian magazine), a music teacher, secretary, sewing supervisor, lace teacher and Girl Scout director.

Within two years a second dormitory with a dining hall on its first floor and a large bathhouse accommodating sixty children, had been erected. Other buildings have been added from time to time, each contributing a share in making the Wattana Wittaya campus one of the most beautiful in Siam.

The year 1929 marked a further step in advance, for in that year the girls of the graduating class (eighth matayome) were permitted to take the same matayome eight government examinations as the boys. They were the first girls in Siam to take these advanced examinations and it was cause for much rejoicing when twelve of the thirteen girls passed--a better record than that of most of the boys' schools. Their good standing won favorable notice and the following year saw a marked increase of new students. In the same year a Board of Directors was organized. On this Board were the principal and vice-principal of the school and six alumnae. The faculty was composed of twenty-three Siamese teachers and three missionaries.

The religious activities of the school are many. Junior choir, prayer groups, Bible classes, King's Daughters, Girl Scouts, a Junior Red Cross organization, Young People's Branch of Woman's Christian Temperance Union, Christian Endeavor, Sunday School and Church claim a share of the pupil's time and interest.

The graduates of Wattana have gone out into many fields of

useful service. Nursing, public health, and the teaching profession attract many of these young women. Many of the present staff of teachers are graduates of the school they now serve.

A Normal Training Department was begun in 1934 with a class of thirteen girls. These girls did their practice teaching in day school project of the Academy. The school was held in a little shelter beside the canal and attended by children of the poor who lived along the canal and who had no other educational advantages. A new building for this school has just been erected.

Of the thirteen girls in the Normal Department that year, eleven obtained the government teacher's certificate at the close of the year's work. Seven of these either returned to Wattana Wittaya Academy as teachers or went out to teach in other Mission schools. Four others entered the government university for further study.

So successful was the experiment that in 1935 the government Minister of Education sent a young woman to Wattana for several months to observe and to prepare herself for the principalship of a school similar to Wattana under the government. At the same time two student teachers were sent from the university to do their practice teaching at Wattana Wittaya.

The school, being of fully accredited eighth matayome grade, cooperates with the Government in every way to keep abreast the times in educational advancement. In 1933, in line with the new standards set up by the Ministry of Education, their language and scientific courses were adopted and a French and physics teacher added to the staff. Of the present enrollment of 250 girls, a large



majority are daughters of titled men.

King, Queen and nobles of Siam have favored the school with their patronage. None, perhaps, has been more highly esteemed than H. R. H. Prince Damrong, brother of the late King Chulalongkorn and uncle of H. M. King Prajadhipok. Prince Damrong is unstinting in his praise of Wattana and of what the school has done for the womanhood of Siam. His confidence in the school has been given practical expression for he has sent two of his daughters and a granddaughter to Wattana Wittaya to receive their education and training.

Wattana has been the recipient of many gifts, but none more gratefully received than the legacy left them by Dr. T. Heyward Hays, for many years a Christian doctor in Siam. The interest of this legacy was allowed to accumulate for a number of years until enough had been saved for the erection of a fifth dormitory building for the use of the younger children. This memorial building was dedicated in 1933 by H. E. the State Counsellor for the Ministry of Education who concluded his address with these words which are sincerely echoed by all who know Wattana:

"May Wattana Wittaya Academy prosper and continue to furnish a splendid training for the young women who come to this school, earning in the future, as it has in the past, the praise of all."<sup>1</sup>

#### C. Summary

One may well look with amazement at the progress that has been made in the Kingdom of Siam along educational lines since the first missionaries started their work in so humble a way, for op-

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1. Siam Outlook, April 1933, p. 87.

position was strong and obstacles many. But if past progress is an indication of the future, the next few years should see more rapid changes. The Revolution of 1932 has changed somewhat the policy of educational work and makes it difficult to forecast what the future holds in store for Christian institutions. As the Siamese have always treated the missionaries and the Christian institutions with utmost courtesy it is not too much to expect that this policy will be continued.

In the next chapter attention will be centered upon the two largest schools of North Siam, Prince Royal's College for boys and Dara Wittaya Academy for girls.

CHAPTER III

THE DEVELOPMENT OF CHRISTIAN EDUCATION IN NORTH SIAM

AS REPRESENTED BY PRINCE ROYAL'S COLLEGE

AND DARA WITTAYA ACADEMY

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A. Dr. McGilvary and Lao Land

When mission work in Siam was still in its infancy, the Lao states of North Siam were ruled by feudal princes, tributary to the King of Siam. These princes were compelled to pay triennial visits to Bangkok to renew their oath of allegiance to the King. They brought with them many gifts extracted, in part at least, from the serfs of their domains. Little was known of Lao land in Bangkok. Communications between the Lao and Siamese were infrequent. Northern and southern states were separated by natural barriers. The rapids on the five tributaries of the Menam River were effective in keeping would-be explorers from the north lands. The king's dispatches managed to get through for they were passed from one governing prince to the next. But if the southerners knew little of the north neither did the northerners visit the southland. Suspicion was the rule. The Siamese believed their northern neighbors to be a fierce, warlike race.

Chiengmai province was the most important of the northern states and it was to the contact Dr. McGilvary had with the ruler of this province that the work in Lao land owes its beginning. During Dr. McGilvary's stay in Bangkok, the Prince of Chiengmai, Chao Kawil-  
rot, arrived there with a great retinue of attendants. He camped

at the Wat Chang monastery not far from the mission compound which was then Dr. Bradley's home.

The day after Dr. McGilvary's marriage to Dr. Bradley's daughter, and in response to a present of some wedding cake, the Prince himself with his two daughters and a large company of attendants called on Dr. McGilvary in his new home. This was Dr. McGilvary's introduction to the man who was to play a large part in his life and in the life of mission work in North Siam. Dr. McGilvary paid several visits to the Prince's camp and became much interested in the Lao people. A number of times the possibility of opening a mission in Chiengmai was discussed. The Prince apparently favored the idea, but words were easily spoken, promises easily given and Dr. McGilvary, jubilant at the time, was to learn that a prince's word is not always dependable.

Not long after this, in 1861, at the invitation of Pra Palat, Lieutenant-Governor of Petchaburi, the mission sent Dr. McGilvary and Rev. S. G. McFarland to Petchaburi to open new work there. Dr. McGilvary's interest in Petchaburi was intense when he learned that a large colony of Lao prisoners had formed a little village near by. His work among these unfortunate representatives of the northland increased his desire to search out the home of the Lao and to establish work among these to whom the Gospel story had never been told.

Early in the fall of 1863, after a meeting of Presbytery in Bangkok, Dr. McGilvary was given permission to make a tour of exploration into the Lao country. Rev. Jonathan Wilson became his companion in this search for Chiengmai. After forty-nine days of adventure and encounters with suspicious natives, they reached Chiengmai - to be

given a very dubious reception. In the absence of the Prince no one knew whether or not these foreigners were to be welcomed. The two missionaries, however, studied the field and the people and turned homeward, rejoicing in the fact that there was ample opportunity for service. But it was three years before Dr. McGilvary saw Lao land again.

The story of Dr. McGilvary's and Mr. Wilson's work in those pioneer days is a thrilling one. Great persecution at the hands of Chao Kawilorot resulted in prohibitions and restrictions being imposed upon missionaries and severe persecution even unto death for the Lao converts. Only the death of this cruel prince prevented the further suffering and expulsion of the missionaries. Persecution continued in milder form until 1878 when H. M. King Chulalongkorn issued his Edict of Toleration and put a stop to it all. For the first time, the Lao Christians were allowed to live unmolested.

#### B. The Language a Hindrance to Educational Work

Siamese and Lao are closely related languages coming from the same original stock. The difference is chiefly in accent, tone and written character. Siamese was the speech of the ruling class. By the time mission work was established in Chiengmai, a good deal of Christian literature in Siamese was available for educational purposes. Lao, on the other hand, was the language of the common people. But there was not a school book nor even a reading book in that tongue which could be placed in the hands of Lao pupils.

It was a great and perplexing problem, therefore, when the opening of schools was discussed to decide which language should be the medium of instruction. Arguments for each seemed equally valid.

Finally, after much deliberation, a compromise was made. Since Lao women could read neither Lao nor Siamese, it would be as easy for them to learn Siamese as Lao. Accordingly, the instruction in the girl's school was to be in Siamese. Boys were taught Lao in the Buddhist monasteries and as these boys would have to be the nucleus of any school formed, it was decided that the boys should be taught in Lao.

#### C. Prince Royal's College

The writer is greatly indebted to Rev. William Harris for furnishing much of the basic material for the history of this school.

##### 1. Early History

It was not until the arrival of Rev. D. G. Collins in 1887, that a boy's school could be actually started. No one had time to undertake this work and the need seemed not so pressing as for girls, for the boys received an education, though meager, in the temple schools. The Lao had been indifferent to education and seem to have had no desire or hunger for learning. By the time Mr. Collins arrived, in Chiengmai, however,

"circumstances were ... much more favorable than they were when Mr. Wilson made the attempt in the earlier days of the mission (with Burmese boys). We now had Christian patrons, and there was a growing desire in the land for education. Buddhist pupils were willing and anxious to attend our school. Mr. Collins preferred the educational work. As soon as he acquired the language sufficiently well, he was put in charge of the school for boys, and it was soon crowded with pupils."<sup>1</sup>

"The delay in starting our school for boys", writes Dr. McGilvary, "was not our fault; it was inevitable. The Lao rulers of the earlier years were absolutely indifferent to all education,

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1. McGilvary, Daniel, M.D., A Half Century Among The Siamese and Lao, p. 284.

and were positively jealous of any that was given by the mission."<sup>1</sup>

The school was opened with an enrollment of forty-five boys, nearly all children of Christian parents. The only buildings were a small, four-room, one-story wooden classroom building and two cheap native houses which were used as dormitories. These buildings were on an old deserted monastery site, given to the mission by the prince to be used as a medical or mission compound. An old pagoda still stood on it. In preparing for the school building, some of the debris at the foot of the pagoda had to be dug away. A number of the faithful Buddhists felt it was sacrilege and that the spirits would be disturbed. They, therefore, complained to the commissioner. The commissioner, accordingly, wrote to the missionaries saying that it was improper to use Buddhist shrines for other purposes than those for which they had been built and gave them three months in which to find new quarters. No other lot was offered in its place and the missionaries remained<sup>2</sup> where they were. Nothing further was heard of the matter.

Lao was the medium of instruction in the school, in accordance with the decision previously reached. Lao textbooks had to be prepared by the missionaries which were of necessity limited in scope and in extent of sale. A few readers, an elementary geography and arithmetic and part of a general history were prepared for use. Their character necessitated an extremely elementary and unsatisfactory course of study - equivalent to approximately the fourth grade of an American school. They remained, however, far in advance of temple

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1. McGilvary, op. cit., p.414

2. Cf. Ibid., p. 300



schools for a number of years.

When, in 1899, Mr. Collins found the business of the mission press, of which he was manager, demanding an ever increasing amount of time, he resigned his position as principal of the Boy's School and turned it over to Rev. William Harris. Mr. Harris has served as principal ever since. Mrs. Harris, a daughter of Dr. McGilvary, with her intimate knowledge of the Lao language and people, has proven a most valuable assistant to her husband in developing the work of this important school.

## 2. Change and Growth

With the turn of the century the government Department of Education began to establish schools of their own in North Siam. These schools taught only Siamese and a bit of English. They had good text books in Siamese and a well planned curriculum. Government examinations were held annually and government employment was given to the most promising of the successful candidates. These schools naturally drew more and more of the better type of students, while those remaining in the mission schools complained of time wasted in the study of Lao. Moreover, the curriculum of the mission school was of such a nature that its students could not hope to pass the government examinations. The conclusion naturally drawn was that the mission school was inferior to the government schools.

To meet the changing conditions, the Boy's School gradually adopted the government curriculum and text books and changed the medium of instruction from Lao to Siamese. Bible and English were continued as part of the curriculum, however, and have had an important place

in the work of the school through the succeeding years. The boys were now able to take the government examinations and once more the school flourished. The results of these changes were most satisfactory, as Mr. Harris testifies. The changes, as well as being pleasing to the government, indicated that the mission schools were not one whit behind the government schools in excellence and furnished a standard for all mission schools in North Siam.

Up to this time, the school had not aimed at anything beyond the giving of an elementary Christian education to the children of the church. With the changing needs, changing conditions and changing curriculum, the aim of the school was enlarged until in 1924, Mr. Harris expressed the aim in the following words:

"This school seeks to imbue Siamese society with Christian morals, the Christian point of view, the Christian faith and life. To this end it welcomes not only Christian but also non-Christian boys. The school aims to equip as many Christian boys as our means will permit with an education that will render them useful citizens, industrious and efficient workers, and active participants in the work of the church. But the supreme aim of this school is to raise up a body of well trained, earnest, devoted Christian leaders in every department of Christian activity and in every district in North Siam. All other aims must be kept subordinate to this; and it is only in the accomplishment of this that we can hope to fulfill our manifold destiny."<sup>1</sup>

### 3. New Quarters

Crowded quarters made necessary the selection of a new location for the growing school and a more suitable site of thirty acres was purchased on the other side of the river. The ground was prepared and building was started in 1906 while the Crown Prince of Siam, later King Rama VI, was visiting Chiangmai. He graciously con-

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1. Harris, William, Unpublished manuscript, report on Prince Royal's College, June, 1924.

sented to lay the corner stone of the new recitation hall and in response to the request of the principal that he name the new school, sent the following reply:

"Chiengmai, January 2nd, 1906.

"I have great pleasure in naming the new school, the foundation stone of which I have just laid, The Prince Royal's College. May this school which I have so named be prosperous, and realize all that its well-wishers hope for it. May it long flourish, and remain a worthy monument of the enterprise of the American Presbyterian Church of Chiengmai. This is the wish of your sincere friend,

"Vajiravudh."<sup>1</sup>

The new school continued to grow, new students came, new buildings were added and scholarship advanced until, in 1921, the fourth year of High School was added and the following year the first class was graduated from this advanced course.

#### 4. Present Plant

Many of the dreams of those who founded the school have come true, but the Prince Royal's College as it stands today is a living witness to the untiring efforts of its principal, Rev. William Harris. The present plant is of pleasing appearance with its tall palm trees and well laid-out quadrangle. With the passing years new buildings have been added and the grounds beautified. The present equipment of the college consists of two recitation halls, a splendidly equipped and screened dining commons, three dormitories, a library including about 4,5000 English books, (most of the instruction in the High School department is in English), a school infirmary, a brick

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1. McGilvary, op. cit., p. 425

auditorium, a beautiful new Gothic chapel, three foreign residences, three residences for the native staff, an electric light plant and a new foot-ball field. On the faculty are eighteen national teachers, sixteen of whom are Christians and actively engaged as leaders of the church.

In 1935 a new rule became effective requiring each teacher to visit the homes of the pupils in his grade and to hand to the principal a written report of each visit made. Many items of interest resulting from these contacts are reported and give a basis for a more complete understanding of the pupil and for sympathetic cooperation between home and school.

The 465 boys are kept busy after school hours and on Saturdays at gardening, cleaning up the yards, and at other jobs found to help them pay their way through school. Daily chapel services are attended by all; a literary society meets once a month. Football, badminton and other sports help keep their bodies healthy and strong. On Sundays, the boys assemble in their attractive blue and white uniforms and march to the Chiengmai village church where they attend Sunday School and morning worship service. About 148 of the boys are from Christian homes and 56 are church members. The Christian boys have formed a society called "Friends of the Cross". They engage in active Christian work in Chiengmai and neighboring villages. Even the vacation time finds them busy, for several teams of these boys go out to the distant country churches to conduct successful vacation Bible Schools.

The Prince Royal's College graduates go out into useful fields of service. Some go directly to the Government University at

Bangkok for further study and some go to the Philippines for normal training. Practically all of the national teachers on the staff of the college at present are Prince Royal's College graduates. These graduates are well received in the army cadet schools, the officers asserting that they are the best disciplined of any attending the school. Two Prince Royal's College teachers and nine old boys tried the recent government civil service examinations held in Chiangmai for the northern provinces. Of these, both teachers and six of the boys passed and one of the teachers received the highest score in the examination. Most of the leaders in the church in North Siam are products of Prince Royal's College. They are found in nearly every Christian community and are rendering valuable service to their country and to the Kingdom of God.

#### D. Dara Wittaya Academy

##### 1. Importance of Women in North Siam

In no other "heathen" land did women hold so high a position, in Dr. McGilvary's day, as in this land of the Lao. Motherhood was honorable and girl babies were as welcome as sons. Girls married early, and usually, the man of their choice. By marriage the groom left his father's home and became a son to the bride's parents. He was thereafter almost a stranger to his own father and mother and, if he had sisters, he could not inherit any of his parents' property. The young couple lived for a year or more in the home of the bride and the groom's earnings went to the support of his new family. He changed his former liege lord and became a serf to the lord of his wife's family.

So it was that most of the property in Lao land was in the hands of the women. A man dared not sell rice or a buffalo without his wife's consent. In fact, he would not if he could, for he depended upon his wife's judgment in all matters of business. She held the purse strings and she was the business manager. Wife and daughters formed an important part of every family conclave and offered their opinions unashamed. Women shared all life in Lao land with the exception of the monastic life in the Buddhist temples.

Men and women shared alike in household duties. Both knew how to cook, both knew the art of weaving and both worked in the fields. The wife could divorce the husband but never could the husband divorce the wife. Womanhood was respected and woman was queen.<sup>1</sup>

With women holding such an important place, the anxiety of the early Lao missionaries to start a school for girls can be readily understood. They began to fear for their young converts. They wanted Christian homes established and knew the importance of finding well-trained Christian girls for them to marry. A young man going to a Buddhist home would be subject to many subtle temptations. The influence of a Buddhist home, with daily offerings to the spirits, temple feast days, and a young mother teaching their children Buddhist ways, would prove too strong for the young man who held such an inferior place in the home.

A girls' school was imperative, therefore, for the training of Christian girls and to prepare them for the establishment of Christian

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1. Cf. Curtis, L. J., The Laos of North Siam, pp. 99-107

homes. At first it was thought these girls would find it difficult to secure good husbands. Days of persecution had not ended. But it was soon evident that the educated girls became not only more intelligent, but more attractive in dress, manners and character and were, therefore, more sought after. Their homes became Christian homes and their children found it easy and natural to accept Christ.<sup>1</sup>

## 2. The Girls' School

In the first Christian families there seem to have been more girls than boys. In order to start a school for these little ones, Mrs. McGilvary gathered together six or eight of the girls and took them into her own family. She devoted to their training all of the time that she could spare from her other duties within the limits of her strength. More girls wished to be taken in but she felt she had as large a family as she could adequately care for. It increased her longing for some young woman who could take over this work for girls and make of it her life work. An appeal was made to America for two single women who could devote all of their time to the establishment and supervision of a school for girls. The appeal went unheeded for four years and then the Board sent out Miss Edna S. Cole and Miss Mary Campbell to take over this work, in 1878.

The High Commissioner of Chiengmai was so impressed with the fact that two young women were willing to leave home and country to come to his country that he gave a dinner to the members of the mission in their honor. He stated in his invitation that the dinner was in honor

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1. Cf. McGilvary, op. cit., p. 178

of the boldness and piety of the young women which had enabled them to leave parents and homeland and to come so far to teach his people.

The Princess of Chiengmai, too, was interested in their arrival and sent her own carriage to bear them to her palace for a visit. The friendly atmosphere was quite different from that which had greeted the McGilvays upon their arrival more than ten years earlier.

The young teachers soon had twenty pupils in their school. Two of Mrs. McGilvary's former pupils assisted them. The sessions of the school were held in the home of the teachers and by the time the school numbered forty-five, it was felt imperative to have a real school building. Though Mr. Wilson worked on plans for this building, it did not materialize for a number of years.

After her first year's work, Miss Campbell seemed to be so weary that the mission voted her a trip to Bangkok for a rest. On her way back to Chiengmai she ventured too far out in the river one day and disappeared under its waters never to be seen again. This sad accident left Miss Cole alone in the girl's school. Dr. McGilvary's furlough coming just at this time seemed almost providential, for he was able to go from place to place seeking new recruits for Chiengmai. He was happy to return to Chiengmai with several new missionaries, among whom was Miss Isabella Griffin for the school.

Miss Griffin had not been at work long before smallpox broke out among the students and she herself fell a victim. Proper measures were taken, the spread of the disease was checked, and though Miss Griffin had a severe attack, she made a good recovery.

Little can be found in the records of these early years. In 1886 Miss Elizabeth Westervelt joined Miss Griffin and Miss Cole and in



the same year Miss Cole was transferred to Bangkok to take over the work of the Harriet M. House School. It seems that the school was flourishing and that rich results were obtained in useful living. A number of former pupils were doing good work as teachers in three different provinces. Some had married and established Christian homes. Two of them, daughters of elders of the church, had gone out into evangelistic work with their fathers in Chieng Rai province.

Building for the Girls' School had been in process for a long while. Builders and plans had been changed a number of times until Dr. Cheek took it over and finished the work in 1888. The building stood in the heart of town on the busiest and most used thoroughfare of the north country. From its door one could look out across the river and up to the heights of Doi Suteh, the mountain which has always been the pride and glory of Chiangmai. The building still stands as the day school division of the new Dara Academy but the school has long since outgrown those early quarters. At the time of its building, the place seemed amply large, but yard and school building now seem all too crowded with only the day pupils there.

Princess Dara Ratsami, daughter of Prince Intanon of Chiangmai and one of the wives of the late King Chulalongkorn, was much interested in the school. Upon one of her visits to Chiangmai some twenty-five years ago, she was pleased to name the school after herself - the Prarachaya School - using her title rather than her personal name. It has since assumed her own name, Dara (Star), in her memory.

### 3. New Buildings and Present Plant

In 1921 the first building of the new school was started not

far from the Prince Royal's College and Hospital Compounds. Mrs. Gillies, a daughter of Dr. McGilvary, principal of the school from 1895 to 1905, laid the corner stone, and Kru Semo, pastor of First Church, Chiangmai, conducted the religious ceremony. He read from Psalm 144, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

Writing about the school in the same year, Miss Julia Hatch, (later Mrs. Hugh Taylor) then principal, said that the aim of this home school was to fit the girls for home making, although an increasing number were teaching in the provinces in spite of lack of teacher training. She wrote,

"All who visit in our Christian communities far and near bear testimony to the fact that the women who are recognized as leaders in church and community and those who maintain the superior homes, are former pupils of the school . . ."

"Our aim is to share with these sisters of ours something of the abundant life that has come to us through this same kind of training . . ." <sup>1</sup>

The school did not move to the new site until 1923 when the boarding department and matayome grades were removed and the lower grades were continued in the old building. The course of study followed was that prescribed by the Government and the Mission Educational Committee. It was the only high school for girls in North Siam. Ninety per cent of the boarding department were Christian girls. They formed various organizations, as other mission schools did. Junior Red Cross, King's Daughters and Christian Endeavor gave them an opportunity for service to others less fortunate than themselves. A temperance organization was

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1. Siam Outlook, October, 1921, p. 49

formed and in order to join, the girls were required to pledge themselves to abstain from betel nut and tobacco, as well as from intoxicants.

In 1928 a normal training course was added and the girls in the three highest classes were allowed to take work in this department and do practice teaching under supervision in preparation for a life of service in the country schools. In 1932 an extra year was required of all who took the normal training course. The enrollment in the two schools reached 360 in that year, the highest in the history of the school. Quarters became crowded and further plans were made for enlarging the school.

The last few years have seen a slight decrease in attendance for three reasons. First, the depression has necessitated the cutting of expenses in Siamese as well as in American families. In Siam the first place in which these cuts are made is in the education of girls. Many can no longer send their daughters to school for a higher education. In the second place, a Catholic high school has been opened, avowedly in competition with Dara, with splendidly equipped buildings and staff. A number of Dara's students have been drawn to it. The school has been greatly handicapped, in the third place, by lack of foreign staff. For several years Miss Helen McClure and Miss Lucy Niblock were the only foreigners at work there. In 1934 Miss Winnie Burr was added to the teaching staff.

Until the year 1936, the mission did not see fit to extend the course of study beyond the sixth matayome grade (second year high school). But in 1936 permission was granted to extend the course one more year. Provision was immediately made for this additional year of

work and plans inaugurated for a further extension of the course to include a complete four-year high school course.

This year has also seen an increase in attendance, a most encouraging sign. With 260 day pupils and 61 boarders, the present buildings seem crowded and inadequate and leave the new eleventh year class and Teacher Training group without proper class rooms.

In this connection, Miss Lucy Niblock writes,

"Of course being crowded is somewhat nerve wracking, but it is stimulating, too.

"And we always want more. More room and better qualified teachers to instruct more bright earnest girls, more up-to-date teaching materials, one more high school grade, more girls for Teacher Training, more of your interest and your prayers. And we want more and better homes of Dara 'Old Girls', - a broad stream of Christian life fed by perennial springs deep in the lives of the housewives and overflowing to all around."<sup>1</sup>

Former pupils are loyal to Dara Wittaya. They have formed an "Old Students Association" which seeks the advancement of the school and renders financial and other aid.

Dara's students, as those of other higher mission schools, take the government examinations and stand high in scholarship. The great number of parochial schools in the districts surrounding Chiangmai are made possible by the well trained graduates of Dara Academy and Prince Royal's College. It has been the practice of the schools in the smaller mission stations to send their most promising students to the four higher schools to complete their education. These students, upon graduation, return to their homes to teach in the schools which have made their education possible. Thus valuable service is rendered to

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1. Siam Outlook, October, 1936, p. 179

the smaller stations by the four high schools and a group of national leaders is being trained who will be capable of taking over the work of the missionaries in the future.

#### E. Summary

What Bangkok Christian College and Wattana Wittaya Academy have been to South Siam, Prince Royal's College and Dara Wittaya have been to North Siam. These four high schools continue to fill a need for the training of leaders. The past few years have seen the withdrawal of many of the missionary staff and it is, therefore, increasingly important that national leaders be trained to take their places. Missionaries may well say, "They must increase, but we must decrease". The spirit of nationalism is gaining ground, a national church has been organized, the nationals are taking over an increasing amount of work formerly carried by the missionaries, and the missionaries rejoice to have it so. To them it is a sign of healthy growth and they may well look with pride upon the product of their years of toil and prayers, as they see one national after another coming out of the mission schools to take places of leadership - Christian leadership - in business, government, school and church.

In the next chapter attention will be called to a race to whom the Siamese, admittedly, owe much, but who have been an ever increasing source of worry to the Siamese government - the Chinese.

CHAPTER IV

THE RELATION OF THE CHINESE TO  
CHRISTIAN EDUCATION IN SIAM

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### THE RELATION OF THE CHINESE TO CHRISTIAN EDUCATION IN SIAM

#### A. Importance of the Chinese to Siam

The Bangkok Times, a daily newspaper, printed in 1928 the translation of a speech made by H. M. King Prajadhipok at a large Chinese school in Bangkok. In the course of his remarks he said, "Siam is greatly indebted to the Chinese for her prosperity, and she realizes that they are the backbone of the business of the country". These words are significant of the important place the Chinese hold in Siam. It would be difficult to picture a Siam without thousands of Chinese in the market places, in the shops, in the banks, in rice mills, in trade of any kind, pulling rickshas or even out in the country villages where many of them have settled. Chinese doctors, lawyers, merchants and farmers share largely in the business of the country. Their natural enterprise, shrewdness, business ability and aggressiveness have won for them a large bulk of the business and trade. Siam depends upon them in so many ways that without them business would almost cease.

The influx of Chinese began hundreds of years ago, for at one time the Tai Race (Siamese) were part of China itself. It is thought that centuries before Christ, the Tai ruled the Yangtse valley and thickly populated the southern Chinese provinces, where they formed a powerful empire, and where today several million Tai remain as inhabitants. Harrased and pressed by the conquering Chinese tribes, they immigrated into the plains watered by the Menam and Meklong Rivers. About the

middle of the 13th century they rose to independence. Through succeeding years they were alternately conquered and conquerors, until in the eighteenth century a liberator arose in the person of a Chinese named Pra Chao Tak Sin, who proclaimed himself King of Siam and successfully drove out the oppressing Burmese. He was succeeded by one of his generals, who, as King Rama I, became founder of the present Chakri dynasty.<sup>1</sup> Chinese blood runs through the veins of ruler and people and has made them at once tolerant and fearful of the Chinese who have come to live in the "Land of the Free". (Tai means Free)

The Chinese who lived in Siam when the Protestant missionaries first arrived, found in the country a peaceful haven, a land of plenty, a place in which it was easy to earn a living, where rice was abundant and where they would escape the rigors of the climate, the warfare, floods and oppression of their own land. They were content to settle in Siam for life - but always expecting to return to China to die. They married Siamese women and their children became a sturdy, intelligent race, combining the best of China from their fathers, with the best of Siam from their mothers.

The revolutions, thievery, disease, famine, flood and general unrest in China within the last fifteen years has driven an ever increasing number of Chinese to the shores of Siam. Whereas, they once married Siamese women and became more or less absorbed into the Siamese race, they now began to bring their womenfolk with them, remaining a separate people and considering it a disgrace to inter-marry. It has been inter-

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1. Cf. Seidenfaden, Major Erik, Guide to Bangkok, pp. 299 ff.



esting and revealing to study the Bangkok harbor statistics in recent years. For example, the months from April to August, 1928, show the arrival of 50,564 Chinese men and women from China and the departure for China of 29,032, leaving an increase in Siam's population of 21,532 Chinese for the five months. A serious situation was created by this rapid influx of Chinese which continued at approximately the same rate for a number of years. The Chinese remained Chinese - and the Siamese government was unable to cope with the situation until the new immigration laws of the past five years put an effective check on the incoming tide.

#### B. Mission Work Among the Chinese

As has been intimated in preceding chapters, a large part of the earliest mission work was among the Chinese, but after the work for the Siamese had once been started, it seems that the Chinese were neglected. Again and again appeals were made to the Board in America to send someone out to labor among these people who formed so large a part of Siam's population. Two of these appeals are quoted below, though they are by no means the first, Mr. Buell having written along the same line in 1845. Miss Mary L. Cort wrote as follows in 1877:

"We are awakening to the growing importance of our church's having a mission to the Chinese in Siam. I think that fully one half of the present population have Chinese blood in their veins, and the proportion is constantly increasing. The Catholics confine their labors almost entirely to the Chinese, and that is but another instance of their farseeing shrewdness, for they know that the Siamese as a distinct people are disappearing, and they rightly argue, if the parents become Catholic so will also the children ... The Catholics teach them of God under the name of 'Sacred Father Buddha' and replace Buddha's images by those of the Virgin Mary, and in

many ways adapt their rites and ceremonies to those already held among the heathen."<sup>1</sup>

Further appeals were sent to the homeland and in 1883 Rev. J. W. Van

Dyke wrote:

"Bangkok is no longer a Siamese but has become a Chinese city. Nearly all the property holders, (outside the government) shopkeepers, mechanics and laborers are Chinese. These men coming from different provinces of China, speak different dialects, and no one language is sufficient. Many of them have acquired sufficient Siamese to transact business in that language, but not sufficient to make it a means of conveying to them religious instruction. A few days ago I was in the lower part of the city distributing books, and I went perhaps half a mile along one of the principal streets without finding a single individual who could read Siamese. We have before urged the importance of sending a man here with instructions to give his whole attention to the Chinese and the Chinese language."<sup>2</sup>

For years these appeals were unheeded and whatever was done for the Chinese was done through the medium of the Siamese language. It proved to be a very unsatisfactory method for the interpreters were often non-Christians who could not possibly give meaning to the message of the gospel. After repeated attempts to secure a worker, the mission's request was granted and in 1915 the Board sent Rev. and Mrs. Graham Fuller to take up work among the Swatow Chinese. They found a large parish upon their arrival but were much distressed over the fact that there were also some 65,000 Cantonese in Bangkok for whom nothing had been done. The Swatow and Cantonese dialects being as different from one another as Siamese from Chinese, Mr. Fuller could do little for these Cantonese-speaking Chinese. Accordingly, another appeal was sent to the Board in America, this time for a man to shepherd the Cantonese, and in 1919 Rev. and Mrs. A. G. Seigle were appointed to Siam for this purpose.

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1. Home and Foreign Record, Vol. 28, (1877) p. 339

2. Ibid, Vol. 34, (1883) under date of June 18th, p. 336

C. Chinese Department of Bangkok Christian College

In 1918 a group of Chinese went to Mr. Fuller with the request that a mission school be opened for Chinese boys. They promised to help in whatever way they could. The mission gave its consent to this undertaking and the Chinese raised Ticals 40,000 (approximately \$20,000), with which they purchased a piece of property adjacent to Bangkok Christian College. The new school became the Chinese Department of Bangkok Christian College. A Chinese Board of Directors was chosen and a contract drawn between them and the mission. In a short while one hundred boys were enrolled and studying in this department under an efficient staff of Chinese teachers.

Not long after this the government enforced its language law requiring that every teacher in Siam have a working knowledge of the Siamese language. One year was given in which to study and pass the examination. Those failing the examination were to be debarred from teaching. All but one teacher in the Chinese Department were unwilling to comply with the government's demand and left to go into other lines of work or to return to China. Mr. Seigle, who had general supervision of this department, hastened to Canton and, at great expense, secured three new teachers who were willing to study Siamese and teach for two years. Another Chinese teacher was secured from Peking to teach Mandarin. There were then five Christian teachers in the school who were actively engaged in Christian work. They taught Bible in the school besides the regular academic subjects, helped with the chapel and church work, and taught Sunday School classes. The expenses attached to securing and maintaining these new teachers was so high that the school

ceased to be self-supporting. It began to draw upon the treasury of the Siamese Department of the college, which had hardly enough for its own maintenance. When, in 1924, expenses became too heavy and no more funds were available, it was decided to close this branch of the school.

During the five years of its existence, twenty boys had been baptized and received into the church. Many of the present leaders in the Cantonese church were at one time students in the Chinese Department of Bangkok Christian College. One of these boys, Lau Tin Wa, in spite of the opposition received at home, continued his education in Canton, China. In 1929 he graduated from the Union Theological Seminary there and returned to Bangkok to preach among his own people. After a three year probationary period, during which time he conducted services almost daily in a little chapel, he was ordained. As to his usefulness in school, church and neighborhood the writer can well testify, for Lau Tin Wa was the adviser, teacher and friend upon whom she most relied for fifteen months while Mr. and Mrs. Seigle were on furlough in America.

#### D. Loyal School

##### 1. The First Experiment in the Christian Education of Chinese Girls.

If daughters of Chinese merchants in Siam received any education at all, they were as a rule sent to China to school. Not many could afford this heavy expense and the Chinese who were instrumental in starting the Chinese Department of Bangkok Christian College felt the need for a companion school to which they could send their girls. Encouraged by the success of their first venture, they asked the mission for permission to open such a school. Accordingly, in 1919, a girl's

school was opened, sponsored by the Chinese, on mission premises, with a missionary as supervisor, and financed by the Chinese themselves.

A good many missionary residences were built upon large pillars of some kind in order to keep the home from dampness in the rainy and flood seasons, and in the country to protect from prowling animals. The house occupied by Mr. and Mrs. Fuller was of such construction. While the living quarters were all on one floor, they were, nevertheless, elevated some twelve to fifteen feet above the ground. Beneath these rooms was bare ground. It was in this space that the Chinese started Loyal School. They laid a flooring of tiles, slightly elevated, so that the tidal waters of the canal in front of the house could not overflow into the school rooms. Four rooms were formed by dividing the space by means of blackboards and folding doors made of matting. Around the outside of the rooms were built matting walls about three to four feet high. These were open-air schoolrooms. No equipment of any kind was added save chairs and desks. The basement of the neighboring house on the same compound was utilized in the same way, a kitchen was equipped under the Fuller kitchen - for while it was a day school, all water for drinking had to be boiled and a noon-day luncheon prepared for the children.

In spite of poor equipment this proved to be a good location, for it was in the heart of the Cantonese district and easy of access from all parts of the city. Three Chinese and two Siamese teachers were employed and within three years the attendance had reached eighty. Mrs. Fuller supervised the school until she went home on furlough in 1922, when Mrs. Seigle continued her work. A daily chapel service and daily Bible classes were part of the curriculum from the first. The pupils

studied three languages - Chinese, because it was their native tongue, Siamese, because it was required by the government, and English because they were eager to study it. The good English of the school has always been one of its largest drawing cards. At times Mandarin was also taught. Most of the girls came from non-Christian homes, but were willing to study the Bible which was required in order to receive the benefits of the other studies.

In 1922 some of the older girls had already been married and their homes were opened to the influence of the missionaries. A number of the girls married Christian boys from the Chinese Department of Bangkok Christian College and founded homes which became an influence in their communities.

Loyal School has always been, of necessity, self-supporting, as the mission could never see its way clear to give any financial assistance. This policy of the mission proved to be a real hardship as far as the school was concerned and many times it seemed the school must close for lack of funds.

## 2. Chinese Opposition to Christian Education

Before Mr. and Mrs. Fuller left Siam, they joined with the Seigles in making an appeal to the mission and the Board for a single woman to give full time service to the school. Their request was granted and in 1923 the present writer, Miss Alice H. Schaefer, was appointed to this work. She spent a year in Canton, China, in language school and reached Bangkok in 1924 to take over the principalship of the school.

The years from 1924 to 1926 were fraught with peculiar difficulties. The Chinese school committee felt less and less inclined to

lend its financial support. Trouble in China, where much of their money was tied up, brought losses to them, and while their friendly interest continued the financial support was lessened. In these years, too, came the strong wave of anti-foreign, anti-Christian feeling which swept over China. The back-wash was felt in Siam among the Chinese. The government intercepted many carloads of anti-foreign literature but much passed through to the hands of the pupils of the schools. As this literature was always delivered by hand, it was not always possible to prevent its reaching the hands of the students. Trouble was brewing and none felt it more keenly than the principal of the school who was nevertheless powerless to act. Suspense continued with the feeling that some kind of blow was about to fall. The missionaries agreed there was nothing to do but wait.

In the meanwhile school went on as usual, except that it was increasingly hard to secure funds. Teachers' salaries were extremely high but the Board of Directors (the Chinese Committee) had set them and as long as this committee continued to function the principal could do nothing.

As had been apprehended, a crash came but not in the way in which it had been anticipated. The position of the missionaries working among the Chinese had always been a difficult one. The Siamese had grown suspicious of the Chinese and those in Chinese work, fearful lest an uprising be instigated. The Chinese seldom seemed to realize that they were not in China, but foreigners living in Siam at the sufferance of a peaceful ruler. The very fact that they called the Siamese "foreigners" is indicative of their attitude. For a missionary to side with

the Siamese meant incurring the disfavor of the Chinese, and to support the Chinese meant incurring the displeasure of the Siamese. How to support the government and yet make the Chinese feel their love for them was a situation calling for much wisdom and caution on the part of the missionaries.

Patriotic fervor stirred in 1925 and 1926 and the tide of feeling ran high. Trouble finally arose in the school over the celebration of Chinese Republic Day. This was, of course, but an excuse, for the Chinese were awaiting some opportune time to take drastic action, and one day in October 1926 the 105 children of the school marched out never to return.

The school remained closed for three years, during which time this attitude changed completely. The government favored the stand taken by the missionaries and from that day in October 1926, never again distrusted those working with the Chinese. They rather urged upon them the opening of another school for Chinese and have been most helpful and friendly in all that has been attempted since. Moreover, the attitude of the Chinese changed. After the first burst of patriotic fervor had passed, the teachers who had instigated the trouble in the school found themselves in disfavor, not only with the government but also with the Chinese people who felt that they had been hasty and unreasonable. Many of the pupils longed to return but dared not for fear of "losing face", than which there is nothing more shameful and degrading in the eyes of the Chinese.

### 3. A New Start and a New Attitude



When Loyal School was reopened in 1929, it was on an entirely different basis, becoming a distinctly mission school, backed by the Cantonese church. Miss Schaefer felt that it would be better to have a Chinese principal while she acted in advisory capacity only. The government insisted, however, that she be principal and only on that condition was necessary consent given for the reopening of the school. This time the missionaries were determined to have only Christian teachers. They were hard to find in Bangkok, so the missionary in charge went to Canton, China, at her own expense, to secure at least one trained Christian teacher for the school. A graduate of True Light Seminary was found who had had a number of years of teaching experience. Other teachers were hired as needed - all active Christians.

This first day of school opened with five pupils, but by the end of the first month sixty were in attendance. Many of the children were brought in by Lau Tin Wa. His presence at the school as part-time teacher and adviser has been an added attraction, for the children loved him. Whenever they saw him coming they called, "Jesus is coming!" Most of the pupils came from the poorer homes of the district - little neglected children for whom nothing had ever been done. They lived in crowded quarters, in unspeakable conditions, many of them thin, dirty and ragged.

Funds were very limited and it was only through the gifts of friends in America that the school could be carried on at all. Much assistance was given the school by Miss Margaret Knox, Principal of Public School 15, New York City, and her children, who took Loyal School as their special Junior Red Cross project. They sent many useful gifts

such as books, an American flag, victrola records and scrap books. Each Christmas time they sent toys and other articles from New York's Woolworth stores, which delighted the hearts of the Chinese children. Happy contacts were made, letters exchanged and Loyal School's English lessons<sup>1</sup> became motivated in the attempts to write letters of thanks to America.

The children ranged in age from four to eighteen years. The first year only the first three grades were found necessary as few of the children had been to school before. Each year as the classes advanced in work, one grade has been added.

In 1932 Miss Schaefer was forced to return to America because of continued ill-health and Mrs. Seigle was appointed to take her place as principal of Loyal School. The next year the Cantonese Christians were given permission by the Board of Foreign Missions to purchase the Loyal School compound. One residence was thereupon converted into a church building and the other remodelled for the use of the school. For the next two years the Chinese put forth every effort to raise enough money to erect a suitable church building. Amidst great rejoicing the beautiful new church was dedicated at Christmas time 1935. The church is to hold central place on the campus as now planned and school buildings will take their places around it as the necessary funds are received.

The change of government following the revolution of 1932, with its compulsory education law, increased the attendance of the school so suddenly that for a time it was difficult to handle the large number of pupils who sought admission. The consequent increase in tuition

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1. See Appendix for some of these letters.

receipts made it possible to secure teachers who were more thoroughly trained than those of earlier years. Four of the teachers subsequently hired were graduates of mission schools three of whom had passed the matayome eight examinations and could speak and teach Siamese. The same year three of the students took the government teachers' examinations and passed with high grades. Pupils representing four dialects of Chinese were in attendance and classes were taught in Siamese, Cantonese, Mandarin and English. During special evangelistic and Vacation Church School campaigns eighteen pupils from Christian homes and forty-two from non-Christian homes expressed their desire to become Christians.

The year 1935 was an epoch-making year for the school and Cantonese church and one which saw the fulfillment of the dreams of the missionaries who had spent years of labor and prayers for them. Besides seeing the dedication of the church, the year saw the school taken over by the Cantonese church as their own church project. This involved several changes long sought by the missionaries. A Chinese principal was installed and a church committee formed to act as Board of Directors for the school. The status of the missionaries became that of advisers and teachers of Bible and English. With the change the school became practically self-supporting and the Chinese themselves responsible for the finances. This item alone lifted a heavy burden from the missionaries. There is now an enrollment of about 175 pupils. The faculty is composed of nine regular and three special teachers.

As is true in the case of other mission schools, the pupils of Loyal School take part in many forms of Christian activity and are being trained for places of Christian leadership. The influence of the

school cannot be estimated, for the pupils have become known for their good character and scholarship. Many have accepted Christ in spite of vigorous opposition and have carried the Christian message into homes seemingly hopeless in their heathenism and superstition. Being a day school, its influence is the more keenly felt as the children return to their homes day after day and put into practice many of the lessons learned at school, not the least of which is cleanliness.

The health of the pupils has improved, for periodic health examinations are made and treatment given for various disorders. With the advance along educational, health and spiritual lines has come much happiness into the lives of the children of this race so long neglected in Siam.

An heroic attempt is being made by the Siamese government to nationalize the foreigners within her borders through the schools. To this end a new education bill was drafted early in 1936 to be presented to the National Assembly by the Ministry of Education. It contains many drastic rules and shows how earnest is the attempt to avert the possibility of Chinese disorders and uprisings in the schools of Siam. The bill, if passed, may mean a changed status for mission schools, especially among the Chinese. This is clearly brought out in an article in the "Siam Chronicle" (a Siamese newspaper) for May 22, 1936, summarizing the main points of the bill.

"Following the official announcement that five of the some 90 Chinese schools in Siam which had been closed would be allowed to open again, came the news that the Siamese Ministry of Education had drafted a new education bill to be introduced to the coming session of the National Assembly. This was confirmed in an interview the Secretary of the Ministry granted to a Chinese correspondent. From the written answers of the Secretary to a number of questions put to him in writing, the salient points of the new bill were seen to have consisted

of the following points: that the chairman of the board of trustees, the principal and teachers of the school must register with, and be approved, by the Ministry of Education, before they can assume their duties; that both the principal and the teachers must not leave the school during the school term, and any holiday longer than a week must be approved by the Ministry of Education first; that school registrations expire at the end of every academic year; that political propaganda in schools will make the propagandists liable to a ten-year imprisonment or a fine of 5,000 bahts.

"On the other hand, the Secretary of the Ministry denied that all subjects must be taught in Siamese, though he admitted that 'a small number of subjects' must be so taught, while the rest may be taught in the native tongues. ... It was denied, too, that certain special concessions will be granted to missionary schools, though it was admitted that schools solely devoted to religious purposes will be granted certain concessions.

"Reports from other sources regarding the new education bill stated that any school may be closed for any of the following reasons: violation of regulations governing private schools in Siam, failure of teachers to appear before the classes punctually, trouble in the school causing a strike, the teachers' or principals' loss of qualifications required by the Ministry of Education, discovery of books in the school which have not been approved by the Ministry of Education, construction of additional, or modification of the old school building without government approval, changes in school schedule without the Ministry's consent, declaring a holiday of seven or more days without sufficient reason, causing obstruction to the entry of the school by government inspectors, and the propagation of any doctrine.

"Certificates of schools' principals or teachers may be recalled by the Ministry of Education for various reasons, among which are: absence from school during school term, not using Siamese in teaching, using books or stationery not approved by the Ministry of Education, failure to make proper reports required by the Ministry, using schedules not written in Siamese, failure of the principal to report within seven days of the inability of any teacher under him to take charge of classes due to sickness, death or other causes, declaring a holiday of seven or more days without reporting to the Ministry of Education.

"One may also be fined or imprisoned for several reasons. ... propagandizing any doctrine may make the propagandist liable to imprisonment up to 10 years or fine up to 5,000 bahts or both."

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#### E. Summary

It has been shown that the Chinese form a large and important part of Siam's population. The importance to the government of educating and training these children is evident, for the Chinese population has been a source of worry to them for many years. Though the great rank and file of Chinese people are lovers of peace and order, they are easily led and swayed by popular movements and leaders. To bring them under the influence of a Christian school is to train them in loyalty and good citizenship. The government has recognized this fact and has encouraged the work of the missionaries in every possible way. Non-Christian Chinese schools have often tried to evade the laws of Siam, but Loyal School has kept the law, though at times seemingly to her detriment. For the kindly feeling manifested by those in authority the missionaries and Chinese Christians are most grateful.

In the following chapter the influence of mission schools in Siam will be summarized and an estimate made of their distinct contribution to Siam.

CHAPTER V

THE CONTRIBUTION OF CHRISTIAN  
EDUCATION TO SIAM

## CHAPTER V

### THE CONTRIBUTION OF CHRISTIAN EDUCATION TO SIAM

#### A. The Purpose of Christian Education in Siam

Once a year, on New Year's Day, it has become the custom for persons to look backwards over the year just gone and, profiting by past experience, formulate aims and resolutions for the year just ahead. True, the resolutions are not always kept, but there is a certain value in just "taking stock". It is certainly not out of place, therefore, for institutions, also, to pause in the midst of their busy round of activities to take stock of themselves and ask, "What is our purpose? Why are we here? Where are we going?"

Christian schools in Siam have done this very thing. Objectives, defined by each institution, have been restated at intervals to meet the needs of the development and changing lives of those to whom they minister. However much these aims have been enlarged or changed, several there are which remain the same throughout the passing years. Some years ago, Mr. Carter Millikin of the Presbyterian Board, visited Siam and summarized these aims and objectives in a form which has permanent value. These objectives have been the guide-posts, the chart and the road-map followed by all missionaries engaged in educational work. It will not be amiss to state them here:

1. To provide Christian education for Christian youth.
2. To win non-Christian boys and girls to Christ through education in a strongly Christian atmosphere and by direct Christian instruction.



3. To permeate Siamese society with Christian ideals and standards, frankly recognizing that there will be many students who will not be prepared to profess themselves Christians, but who will carry from their school experience the Christian viewpoint and an understanding and sympathetic attitude toward Christianity.

4. To discover and to train Christian leaders, not only for the churches, schools, and other such enterprises, but for positions in government, business and professional life.

At first glance these objectives may seem narrow, but a study of the mission's work along educational lines and of the results obtained should prove the extent of their service to Siam. To the first aim there can be no objection. But there are those who say in contradiction to the second that Buddhism is good enough for Siam and that no effort should be made to Christianize her people. Never, to the writer's knowledge, has compulsion been used. Free choice is left with the individual at all times, for this is one of the basic principles of Protestantism. The third and fourth objectives have been touched upon somewhat in the preceding chapters. However, it will be well to examine more closely the definite results achieved by the Christian education movement in order to determine the contribution made to Siam.

## B. The Contribution Made by Christian Education in Fulfilling Its Purpose

### 1. Education

As has been noted in Chapter I, when the first missionaries arrived in Siam the only education received by the children of Siam was that given to the boys in the temples, meager at best. Education of girls was unheard of and contrary to custom. It was a new step and a bold one to open a school for girls. Whatever motivated the opening of the schools,

the fact remains that schools were started and proved to Siam the value of teaching girls as well as boys. When the king decided to have a system of schools for his kingdom, he chose a missionary to guide the movement and to pattern the schools after those conducted by the missionaries.

## 2. Science and Related Subjects

Closely related to the foregoing is the contribution made to Siam in introducing the knowledge of science, astronomy and geography. The pioneers began their science work in order to prove the existence of God to a superstitious people. By means of their simple scientific experiments they gained direct access to the palace where they taught the royal family and gave to him who was to be king, a desire to establish an educational system in his country.

## 3. Benefits of Western Civilization

Contact with the western nations came as a direct result of Christian education and, along with it, a general desire for certain benefits provided by western civilization. Public Health Work, The Red Cross Movement, Hospitals, Leper Work, and even certain lines of agricultural improvements resulted from contacts made with the westerners in mission schools. With an increased education came an increased thirst for knowledge and an increased desire for better things and a higher standard of living.

Innovations introduced in the mission schools have been gradually adopted by government schools. The yearly medical examination of each student, smallpox vaccination, physical training, sewing and home-

making are some of the ideas taken over and incorporated into the government curriculum. Government doctors are now available in every school to vaccinate against smallpox or to inoculate against cholera. Great physical training, Scout and Red Cross demonstrations by girls, as well as boys, are part of national celebrations - unheard of before they were introduced by Christian schools.

#### 4. Equal Standards for Boys and Girls at School

The same standards for girls as for boys in education is another result of mission schools. Girls were considered inferior in mentality and ability until the mission schools insisted that their girls be allowed to take the same government examinations as the boys. Since then the girls have demonstrated not only an intelligence equal to but often superior to that of the boys. Girls and boys in government schools now take the same examinations as a matter of course.

#### 5. Equality of the Sexes

Christian education has given to Siam equality for the sexes. Boys in Christian schools have learned to mingle with the girls in Christian schools in their social gatherings. A mutual respect and friendship has resulted which has never before been possible. The old custom of arranging marriages without the consent of the young people concerned has been largely discarded due to the independent spirit of the educated women and the opportunity given the young people to make friendly contacts on an equal footing.

#### 6. Leaders

Graduates of mission schools occupy places of importance in

government positions, in schools and in business. The girl graduates of the mission schools are much sought after as wives of men of importance because of their intelligence and because their training fits them to take part in public and official life with grace, ease and social bearing. Mission school graduates have taken their places in official circles, in army, in hospital, in school and other aspects of life.

#### 7. Character Training

One of the most important parts of a mission school education is character training. Ideals of honesty and purity are inculcated with other Christian teachings. The entire moral tone of the kingdom is being raised as a result. Christian education has made possible a change in attitudes towards strong drink and gambling. Temperance societies have been formed and crusades against gambling inaugurated.

#### 8. Christian Leaders

With few exceptions, if any, the leaders of the Christian church have been furnished by Christian schools. Graduates of Bangkok Christian College and Prince Royal's College have gone to the McGillvary Theological Seminary for theological training. Young women have received specialized training in the Bible Training School in Bangkok. Men and women with the highest education possible in Siam, have gone on to the Philippines, America or Europe for normal or nurse's training, or for a medical education. Many of the Christian nurses at work in responsible positions are not only products of the mission schools, but graduates of the Nurses' Training School in Chiengmai.

#### 9. Christian Homes

Christian homes form one of the greatest influences for good in any land. This is especially true in Siam where the Christian home stands as a light in a dark place. Young men and women trained in mission schools go out to form this highest possible type of home which becomes at once the center of attention because of the high standards of living found within - moral and spiritual - and the clean, healthful, happy home life.

#### 10. Christian Citizens

One of the greatest gifts mission schools has presented to Siam is that of Christian citizens, whose useful lives testify to the power of the Gospel of Christ to change customs and lives and to instill a love for their neighbor, country and world, enlarging their outlook and yet helping them realize the worth of a single soul as precious in the sight of an all-wise Creator, Whom the Christians call "Father".

Though this list of contributions is by no means exhaustive, it may be well to turn now to the Siamese themselves to learn what they have to say as to the contributions made to their country by Christian education.

#### G. Siam's Own Testimony Concerning the Contribution

##### Made by Christian Education

#### 1. H. M. King Mongkut

Turning first to the royal family, one may find many records and decrees in which not only kind words have been spoken about the missionaries, but in which credit has been given them for much of the advancement and enlightenment which has come to Siam.

H. M. King Mongkut, the Prince Priest taught by Mr. Caswell, made the following statement:

"Many years ago the American missionaries came here. They came before any Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. . . . They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them. When there has been a difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things."<sup>1</sup>

When he contributed money and land to the missionaries for their schools, he said in presenting the gifts:

"I greatly appreciate the schools you have established in this province and shall take pleasure in giving you aid for them."<sup>2</sup>

## 2. H. M. King Chulalongkorn

H. M. King Chulalongkorn, who for forty years ruled his people wisely and well, continued the policy of his father, King Mongkut. It was he who issued the Edict of Toleration which has meant so much to mission schools. This edict has always been observed by the Educational Department, which has never discriminated against Christian schools.

## 3. H. M. King Rama VI

When the late King, H. M. King Rama VI, was crown prince he testified as to the worth of mission schools in many ways. He said, while attending a Bangkok Christian College commencement, that he was interested in the college because of the good character of the graduates. The Princess added that she found the Bangkok Christian College boys in

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1. Brown, A. J., The Expectation of Siam, p. 83
2. The Church at Home and Abroad, Vol. 1, (1892) p. 421

her service efficient and faithful, and that they were being given the preference more and more as they were found so dependable in every position of trust.<sup>1</sup>

Both of these royal people gave generously to the mission schools. Their interest in Prince Royal's College has already been indicated in a previous chapter.

During a visit to America in 1902, he spoke for his royal father, as well as for himself, when he said,

"We have welcomed your Presbyterian missionaries. ... They have always been our friends. They have given us great help in many ways. My father, during the thirty-four years of his reign, (thus far) has been tolerant of the missionaries and shown them many favors because of the good work which he has seen them do, especially in teaching the young and in healing many diseases of the Siamese people ..."<sup>2</sup>

#### 4. H. M. King Prajadhipok

H. M. King Prajadhipok continued the policy of his predecessors. He, too, has spoken kindly of missionary influence and has contributed towards the mission schools. With loyalty and love the pupils of the mission schools have always looked up to the king and queen as to a father and mother.

America became interested in Siam to a larger degree than ever before when Their Majesties, the King and Queen, visited America in 1931. It was the first time a ruling monarch of Siam had visited this country. In his response to words of greeting sent him by the Presbyterian Board of Foreign Missions, he replied, in part:

"American missionaries in Siam have not been merely tolerated; they

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1. Cf. Siam Outlook, January, 1925, School Report
2. Brown, op. cit., p. 126

have been welcomed, and they have made a substantial contribution to the happiness and advancement of my people. It is gratifying to be able to state that in the long period of their activities in Siam, my government has never had occasion to regret its policy of religious freedom."

#### 5. Prince Damrong

Prince Damrong, mentioned in connection with the Wattana Wittaya Academy, brother of King Chulalongkorn, and one of the wisest and best loved men in the kingdom, has been one of the staunchest friends and supporters of the mission schools. He has often spoken of their worth and contribution to Siam.

#### 6. Siamese Teachers

But members of the Royal household have not been the only ones to speak words in praise of mission schools. The great host of graduates and students who have been touched by Christian education stand ready to contribute their words of testimony as to the value of mission schools. The following is a brief word from a young woman, at the time of writing, head teacher at Dara Wittaya Academy:

"Since Christianity came into this country, the customs are gradually changing. Girls are sent to school and men do not look down upon them as they did before. . . . Wherever they go they are respected. . . . If any girl does not go to school and learn to read and write she is considered foolish and unfashionable."<sup>1</sup>

Perhaps the fullest and most thoughtful statement written on the subject by a Siamese was that written in 1922 by a young man then in his early twenties - a teacher in Prince Royal's College, Kru Sawaang Lertpriti. His article is too long to quote in full, but it follows in

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1. Siam Outlook, April, 1925, p. 140



part. The article is entitled, "The Need for Christian Education in Siam", and may be found in full in the Siam Outlook for October, 1922.

(page 163)

1. Because Christian education "tends to make a good and genuine Christian. . . . it should be the desire of every earnest Christian to Christianize, if possible, all the people in the universe, and to propagate the gospel. . . . To give Christian education is the most important of all means . . ." In school boys are taught the Scriptures "which are able to change their characters". Many people are "much opposed to Christianity without cause. This is simply because they are ignorant of Christianity, just as we often unconsciously feel about facts which are beyond our grasp. When they have the privilege of coming to our schools, they will learn to think about Christianity and the good things which come out of it."

2. Christian schools teach unselfishness.

3. Our schools teach service. This idea is badly needed here. "Most people think that the person who possesses knowledge may work less and spend most of his time idly for his own welfare - but in reality knowledge enables a person to get more out of his labor . . . To promote the love of service, Christian education and genuine teachers are needed to inspire the present generation with this idea - service the only salvation and hope of this country." Faithfulness, love, etc. are the "high ideals important to be taught". The church of Siam is not to be forever dependent upon missionaries, but is to be self supporting. "Without educated men and women, educated minds and spirits, this cannot be achieved."

#### D. Summary

In the fulfillment of its purpose, Christian education has rendered invaluable service to the kingdom of Siam. The entire educational movement in Siam was started by missionaries and modelled after mission schools. The bulk of Siam's leaders in the teaching profession, as well as in other lines of work, have been products of mission schools. The Christian educational effort has received words of commendation, praise and appreciation by rulers and people alike. The contribution made to Siam by Christian education is beyond estimation, for the last-

ing values are not so much those of physical comfort, increased knowledge and material benefits, all of which have come with Christian education, as those unseen qualities of character development and wholesome attitudes which are the result of a heart changed and surrendered to Christ.

## CHAPTER VI

### SUMMARY AND CONCLUSION

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### SUMMARY AND CONCLUSION

It has been the purpose of this study to consider the development of Christian education in Siam in relation to the contributions made by the educational institutions to the growth of the Christian church and Christian character and to the kingdom of Siam. The problem confronting the writer at the beginning of this study was to answer the criticism that mission schools have not produced results commensurate with the amount of time, effort and money expended and should, therefore, be discontinued.

The present study has shown the useful share mission schools have had in the growth and development of Siam for the past one hundred years. By the many activities being carried on in them, and through the graduates going out from them, the mission schools are now touching every phase of national life with their moral, intellectual, material and spiritual uplift and betterment. In order to sum up the results as clearly and concisely as possible, attention will be called once more to a review of the main points in the development of Christian education as outlined in the Introduction.

Handicaps, hardships and discouragements tried the patience of the pioneer missionaries. Progress seemed slow. However, they were enabled to start the first real educational work done in Siam. They found the indifference of Buddhism the greatest obstacle to their work. A great part of the earliest work done was that for the Chinese, as these people were more free to follow their own inclinations than the Siamese who felt compelled to adhere to the state religion. The early

missionaries also introduced printing and vaccination in Siam.

The two representative schools in South Siam are Bangkok Christian College and Wattana Wittaya Academy. Bangkok Christian College grew out of the union of two schools, the Sumray Boys' School and the Christian High School. Character development and training for leadership has been the primary purpose of Bangkok Christian College and has resulted in the graduation of superior young men who have gone out to take places of importance in professional or business life.

Wattana Wittaya Academy is the result of the first attempts at education for girls by Mrs. Mattoon and Mrs. House. The school is undoubtedly the best school for girls in Siam today and enjoys the favor of the highest nobles of the land. Its graduates go out into lives of useful service as teachers, nurses and homemakers. To the influence of this one school more than any other is due Siam's changed attitude towards women and education for girls.

The lack of books in the Lao tongue was a great handicap to early education in North Siam. The Prince Royal's College has done unusually fine work for the young men of North Siam, due partly, to the long continued service of its present principal. The school has grown, until in equipment, buildings and beauty of campus it is second to none in Siam. Nearly all of the leaders of the church in North Siam are graduates of this school.

Dara Wittaya has proven to the people of North Siam the value of giving its women a thorough preparation for life. The normal training course is making it possible for trained teachers to go out into the villages of the surrounding country-side and take charge of the

parochial schools, thus putting an elementary education, at least, within the reach of all.

The Chinese are an important part of Siam's economic life. Attempts at giving them a Christian education have proven fruitful in many ways. The Christian homes and most of the leaders in the Chinese church of today are the direct result of the effort to give them a Christian education. The government favors the work that has been done by the missionaries for the Chinese, especially as it feels that Christianity trains for loyal citizenship, peace and obedience to law.

The contributions made by Christian education to Siam have been much appreciated by the people of Siam, who have been quick to praise and give credit to the missionaries and mission schools for the help they have given at all times. Education, science, health training and other benefits of Western civilization were given to Siam by the missionaries through the mission schools. Many of the outstanding leaders in Siam are products of Christian education, whose training in character development and in Christian principles has fitted them for places of importance. Christian homes founded by former students of mission schools have proven a source of inspiration and a revelation as to what Christian education can do in the hearts and minds of young people. The lasting values are those unseen qualities of character which go towards making the Christian a valuable citizen to Siam.

With such a past history and present status, one may well ask, "What of the future?" As the number of trained leaders increases the number of missionaries may decrease to a certain extent. The nationals are already better equipped by birth and language to understand their

own people as missionaries never can. As they are able and willing to take more responsibility, positions of importance should be released to them. The indications are along these lines now. A National Christian Church has recently been organized and smaller schools have been turned over to the Siamese. National Boards of Directors have been elected to govern the larger schools and it will be only a matter of time before each school will have a Siamese principal. This is as it should be and is the goal set by the missionaries themselves.

The greatest danger is in turning over work too soon to unqualified persons, or on the other hand, in the missionary holding a position too long which might have been turned over to a Siamese, thus killing the desire to serve and keeping "the child" from learning to walk by himself. Either extreme is bad and missionaries have been guilty of both. To tell just when the time is ripe is most difficult. The vicissitudes of the times in which we live have decided many policies. Lack of financial support from America has created hardship it is true, but has also necessitated the turning over of a larger part of the mission work to the Siamese. There is no doubt that if this experiment works successfully, and there is no reason why it should not, a still greater amount of responsibility will be swiftly shifted to the Siamese themselves. The feeling of friendship and brotherhood should, by all means, continue, more so now than ever. The missionary, as adviser and friend, still has a large part to play in the future development of Christian education in Siam.

## APPENDIX



Loyal School  
Bangkok, Siam,  
Dec. 27, 1932.

Dear friends in New York,

I wish to thank you for all the many things which you sent us for Christmas. Mrs. Seigle placed all the things on a table and each student selected his or her own package.

Christmas eve our School gave a Christmas play and we sang many songs of praise to God. We had a lovely time and were all very happy. Many people came to our Christmas entertainment. We also hope that you were as happy at Christmas time as we were. I think of you as our very good friends, and will always remember you.

We would be pleased to receive a letter from you if you have the time to write.

Sincerely Your friend,

Wong Yuet Ngaan

Loyal School  
Bangkok Siam  
Dec. 27. 1932.

Dear friends in New York

I thank you very much for the Christmas presents on Christmas day. Mr's Seigle had a meeting and gave the packages to us. On Christmas day we sang a song praising God. We were happy that day Thank you very much for giving me many presents. God bless you and give you peace.

Your friend,

Wai Fong.

Loyal School  
Bangkok Siam  
Dec. 27, 1932.

Dear friends in New York

I Thank you very much for giving us so many Christmas presents We were very happy on that day We thank God I hope my friends in New York also had a very happy Christmas

Your friend

Chan Chi Lung.

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