HIGHER EDUCATION OF WOMEN IN INDIA
UNDER CHRISTIAN AUSPICES

By

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TO

THE CHRISTIAN WOMEN OF INDIA

both Foreign and National

who believe in higher Education

for Women under Christian Auspices

A REPRESENTATIVE OF INDIA'S WOMANHOOD

Miss Lilavati Singh, M. A., Acting President of the Isabella Thoburn College, who died in Chicago in 1909 after thirty-one years of association with the college as teacher and pupil. A native of India, but a master of the English language, she was the first woman to sit on a world committee, having been president of the Woman's Section of the World Student Christian Federation. In this capacity she lectured in Japan, in various countries of Western Europe and in the United States.

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UNDER CHRISTIAN AUSPICES

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INTRODUCTION

INTRODUCTION

An article entitled "Women Students in India" by Ruth Rouse begins thus:

> "Fifty years ago an article with this title would have rivalled in superb succinctness the school boy's essay on snakes in Ireland. 'There are no women students in India' would have summed up the situation. But though the proverbial Irishman's fear of snakes would be mild compared with the average Hindus' horror of female education, yet today India harbors a small but increasing number of highly educated women."

The religions of India have no elevating influence in them tending to lift women to the same sphere with men. It was the coming of Christian Missions which opened the way for women to rise to levels higher than beasts of burden and cattle. For many decades of Christian Missions, all that could be offered to the girls and women was the very simplest form of primary education. Nearly half a century ago some missionaries, however, conceived the idea that the women of India were capable of higher education. They adopted a plan of work which would eventually inaugurate a new movement in the education of Indian women, and which resulted in the establishment of the first Christian College for women on Asiatic soil.

Today there are in India six Women's Colleges

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1. Rouse, Ruth: Women Students in India, Missionary Settlement for University Women, London

and two Women's Medical Schools under Christian auspices, besides a number of Normal Training schools for women. The alumni of these institutions are found in all parts of India, carrying the education they have acquired to their fellow country women. As a result a new spirit is stirring in India's girls and young women. It is the spirit of inquiry and of service. Under the impact of these college trained Christian women, age long customs and traditions are slowly but surely vanishing.

It is not only Christian women who are seeking higher education in these institutions. Many Hindu and Moslem women have come out from behind the purdah and are demanding a place in national life. The successive annual meetings of the All-India Women's Educational Conference have marked the steadily growing strength of the women's movement. A direct consequence of the women's movement is the demand for higher education. There are not enough women's colleges in India to meet this demand. The two largest Christian Women's Colleges in North India are already full and are having to refuse applications for admission. The proportion of Christians to non-Christians among those seeking education in these colleges is shrinking, and it seems quite certain that it will go on decreasing rapidly.[1] This state of affairs gives rise to serious problems which

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1. Cf. Lindsay, A. D.: The Christian College in India, p. 252

demand consideration.

A. Statement of the Problem

The immediate problem of this study is to bring into evidence the immense services which missionaries have done to the cause of higher education for women in India and to show the all important place that higher education has held in the propagation of Christianity and in the training of Christian leaders. This has led to a consideration of the methods of education in Christian institutions for women, so as to arrive at conclusions based upon the evidence before us. The subject has been delimited to higher education in order to make possible a thorough study of the six Women's Christian Colleges and the two Medical Schools for women now in existence in India.

B. Importance of the Problem

The importance of the study lies in the fact that there is a strong demand and a great need for higher education among both Christian and non-Christian women. However, all the Mission Boards and a great majority of the laymen of the churches in America and England, who have supported these Colleges, have lately been reconsidering the purpose for which they were founded. Some are questioning the possibility and advisability of continuing to support these institutions, in view of the financial stringencies of most Mission Boards, and also because of the growth of government control of the Colleges. The

Commission appointed by the Laymen's Foreign Missions' Inquiry has made these observations:

> "There has been a gradual shift of emphasis from the purpose of propagating the Christian religion and making converts to merely permeating their students with Christian ideals and principles. The connection of the Colleges with the government system has very seriously hampered the Colleges in initiative and experimentation."[1]

C. Sources of Study

The sources of study are primarily the Missionary Convention Reports, "Re-Thinking Missions" by the Commission of Appraisal, the Lindsay Report of the Commission on Christian Higher Education in India, bulletins and reports of the different Colleges, other books on India which deal with Christian higher education of women, magazine articles written by missionaries, and observations which the writer made during the ten years she was principal of a girls' school in India.

D. Method of Procedure

The study will be introduced by a chapter on the educational status of women in India before the first Christian College was started, a review of the early history of the first College, and a study of problems related to the early history of the College. Next will follow a chapter on later developments of higher education for women under

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1. Hocking, W. E.: Re-Thinking Missions, pp. 164-166

Christian auspices as seen in the history and growth of the five other women's Colleges and two women's medical schools. This will lead up to an investigation of the purpose of Christian Colleges and of how the Christian influence in the institutions is maintained, followed by a study of how the Christian institutions of higher education for women are affected by government relationships, and a Chapter on summary and conclusions.

CHAPTER I

BEGINNINGS OF HIGHER EDUCATION FOR WOMEN UNDER CHRISTIAN AUSPICES

CHAPTER I

BEGINNINGS OF HIGHER EDUCATION FOR WOMEN UNDER CHRISTIAN AUSPICES

A. Educational Status of Women Before the First Christian College was Started

1. Age-long Prejudice Against Education for Girls

The earliest mission schools in India were intended for both sexes and all castes and classes. But increased knowledge and experience convinced the missionaries that prejudice was far too strong for their good intentions, and their schools were left almost entirely to boys belonging to inferior castes. When it became known that, while education was greatly valued for boys, there was a deep prejudice against it for girls, and that this was but one feature of the degradation and unhappy condition of their sex, the desire became strong to instruct and elevate them in some practicable way. The construction of society and the prejudices everywhere dominant, alike among rich and poor, high caste and low, made this most difficult. They could preach, but the women were not present to listen. They conversed with men, but few opportunities were allowed them to do so with women. They published books and tracts, but not one woman in 20,000 could read, even if a Christian publication

could have been placed in their hands.[1]

2. First Combined Effort in Behalf of Female Education, 1819.

In 1819 some young ladies associated with the Baptist Missionary Society in Calcutta proposed the establishment of a school for the education of Hindu women. This led to the formation of an association under the title of the "Calcutta Female Juvenile Society, for the Education of Native Females". But for nearly twelve months, notwithstanding the most strenuous exertions, the number of scholars did not exceed eight. At the end of two years the number amounted to thirty-two, and in three more years the schools had increased to six, in which were 180 pupils. Alexander Duff considered the founding of these schools of great historical importance:

> "On December 14, 1823, was held the anniversary of the society. And that must ever prove a memorable day in the history of feminine native education, as it was the first time that the establishment of native female schools of any description could be spoken of as in the remotest degree practicable, without opening the windows of incredulity and drawing down showers of ridicule and contemptuous scorn."[2]

This was the first combined effort in behalf of female education in India.

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1. Cf. Storrow, E.: Our Sisters in India, pp. 189-190
2. Dr. Duff in the Indian Female Evangelist, Vol. 1, p. 59 as quoted in Storrow, ibid., p. 198

3. Interest in Female Education, 1830-40

Out of forty million females then supposed to be in British India, probably not 400, or one in 100,000, could read or write, and of these the greater number had been educated by the wives of missionaries. It was not until after the middle of the last century that any recognition was made by the government of the importance of female education. Meanwhile the missionaries, with much earnestness, but with scanty resources, instituted and superintended schools for training native female teachers,

> "who should be selected from the daughters of our countrymen in India already acquainted with the native languages in order that, after proper instruction, they might be fixed as school-mistresses in suitable stations."[1]

The number of schools for girls increased in spite of many hindrances. Most parents were indifferent, not a few were hostile, and all were suspicious and apprehensive that some dark and selfish plot on the part of the government was being hatched! Some parents went daily to see that no harm was done to their children. "Who knows", they said, "but they will by-and-by take away all our children?" One teacher was so importuned that he had to sign a written document, "that they should take and hang him if any such thing as they dreaded should ever happen."[2]

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1. Storrow, E.: op. cit., pp. 199-200
2. Storrow, E.: op. cit., p. 203

In 1838 the Scottish Ladies Association for the Advancement of Female Education in India was formed. It gave generous aid and sympathy to many mission stations. Natives now began to be interested in the question of female education, though it was much more in a theoretical than in a practical manner. A few Hindus of rank, observant of English society and among the first to be powerfully affected by an English education, saw some of the evils afflicting native life, and had some glimpse of a possible remedy, but were, with the rarest exceptions, too weak to apply it, or were restrained by the hostile prejudices and usages prevalent.

It was clearly evident that the education of men must precede the education of women. Alexander Duff expressed his view on this subject in strong terms:

> "From the unnatural constitution of Hindu society, the education of females in a national point of view cannot possibly precede, cannot even be contemporaneous with, the education of males; a generation of educated males, educated, that is, after the European model, must be the precursor of a generation of educated females."1

Another fact to be observed was that the women of high castes could not be reached by schools but might be reached by family or house to house instruction. In an article written by Rev. Krishna Mohan Banerjea in the

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1. Dr. Duff in 1837 as quoted in Storrow, E.: op. cit., p. 207

Calcutta Christian Observer for 1840 this fact is strongly emphasized.

> "I do not think the respectable classes will at present suffer their females to attend any public school. Even if any solitary individual may desire to do so, the tone of society which would pronounce his conduct to be 'ungenteel' if not unpious, is likely to deter him. . . The custom of secluding females must undoubtedly prove an obstacle to public female education inasmuch as no Hindu can suffer his wife or grown-up daughter to be seen by any person without incurring the displeasure of the fraternity, and entailing much odium on himself. . . I conceive there will be no difficulty in persuading many relatives to accept the blessings of education for their women when these shall be offered within their own doors."[1]

It is worthy of note that the superior English education given in Calcutta, Benares, Bombay, and other cities, where government Universities had been founded, to thousands of young men, almost all of them belonging to the upper classes of society was, even before the middle of the last century, producing a great change of sentiment on all questions relating to female life and customs. No questions were more debated in native newspapers and literary gatherings. This however led to little beyond talk.

4. Opening of Bethune School in 1849

In 1849 the Honorable Drinkwater Bethune

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1. Storrow, E.: op. cit., footnote, pp. 207-208

established a Native Female School in Calcutta, for ladies of the highest rank, and in the following year spent $39,000 in providing for a suitable building. This was probably a larger sum than had been spent since the beginning of the century on all the buildings erected for female education in every form throughout India. Great precautions were taken to disarm native fear and prejudice, and to secure the active co-operation of native gentlemen of the highest influence. But they had to contend with the most deep seated prejudices, and the silent, though powerful, hostility of almost all the heads of families, and therefore met with no success adequate to the great cost. The issues, nevertheless, were important, though they were indirect rather than immediate. An imperfect education, from which Christianity was carefully excluded, was given to many young ladies belonging to the most influential families in Calcutta. Attention was drawn to the question of female education in all its forms. At least something was done to break down intense prejudice and disarm fear. But the school never accomplished the great hopes of its founder and his friends.[1]

5. Government Interest in Female Education

Until the middle of the last century, female

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1. Cf. Storrow, E.: op. cit., p. 210

education had been left entirely to missionary and private effort. But in 1849, Lord Dalhousie, Governor-General of India, 'on his own responsibility', committed the government to what he termed the 'frank and cordial support of native female education'. He gave grants of public money to girls' schools, and bestowed public honors on native gentlemen who established such schools, and all that he was free to do, apart from legal authority he encouraged by his vast influence and example. But it was not until the issue of the great educational despatch of 1854 that the government declared itself in favor of female education.[1] At this time only one girl out of about 15,000 females was in school.

6. Statistics of Female Education from 1851-1881

The earliest and most detailed report of the progress of Christian female education in India was made by Dr. Mullens in 1851 and again in 1861:[2]

	1851	1861
Day Schools	285	261
Pupils	8919	12,057
Boarding Schools	86	108
Pupils	2274	3912

At the latter date, there were 71 Government schools with 2545 girls.

In 1870-71 out of 26 million boys and girls of

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1. Cf. Storrow, E.: op. cit., p. 261.
2. Ibid

school age only 1,000,000 received any education worthy of the name. Of these only 50,000 were girls, 22,000 being in schools belonging to Government, while the rest were cared for chiefly by Christian missionaries, with the aid of small Government grants.[1]

According to the Indian Census of 1881, there were 124 million females. The percent of their literacy at that time was 0.4.[2]

Since 1882 there have been a series of government commissions, government resolutions and laws dealing with many phases of education. One of these

> "endorsed the view 'that through female education a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men.'"[3]

It was thus the combined efforts of government and missionary agencies which tended to break down prejudices against education for women and which finally made possible the establishment of women's colleges and medical schools under Christian auspices.

B. Early History of Isabella Thoburn College

1. Introduction

"The Isabella Thoburn College has the distinction

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1. Smith, George, "Government Education in India", Female Evangelist, April, 1872 as quoted in Storrow, E.: op. cit., p. 217
2. Cf. Coatman, J.: India in 1927-28, chart opp. p. 363
3. Petty, Orville A.: Laymen's Foreign Missions Inquiry, Vol. IV., Part II., p. 295

> of being the first Christian College for Women in the continent of Asia. It grew by stages out of the school for girls started in 1870 by Miss Isabella Thoburn, the first missionary of the Woman's Foreign Missionary Society for the Methodist Episcopal Church. College classes date from 1886. For thirty-five years the growth was slow, but in the last ten years rapid extension has taken place. In 1921, on the founding of Lucknow University, the Isabella Thoburn College became the Women's Department of the University, - a strategic position with advantages but not without perils."[1]

This, briefly, is the history of this famous College. Its place of importance, in a land where the literacy of women is still not higher than two per cent., becomes (or is) at once evident.

2. Isabella Thoburn, Founder of First Women's College Under Christian Auspices

Isabella Thoburn's name is linked with the greatest missionaries of the last century.

> "The influence of her life is destined to increase with the years as that of a pioneer in education, who dreamed great dreams for the women of India, thought great thoughts regarding their capability of leadership and knew how greatly to carry the dream into realization."[2]

a. The Thoburn Family

Isabella Thoburn was born of Scotch Irish ancestry on a farm near Charlottesville, Ohio, March 9, 1840.

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1. Quoted from the unpublished files of the questionnaire sent to the Christian Colleges in India by the Lindsay Commission, 1930
2. Montgomery, H. B.: Western Women in Eastern Lands, pp. 175-176

Five boys and five girls made the Thoburn home a bustling busy place. Isabella was the ninth child. The parents of these children were people of sterling worth and deep religious fervor. Their mother seems, by force of personality and character, to belong to that rare group with the mothers of the Wesleys, Livingstons, Patons, McKays and Pattesons.[1]

b. Miss Thoburn's Education

Isabella in common with the other children of the family, received her early education in the country public school. Here she proved herself a faithful student, not brilliant, but purposeful and thorough. Mental thoroughness early characterized her. There were not many schools in the West when Isabella was a girl, and there were few educated women. She and her mother were agreed that the largest possible preparation for the work of life is the best investment of money and time that youth can make. After finishing the common schools, Isabella attended the Wheeling Female Seminary, and after that spent a year in the Art School of Cincinnati.

c. Teaching Experiences

Miss Thoburn began to teach in a district school when she was eighteen, and from then on marched steadily

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1. Cf. Montgomery, op. cit., p. 167

on and up to responsible positions. She was remarkably mature in judgment and had that admirable admixture of frank kindliness with native leadership which enables its happy possessor to become at once the friend and guide of others. During the Civil War she ministered to sick and wounded soldiers, and at the close of the war continued her teaching.

d. Her Call to India

Miss Thoburn's youngest brother James had gone as a missionary to India. There he came face to face with the oppression of Hindu women, their helplessness and their isolation. Millions of girls remained shut up in "citadels of heathenism", the zenanas of India, altogether beyond the reach of the Gospel, which he was bringing to the villagers. As he studied this problem, he realized that the churches would never solve it by sending out men. He saw that the key was in the education of the girls of India. He wrote to his sister to come and undertake this work. As swift as wind and wave permitted was Miss Thoburn's answer, "I am coming as soon as the way opens."[1]

e. Social Status of Women When Miss Thoburn Arrived

On reaching India Miss Thoburn found that not even her missionary brother fully comprehended the magnitude of

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1. Van Doren, Alice B. : Lighted to Lighten, p. 56

the task before her. The demand for women's education was not in evidence. The citadel of Hinduism had not yet begun to crumble in north India. The illiteracy of women was taken for granted, had been for thousands of years. The code of Manu was the essence of the Hindu religion and the law of life.. Few had the moral strength or courage to defy a law that gripped them with an iron hand.

As early as the fifth century before Christ, Manu the famous law giver, in his code defined the place of women and her relation to her husband as that of a slave to her lord, a creature to her master. He dictated thus:

> "If a woman obeys her husband, by that she is exalted to heaven. Women are created in order to bear children. Let her be in subjection to her father in her childhood, to her husband in her youth, to her sons when her husband has died. Let a woman never enjoy independence."[1]

Miss Thoburn found even the most ignorant and worthless men enjoying a superiority over women which they did not deserve. The wife was not permitted to eat with her husband; she veiled her face before him if a third person was present. If his mother was with him, she did not dare to speak to him. In public she had to walk behind him. "Our life is like a frog's in a well," said a purdah women, "outside all is beauty but we cannot see it."

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1. Montgomery, Helen B.: op. cit., pp. 58-59

THE OLD INDIA

No Chance—No Hope

Miss Thoburn found these women steeped in ignorance and superstitution. No ray of light or enlightenment penetrated into the zenana.[1]

When Miss Thoburn spoke to the men about educating their girls they said,"It is not the custom to let women learn. Why do you want to waste your time trying to teach these women? They have only the understanding of beasts." To wish to read was presumption on the part of the women, and an attempt to learn was punished by the gods with widowhood, they believed. The better class of Mohammedans sometimes taught their daughters to read and write and, compared with Hindus, Miss Thoburn found them "strong minded women."[2] Among the latter perhaps one in a thousand had been taught by a liberal father, or by a husband who gave them lessons secretly for fear of the ridicule of the younger members of the family and the anger and prohibition of the elder.

A few years after her arrival in India Miss Thoburn wrote thus about the women:

> "One reason given by the men for keeping the women in ignorance was that there was nothing fit for them to read, but it never seemed to occur to them to write pure books or expurgate their classic literature for themselves or their families. With-

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1. Effective Workers in Needy Fields, Chapter by Oldham, W. F.: Isabella Thoburn, pp. 91-92
2. Cf. Thoburn, I.: India and Malaysia, p. 369

> out books, without intelligent conversation, blind followers of blind guides, the women became mentally unfit to receive new impressions or to be reached by new influence. Indeed it was difficult to reach them at all, shut in by zenana walls, by the commands of their lords, and by their own fears and superstitions. This fear was the same among all classes. . . Gradually here and there by patient kindness and perseverance the missionaries gained an entry into homes and hearts. . . Men began to observe and think and as a result, were willing to grant the same favor to women, prejudices weakened and gave way until now we can speak of many of the old difficulties in the past tense and find our most serious hindrance in the limited number of Christian women who are willing to teach as these multitudes are willing to learn."1

f. Miss Thoburn's First School

As soon as Miss Thoburn perceived that the first requisite was to train leaders, she determined to open a school in the city of Lucknow that should eventually develop into a high school for girls. There were many obstacles to overcome before she could open the first school. But she brushed all these aside like cobwebs. With no bluster or argument, but with great firmness and clear faith she opened her school. Seven cowed little maidens gathered in the school to be taught.

> "Yunas Singh's boy, armed with a club, kept watch over the entrance to the school lest any rowdy might visit the displeasure of the public

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1. Thoburn, I.: op. cit., pp. 369-370

> upon the seven timid girls gathered inside and the adventurous lady teacher who had coaxed them to come."[1]

This school grew rapidly until it became a Boarding and High School. The attendance increased until the boarders soon numbered more than 100. The grade of scholarship also rose steadily until, a few years later, the following remarkable testimony was recorded in the Annual Educational Report of the government:

> "The Lal Bagh school takes the highest place among the native girls' schools of Upper India. One candidate was sent up for matriculation in the Calcutta University, and passed. Two others were sent up for first arts, and passed. If the school continues to pass such candidates it will have to be classed as a college."[2]

3. Beginning of the College

The occasion of the development of the High School into a College came in this way. Mrs. Chuckerbutty, a converted Brahman lady, was anxious that her daughter, desiring to study medicine, should have a college education. Bethune Womens' College had just recently been opened in Calcutta. But it was non-Christian, if not agnostic in its religious positions. It was the only college in all India for women. Mrs. Chuckerbutty would not hear of her daughter's going to Bethune Women's College. "I wish my

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1. Effective Workers in Needy Fields, op. cit., p. 100
2. Annual Educational Report of the Government, as quoted in Thoburn, J. M.: Life of Isabella Thoburn, p. 181

daughter to finish her literary education, but I would rather she should know nothing more, than to have her taught to doubt the truths of Christianity,"[1] said this godly Indian mother. Miss Thoburn keenly felt the situation and boldly proposed to widen the curriculum and lift the school to the college grade. The first contribution to the added expense was 500 rupees from the widow, Mrs. Chuckerbutty. And thus by a steady evolution from the little day school in the bazaar in 1870, came into existence in 1886 the Lucknow Woman's College, the first of its kind in all Asia.[2]

In view of the many difficulties which had been encountered and the scanty resources which had been available, this mark of progress was truly remarkable, while the calm courage of those in charge of the school, as they met the demand for a still further advance, shows both a strong faith in God and a clearness of vision which must have given assurance of ultimate success.[3]

4. The Spirit of the School

From the first Isabella Thoburn believed in her students. She trained them for responsibility, thrust them out into tasks they shrank from, and upheld them in the strong arms of her love and prayers. They repaid this

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1. Effective Workers in Needy Fields, op. cit. p. 106
2. Ibid., p. 107
3. Cf. Thoburn, op. cit., p. 185

trust with a passionate devotion rarely given a teacher. It was her ambition to raise up spiritual daughters who could walk alone.

The Spirit of the school was one of broad democracy. The insidious spirit of caste creeps so easily into Christian institutions in that proud land of India. It is hard to stem the tide, so easy to fall in with wrong ideas. But the Girls' School and College was firm in its stand that there were to be no caste lines, no race lines.

> "Our social Christianity", said Miss Thoburn, "or our Christian socialism, is largely in the hands of women, and we have a part in bringing together into one all these diverse Indian tongues and peoples."[1]

In her address at Carnegie Hall, during the Ecumenical Missionary Conference in 1900, Miss Thoburn said,

> "It is for us to see that the higher education for which our Eastern sisters are asking, be Christian education. Only yesterday Miss Lilavati Singh was asked here in New York if she would not take training for the stage. Girls are being asked the same questions in Calcutta and Bombay. Shall we not make haste and so unite higher education with all that is good in hope, and purpose, and accomplishment that one shall be identical with the other, until each trained student shall go from our school with the vow -
> 'To be the best that I can be
> For truth and righteousness and Thee
> Lord of my life, I come'?"[2]

5. Influence of Other Leaders in the Early History of the College

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1. Montgomery, Helen B.: op. cit., p. 173
2. Ecumenical Missionary Conference Report 1900, Vol. II, p. 133

a. Lilavati Singh

No history of the Isabella Thoburn College would be complete without an account of the life and influence of this remarkable Indian Christian woman. She was a third generation Christian. From her fighting Rajput ancestors she inherited a strong mind, will and heart. While attending Isabella Thoburn's school an ambition for a college education was awakened within her. Her receptive mind absorbed Miss Thoburn's personality as well as her teachings and responded in rapid and unusual development. After heroic struggles to maintain herself by teaching while studying, she secured her Bachelor's degree. In 1892 she returned to Lucknow as a teacher in the Isabella Thoburn College, sacrificing a salary twice as large, to work for $25 a month, that she might be in distinctively Christian work. It was no easy place for the girl of twenty-three to be the only Indian teacher on the faculty. This quiet Indian woman had a dignity and charm of personality that won for her the respect of the Eurasian and European pupils in the school, who had been brought up to despise "a native".[1] While still teaching she won her M. A. degree in the University of Allahabad for advanced work in English literature. Through all her brilliant work

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1. Montgomery, Helen B.: op. cit., p. 227

as a teacher, there ran the purpose to win her pupils to a living faith in Christ. She came very closely into the lives of the students at Lal Bagh, influencing them for "the good, the beautiful and the true."[1]

When in 1899-1900 she visited America with Miss Thoburn, she gave literally world service, for wherever she went, to colleges, to churches, to the Great Ecumenical Missionary Conference, "she demonstrated that an Indian woman was the equal of Western women in character and culture."[2]

In an address given at Carnegie Hall in New York City during the Ecumenical Conference of 1900 to an audience of 10,000 people, she made an eloquent plea for the higher education of Indian women. Her pure clear voice enunciating its perfect English was heard to the topmost gallery. So profound was the impression that no one was surprised when ex-President Harrison said that if he had given a million dollars to evangelize India, and this wonderful woman were the only convert, he should feel that his money had been well expended.[3]

After Miss Thoburn's death Miss Singh became associate president, then president elect of the college,

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1. World Neighbors, July, 1927, p. 305
2. Ibid
3. Cf. Montgomery, Helen B.: op. cit., pp. 226-227

bearing the many burdens of her new responsibilities with a winning sweetness and humility of spirit, and with a breath of vision and easy mastery of details that proved her a great woman. Out of such lives God is building the foundation of saints and prophets on which the temple of regenerated India shall rise.[1]

b. Phoebe Rowe

Phoebe Rowe was an Eurasian, one of those half-breeds who, some sociologists claim, are bound to inherit the bad traits of both races. It is not so much their inheritance as it is the cruel circumstances and abnormal bringing up of most half-breeds which results in undesirable traits. Phoebe Rowe was one of Miss Thoburn's girls in the Lucknow school. She was a brilliant student, and an ardent Christian with the soul of a mystic and the energy of an apostle. In 1874 chiefly through her agency all the boarders in the school became Christian. For several years she was a teacher in Isabella Thoburn's school. She had a passion to win souls for Christ. Miss Thoburn wrote thus about her:

> "She was wholly unconscious of her own rare powers to win, and when old people blessed her as a daughter, and gay young girls gave her their romantic admiration, and strong men listened to the plaintive singing with tears on their
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1. Cf. Montgomery, Helen B.: op. cit., pp. 228-229

cheeks, she was only conscious of their 'kindness'."[1]

Phoebe Rowe's influence was felt not only in Lucknow but in the surrounding villages as well. As she went among the people, talking to them from temple steps, in crowded market-places, or under spreading village trees, they listened to her as if she were some being from another world. Villagers tore down their idol temples and many asked for baptism from the native preacher who accompanied her and her Bible women on her unique evangelistic trips. Her spiritual influence on the students of Isabella Thoburn College was such that many a girl dedicated her life to God for Christian service, wishing she might have the power to win souls to Christ as Phoebe Rowe had.

C. Problems Related to the Early History of Isabella Thoburn College

1. Opposition on the Part of Missionaries

Isabella Thoburn met much opposition when she first decided to establish a college for women in Lucknow. Many others with weaker faith and less courage would have faltered under the onslaught of such strong opposition as she had to face. Many missionaries thought it a misuse of missionary funds to do more than teach the natives to

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1. Thoburn, I.: Life Of Phoebe Rowe, pp. 56-57

read their Bibles, or at the most to give them a common school education. They said that the people in America would stop sending funds if they should hear that their money was being used for giving Indian girls a college training. They brought up arguments that it was the middle class of people in America who gave most for missions and among them were some who could not afford to send their own children to college. At that time it was unusual for young women even in America to go any further with their education than the public school. Some claimed that other phases of missionary work were more important than the educational, and the time and energy used for giving higher education for women should be spent elsewhere, especially in evangelistic work. The necessity for providing an educated leadership seems strangely enough not to have occurred to them.[1]

What Miss Thoburn's ideas on the subject were may be learned from an address she gave during the Ecumenical Missionary Conference in New York City in 1900 on Higher Education of Women:

> "All the reasons that can be given for the higher education of women in Europe or America hold equally good in Asia and the reasons are the more weighty because there the qualified women are so few and so much more exposed to criticism and suspicion while attempting the larger work set before them. Mission policy is full of social problems, twofold in their nature

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1. Cf. Effective Workers in Needy Fields, op. cit., p. 100

> because men and women in those lands have lived their lives apart. They will never be solved by men alone, though they give their working years to the study. We, as missionaries, are doing poor work for the women if we are not developing leadership in them. Asiatic women have proved that they are capable of leadership, not only by their history in the past, but some are proving it today. ..Pandita Ramabai fears no difficulty in executing her plans."[1]

2. Objection to the Teaching of English

There was some objection to the teaching of English. The Anglo-Saxon pet sin of race pride found speech in the fear that the native girls would be "educated out of their place"[2], their place of course being one of grateful and graceful dependence upon their white friends and benefactors. Some objected that higher education in mission fields in English created foreign tastes in students and separated them from their own people. Miss Thoburn answered these objections with great firmness and clear faith.

> "It has been objected that higher education in mission fields is in English, and that this creates foreign tastes in students, and separates them from their own people. The whole question is involved in this, because higher education cannot at present be given in any other language. The textbooks do not exist, and it is a shorter way to learn English and use English books than to wait until missionaries have time to produce the textbooks in many languages for

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1. Ecumenical Missionary Conference Report, op. cit., p. 140
2. Cf. Montgomery, Helen B.: op. cit., p. 169

> the whole college course. But there is even a better reason than that of economy. The books we read influence our thought and opinion and through these channels influence character. This fact has been recognized not only by missionaries but by governments. A Director of Public Instruction, who had no interest whatever in Christian missions, said, 'If you want to change the habits and lives of these people, teach them the English language and give them English literature.' The wide use of English and the consequent dissemination of English literature seems to be inevitable; it is not left for anyone to decide. The results of its study and use are not according to the fears of the objectors."[1]

Lilavati Singh, professor of English literature at the Lucknow Women's College, also realized the value of the English language through the reading of English classics in the development of character. Besides, she recognized the important influence the English language would have in uniting India into one great nation.

In one of her addresses while traveling in America she said:

> "The study of the English language is a wonderful study. Eight years ago I read a little booklet sent from this country; it was Drummond's 'Greatest Thing in the World'. As I sat reading it, the beauty of the thought so filled my soul that I could not finish the book, and I went into my room and I knelt down beside my bed and I thanked God for having taught me the English language so that I could read books like that. We need your English language that has such wonderful power of transforming character. Some objections are made against teaching us English, and one of them is
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1. Ecumenical Missionary Conference Report, 1900 Vol. II, p. 140

> that it has the tendency to anglicize us. . . The English language is doing something for us that everything else has failed to do. It is making one people of us. India is a continent made up of different countries. It is the English language that is making one people of us, and is drawing us together. The English language is the bond between Christian and heathen countries."[1]

3. Problems in Relation to the Social Status of Indian Women

a. Early Marriage

Miss Thoburn had begun her work as an educational missionary in the face of great difficulties. The native women were apathetic and antagonistic to the education of girls. Most of the men believed their women folks incapable of intellectual training. Besides their religion demanded that their girls be married off as early as possible. From the time a girl was born, the question of her marriage became a grave concern to her family. Children were betrothed in their earliest years, sometimes when scarcely more than infants. Miss Thoburn learned that the number of married children in India under fifteen ran into the millions, that many girls were mothers at fourteen, some even at twelve years of age.

To have the subject of marriage continually brought to the attention of Indian girls had a demoralizing effect on them. It was little wonder that many grew up

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1. Ecumenical Missionary Conference Report, op. cit., pp. 137-138

to be deficient in intellectual force and physical stamina.

> "There is something very pathetic in watching the failing brain power of the girls. Until fourteen or fifteen years they are bright, quick at learning, but then it is like a flower closing, so far as mental effort goes, and soon there is a complaint. 'I cannot get hold of it, it goes from me.' . . .Probably in the unexplored question of heredity lies the clew, for at that age, for generations, the sorrows and cares of married life have come and stopped the mind development, till the brain has lost its power of expansion as womanhood comes on. Life is given over in more senses than one before they are twenty."1

In Miss Thoburn's Boarding School as well as in the College, the problem of marriage loomed up continually. Each year, some girls who desired to continue their studies had to drop out because some parents who still clung to age-long customs had made marriage arrangements for the girls and their chance for higher education was cut short.

b. The Purdah System

There were girls in Miss Thoburn's high school who were exceptionally bright and would have been capable intellectually of taking college training, which Miss Thoburn was eager for them to take. But there came a certain time in the girls' lives when they had to observe strict purdah, according to the religious customs of Hindus and Mohammedans. Many promising girls dropped out of school because of the purdah system. Some girls continued their

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1. Montgomery, Helen B.: op. cit., p. 56

higher education and were taken to the school in bullock carts with curtains tightly drawn around them. Miss Thoburn had to promise the husbands that she would see to it that their young wives would be able to observe purdah every moment they were in school, that is, that no other man besides their husbands would be allowed to see their faces. Once in school, behind closed doors, the girls threw off their veils and entered with joyous enthusiasm into the school activities. But as soon as their husbands arrived to take them home, the girls put on a demeanor of one in subjection and fear. Miss Thoburn's heart often welled up with pity and she longed to throw off the whole social system which degraded all Indian womanhood.

Sometimes the husbands were eager enough to give their wives the freedom that comes with higher education but the older members of the family often spoiled the good work done.

A Hindu girl of high family was allowed to go to college. She shared in the social as well as academic life of the students. With a strong body and joyous enthusiasm she distinguished herself at sports and games. After college came marriage to a man connected with the family of a well known rajah. The husband was not only the holder of a University degree similar to her own, but a zealous social reformer, eloquent in his advocacy of women's freedom. Life promised well for Rukkabai. A year or two later a friend

visited her behind the purdah with the doors of the world shut in her face. The zeal of the reforming husband could not stand against the petty persecutions of the older women of the family. "I wish", said Rukkabai, "I had never known freedom. Now I have known - and lost."

4. The Problem of Buildings, Equipment and Funds

Miss Thoburn began her primary school in a hired courtyard in the Aminabad Bazaar in Lucknow. The school was soon moved into a private room of one of the missionaries. Money was none too plenteous and there were many other phases of missionary work demanding attention. Some missionaries thought Miss Thoburn was pushing her side of the work too much at the expense of other work. But the work grew in spite of these objections. The private room was soon too small, and the school was moved into a private rented house. The school had grown from a Primary School to a Girls Boarding School, and in a short time it was a government recognized High School.

Again pressed for room and not satisfied with the location of her school, Miss Thoburn heard of the possibility of securing a great house, built by a Moslem in a beautiful tract of seven acres studded with trees and fragrant with flowers. The estate was called Lal Bagh, the "Ruby Garden", and no location in the whole city was so desirable. She secured this property for about $7,000,

and with praises to God and heartfelt gratitude, the school was transferred to the new home. For thirty-one years Miss Thoburn was to call this beautiful place her home. Here she added one department to another until in course of time it came to be easily the foremost Christian school for Indian women.[1]

The college department was begun with three students. There were no reference books, apparatus, microscopes, encyclopaedias, telescopes, or library, there were the students and an earnest teacher. The department was opened in full faith that books and apparatus, and library and laboratory would be added to it, and they were.

In 1899 Miss Thoburn together with Lilavati Singh toured in various parts of America in order to raise the $20,000 so much needed for new buildings and equipment. The money was easily raised because of the earnestness and enthusiasm with which both Miss Thoburn and Miss Singh presented the cause of higher education of women in India under Christian auspices.[2]

The college became affiliated with the Calcutta University. By this plan the seal of the Government University was upon it. Miss Thoburn was able to secure

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1. Cf. Effective Workers in Needy Fields, op. cit., pp. 101-103
2. Cf. Montgomery, Helen B.: op. cit., p. 174

a grant-in-aid from the government, and was thus able to put the college on a sound financial footing, so that from the beginning until today it has had a steady growth in buildings and equipment, as well as in the number of students.

D. Present Status of Isabella Thoburn College

In 1925 the college moved from its old home, Lal Bagh, to a splendid new site in the Lucknow University section. Partly as a result of the great campaign for the seven Union Christian Colleges of the Orient, six stately white buildings all connected by colonnade walks, have been completed. These together with the green lawn and hedges and abundant flowers make an imposing college plant. Here are carried on the old traditions planted over fifty years ago with the founding of the College by Miss Thoburn.

Of its atmosphere and its students a recent visitor to Isabella Thoburn College made these observations:

> "It is an atmosphere where East and West meet, not in conflict, but in a spirit of give and take, where each reenforces the other. It is probably due to their friendly clash of ideas that the 'typical' student at Isabella Thoburn College strikes the observer as of no 'type' at all, but a person whose ideas are her own and who has a gift for original thinking rare in one's experience of Indian girls. In the class forums that were held during my visit the most striking element was the difference of opinion and its free expression."1

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1. Van Doren, Alice B.: Lighted to Lighten, p. 63

REGINA THUMBOO

The First M. A. from Isabella Thoburn College, Lucknow

Isabella Thoburn College is no longer satisfied with the production of mere graduates. Her ambition is now reaching out to post-graduate study made possible by the gift of an American fellowship. Each year one member of this college enrolls in some school of graduate work.[1]

Scholarship at this college is linked up with present questions and is alive to the changing India of today. The students discuss such subjects as these: the substitution of a vernacular for English in the university course, the possibility of a national language for all India, the advisability of coeducation, and the place of the unmarried woman in New India.

The Intermediate College is composed of the last two years of high school and the first two years of college. The University department includes the junior and senior classes and graduates in the Department of Education. In addition there is a two-year Normal Training Course open to High School graduates. Save for languages the subjects studied are practically the same as those in America. Economics with the peculiar challenge it has for wide-awake Indians in this decade is a very popular subject. Music has become one of the most attractive departments. A few study Indian stringed instruments, but the number

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1. Cf. Ibid., p. 64

BIOLOGY CLASS AT LUCKNOW COLLEGE

Head of Class Leaning on Table, and Nine Students Dissecting Nine Rabbits

desiring piano lessons is so great that it has to be restricted to those who can afford it as a luxury. Physical education under an American specialist and her assistant, is considered a very important part of the college life. The athletic field dotted with agile girls is a symbol of the new freedom that education is giving to Hindustan's women.[1]

Twenty three teachers live with the girls on the campus, work with them and play with them. The faculty is for the most part American, but includes two Anglo-Indians and seven Indians. Through this faculty such institutions as Bryn Mawr and Wellesley, the Universities of Michigan, Minnesota, Northwestern, Syracuse and Columbia are making their impression on Indian womanhood. It is the aim of the college to have at least half of the staff Indian. The students come from all over India, and dialects vary so widely that the English language is the only one they have in common.

The future of the College is bright with hope

> "founded on accomplishments that once were only dreams. A greater student body is inevitable in awakening India. To guard and guide that student body of the future into useful Christian and Indian life the college hopes to place increasing responsibility on the Indian members of the faculty, to win more and more financial support from the country itself, and to keep its doors open to the rapidly increasing number

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1. Cf. Pamphlet: Isabella Thoburn College, Lucknow

BASKETBALL AT ISABELLA THOBURN COLLEGE, LUCKNOW

of non-Christian girls who seek admittance."[1]

The exchange of college professors between women's colleges of the Orient and the Occident is a new field of international relationship as yet little developed. At the present time Wellesley College and Isabella Thoburn College have such an interchange. As the women of the East and the West are thus in various ways brought culturally closer together, a new basis for international understanding is formed.

E. Summary and Conclusion

It has been noted in this chapter that until the end of the last century, the illiteracy of the womanhood of India was taken for granted. Religious beliefs concerning the inferiority of women, customs of early marriage and the seclusion of women were all obstacles to be met and overcome. It required the combined efforts of government and missionary agencies to break down the age-long social prejudices against the education of girls.

But it was Miss Thoburn with her remarkable grasp of the needs of a situation, who had faith and courage enough to venture on so great a project as the founding of a woman's college -- the first Woman's Christian College on the whole continent of Asia.

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1. Pamphlet: Isabella Thoburn College

It is true, she met with determined opposition not only from the native Hindus - to whom the idea seemed preposterous - but from English and American residents as well, who timorously feared the outcome of educating the native women. Miss Thoburn held steadily to her convictions however, and it was a glad day when the Woman's College was opened in 1886, for it meant that in her unceasing battle against apathy and determined opposition, Miss Thoburn had won the victory for the education of India's womanhood.

At the beginning of the nineteenth century Dr. Alexander Duff said, "You might as well try to scale a Chinese wall fifty feet high as to educate the women of India." To this Miss Thoburn was able to reply, "The wall has not only been scaled, but thrown down."[1]

Isabella Thoburn College, which as a fitting recognition of her work bears the name of its founder, is today affiliated with Lucknow University. The brilliant record made by some of its students attests the strength of its curriculum and the efficiency of its teaching force. Merely intellectual training however was by no means Miss Thoburn's ideal. The girls were to be trained for service, for she wisely saw that only by trained native women can the great mass of India's womanhood be redeemed. Phoebe

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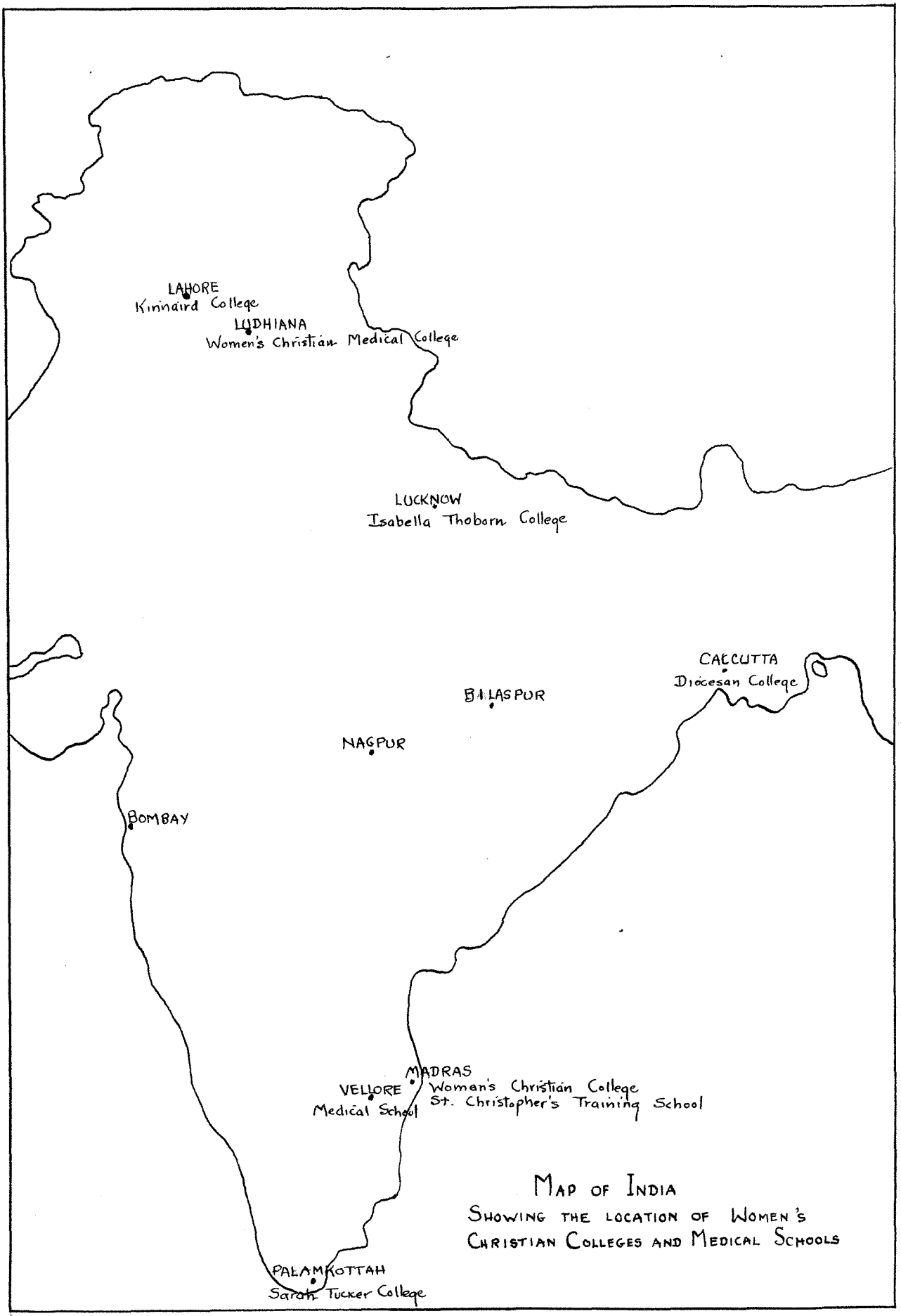
Ecumenical Missionary Conference Report, Vol. II, p. 139

Rowe with her power as an evangelist, and Lilavati Singh with her brilliant scholarship and devoted Christian character are typical exponents of the training to which Isabella Thoburn College is pledged.

Today a united earnest faculty and an enthusiastic student body are working together for the best interest and development of the college ever hoping to keep the atmosphere of Isabella Thoburn College so imbued with the Christ Spirit that no girl may leave the gates untouched by Him.

CHAPTER II

LATER DEVELOPMENTS OF HIGHER EDUCATION FOR WOMEN UNDER CHRISTIAN AUSPICES



MAP OF INDIA
SHOWING THE LOCATION OF WOMEN'S CHRISTIAN COLLEGES AND MEDICAL SCHOOLS

CHAPTER II

LATER DEVELOPMENTS OF HIGHER EDUCATION FOR WOMEN UNDER CHRISTIAN AUSPICES

A. Art Colleges

1. Kinnaird College, Lahore, North India

Kinnaird College was born in the imagination of Miss Keay, one-time principal of the Kinnaird High School in Lahore, but she did not live to see her dream become a reality. For many years the Christian girls from the Punjab, who wished to take college training, went to Isabella Thoburn College in the United Provinces. But there were not many parents who believed so keenly in higher education for their daughters that they would send them so far from their homes, and it was felt by many that larger numbers of Punjab girls would gladly continue their studies if there were a college in their own Province. Consequently, the Kinnaird High School, being one of the strongest girls' high schools in the Province, and being situated in the University City of Lahore, was encouraged to open college classes in 1913, and to seek affiliation to the Punjab University under the name of Kinnaird College for Women.

In the first year six students were enrolled and University Classes were opened in English, Urdu, Mathematics and History. But the infant college had as yet no separate

buildings and no separate staff; the students lived under the roof and under the discipline of the high school.

From 1913 to 1917 the college prepared students for the Intermediate Examination only. Many, however, of those who had succeeded in passing the Intermediate Examination, declared their wish to prepare for the B. A. and one or two actually enrolled themselves in men's colleges. But their experience on the whole was not happy, and Kinnaird College was consequently urged to open classes preparing for the B. A. examination.

It was considered undesirable that the first and second year students should be under high school discipline, and quite impossible to keep third and fourth year students subject to rules made for younger girls. Moreover the lower classes in the school were growing rapidly and required room for expansion. Hence the Zenana Bible and Medical Mission set at the disposal of the college a bungalow belonging to them close to the school premises, and the college was transferred into it. The accomodation was, however, inadequate even at that early stage. The third year class had to be housed in a small room in the bungalow which had previously been used as a dressing room, and the pantry was turned into the college library. Two rooms in the high school continued to be used for college classes.

After a little more than a year, the Kinnaird High School could no longer spare class-rooms for college

classes, and the American Presbyterian Mission very generously rented to the college, a bungalow adjoining the Zenana Bible and Medical Mission bungalow, and the two compounds were thrown together. Thus, five and one half years after the opening of the first college class, the college became completely independent of the school. The buildings, the staff, and the finances became entirely separate, and in 1919 the Kinnaird High School committee nominated a college committee to which was transferred the responsibility for conducting the affairs of the college.

The Kinnaird High School was supported by the Zenana Bible and Medical Mission with some help from the American Presbyterian Mission, and while the college and school were under the same roof, they were under the same committee, composed of representatives of these two missions. From the earliest days of the college, however, the Zenana Bible and Medical Mission realized that a women's University college was a responsibility far too great, both financially and otherwise, to be undertaken by any one Missionary Society. Hence they turned to other societies engaged in Christian Educational work in the Punjab, and appealed for the cooperation of the American Presbyterian Mission, the American Methodist Episcopal Mission, the American United Presbyterian Mission, and the Church Missionary Society. First to respond was the American Presbyterian Mission. They had before 1919 given occasional donations, but in 1919

they sent one of their missionaries to the staff of the college, and in 1920 they began to give a regular annual contribution.

The Church Missionary Society a few weeks later appointed one of their missionaries to the staff of Kinnaird College. The year of 1920 began with discouragements owing to the necessity of retrenchment on the part of the Zenana Bible and Medical Missions. But this loss was made good through an increased grant of the Punjab government which had already set the seal of approbation upon the college as an educational institution.

In 1921 the American United Presbyterian Mission gave its first annual grant to the college.

Besides the financial difficulties which the college had to face in its early history it also had to contend with the problems of purdah and caste. Every year a large percent of the students have been Hindus and Mohammedans. In view of the unprotected conditions under which many of those who leave college, to go into the teaching profession, have to live, the Board of Directors of Kinnaird College soon felt it to be a part of the function of the college to train students in self-reliance and responsibility, by allowing a certain amount of social freedom under guidance and with proper chaperonage, so that when they leave college to take up work under difficult conditions, they may bear themselves wisely and with dignity.

Such a policy involved the giving up of purdah arrangements for the Mohammedan and high caste Hindu girls. It is significant that these Mohammedan and Hindu college girls were in favor of this new found freedom and encouraged the managers of the school to take the actions which they did in regard to purdah. This however, did not please the orthodox Mohammedan parents of the girls. A storm of protest broke out among some of them.

Further, though, at first separate kitchen arrangements had been made for the Hindu students, the plan was abandoned at the request of the students, and, though vegetarian as well as non-vegetarian diet was provided, all had their meals together - - Christians, Hindus, Sikhs, and Mohammedans -- all members of one family. This arrangement was unthinkable for orthodox adherents of the caste system, and brought another storm of protest from the outside. Some of the wealthier class, who had intended to give their daughters the privilege of a college education, decided that such an education was incompatible with their social and religious customs, and they kept their daughters at home.

In relation to this state of affairs the 1923 Report of Kinnaird College tells how the government was urged to open another women's college in Lahore:

> "It was urged upon the government that, by reason of the policy of the Board of Directors

> in these matters, the daughters of conservative parents --particularly of the Moslem faith -- were debarred from the advantages of higher education, and that it was the duty of the government, therefore to provide an institution for the higher education of women free from religious bias, but conforming to the social customs of purdah and of caste."[1]

In these circumstances, the Board of Directors felt compelled to reconsider their position. Until then Kinnaird College had been the only woman's college in the Punjab, and it was felt that the labor and the money had been well spent. But would it be right, in view of other pressing claims on missionary resources, to continue to use the teachers and the money for this purpose, if there were another college in the same city teaching the same subjects to a very small number of students? Would not their main purpose -- that of serving the Indian Christian community in the matter of providing higher education for their daughters in a Christian environment -- be almost as well achieved now at somewhat less cost, by converting the college into a Christian hostel, where girls might reside, pursuing their studies in the government college?

It was felt that the Indian Christian community would be able to advise them on this matter. The Punjab Indian Christian conference was consulted at its next meeting. They

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1. Report of Kinnaird College for Women, 1923, p. 12

expressed themselves strongly in favor of the continuance of Kinnaird College on its present lines, as a fully equipped Arts College, in spite of the establishment of a government college because they coveted for their daughters an education not only of a high secular order, but one inspired by Christian ideals and designed to mold character on definitely Christian principles, and they did not feel that mere residence in a Christian hostel during the four or more years of study in a purely secular government college would secure this. To prove the sincerity of their words, they promised to contribute a sum of $800 (Rs. 2,400) for the year. This sum was raised in a few minutes in a small meeting of the conference, and among the contributors were parents and husbands of present and former students. On their advice, therefore, or, as it were, at their urgent request, and with considerable encouragement from government and University quarters, it was decided to try and continue the college as a teaching institution, despite the threatened establishment of a rival government woman's college.[1]

The government college for women was actually opened in May 1922, but for a long time it had no B. A. classes. It prepared students only for the matriculation and Intermediate examinations. It is interesting and

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1. Cf. Report of Kinnaird College for Women 1923, p. 13

encouraging to note how little the opening of the government college has effected the number of students enrolling themselves in Kinnaird College. There are still a certain number of non-Christian students whose parents prefer that their daughters should receive their education in a Christian environment rather than in a non-religious environment. The result is that while the government college has enrolled some students who would have attended Kinnaird College had there been no government college, there is ample room for both colleges and not only room but need for them. The report of 1923 states that

> "we are convinced that our work is worthy of support when we see how hungrily the girls who are allowed to come to college devour the books which we introduce to their notice, and how yearningly many of those who are not, as yet, allowed to come to college regard their more favoured sisters. The desire for education is growing rapidly among the girls and women of the Punjab, the numbers are increasing in the girls' schools and without our college the schools could not be at all adequately staffed. As soon as our students leave college they are given positions of great responsibility and, already we are hearing high praise of the work done by former Kinnaird college students in the Mission and government schools of the Punjab."[1]

In regard to the progress which Kinnaird College has made in recent years the Annual report of the Board of Directors for 1932-1933 is encouraging.

"The year which has recently come to its con-

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1. Report of Kinnaird College for Women 1923, pp. 15-16

clusion may well prove for Kinnaird College to be the end of an era - the second era of its history. The first saw it an infant, ever struggling sometimes grasping for very life. That era passed with the change of site from Empress Road, where it had grown up beside its mother-institution, Kinnaird School for Girls to that on Lake Road, which is now its home. This second era, which began in the autumn of 1926, has, like the first, been characterized by struggle - but it has been a struggle less desperate, a struggle increasingly hopeful. For it has coincided, more or less, with the swelling of the tide of young women demanding a college education. This increasing demand was foreseen; but we were unprepared - at least from the point of view of physical equipment - for its swiftness and its strength. This year we had to refuse admission to a larger number of students than ever before. Over fifty new students were admitted, but yet the fact remains that for every one admitted two had to be refused."[1]

The following table shows the number of students on the roll on the 31st of March, 1933:[2]

Religion	Resident	Non Resident	Total
Hindu	20	28	48
Jain	1		1
Muslim	8	7	15
Sikh	13	2	15
Parsee	1		1
Christian	41	3	44

2. Women's Christian College Madras, South India

The most progressive movement for the women of South

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1. Annual Report of Kinnaird College for Women 1932-33, pp. 5,8
2. Ibid., p. 8

India is the Woman's Christian College in Madras. The question of establishing a United Missionary College for women was discussed by some of the missionary societies in Madras as early as 1909, but the discussion failed at that time to lead to united action. Similar desires had been expressed by several mission boards in America. The need of a thoroughly equipped college, was realized by many, but not by any means universally. Some women in South India were attending various men's colleges throughout the Madras Presidency. This in the present social condition of India was felt to be open to serious disadvantages. The need of an educated womanhood under Christian auspices was increasingly realized. The demand for higher education was especially urgent in view of the great need for an increased supply of highly trained teachers for the secondary schools.

These and other considerations led the Madras Mission Council of the United Free Church of Scotland in 1911 to resume the consideration of the question of establishing a United Missionary Arts College for women. They appointed a committee and invited the co-operation of other missionary societies.

Almost all the missions approached appointed representatives to a united committee and it was discovered that the need for such a college had impressed

itself on a very large section of the missionary community. The conference of missionaries passed a resolution in favor of creating a college for women. In 1913, the outline of a scheme drawm up by the already existing Madras committee received the cordial approval of the Educational section of the Continuation Committee of the United Free Church of Scotland.

From that time onwards the proposed college had the constant support of Sir Andrew Fraser the chairman of the Educational Section of the Continuation Committee, Mr. J. R. W. Lunt and Mr. J. H. Oldham. But for their assistance and in particular that of Mr. Lunt who made the cause his own, the college could never have been started on so wide and firm a basis of national and denominational co-operation. Mr. Lunt placed himself in communication with the Home Boards of all British and American missions carrying on work in the Madras Presidency. He visited America and interviewed leading representatives of the Mission Boards in the United States and Canada. As a result eleven Mission Boards joined in the support of the college from its beginning, and a twelfth joined within the first year. The college thus represents interdenominational and international co-operation to a fuller extent than has hitherto been known in the mission field.[1]

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1. Cf. Report of the Council of the Womens Christian College Madras, pp. 10-11

When the negotiations were well advanced, it was announced that the government had resolved to open a Women's College. This step aroused serious questioning among the missionary societies as to the advisability of proceeding with their scheme. However after careful consideration both at home and on the field, it was decided that the government college could not fulfill the purpose that the missions had in view or be the natural completion of the education imparted in Christian schools. It was therefore decided to go on with the project already near completion. It is noteworthy that no mission held back from co-operation in the college from a sense that the existence of the government college would make it unnecessary.[1]

In 1915 Madras Womens Christian College was opened with a faculty of British and American women. Miss Eleanor McDougall, a member of the faculty of London University, was elected president. Miss McDougall is well-known in England as a scholar and able administrator. She had been sent to India to study the educational system in that country. Her work was so thoroughly well done that the government of India offered her a position at the head of the Department of Education. She declined this honor and the generous salary, to accept the position of president of an experiment in

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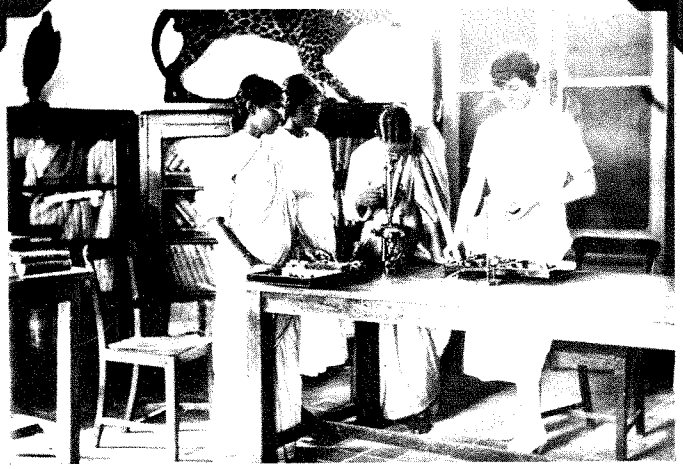
1. Cf. Ibid., p. 11.



In the Laboratory, Madras

Tennis Champions with Cup

AT WORK AND PLAY

higher education for women with the maintenance of a missionary.[1]

From the first there was serious difficulty in housing the students. It was impossible to build owing to lack of funds. It seemed almost impossible to find a suitable location, "but God, who had led in this great venture of faith, had prepared also the place."[2]

After a year in an old Mohammedan harem, rented for a small sum, a gift of $20,000 from the legacy of Mrs. John D. Rockefeller, secured as it seemed through direct providential leading, made possible the purchase of a historic old mansion known as Doveton House with stately pillars and spacious rooms. In this building the college began its second year with seventy-two students. A large dormitory was built a few years later. Gifts to meet the cost were received from friends in India, Great Britain, and America. A science building and a beautiful chapel have been built. The government has given a two thirds grant upon expenditure for science rooms and equipment.

Thirteen students in the first graduating class took their B. A. degrees in 1918. This was a very significant

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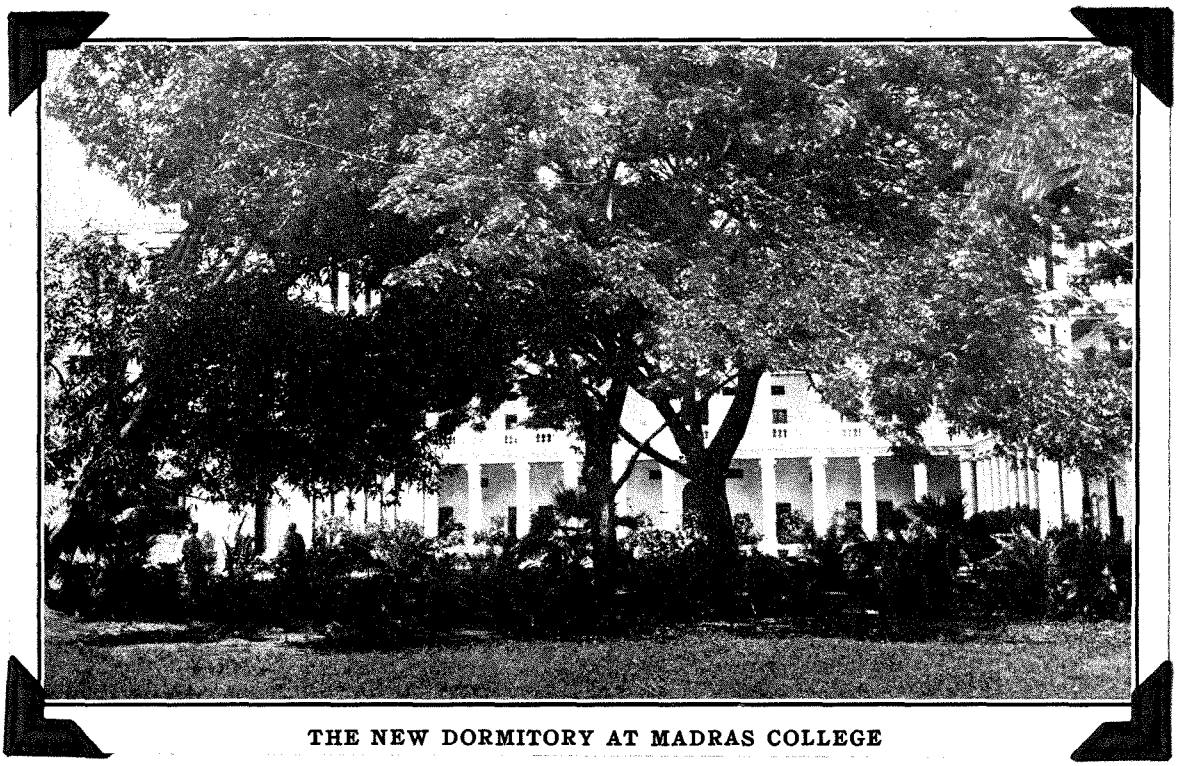
1. Cf. Pamphlet on Women's Union Christian Colleges in the Orient, p. 5
2. Ibid.,



THE NEW DORMITORY AT MADRAS COLLEGE

event in the history of Christian higher education for women in South India.

> "As they went up to receive their diplomas from Madras university, it was as though the first battalion of a new army of relief had come to a dying world, and a great cheer broke forth spontaneously from the men and women who were present, a cheer these women trail makers are to guarantee."[1]

The motto of the Womens' College in Madras is significant. These earnest Indian women, seeing the great need of the vast hosts of sisters, are not seeking education for its own sake. They have chosen for their seal the design of a common Indian clay lamp, with the motto, "Lighted to Lighten".[2] The aim of the college is to train future leaders among women in a country which needs sorely the strong help of enlightened women in education, medicine, and social reform.

3. Sarah Tucker College Palamcottah, South India

The history of Christian education for girls in Tinnevelly district stretches back for nearly a century. At various centers in the district boarding schools for girls were opened by the missionaries. Then soon after the middle of last century the need was felt for a central institution where selected girls could receive further education and be trained as teachers. The Rev.

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1. Pamphlet: Women's Christian Colleges in the Orient, pp. 11-12
2. Cf. Pamphlet: Womens' Christian College Madras, p. 6

John Tucker was a C. M. S. secretary in this district. His sister, Sarah, was very much interested in missionary work, and especially in girls' education. When she died her friends felt that the most fitting memorial to her would be a training school for women teachers in Palamcottah. Accordingly, as a result of subscriptions raised with this object in view, the Sarah Tucker Institution was opened in 1858. Members of the Tucker family and their friends continued for many years to take a lively interest in the school and to help it generously.[1]

As the number of students increased in the Teacher's Training School, there were not enough openings for them in schools already in existence. Hence arose the idea of starting definitely evangelistic schools for Hindu and Mohammedan girls and staffing them with Sarah Tucker trained teachers. By 1873 there were thirty-two of such schools in existence, with 751 pupils on the roll. The year when there was the largest number of schools appears to have been in 1909, when there were forty-five schools, with 2043 pupils on the rolls. At present the number of Sarah Tucker College Evangelistic Branch Schools is thirty-two with 2238 pupils.[2]

The work of the institution progressed steadily and girls were prepared for the government examination for

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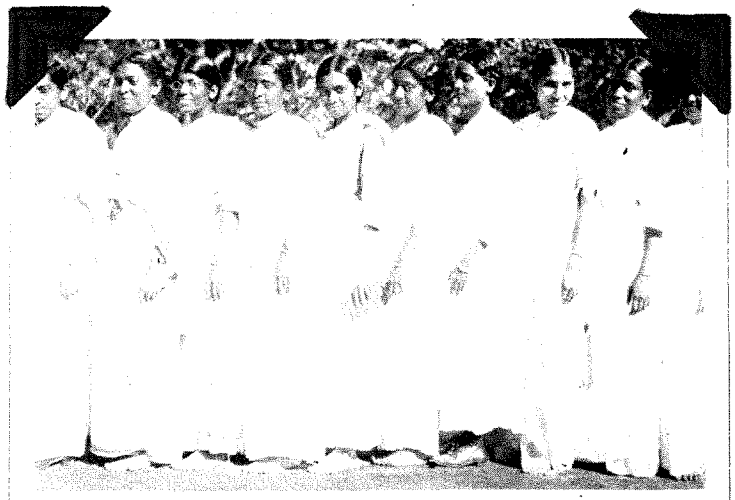
1. Cf. Tinnevelly Diocesan Bulletin, February 1934
2. Cf. Ibid.



Tamil Girls Preparing for College

The Village of the Seven Palms

teachers of the First, Second and Third grades. In 1892 pupils appeared for the first time for the Matriculation examination. There was, thus, by that time a complete High School attached to the old Practicing School. Students were thereafter prepared for the Upper Secondary Grade Teacher's Certificate.

But this was not felt to be enough. There was at that time no college for women, where the students could go after matriculation. In order to supply this need, permission was obtained to open a class preparing for the First Arts examination, and in 1896 the Institution was affiliated to Madras University as a Second Grade College. Its name was then changed to Sarah Tucker College.[1]

The Intermediate classes (F.A.) have never developed very greatly in numbers. At present there are twenty-five students in the two classes. When the Women's Christian College was opened in Madras, the question was raised whether a Second Grade College in Palamcottah was really needed. The supply of students, though not large, has however been steady, and it is felt that the development has been fully justified by the number of old students who, after passing the Intermediate examination here, have gone on to further studies elsewhere and to responsible positions in Mission and Government service. . . . . .

1. Cf. Ibid

4. Diocesan College for Women, Calcutta

This college affiliated to Calcutta University in 1909 is the outcome of the Diocesan Collegiate School opened in 1895 which is itself a development from the work for Indian women and girls founded by Miss Angelina Hoore in 1876, and given over by her and by the them Most Reverend the Metropolitan of India (R. Johnson) to the Community of S. John Baptist in 1891.

In 1907 the first students entered for B. A. but they had to appear as private students. In 1909 the college was recognized by the University but still had no building. By 1912 a hostel was built to accomodate thirty to forty students. There is an atmosphere of great friendliness among the students, and a great bond of friendship springs up between the classmates. There are thirty resident students and from fifty to sixty non-resident students. The residents are mostly Christian.[1] The college has had to struggle for existence for a number of years because of financial difficulties. Consequently it will have to close its doors, probably in 1935, as it is entirely inadequate to the demands made upon it.[2]

In regard to the excellent work done by this

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1. Pamphlet, Our Mission Work in India, The Community of St. John Baptist, Clewer, England.

2. Cf. Lindsay, The Christian College in India, p. 310

college, the Lindsay Commission has made the following comments:

> "We commend the excellent work done by Diocesan College, and greatly regret that the Clewer Sisterhood feels unable much longer to maintain the college department."[1]

In regard to the need for a separate women's college in Calcutta the same Commission comments further:

> " We have studied with interest the proposals for a women's college in south Calcutta, and believe the establishment of such a college is the greatest need in Christian education in Bengal. If Bishop's College should remove from its present site, the suggestion has been made that its buildings would furnish a suitable place for the proposed women's college. In any event we trust that Diocesan College will find it possible to carry on till in this or some other appropriate way a satisfactory substiture for the work it is now doing is found."[2]

B. Training College

1. St. Christopher's Training College

Preparations for the establishment in Madras of a United Christian Training College for women graduates began in consequence of a minute recorded by the Madras Missionary Educational Council early in 1921. This minute emphasized the need for united Christian effort in connection with the training of women teachers. It was hoped that such training would not only give teachers more skill in their profession,

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1. Lindsay, op. cit.
2. Lindsay, op. cit.

but would lead them to look on their profession as a Christian vocation and in particular that it would help them with the teaching of Scripture.[1]

In the 1927 report of this college the need of training colleges is clearly stated:

> "Teaching has often been a mechanical sort of business in India, with an over emphasis on the memorizing of text books and cramming for examinations. The business of a training college is to interest students in the children's point of view and to help them to adapt their teaching to the children's needs. The purpose of the founders of St. Christopher's was that it should supplement the work of the Madras Womens' Christian College, by giving to those students who meant to be teachers a professional training for their work --to help them to teach and not merely to lecture, and to be interested not only in lessons, but in all the life of a school."[2]

The same report gives reasons why there is a particular need for a Christian Training College:

> "A distinctively Christian training college is preeminently the place where the religious basis of a teachers' work can be made explicit. We consider the subjects to be taught, and the problems of school and home, from the Christian point of view, and we give direction and help in the more specific work of religious education. Teachers in England know how many problems there are in connection with this subject and in India we have, in addition, the problem of teaching Hindu children in our Christian schools. The majority of the students at the training college are Christian, but each year there have been one or two Hindu students who have kept before us the problem of the non-Christian pupil. It is not merely
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> ....

1. Cf. Report of the Council of St. Christopher's Training College Madras, 1931-1932, p. 7
2. Report of St. Christophers' Training College Madras, 1927, p. 6.

> a platitude to say that India wants religion in education, but the problem of what teaching should be given to Hindu and Muslim children in Christian schools calls for much thought, both individually and in groups, first of Christian, and then of Christian and non-Christians together. All this points to the need for careful preparation on the part of teachers expecting to teach in Christian schools. Such preparation can only be made in a Christian training college."[1]

In 1921 the Council of the Madras Womens' Christian College was asked to negotiate with the Home Boards and to make arrangements in India for the establishment of a college for the training of women graduates. The request was made to the Women's Christian College partly because that college was itself connected with twelve societies working in South India, and partly because it was expected that the Training College students would generally be graduates of the Womens' Christian College and that there would thus be a very close connection between the two colleges.[2]

The business of obtaining necessary financial support for the new college proved very difficult at the beginning. In July 1921 a memorandum was sent to the Board of governors of the Womens Christian College in America and Britain explaining the need for the Training College, but definite plans were not really made until later in the year. It was then decided to give up the original plan

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1. Cf. Report of St. Christophers' Training College Madras, 1927, pp. 7-8
2. Cf. Report of the Council of St. Christophers' Training College 1931-1932, p. 6

for opening the college in 1922. but to make every effort to open it in 1923. A memorandum containing a budget was drawn up, and in this an appeal was made for a contribution of $500 from each of ten societies and also for $3,300 for initial expenditure. This appeal reached the Boards at a time of serious financial difficulty when grants to their own mission work were being cut down and work restricted. In almost every case the promise of support was only given after long deliberation and with the conviction that the Training College would strengthen the mission schools already in existence and the life of the church in India. The American Arcot Mission was the only Board that was able to contribute to the fund for initial expenses. The college could not have been opened without additional gifts for that purpose which came from friends in Britain and Canada and partly from the fund raised in America for the Union Colleges of the Orient.[1]

Early in 1922, the first contributing Board, the United Free Church of Scotland Mission promised its support, and it was followed by promises of support from the Women's Auxiliary of the Wesleyan Missionary Society and by the Church of England Zenana Missionary Society. During the winter of 1922-1923 four American Boards promised to co-

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1. Cf. Report of the Council of St. Christophers' Training College, Madras 1931-1932, p. 9

operate; the American Arcot Mission, the Madura Mission, the United Lutheran Church in America and the Methodist Episcopal Mission (for five years). In the case of the Madura Mission and the Methodist Society the contributions were made by the great generosity of individual members of the Womens' Boards who thus enabled the plans for the opening of the college to go forward when all hope of its establishment had almost been given up. Somewhat later in 1923, the Church Missionary Society and the London Missionary Society each made a half contribution. Thus the college opened with the support of four American and five British societies and with equal contributions from both countries.

Until within a few months of the opening of the training college the possibility of its establishment had seemed doubtful, but early in Marhh 1923, Dr. W. I. Chamberlain of the American Arcot Mission whose faith in the new venture contributed much towards its realization, cabled to London the assurance of American support and on March 12, Mr. J. H. Oldham cabled to Madras "go ahead". Then those in India who had been waiting in uncertainty were able to plan definitely for the alteration and furnishing of the building. A prospectus was issued and on July 4, 1923 the Training College was opened.[1]

From 1923 till 1927 the building which the

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1. Cf. Report of the College Council, St. Christophers' Training College. 1932-1933, p. 11

Training college occupied was rented from the Womens' Christian College and it was situated in the compound of that college. In 1927 the location of the college was changed to another section of the city of Madras in the hope of making possible its amalgamation with the Secondary Training School of the United Free Church Mission. This amalgamation took place in 1928. Miss Alice Van Doren of the American Arcot Mission was principal of the school for the first year and Miss Gertrude Chandler of the American Madras Mission for five subsequent years. The Training College was greatly indebted to the two Mission Boards for sparing the services of these experienced missionary teachers. The British Missions were represented by Miss Brockway who had been teaching at the Womens' Christian College for three years and who now offered to join the Training College Staff. An Indian member of Staff was not found so easily, but later Miss Lily Devasahayam, a graduate of the Womens' Christian College who was taking further training in England, agreed to come to the Training College, and she joined the staff in 1924. Concerning Miss Devasahayam's high scholarship the Training College report for 1931-1932 states the following:

> "We were very glad to welcome back Miss Devasahayam after her three months leave of absence during which she had been helping Miss Ruth Woodsmall of the Laymens' Foreign Mission Enquiry Commission in her investigation into the work of womens' organizations in North India. Her advice and help were sought by many organ-

> izations throughout India, and her presence on our staff has brought distinction to the college. The college owes much to her wise influence and direction."1.

In 1932 the College bought a compound of three acres adjoining the Bentwick Girls' High School in Vepery, Madras. This action was taken in consequence of an offer made by the London Missionary Society to transfer the management of that school to St. Christopher' Training College as soon as the college should have sufficient funds to meet the additional requirements of building and annual income. It is hoped that the transfer will be made in 1935 when a long felt need for the college to have its own practising school will be met. The existing buildings for both college and school are inadequate, and the problem of raising money for the erection of better buildings is now before the college.[2.]

The Training College only admits students of Collegiate grade, the majority of whom work for the degree of Licentiate in Teaching (L.T.) of the University of Madras. The course covers one year, and is similar to that followed in studying for the Cambridge Teacher's certificate of London Teacher's Diploma. Students come from various parts of South India and speak various vernaculars. The work of the college is carried on in English, which is

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1. Report of the Council of St. Christopher's Training College, Madras, 1931-1932, p. 12, 17.
2. Cf. Report of the College Council, 1932-1933, p. 12.

the one language known to all the students. The Training College is recognised by government and receives from it a half-grant on certain expenditure, which amounts to about a quarter of the total cost.[1.]

C. Medical Schools

1. Women's Christian Medical College, Ludhiana.

It is not without significance that two recent books considered during the years of their publication as "best sellers" dealing with the same subject, leave the reader with diametrically opposite impressions. In reading Dr. Stanley Jones' Christ of the Indian Road, one feels India's hour of deliverance is at hand, such clearness of vision and spiritual insight have her sons. In reading Katherine Mayos' Mother India, the heart bleeds for the women of that great land, in bondage to the dire misconceptions of men.[2.]

There is no light in her dark picture. The readers are made physically sick by the disclosures of the sufferings of child wives under the power of husbands much older in years, and of the terrible treatment given to women during child birth by the unsanitary cruel midwives of the country, and they close the book declaring that such things cannot be true.[3.]

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1. Cf. Pamphlet, St. Christophers Training College, Madras, 1927, pp. 1, 2.
2. Cf. Craske, Sister India, p. xiii.
3. Cf. Mother India, Chapters III-V.

This terrible condition of India's women is confirmed in the report of a medical school of South India:

> "There are one hundred and sixty-five millions women and girls in India; thirty-three millions are widowed, hundreds of thousands of these of tender years; a million are dedicated to prostitution as temple girls being 'married to the god'. Over ten percent of the women of India are married under ten years of age, over fifty percent under fifteen. Maternity at about the age of twelve is the common lot. Native medical practice is worse than criminal."[1]

A lady doctor, who has worked many years among the women of India, was asked, "Is Mother India true?" Sadly she confirmed, medically, the statements made therein, saying, "That is why we are here and not at home. But," she added "it is a thing to expose a wound, it is another thing to heal it."[2]

Thus far what are the forces ready to combat the appalling conditions involved in these statistics? The first Woman's Hospital was opened by the Methodist Mission in 1875. To the end of the last century the number of medical women in India was exceedingly small. Today there are at work one hundred and fifty-nine Christian women physicians. Can this handful be increased by additional medical missionaries from the west until the whole mass of suffering Hindu womanhood is succored? Impossible. If possible

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1. Pamphlet, The Union Missionary Medical School at Vellore, p. 10
2. Craske, Sister India, p. XIV

it would be a mistaken goal towards which to strive. The women of India must come to their own aid. The little band of women doctors sent out to India can never by themselves alone touch more than a fringe of the suffering womanhood.

Dr. Edith Brown was the first medical missionary to conceive the idea of founding a Christian medical college for Indian women. In a brief sketch of her life Edith Craske writes thus: "

> " ...a cultured English lady, a pioneer, a born leader . . .Educated at the Manchester and Croydan High School, she had won a mathematical scholarship to Girton College, Cambridge. While there, she read Natural Science, the change in subject being due to her having heard the call of God for medical missionary work in India. Brilliant is the only word by which to describe her subsequent academic career, and then in 1891, this gifted young woman Edith M. Brown, Honours Tripos Nat. Sc. (Girton College), M. A. (Trin. College, Dublin), M.D. (Brux.) L. R. C. P. & S. (Edinborough), sailed for India under the auspices of the Baptist Zenana Missionary Society."[1]

It was not long after Dr. Brown's arrival in India that she had an opportunity to realize fully how low one must stoop if India is to be lifted up to God.

> "She received an urgent call from a distant village to tend a sick woman. The heat of the Indian sun, the dust of the Indian road, tired the newcomer, and by the time she had succoured the sick woman, whose sufferings were aggravated by darkness and dirt, the doctor was very weary. The husband of the patient offered her a drink of milk, and while she was weighing in her mind the indiscretion of contaminated milk versus hurting his feelings by a refusal, the beverage was prepared. Taking a dirty

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1. Craske, op. cit., p. 36

> earthenware bowl, he wiped it out with the loin cloth he was wearing, and filling it with milk proceeded to use his finger as a spoon wherewith to stir the sugar therein, and finally pushed the bowl toward her. Her revulsion can better be imagined than described, yet she drank it, and was about to hand back the bowl, when the man bade her smash it, defiled as it had been by 'an untouchable', and he dared not allow her to sit where he sat or he would be forever polluted and himself become an outcast."[1]

Dr. Edith Brown soon became familiar with all the conditions prevailing among the women in India. For the alleviation of their suffering and sorrows she knew that Christian medical women had the surest key. For nearly forty years this remarkable woman has won her way through caste and purdah, fear and distrust, and has long since become an honored and respected leader among the women of India.

Dr. Brown had many experiences which revealed to her the great need of trained helpers. She quickly grasped the fact that medical missionary work for women in India could not make great progress unless and until there was a large supply of well trained assistants of the right type. It was self evident that there would never be enough of such help from England and America. Enquiry revealed that other medical women, working in isolation, found themselves similarly handicapped. Women doctors could not perform operations without assistants or anaesthetists, and yet there were

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1. Craske: op. cit., pp. 36-37

few places which were staffed by more than one European trained medical woman. There was not only an absolute lack of assistants, but the quality of the available helpers was sadly lacking. Missionary doctors, in particular, desired to have helpers who would not only be efficient as regards professional work, but who would commend Christianity to the patients by the example of their lives and by helping the missionaries in teaching and preaching.

At that time it was only possible for an Indian Christian girl to get a full medical training if she attended the government colleges, where she had to study with Hindu and Mohammedan men students, receive her instructions from men and her clinical training in a hospital chiefly with male patients. Christian parents were not willing to have their daughters exposed to the publicity and temptations which were unavoidable in such circumstances. Moreover, lady missionaries in charge of large girls' schools saw such sad results from the training of girls under these conditions that they said they dare not let any more of their girls enter the government college.[1]

The obvious remedy, namely to establish a medical school where girls would be trained as doctors by members of their own sex, and at the same time be under Christian

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1. Cf. Craske: op. cit., pp. 40-41

influence, was visualized by Dr. Edith Brown. In 1893 she called a conference of women medical missionaries who were at work in the Punjab and United Province. There was unanimity as to the desirability of the project, but finance seemed to offer insuperable difficulties. With magnificient faith and courage, Dr. Brown determined to make the attempt to start the school.[1] Accordingly in 1894 the North India School of Medicine for Christian Women was opened. Dr. Brown was appointed its first principal.

The committee which was then formed was inter-denominational, and the plan was to induce the various missionary societies each to give a yearly grant towards the expenses of the school. A practising and teaching hospital was necessary and this was offered by Miss Greenfield who for many years had been conducting a medical mission among the women of Ludhiana. Some buildings were also lent by the American Presbyterian Mission of Ludhiana. So with a start of scarcely $1000 in actual money the School was begun.

The school opened with four medical students and two dispensers. The staff consisted of Dr. Edith Brown and two doctors of the American Presbyterian Mission, while Miss Greenfield's doctor acted as treasurer and taught Mid-

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1. Cf. Balfour and Young: The Work of Medical Women in India, p. 112.

wifery to the two dispensers.

During the next ten years steady progress was made. The School was recognized by the government as a Teaching Institution, and students were allowed to present themselves for the Sub-assistant -Surgeons'(now Licensed Medical Practitioner's) examinations held at the Lahore Medical College. The Punjab government gave land for the enlarging of the Hospital and the Municipal committee and District Board sanctioned annual grants-in-aid.[1]

Inspection of the valuable work being done at Ludhiana led the Punjab government, in 1906 to sanction generous grants-in-aid without religious restrictions, while in 1909 they requested that non-Christian students might be admitted in order that they might be under the "refining and elevating influence of Christian women during the years of training."[2] This was gladly conceded. In 1911 the name of the school was changed from "The North India School of Medicine for Christian Women" to "The Women's Christian Medical College" In 1915, the Punjab government having closed their women's department at the Lahore Medical College, the girls, both Christian and non-Christian, were transferred to Ludhiana and the school was henceforth to be known as"The Womens Christian Medical College with which is Incorporated the Punjab Medical School for Women."[3]

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1. Cf. Semi Jubilee Souvenir 1894-1919, p. 6
2. Craske, op. cit.,
3. Craske, op. cit., p. 43

The school was declared officially to be in every way a satisfactory institution for the training of women for subordinate medical positions and to have an efficient and capable staff. The confidence of the government has been secured and the work has earned full public approval.

Today, after forty years' work, there is a large womens' hospital of 200 beds, with extensive college buildings, housing 286 Indian students, of whom 135 are medicals, the remainder being in training as nurses, dispensers and midwives; while in the intervening years there have gone forth from this unique institution a band of 1151 trained women, 241 of whom are doctors, entitled to practice anywhere in India, Burma, Assam, and Arabia.[1]

2. The Union Missionary Medical School, Vellore

Fetters of brass are brittle compared with the fetters of caste and custom with which the women of India are bound. No man, save her father or husband, may look upon the face of a secluded Hindu or Moslem woman. Never in sickness or in the face of death can a male physician minister to her needs. Says Dr. Moorshead:

> "By women doctors alone can the very great amount of pitiful suffering prevailing

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1. Cf. Report of Womens' Christian Medical College Ludhiana 1932-1933, pp. 45-46

> amongst multitudes of heathen and Moslem women be effectually alleviated or cured."[1]

It is the Christian woman doctor who finds ready admission to the homes of India in which no other missionary could be received. She gains the confidence, respect, gratitude, and affection of the secluded women.

a. First Medical Missionary in India

The first medical missionary to go to India was Dr. John Scudder, a successful young New York City physician who went to India in 1819 in response to a call for "someone who could combine the qualities of missionary and physician."[2] His name, carried on by his descendants as Christian missionaries, will stand in perpetuity as the founder of medical missions. A thousand years of service in the name of Christ to Christ-less peoples is the offering, up to this day, of the Scudder family.[3]

b. Dr. Ida Scudder's Call to be a Medical Missionary

How does the story of the Scudders bear upon the training of native women doctors for India? The Union Missionary Medical School at Vellore and Ida Scudder, grand-daughter of Dr. John Scudder are one and indivisible. This woman with her personality of rare grace and distinction, is unique in her work of training native women doctors for India. Her call to be a medical missionary is as unique as her work.

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1. Pamphlet, The Union Missionary Medical School at Vellore, p. 10
2. Ibid., p. 11.
3. Cf. Ibid., p. 11

As she proceeded with her education in Northfield Seminary, Ida Scudder had no intention of following in the inherited Scudder line of activity. Indeed, she distinctly decided not to be a missionary, the question naturally confronting one with her grandfather's blood in her veins. Thus minded, she went to India on a visit to her father and mother in the Arcot Mission, purposing soon to return to the United States and live her own life as other girls were living theirs. She assured herself and her friends over and over again that there was no danger of her staying in India -- the India that had already claimed more than its share of Scudders.[1] But

> "One day, as Ida Scudder sat in her father's house, he being away on tour, a Hindu gentleman of high rank came, begging her to come to his young wife, who was in urgent need of surgical aid. The girl explained to the Hindu gentleman that she was not a physician, as he seemed to imagine but that if her father, Dr. Scudder, should return in time she would send him. Then the man made it clear to her that it would be impossible for his wife to be treated by a man, she being of high caste. With this he turned away sorrowful. Ida Scudder's heart burned within her as she felt her helplessness.
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> "Later in the day came another, a low-caste man, begging the girl in the name of all the gods to come to his poor house to save his wife, who was in mortal need. Again she could only refuse.
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> "That night from the aristocratic Brahman quarter at one side of the town and from the out-caste hut at the other came the wailing of the dead. The bodies of two young wives and two new-born babies were carried to the burning ground."[2]

Ida Scudder knew that night what lay before her. Stronger than her own will was the will of God thus made

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1. Cf. Cronk, Mrs. E. C.: "Three Calls in the Night", Missionary Review of the World, February 1917.
2. Pamphlet, The Union Missionary Medical Scool at Vellore, p. 14

known to her. She returned to America and entered the Woman's Medical College in Philadelphia. "She had heard the call of the women and children in India, the call of her grandfather's love and of his life, the call of her father's and mother's sacrifice."[1]

After finishing her medical course she went to India, and now for thirty-eight years, Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women.

c. Founding of the Union Missionary Medical School at Vellore.

For many years the school at Ludhiana was the only one in India where girls were taught entirely by members of their own sex. There were a number of government medical schools which offered courses to women. Parents, who did not care to expose their daughters to the risks of a mixed school, sent them to Ludhiana. Besides, on account of its Christian teaching, many girls went there who were hoping to serve as assistants in medical missionary work. Some of these girls came from as far away as the Madras Presidency, and after finishing their course went back to work in mission hospitals in that part of India. The journey from Madras to Ludhiana occupies about five days, and students, who came from Travancore and other parts south of Madras, had even longer journeys to perform. To such it was a wearisome task to

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1. Cronk, Mrs. E. C.: "Three Calls in the Night", Missionary Review of the World, Feb. 1917, p. 129

journey to Ludhiana in search of medical education. At most they could return home once a year, and sometimes not even as often as that. Besides, the dry heat of the Punjab was extremely trying to girls accustomed to the moister climate of Madras. Nevertheless the number of medical students from South India, seeking admission to Ludhiana became larger from year to year, and the missionary bodies there began to feel that a medical school similar to the one at Ludhiana was a vital necessity for south India.[1]

The Mary Taber Schnell Hospital under the Dutch Reformed Church Board, was opened for patients in 1903 in charge of Dr. Hart and Dr. Ida Scudder. Native Christian girls were given a nurse's training course in the hospital and were taught to minister in Christ's name to their suffering sisters. Under the strong, sympathetic ministration of Dr Hart and Dr. Scudder, the success of the Vellore Women's Hospital was phenomenal almost from the start.

As time went on, the heads of the Vellore Hospital in view of the crying need for medical training for the native women of the land, found that they must enlarge the scope of their work. It was decided to open a medical school for Women. They found strong and sympathetic support in Dr. Anna S. Kugler, the veteran Lutheran Missionary of Guntur.

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1. Cf. Balfour and Young: The Work of Medical Women in India, p. 115

The choice of site for the School was a matter of some debate, but finally the town of Vellore was chosen.

In 1918 the Vellore Medical School was opened, under the fostering care of four contributing Mission Boards and with the approval and aid of the government of Madras. The college was formally opened by H. E. Lord Pentland, governor of Madras presidency. "It was an occasion of impressive and far reaching significance inaugurating a new order of things in South India."[1]

In 1920 there were one hundred and seventy-eight applicants for admission to the college. Of these, indeed, a number were not sufficiently qualified to enter, but for lack of room only twenty-eight could be received. Accordingly one hundred and fifty would-be medical workers for the suffering womanhood in South India, their own kin, were turned away, many of them ready and able to enter upon their preparation could the school have received them.[2]

Four years after the opening of the school Alice Van Doren writes thus of the difficulties which had to be faced, and comments on the faith and enthusiasm and hard work on the part of its founders:

> "The medical school started life in rented buildings. If ever an institution passed its first year in a hand to mouth existence, this one has. Short of funds save as mercifully provided by private means, short of doctors for the staff, short of buildings in which to house its increasing student body, for
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1. Pamphlet, The Union Missionary Medical School at Vellore, p. 15
2. Cf. Pamphlet, ibid., p. 19.

A MEDICAL STUDENT IN VELLORE

> it has grown from fourteen to sixty-seven; short, in fine, of everything needed except faith and enthusiasm and hard work on the part of its founders, it has yet gone on; the girls have been housed, classes have been taught, examinations passed, and the first class is ready to go out into the world of work."[1]

Students who have completed the High School course are qualified to enter the medical college. After finishing a four years course they receive the degree of Licensed Medical Practitioner (L.M.P.) which authorizes them to practice medicine and surgery and even to be in charge of a hospital. The course is equivalent to the Sub-assistant Surgeon course in Medical Schools for men. The majority of the students are High School graduates, while some have taken pre-medical courses at Voorhees College or attended Madras University for two years. Letters and examinations prove these Indian girls studious, earnest and eager for the great work that lies ahead of them --the work of relieving the suffering womanhood of South India. This college stands in the midst of a population greater than that of the United States.

d. Growth and Development of the Union Missionary Medical School

In 1921 the joint Committee of the Women's Union Christian Colleges in the Orient representing ten cooperating Women's Boards of Foreign Missions in America and Great Britain

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1. Van Doren, Lighted to Lighten, p. 114

launched a three million dollar campaign for the purpose of providing the maintenance of seven union Christian Colleges for women in the Orient. Of these colleges, three are in India, three in China, and one in Japan. This was a venture in international friendship under Christian influence. Of the three million dollars needed for this venture, the trustees of the Laura Spelman Rockefeller Memorial Fund donated approximately a million dollars. The three colleges in India to profit by this venture are the Isabella Thoburn College, Lucknow, Women's Christian College, Madras, and the Union Missionary Medical School, Vellore. All of these colleges are today housed in beautiful well equipped new buildings.

Concerning the occasion of the opening of the large new hospital buildings in connection with the Vellore Medical School in 1928, Eleanor G. Olcott and Ruth Scudder Wolfe write thus:

> "On a decorated platform sat their excellencies Viscount and Viscountess Goschen, the Surgeon General of the Madras Presidency and Mrs. Hutchinson, Dr. Ida S. Scudder, the superintendent of Police for the District, the chairman Dr. Frimodt Moller of Madampalle, and numerous other dignitaries. The procession of medical students, all dressed in white and carrying two beautiful ropes of heavy green leaves among which white jasmine flowers had been entwined, was a lovely sight."[1] . . . . .
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> "A hush and an eager thrill ran through the audience as Dr. Ida Scudder arose to speak. There was no need for her to express her deep joy and thankfulness, her very face was radiant at this fulfillment of a dream held high through so many

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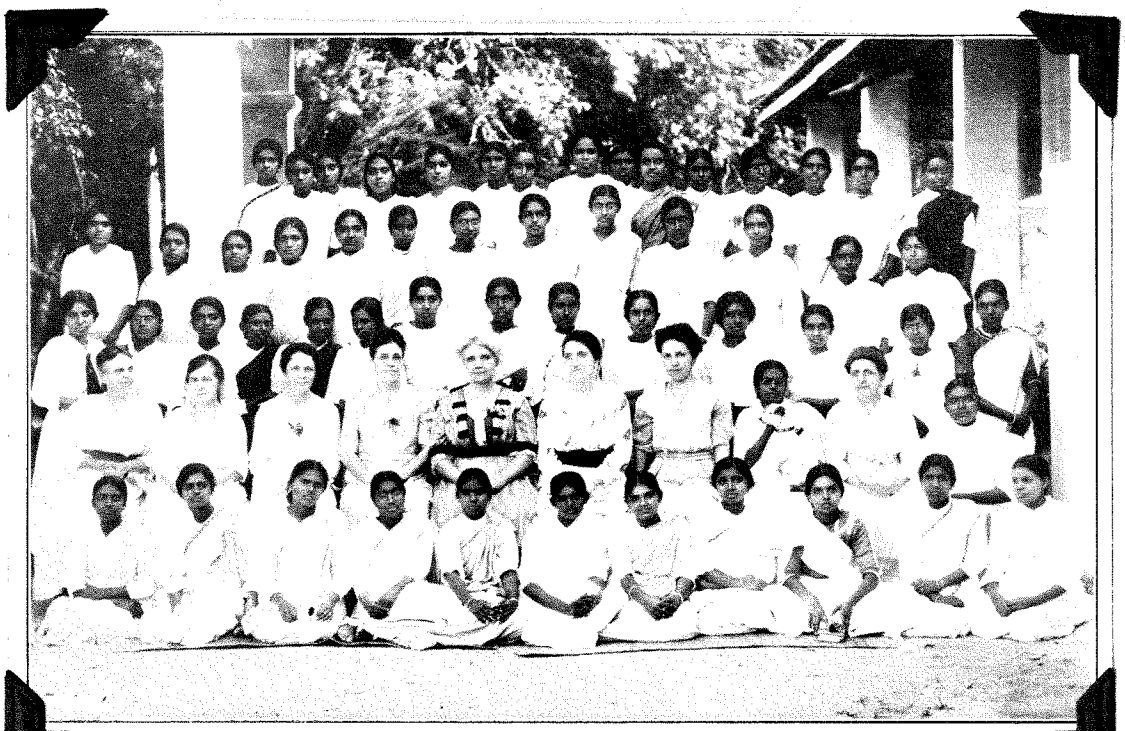
1. Letters from Eleanor G. Alcott and Ruth Scudder Wolfe, March 18 and 20, 1928



DR. SCUDDER AND THE MEDICAL STUDENTS AT VELLORE

> years of waiting and planning and hoping. She took us back with her to those days only a decade ago when there was no medical school for women in all South India, when students with the desire to help the suffering of women must travel thousands of miles to reach a medical school for women in the north, or take the course in a co-educational institution in Madras. She pictured in what humble and inadequate quarters of two rented bungalows this college had its beginning, how many chill winds of discouragement and lack of funds it had to weather. She closed with the prayer that this medical school and hospital may not only be a mighty force for alleviating suffering, but that it may so breathe the Spirit of Christ that no inmate may leave without feeling that He is its foundation and inspiration. . .
>
> "It gave one a very real thrill to see that such a stupendous plan as the construction of so great an institution for Christ in India could actually be realized."[1]

E. Summary and Conclusion

From a study of the history of these eight colleges, it is evident that much progress has been made in higher education for women under Christian auspices. All the beginnings of higher education were made under difficulties. Problems of caste and custom, of prejudices of financial stringencies, of lack of trained workers, all had to be met and overcome. It took much faith, courage and enthusiasm on the part of the founders of these schools and colleges to build up and develop these institutions of higher education for women. Some are still struggling for existence, especially those which are being supported by single missionary societies or organizations. All the others have profited greatly through the union and cooperation of a number of Mission Boards in Great Britain and America. Advantages

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1. op. cit.

derived through such cooperation are the following:

1. Any form of higher education is comparatively expensive and the needs of the Missions are varied and pressing. In Union Colleges there is the great advantage derived from avoiding wasteful competition.

2. Quality is essential. Efficiency on the educational side and effectiveness on the missionary side can be achieved only by means of the concentration of resources and well qualified faculty and staff.

3. The bringing together into one college of the strongest missionary and Indian Christian teachers, and also practically all of the Christian students of an area will provide conditions most favorable for an effective presentation of Christ and for the influencing of character.

4. The Union Colleges give convincing testimony to the essential oneness of all Christians in Christ. The moral effect of this upon the Indian public is not to be overlooked.[1]

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1. Cf. Foreign Missions Convention Report, 1925, p. 114.

CHAPTER III

THE PURPOSE OF INSTITUTIONS OF HIGHER EDUCATION AND THE MAINTENANCE OF THE CHRISTIAN INFLUENCE.

CHAPTER III

THE PURPOSE OF INSTITUTIONS OF HIGHER EDUCATION AND THE MAINTENANCE OF THE CHRISTIAN INFLUENCE

A. The Purpose of a Christian College

1. Aims as Set Forth in the Early History of Missions

Since the beginning of missions in India there have been controversies with regard to the place and purpose of higher education. Such a controversy arose in 1830 when Dr. Alexander Duff established an English Missionary Institute in Calcutta.[1]

The objects originally aimed at in the establishment of such institutions were the following:

> "(1) To bring the gospel to bear on a class of the community not easily reached in any other way.
> (2) As a direct agency for the conversion of souls.
> (3) To train efficient native agents to assist in spreading the gospel."[2]

Dr. Ewart, speaking of "the special aim of English missionary education" said:

> "This is, and always ought to be, the evangelization of the pupils. We repudiate any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school subordinate to this."[3]

Up to the middle of the last century and somewhat later there seems to have been many conversions among the

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1. Murdock, John: Indian Missionary Manual, p. 459
2. Hall,G.: "Ootocamund Missionary Conference", pp. 183, 184, as quoted in Murdock, Indian Missionary Manual, p. 459
3. Bengal Conference Report, p. 72 as quoted in Murdock, Indian Missionary Manual.

students in the Christian colleges. Reverend G. Hall, writing in 1858, says,

> "In Madras alone, there have been nearly one hundred of this class gathered into the fold of Christ."[1]

Reverend M. N. Bose said at the Calcutta Decennial Conference that in "one year twelve young men were converted in the London Mission College, and twenty-nine in the Free Church."[2]

In Chapter I of this thesis it was stated that through the influence of Phoebe Rowe, teacher in Isabella Thoburn College, all of the students during one year became Christians.

2. Baptism not the Chief Aim

During that time, however, there were some educational missionaries who expressed their views that baptisms were not the chief aim. Conversions were not earnestly sought and expected. In some colleges, it seems they were not even desired as they created too much opposition among the parents of the students and so caused disturbances in the colleges. The colleges might be considered as progressing without any open professions of Christianity.

In 1889 Dr. John Murdock wrote concerning

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1. Ootacamund Missionary Conference, p. 184 as quoted in Murdock, Indian Missionary Manual, p. 459
2. Report, London Mission College, as quoted in Murdock, Indian Missionary Manual.

Christian colleges:

> "The results thus far were encouraging . . . A considerable change however afterwards took place . . . . There have been some baptisms since, but very few, It was stated not long ago of a missionary college in another part of India, that not one of its students had been baptized for twenty years. It is now contended by some that the number of converts from missionary colleges is 'wholly irrelevant'".1

Dr. William Miller of Madras expressed his view thus:

> "The great purpose which they (the colleges) are fitted to accomplish is, as has been once and again explained to prepare the way of the Lord, and make His paths straight. The leading of individual souls into the church, though it be the most glorious result, is yet not to be regarded as if it were all and everything. On the contrary, the great work of the institutions may be most powerfully progressing where there are few or no open professions of Christianity."2

3. Causes why Baptisms were Formerly More Numerous.

Dr. Murdock in 1889 gave six principal causes to indicate why baptisms were formerly more numerous in Christian colleges than they were at that time.

> "(1) Some of the early missionaries were men especially 'endued with power from on high.'
>
> (2) Conversions were earnestly sought and expected . . . While there are educational missionaries at present as strongly desirous of baptisms as their predecessors, there is an impression, in some quarters, that such is not the case with all. . . A letter from an Indian missionary appeared in a home periodical, in which it is debated whether baptisms are desirable. An educational missionary told the compiler that he did not wish them,

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1. Murdock, Indian Missionary Manual, p. 461
2. Murdock, Ibid., p. 467

as he said they "did nore harm than good", causing ill feeling towards the teacher, Baptisms from the higher castes in early times nearly emptied missionary institutions (because of opposition).

"(3) There were no university examinations or government inspection. Reverend R. Clark says: 'The (university) examinations, now regarded as intellectual tests, are threatening to stamp out the very life of our mission schools and colleges, as regards the only reason of their existence amongst us.'[1]

"(4) The whole course of instruction, as far as appropriate, was evangelistic.

"(5) Refuge was provided for young converts.

"(6) The number of students being much smaller, influence was more concentrated, and there was more personal dealing with them, . . At present, classes are sometimes so large that personal acquaintance with each student is almost impossible."[2]

4. Suggestions for Reform

Already forty-five years ago many missionaries advocated changes and reforms in mission colleges. Reverend J. Paton wrote:

"While we are convinced that we should continue our educational missions, we are also convinced that great reforms are needed."[3]

Dr. Murdock ~~wrote~~, at that time, gave the following suggestions for reform:

"(1) Severance of the university connection.
(2) The establishment of a Christian university
(3) Concentration or amalgamation of colleges.

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1. Murdock, op. cit., p. 467
2. Murdock, op. cit., pp. 470-471
3. Ibid., p. 472

(4) Care in the selection of men.(professors)
(5) Thorough religious instruction.
(6) Replacing non-Christian teachers by trained Christian teachers."[1]

In spite of the many objections to methods used in Christian institutions of higher education, the good work done in these institutions was also acknowledged. The Reverend Dr. Herdman wrote:

> "Even in the absence of baptisms I have no doubt that these missionary institutions are doing valuable service in the cause of Christianity-moulding thought and spreading truth among the middle and upper classes of Hindu society, so helping powerfully to prepare the way for a great national revolution."[2]

5. Dr. Miller's Views of the Function of Christian Colleges

In an address entitled "Educational Agencies in India", published in Madras in 1893, Dr. William Miller, one of the greatest of educational missionaries, distinguished two purposes in educational missions. They exercise, in his view, "a strengthening, training, developing agency",[3] and also "a preparatory agency".[4] This distinction corresponds broadly to the work done by educational missions for Christians and non-Christians respectively.

The Lindsay Commission comments thus on his view:

> "It is Christian education in the sense of what we now call training in Christian leadership which Dr. Miller regards as the work done for the

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1. Murdock, op. cit., pp. 476-482
2. Ibid., p. 501
3. Lindsay, The Christian College in India, p. 22
4. Ibid., p. 22

> Christian Community by the Christian college. This 'strengthening, training, developing agency' is, in his opinion, secondary, indeed, almost a by-product of its work for non-Christians."[1]

In Dr, Miller's eyes the main function of the Christian college was preparatory. In such institutions, "all truth that could help to form thought and character"[2] was to be inculcated as opportunity served.

The Lindsay commission further quotes Dr. Miller as regarding western education [3] praeparatio evangelica.

> "A certain not valueless preparation may be made when the light of Christ is reflected from the poetry, the philosophy and the history of a Christian land."[4]

But Dr. Miller regarded the words of Scripture and especially the words of Christ as the most important of all the subjects taught in the college:

> "The Scriptures were to be the spear-head , all other knowledge the well-fitted handle. The Scriptures were to be the healing essence, all other knowledge the congenial medium through which it is conveyed."[5]

So important did this "great preparatory work" appear to him to be that, compared with it, the obtaining of individual converts was a "side product" giving "signs of approval from on high" but such as should not "deflect

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1. Lindsay: op. cit.,
2. Lindsay; op. cit.
3. Lindsay, op. cit., p. 23
4. Ibid.
5. Ibid.

the main stream of Scottish missionary tendency".[1]

There is found in Dr. Miller's view a clear recognition of three different purposes which may inspire Christian colleges, and a perfectly definite claim that of these three the "preparatory agency" is the main purpose, the training of the Christian community and the conversion of individuals secondary.[2]

6. The Report of the Deputation of the Free Church of Scotland Regarding the Purpose.

In the report submitted to the Free Church of Scotland in 1889-1890, one recognises the three purposes of Christian colleges which were recognised by Dr. Miller, but the authors of the report are clearly not prepared to put them in the same order of importance which Dr. Miller gives.

They draw attention to movements that appear to be "deliberate attempts to graft Christian truths on ancient Hindu philosophy or religion"[3] and "to cultivate Christian morality without breaking with Hinduism".[4] The fact of these movements within Hinduism, they hold, is "the great

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1. Cf. Ibid.
2. Cf. Ibid.
3. Cf. Lindsay, op. cit., p. 24.
4. Ibid.

reason why converts are not now made in our colleges as they once were"[1] and marks "the great difference between the then and now of the conditions of mission work in our colleges and high schools".[2] Instead of being made receptive of Christianity as was hoped, the Hindu students were on every hand "arming in defence of Hinduism".[3]

The Lindsay Commission states:

"That situation has gone on developing in the same direction since then, with the consequence that no such unified theory of the preparation as Dr. Miller held to so resolutely can be accepted as sufficient today."[4]

7. The Report of the Delegation of the Church Missionary Society.

The report of the C. M. S. delegation is of a much later date, 1921-1922, and reflects the changes of post-war India. It deals definitely with the need of the production of Christian leaders. It insists strongly that what matters in Christian education is the influencing personality. The report states that:

> "The first factor in efficient mission educational work is the personal factor, and it is immeasurably the most important."5.

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1. Ibid.
2. Ibid.
3. Ibid.
4. Ibid.
5. Report of the Delegation of the Church Missionary Society, as quoted in Lindsay, p. 26.

The Lindsay Commission makes this comment on the above statement:

> "It is as though the authors of the report had said; 'We do not propose to concern ourselves with the question of the proper substance of Christian education. Christianity is primarily a life and a fellowship. Christian education must be undertaken by a fellowship and make real the impact of the personal Christian life. If that is achieved, the answer to the other questions will be found of themselves.'"1.

8. Purpose as set forth by Anderson and Whitehead.

Sir George Anderson, formerly director of Public Instruction in the Punjab and the Right Reverend Henry Whitehead, formerly Bishop of Madras, in their recent book, Christian Education in India (1932) have arrived at these conclusions concerning the purpose of Christian colleges.

> "(1) For the last fifty years or more, the men's colleges have not fulfilled the purpose for which they were originally established, namely, that of bringing Hindus and Moslems to faith in Christ; nor are they now in a position effectively to fulfil the purpose either of preparing the minds of non-Christian students for the reception of Christian truth, or of providing an opportunity of teaching them the gospel of Christ.
>
> (2) The one purpose for which the colleges either for men or for women, should be maintained is the building of the Christian church; and only so far as they are useful for that purpose can their continuance be justified. A truly Christian atmosphere is therefore essential; and this is not possible unless a very large proportion of tutors and students are Christian."2.

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1. Lindsay, op. cit., p. 26.
2. Anderson and Whitehead, Christian Education in India, pp. 74-75.

9. Conclusions of the Lindsay Commission in regard to purpose and content of Christian higher education.

The Lindsay Commission in its Report does not define clearly the purpose of the Christian college, but rather states principles determining the content of Christian education:

> "(1) It is more than ever true that if men's minds are to be fitted to understand and receive the gospel or fitted to withstand the almost overwhelming influence of anti-religious forces, they have to be fortified not only by specific religious teaching but by education containing the elements best fitted to give that religious teaching a ready response.
>
> (2) There is such a thing as the content of Christian education in the sense in which we are discussing it here, a training of all the powers of the mind which will cure intellectual narrowness, which will prepare the mind to receive the gospel and fortify it to maintain it. It is with the content of the education which is to give that training that we are concerned."1.

The Commission recommends that there should be added to the teaching function of the college those of research and extension with the particular purpose of supplying the community and the Christian church with the knowledge they need for the solution of their problems. It asks "Should a college, a place of higher learning, be concerned with problems of village hygiene or of village agriculture? Are such extremely utilitarian concerns part of the Christian message?[2.] Its answer is that,

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1. Lindsay, The Christian College in India, pp. 146-147.
2. Lindsay, op. cit., p. 163.

> "the harnessing of knowledge in the service of love, or putting the scientific mind behind the merciful heart, is an essential part of the Christian message, and a message which is both urgently needed and warmly welcomed in present day India."1.

The Lindsay Commission has come to the conclusion that:

> "The Christian colleges have never wavered in their determination to set forth Christ to their students. They have never had any doubt as to the central importance of their religious teaching and religious influence. They have taken very different lines ...; but these differences have all been differences of opinion as to how Christ can be most effectively presented to their students, never differences of opinion as to the vital importance of such presentation."2.

But the Commission believes,

> "that education in Christian colleges is no longer a well balanced whole, all adopted to the one end. We have got to see whether we can remake 'a handle to the spearhead',3. and we have got to see whether we can combat those influences in the system which so far from helping, make against the Christian purpose of the colleges."4.

10. Laymen's Inquiry Report, 1933.

The latest report which gives a view of the purpose of Christian colleges is that of the Commission appointed by the Laymen's Foreign Missions Inquiry to study

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1. Ibid.
2. Ibid., p. 145.
3. Note: figure used by Dr. Miller in his views of the function of Christian colleges.
4. Lindsay, op. cit., pp. 145-146.

missions in the Far East and to make recommendations concerning their future. Concerning the purpose of Christian colleges the Report states that:

> "Various motives conspired to the founding of Christian colleges and universities. The purpose of these institutions has been two-fold: To propagate the Christian religion and to aid in the higher education of youth. In earlier days the purpose of propagating the Christian religion clearly predominated. Moreover, this purpose was conceived of chiefly in terms of nurture of Christian youth, the development of enlightened Christian leadership and the conversion of young men and women from other faiths. There has been, however, a gradual shift of emphasis. The missionary teachers and executives, partly because of the disappointing number of formal conversions resulting from their efforts and partly because of a broadening vision have come to think of the religious purpose of the colleges largely in terms of the permeation of their students, and through the students the community, with Christian ideals and principles."1.

The Laymen's Commission finds that this shift of emphasis has been more pronounced in some institutions than in others and believes that many educational missionaries as yet have been little affected by it. But the commission is certain that the more thoughtful and open-minded leaders in this field have become increasingly concerned

> "with the development of the colleges along lines which will make them, first of all excellent instrumentalities for the study of national problems, the perpetuation of the best in national cultures, the demonstration of the best that the West can offer to the Orient, and the training of young men and women for useful service among their own people."2.

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1. Hocking, Re-Thinking Missions, p. 164.
2. Hocking, op. cit., p. 165.

The Commission regards this not as a diminished zeal for the Christian cause but,

> "A broader conception of Christian service, not a slackening interest in the spiritual welfare of the students but a realization that religious influence is vitiated by second-rate instruction in secular fields and that the process of regenerating the spirit must go hand in hand with the cultivation and discipline of intellectual powers."1.

It is the opinion of the commission that the endeavor to instil by precept and example the teachings of Jesus has nowhere diminished, moreover it finds that the fundamental importance of high educational standards in Christian colleges is receiving encouraging recognition.[2.]

11. Purposes expressed by Women's Christian Colleges.

After having made a study of the purposes or aims of colleges as expressed by leaders in educational work, by deputations and by commissions, since the beginning of missions in India, it is interesting to note the statements issued by some of the Women's Christian Colleges whose history has been written in the first two chapters, in regard to the purpose of Christian Colleges.

From Isabella Thoburn college comes this statement:

> "A college means living growing human beings and the influence of life upon life. It means

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1. Ibid.
2. Ibid.

> teachers and pupils working together and helping one another to understand what the abundant life may mean, and to discover what services each one can best render to the world in which one lives. From its earliest days this has been the objective of Isabella Thoburn College."1.

Kinnaird College gives this report of its purpose or aim:

> "It is the aim of our college to promote among its students a high spirit of service which shall lead each one of them to devote herself to the service of the Kingdom of God, in whatever sphere of life she may find herself, and at the same time, so to equip them in body, mind and spirit that their service shall be as full, as wise, and as deeply spiritual as by the grace of God in Christ Jesus, it can be. We seek not merely to supply an education which will enable the students to achieve success in the University, though we do aim at that, and so far have had very creditable results. But we seek also to confirm and build up the Christian students in the Christian faith and practice and so to present Christianity to the non-Christian students both in word and deed, that they may feel the appeal of the Christian gospel."2.

Dr. Eleanor McDougall, principal of the Madras Women's College, expresses the purpose of a missionary college thus:

> "A missionary college is a part of the general Christian cause - that of making disciples of all nations and its first aim is to extend the Kingdom of God in the land in which it is planted. Its desire is to strengthen the Christian church in that land and to draw others to it. Its method is to present the truth of God so clearly that it will have an irresistible attraction for those who hear it. Its work is to remove barriers, to release hidden energies, to make windows for the

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1. Pamphlet: Isabella Thoburn College, 1927.
2. Kinnaird College Report 1923, pp. 16-17.

> light and to draw the attention of the thoughtful to the claims of Christ, in Whom are hid all the treasures of wisdom and knowledge."1.

St. Christopher's Training College considers Christian living more important than Christian teaching and wants to show that ideals of fellowship and service can inspire the whole life of a school.

> "We try at St. Christopher's to make such fellowship real and try to show that friendship can rise above differences."2.

Furthermore, it believes that "knowledge in the service of love"[3.] will make a contribution towards the working out of God's will for India.

12. Summary.

The aim of Christian colleges as set forth in the early history of missions was the evangelization of the students and the training of native workers to assist in the spread of the gospel. Until the middle of the last century and somewhat later, there were many conversions in Christian colleges. Later some educational missionaries expressed their views that baptisms were not so essential and that the college could be "progressing powerfully" where there were no open confessions to Christianity. The causes given why there were formerly more baptisms were: more consecrated missionaries who sought and expected con-

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1. Anniversary Bulletin of Madras Christian College issued in 1923.
2. Pamphlet, St. Christopher's Training College 1927, p. 8.
3. Ibid, p. 14.

versions, freedom from university examinations, refuge provided for young converts, and more personal dealings with students when the number of students was smaller. Reforms were advocated in order to make the colleges more definitely evangelistic agencies. Dr. Miller distinguished two purposes in educational missions namely, strengthening, training and developing the Christian students and preparing the way for non-Christians. He regarded the Scriptures as the spear-head, all other knowledge the well-fitted handle. Later in the century attention was drawn to movements that appeared to be deliberate attempts to graft Christian truths on ancient Hindu philosophy or religion, and the cultivation of Christian morality without breaking with Hinduism. These movements were considered reasons why converts were not made in the colleges as they once were. Moreover, instead of being made receptive of Christianity the Hindu students in the Christian colleges were "arming in defense of Hinduism". This situation seems to have gone on developing until the present time.

During this century several delegations and commissions have made a study of Christian colleges in India. The C. M. S. delegation made its report in 1922 and insisted strongly that what matters in Christian higher education is the influencing of personality. Christian education must be undertaken by a fellowship and make real the impact of the personal Christian life. Sir George Anderson

and the Right Reverend Henry Whitehead, in their recent work, have arrived at the conclusion that the one purpose for which the colleges, either for men or for women, should be maintained, is the building up of the Christian Church. The Lindsay Commission does not define clearly the purpose of the college, but lays stress on the content of Christian education which will cure intellectual narrowness and which will prepare the mind to receive the gospel and fortify it to maintain it. It is the opinion of this commission that the Christian colleges have never wavered in their determination to set forth Christ to their students. This determination has been expressed in different ways and along different lines. But it realizes very clearly that there are influences at work "which so far from helping, make against the Christian purpose of the colleges".

The Laymen's Inquiry Commission recognizes a gradual shift of emphasis in the purpose of Christian institutions of higher education. This commission has come to the conclusion that the missionary teachers and executives, partly because of the disappointing number of formal conversations resulting from their efforts and partly because of a broadening vision, have come to think of the religious purpose of the college largely in terms of the permeation of their students, and through the students the community, with Christian ideals and principles. The commission is certain that the more thoughtful and open-minded leaders

in the field of higher education will make of the Christian colleges excellent instrumentalities for the study of national problems, the perpetuation of the best in national cultures, the demonstration of the best that the West can offer to the East, and the training of young men and women for useful service among their own people. The commission does not regard this as a diminished zeal for the Christian cause, but rather a broader conception of Christian service.

The women's colleges which have been studied have all put emphasis on training for Christian service. Helping one another to understand what the abundant life may mean, discovering what service each one can best render to the world, seeking to confirm and build up the Christian students in the Christian faith, presenting Christianity to non-Christian students that they may feel the appeal of the Christian gospel, removing barriers, releasing hidden energies, and drawing the attention of the thoughtful to the claims of Christ - these aims are all expressed in the statements concerning the purposes of the women's Christian colleges.

B. The Maintenance of the Christian Influence in Institutions of Higher Education.

It is important to know how the Christian influence is maintained in Christian colleges if the purpose of these colleges is to exert such an influence. From a

study of the purposes and aims in the first section of this chapter it is evident that all Christian colleges desire to exert an influence that is distinctively Christian. This can mean nothing else than the influence that comes directly from the message and the spirit of Christ and His gospel. This influence may be exerted through a study of the Scriptures, through worship or through Christian personalities. The Lindsay commission states:

> " We desire especially to emphasize anew the importance of bringing together and practising in college relationships those opportunities of friendship and of mutual help through which, and through which alone, Christianity can be worthily exhibited and made real. Wherever Christian professors and students come together in natural human relationships, the Christian life and its sources in faith and worship will inevitably be revealed, and so they have been revealed in large measure in the Christian colleges in all their history."1.

Forty years ago the deputation from Scotland that investigated the missionary situation in India asked the question, "Is all the educational work calculated to draw men to faith in Jesus as their personal Savior, and to a profession of that faith in baptism?"[2.]

It is important to ask the same question today and to determine as far as possible "to what extent the Christian colleges are still effective in the new situation in which they now find themselves for the central purpose for which they exist."[3.]

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1. Lindsay, Christian College in India, p. 97.
2. Ibid.
3. Lindsay, op. cit., p.97.

It has been noted before that they exist primarily to serve the church in India as institutions in which the scholars and the teacher can make their characteristic contribution to the Christian movement. It is the purpose of this part of the chapter to investigate and state how these contributions are made.

1. The use of the religious period.

The ways in which the religious period has been made vary greatly according to circumstances and needs. The size of the college and consequently the size of the class, the amount of knowledge of Christianity that the students already possess are all factors to be taken into consideration. In most colleges there are Christian and non-Christian students. The Christians come from mission schools and so have some knowledge of Christian truth. The non-Christians may have some knowledge or they may be completely ignorant of Christianity. Methods of instruction have to be selected in the light of these varying facts. In some colleges the Christian students are taught separately on the ground that they require instruction of a different and more advanced kind. But in most colleges they are taught along with their non-Christian fellow students in the belief that there is much good to be gained from their fellowship together in religious study.[1]

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1. Cf. Lindsay, op. cit., p. 97

When the college is large the religious classes, in consequence, are apt to be too large for much direct personal contact. In these circumstances the teaching is almost necessarily of a general character and not especially adapted to individual needs.[1]

The religious class, especially in the early years of the college course, is usually occupied with an endeavor to present Jesus Christ Himself in all His power to win men and women. Generally courses of instruction are framed with a view to making the religious teaching continuous from such a beginning until a full presentation of Christian truth is accomplished. There is always the possibility however that all the students will not be able to get the full benefit of such a prescribed course. There is a decided break at the end of the second year, and it often happens that at the beginning of the third year some new students, who may be wholly ignorant of Christianity enter the college. This is especially true of those women students who take the first two years of their college course in government men's colleges which is a frequent occurrence today. For such students, courses have to be carefully arranged so that they shall be completed within a year or two, and that the student who then leaves the college shall have received

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1. Lindsay, op. cit., p. 98

instruction that is as far as possible a coherent whole.[1]

It is not always possible to tell what contribution the religious period alone has made towards permeating the non-Christian students with the Christian ideal, or how great a desire has been awakened for an acceptance of Jesus Christ as personal Savior and Lord. In its recent investigation the Lindsay commission found that there were few colleges in which the Christian teachers were not able confidentially to claim that their Christian message through the religious period was affecting a real influence and finding a real response. But the Commission points out that

> "At the same time there are other facts that make many teachers feel that the policy of compulsory religious instruction in Christian colleges requires to be examined anew."[2]

In most colleges what is called a "conscience clause" has been brought into effect. This does away with compulsory religious instruction. Most of the students, however, attend Bible study classes. At the present time there is much prejudice in India against the Christian message and the missionary on account of misunderstandings and antagonisms arising out of the political situation. The Lindsay Commission feels confident that such prejudice is due to temporary causes and will pass away. It states:

> "The importance of the period reserved for specifically Christian instruction remains as great as ever it was, and every effort must continue to be made to secure that it is put

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1. Cf. Lindsay, op. cit., p. 99
2. Ibid., p. 100

> to the fullest use. But there are, in any case, other avenues of approach to the hearts of the Indian student which, even in the midst of the misunderstandings and antagonisms of the political situation have never been closed, and of these the missionary in a Christian college can make full use."[1]

2. Personal Contact of Teacher and Student

There is perhaps no avenue of approach to the heart of the Indian student more important than that of personal contact of teacher and student. It is the influence exercised in these personal relationships of sympathy which unites them and makes possible the importation of spiritual truth. It was noticed in the study of the purpose of Christian colleges that one of the causes why baptisms were formerly more numerous was the personal dealing of teacher with student when the number of students was much smaller and a personal acquaintance with each student was possible. The deputies who visited the Scottish colleges forty years ago reported:

> "So far as our information goes the conversions in the old days came, not so much from the Christian instruction in the college or high school class as from those quiet talks, either to individuals or to special parties invited privately to meet together with the missionaries."[2]

As colleges have grown in size and the burdens that the members of the staff have to bear have gone on

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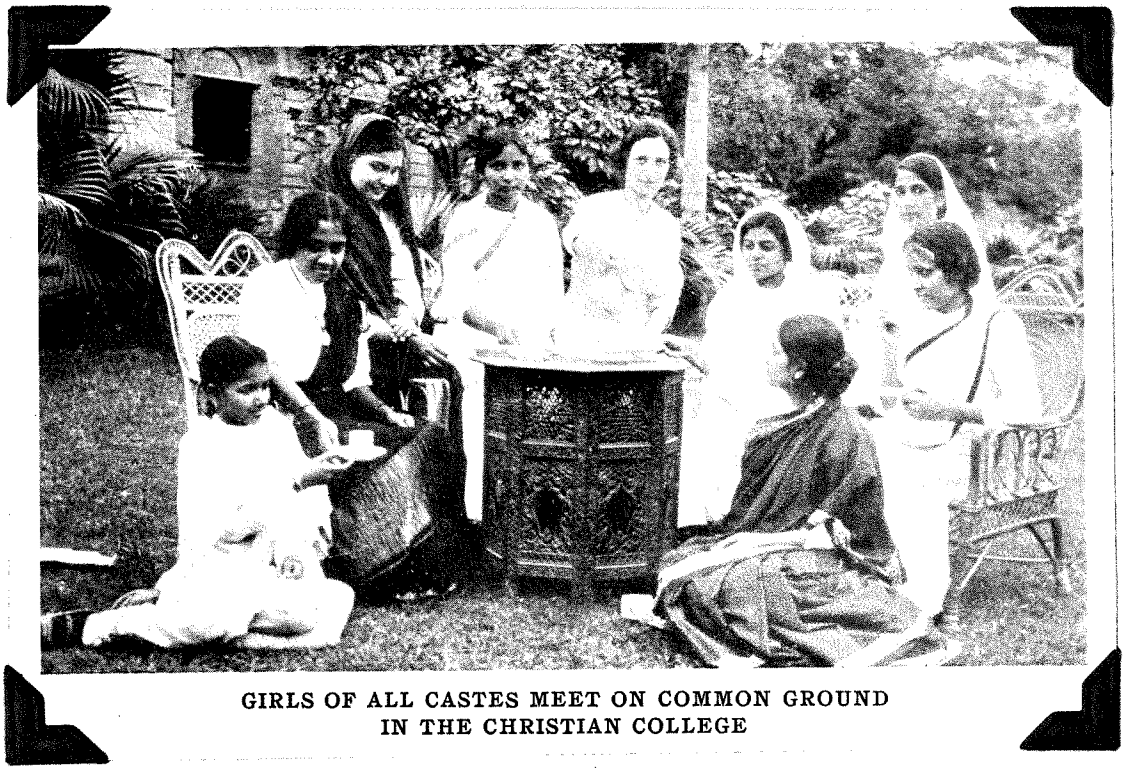
1. Lindsay, op. cit., p. 101
2. As quoted in Lindsay: op. cit., p. 102



GIRLS OF ALL CASTES MEET ON COMMON GROUND
IN THE CHRISTIAN COLLEGE

increasing it has become more and more difficult to maintain close personal contact with the students.

Dr. Eleanor McDougall, principal of the Women's Christian College of Madras writes:

> "The most valuable part of the life in a school should be the training given by personal contact with ladies of the kind sent out by the missions whose influence of manners, morals, ideals of conduct and intellectual habit would be wholly good. But this side of the teacher's work is apt to be the first to diminish under the stress of overwork, partly because it is the most congenial and partly because no time can be definitely assigned to it. The girl must come when she feels inclined, confidence cannot be forced, and to find the teacher very busy and able to give a mere shred of time before some pressing engagement is enough to discourage a timid and sensitive student. . . . . Many complex problems of Indian education would probably prove capable of solution if experienced missionary teachers had time to think them out either individually or informally in conference with each other."[1]

The Lindsay Commission states:

> "History reveals the fact that those colleges which have been pre-eminent for the influence which they exerted were those, whether they were large colleges or small, in which remarkable and outstanding personalities impressed themselves upon their students through friendship and a personal knowledge of their needs."[2]

There are a number of colleges which have a large per cent of Hindu professors on the staff. In order to exert a Christian influence the staff must be Christian and must

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1. McDougall, Eleanor: Education of Indian Girls, International Review of Missions, Vol. III, (1914), p. 7
2. Lindsay, op. cit., p. 103

be unified in its Christian purpose. Fortunately the women's colleges are mostly staffed with Christian instructors. It is the men's colleges which are losing their Christian opportunity because they are satisfied with too many non-Christian professors.

The Lindsay Commission found in its investigations how difficult it was for the Christian atmosphere of a college to be maintained when the staff is preponderantly non-Christian:

> "There is a total of 833 teachers on the staffs of all the men's and women's colleges in India. Many of these are, of course foreign missionaries. Of those recruited in India to staff the Christian colleges 411 are non-Christians, while only 245 are Indian Christians. If we omit the women's colleges from consideration we find that the proportion of Indian Christian teachers on the staffs of men's colleges is 35.2 per cent compared with 64.8 per cent of Indian non-Christian teachers. This is a disturbing fact."[1]

Many of the men's colleges have opened their doors to women students, and it is no wonder that those who later attend or visit the women's colleges find them so much more ideal because of the strong Christian atmosphere prevailing.

3. The Chapel Service

Nearly all of the women's Christian colleges in India have a place which has been definitely set aside for worship. In earlier times the chapel did not always form a

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1. Lindsay, op. cit., p. 15

part of the college equipment. This may have been due to the fact that in those days the Christian students were few. The chapel indicates that the Christian religion is not only or mainly a body of doctrines, it is worship and adoration as well. Many colleges have not only a chapel but there is also a quiet room which is made use of for personal and private devotions. The chapel has the influence of uniting Christian staff and Christian students and any others "who may feel drawn to join them in a common and repeated act of worship. This and the frequent meeting of the staff for prayer or for the celebration of the Sacrament remind the Christian members of the college of their common dedication to the service and obedience of their Lord."[1]

Dr. McDougall writes thus concerning the influence the chapel has upon students:

> "It is wonderfully peaceful and soothing to go into the chapel after sunset, or, sitting on the steps to feel the stillness and simplicity of the place and to look out either into shadowy moonlight or the clear night of stars. I think that the chapel will become more and more a house of prayer and peace, for the students love it very much already and approach it with reverence.
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> "When we hold a service the students come silently streaming in at the door, each picking up as she enters a small mat of woven grass on which she seats herself wherever she wishes. . . We rise to sing, but in prayer there are many different attitudes, some students prostrating themselves until their foreheads touch the floor, some kneeling bolt upright, some bending over

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1. Lindsay, op. cit., p. 104

> themselves as they sit on their mats. All these are Indian attitudes of worship customary in different sections of the nation."[1]

In another report the principal of the same college writes concerning the chapel:

> "Its perfect simplicity, its graceful proportions its quiet dignity make it a place where prayer and worship seem natural and suitable. Though it is used entirely for religious purposes, it becomes more and more the center of our college life, and nearly every student who has gone down since the chapel was built, has spoken of her regret at leaving what has been to her a place of help and peace."[2]

4. The College Hostel

The college hostel or dormitory is an excellent place where the Christian influence can be maintained. The more a college becomes residential in character the greater the possibility of personal contacts between faculty and students, and the more opportunity is presented to make known the Christian life as well as Christian truth. Nearly all the women's colleges have hostels where Christian and non-Christian students live together and even eat together. Thus the hostel becomes an important element in the creation of that Christian atmosphere in which the reality of the Christian life can be alone fully and effectively demonstrated. It is here that the members of the faculty together with the students can demonstrate the outworking of Christian character

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1. Principal's Journal No. 15, p. 923. Women's Christian College of Madras, pp. 9-10
2. Anniversary Bulletin Wmen's Christian College, 1925, pp. 26-27

through close fellowship with one another. The Christian student is an important factor along with the Christian teachers, in producing a Christian atmosphere which will have a deeper influence on the non-Christian students than any amount of class room instruction could have. Sometimes the Christian students are accomodated in a hostel of their own, separate from their non-Christian fellow students. But it is generally felt that they should live alongside of non-Christians and thus make possible the daily fellow-ship through which a living Christian testimony can most of all be borne.[1]

5. Student Christian Associations

Most colleges encourage among their students the formation of branches of the Student Christian Association, and the Christian instructors cooperate with the Christian students in the organization of student camps and retreats. Not only are the Christian students helped in this way but non-Christian students are attracted and interested. The Young Women's Christian Association is foremost in its comprehensive programs and opportunities for initiative and usefulness, which form a most important part of training for leadership, as well as in developing esprit de corps among a body of students composed of many races and several creeds.

Y. W. C. A. camps and conferences have proved to

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1. Cf. Lindsay, op. cit., p. 105

be the centers of radiating forces for the student work. At these a considerable number of teachers and students gather. The programs as befit the Indian climate are somewhat lighter than programs are in student camps in America. But the Bible study, devotional addresses, discussions and close personal intercourse, have resulted in the development of an inter-collegiate spirit, a widening of the student's outlook, new ardor for Bible study, and the formation of new Student Associations. Above all the testimony of the heads of colleges and schools, given after time has tested the reality of the work, has been a testimony of lives changed and given to God. Y. W. C. A. conferences have thus brought about a confidence in the work of the Student Department.[1]

Extracts from reports of several colleges will indicate the value of Student Associations to the spiritual life of the students. From the Vellore Medical School comes this report of a year's activities of the Y. W. C. A.:

> "The student Y. W. C. A. contributed much to the religious life of the school. The student officers arranged meetings every other Sunday evening with special speakers. These were informal so they could be followed by discussion. Every Monday evening student leaders conducted discussion groups on Christianity and nationalism. The students divided in groups and conducted ward services for the patients every Sunday morning after church. One group did kindergarten work in the children's ward. Students are eager to carry these social service activities to the needy ones. We trust that they will realize the motto they have taken for the

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1. Cf. Rouse, R.: Women Students in India, Pamphlet, p. 15.

year's work: 'To bind up the broken hearted, to give the oil of joy for mourning, the garment of praise for the spirit of heaviness.'"1

Kinnaird College gives this report of the activities of the Y.W.C.A.:

> "The college branch of the Y.W.C.A. which in this city corresponds to the Student Movement in other countries under the leadership of its elected student committee has been working steadily and quietly through the year. It has made itself responsible for the conduct of evening prayers in the hostel on Saturday evening. It has arranged for papers to be read by various ones of its members on alternate Sunday evenings, on a series of subjects connected with the conduct of Christian life, and it has organized discussion groups for the consideration of other problems of the same kind. By way of practical work its members raised over Rs. 150 ($50) for the National Missionary Society. . .Four years ago we sent a delegation of seven to an All-India Christian conference for Women students, the inspiration of which still continues. We believe that the coming conference at Madras will have an influence greater even than that on the Christian student life of India and we want Kinnaird College to have as large a share in it as we can possibly manage."2

6. Christian Social Service.

The students of all women's Christian colleges are interested in the social reform of India. They are taking a direct part in the application of these reforms through the means of social service during the busy weeks of college life. Nor is such service merely social. Through it all the Christian motive holds sway. A student at Isabella Thoburn

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1. Principal's Report Vellore Medical School, 1932
2. 94th Annual Report of the Punjab Mission of the Presbyterian Church of U. S. A., 1928, pp. 100-101

College has written what they are attempting along this line:

> "'Cleanliness is next to godliness' is the first lesson we teach in our social and Christian service fields. Both in our work in the city and in our own servants' compound, we emphasize personal cleanliness and that of the home, and have regular inspection of servants' homes.
> "Religious instruction is given to non-Christian children and women in various sections of the city in separate classes. Side by side with these, they are given tips about doctoring simple ailments, and taught how to take precautions at the time of epidemics like cholera, typhoid, etc. Lotions, fever mixtures, cough mixtures, quinine, etc., are given to the poor depressed classes, as also clothes and soap to the needy ones.
> "On Saturday nights the Christian students (of the college) have song-service and prayer meeting, and on Sunday noon a Bible class. Each of these is conducted by a teacher assisted by girls of the college.
> "There is opportunity for service for students of all tastes - for those who prefer teaching how to read and write, for sewing, for care of the health, care of the baby, nursing the sick. . . . But in every case devotion, enthusiasm, and a sympathetic Christian spirit are needed. Our motive both among our own Christian servants and those who reside in the city and are non-Christian is to serve the least of our needy fellowmen according to the wishes of our Master, and to enlighten and uplift our less fortunate neighbors through the avenues of Christian social service."1

The medical students both at Vellore and at Ludhiana have great opportunities to proclaim the message of the gospel of love through road-side dispensaries which are carried on by staff and students. Ambulances fitted with every contrivance to help carry on the work go out early in the

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1. Van Doren, A.: Lighted to Lighten, pp. 72-74

morning to surrounding villages. A table is fitted to one side of the ambulance, which is let down and on this patients needing minor operations are placed. Hundreds of people come to these open air dispensing places to get medicine and relief. At all of these places the Word of God is told in simple story form and many a weary one, having tramped over the fields for miles, is refreshed and says:

> "We must love and worship this Jesus who loves us so much."[1]

7. Taking Part in Church Activities.

Some colleges show a concern lest their Christian students should be alienated from the life and service of the church, and take pains to secure that they shall have opportunity of joining in its worship and of taking part in its activities. In many colleges groups of students go out every Sunday into the surrounding villages and conduct gospel meetings and village Sunday Schools.

The spirit of Madras college students is shown in the following extract from a personal letter of a student written to her former teacher:

> "Last week we had the special privilege of hearing Mr. and Mrs. Annett of the India Sunday School Union. The last day Mr. Annett showed how we can lead our children to Christ and make them accept Christ as their Master. That is the aim of religious education. My heart thrilled within me when I heard Mr. Annett in his last lecture confirm what I had thought out

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1. Report of the Vellore Medical School, 1933

> as principles in teaching and training the young, and I found my eyes wet. But the very faith which Jesus had in people and which triumphs over all impossibilities I am trying to have. I have patiently turned to the girls and am trying to help them in their living. The Christ power in me is revealing to me many things since I surrendered to Him my Will. He is showing me what mighty works one can do through intercessory prayer."[1]

Students of Isabella Thoburn college reach 400 or 500 children in various parts of the city of Lucknow each Sunday through the city Sunday Schools. This gives a taste for direct service in the most needy places and prepares the girls to go out later into the difficult and needy places of India.[2]

8. The Problem of Conversion as It Presents Itself Today

The question now arises whether as a matter of fact in the Christian colleges as they are today conversions from Hinduism or Mohammedanism, or baptisms which should naturally follow conversions, are actually taking place. In studying the annual reports, the form letters sent to the mission boards and the bulletins and pamphlets issued by the women's colleges very few accounts of cnversions were found recorded. There are various reasons for this.

In the principal's journal of the Madras Christian college under date of October 1933 is an account of the experience of a baptised student who was not able to return

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1. Van Doren, as quoted in Lighted to Lighten, p. 103
2. Pamphlet, Isabella Thoburn College 1921, p. 9

to the college because of the objections of her parents:

> "Our Singalese girl has not been able to return to college as her family decided that she should take teacher's training in Colombo. So she had to give up all her hopes of further study in India and she is very much disappointed about it. She is on quite friendly terms with her family and is received as home as a daughter again, but she has this added distress that as her father incurred a debt of 2000 rupees ($666) in the expenses of a law-suit against her school at the time of her baptism four years ago, she must begin as early as possible to earn money to help with her debt. So she is embarking on the teaching profession and the training course is a step towards that."[1]

In the same journal mention is made of a baptized Moslem girl who had attended the Madras Christian College. Unexpectedly and evidently against her wish she left the Christian college and entered a woman's government college as a Mohammedan. The principal of the woman's Christian college inquired about her and found that she was not living in the college but with some Moslem relatives in the city who kept strict watch over her. Miss McDougall writes:

> "Until Ghouse herself tells us, we shall not know what happened to her in her uncle's house during those many long weeks when she was all alone there, cut off from all communication with Christian people. But the end is not yet and the great thing is to make her quite sure that when she turns to any of us she will find love and sympathy."[2]

There are cases of non-Christian students who seemingly accept Christianity but hesitate to break openly with their religions.

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1. From Principal's Journal Madras Christian College, October, 1933.
2. Ibid, p. 8.

Varada, a clever Brahmin girl, entered the Women's Christian College at Madras as a junior, having come from the government college at Mangalore. She came to take a course in philosophy. She soon became very much interested in the study of the Scriptures. The principal of the college wrote this about her:

> "This year she has come to live in the college, though she has a home in Madras, and is very ardent in everything that she does. She told Miss K. that she wishes to become a Y.W.C.A. secretary. Miss K. gently suggested the consideration that Y.W.C.A. secretaries are Christian, upon which Varada said, 'I should enjoy teaching the Scriptures.'"1.

These three cases show that the Christian influences are at work among the students. Undoubtedly there would be more conversions if the family and caste ties were not so strong. There are few girls who have the moral courage to step out and face persecutions and social ostracisms for the sake of Christianity. The Lindsay Commission gives a discouraging report concerning the number of baptisms in all the Christian colleges of India during 1931.

> "During the four months spent by us in visiting thirty eight arts colleges (men's and women's) we heard of few baptisms as actually having taken place during that period, and certainly not of many who were under instruction for baptism or desiring to make this profession. It is not probable that the total number of baptisms from all these colleges in the last ten years would be more than, if as many as, a dozen. That is so in spite of an earnest long-

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1. Principal's Journal no. 33, October 1933, Madras Christian college, p. 5.

> ing for such results on the part of the Christian teachers and much distress at the apparent lack of success of their earnest efforts."1.

Other reasons ~~which~~ hinder the Christian colleges of today from winning more converts to Christianity, besides the reason of severe persecution and social ostracism which generally follows the baptisms of high caste students. One is the patriotic zeal for nationalism which has taken such a strong hold of the students during the last decade and which tends to become an anti-religious movement, and there is the too frequent reason emananting from the pressure of the whole examination system, which

> "thwarts and constricts the seeking and questioning religious spirit of the students it is meant to help towards truth. The students find it difficult in these circumstances to give their minds seriously to anything that lies outside of the examination programme, to which they are bound, like Prometheus to his rock, by the bonds of economic necessity."2.

An instance is told by the principal of a woman's college that the parents of a Christian student withdrew her from the college and sent her to the government college in order to save for examination purposes the time given to the Scripture class.[3.] Too many parents are sending their sons and daughters to colleges with the objective of having them become high salaried teachers and supporting the family. This is a good objective as long

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1. Lindsay, op. cit., p. 108.
2. Lindsay, op. cit., p. 108.
3. Cf. ibid, p.109.

as it does not undermine the spiritual life of the students, but that is exactly what is happening with too many of them.

Furthermore, the Commission states that so long as the staffs of Christian colleges are so overworked that they cannot find time or strength to engage in "the conduct of social, philanthropic and 'border-line' studies in which Christian personality and the Christian outlook on life will tell most decisively" the ideal of giving an education of high Christian quality is unattainable. "In these circumstances we need not be surprised if the Christian results we desire are not attained."[1.]

Another reason is given by one who has authority to speak on this subject both by reason of experience and of reflection:

> "Too many of us Protestants have no adequate sense of the place of 'the fellowship' or Christian community in the essential Christian experience. We present the essential Christian life as the individual's response to the revelation to himself of God in Christ, and we think of baptism mainly as the individual's way of publicly confessing the personal response he has made to that revelation. Is it any wonder, then, that the Hindu who has been won to a Christian response to the Lord Jesus is apt to regard baptism as an unimportant ceremony, and not as joining a community, fellowship in and with which is of the essence of the Christian life?"2.

The principals and staff of the women's Christian colleges may be discouraged at times at the small number of direct conversions resulting from their work, but they are

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1. Lindsay, op. cit., p. 109
2. Ibid.

nevertheless full of hope and faith that their work and labors are not in vain. That this is so is evident from a report of Kinnaird college, and undoubtedly expresses the high hopes and unwavering faith of all the other women's colleges.

> "We have seen Christian students growing in grace and in the knowledge and love of God, and passing out of college to lives of self-sacrificing and fruitful service. We have seen non-Christian students awakening to yet higher ideals and yet greater sources of power for the fulfillment by them than they hitherto dreamed of. We have moreover, seen Christian and non-Christian students learning to live and work together and to love and respect one another, and it is our hope and our belief that these friendships will survive long after college days are past, and that they will prove a factor in creating a public opinion which will allow men and women of good will of whatever faith to work together in the cause of righteousness, and which will allow men and women to worship openly, according to the dictates of their conscience, without fear of persecution if they should be led to forsake the faith of their forefathers."1.

9. Summary.

There are many ways in which the Christian influence can be maintained in a college. This influence may be exerted through a study of the Scriptures during the religious period in the college course, through personal contact of teacher and student, through the chapel services, in the college dormitory, through student associations, through Christian social service or by participation in church activities. It is through opportunities of

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1. Kinnaird College Report, 1923, p. 17.

friendship and mutual help that Christianity can be worthily exhibited and made real.

The religious period is usually occupied with an endeavor to present Jesus Christ in all His power to win men and women. In most colleges the conscience clause has been brought into effect which does away with compulsory religious instruction. However, most of the students attend Bible study classes. But in any case if there are students who do not wish to attend the Scripture classes, there are other avenues of approach to the hearts of the Indian student of which the Christian college ought to make full use.

Most important of all is that of personal contact of teacher and student. Formerly when the number of students was smaller and a personal acquaintance with each student was possible, conversions were more numerous. It is of the greatest importance that the instructors find time to have quiet talks, either to individuals or to special parties invited privately for this purpose. As the colleges have grown in size and the burdens of the faculty have gone on increasing, it has become more and more difficult to maintain close personal contact with the students. Outstanding Christian personalities among the staff members will always impress themselves upon students through friendship and a personal knowledge of their needs.

The presence of the chapel symbolizes the fact that religion is worship and reminds non-Christians as well as Christians of this need of the spirit. For many students the chapel services become a most important part of college life. To them it symbolizes a relation with God to which the Christian religion continually summons men.

The college hostel gives an opportunity to make known the Christian life as well as Christian truth. The students live together with the teachers in the spirit of a large Christian family, in an atmosphere of Christian kindness and love which will have a deeper influence on the non-Christian students than any amount of class room instruction would have.

The student Christian associations contribute much to the religious life of the school. They offer opportunities for the training of Christian leadership as well as for developing esprit de corps among the students. The Y.W.C.A. camps and conferences have proved to be centers of radiating force for the student work. Not only are Christian students helped but non-Christian students are attracted and interested. Through Bible study, devotional addresses, discussions and close personal intercourse, lives have been changed and given to God.

The students of all the women's Christian colleges are taking a direct part in the social reform of

India through various means of social service, such as the teaching of personal cleanliness, having classes in first-aid, care of children, teaching the villagers how to take precautions at the time of cholera epidemics, ministering to the sick and giving help to the needy. Such service is not wholly social. Through it all the Christian motive holds sway. Along with social service religious instruction is given, and there is a desire to serve according to the wishes of the Master.

The Christian students are encouraged to take part in church activities. Groups of students go out every Sunday into the surrounding villages and conduct gospel meetings and village Sunday Schools.

The question arises as to whether there are today conversions from Hinduism and Mohammedanism among the students in the Christian colleges where the Christian influence is so thoroughly maintained. The results are discouraging as far as numbers are concerned. The non-Christian students are indeed permeated with Christian ideals and receive spiritual truths, but very few actually ask for baptism. There are various reasons for this. The opposition on the part of parents and relatives is so intensely strong that few have the courage to withstand it. Another reason which hinders the Christian colleges of today from winning more converts to Christianity is the patriotic zeal for nationalism which tends to become anti-religious, and the pressure

of the examination system which restricts the seeking and questioning religious spirit of the students. Moreover, the staff is sometimes too overworked and the giving of an education of high Christian quality is unattainable. Lastly, baptism should mean more than the individual's way of publicly confessing the personal response he has made to a revelation. It should be regarded as an important ceremony indicating the place of 'the fellowship' or Christian community in the essential Christian experience.

CHAPTER IV

THE EFFECTS OF GOVERNMENT RELATIONSHIP ON CHRISTIAN INSTITUTIONS OF HIGHER EDUCATION

CHAPTER IV

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A. Early History of Government Educational Policies in India.

For many years there was a serious controversy among government officials as to whether the British government should support Oriental or Western education in India. Dr. Alexander Duff, Scotch Missionary, believed that nothing would do so much for the opening of the Hindu mind as intercourse with the spirit of the West through the medium of the English language. Dr. Duff had a great influence on government officials and it was partly through his influence that the government decided in favor of modern education by adopting the famous minute of Lord Macaulay in 1835.[1] It was decided that the government, while remaining neutral in religious matters, should throw its weight on the side of western education.[2] Of its importance Dr. Farquhar states: "No more momentous decision was ever taken at the Indian Council Board."[3]

Arthur Mayhew has a somewhat different opinion:

> "The natives 'stimulated by the prospect of honorable and lucrative employment could not fail to be struck by our moral and intellectual superiority.' But these convictions were not permanent nor were they for long

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1. Cf. Farquhar, J.N.: Modern Religious Movements in India, pp.18-19.
2. Cf. Lindsay, A.: The Christian College in India, p.64.
3. Farquhar, J.N.: Modern Religious Movements in India, p.18.

> very widely felt among those responsible for setting the course or for actually guiding the ship through the shoals and cross currents of oriental life. Though the Orientalists had been defeated, their belief in the toughness of oriental culture survived."[1]

It is no wonder that some Sanscrit scholars objected to the policy of substituting the language and civilization of the West for that of the East. But the machinery was put into motion to carry out this minute. From that time on the English language became the official tongue of India and the vehicle of instruction in all higher education.

Lord Macaulay attached the greatest moral value to the acquiring of an English education. It is not surprising that "he expected a new heaven and a new earth,"[2] by the introduction of western civilization into India through the medium of the English language if he believed what he wrote in 1836:

> "No Hindu, who has received an English education ever remains sincerely attached to his religion....It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any effort to proselytise; without the smallest interference in their religious liberty; merely by the natural operation of knowledge and reflection."[3]

Concerning this Arthur Mayhew writes; "His views were characteristic of the age in which the government of India was shaped."[4]

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1. Mayhew A.: The Education of India.
2. Ibid., p.15.
3. Trevelyan's "Macaulay" I p.455 as quoted in Mayhew, The Education of India, p.15.
4. Mayhew, Arthur: The Education of India, p.16.

It is contended by some educationalists that that famous minute of 1835 was the beginning of the break between Great Britian and India. On the other hand great Indian educators, such as Ram Mohan Roy, were in favor of the substitution of western science, history and literature "for the absurdities that existed in the astronomy, geography and history of the Indian texts."[1]

Moreover, since the English were the rulers, the only way to get a high salaried government post was first to get an English education. And soon many hundreds of ambitious youths began to clamor for higher education. Government schools and colleges grew and multiplied and medical education was introduced. At the same time vernacular education was not neglected.[2]

The procedure of the "policy of substitution" had not gone far when there were some among those who were responsible for it, who felt that there was after all some value in the literature and culture of the East. By 1853 there were many educational missionaries and government officials, who believed that not only was there some value in the literature and culture of the East, but that the only practicable thing was to give consideration to the genius and organization of the people in the foundation of a government program of

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1. Miller, Ernest, unpublished Thesis, The Problem of National Education in India, (1929), p.20.
2. Cf. Farquhar, J.: Modern Religious Movements in India, p.18.

of education.[1] The policy changed to one of synthesis.

> "The tendency to compromise increased, and was greatly strengthened by the evidences of Indian sentiment following the mutiny of 1857. The educational emphasis thus turned from one of pure substitution to one of synthesis."[2]

B. The University System.

The year 1854 is the second important date in the history of government education in India, following the great educational despatch of Sir Charles Wood after the Parliamentary inquiry of 1853. The Lindsay Commission states:

> "It was in pursuance of the policy of the despatch that the government of India proceeded to construct a comprehensive educational system from the primary to the University stage, Departments of Public Instruction were set up in every Province, and three Universities were established at Calcutta, Madras and Bombay. These were to be essentially examining bodies, and to admit to their examinations candidates who had studied in affiliated institutions. These affiliated institutions were to be left free to carry on their work in their own way, and the Universities were given no power over the staff or equipment of the colleges and even the power of affiliation or disaffiliation was little more than nominal."[3]

The condition for the establishment of a University is given by Arthur Mayhew:

> "The Despatch of 1854 noted as the condition for establishment of a University 'a sufficient number of institutions from which properly qualified candidates for degrees can be supplied.' It was in fact 'an expansion of arrangements for many years in operation for testing the powers and attainments of college students.'"[4]

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1. Cf. Miller, Ernest, op.cit., pp.22-23.
2. Ibid., p.23.
3. Lindsay, op.cit., p.65.
4. Mayhew, op.cit., p.295.

The government had a difficult time to establish universities worthy of the name since it had adopted a synthetic policy and claimed to maintain complete religious neutrality. On this point Arthur Mayhew states:

> "A government by putting courses into three boxes marked Western, Oriental, and Religious and identifying itself wholly with one, partially and halfheartedly with the second and not at all with the third, may produce 'public instruction'. But it will not be real and convincing education."[1]

A start had to be made in higher education and government had to make it. But the idea of a University was premature in 1854.

> "In India it will seem preposterous to take thought for a University before schools and colleges whose students it will admit and examine have come into existence."[2]

As a result there were founded

> "Universites which from 1854 onwards have been hatched in offices where worried secretaries have sat like brooding hens on eggs laid by 'mixed committees of officials and non-officials'; Universities whose raison d'etre appears sometimes to be the complicated nature of their governing bodies and statutes, constituted and framed with such care that no offence and very little of anything else can be given in any quarter. A University was wanted like the Universities of mediaeval Italy and England, a nucleus in the first instance of expert scholars who drew around them those who wanted for practical reasons to enjoy the benefit of their learning and assimilate their methods."[3]

C. The Grant-in-aid System

The most important feature of the new policy was

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1. Mayhew, op.cit., p.75.
2. Ibid., p.76.
3. Ibid.

the introduction of the grant-in-aid system. The plan was that every honest educational agency - whether religious or not - should be encouraged to the utmost. The government would maintain the policy of religious neutrality, but would give help to the secular work of the institutions out of public funds. At this time all of the colleges were either government or missionary institutions. By this new policy the Christian colleges received very great assistance and encouragement. Not only did they receive financial help, but they were left the largest freedom in the control of their own life and organization.[1]

The policy of 1854 not only gave freedom to missionary institutions but to all private institutions that were able to fulfill the conditions which qualifies for grant-in-aid. There was at this time a great demand for English education because it was the passport to government service. As a consequence many private institutions were opened for teaching English and sufficient fees were demanded so that they did not need to rely upon a government grant-in-aid and so escaped government inspection. The result was a rapid increase in private high schools and a deterioration of their quality. When a number of private colleges were opened, it became inevitable that greater control should be exercised upon the high schools and colleges if the whole system of

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1. Cf. Lindsay, A., op.cit., p.65.

higher education was not seriously to degenerate.[1]

D. The Growth of Government Control and the Problems Raised for the Christian Colleges

In 1904 it was decided to tighten government control over the Universites and to increase the power of the Universites over the colleges so as to give them the right to lay down condition of staff and equipment as qualifying for affiliation in a particular subject. Teaching was left entirely to the colleges and the Universities continued to be governing and examining bodies. Each college was practically independent in the matter of the appointment of its staff and the ordering of its own life. Each was responsible for all teaching at least up to the degree standard.[2]

But the colleges were not nearly as independent as they had been before 19 04. Inspections became stricter, regulations more rigid and more detailed. The licence of the bad colleges and the liberty of the good colleges was curbed at the same time. Meanwhile the demand for Univerity education, or rather for the certificates and diplomas of the Universities, increased and competition among the colleges became severe.[3] At the same time

> "the Universities required higher standards of equipment, while the rapidly increasing demands upon the resources both of government and the missionary societies imposed a severe strain upon the Christian col-

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1. Lindsay, op.cit., p.66.
2. Ibid.
3. Ibid., p.67.

> leges and compelled them to concentrate their main energies upon fulfilling the conditions which would satisfy the requirements of the University and provide what the majority of the students whose fees became an increasingly important consideration, demanded."[1]

Meanwhile there was a growing dissatisfaction with the whole university system. This system which had encouraged the wide distribution of colleges each of which was responsible for the whole of the teaching of the students within its walls, prevailed in India almost without exception from 1857 to 1915.

In 1913 the government of India in a Resolution pointed out the danger of such unrestricted expansion and suggested that it was necessary to limit the area of affiliating Universities and also to credit new teaching and residential Universities.[2]

The Sadler Commission of 1917 marked the end of the uniform reign of the affiliating University in India. The responsibility for action was transferred from the government of India to the Provincial legislatures. Under the constitutional reforms of 1921 education became a purely provincial subject. The responsibility was transferred to the hands of Indian Ministers.

Since the Provincial governments have dealt in different ways with the problem of University reform, the

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1. Lindsay, op.cit., p.67.
2. Ibid., p.68.

Christian Colleges are faced with one of the greatest difficulties at the present time.[1] There is no longer a single university system operating throughout the whole of India. The Lindsay Commission states:

> "Neither the authorities of the missionary societies nor the Educational Commissioner with the government of India can any longer look out upon an administratively simple and homogeneous system of which any one part could be taken as a fair sample of the whole. And if the difficulty of grasping the present complex system is great, the difficulty for the individual college in determining its policy in a period of continuous change and uncertainty has been greater still."[2]

The Sadler commission recommended the unitary type of University for India in place of the affiliating type. The unitary type is a university where all the teaching is at one center and under a staff appointed by the University.[3] Within two years of the publication of the Sadler Report there were founded five unitary universities. One of these is the Lucknow University in which Isabella Thoburn College is incorporated as the Women's Department. The Unitary Universities have been given much greater control over their own destinies.[4] The teachers in the colleges are fully represented on all University bodies.

The present situation indicates the fact that the Indian University system can no longer be charged with dead uniformity. It reflects the independence of the Provinces

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1. Cf. Lindsay, op.cit., p.69.
2. Ibid.
3. Ibid.
4. Ibid., p.71.

as well as the wide variety of opinion on University theory. And the period of change has not yet come to an end. The Lindsay commission states:

> "It is impossible to foretell what developments are in store when Indian governments have realised the full powers which are likely to be accorded to them in the near future. One Indian observer warned us that we should see a complete upheaval of the whole system.....But whatever the future may have in store, it is certain that the past ten years have been difficult years for all colleges and especially for the Christian Colleges."[1]

With the changes in University policy the colleges have in some Provinces been faced with threatened or actual modifications of the character and function of the individual college in relation to the University.[2] When the Unitary Universities were established at Lucknow and Allahabad, it was required that all colleges within ten miles' radius of the senate halls of these Universities must either become internal colleges of the University or must cease to exercise any University teaching function. All the Christian Colleges were required to adapt themselves to these changed conditions. This was very difficult for some of them. Two were faced with a revolutionary change in their status which affected their very existence.[3]

The Principal of the Women's College at Madras writes concerning the growing demand of the Universities:

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1. Lindsay, op.cit., p.69.
2. Ibid., p.73.
3. Ibid.

> "In order to comply with new orders from the University certain elements in the life of the college, such as Medical Inspection and organized Physical Recreation have been more systematically organized. The University Commission of Inspection visited us on the 15th November, and spent several hours in a close scrutiny into all departments of the college. The growing demands of the University on all its colleges, which in our case involve chiefly more technical organization, involve us in considerable expense."[1]

But the Lindsay Commission recognizes that the changes in the past ten years have on the whole resulted in a higher standard of work in many of the Universities: "We think the Christian colleges should welcome these changes on the whole."[2] But it thinks that they demand that:

> "the colleges shall have a very clear idea as to what is the characteristic function which as Christian colleges they are called upon to perform in order that a wise judgment may be passed as to how far they can usefully and conscientiously co-operate in the University systems with which they are incorporated in India today."[3]

E. The Contribution of the Christian Colleges to the Universities

The Christian Colleges have from almost the beginning of their history claimed and obtained grants from the Government on the ground that they were making a valuable contribution to Indian education. At least two thirds of their income comes from fees and government grants. It is quite certain that those who give this income are not con-

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1. Report of the Council of W.C. College, Madras, 1928-29, pp.14,15.
2. Cf. Lindsay, op.cit., p.74.
3. Ibid.

cerned with the Christian character of the colleges but with their educational efficiency. The position of the Christian Colleges in Indian public opinion depends largely on the fact that Hindus and Muslims, even where they have no sympathy with the Missionary purpose of the colleges recognize the great and lasting service which these colleges have rendered to India.

On the whole the educational standing of Christian Colleges is high. The Sadler Commission said of the missionary colleges in Bengal:

> "The influence which has been exercised by the Missionary colleges upon the development of education in Bengal has been of the highest value and importance. No colleges wield deeper influence over the minds of their students.....The value of the contribution made by the missionary teachers to the life of the University can scarcely be over-estimated."[1]

The Lindsay Commission states:

> "There is no doubt that the Indian system of higher education would suffer seriously from the withdrawal of the Christian colleges and that as Mr. Mayhew says, the proposal to withdraw would excite public resentment."[2]

But all the Christian colleges are no longer pre-eminent. There has been an increase in the number and a rise in the intellectual and moral level of the colleges under government and other management.

In their recent investigation the Laymen's Commission found that:

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1. Lindsay, op.cit., p.78.
2. Ibid., p.79.

> "The standing of some of the Christian institutions has been unfavorably affected by the rise of government colleges whose larger resources have enabled them to surpass some of the Christian colleges in equipment and teaching staff."[1]

As a consequence they have lost the leadership which they once enjoyed.

Dr. Hogg, the Principal of Madras Christian Colleges also feels that the educational quality of some of the men's colleges has fallen below what is supplied in some non-missionary colleges.[2] But he gives credit to the Women's Colleges:

> "Under the great pioneers Christian education, besides being Christian was foremost in educational quality, as on the whole it still is in the case of girls."[3]

The Lindsay Commission also recognizes the high quality of the Women's Christian Colleges and

> "their peculiarly strong position which enables them to exercise so fine a Christian influence, due in large measure to the fact that they have a majority of Christian students on their rolls."[4]

F. The Domination of the Examination System

There are several weaknesses in the Christian colleges caused by their relationship with the government Universities which need to be considered. Arthur Mayhew summarizes them well:

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1. Hocking, Rethinking Missions, p.166.
2. Cf. Lindsay, op.cit., p.81.
3. Ibid.
4. Ibid., p.252.

> "The Christian colleges are merged in a system which is not characteristically religious. They lack 'distinction' and are hampered by ambiguity of aim. The initiative has passed from them. Educationally there is a danger of acquiescence in a standard only just high enough to create the desired opportunities. Spiritually, their scope is limited and outlook blurred by examination requirements and regulations. It is these rather than essentially Christian factors that determine the character of the staff."[1]

It has been mentioned before that the University examination system is a hindrance in the spreading of Christian influence among the students. This system is a force over which the Christian colleges have no control. The influence of this system is pernicious because the economic interest makes examination success of vital importance in the lives of practically all the students. The Sadler Report contains many quotations from representative opinion, condemning the system wholesale for its demoralizing effect upon the minds of its students.[2] The Lindsay Commission states:

> "Many of the teachers in our colleges feel that they are asked to take part in a system which has little educational value, which does not encourage the life of learning but kills it, which is so dominated by the desire for individual advancement that those who are taught in it cannot possibly listen to the teachings of the gospel."[3]

Dr. Eleanor McDougal of the Women's Christian College Madras writes:

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1. Mayhew, A., The Commission on Christian Higher Education in India, The International Review of the World, pp.516-517.
2. Cf. Lindsay, op.cit., p.88.
3. Ibid.

> "The whole examination system is unsuited to India and if only a substitute could be found it would be given up. An attempt was made some years ago to diminish the importance of examinations at the pre-University stage by allowing the record of work presented by students to have weight in the placing of candidates in the 'Eligible List'. That is the list of those allowed to enter University colleges. But after fifteen years of experiment these records are so thoroughly discredited that the authorities are obliged to return to the highly unsatisfactory method of judging by written examinations only."1

It is evident that the weakness of this system does not lie altogether with the government university. The fault may be in the student, and in the staff for not raising the ideals of education in the student. An experienced and judicious teacher has made a fair statement of the position:

> "The limitations in the way of our realising more ideal methods are to be found not so much in anything imposed by the University or by Government, as in the character of our students and staff and the limitations of financial support. The poverty of the average student and the economic pressure upon him result in a concentration on the aim of passing an examination in the shortest possible time.....It is only gradually, and by patient effort, that this can be changed: and it must be changed not merely in a few isolated mission schools and colleges but through the influence of these in the raising of the general level."2

G. Problems Raised by the Conscience Clause

The problem raised by the conscience clause is the consideration of the independence of the colleges in their religious teaching.

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1. Principals Journal, No. 19, Women's Christian College, Madras, 1925, p.9.
2. Lindsay, op.cit., p.90.

By "conscience clause" is meant the provision as a condition of government grants to mission colleges that exemption from required attendance upon Scripture classes should be granted to any student whose parents should request such exemption. The form of administering this exemption differs in many cases as well as the extent to which advantage is taken of it when granted. At the present time the "conscience clause" is required only in the United Provinces and Burma, but it seems likely, that it may soon be imposed in other provinces also.[1]

The Lindsay Commission recognizes two dangers to be guarded against so far as the application is concerned.

> "One is the danger of the use of the clause by those who are hostile to Christianity to prevent the attendance at Scripture classes of those who have no objection to doing so but who hesitate to incur the public odium which will be involved in attendance. The other is the danger to the morale of the class which comes from requiring attendance at Scripture classes on the same basis as that on which requirement at other classes is based, and then failing to enforce that requirement in the same way."[2]

Thus far the conscience clause does not seem to have injuriously affected the religious teaching or influence of the colleges, but on the contrary, it has in some colleges atleast, made the conditions of religious teaching more satisfactory.[3] This seems to be the case at Isabella Thoburn College:

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1. Cf. Lindsay, op.cit., pp.222-223.
2. Ibid., p.223.
3. Ibid.

"No student is compelled to attend chapel services and Bible classes. Such compulsion is forbidden by what the government calls the 'conscience clause'. But the whole student body is present. They come because they are interested and want to come."1

The Lindsay Commission in their recent investigation of Christian Higher Education in India found many different attitudes taken towards this government rule:

"The attitude taken to the 'conscience clause' by the colleges and boards which are responsible for their support differs widely. Some mission boards have taken the position that the reception of grants from the government under a 'conscience clause' places such limitations upon their freedom to organise their religious teaching as they see best that, even though the government makes no demand upon them which at the time they cannot conscientiously accept, it is wiser to forgo such grants altogether in order to maintain complete liberty of action. Others are prepared to accept the clause if imposed, but only as a last resort. Still others so far from being troubled by it regard it as right in principle and welcome it as relieving them from needless embarrassment and opening the way for a freer approach to those whom they desire to reach."2

W. E. S. Holland gives several weighty reasons which are urged by many missionaries against the introduction of the "conscience clause".

"1. Loyalty to our missionary commission makes it impossible for us to give ourselves to the work of education unless we may deliver the Christian message to all our pupils.

2. We believe religion to be essential to a complete or worthy education. Believing this, we claim our freedom, too, and that we shall not be expected to give ourselves to an education which omits that which we regard as the most potent and valuable influence in, and the regulating factor of, the whole.

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1. Pamphlet, Isabella Thoburn College, 1927.
2. Lindsay, op.cit., p.224.

3. It is feared mission supporters at home will withdraw their help from schools and colleges all of whose pupils do not receive Christian teaching.

4. A conscience clause leading up to a voluntary period will introduce into our institutions an element that does not harmonize with the genius of their regime and discipline. In the present overloaded condition of our time-tables, the option of a free period will present an irresistible bribe. For what our pupils desire, is not education, but to pass university examinations.

5. There is a very large class of persons upon whom the introduction of a conscience clause will throw a quite intolerable strain. There are tens of thousands of non-Christian parents and pupils in India who desire the benefits of Christian education. They believe it to furnish the only safeguard of moral character against the destructive influences of modern secular education. But few of these will have the moral stamina to resist the pressure of their co-religionists to join in demanding exemption from Christian teaching, once the right to exemption has been granted."[1]

These reasons all seem very convincing and it is no wonder that there are loud protests against the adoption of the conscience clause in many circles at home and in India.

However, the Laymen's Commission in its recent thorough-going study of the basis and purport of missions has not found these reasons convincing. On the contrary it has very definitely expressed its opinion in favor of the adoption of the conscience clause. It states:

"We think it deeply regrettable that the authorities of some of the colleges have not been more sensitive to sound public opinion on this question. Complete adherence to the principle of religious liberty, in spirit as well as in letter, should be rigidly insisted upon. Indeed, a Christian college should be the last

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1. Holland, W.E.S., A Conscience Clause in Indian Schools, The East and the West, July, 1917, pp.244-247.

> institution in the world to encroach upon a right so fundamental to the welfare of humanity. Furthermore, we believe that the religious purpose of the colleges will be more effectively accomplished if attendance at religious exercises and instruction is placed on a voluntary basis. It puts religious instruction in fair and wholesome competition with the other courses in the curriculum; it liberates religious discussion from the chilling suspicion of insincerity; it makes for a more genuine interest in religious questions and a finer quality of religious life."[1]

H. Summary

The British government threw its weight on the side of western education when it adopted the minute of Lord Macaulay in 1835. This did not lessen the belief of the Orientalists in the value of Oriental culture. The English language became the official tongue of India and the vehicle of instruction in all higher education. This was considered the "policy of substitution". By 1857 the government had changed the policy of substitution to one of synthesis thus recognizing the value of the literature and culture of the East.

The English university system of education was introduced into India in 1854 and continued in effect until 1915. The government had difficulty in establishing scholarly universities because it had adopted a synthetic policy, and it claimed to maintain complete religious neutrality. It was difficult to please every one.

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1. Hocking, Re-Thinking Missions, p.168.

The grant-in-aid system was the most important feature of the new policy. Many institutions profited by this aid, especially the Christian colleges.

In 1904 the government decided to tighten its control over the universities and to increase their power over the affiliated colleges. Inspections became stricter, regulations more rigid and detailed. Meanwhile there was a growing dissatisfaction with the whole university system.

In 1917 the Sadler Commission marked the end of the uniform reign of the affiliating university of India. The responsibility for action was transferred from the government of India to the Provincial legislatures. Education became a purely provincial subject. Since then there is no longer a single university system operating throughout the whole of India. The unitary type of university was adopted by several of the provinces and within two years unitary universities were founded, one of which is Lucknow University. Isabella Thoburn college is incorporated as the Women's Department of this university.

The wide variety of opinion on the university theory in the various provinces has created difficulties for the Christian institutions. The colleges have in some provinces been faced with threatened or actual modifications of their character and function. All the Christian colleges were required to adapt themselves to these changed conditions. In spite of this, the changes in the past ten years have on the whole resulted in a higher standard of work in many of

the universites. But the colleges should not lose sight of their idea of what the characteristic function of a Christian college should be.

The Christian colleges have almost from the beginning of their history claimed and obtained grants from the government on the ground that they were making a valuable contribution to Indian education. Their influence has been of the highest value and importance, and the Hindus and Moslems recognize this fact.

However there are some Christian colleges today which have fallen below the standard of other colleges because of lack of proper equipment and teaching staff. In consequence they have lost the leadership which they once enjoyed.

The Women's Christian Colleges have higher educational standards than some of the Men's colleges due in large measure to the fact that they have a majority of Christian students on their rolls.

The weaknesses in the Christian colleges caused by their relationship to the government universities are lack of initiative, ambiguity of aim and a limited spiritual scope. A blurred outlook is the result of examination requirements and regulations. The system of university examinations is pernicious because the economic interest makes examination success of vital importance in the lives of practically all the students.

The conscience clause has raised the question of

the independence of Christian colleges in their religious teaching. It exempts students from compulsory religious instruction. There are two dangers to be guarded against so far as its application is concerned: the danger of the use of the clause by those who are hostile to Christianity, and the danger to the morale of the class when attendance at the religious period is required and the failing to enforce that requirement.

There are many different attitudes taken towards the conscience clause. Liberty of action in regard to religious teaching is advocated by many mission boards as well as missionaries on the field. On the other hand there are some who insist on complete adherence to the principle of religious liberty in spirit as well as in letter and therefore do not consider the conscience clause as a hindrance to religious education but think it makes for a more genuine interest in religious questions and a finer quality of religious life. The conscience clause is in force only in the United Province and in Burma but it seems likely that it may soon be imposed in other provinces also.

SUMMARY AND CONCLUSION

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Higher education of women in India under Christian auspices had its beginning in 1886 when the first Christian college for women in Asia was founded by Isabella Thoburn, a woman of strong Christian personality, clear vision and an indomitable faith to overcome all obstacles. She was able to triumph over tremendous difficulties created by age-long prejudice against the education of girls, customs and religious superstitions of Hindus and Mohammedans, Anglo-Saxon race pride, and the scarcity of mission funds for such a cause as she advocated. She found a response in two devoted Christian women if India, Lilavati Singh and Phoebe Rowe, who helped her immensely to spread the good influences resulting from Christian higher education. The winning of converts to Christianity, the training of Christian leaders, permeating the non-Christian students with Christian ideas and ideals and through them the Christian community, has ever been the aim and purpose of Isabella Thoburn College.

It became evident that one Christian college for women could never serve the whole vast continent of India with its millions of illiterate women and girls. Other Christian colleges for women were opened; the Diocesan College in eastern India, the Women's Christian College at Madras, Sarah Tucker College at the extreme south of India, and Kinnaird College in the Punjab Province in the north.

Besides the Arts Colleges there is a Teacher's Training College, and two medical colleges for women, one in north India and one in south India. All but one of these colleges are today well staffed and well equipped with modern buildings, science halls, large dormitories, lecture halls and chapels. The Diocesan College in Calcutta is to close its doors in 1935 because of lack of funds.

The Christian influence in these colleges is maintained through religious periods in the regular college course, through personal contact of faculty and students, through chapel services, social service, students' organizations and participation in church activities. The non-Christian students as well as the Christian students are greatly benefited by these activities, as is often manifested by their reluctance to leave the Christian atmosphere of the college and their desire to participate in Christian work. However there are very few who have the moral courage to break away from their ancestral faith and face persecution and social ostracism. Most of them still desire to follow the line of least resistance. If results were measured by the number of conversions that occur in Christian colleges among Hindu and Mohammedan students, it would be discouraging to say the least. But the Christian colleges of today are not chiefly concerned with direct conversions to Christianity. Training Christian leadership, preparing the way of the Lord, permeating the non-Christian students with Christian

ideals, breaking down barriers, relieving the suffering, releasing hidden energies, taking part in social reform, doing research work, raising the educational status of India, -- are all included in the purpose of Christian colleges today.

The situation of the Christian colleges in India is peculiar in that they are related by incorporations or affiliation to an elaborate government system of universities. This relationship has its advantages and disadvantages. The advantages are the grant-in-aid system by which the colleges receive recurring grants from the government toward their support; the government inspection which invariably results in higher scholastic standards, such as well qualified staff, well equipped buildings and high scholarship among the students; and the prestige which goes with any government university degree.

The disadvantages arise from the examination system which enslaves students and staff, the lack of a unified policy since education has become a "transferred subject" and is in the hands of Indian ministers; the uncertainty of the future due to political unrest in India; and the necessity of introducing the conscience clause in some colleges. Some of these disadvantages may be such only on the surface and if examined properly will reveal intrinsic values.

The problem which confronts the Womens' Christian Colleges today arises from the eager demand of great numbers

of non-Christian women desiring to enter these colleges and the consequent possibility of losing the distinct Christian atmosphere which the women's colleges have maintained until now. What is to be done with the non-Christian students desiring to register in women's colleges already overcrowded and where preference is given to Christian students? This question remains unsolved at present.

One thing is certain that the women's Christian colleges are fulfilling a great mission. It is hoped that they will continue to be a guiding force in the life of the nation and a source of trained leadership for the Christian Church in the extension of the kingdom of God in India.

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