

Christian Missionary Activities in Irrawaddy Delta During Colonial Period
(c.1850-1947)

Dissertation

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Abstract

The primary purpose of this thesis is to investigate the arrival of the Christian Missionaries in Irrawaddy Delta and to describe the results of the missionaries' works in religious effects of the Karens, education, health care and social activities. And also because of Christian Missionaries education Karen people came to know how to settle their life and deal with the other people and they became to know they have their own rights. If we say the words Karen, they only know about the Karen People who live in Karen State near Thailand border. Therefore in my thesis I try to describe especially Karen people who live in Burma in the Irrawaddy Delta. The Christian mission met with most success among the Karens who formed a significant part of the population of the Delta. The Karens were originally animists who had no written language. The work of the Christian missions were not confined to evangelization but extended to such other fields as education and health. They erected churches and schools and introduced western medical treatment. Through the work of the Christian missions the Karens of the Delta gained great benefit, receiving modern education and western health care. And we can see because of the Christian Missionaries the Karen women and men steadily know how to settle their life in the modern world too.

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Introduction

The three Christian Missions –The American Baptist Mission, The Roman Catholic Mission and the Anglican Mission carried on missionary activities in the Delta region of the Irrawaddy Division. The current purposes of this thesis are to investigate the arrival of the Christian Missionaries in Irrawaddy Delta, to know why Karen people willing to accept Christian Missionary, to describe the results of the missionaries' works in religious effects of the Karens, education and health care activities in Irrawaddy Delta, social activities of the Christian Missionaries and because of Christian Missionaries educational effect Karen people came to know to promote their life and tried to get their separate state. .

There were some (Master of Arts) thesis concerned with Christian missionaries. Marry Lon Pon¹ wrote about Christian Missionaries educational activities in Lower Burma especially she wrote about how Christian Missionaries education activities in Arakan and Tenasserim especially Adoniram and Ann Judson Christian Missionaries Activities in Lower Burma. Saw Shwe Kyaw Say² wrote about the period of Christian Missionaries foundation, the expansion of Christian missionary school and improving of the school in only Bassein.

In my thesis I presented in four Chapter; (1) The Arrival of Christianity in Irrawaddy Delta (2) The Education System of Burma and the Beginning of Christian Missionaries Education in Irrawaddy Division and (3) Health Care Activities of Christian Missionaries (4) Social Activities and Educational Effect on Karen People . The Karen were originally animist who had no written language. But widely-known Karen myth related that a younger white brother would return to them their lost Book. The lost Book return by a white brother

¹ Marry Lon Pon ,” Aut Myanmar Naing Ngan Nitchin Tharthanarpyu Myar Ei Pyin Nyaryae Lotengan Saing Yar Saung Yaut Chat Myar (1826-1886)”, Master of Art, History, Yangon University, 1986.

² Saw Shwe Kyaw Say,” Pathein Nitchin Thathanar Ei Pyin Nyar Yae Lote ngan Thamine (1837-1922)”, Master of Art, History, Yandon University, 1981.

contributed to the success of the Christian missionaries in introducing the Bible to the Karens and propagating Christianity among the Karens of the delta.

But in writing this thesis I emphasis especially in Irrawaddy Delta and in this thesis I put more primary document concerning with the Karen people. I write on the point of view of Karen people. This study is mainly based on relevant literature accounts deal with the Christian Missionaries activities in Karen People during the British colonial period as well as report, newspaper and Gazetteer. I use the primary source I got from Professor U Tun Aung Chain (Son of Dr. Ba Than Chain) Manuscript and the other primary sources. In writing this Thesis I use the material available from the library of the History Department (University of Yangon), Library of the Universities' Historical Research Centre, National Archive, Library of the Myanmar Institute of Theology, Library of the Karen Baptist Theology, Library of St. Paul's Church, Library of Pathein-Myaungmya Karen Baptist Theology, Ko Tha Pyu Seminary, Pathein, library of the Roman Catholic Major Seminary and library of the Holy Cross (Seminary Of Anglican Mission).

Chapter (1)

The arrival of Christianity in Irrawaddy Delta

The Location of Burma

Burma is an extremely ethnically diverse nation with 135 distinct ethnic groups officially recognized by the Burmese government. These are grouped into eight "major national ethnic races": Bama, Chin, Kachin, Karen, Kayah, Mon, Rakhaing, Shan. According to the Census of 2014 the total population of Burma (Myanmar) was 51,256,483 persons.³



Map 1. Map of Myanmar (Photo Courtesy by <https://en.wikipedia.org/wiki/Myanmar>)

³ *The 2014 Myanmar Population and Housing Census Highlights of the Main Results Census Report Volume 2 – A.* Department of Population Ministry of Immigration and Population. 2015.p.9

Background History of Karen

The Karen are one of Burmese nationalities, who many centuries ago left their home in Eastern Tibet and South China and migrated South to the warmer climate and more fertile soil of South-East-Asia. Although ethnologists have advanced various theories, it is not known when the Karens first reached Burma, or where they came from, or why they came, or where they first settled. Their own traditions speak of “a river of sand” which they had to cross in their travels. It may have been, as some have maintained, the Gobi Desert or the Yellow River. More probably it was the Salween or the Sittaung. Certainly it seems that they are of Tibetan origin, like the Burmese. The Karens are more like the Chinese in appearance.⁴

The Karens are known to have inhabited parts of what is now called Burma for several hundred years, but there are no definite records of Karen leaders ever establishing large-scale Kingdoms as Arakanese, Burman, Mon and Shan. In fact there is very little historical documentation on the Karens in Burma before the Konbaung Period (1752-1885). However, beginning in the Konbaung period, the customs, beliefs and experiences of Karens were recorded in great detail.⁵ Synonyms of the word “Karen” are Kareang, Kariang, Karieng, Karen and Yang. The major Karen groups are Sgaw and Pwo.⁶ Specifically Sgaw were found throughout Irrawaddy delta, Tenasserim, Pegu range between the Irrawaddy and Sittang Rivers and the eastern hills. Pwo are largely plain dwellers and are concentrated in the Irrawaddy delta area and northern Tenasserim.⁷

In 1901 the population of Karen had 903,361 and in 1911 the population of Karen increased to 1,102,695.⁸ Karen did not bring a written language or literature with them

⁴ Lan Mirrison, *Grandfather Longleg*, Faber and Faber LTD, 1947, p.4 (Lan Mirrison)

⁵ San C. Po, *Burma and The Karen*, London, Elliot Stoke, 1928 p.ii (San C.Po)

⁶ Frank M. Lebar, Gerald C. Hickey and John K. Musgrave, *Ethnic Group of National Mainland Southeast Asia, New Heaven*, CT: Human Relations Area Files Press, 1964, p.59

⁷ Joel M. Maring and Ester G. Maring, *Historical and Cultural Dictionary of Burma*, Metuchen, NJ: The Scarecrow Press, Inc, 1973, p.100 (Joel M. Maring and Ester G. Maring)

⁸ *Census of Burma*, Vol. IX, Part I, Rangoon, Superintendent Government Printing, 1911, p. 206 (*Census of Burma*, Vol. IX)

when they migrated into Burma.⁹ Historically, the Karen have been a subject people for centuries, falling under the yoke of the Talling (Mon), Burmese, Shan, Thai and British.¹⁰ Especially since they were a timid and retiring race, they were the more thoroughly hated and despised by the Burmese.¹¹

Regarding the suffering of the Karens, Mason describe in detail that during the monarchical period when they fell among the Siamese, they became slaves. When they fell among the Burmese, they became slaves. So they live on one stream beyond another, and cannot see each other. The Burman made them drag boats, cut ratans, collect dammer, seek bees' wax, gather cardamums, strip bark for cordage, clear a way cities, pull logs and weave large mats. Beside this they demanded of them present of yams, the bulbo-tubers of arum, ginger, capsicum, flesh, elephant' tusks, rhinocero' horns and all the various kind of vegetables that are eaten by the Burman. Further, Karen female had to hide themselves. Sometimes the Burmas would kidnap the Karen in Siam and carry them up to Ava to the presence of the king; and thus separated from father or mother, husband and wife, child or grandchild, they yearned for each other and many sickened and died on the way, before reaching the monarch's feet.

Sometime they would have to carry rice for soldiers under march and being unable to cultivate their fields, great number died of hunger from this cause. Hence they went far off and dwelt on the streamlets and in the gorges of the mountains. Furthermore, the Karens were not permitted to go into the presence of the rulers. They were only allowed to hold a little communication with the Burma that was set over them. When the news came that the foreigners

⁹ Helen G. Trager, *Burma Through Alien Eyes*, New York-Washington: Frederick A. Praeger, Publishers, 1966,p.213

¹⁰ Joel M. Maring and Ester G. Maring, p.100

¹¹ Edward Norman, Harris, *A Star in the East: An Account of the American Baptist Missions to the Karens of Burma*, London & Edinburgh: Fleming H. Revell Company, 1920,p.17

had entered the mouth of Tavoy river, the Karens rejoiced and said ,“Now happiness has arrived. The thing has come by water. Now we may take breath”.¹²

Before the Karens were brought into Christianity they were degraded, illiterate savages, dwelling in the most inaccessible mountains, perpetually at war amongst themselves and yet terrified at a Burma that they fled at his approach.¹³ Although there are few records of documenting Burma discriminatory policies against the Karens in the early 1800s the Karen in Lower Burma were subjected to fixed head tax, which was used to compile a list of the conquered people. This tax was later imposed on the Talaing (Mon)as well. The Karen position changed dramatically in the mid-1800s with the British expansion of the India Empire. Some Karens quietly supported the British campaign, even providing guides for the British troops. These Karen felt that their situation could only improve if Burman rulers were moved. Unlike the Burmese and the Talaings(Mon), who had developed written language to convey Buddhist teachings, most Karen remained illiterate. Karen needed more time to catch up to the Burman in the fields of education and development. . In the Precolonial period, Karen villages had often been taken advantages because of their relative (Karen) lack of political organization and sophistication.¹⁴

When Karen Pleaded for the Book Of Life, Rev. Jonathan Wade, who was one of the first missionaries to Karen dedicated himself to give it to them. By February 1832, Wade made an alphabet for the Sgaw Karen dialect, using chiefly Burmese letters for which type was already available.¹⁵ In 1834, the missionaries developed a Karen script based on the Burmese

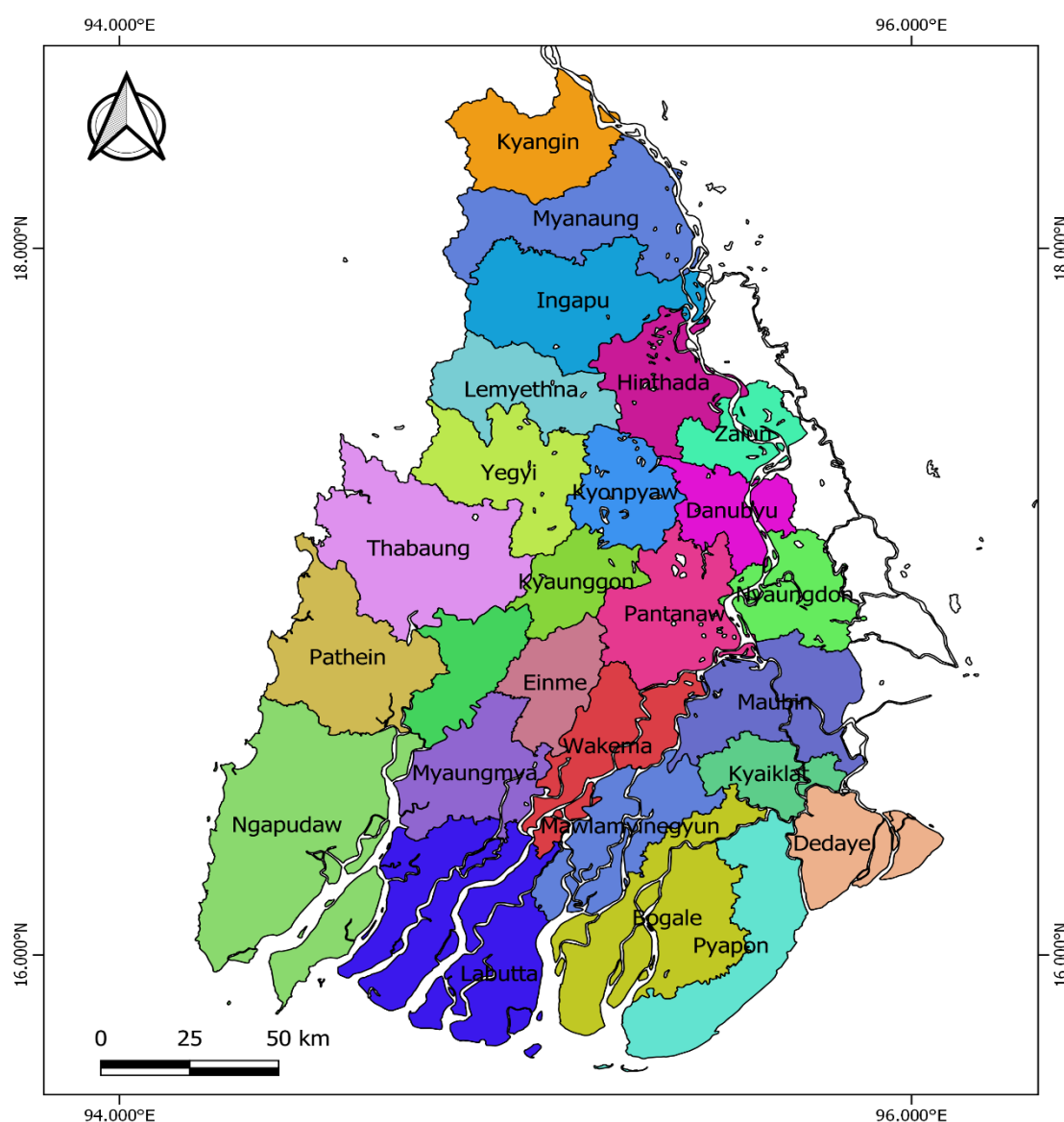
¹² Rev. Francis Mason, *The Karen Apostle: Or Memoir of Ko Thar-Byu, The First Karen Convert With Notices Concerning His Nation*, Boston: Gould, Kendall And Lincoln , 59 Washington Street, 1843, pp. 16, 17, 18, 19, 20.(The Karen Apostle)

¹³ W. Purser, *Christian Mission in Burma*, Second Edition, Westminster, Society for the Propagation of Gospel in Foreign Parts, 1913, p. 28(Purser, Christian Mission)

¹⁴ San C. Po, pp. ii,iii.

¹⁵ *Burma Baptist Chronicle*, Book. II, edited by Genève Sowards and Erville Sowards, Rangoon University Press, 1963, pp.306, 312 (Baptist Chronicle, Book. II)

script and translated the Bible and other Christian literature into this script. Mission schools introduced Karen –language primers to teach literacy to young Karen children of both boy and girl. In 1853, the British seized all of Lower Burma. Many Karens in Lower Burma were relieved to come under the administration of the British. Missionaries setting up not only churches and seminaries but also primary and secondary schools and later hospital.¹⁶



Map 2. Map of Irrawaddy Division (Photo Courtesy by Tin Htut Aung)

¹⁶ San C. Po, pp. iv, v

The Beginning of Christianity among the Karen

Christianity in Burma began in the sixteenth century with the arrival of a Portuguese Roman Catholic Father.¹⁷ However, the greatest advance made by missionaries in Burma came in the nineteenth century through the activities of the American Baptist. The Baptist Church in Burma was founded by Adoniram and Ann Judson, the pioneer missionaries who arrived in Rangoon in 1813. Christianity, both Protestant and Roman Catholic were flourished in the Irrawaddy Delta districts and surrounding areas.¹⁸ Both Protestant and Roman Catholic missionaries concentrated their works there mostly among the Kayins.

An account of Christian missionary among the Karen must include a reference to some of their traditions which made them ready to accept Christianity in large number. Before the Karen had a system of writing, these traditions were handed down orally from one generation to another. The tradition varied from locality to locality, but there was a general agreement that there was a Creator who was the Father of several sons. The Karen lost the valuable Book of life that the Father gave him and consequently sank into the ignorance and misery. On the other hand, the youngest brother, the White Man, took the Book and went away. However, according to the traditions, he would come and give back his Book to the Karen, his eldest brother. When the American missionaries came with the Bible, the Karens recognized them as the younger white brother who was sharing his Book of life with his eldest brother. This tradition accounted for the Christian missionaries.

To fulfill the desire of the Karens for the lost Book, the American Baptist missionaries conceived the idea of translating the Bible into the Karen language and thus restored to them their lost Book. The translations were made in three Karen dialects: Sgaw, Pwo and Bwe. When the Karens pleaded for the Book of Life in their own language, Rev. Jonathan Wade who was

¹⁷ Purser, *Christian Mission*, pp. 86, 95

¹⁸ Alexander McLeish, *Christian Progress in Burma*, London, World Dominion Press, 1929, p. 19 (McLeish, *Christian Progress*)

one of the first missionaries to the Karens, dedicated himself to give it to them. Although in poor health, he accomplished much before leaving Burma a few months later. Since the Sgaw Karen dialect has no final consonants and every syllable ends in an open vowel sound, it proved easier to reduce to writing than the Pwo dialect which had nasals. By February 1832, Wade had made an alphabet for the Sgaw Karen dialect, using chiefly Burmese letter for which type was already available. He hoped to revise and improve the system after his return from furlough.¹⁹

When he retired in 1833, his colleague Rev. Francis Mason took up the work with the help of a Karen Christian Saw Quala and completed a translation of the New Testament. In 1874 Rev. E.B. Cross began a revision of Rev. Mason's translation which was completed in 1896. The Roman Catholic missionaries also made a translation of the Gospel in Karen, the Bible House library possesses a copy of the Gospel of Matthew translated by Father G. Conti which was published at Taungoo in 1888.²⁰ With the translation of the Bible into the Karen dialects, mission work among the Karen could be carried out more rapidly and effectively.

According to the Census of 1891 the total population of Irrawaddy had 1,552,166, Karen 295,913.²¹ According to the Census of 1901 the total population of Irrawaddy Delta had 1,663,669. The total population of Christian had 1,294,618, literate Christian 15,988 among them Karen literate had 8,187, Karen literate male 4,973, Karen literate female 3,214.²² According to the census of 1921 there were 178,225 Christian Karens in Burma. The Baptist community was by far the strongest, numbering 134,924 followed by the Roman Catholic community with 36,506 and the community with 6,582 Anglican and other

¹⁹ *Baptist Chronicle*, Book. II, p. 305,306,312

²⁰ McLeish, *Christian Progress*, p. 99

²¹ *Census of Burma*, Vol.V , Part. II, Rangoon, Superintendent Government Printing, 1891, p. 161(Census of Burma, Vol.V , Part II)

²² *Census of Burma*, Vol.XII A, Part. II, Rangoon, Superintendent Government Printing, 1901, pp. 6,115,117 (Census of Burma, Vol.XIIA , Part II)

denominations numbering 1,167.²³ The predominance of the Baptist community was the result of the vigorous missionary activities of the American Baptist Mission (A.B.M).

American Baptist Mission Among Sgaw Karen

The missionaries who started the mission works in Bassein and Myaungmya were Rev. Elisha L. Abbot, Rev. John S. Beecher and Rev. Chapin H. Carpenter who became known as the ABC of the Bassein-Myaungmya Mission. Following the Second Anglo-Burmese War and the British acquisition of the Province of Pegu, Rev. Elisha L. Abbot established a station at Bassein on 10 July 1852 and started missionary works.²⁴ The aim is “Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid. Give to them and their country the Bible and theology, education to teachers and ministers, books, etc., and a general guidance such as Paul gave to the churches he had planted. Of course missionaries are to plant churches in great cities, as Paul did. But these ministers, when educated, must not become the hired men of the missionary. After we have given to the country or people an educated ministry, teachers, the Bible, and a literature, the rest must be self-sustaining. Karens must sustain Karens, is a sentiment I have re-iterated to our native preachers here. Churches must sustain themselves, must begin, must learn, and believe and feel that that is the laic of Christ's kingdom. This missionaries must teach if we would have the native ministry and people believe it and begin to act upon the principle.”²⁵

When Rev. Abbot's health failed and he had to return home in September 1852, Rev. Beecher succeeded him²⁶ and served the field till 1866. In 1867 the Missionary Union sent Rev. B.C. Thomas from Hinthada to Bassein but he died after only one year. In November 1868,

²³ *Census of Burma*, Vol. X, Part. I, Rangoon, Superintendent Government Printing, 1921, p. 112 (Census of Burma, Vol. X, Part I)

²⁴ St. John Wallace *Baptist Investment in Burma*, Vol. I, Unpublished, 1945, p. 258 (Wallace, Baptist Investment, Vol. I)

²⁵ C.H. Carpenter, *Self-support, illustrated in the history of the Bassein Karen mission from 1840 to 1880*, The Franklin Press 1883, p. 159 (C.H. Carpenter, Self-support History)

²⁶ *Baptist Chronicle*, Book. II, p. 170

Rev. C.H. Carpenter was sent to Bassein. He vigorously pursued the policy of self-support and worked till ill health compelled him to seek a cooler climate. Rev. Carpenter left Burma in 1880.²⁷

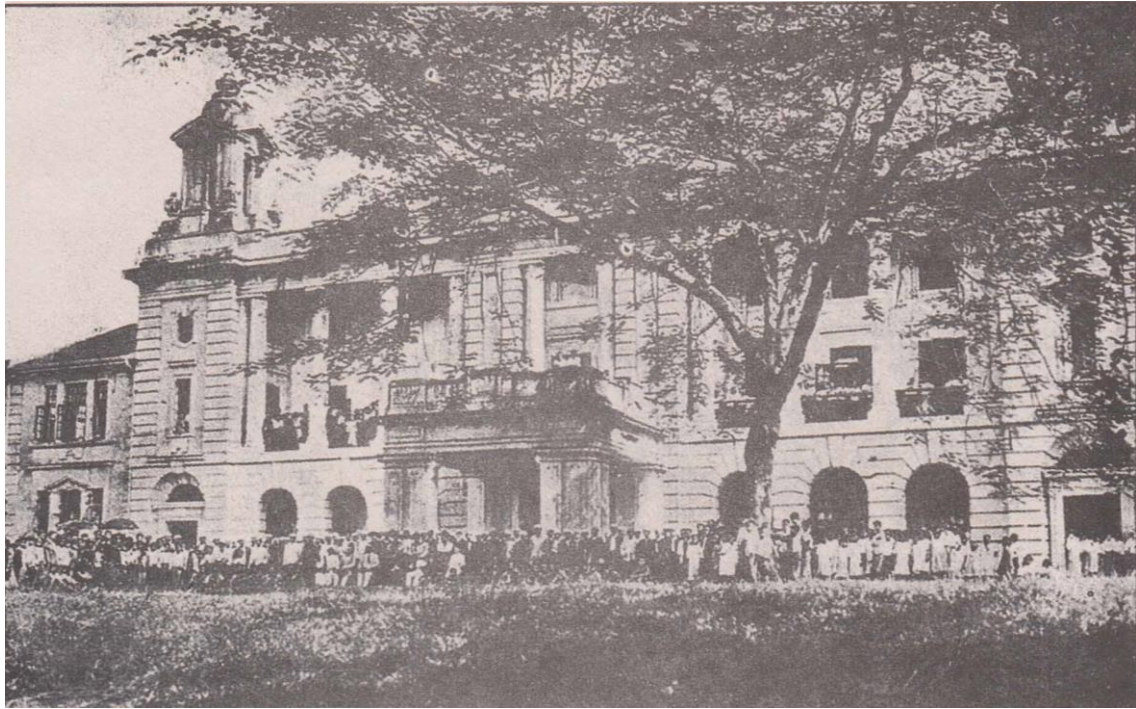


Figure 1. The New Ko Tha Byu Hall (1922-1949) [Photo Courtesy by Zaw Min Htut]

²⁷ “*Burma News*”, Sep-Oct 1961, Vol. 74, No. 5, p. 21(Burma News, Sep-Oct 1961, Vol. 74, No. 5)



Figure 2. Miss Nichols Memorial Villa (Photo Courtesy by Zaw Min Htut)

From 1886 to 1931, Bassein-Myaungmya mission was served by Rev. C.A. Nichols who arrived in Bassein on 3 December 1879, at the age of twenty-nine.²⁸ Because of the effort of Rev. Nichols, the Bassein-Myaungmya field grew to be the largest mission station in Burma connected with American Baptist Foreign Mission society.²⁹ Great strides in progress were made in the field materially and spiritually. The new Ko Tha Byu Memorial Hall was constructed and great advances were made in education by the local Sgaw Karen Baptist and the Burma Education Department.

During the year of Rev. Nichols' service in the mission, the number of Karen Baptist churches in Bassein-Myaungmya increased from 70-80 to 150 and their members from 7,000-8,000 to 10,000³⁰ and the membership of the churches of Bassein-Myaungmya field amounted

²⁸ Thra Ba Tu, *Kaw Pathe Myaungmya Bler Tei A'tah Aouh Pwao*, 1837-1963, (*Pathein Mayungmya Baptist Churches 1837-1963*), 1963, p. 72 (Ba Tu, Bler Tei A'tah Aouh Pwao, 1837-1963)

²⁹ P'doh Thabwa U Zan, *Bler Tei Mee Sher A'tah Sei Soe Te' Soe Ler Pwa K'nyaw A'Klah Peh Kaw P' yaw Pue*, (*The Baptist Mission Among Kayin In Myanmar*) Yangon, Le Hsue Nya Press, 1961, pp. 118-119

³⁰ Ba Tu, *Bler Tei A'tah Aouh Pwao*, 1837-1963, p. 84

to 16,005 in 1935.³¹ When Rev. and Mrs Nicholes went home in March 1931, Rev. E.E. Sowards and wife carried on for a few months. As the Bassein-Myaungmya mission field had developed to the extent that could fend for itself, the American Baptist Foreign Mission Society came to the conclusion that the time had come for the Bassein-Myaungmya field to be self-administered. Rev. Sowards was to be the last missionary of the field. In preparation for turning over the direction of the work to Karen leaders, Thara San Ba was called from Rangoon to Bassein. He gradually took over administrative duties and by November 1931, he carried the full load. Rev. and Mrs. Sowards left Burma in January 1932. Thara San Ba carried on the administrative work with his visions and wisdom and was later assisted by Dr. Sir San C. Po as layman Missionary. He gained a high place in the esteem of the community in Bassein and became the Mayor of Bassein in addition to his duties among Sgaw Karens.³²

By 1940 the Bassein-Myaungmya Karen Baptists number 118,600 in 172 churches which made the Bassein-Myaungmya mission the largest Baptist Church Association in Burma.³³ The Bassein-Myaungmya mission not only expanded in number but also in material aspects which effected the spiritual, cultural, intellectual and social life of the local Karens. There were also lady missionaries (women missionaries) who served in the field. They were Miss I. Watson, Miss H.E. Hawkes, Miss Edna Scott, Miss J.G. Craft, Miss C.B. Tingley, Miss G.Ll Pennington, Miss Genevive Sharp and Miss Virginia Barrett.³⁴

An early indigenous Home Mission Society was formed in Bassein in 1850. Christian work among the Kachins was opened by the mission as well as by the Bassein Karens Home Mission Society in 1876. This Society have continued through the years and are still powerful agencies for the building of Christ's Kingdom on the local fields and to the far frontiers of

³¹ *Field Secretary: Exhibition of Statistical Photographs*, American Baptist Mission Press 1935, p. 48 (**Field Secretary:Exhibition**)

³² *Burma News*, Sep-Oct 1961, Vol. 74, No. 5, p. 3,22

³³ "*Burma News*", Sep-Oct 1941, Vol. LIV, No. 5, p.80 (*Burma News*, Sep-Oct 1941, Vol. LIV, No. 5)

³⁴ Wallace, *Baptist Investment*, Vol. I, pp. 21-22

Burma. The name “Home Mission” the Societies gave attention to the evangelization of their own fields, they did not stop there. When Rev. A.E. Carson opened a new station at Haka in 1899, he was accomplished by Karen workers chiefly from Hinthada and Bassein. The Karens of Burma also worked among the Karens who lived in Siam. Besides mission workers, the Bassein mission also sent some missionaries with regard to their salaries and their expense for furlough.³⁵

The Baptist Christian missionary work in Hinthada was first begun in 1820 by Adoniram Judson. He went on a trip by boat up the Irrawaddy Riverime, walked through the town preaching as he found opportunity.³⁶ The pioneer Baptist missionary among the Sgaw Karens in Hinthada was Rev. B.C. Thomas. He and his wife arrived in Hinthada in October 1854 from Boston, U.S.A.³⁷ Through his efforts, Karen Baptist Church members reached 1,830 in fifty-nine churches within ten years of his arrival.³⁸ Rev. B.C. Thomas was transferred to Bassein-Myaungmya, mission in 1867.³⁹ Missionaries who served in Hinthada Karen Baptist mission after Rev. B.C. Thomas were Rev. D.A. Smith (1875-1880), Rev. W.F. Thomas (1880-1886), Rev. W.I. Price (1887-1898), Rev. B.P. Cross (1898-1899), Rev. D.C. Gilmore (1899-1905) and Mr. A.C. Phelps (1906-1940).

Between 1880-1886 the Hinthada Karen Baptist Mission was served by Rev. W.F. Thomas. He was the son of Rev. B.C. Thomas. His mother Mrs. B.C. Thomas also shared the work with her son, her co-operation with Rev. W.F. Thomas being hearty and inspiring.

³⁵ *Baptist Chronicle*, Book. II, pp. 316-319

³⁶ *Burma Gazetteer, Henzada District*, Vol. A, Rangoon, Superintendent Government Printing, 1963, p 41 (Henzada District, Vol. A)

³⁷ Wallace, *Baptist Investment*, Vol. I, p. 294

³⁸ P'doh Saw Klu Leh, *Bler Tei Tah Tha Ku K'sawh Ler Pwa K'nyaw A'lah A'ne 150, 1828-1978, (The Baptist Mission among Kayins for 150 years, 1828-1978)* Taunggyi, 1977, p. 143 (*Klu Leh, Bler Tei Tah Tha Ku K'sawh, 1828-1978*)

³⁹ Thara Clifford Kyaw Dwe, *Pwa K'nyaw Bler Tei Mee Sher A'tah Lei Tawh Lei Taw Ler Kaw P' yaw A'pue, 1828-1978, (The Progress of Baptist Mission among Kayins in Myanmar, 1828-1978)*, 1978 p. 41

Although they did not lose their enthusiasm for their works among the Karens, they opened a new field of work among the Chins in Rakhaing State.

After the departure of Rev. W.F. Thomas, for mission work in Sittway Rev. W.I. Price succeeded to the Hinthada Sgaw Karen mission. He arrived in 1887. His eleven years of ministry in Hinthada were fruitful and progressive. The Karen churches which had greatly benefited from the ministry of the Thomas family, united in a scheme to build the Thomas Memorial Chapel and a substantial teak wood building was erected wholly at the expense of the Christian Karen churches with Rev. Prices' supervising. When Rev. Price died in 1898, Misses Violetta Peterson and Mercy Larsh were engaged in the evangelistic work of the station and carried on until the arrival of Rev. D.C. Gilmore in 1899.⁴⁰ In that year there were sixty-one churches with 3,102 church members in the Hinthada Karen Baptist mission. Rev. and Mrs. Gilmore founded a boy's club and made some progress among non-Christians. Ko San Ye (a) Ko Paik San, a Karen Buddhist hermit became a Christian and his followers gradually came to be baptized and in 1905 there were 2,000 of his followers who had become Christians.

In 1906, when Rev. Gilmore became weak and went on furlough, Miss Morgan and Miss Anna Gooch temporarily took on the responsibilities of the mission. Rev. Gilmore came back to Burma after his recovery⁴¹ with the full expectation of returning to the Hinthada mission. However his medical advisor insisted that he should not involve himself again in severe work.⁴² In his place Mr. A.C. Phelps arrived and joined the American Baptist Mission and served the mission for thirty-four years from 1906 to 1940.⁴³ Mr. Phelps took the long hot season vacation to visit the village churches and organized Christian Endeavour societies

⁴⁰ Wallace, *Baptist Investment*, Vol. I, pp. 297,304,306

⁴¹ *Klu Leh, Bler Tei Tah Tha Ku K'sawh*, 1828-1978, pp. 139,149

⁴² Wallace, *Baptist Investment*, Vol. I, p. 307

⁴³ *Thara Lue Ther, Tah Aou Pwao Ke'Htaw A'khaw Teeh Khaw Bou Ler Hawkata A'nee T'kaya A'ya B'lee, 1853-1953, (Centennial Jubilee of Hinthada Mission)*, Yangon, Seminary Press, 1960, p. 18 (*Lue Ther, Tah Aou Pwao Ke'Htaw A'khaw Teeh Khaw Bou Ler Hawkata, 1853-1953*)

(especially for youth). Mrs. Phelps worked among young people and was active in the Girl Guides' movement for which she received a medal from the head of the Girl Guides' organization of the British Empire. Because of their social and youth activities, Mr. and Mrs. Phelps were honoured with Kaiser-I-Hind medal by the British Government in 1930.⁴⁴ During the twenty-four years of Mr. Phelps' service, the Hinthada Karen Baptist mission developed and in 1938 there were eighty-nine self-supporting churches with 7,793 members. By 1940 Karen educated workers gradually arose to take over the responsibilities of the mission. In particular, Thara Po Myat was an enthusiast in sending out evangelistic bands into the village.

When Mr. and Mrs. Phelps retired in 1940, the whole Hinthada mission was left in the hands of Karen workers. Similar to the Bassein-Myaungmya Karen Baptist mission, the Hinthada Karen Baptist mission not only could stand for itself but also could give support to the other missions.

American Baptist Mission Among Pwo Karen

Baptist missionary work among the Pwo Karens began with the coming of Miss Eleanor Macober to Dohn Yin village near Mawlamyaing in 1836. In the early days the Pwo Karens were animists, but later many became Buddhists. Early Pwo Karen Christians had a passion for schools so that their children could read the Bible and sing hymns.⁴⁵ Gradually Christianity spread among the Pwo Karens who live numerously in Irrawaddy Delta.

The Bassein-Myaungmya Pwo Karen mission was started by Rev. H.L. Van Meter in 1853. In the early days in Bassein, the Pwo Karens joined the Sgaw Karens in supporting the mission schools and also attended the Association meetings of the Sgaw Karens. However, in 1863, the Pwo Karens separated to organize their own association. At that time there were thirteen Pwo Karens churches with 584 church members.⁴⁶ The missionaries who served the

⁴⁴ Lue Ther, *Tah Aou Pwao Ke'Htaw A'khaw Teeh Khaw Bou Ler Hawkata, 1853-1953*, p. 183

⁴⁵ Wallace, *Baptist Investment*, Vol. I, pp. 310, 327, 328

⁴⁶ Wallace, *Baptist Investment*, Vol. I, pp. 345, 330

Pwo Karen Baptist mission in Bassein after Rev. Van meter were Rev. and Mrs. Sabin J. Goodell (1871-1877), Rev. and Mrs. J. T. Elwell (1879-1882), Rev. and Mrs. L.W. Cronkhite (1884-1922) and Rev. and Mrs. Conrad (1922-1950).⁴⁷ Rev. B. Cross (1893-1894), Rev. J.E. Rhodes (1905) and Rev. Watter Bushell (1916-1917) served the mission for short terms.⁴⁸

When Rev. Cronkhite arrived in Bassein in 1884 there were 1,250 members in twenty-two churches. On his retirement in 1922 church members had increased to 4,000 in sixty-three churches.⁴⁹ Thus the work of Rev. Cronkhite was abundantly fruitful. A mission school was built in Bassein and many churches were plated in the Delta. During the time of Rev. C.L. Conard there were two mass baptisms. 353⁵⁰ were baptized in the first and 487 in the second. Lady missionaries like Miss Sarah Higby,⁵¹ Miss C.H. Rand, Miss Carrie Putnam 1887-1927, Miss Alta Ragan, Miss Tachirch, Miss Joanna Anderson and Miss Rebecca Anderson⁵² also served in the Bassein Pwo Karen Baptist mission both in the school and in evangelistic work.

Another area of Baptist missionary work among the Pwo Karens was Maubin which was selected by Rev. Brayton and Rev. W.B. Bushell as the most strategic place to reach the Pwo Karen in that area. It became the mission station for the Rangoon-Maubin Pwo Karen Baptist mission.⁵³ Rev. Bushell cultivated the Rangoon-Maubin Pwo Karen mission from 1879 to 1893, carrying on evangelistic touring of the District, establishing a Normal school for the training of the teachers and undertaking Bible training for Christian faith and living.⁵⁴ When

⁴⁷ “*Burma News*”, Sep-Oct 1961, Vol. 74, No. 5, p. 14

⁴⁸ Wallace St. John, *Baptist Investment in Burma*, Vol. II, Unpublished, 1945, p. 350 (St. John, *Baptist Investment*, Vol. II)

⁴⁹ *Baptist Chronicle*, Book. II, pp. 330

⁵⁰ “*Burma News*”, March 1933, Vol. XLVI, No. 3, p. 41 (Burma News, March 1933, Vol. XLVI, No. 3)

⁵¹ Ragmond W. Beaver, *A History of Baptist Mission among the Pwo Karens of Burma*, Yangon, Pwo Kayin Press, 1960, p. 20 (Beaver, *Mission among the Pwo Karens*)

⁵² “*Burma News*”, Sep-Oct 1961, Vol. 74, No. 5, p. 14

⁵³ Ragmond W. Beaver, *A History of Baptist Mission among the Pwo Karens of Burma*, Yangon, Pwo Kayin Press, 1960, p. 28 (Beaver, *Mission among the Pwo Karens*)

⁵⁴ *Baptist Chronicle*, Book. II, p. 333

he left the Rangoon-Maubin Pwo Karen mission for Mawlamyaing, much progress had been made.⁵⁵

The Pwo Karen Baptist Conference was formed at Bassein in 1908. Before that the two Pwo Karen Baptist Associations, the Bassein-Myaungmya Mission and the Rangoon-Maubin Mission had very little contact with one another. They newly formed Pwo Karen Baptist Conference united these two associations through which they became one of the constituent bodies of the Burma Baptist Convention.⁵⁶ The Conference provided opportunities for the Pwo Karen churches to learn of each others' work at their yearly meeting and to encourage one another in faith. Another area of Baptist missionary work among the Pwo Karen was the Hinthada-Danubyu Pwo Karen mission. It began in 1854 with the transfer of Rev. Durlin L. Brayton from Myeik to Hinthada.⁵⁷ After travelling some months in Danubyu Rev. Brayton founded a church there.⁵⁸ He baptized seventy-five new Pwo Karen converts with another fifty baptized by a Pwo Karen pastor. Later, a new church was established at Myin'k Doung village.⁵⁹

Rev. Brayton stayed in the Hinthada-Danubyu mission only one year and from 1855 to 1938 there was no separate American Baptist missionary residing in the area for the Pwo Karens. In 1938, a meeting was held by the youths of the Christian Endeavour Societies of the Pwo Karen to separate from the Hinthada Sgaw Karen Baptist mission. This meeting was held in Kyantanaw village. At the meeting the fourteen Pwo Karen churches agreed to conduct their work and meeting separate from the Sgaw Karen churches⁶⁰ and set up a separate Pwo Karen Association. The leaders of the new development were Mahn Kya Tun and Mahn Ba Khaing.⁶¹

⁵⁵ *Burma Gazetteer, Maubin District*, Vol. A, Rangoon, Superintendent Government Printing, 1931, p. 80 (*Maubin District*, Vol. A)

⁵⁶ *Baptist Chronicle*, Book. II, p. 336

⁵⁷ *A Dictionary of Asian Christianity*, edited by Scott W. Sunquist, U.S.A., 2001, p. 61 (*Asian Christianity*)

⁵⁸ *Burma News*, March 1937, Vol. XLX, No. 3, p. 59

⁵⁹ Wallace, *Baptist Investment*, Vol. II, p. 332

⁶⁰ Beaver, *Mission among the Pwo Karens*, pp. 25, 26

⁶¹ Mahn Ba Khaing was one of the martyrs who was assassinated in 1947 with other Myanmar Cabinet members.

They encouraged the Pwo Karen churches to carry on their own. For many years the Pwo Karens gathered for their annual Pwo Karen Baptist Conference meeting but there was very little activity between the meetings. Women's work in the Pwo Karen Baptist missions had strong leadership, Sramu Elenor San Tay, a teacher from Bassein Pwo Karen Mission School⁶² and Sramu Luella San Gyaw, a teacher from Rangoon-Maubin Pwo Karen mission⁶³ were well-known women in Pwo Karen Baptist mission.

Although Pwo Karen Baptist mission was successful to some extent, it could not be compared to the Sgaw Karen Baptist mission. It had three main weak points; (1) it did not have adequate resident missionaries to devote their lives as in the Sgaw Karen Baptist Mission (2) the Pwo Karen were people who inclined towards Buddhism and were hard to convert to Christianity (3) the Pwo Karen Churches were usually merged with the Sgaw Karen churches to form an association. These fact resulted in the lesser number of Christian among the Pwo Karen in comparison to the Sgaw Karen.

Roman Catholic Mission

The first Catholic Mission to the Irrawaddy Delta began in the 16th century when Father Peter Bonfer, a doctor of Paris University, arrived in Bassein in 1555. He spent about three years there, learning the native language and trying to convert the local people. Thinking that he was wasting his time and was in danger of being killed, he left the country.⁶⁴ Much later, with the Catholic Mission well established it was divided into three vicariates, the division coming about through the efforts of Bishop Bigandet namely; the Southern, the Northern and the eastern Burma on 28 June 1870, for its better administration.⁶⁵

⁶² *Baptist Chronicle, Book. II*, p. 336,337

⁶³ *Nit Chin A Myo Thami Atot Patti, (Biography of Baptist Women)*, Jude Jubilee, 1992, p. 158

⁶⁴ *Catholic Athindaw Yarzawain Akyin Chaut (A Summary History of the Catholic Mission)*, 1st Edition, Taung Ngu, Catholic Press, 1962, p. 318 (A Summary History of the Catholic Mission)

⁶⁵ *The Catholic Directory of India, Pakistan, Burma and Ceylon*, Madras, the Good Pastor Press, 1950, p. 470

The missions in the first two vicariates were under the supervision of the Society of Foreign Missions of Paris, while that the Eastern vicariate was under the supervision of the Society of Foreign Mission of Milan. The first two vicariates coincided with the divisions of Lower and Upper Burma, respectively. The third vicariate extended from the Taungoo district through the Southern Shan States to the Mekong River.⁶⁶ The Vicar Apostolics of Southern Burma were Bishop Bigandet (1856-1894), Bishop Cardot (1893-1925), Bishop Perroy (1921-1931) and Bishop Provost (1929-1952).

The Irrawaddy Delta was included in the vicariate of Southern Burma. Bassein became the centre for the Delta region and from Bassein the Catholic Mission spread to other parts of the Irrawaddy Delta. The founder of the Catholic Mission in Bassein was father Tarolli, an Italian secular priest, who had come to Burma with Bishop Cao in 1830. Father Tarolli, was first sent to the village of Monhla in Upper Burma. He was then sent to Mawlamyaing and then from Mawlamyaing to Bassein to become the founder of the Karen Mission there.⁶⁷

Father Tarolli started the Apostolate of the Karen in the Delta in 1844. In 1846 he was joined by Father Pogolotti, one of the Oblate Clerics ordained at Amarapura in 1843. These two priests had excellent knowledge of medicine and people flocked to them for treatment. They extended the Mission to Myaungmya and established another station there. In 1850, Father Pogolotti died of a pernicious fever.⁶⁸ During the Second Anglo-Burmese War in 1852-1853, Father Tarolli was suspected of an English spy. He was arrested together with Father Gabutti by Bagan Min. Father Gautti was ordained priest together with Father Pogolotti in the

⁶⁶ *Census of Burma*, Vol. IX, p. 103

⁶⁷ Paul Ambroise Bigandet, *An Outline of the History of the Catholic Burmese Mission from the year 1720 to 1887*, Rangoon, Hanthawaddy Press, 1887, p. 128 (Bigandet, *The Catholic Burmese Mission*)

⁶⁸ *History of the Catholic Church In Burma*, Yangon, Catholic Major Seminary, 2000, p. 12 (*Catholic Church In Burma*)

city of Amarapura. They were taken to Amarapura and all the mission buildings were burnt down.⁶⁹

When they arrived in Amarapura, Bagan Min had been deposed and Mindon had become king. Recognizing them as teachers of his daughter, Mindon released them and gave them permission to continue their Mission in Bassein and Myaungmya freely. Father Gabutti supervised Bassein and Father Tarolli was at Myaungmya.⁷⁰ Father Tarolli went back to Myaungmya and reconstructed the same kind of building as he had set up before. He became sick in 1883 and was removed to Bassein. In spite of good medical attention he died one month after his arrival.⁷¹ In 1858, Bishop Bigandet sent Father Naude and Father Lacrampe temporarily to Bassein.⁷²

Father Naude having left Bassein for the Hinthada, Father P. Barbe went to assume temporarily spiritual charge of the place. He remained there about eighteen months and was succeeded by Father P. Dumollard. During his time, began the great building of St. Peter's Institution. Father Dumollard was succeeded by Father G.D' Cruz in 1868.⁷³ Next to the Bassein Catholic Mission, there were also the missions of Hinthada, Maubin and Myaungmya where the work was focused mostly on Karen. Father John Roah Naude was the founder of the Roman Catholic Mission in Hinthada.

During his stay in Bassein he did good work among the poor Karen who were detained in the Bassein Jail for having participated in the revolt of a Karen pretender named the Karen Mintha.⁷⁴ Through their involvement with the pretender, many Karen had been sent to Jail. Father Naude visited them regularly and there met one who had great influence over the others

⁶⁹ Don Domenico Tarolli, *Da malgaro a venerato Padre die Carians di Birmania*, Trento, 1999, p. 145 (Tarolli, *Carians di Birmania*)

⁷⁰ *A Summary History of the Catholic Mission*, p.13

⁷¹ Bigandet, *The Catholic Burmese Mission*, p. 128

⁷² *Pathein Gaing Gyok Sasanadawgyi Ei Thi Hmat Hpwe Yar Myar (Notes on the Mission of Pathein Diocese)*, Pathein Gaing Gyok Sasana, Pathein, 2003, p. 2 (*Pathein Bishop Religion*)

⁷³ Bigandet, *The Catholic Burmese Mission*, p. 99

⁷⁴ *Henzada District*, Vol. A, p. 48

and who invited the priest to his own village when he was set free. Consequently, the mission of Thinganaing in Hinthada was founded. Soon there were about 2,000 Catholics there.⁷⁵ The church and residence were erected in 1871. School for boys and girls soon followed. Father Naude did not return home but remained at Thinganaing till his death on 2 June 1900. With the leadership of Father Naude, other Catholic missions were established in Hinthada District.⁷⁶ The Catholic Mission of Hinthada had widely scattered stations and it became an important mission in the Irrawaddy Division.

The Catholic missions of Maubin District were also important in the Irrawaddy Delta, with two mission stations, one at Maubin and the other at Nyaungdon. The Nyaungdon Catholic Mission was established in 1870 and the Maubin Catholic Mission in 1880. Father Demenico Tarolli, the founder of the Catholic Mission of Bassein was the first missionary to preach the gospel to the Karen living along the Panhlaing River. The Christian population connected with the Nyaungdon Mission which reached 1,100 was almost entirely Karen.

The Maubin Catholic Mission was founded by Father Chagnot who observed that Maubin was well situated for missionary labours. Father Chagnot was murdered on 11 April 1927 by one of his own pupils and was succeeded by Father Cassinger. The Catholic population at the time was over 1,000 nearly all of whom were Karens.⁷⁷ In the Myaungmya District, there were two Catholic missions, Myaungmya and Kanazogone. The Myaungmya Mission was established by Father D. Tarolli in 1846. The successors of Father Tarolli were Father Betrand, Father Devos, Father Catreacs, Father Kern⁷⁸ and Father Paschal.⁷⁹ The old church that was destroyed during Second Anglo-Burmese War in 1852 was rebuilt in 1856 by Father Tarolli. Schools for boys and girls were established and functioned regularly. In the time of Father

⁷⁵ *A Summary History of the Catholic Mission*, p. 13

⁷⁶ *Henzada District*, Vol. A, p. 49

⁷⁷ *Maubin District*, Vol. A, pp. 77-79

⁷⁸ Bigandet, *The Catholic Burmese Mission*, p. 94

⁷⁹ *The Voice*, November 1924, Vol. XII, No. 11, p. 269 (The Voice, November 1924, Vol. XII, No. 11)

Kern, a strong solid brick church was built to take the place of the old and much worn-out wooden building erected by Father Tarolli.⁸⁰

During the time of Father J. Maurier in 1924 it had a large Catholic population of about 4,000.⁸¹ Several chapels were erected in both the Myaungmya and Kanazogone Catholic missions and there were about thirty-five chapels over the extensive District.⁸² According to the census of 1911 there were fifty-one Catholic mission stations served by ninety-eight missionaries for the whole of Burma. The Southern Burma Mission had 29 stations served by 61 missionaries whereas the Northern Burma Mission had 11 stations with 22 missionaries and the Eastern Burma Mission had 11 stations with 15 missionaries. When the Catholic Mission of Southern Burma numbered 39,520 in 1921 there were 22,176 in the Bassein, Myaungmya and Hinthada missions. The Southern Burma Mission was the most successful.⁸³ The Catholic Mission in the Irrawaddy Delta was more successful than the Catholic missions in Northern and Eastern Vicariates of Burma and in number of church members was second to the Baptist Mission, in the Irrawaddy Delta. In both the Catholic and Baptist missions, the great majority were Karens.

The Anglican Mission

The Anglican Mission in Burma came to be organized in six dioceses: Rangoon, Taungoo, Hpa-an, Mandalay, Myintkyina and Sittway. The Irrawaddy Delta was under the Rangoon Diocese.⁸⁴ The earliest Anglican work in Burma was carried out by British chaplains who accompanied the British troops in the First and Second Anglo-Burmese Wars. The first Anglican missionaries were from the Society for the Propagation of the Gospel (S.P.G) who

⁸⁰ Bigandet, *The Catholic Burmese Mission*, pp. 95, 141

⁸¹ *The Voice*, June 1924, Vol. XII, No. 6, p. 130 (*The Voice*, June 1924, Vol. XII, No. 6)

⁸² Bigandet, *The Catholic Burmese Mission*, p. 142

⁸³ *Census of Burma*, Vol. IX, p. 103, 114

⁸⁴ *Myanmar Naing Ngan Christian Athintaw Thamine 1877-2001 (History of Christian Church in Myanmar, 1877-2001)*, Christian Church of Myanmar, Press and Publishing Department, 2001, p. 50 (History of Christian, 1877-2001)

arrived in Mawlamyaing in 1854. The Anglican Church of Rangoon was founded in 1855 and the Diocese of Rangoon in 1877. The Taungoo Anglican Mission began about 1879.⁸⁵

By 1870 Dr. J.E. Mark had started the Anglican Mission in the Irrawaddy Delta by establishing schools in Zalun, Hinthada and Myaungmya.⁸⁶ For many years the members of England in Bassein depended on the occasional visits of the Rangoon Cantonment Chaplain. In 1882, arrangements were made to provide a Chaplain for the charge of Hinthada and Bassein. The Chaplain visited Hinthada and Myaungmya regularly.⁸⁷ St. Michael's Church of Kyimyindaing which was established in 1878 became the headquarters for the propagation of the gospel to Irrawaddy Delta.⁸⁸ The Chaplains at that time were Rev. Ellis and Rev. W.C. Purser. In 1913, 200 people became Christian among the Karen and 6,000 from Nyaungdon, Wakema, Pantanaw and Shwelaung were in touch with the Anglican churches. This result came from the effort of Rev. Ellis who systematically sent gospel teams to the Irrawaddy Delta and trained some Pwo Karen youths to preach.⁸⁹

In 1929, Archbishop G. Appleton arrived in Burma as a young missionary to succeed Rev. W.C. Purser who had worked among the village people in the Irrawaddy Delta, with an emphasis on evangelism, village schools and a concern for health. He worked for many years and returned to England at the end of 1946.⁹⁰ In the Irrawaddy Delta, Kyaiklat became firmly established as a station of the Anglican Mission and in 1910 became the center of the Anglican Mission for the Delta region. Rev. U Po Sa, the first priest of Kyaiklat, showed great eagerness for evangelistic work and from Kyaiklat travelled to the other village to preach, using a motor-boat named **"The Sower"**. Sometimes Rev. W.C. Purser of Kyimyindaing came and helped

⁸⁵ *Asian Christianity*, p. 27

⁸⁶ *History of Christian, 1877-2001*, p. 196

⁸⁷ *Burma Gazetteer, Bassein District, Vol. A*, Rangoon, Superintendent Government Printing, 1916, p. 127 (*Bassein District, Vol. A*)

⁸⁸ George Appleton, *Myitwa Kyaunpaw Athindaw (Churches of Delta), The Record of the Opening ceremony of the Archbishop Diocese, 1986*, p. 23 (Appleton, *Churches of Delta*)

⁸⁹ *History of Christian, 1877-2001*, pp.238239

⁹⁰ George Appleton, *Unfinished*, London, Collins, 1990, p. 25

him.⁹¹ Apart from Kyaiklat, other stations of the Anglican Mission developed in the Upper, the middle and the lower part of the Irrawaddy Delta.

In the middle part of the Delta, the Anglican Mission developed in the villages of Nyaung Ngu, Almantuchanung, Gayan and Yelegyi in Maubin and Wakema districts. Mahn Nay Win was the pioneer of mission work in Nyaung Ngu. Brought up as Buddhist, he became a Baptist Christian in 1907 at the age of thirty-three. Later, when Rev. U Po Sa from Kyaiklat arrived. In Nyaung Ngu, Mahn Nay Win joined the Anglican Church. From Nyaung Ngu the gospel spread to Kinwakaungsu and Htidan. Through the effort of the Rev. W.C. Purser Tuchaung also became a branch of Nyaung Ngu. All Saint's Church of the Gayan Mission was started in 1888 by the missionaries of Kyaiklat, Rev. Mahn Nay Khaing being the first in the ministry of the Church in its spiritual and educational work. Gayan became another mission center apart from Kyaiklat for the surrounding areas. In 1931, a brick church was constructed and was consecrated by Bishop Tubb in 1934. Rev. Mahn Nay Khaing looked after the church until 1952.⁹²

The pioneers of St. Paul's Church of Yelegyi in Maubin District were Bishop Appleton, Rev. Tayoke, Miss Hardin, Mr. Kint and Miss England. They began their work in 1909.⁹³ A Church was built in 1917 but there was no resident priest at that time. From 1937 Rev. U Aye Maung looked after the Church.⁹⁴ St. Luke's church of Dakandaing was first started by Rev. Purser and native catechists.⁹⁵ At St. Andrew's Church of Kyaunchaung, located in Lapputta Township, through the efforts of the Purser brothers and Miss England, Mahn Po Min and the villagers were baptized in 1917. From 1931 Moses Mahn Pan Tha served as catechist.

⁹¹ *History of Christian*, 1877-2001, pp. 237,245

⁹² *Yangon Sasana Paing Ne Ache Pya Sadan Nint Phonedawgyi Paing Ne Myar Thamine(An Outline Account of Yangon Dioces and History of the Parishes)*, Report of Partnership in Mission, Yangon, 1986,pp. ,40,41,50(An Outline Account of Yangon Diocese)

⁹³ *History of Christian*, 1877-2001, p. 255

⁹⁴ *An Outline Account of Yangon Diocese*, p. 48

⁹⁵ *History of Christian*, 1877-2001, p. 258

Sometimes priests from other village like Mahn Ohn Bwint, Mahn Po Thet, Mahn Bo Sa and Mahn Shwe Daung visited the place.⁹⁶

The Anglican stations in the delta stood on their own without resident missionaries being sent from headquarters and mostly depended upon native priests or catechists. In 1901, the members of the Anglican Mission in the Delta numbered 2,835. But in 1911 it diminished to 2,191. In 1911 there were fifty-two clergies of the Anglican Diocese of Rangoon, but they were engaged in the tasks as Chaplains or in connection with established congregations. The number of Mindon workers was fourteen Europeans and thirteen indigenous clergies and fifteen assistant ladies.⁹⁷ This number was much lesser than the number of full time missionaries of the Baptist and Roman Catholic Missions.

Conclusion

Both the American Methodist and Wesleyan Methodist Mission did not make any effort worthy of mention in the Delta until the outbreak of the Second World War. Among the Christian Missions which concentrated in the Irrawaddy Delta, the Baptist Mission won the most success. This great achievement was obtained among the Karen. The number of Karen Baptists exceeded that of the other Missions in the area.

⁹⁶ *An Outline Account of Yangon Diocese*, p. 48

⁹⁷ *Census of Burma*, Vol. IX, p. 103

Chapter (2)

The Education System of Burma and the beginning of Christian

Missionaries education in Irrawaddy Division

Introduction

The above Chapter mention about the arrival of Christianity in Irrawaddy Delta among the Karen people and Christian Missionaries invented the writing system of the Karen. In this Chapter I will write about the education system of Burma Christian Missionaries try to establish school for Karen people and their endeavor among the Karen in Irrawaddy Division.

Monastic Education In Burma

The people in Burma had Basic education. They started their basic education at the Monasteries. The census of 1891 showed that there was an average of two monasteries for every village in Burma and practically all Burmese boys from the age of 8 receive their elementary education from the monk in these monasteries. The education is free and the boys who live too far away from the village to go backwards and forwards stay in the monastery as borders. The curriculum in the monastic school is not very exacting nor are the educational methods used up-to-date. The boys shout out their lessons at the top of their voices and daily session sounds to the European passer- by like a breaking-up day in an English school. But every boy when he leaves the monastery knows how to read and write and had become acquainted at the most impressionable time of his life, with the beliefs and practices of the Buddhist Faith.⁹⁸

In the course of Burma history starting from Sriksatra period where Mahayana and Hinayana (Theravada) Buddhist sects were thriving to the late Konbaung period, the monks were responsible in imparting knowledge to the society as a national cause. Among the

⁹⁸ Purser, *Christian Missions*, pp.67,68

Buddhist sects in these periods, there were some Aranyavasai Sect Buddhist monks who follows the Buddha's teachings, Dhamma, from the salvation of Samsara or the Cycle of Rebirth and some Gamavasi or Pwe Kyaung monks who were engaged in secular affair such as fortune-telling, making cabalistic squares and martial arts and so on.

The learner were taught all of secular learning in the heydays of Pinya and Sagaing feudalistic periods after the fall of Bagan. These secular learning can be categorized as vocational trainings, literature treatises and traditional crafts. The treatises learned in Gamavasi Pwe Kyaung monastery were astronomy, alchemy, medicine, massage, Yataya (arrangement to avert impending misfortune in astrology ways), Gaza Shatara (Expository on elephant), Assaveda (Expository on horse), The material arts by holding swords, spears, stick and shields, shooting of bow, catapult and throwing pellets, eleven tradition crafts, wrestling, boxing, dancing and playing musical instruments. It is found that the art of warfare was taught apart from vocational training and traditional craft.

The education system which was flourishing during Burma monarchical period is still existed as monastic education in the colonial period. The objective of monastic education in the monarchical period was mainly based on religion and this educational system is suited for the basic nurturing of Myanmar culture and moral building of the youth. However this education system can be called national education system as it was associated with secular and religious learning in Burmese society. The monastic education had achieved certain achievement and learning literature and the culturing moral to the student.

Under the curriculum of national education, the eleven traditional crafts such as Pathein(gold and silversmithing), Panpe (blacksmithing), Panpwaut (craft of turnery), Panchi (painting), Panyan (masonry), Panyunn (making lacquer ware), Panto (making decorative work in relief with stucco), Pantee (making item cast or wrought with bronze, copper and brass),

Panpu (wood or ivory carving), Pantamo (art of stone sculpture) and Panywe (art of lapidary). Moreover the knowledge of the construction building were also taught.⁹⁹

During the feudalistic periods girl didn't have the opportunity to learn reading and writing. May be at this time they think girl no need to learn reading and writing. Later the girl who enter the religion call nun they know how to read and write. Steadily the relative of the king (woman) and the people who live in palace (woman) learn how to read and write. During feudalistic periods Burma didn't have a systematic school so there is no detail record of how many department they have , how many people were send to monastic school and how much they used educational expenditure for the pupil.¹⁰⁰

Burma always sent their children to the monasteries to learn writing, reading and arithmetic. They had to learn Pali literature by heart and mathematic was taught to boy students.¹⁰¹ In 1889-1890 the registered number of the whole country of Burma of monastic schools had 2,327, in 1918-1919 the number had 3,228. Apart from monastic school there were also lay School. In 1889-1890 the registered number of the whole country of Burma of lay schools had 704 and in 1918-1919 the numbered had 5, 269. At Lay School not only boy but also girl were also accepted. These school ran at home for generations which were opened for free education. Theses school were headed by male teachers and female teachers were also available in these school. Because of Monastic Schools and Lay Schools, there were very few illiterate people in Burma.¹⁰²

⁹⁹ *Brief History Of National Day and National Education Movement*, Yangon, Party Organizing Committee Headquarter, Sarpay Beikman Press, 1981, pp.55,56,57(Brief History Of National Day)

¹⁰⁰ U Min Tway, *Study Of the Past Educational System*, Yangon, Thazin Press, 1972,p.7.(U Min Tway, The Past Educational System)

¹⁰¹ *Report of the Vernacular and Vocational Education Reorganization Committee*, Rangoon Government Press, 1936, p. 129(Report of the Vernacular and Vocational Education)

¹⁰² *Brief History Of National Day*, p.58

British Colonial Rule and Its Education System

In 1826 after First Anglo-Burmese war British occupied Arakan, Tananthayi and put them under the India Empire. After Second Anglo-Burmese war in 1852 British occupy Pegu and put under India Empire. Ten years later after Second Anglo-Burmese war in 1862-1863 Arakan and Taninnthayi were united to Pegu to form the province of British Burma. During this time the organization of the Province of British Burma are as follow-

British Burma¹⁰³

Divisions	Districts
Rakhaing Division	Sittway, Yenbye, Thantwal
Pegu Division	Rangoon, Bassein, Myaung Aung, Prome, Taungoo
Taninthayi Division	Kyitekame, Shwekyin, Tarwal, Myeit

After the Third Anglo- Burmese war in 1885 British annexed the whole country of Burma. For purpose of general administration the Province of Burma is divided into two great areas- Lower Burma and Upper Burma. To Upper Burma are attaches the Shan States and the Chin Hills. Lower Burma has an area of 81,161 square miles, and a population according to the Census of 1901 of 5,405,967. Upper Burma including the Shan States and the Chin Hills has an area of 157,600 square miles and a population according to the Census of 1901, of 5,084,657. Lower Burma is divided into four divisions- Arakan, Pegu, Irrawaddy and Tenasserim. The Pegu and Irrawaddy Division were formed in 1881 by the Partition of the old Pegu division.¹⁰⁴

¹⁰³ U Than Oo, *History of Myanmar Education Department*, First edition, Yangon, Mya Mya Win Press, 1999, pp. 24,25(U Than Oo 1999)

¹⁰⁴ *Report on the Administration of Burma* 1911-1912,p.204.(Administration of Burma 1911-1912)

The Irrawaddy Division was formed in 1881 by the separation from the Pegu Division of the four districts of Bassein, Thongwa (now called Ma-ubin), Henzada and Thayetmyo. The last –named district was transferred in 1893 to the Minbu Division of Upper Burma which was then known as the Southern Division. The Myaungmya district was formed at the same time out of portions of the Bassein and Thongwa districts. The Bassein district consists of two subdivisions and six townships. The new Myaungmya district consists of the Myaungmya and Wakema subdivisions which are divided into four townships. The Henzada district has two subdivisions and six townships. The area of Irrawaddy Division is 13400 square miles and its population is 1663,669 according to the 1901 census. The headquarters of the division are Bassein.¹⁰⁵

Lower Burma divided into four Division¹⁰⁶

Divisions	Districts
Arakan	Nothern Arakan, Akyab, Kyaukpyu, Sandoway
Pegu	Rangoon, Hanthawaddy, Pegu, Tharrawaddy, Prome
Irrawaddy	Bassein, Henzada, Thongwa(Maubin), Thayetmyo, Myaungmya
Tenasserim	Moulmein, Taungoo, Salween, Thaton, Amherst, Tavoy, Mergui

In 1868, the Chief Commissioner of Burma, Sir Arthur Phayre compiled a report concerning with the aims and objectives of the Burma educational system according to the

¹⁰⁵ Alleyne Ireland ,F.R.G.S , *Colonial administration In the Far East The province of Burma*, Cambridge, The Ribeside Press, 1907, pp.111,112,113(Alleyne Ireland 1907)

¹⁰⁶ U Ba, *The Far East in Modern Times*, Yangon, The American Baptist Press, 1941,p.144.(U Ba 1941)

directives of the India Government. The educational system that Sir Arthur Phayre wanted to lay down was the educational system based on the monastic education.¹⁰⁷ In 1864-1865 Sir Arthur Phayre propose a scheme the main feature of which were-

- (i) To use the Vernacular (Burmese) as the medium of instruction and thereby to diffuse Primary or Elementary education among the masses.
- (ii) Under Elementary or Primary Instruction to include not merely Reading and Writing but also Elementary Arithmetic, Land Measuring, Geography and eventually Astronomy and the outlines of Ancient History known to Europe.
- (iii) To utilize monastic and lay schools for this purpose.
- (iv) In order to induce Pongyis (monk) to teach such subjects (a) to furnish them with books in Burmese, (b) to supply qualified Burmese teachers to superintend the studies occasionally.
- (v) To appoint a Director with four Burmese teachers (for the above purpose) at Rs.30 per mensem.

Sir. Arthur Phayre's scheme has sought to adapt its method of vernacular education to the monastic system and to induce the monks to accept so much at least of Western knowledge and modern principles of education as is not incompatible with Buddhist doctrines and rule of life.¹⁰⁸

To make a life these Scheme, in 1866 Sir. Arthur Phayre appointed Mr.G.H.Hough as the first Director of Public Instruction but because of Mr.Hough health condition was became wore and went back to his country Sir Arthur Phayre appointed new Director on December 16,

¹⁰⁷ *Brief History Of National Day*, p.59

¹⁰⁸ *Administration of Burma* 1911-1912, p.98

1867 .The new Director of Public Instruction Mr. P. Hordern, B.A continue to emphasize on Monastic education and try to insert Western Education . Sir. Arthur Phayre's Scheme was not successful, (1) because of the Monks can't accept the Western Education;(2) Monastic school did not accept the Scheme and they did not attempt to follow the scheme¹⁰⁹ ;(3)The objective of monastic education and western education was very different. The objective of the Monastic Education is mainly based on religion and this educational system is suited for the basic nurturing of Burmese culture and moral building of the youth but the objective of the Western Education is based on secular.¹¹⁰ So Government searched another way as Grant-in-aid.¹¹¹

As in India the Colonial Education System implementation in Burma was mainly based on Macaulay Scheme. The basic principle of the schemes were-

- (1) Instead of giving priority to eastern studies and encouraging their literati, priority should be given Western Studies and encouraged English;
- (2) To use English as medium of teaching and
- (3) To create a strata of brown skin people who were well versed in English and had the same body and mind as English men in order to act as a bridge between rulers and ruled¹¹²

Grant-in-aid method was used as instrument by the British government to implement Macaulay Scheme. In so doing Monastic schools and Private Schools became Vernacular School and the Missionary schools became Anglo-Vernacular schools gradually.¹¹³ Educational grant-in-aid funds are administered under the control of the Department of Public

¹⁰⁹ U Than Oo 1999, p.31

¹¹⁰ U Than Htut, *History of Monastic Education*, First Edition, Yangon, Ohn Pin Press, 1980 ,p.154(U Than Htut, Monastic Education)

¹¹¹ U Than Oo 1999, p.31

¹¹² (a)J.S. Furnivall, *Colonial Policy and Practice*, New York, New York University Press, 1956, p.123-130. (Furnivall 1956)

(b) Taw Sein Kho, *Burmese Sketches*, Rangoon, Superintendent British Burma Press, 1913, pp.259-262

¹¹³ U Kaung, "A Survey of the History of Education in Burma Before the British Conquest and After" , Journal Of The Burma Research Society, XLVI. 1963.p. 74.(U Kaung)

Instruction and the grant payable are subject to Budget limits. The Grants-in-aid obtainable are as follows:-

- (i) “Ordinary grants” calculated on the difference between the income and expenditure of an institution.
- (ii) “Boarding grants” for pupils supplied with board and lodging on
The school Promises
- (iii) “Special grants” to supplement private expenditure on buildings,
land, school furniture and equipment.
- (iv) “Salary grants” to certificated teachers.
- (v) “Fixed grants” to institutions of recognized efficiency and
Permanent character.
- (vi) “Normal School grants”
- (vii) “Results and other grants” for technical subject in-
 - (a) Ordinary Schools
 - (b) Technical Schools or Departments
- (viii) “Extra grants.”

In no case is the total allowed to any institution under the grants specified against (i), (iv) and (vii) permitted to exceed the sum contributed from other sources(such as fees, endowments, or grants from Missionary bodies) to the direct expenditure of the institution in the previous year.¹¹⁴

The system of education which obtained in Burma during the colonial period was one of grant-in-aid. With the exception of a few government schools, the majority of the schools were aided schools which fell into three classes according to their management aided monastic schools, aided vernacular school (lay school), and aided mission schools under the management

¹¹⁴ *Administration of Burma* 1911-1912, p.204

of various Christian missionary societies; Vernacular Mission Schools and Normal School(teachers' training school).¹¹⁵

The first Government school was opened in 1835 at Moulmein. In 1837 the second Government school was opened at Kyaut Byu and the third Government school was opened in 1846 at Sittway. After second Anglo- Burmese war the fourth Government school was opened at Pyay in 1886. During British colonial period from 1826 to 1886, the British government had opened only these 4 Government school.¹¹⁶

In 1921, Burma had a complete educational system from primary school to university as Rangoon University was opened in December 1920. It was a complete system, including primary schools, secondary schools, colleges, university and special schools such as normal schools, law, medicine, agriculture etc. The primary schools were of two kinds, Anglo-Vernacular and upper and lower vernacular primary schools. The lower vernacular school had two standards and the upper vernacular extended from the first through the fourth standard. The vernacular schools were by far the most numerous, being eighty-two percent of the totals.

The secondary schools began with the fifth standard and ended with the tenth. There were two kinds of high schools, the English or Anglo-Vernacular School. In the vernacular high schools, English was not usually taught. In the Anglo-Vernacular schools, English was usually the medium of instruction with the vernacular as a second language. The middle school constituted a most important phase of secondary education. The middle stage began with the fifth standard and ended with the seventh, but middle schools generally included the primary

¹¹⁵ *History of Education in Burma Bibliography and Readings*, (unpublished, 1964) p. 41.(Burma Bibliography and Readings 1964)

¹¹⁶ U Than Oo 1999, p. 27

standard as well. The normal schools also played an important role in Burma. There were two kinds of normal schools up to March 1931. They were the Anglo-Vernacular and the vernacular.¹¹⁷

Mission School by American Baptist Mission

Sgaw Karen School

The educational work of Christian missions came into existence as a support of missionary work in Myanmar. In 1853, the leaders of the Baptist Christian mission held a convention on the development of their missionary work. Their discussion centered on primary and secondary education and they decided to establish school. On the basis of the discussion they laid down six principles concerning the establishment of the schools. The six principles are:

1. School should be started and continued on a scale which could be financed and staffed without detracting from other mission work.
2. There should be clearly stated limitations both as to the number of students and the expenses, and these limits should not be exceeded without express sanction of the Mission and the Executive Committee in Boston.
3. An ordinary should not devote his time to schools beyond some general superintendence and help with the religious instruction, with the exception of normal and theological schools to which a missionary might be appointed full time.
4. Only a limited number of village schools should be opened for non-Christian students, and only when the teacher were all Christians and textbooks were

¹¹⁷ *Fact Finder's Report, India-Burma*, Vol. IV, edited by Orville A. Pretty, Laymen's Foreign Mission Inquiry, U.S.A, 1933, pp. 645,655,656 (*Fact Finder's Report*, , Vol. IV)

prepared by Christian authors. Such schools were to be means of giving Christian instruction rather than a mere secular education.

5. Primary schools intended particularly for children from Christian families should be supported and managed largely by the group concerned.
6. Boarding schools were given a low rating as a means of evangelism because of poor results in the absence of continuous careful supervision. Less emphasis was to be given to such schools in the future.¹¹⁸

The Baptist Mission schools among Karens in the Delta were started by Rev. Beecher in 1852 at Bassein.¹¹⁹ The school of the highest order was opened at Koesue in 1854. Some of these school have higher character that is more thorough and extended in some studies (especially arithmetic, land-measuring and Burmese literature). There were 50 students in that school.¹²⁰ Rev. Beecher start and make mission at Bwat Gyi Tan. After the government granted 26 acres to the Karen for educational purposes, a new building was erected in 1858 at Taingtayar Gone. The school started to function in 1858 as the Bassein Sgaw Karen Normal and Industrial Institute managed by Rev. Beecher. In this school they emphasize to teach English, Bible and Mathematic, Geography, History and Health subject were also teach. For male student they teach industrial subject and for female student housekeeping subject.¹²¹

For the industrial subject the pupils were required to work three hours a day. They had to work with carpenter, joiner, wheelwright, pounding and cleaning the rice, making bamboo and care furniture and sewing. The work of this school later became the ideal for Burma

¹¹⁸ Maung Shwe Wa, *Burma Baptist Chronicle, Book. I*, Rangoon, University Press, 1963, pp.149,150 (Shwe Wa,Baptist Chronicle, Book.I)

¹¹⁹ Zaw Min Htut, *Kaung laung Than Dhamatae Nit Aye Yeit Thar Yar Kyaung Daw Maha*, 2013,p.22.
(Zaw Min Htu, kyaung Daw Maha)

¹²⁰ C.H. Carpenter, *Self-support History* , p. 243.

¹²¹ Zaw Min Htut, *Kyaung Daw Maha*,pp.22,23.

schools.¹²² Under the leader of Rev. Beecher only English teaching school were for the students who don't have basis English and want to attend that school, they start and accept under the age of 11. The student of this school have to attend the class 10 months in a year. And to get certificate they have attend that school 10 years. The headmaster of this school is Sayar Saw San Nay who studied in USA 7 years.¹²³

Rev. Beecher was succeeded by Rev. C.H Carpenter. Rev. Carpenter came to Bassein station in 1868. He was an energetic missionary with fiery zeal for reform and progress.¹²⁴ When he first arrived in 1868 Rev. Carpenter found that most of the school buildings built by Rev. Beecher were in a dilapidated condition. Rev. Carpenter drafted plans for a new set of building of the most substantial description, suited to the accommodation of a female department and to meet other important ends. Under his management fourteen buildings were completed and a two-storied dormitory for girls was erected.¹²⁵ He also built the old Ko Tha Byu Memorial Hall. It was dedicated on 16 May 1878, the 50th Anniversary of the baptism of Ko Tha Byu. Rev. Carpenter established two scholarships for the education of the Karen Christians and also helped collect the Abbott fund.¹²⁶

Rev. Carpenter was a person who inclined to the Karen of Bassein and tried to benefit them as much as possible. When he was assigned to take charge of the Baptist College in Rangoon in 1874¹²⁷ he wanted to shift the college to Bassein because he was convinced that he could do little for the Karens while it was located in Rangoon. But the Committee of Missionaries decided that it should remain in Rangoon and serve all races for which the Baptist Mission was working.¹²⁸ After his proposal was rejected, he resigned from the

¹²² Maun Shwe Wa, *Burma Baptist Chronicle, Book. I*, p. 178

¹²³ Zaw Min Htut, *Kyaung Daw Maha*, p.23

¹²⁴ H. Porwy, *A Summary of the History of Bassein-Myaungmya Sgaw Karen Baptist Association*, 1837-1963, Unpublished, Patheingyi, 1963, p.1 (Porwy, Bassein-Myaungmya Sgaw Karen Baptist)

¹²⁵ St. John, *Baptist Investment*. Vol.I, p.265

¹²⁶ Porwy, *Bassein-Myaungmya Sgaw Karen Baptist* p.1

¹²⁷ Shwe wa, *Baptist Chronicle*, Book.I, p.219

¹²⁸ *Burma Bibliography and Reading*, p.2

College and returned to Bassein and worked there until he retired.¹²⁹ The work of Rev. Carpenter at Bassein was epochal. The Bassein Sgaw Karen Mission became one of the model mission stations of the world.¹³⁰

In 1879, prior to the retirement of Rev. Carpenter, Rev. C.A. Nichols undertook the oversight of the mission.¹³¹ During Rev. C.A. Nichols' period of supervision, the school was raised to the level of a High School. In 1910, Rev. C.A. Nichols replaced many of the old wooden buildings with brick buildings in the school compound, including one of the most well-known the New Ko Tha Byu Memorial Hall, dedicated on 4 February 1922 at an approximate cost of Rs. 400,000. He brought a saw mill and built a rice mill to benefit both the school and the mission.¹³² The saw mill helped much in the construction of the school buildings, boarding house, church, hospital etc. The rice mill helped to feed the students with fine and wholesome rice.¹³³

The mechanical skill of Rev. C.A. Nichols and his careful business management made him able to train Karen workmen to operate the mill. In 1889 Rev. C.A. Nichols wrote:

“The mill is going on finely, managed and worked by Karen

young men who have mostly been trained in our school here

and have thus learned systematic application and accuracy.

I know fully as well that with a little advice from the

¹²⁹ “*Burma News*”, September-October 1961, Vol. 74, No. 5, p. 28 (“*Burma News*”, September-October 1961, Vol.74, No. 5)

¹³⁰ Henry C. Vedder, *A Short History of Baptist Mission, Rangoon*, the Judson Press, 1927, p. 118 (Henry C. Vedder, *History of Baptist Mission*)

¹³¹ St. John, *Baptist Investment*. Vol.I, p.271

¹³² Porwy, *Bassein-Myaungmya Sgaw Karen Baptist* ,p.1

¹³³ Zan, Mee Sher A'tah Sei Soe Te'Soe, p.119

missionary they are people of splendid capabilities as

Christian men.”¹³⁴

Rev. C.A. Nichols also erected a printing press in 1883. It served to promote literary education among the Karens.¹³⁵ The printing press published five books in Myanmar, twelve books in Karen and ten books in English. The printing press published the book concern with Ko Thar Pyu, Hymn book with note (English Language), the book encourage the young people and it also published a Karen newspaper called Dawkalu (Entire Race) in 1885.¹³⁶

The school had accumulated an endowment of over Rs. 100,000, part of it invested in a commercial and technical enterprise, a saw mill, which yielded not only good interest on the capital but gave a practical business and mechanical training to the Karens connected with it. In 1903 buildings worth over Rs. 100,000 had been constructed under the charge of Rev. C.A. Nichols, none of which had come from government or the mission society, and in the ten years, 1903 to 1913-14, dormitories, dining rooms, bathrooms, steam cooking plant and gymnasium were added at a cost of over Rs. 50,000, of which Rs. 10,000 was contributed by government. At that time school had no less than 816 pupils, 539 boys and 277 girls. The trustees of the school were elected from among the Karens and the school was supported partly by a grant from the government and municipal funds, which covered about one quarter of the total expenditure, but mainly from its own resources. All the work required in the care of the building and compound, including minor repairs, purchase, preparation and serving of food was done by pupils and that was considered an essential part of their education.¹³⁷ In honour of the faithful and fruitful service of Rev. C.A. Nichols to the Karen Baptist in the

¹³⁴ St. John, *Baptist Investment*. Vol.I, p.272

¹³⁵ Zan, *Mee Sher A'tah Sei Soe Te'Soe*, p.119

¹³⁶ *Ba Tu, Bler Tei A'tah Aouh Pwao*, 1837-1963, pp. 77.78

¹³⁷ *Bassein District*, Vol. A, p.117

Bassein-Myaungmya mission, the Sgaw Karen High School in Bassein was named Nichols Sgaw Karen High School in 1923.¹³⁸



Figure 3. In 1923, the people who attend the Normal School from the Sgaw Karen High School in Bassein (Photo Courtesy by Zaw Min Htut)

The growth of the Bassein Sgaw Karen High School, and especially the increasing number of girls in it made it necessary for a lady missionary to be constantly present. Miss. I. Waston was the first lady missionary to help in Bassein in 1881. She was succeeded by Miss A.B. Harris in 1887. Miss H.E. Hawkes also arrived in 1888. Miss Edna Scott worked there until ill health forced her to return to America. In 1900, Miss J.G. Craft was transferred from Kyemyindine to Bassein and after two years, returned to Kyemyindine. In 1904 Miss C.B. Tingley began her long service of 36 years in this school. Miss G.L. Pennington took up work in 1911. Miss Virginia Barrett joined the school staff in 1925 and served till her marriage to

¹³⁸ Ba Tu, *Bler Tei A'tah Aouh Pwao*, 1837-1963, 1963, p.81

Rev. E.T. Fletcher of Pwo Karen Mission. Rev. E.E. Sowards and Miss Sharp began their service in the school in 1921.

Rev.E.E Sowards introduced many projects such as book-binding, weaving, gardening, carpentry and cookery. Just before the Depression in 1930 the enrollment in the school rose to 1,300. After the last American missionary for the Bassein-Myaungmya Sgaw Karen Mission, Rev. E.E. Sowards, left the station, Thra San Ba was the first national to take charge of the school. He started the Sgaw Karen monthly magazine written in Karen language. He also inaugurated the “Our Day” celebration to help knit the growing teachers into a dynamic spiritual organization.¹³⁹ Thra(Sayar) San Ba served the station.¹⁴⁰ Besides the Sgaw Karen High School in Bassein, there were also 129 primary schools, 4,927 pupils and 155 teachers in the Bassein-Myaungmya Sgaw Karen Mission in 1929. All of them were self-supporting.¹⁴¹ Sayar Saw San Ba was succeeded by Sayar Saw Thae Lue. In 1942 Sgaw Karen High School was annexed by Japanese military forces and they used school as their military camp. Therefore Sgaw Karen High School was moved to the Thutaw Gone during 1942. In 1945 after Japanese Military forces moved out from Burma, school was move back to the original place Taingtayar Gone. In 1947 Sayar Saw Tha Lue was went to America as a scholar student therefore Sayar Saw Thet Khine was succeeded his place.¹⁴²

Another Sgaw Karen Baptist Mission was Hinthada. The first American Baptist Mission School for Sgaw Karens in Hinthada was opened by Rev. W.C. Thomas in 1855. From its outset the school received liberal yearly grants from the government and the school made considerable progress in giving an elementary education to the Karen converts. In 1861, village mission schools were opened and the school of Hinthada was converted into a normal

¹³⁹ Porwy, *Bassein-Myaungmya Sgaw Karen Baptist* ,p.2

¹⁴⁰ Thet Khaing, “*Summary of the History of Kothabyu High School*”, Unpublished, 1963, p. 2 (Thet Khaing, Kothabyu High School)

¹⁴¹ St. John, “*Baptist Investment*”. Vol.I, p.275

¹⁴² Zaw Min Htut, *Kyaung Daw Maha* , pp.29,30

school for the training of teachers for the village schools. In 1863, there was an increase of another five normal schools and forty village schools in Hinthada. However in 1866 the number was reduced to one normal school and sixteen village schools, all aided by government and eight non-aided village schools. All schools were classed as primary schools and the pupils in all schools were taught through the medium of the Karen language.

In 1879, a Deputy Inspector for Karen schools was appointed, who spent most of his time in Hinthada, Thayawady and Bassein. In most of the Karen schools the missionaries taught their pupils in the Karen language. It was therefore impossible for the schools to use the books of the Education Department or to take the government examinations. Many circulars were issued requesting that the Burmese language be made the medium of teaching. Thus the test book in Burmese was introduced into the Karen schools and became the medium by which the various subjects were taught. In 1881-1882 special teacher's certificates were granted to Karen. In 1885, the standard of education had risen and the Karen teacher's certificate was raised to the ordinary student.¹⁴³ The teachers of Hinthada were generally Karens and their educational qualifications at that time were too limited for them to assume all responsibilities.¹⁴⁴ Both boys and girls were taught in Hinthada mission schools. The students of Chin converts were also accepted in ordinary Karen schools.¹⁴⁵

During the time of Rev. W.C. Thomas, the classroom of the American Baptist Mission Hinthada Sgaw Karen Middle School or normal school was also used as a chapel on Sunday. The school had about 60 pupils at that time.¹⁴⁶ Rev. W.C. Thomas was succeeded by Rev. W.I. Price in 1887. During of his supervision, Rev. W.I. Price built the Thomas Memorial Chapel; the building included a number of classrooms along with the chapel for religious

¹⁴³ Henzada District, Vol. A, pp.196,187

¹⁴⁴ St. John, *Baptist Investment*. Vol.I,p.307

¹⁴⁵ *Henzada District*, Vol. A, p.197

¹⁴⁶ St. John, *Baptist Investment*. Vol.I, pp.330,301

worship. As Rev. W.I. Price had to spend some of his time touring among the village, Miss Eva Squires joined the Hinthada Mission to care for the Hinthada School in 1890. In 1896, Miss Eva Squires was succeeded by Miss Mercy Lash who gave four years of service to Hinthada. In 1898, she was joined by Miss Violetta Peterson who remained for six years. Mrs. J.C. Morgan also took up educational work at Hinthada in 1901 and in 1904 she was joined by Miss Anna Gooch.

In 1906, one of energetic of missionaries Rev. A.C. Phelps arrived in Hinthada and took charge of the Mission. In the same year he married Mrs. Morgan. Mrs. Morgan Phelps took a keen interest in the Hinthda School. Because of her efforts the Hinthada Sgaw Karen Middle School of 200 students rapidly increased to a high school of more than 500 students. The Thomas Memorial Hall of chapel and ten classrooms were no longer able to accommodate the school and for a time classes had to be held in nine different places.

In 1928 when Rev. A.C. Phelps found that the old Thomas Memorial Hall, the church-cum-school building became congested due to the increasing number of students, he planned the erection of a brick school-cum-church building. The main structure was to be a combination of Assembly Hall to seat 1,500, twenty-two classrooms, two large examination halls, a library, offices and gymnasium. This building was erected at a cost of Rs. 250,000. The government granted Rs. 90,000 for the part of the building which was to be used for education. Besides the High School in Hinthada, there were one grammar school and eighty-six primary schools with 6,263 students under the American Baptist Mission at Hinthada Mission in 1928.¹⁴⁷ In 1938, the number of the schools increased to ninety-one and all were self-supporting.

¹⁴⁷ St. John, *Baptist Investment*. Vol.I, pp.307,308,309

When Rev and Mrs. Phelps retired from the Hinthda Mission, it was left in the hands of Hinthada Karen workers. Thra Po Myaing took charge of the field work while Thra Po Myat acted as the Headmaster and Thra Myat Tin¹⁴⁸ as the superintendent of the large high school. At the annual meeting of the Association in 1941, it was voted to change the name of the high school from the American Baptist Mission Karen High School to the Phelps Karen High School to honour Rev. Phelps.¹⁴⁹

The educational work of the Hinthada Sgaw Karen Baptist Mission was less advanced than that of the Bassein Sgaw Karen Baptist Mission. In 1911, when the Bassein mission had 187 school with 3,452 pupils, the Hinthad Mission had only 59 school with 2,093 pupils.¹⁵⁰ Among the schools of Karen, the schools of the Bassein Mission became a model for all other missions. Dr. Ba Maw, the Minister of Education, declared that the Bassein Karen Schools would be the theme of his address everywhere.¹⁵¹

The Sgaw Karen of the Delta formed a majority of the Christian and literate population. The vigorous effort of the missionaries resulted in the emergence of prominent Sgaw Karen leaders such as Cabinet Minister (like Saw Pe Tha, Saw San Po Thin, Mrs. Ba Maung Chain), and government officials in the Education, Health, Public Works, Forestry, Police, Defence and Customs Departments from both rural and urban areas.¹⁵² Saw Pe Tha after he graduated from Rangoon College (B.A) and then studied abroad at United Kingdom and got Barrister-at-law. Saw San Po Thin graduate from California, University of Redlands. Mrs. Ba Maung Chain she is graduate from Rangoon University.¹⁵³ There were Karen Inspectors, Deputy

¹⁴⁸ Thar Po Myat (1883-1954) graduated from Judson College

¹⁴⁹ St. John, *Baptist Investment*. Vol.I, p.331

¹⁵⁰ *Forty-Sixth Annual Report of the Burma-Baptist Mission Convention*, Rangoon, American Baptist Mission Press, 1911, p. xii (Forty-Sixth Annual Report)

¹⁵¹ Randolph L. Howard, *Baptist in Burma*, U.S.A, The Judson Press, 1931, p. 59 (L. Howard, Baptist in Burma)

¹⁵² "*Burma News*", September-October 1961, Vol.74, No.5, p.9 (Burmese News, 1961, Vol.74, No.5)

¹⁵³ Maung Sin Kyal, *Myanmar Pyi chit Kayin Amyothar Kaung Saung Myar, (Karen National leaders who love Myanmar)*, Seik Ku Cho Cho Press, 2014, pp.99,134,233. (Maung Sin Kyal)

Inspectors of schools, college teachers, headmasters and teachers in school all over Burma. Doctors and nurses by the scores served in many phases of health work in almost every section of Burma from the best hospital in Rangoon to move jungle villages. The mission produced outstanding doctors, all holders of foreign degrees, like Dr. Ba Than Chain etc.¹⁵⁴

Pwo Karen School

The educational work of the Baptist Mission among the Pwo Karens of the Bassein-Myaungmya Mission was begun by the opening of the Pwo Karen Middle School of the Bassein in 1860. In 1863, the school had twenty-four pupils.¹⁵⁵ Before this the Bassein Pwo Karen did not have their own school, and they obtained their education by attending Dr. Binney's school and Rev. Brayton's school in Rangoon.¹⁵⁶ The Pwo Karen Normal School was started in Bassein in 1865.¹⁵⁷ Miss Sarah Higby served in the Pwo Karen Normal School till 1892.¹⁵⁸ The Pwo Karens were less advanced than the Sgaw Karens and little progress was made at first.

Much progress was made among the Pwo Karens during the years of Rev. Cronkhite (1884-1922). In 1886, the Pwo Karens built a new dormitory for school boys under the charge of Rev. Cronkhite. The Karens, American and the government provided Rs. 10,000 for a new chapel-school house.¹⁵⁹ Besides the Pwo Karen Middle School at Bassein and the Pwo Karen Normal School, there were also 80 village schools in Bassein District in 1884.¹⁶⁰

Later the Pwo Karen Middle School of Bassein was raised to the level of a high school. In 1932 when the mission was under the charge of Rev. Conrad, there were 175 boys and 160 girls in the school, the total enrollment thus being 335. Of these 335 pupils there were 239

¹⁵⁴ "*Burma News*", 1961, Vol. 74, No. 5, p. 9

¹⁵⁵ *Bassein District*, Vol. A, p.117

¹⁵⁶ St. John, *Baptist Investment*, Vol. II, p. 346

¹⁵⁷ Baptist Chronicle, Book. II, p. 330

¹⁵⁸ Beaver, Mission among the Pwo Karens, p. 15

¹⁵⁹ St. John, *Baptist Investment*, Vol. II, p.352

¹⁶⁰ *Baptist Chronicle*, Book. II, p.330

Pwo Karen, 52 Burmese, 2 Chinese, 1 Indians and 1 Anglo-Burmese¹⁶¹ In the school year of 1936-1937 a great number of races were represented in the student-body. Of total number of 395 students enrolled, there were 242 Pwo Karens, 8 Sgaw Karens, 72 Burmese, 2 Mons and 2 Japanese.¹⁶² The different races of the pupils showed that although it was named the Pwo Karen High School, it imparted learning to all nationalities.

In 1932, the management of the school was handed over to Miss Rebecen Anderson. This freed Rev. Conrad from the duty of looking after the school and enabled him to serve fulltime in evangelistic work. Mr. Charles Taw, B.A. served as headmaster.¹⁶³ In 1936-1937, a new national headmaster, Saw Timothy Po Gyaw, B.Sc, B.Ed. was appointed.¹⁶⁴ Another Pwo Karen Mission was the Rangoon-Maubin Mission. In 1879, Rev. and Mrs. Walter Bushell arrived in Maubin as the first missionaries to be located in that town.¹⁶⁵ In 1883, Rev. Bushell purchased land in Maubin for a school and mission compound.¹⁶⁶ Miss Carrie Putnam came to Maubin in 1887 and worked long and effectively in the Maubin School and through the district until her death in 1927. She left an endowment fund in her will, the interest of which was used to help support the educational and evangelistic work of the Association.¹⁶⁷

In addition to the Pwo Karen School, there were two grammar schools and two primary schools under the Rangoon-Maubin Baptist Mission in 1928. But in 1933, the grammar school was reduced to one while the primary schools increased to sixteen with 754 pupils. Baptism in connection with the Rangoon-Maubin Mission School totaled twenty-one in 1938-1939.¹⁶⁸ The educational work of the Baptist Mission among the Sgaw Karens was

¹⁶¹ "*Burma News*", Sep 1932, Vol.XLV, No.9,p.139(*Burma News*", Sep 1932, Vol.XLV, No.9)

¹⁶² "*Burma News*", July-Aug 1936, Vol.XLIX,No.7&8, p.1239("Burma News", July-Aug 1936, Vol.XLIX,No.7&8)

¹⁶³ "*Burma News*", Sep 1932, Vol.XLIX,No.9,p.139

¹⁶⁴ "*Burma News*", July-Aug 1936, Vol.XLIX,No.7&8, p.123

¹⁶⁵ "*Baptist Chronicle*", Book. II, p.333

¹⁶⁶ Beaver, *Mission among the Pwo Karens*, p.28

¹⁶⁷ "*Baptist Chronicle*", Book. II, p.333

¹⁶⁸ "*Burma News*", March 1939, Vol.LII, No.3,p.194

more successful than the Pwo Karens in the Delta. In 1911, when the Sgaw Karen schools numbered 187 with 3,452 pupils, the Pwo Karen schools numbered only 25 with 815 pupils in Bassein.¹⁶⁹

Mission School By Roman Catholic Mission

The first substantial educational work of the Roman Catholic Mission commenced in 1721, at Thanlyin. After the first Anglo-Myanmar War, conditions for the development of education by the mission became favourable.¹⁷⁰ The education of Karens had not been lost sight of by the Roman Catholic Mission. In every station where a missionary resided there were two vernacular schools, one for boys and another for girls. The church and the school were the two first buildings the missionary erected when he set foot in the place he had chosen as his residence. In several stations the missionary had several of these schools established in villages and entrusted to the teachers who came at from the Normal School at Thonze. The Anglo-Vernacular Schools were fewer in number, but some were very flourishing especially in Bassein, Gyobingauk and Nyaunglebin.¹⁷¹

Bishop Bigandet long entertained the idea of establishing a school at Bassein. For the purpose of educating young Karens and Burmese who were hoped would discharge in the future the important duties of school masters and catechists. In 1858, Bishop Bigandet sent Father Dumollard to Bassein for the purpose of establishing a Normal School for the special object of training young Karen boys for the duties of teachers and catechists. And also to prepare a few of them to be sent as students to the College General of Penang to study Latin and prepare them to become priests. Father Dumollard did his work well. In 1860-1861, the foundations of the Institute were first laid with the building of roomy place for a printing establishment. He then started the building of St. Peter's Institute, which was named in honour

¹⁶⁹ *Forty-Sixth Annual Report*, p.xii

¹⁷⁰ *Report on the Vernacular and Vocational Education*, pp. 128-129

¹⁷¹ *The Voice*, July 1921, Vol. X, No. 7, p. 150(*The Voice*, July 1921, Vol. X, No. 7)

of Father Peter Barbe who died in 1861, leaving all his property to the mission, with the exception of Rs. 4,000. St. Peter's Institution had two departments, English and Vernacular. The number of borders in the Institution amounted to sixty-two while there were a similar number of children from the town.

Under the active and persevering effort of Father G.D' Cruz who took charge of the mission in 1868, the Institution made great progress. The number of pupils increased greatly and the press was worked with energy. The mission was well provided with books for the use of the native Christians. During the years of Father G.D' Cruz, a very large plank built-edifice was erected for a girls' school. It was intended for an English day school as well as a sort of orphanage and Myanmar school for the daughters of the Karen Christian inhabitants of the town.

Karen boys were not only taught the subject they had come to master, but they were also trained in several handicrafts in St. Peter's Institution¹⁷², such as blacksmith's work, moulding, carpentry, tin-smith's work, cane work, shoe-making, printing and book-binding.¹⁷³ In 1886, a workshop was also set up to train the boys in that line of business.¹⁷⁴ In 1916, during the time of Father Frederick Provost, there were four schools with 170 pupils in the Bassein Roman Catholic Mission.¹⁷⁵

St. Joseph's Convent of Bassein was erected in 1921 according to the desire of Bishop Bigandet¹⁷⁶ with the help of a building grant.¹⁷⁷ Under the supervision of Father Frederick Provost, another wing was added to St. Joseph's Convent in 1933, the much needed addition being to the back or south of the Convent.¹⁷⁸ Under the charge of Bishop Provost (1931-1952)

¹⁷² Bigandet, *The Catholic Burmese Mission*, p. 100

¹⁷³ *Annual Report on Public Instruction in Burma, 1895-1896*, Rangoon, Superintendent Government Printing, 1896, p. 84 (Annual Report on Public Instruction in Burma, 1895-1896)

¹⁷⁴ Bigandet, *The Catholic Burmese Mission*, p. 139

¹⁷⁵ *Bassein Gazetteer*, Vol. A, p. 117

¹⁷⁶ *Patheingyi Gaingok Sasanadawgyi*, p. 3

¹⁷⁷ *Eight Quinquennial Report on Public Instruction in Burma, 1927-1928 to 1931-1932*, Rangoon, Superintendent Government Printing, 1932, p. 4

¹⁷⁸ *The Voice*, April 1932, Vol. XII, No. 4, p. 195 (The Voice, April 1932, Vol. XII, No. 4)

the Bassein High School and Normal School steadily developed until the outbreak of the Second World War.¹⁷⁹ The Karen sisters from St. Francis Xavier's Novitiate School of Bassein largely took charge of the school in Myaungmya, Zaungdon and Nyaunggon in 1915.¹⁸⁰

Another important Roman Catholic Mission among the Karen was in Hinthada. As the mission was widely scattered in Hinthada, the schools were also spread at each of these stations. Most of the schools chiefly taught the Karen language. The Catholic Mission opened their first girls' school at Mayangon in 1868. Later several girls' schools were established scattered throughout the District. However most of the mission's village schools were mixed and were well attended by girls. The schools were not registered or examined by the government.¹⁸¹

In 1869, Father Bringaurd erected a teak building in Okpho which was intended for a boys' school. The school compound was surrounded with a good fencing. Father Bringaurd also wished to have a good school for the Karen girls and he built one by obtaining teak from the government and Rangoon firms and money from different contributors. The school was a fine teak building with two stories and substantial tile roof and had abundant room for the accommodation of the two mistresses and a number of girls who were boarders. It was managed by two native sisters of St. Francis Xavier.

The Roman Catholic Mission in Maubin and two stations-Maubin and Nyaungdon, the schools were erected in there. In Maubin, there were five elementary and two Middle Schools, with two substantial buildings, one for the boys' hostel and another for the girls' hostel. Certificated teachers looked after the girls. The school established in Nyaungdon is a mixed Vernacular Middle School and in 1931 it had forty-eight boys and twenty-two girls. The mission also opened five elementary and two Middle Schools in the villages and one was taught in English.¹⁸²

¹⁷⁹ *Catholic Church in Burma*, p. 15

¹⁸⁰ *The Voice*, July 1915, Vol. IV, No. 7, p. 216

¹⁸¹ *Henzada Gazetteer*, Vol. A, pp. 194, 200

¹⁸² *Maubin Gazetteer*, Vol. A, pp. 77-78

The Roman Catholic Mission of Myaungmya had two stations, Myaungmya and Kanazogone and schools were founded in both. A school for boys and girls was built by Father Tarolli after the Second Anglo-Burmese War in Myaungmya. During the time of Father Cartreau, the boys' school was well-attended and conducted on sound and excellent principles but the building was rather small and insufficient for the number of boys that attended the schools. Father Cartreau was succeeded by a zealous priest Father Kern. During the year 1878-1879, Father Kern assisted by the Veteran missionary Father Tarolli built a very good edifice intended as a school for the boys of the Myaungmya Mission. It was intended not only for day scholars but also for boarders. There was also a girls' school under the management of the native nuns of St. Francis Xavier.

The school of Kanazogon was first established by Father Lacrampe in 1862. During the time of Father Bertrand old buildings were replaced by new ones: the church and two schools, one for boys and another for girls. The school was managed and conducted by two native sisters. The boy school was equally well built and afforded ample room both for the studies and the lodging of the boys.¹⁸³ During the time of Bishop Cardot, the number of Catholic Schools in the Southern Vicariate increased to 161, with an enrollment of nearly 2,000 pupils.¹⁸⁴

The Roman Catholic Mission Schools and pupils were lesser in number in comparison with those of the American Baptist Mission. Nevertheless, the standard of the schools was equal to that of the American Baptist Mission schools in such aspects as high schools, technical schools, etc.

¹⁸³ Bigandet, *The Catholic Burmese Mission*, pp. 92-95, 119

¹⁸⁴ *Catholic Church in Burma*, p. 14

Mission School By Anglican Mission

The educational work of the Anglican, Society for the Propagation of Gospel among the Karen in the Delta was started by Dr. J.E. Mark by opening of schools in Zalun, Hinthada and Myaungmya in 1867. In 1868 a similar school was opened at Myaungmya¹⁸⁵ The schools were not successful in the early period owing to the lack of support from England.¹⁸⁶ They became more successful after the coming of the Purser brothers to the Delta. First promising Karen from the Delta were sent to St. Michael's School in Kyimyindine for their education. After their education the Karen came back to their villages to benefit their people. Later on Society for the Propagation of the Gospel (S.P.G) sprang up in the Delta.

Most of the schools in the Delta of the Anglican Mission were elementary schools.¹⁸⁷ Kyaiklat became the center of the Anglican Mission for the Delta in 1910 and this resulted in a greater development of the educational work.¹⁸⁸ In 1927, a new St. Paul's Church was reconstructed at Kyaiklat. It was two storied-building and the lower floor was used for classrooms. The school admitted everyone regardless of faith or race. In 1929, the Primary School developed into a Middle School and owing to the efforts of Srama Mary Daw Ei and other teachers; the Middle School became a High School in 1937 under the name of the S.P.G High School. A Normal School was opened in conjunction with the S.P.G High School in 1939 to fulfill the need of the teachers all over the Delta.¹⁸⁹ A dormitory was constructed for the pupils who came from elsewhere to attend the school in Kyaiklat. The school had to be closed during the Second World War. From 1910 to 1940, thirty-one teachers served at the schools.¹⁹⁰

¹⁸⁵ *Henzada Gazetteer*, Vol. A, p. 199

¹⁸⁶ Alexander Mcleish, *Christian Progress in Burma, London, World Dominion Press, 1929*, p. 24 (Mcleish, Christian Progress)

¹⁸⁷ Appleton, *Myintwakyunbaw Athindaw*, p. 23,25

¹⁸⁸ *Myintwakyunbaw Anglican Sasana Yapyi Athindaw Thamine, 1906-2006, (Centennial History of the Anglican Mission in Delta, 1906-2006)*, Christian Church of Myanmar, Yangon, Dioese, 2006, p. 34 (Anglican Mission in Delta 1906-2006)

¹⁸⁹ *Anglican Mission in Delta, 1906-2006*, p. 40

¹⁹⁰ *An Outline Account of Yangon Diocese*, p. 40,

As the Anglican Mission of Kyaiklat extended itself to other parts of the Delta, the education work of the mission also developed in these areas. The school of Kyaungdawgalay in the upper part of the Delta developed under the charge of Rev. Mahn Ohn Pwint. He served the station from 1919 to 1929. Under his management the two-storied building for the school was constructed. In 1934, the school was raised to the status of a High School.¹⁹¹ Rev. Mahn Ohn Pwint acted as the headmaster. In the middle part of the Delta, the Anglican Mission Schools developed in Maubin and Wakema. The schools were situated in the village of Nyaung Ngu, Alamantuchaung, Chaungwa, Gayan, Thaungdan Daingbaung, Myagogyi and Yelegy.

The school of Myagogyi was built with the help of Bishop Purser and Rev. Po Sa. U Tun Hlaing was appointed the headmaster of the school. The school of Yelegyi which was located in the upper part of the village from 1909 to 1917 was erected under the guidance of Sayar U Shwe tin, Sayar Po Kway, Sayar Ba Chit and Sayar U Maung Pu. In 1917, the school was shifted to the lower part of the village and in that same year the Primary School was raised to the level of a Middle School.

In the lower part of the Delta, there was an Anglican Mission School located in Danonchaung which was started in 1931. It was under the management of Sayar U Htun Tin, Sayar U Paul Myat Chaw and Daw Ohn Myaing. Later, the school developed into a Middle School and function until the outbreak of the Second World War.¹⁹² Most of the Anglican Mission Schools were the schools which were not recognized by the government. In 1913, there were eleven Anglican Mission Schools in the Delta.¹⁹³ In these schools, there were 1,654 Christian pupils as against 3,363 non-Christian pupils. There were thirty-seven foreign workers and 329 indigenous workers. The Mission had 105 schools for the whole country in 1929. The Mission was more successful among the Kayins of Nyaung Ngu than among the Kayins of the

¹⁹¹ *History of Christian Church in Myanmar*, 1877-2001, p. 247

¹⁹² *An Outline Account of Yangon Diocese*, pp39-42,46,48,49

¹⁹³ *History of Christian Church in Myanmar*, 1877-2001, p. 238

Delta. The Nuayng Ngu Anglican Mission had a school for boys and girls, a European School, a Catechist Training Institute, a Printing Press and a Dispensary.¹⁹⁴

Conclusion

In comparison with other regions, the Delta was the most successful in the development of missionary educational work. According to a survey of the American Baptist Mission, Protestant Schools amounted to 365 and the Roman Catholic Schools to ninety-six in the Delta in 1927. After Christian Missionaries left the country the native Karen people take responsibility and continue the school well by self-supporting. Under the guidance of Christian missionaries, the Christian Karens made great progress and they became educated and knowledgeable, ready to serve their people and their country.

¹⁹⁴ Mcleish, *Christian Progress*, p. 27

Chapter (3)

Health Care activities of Christian Missionaries in Irrawaddy Delta

During the Colonial Period

Introduction

The above Chapter revealed about the Christian Missionaries Activities in Education Sector. In this Chapter I will write about the health care activities of Christian Missioaries in Irrawaddy Delta. The development of the medical service of Christian Mission in Burma was very late. After a hundred years of mission work the missionaries started on medical work which they did by establishing hospital and dispensaries.

Medical Work In Lower Burma

The main medical work in Lower Burma was begun between 1880 and 1891 by the Woman's American Baptist Foreign Mission Society. Small appropriates had been made for some years to help care for sick pupils in the larger boarding schools. Miss Susan Haswell in Moulmein was so impressed with the need that she opened a small hospital on the Morton Lane School Compound, employed a nurse and had the older pupils help care for the patients.¹⁹⁵ Dr. Ellen Mitchell already 50 years of age, arrived in Moulmein, Burma in 1880 as the first woman missionary doctor. She had been an army nurse in the between the States in 1861; after that war she took her medical training which she completed when forty-one years old.

Miss Haswell and her girls had been praying for a woman doctor for Burma: Dr. Mitchell became the answer to their prayers. The new doctor plunged into the study of Burmese as well as active medical work. She was aided by her Burmese teacher acting as interpreter and

¹⁹⁵ Mrs. Henry G. Safford, *The Golden Jubilee of the Woman's American Baptist Foreign Mission Society, 1871- 1921*, 1921 W.A.B.F.M.S., N.Y. P.56(Mrs. Henry G. Safford, 1921)

by Miss A.M Barkley,R.N., who had come to Burma at the same time. The latter helped to train eleven nurses but was transferred after two years to Zigon south of Prome. Dr. Shaw Lu(Saul), son of one of Judson's early Mon converts, who had been trained in Bucknell University, became Dr. Mitchell's valued associate.

Dr. Mitchell worked for 9 years before taking her furlough, during which she pled the cause of medical mission. When she sailed for Burma again, she was accompanied by Miss. Elizabeth Carr, a nurse who proved a faithful and able helper. They carried on an active medical programme in 4 local Baptist schools in Moulmein with Miss. Haswell started a home for leprosy patient which was developed into one of the best home and hospital for leprosy patient in Burma.¹⁹⁶

Dr. Matchell died in April 3, 1901, after serving in Moulmein for twenty- two years. In 1913 Mr. Authur Darrow, a missionary to the Mons was able to buy a 7 acre site for a new hospital on the hillside just beyond the girl's school with funds given by the Mons. In 1917 the new hospital was built. Both local resident and the government gave liberally to supplement the mission grant. When Dr. Martha J. Gifford arrived as the first doctor of the new hospital she was accompanied by Ma Hla Yin, a Mon young woman who had gone to America with Darrow to study nursing. She taught Burmese to the new doctor, instructed the class of nurses and became the first night supervisor of the hospital. By 1921 the training of nurse was extended to 4 years with sicknursing followed by midwifery. The first class of nurse graduated in 1922 with Naw Thein May, Naw Rosie and Ma Po Byu being among the graduates. By 1924 when Dr. Gifford went on her first furlough, the nursing school had been recognized by the government, 9 nurses had graduated and 13 more were in training.

¹⁹⁶ *Baptist Chronicle*, Book I, pp.240,241.g

As for Rangoon the Woman's American Baptist Foreign Mission Society sponsored other medical work. Mrs. M.C. Douglass, who had been associated for seven years with Miss Gage at Kemmendine Girl' School, took thorough medical training during her first furlough. After she returned in 1882, the Kemmendine building was enlarged and hospital department added. In 1887 Dr. Douglass was invited by Lady Dufferin, wife of the Viceroy of India to open a woman's hospital and nurses' training school on Mission Road. A year later, Dr. Cote, a second missionary took over the running of Dufferin Hospital from Dr. Douglass. This Hospital today as the largest government lying-in hospital in the country, though very few people know of its Christian beginnings. In Rangoon the Baptist Spectacles Clinic started by Miss Marian Shivers carried on by a mission committee with Mrs. Bertha Dickason as a chairman and a staff consisting of Daw Tin, Dr. Tin Lat and Mr. Pastina. Friends in America send out used glasses which are measured and used to fill prescriptions for Christian workers and others who cannot afford the luxury of new spectacles.¹⁹⁷

Health Condition at Bassein in the Delta

Concerning with the health condition of the people in Bassein, there were outbreak of malaria because of the birth of mosquitoes that caused the disease due to the terrain, weather and covering of forests, swamps and salt fields.¹⁹⁸ The cholera was infected to the port cities from foreign countries and as Bassein was a port, it was easy to infect and easy to spread to the delta with heavy casualties. The cholera had also outbreak such as Sittwe, Bassein and Mandalay.¹⁹⁹ In 1863-64, seven percent of the prisoners had died of cholera at Bassein Prison and 15% of prisoners at Taungoo Prison.²⁰⁰

¹⁹⁷ *Baptist Chronicle*, Book I, pp. 241,242,244,245.

¹⁹⁸ *Burma Gazette, Bassein District*, Vol. A, Rangoon, Superintendent Government Printing, 1916, p.120. (Bassein District)

¹⁹⁹ *Report on the Public Health Administration of Burma for the year 1923-25*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1926, pp12,13

²⁰⁰ *Report on the Administration of Burma for the year 1863-64*, Rangoon, Government Printing ,1864,p.16

In 1872, cholera had outbreak in Bassein district and the casualties at Bassein Township were 141 deaths. It was found that the outbreak of cholera had increased in the period under survey because in 1885-1886 there were 1,062 deaths of cholera in Bassein District and in 1886-87 there were 1,136 deaths, in 1890-91 there were 194 deaths and in 1893-94 there were 109 deaths and the rate of outbreak could be deterred.²⁰¹ But in 1897-98, the outbreak of cholera had become more serious than previous and happened throughout the year.²⁰² Consequently it was found that a Cholera Hospital was built at Bassein in 1889-1900.²⁰³

Another disease was Small-pox. In 1875 149 people died of the disease. In 1863-64 only 31 vaccinations were performed and all were unsuccessful. However 1,156 people were vaccinated in 1875. In 1888 the Vaccination Act was extended to Bassein. In spite of the protection afforded small-pox is still common.²⁰⁴ Plague was also an infectious disease like small pox and cholera and it could be prevented but it was the most serious among the infectious diseases.²⁰⁵ The vaccine to prevent plague or anti-plague vaccine was obtained from Bombay.²⁰⁶ The vaccine to prevent plague or anti-plague was done mostly at the town such as Mandalay and Bassein in 1924. Although the vaccination of anti-plague was the best method to prevent the disease, it could not totally wipe out the disease in Bassein district. The outbreak of other diseases in the district were tuberculosis, beriberi, enteric, venereal disease lepers, deaf-mutism, blindness and insanity.²⁰⁷

In 1896 there were forty-four hospital and dispensaries in Lower Burma by British Government. Out of the forty-four, Bassein District had four hospitals in Bassein, Ngathaigyaung, Kyaunggone and Kyonepyaw respectively.²⁰⁸ The first hospital in the district

²⁰¹ *Bassein District*, p.119

²⁰² *Report on the Administration of Burma for the year 1899-1900*, Rangoon, Government Printing, 1900, p.29

²⁰³ *Report on the Administration of Burma for the year 1922-1923*, Rangoon, Government Printing, 1923, p.95

²⁰⁴ *Bassein District*, pp.119,120

²⁰⁵ *Report on the Administration of Burma for the year 1905-1906*, Rangoon, Government Printing, 1906, p.60

²⁰⁶ *Report on the Public Health Administration of Burma for the year 1923*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1924, p.23

²⁰⁷ *Bassein District*, pp.120,121

²⁰⁸ *Report on the Administration of Burma for the year 1876-77*, Rangoon, Government Printing, 1878, p.25

was at Bassein. General improvements were carried out from time to time and in 1897 quarters for a nurse were built at a cost of Rs. 2,720 out of the subscription fund (Subscriptions Fund collected for a memorial to his late Majesty King Edward VII). In 1901 the number of in and out patients treated was 988 and 16,311 respectively. The Porter operating treated was built in 1904, and in 1907 a Mansfield oil gas installation for the operating room was fitted up. The operating theatre was completed in 1914. To meet the growing needs of the town lady doctor was appointed in 1907 and a female dispensary supported entirely from Provincial Funds (Municipality Provincial Funds) opened. At Bassein General Hospital, one female ward was constructed in 1913 and completed in May 1914. The staff of the hospital and female dispensary under the Civil Surgeon comprised with one European matron, three Sub-Assistant Surgeons, one lady doctor and 37 others.²⁰⁹

Moreover the Nursing and Maternity training Schools had been existed Bassein District during 1866 and 1948 by the Government. Hospital that were acknowledged to train the nurse were Rangoon (Yangon) General Hospital, Rangoon (Yangon) Maternity Hospital, Moulmein(Mawlamyine) Ellen Mitchell Memorial Hospital (Now Branch of General Hospital), Mandalay, Bassein and Sittwe Hospitals.²¹⁰ Among them the Nurses Trainings were opened at Rangoon, Bassein, Moulmein, Sittwe, Maymyo Hospitals and Ramakhrishna Hospital. All the trainings opened above mentioned hospitals were taught in English. The Midwives Trainings taught in Burmese were started on 1st April 1937.²¹¹

In rural area the Burman medicine- man or Saya still reign supreme : occasionally one may be found who has among his stock some simple English medicines, but native remedies, simple and charms are still practically the only remedies available to the mass of the people.

²⁰⁹ *Bassein District*, p.122

²¹⁰ *Triennial Report on Hospital and Dispensaries in Burma 1923-25*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1926, p.2

²¹¹ *Annual Report on Hospital and Dispensaries in Burma for the year 1940*, Rangoon, Superintendent Government Printing and Stationery, Burma, 1941, p.30

Among the Karens with their large proportion of educated boys and girls modern medicines and medical methods find more favour. In Bassein town there are three private practitioners, who have qualifications for the practice of Western medicine and they are resorted to in considerable numbers by the more educated sections of the community.²¹²

Health Care Activities of American Baptist Mission

On the other hand Christian Missionaries of the Baptist Mission made an effort to promote knowledge of public health and cleanliness. In 1848 Rev. Francis Mason published a book name *A Few of the More Important Parts of Physiology, with Explanations of the Causes of Disease, Materia Medica and Pathology* with 160 pages text in Sgaw Karen and English. In that book Mason wrote about 1. The heart, 2. Circulation of the blood, 3. Suppression of Urine, 4. The lungs and respiration, 5. Cough, 6. Sore eyes, 7. Cramps, 8. Itch, 9. Fever, 10. Dysentery etc, and then how to use Lavender as a medicine for convulsion disease, Opium as anaesthetic and the other useful medicine etc.²¹³ Medical work of the delta started in 1865 when William Scott, an American missionary doctor came to Bassein and served as school physician for the Sgaw Karen School. But ill health compelled him to turn home after about two years. Later, a lady doctor, Dr. Fowler also served a short term.²¹⁴ After that there were no missionary doctors serving in the Delta and medical work was confined to the treatment provided by some resident missionaries as they went on gospel tours.

One of those employed medical treatment of the sick and ailing as an aspect of evangelism was Rev. Conrad (1921-1950), a missionary of the Bassein- Myaungmya Pwo Karen mission. Before going on furlough in 1938 he paid visit to the churches of Southern Bassein and the visit helped him to make up his mind to give as much medical treatment as

²¹² *Bassein District*, p.123

²¹³ Reverend Francis Mason, *A Few of the More Important Parts of Physiology, with Explanations of the Causes of Disease Materia Medica and Pathology*, Tavoy (Burma), Karen Mission Press, 1848, pp. 54,59

²¹⁴ *"Burma News"*, September-October, 1961, Vol.74, No.5, p-30. (*"Burma News"*, Sep-Oct, 1961, Vol. 74, No.5)

possible to the people. When he returned from furlough in December 1939, he included medical treatment in his programme of evangelism. On his tour in January 1940, Rev. Conrad gave a speeches on “Health and Healing” and treated common ailments. In cases beyond his reach he encouraged the patients to go to the nearest hospital for treatment. While he checked patient and treated them, his wife made a record of the name of the patients and their disease. They visited eleven villages and treated 225 patients.²¹⁵

When Rev. Conrad again visited the churches of Southern Bassein he was accompanied by a Bible woman, three lady teachers, one male teacher, a nurse and Sra Po Daik. On the tour, Rev. Conard and the nurse examined patient and one of the teachers recorded the number of the patients and the disease they suffered. Altogether 520 people were examined, of whom 120 were men, 121 women, 145 boys and 134 girls. They treated 259 worm cases, 60 ringworm cases, 12 itch cases, 3 sore ears cases, 46 constipation cases and 96 cases of other diseases. When the Pwo Karen Association meeting was held at Chanthagon village, the nurse treated 128 patients. After the meeting, Rev. Conrad went over the mountains to the seaside to visit the church there. The Bible women and the nurse continued to provide medical treatment on their tour, visiting twenty-seven churches, examining and treating 585 patients.

This programme of Rev. Conrad providing medical treatment together with the work of evangelism won the confidence and cooperation of the people and acceptance of Western medical practices. Based on his experience in conducting the health programme Rev. Conrad realized that it was necessary to provide a medicine chest to every village, to be entrusted to a person selected by the villagers. The villages would have to be visited by a nurse at least once a year, and if there should be an outbreak of the epidemic in any place, the people there must be made to collaborate to wipe out the breeding places of mosquitoes and sources of other

²¹⁵ “*Burma News*”, June, 1940, Vol. LIII, No. 6, pp. 168,169,170. (“*Burma News*”, June, 1940, Vol. LIII, No. 6)

diseases. Recognizing the value of the programme, the Director of Public Health and the Civil Surgeon of Bassein cooperated in this special programme of mission work.²¹⁶

Miss Pound, a lady missionary of the Rangoon-Maubin Pwo Karen Baptist Mission was also another missionary who paid attention to social matters in the work of evangelism. Between 28 December 1934 and 25 January 1935, Miss Pound and two Bible women, Srama Thein May and Srama Hta Yin, toured the villages between Danubyu and Nyaungdon, visiting three of the churches belonging to the Maubin mission and about twelve villages where the Danubyu Church was established. They were warmly welcomed by the villagers. Miss Pound found that the villages were poor in the midst of plenty and did not have their own land. Very few of the children were in school and did not attend the school regularly especially during harvest time. Health conditions were poor. Miss Pound and her team spent a great deal of time treating terrible cases of itch.²¹⁷

Health Care Activities of Roman Catholic Mission

Father Tarolli, who began the Roman Catholic Mission in the Delta in 1844 and his colleague Father Pogolitti were missionaries with an excellent knowledge of medicine and many people swarmed to them for treatment. Father E. Butard who settled at Danbi in Hinthada District in 1893 opened an outdoor dispensary for the area.²¹⁸ Subsequently the Roman Catholic Mission did not pay much attention to the development of medical services in the Delta although it undertook successful medical mission work in the Rangoon area especially in its Bishop Bigandet Home and Hospital for lepers founded in 1896.

²¹⁶ *"Burma News"*, June, 1940, Vol. LIII, No. 6, pp.169,170

²¹⁷ *"Burma News"*, February, 1935, Vol. XLVIII, No. 2, p. 22

²¹⁸ *Catholic Church in Burma*, p-12

Health Care Activities of Anglican Mission

The Anglican Mission in Burma came to be organized in six dioceses: Rangoon, Taungoon, Mandalay, Myintkyina and Sittway. The Irrawaddy Delta was under Rangoon Diocese. In the Irrawaddy Delta, Kyaiklat became firmly established as a station of Anglican Mission in 1910 and became the centre of the Anglican mission of the Delta. Most of the Stations established in the Delta by the Society for the Propagation of the Gospel of the Anglican Mission were far from the big cities and did not have qualified doctors or medical facilities. The missionaries brought along with them medicine such as iodine, castor, oil, soda, medicine for worm disease, quinine and aspirin. The missionaries gained confidence of the villagers by giving them medical treatments for smallpox, cholera, malaria, dental and oral disease and various kinds of injuries. When the missionaries first arrived in the Delta, the people suffered from cholera with the virus from up river villages infecting the downriver villages. Therefore missionaries encouraged the villagers to drink boiled water and to eat warm food.²¹⁹

The first health-care institution of the Anglicans was a school for the blind, established in 1914 by Rev. W.C. Purser. It was followed in 1920 by a school for the deaf and dumb for which Mary Chapman was responsible.²²⁰ In 1930 Sister Avice Cam who had been serving in Mandalay Society for the Propagation of the Gospel Hospital, was sent by Archbishop N.H. Tabbs to Nyaung Ngu, where there was an outbreak of cholera. Sister established a dispensary for out-patients in the lower storey of the building while in-patients were looked after in upper storey. Taking with her a medicine case, Sister Cam also travelled to other villages by boat, another nurse Daw Hla Yin taking care of the dispensary at Nyaung Nyu in her absence.²²¹ In 1934, a small maternity hospital was established in Pedaw under the charge of Sister Cam. The

²¹⁹ *Myanmar Naingngan Khariyan Athindaw Thamine, 1877-2001 (History of the Christian Church in Myanmar)*, Christian Church of Myanmar, Press and Publishing Department, 2001, pp.50,241,242 (Khariyan Athindaw Thamine)

²²⁰ *A Dictionary of Asian Christianity*, edited by Scott W. (Sunquist, USA, 2001), p. 53 (Asian Christianity)

²²¹ Sister Cam, "Hsay Kuthamu Pyint Sasana Pyu Chin" (Propagation of Religion Through Medical Work), *The Record of The Opening Ceremony of Archbishop Diocese*, Lin Press, Yangon, 1870, p.29

hospital built of wood, bamboo and nipa palm had a ten bedded room, a maternity room and a bedroom for Sister Cam. She also started a one year training course for nurse at Pedaw. Girls from other villages also came. Later, these trained nurses established dispensaries in their native villages.²²²

Mary Chapman, superintendent of the deaf and dumb school in Rangoon and Josephine Chapman visited the hospital in Pedaw and described their experience:

“This is bigger than the house, but not very big. In the ward we find four beds and in each of the four beds, we see little hanging cradles, we find sweet little brown babies. Next to the ward is another big room where Miss Cam keeps all the medicine and where she looks after the people who come every day from the village because they are not feeling well, or because they have cut themselves or fallen down or have sore eyes or a pain. There are three nurses in Pedaw, but Miss Cam has other too who live in other villages and have little tiny day hospital”²²³

Sister Avice Cam was the most prominent of the Society for the propagation of the Gospel Medical missionaries of the Delta. Before she arrival in the Delta the women of the region gave birth in traditional way, but she changed that and provided a safer way. She selflessly sacrificed herself to promote the good health of the Delta people and deserve the status of heroine of the Anglican Mission in the Delta. With the effort of the Christian missionaries, the Karen of the Delta became familiar with Western Medical practices. The Karen used to say “If you wash

²²² *Khariyan Athindaw Thamine*, p.242

²²³ Chapman and Josephine, *Brave Christians of Burma*, London, The Society for the Propagation of the Gospel in Foreign Parts, 1946, pp. 31-34

your clothes a tiger will eat you”, but with the Christian Missionaries making them aware of the modern ideas of health and cleanliness they later learned to loved according to their ideas.²²⁴

The Progress of Karen People

After the American missionary doctor, Dr. Fowler served a short term and left the Bassein- Myaungmya mission; there were the native Christian doctors who carried on private practice in the Delta after retirement from government service. Notably among these were Dr. Bokanaung, Dr.P. Bogale, Sir San C. Po and Dr. Ba Than Chain among the Sgaw Karens and Dr. Aung Myat Kyaw and Dr. Daw Sein Shin among the Pow Karens. All of them received medical training either in USA or UK²²⁵ and had earned a medical degree.

Sir San C. Po was the best known of the native. When San Po (the middle name initial “C” was to come later) was born on 4th October 1870 at Koesue village, five mile north of Bassein. As a child he walked to his school in Bassein every day. His farther is U Aung Nyo and mother is Naw Ma Gay Wah. San Po attended school at Bassein Sgaw Karen School. To study at school every day he had to walk 5 miles from his home to school. ²²⁶ The head of the school, an American missionary named Charles Nichole was impressed with his intelligence and diligence and decided that he ought to continue his education in the United States. Thus at the age of 14 Saw San Po, who later became Sir San C. Po, and Rev. Nicholas left Burma and went to the United States. ²²⁷

He enrolled at College Academy in Hamitton, New York. After graduating from the Academy he determined to study medicine at Albang Medical College. He was admitted to the college in the fall of 1890 and was granted free tuition. He graduated in 1893. In May 1894,

²²⁴ Thara Ba Tu, *Kaw Pathe Myaungmya Bler Tie A'tah Aouch Pwao 1837-1963* (Pathein Myaungmya Baptist Churches 1837-1963)

²²⁵ “*Burma News*”, Sep-Oct, 1961, Vol. 74, No.5, p. 30

²²⁶ Maung Sin Kyal, *Myanmar Pyi Chit Kayin Amyothar Kaung Saung Myar*, (Karen National leaders who love Myanmar), Seik Ku Cho Cho Press, 2014, p.83

²²⁷ San C.Po, *Burma and the Karens*, London, Ellioit Stoke, 1928, p.viii (San C. Po)

Dr. San C. Po headed for home. He started to work in private practice at Bassein. A year later he joined the government service and was appointed resident medical officer in Bassein. He had been there for more than six years when Col. Castor took charge of the Bassein Civil Hospital. Col. Castor was abusive in language and high-handed in dealing with his staff. Dr. San C. Po clashed with him and tendered his resignation.²²⁸

In 1902, Dr. San C. Po once again began his career as a private medical practitioner in Bassein. His dispensary was known as Druggist Hall and located at the corner of Commissioner Road and Mye Nu Road. The locality of the dispensary was also favourable as it was in a busy part of the city. About the time that Dr. San C. Po resigned from government service, plague occurred in many parts of Burma. Col. Maxwell, the Commissioner of Irrawaddy Division entrusted Dr. San C. Po with the work of an extensive inoculation programme. At that time the advantage of inoculation was little known in Myanmar and it had to be proved to the people that it would do them no harm but good. Inoculation was at that time in its early stage of development and was not free from mishap.

As Dr. San C. Po had come across a mishap in medical journal that twenty-seven men died in Bombay after being inoculated, he refused to be inoculated for sometimes before he was conclusively convinced that the mistake depended upon the inoculators. After a wider reading on inoculation and observing its result, he made up his mind to put it into practice. He was inoculated together with other well-known people of the town such as U Po Hla, the father of Sir Ba U, later President of the Union of Myanmar and about 400 students of the Government High School. After the inoculation, a notice was issued that Dr. San C. Po and his team would be at different parts of the town to inoculate people. Within two weeks, 18,000 people received

²²⁸ *Asian Christianity*, p. 663

inoculation. After inoculations in the town and its vicinity his team then toured the whole District and inoculated more than 20,000 people within less than a month.²²⁹

Dr. San C. Po also gained fame in the treatment of kidney stones. He used the American method of operation, which was easier and took less time than the English method. Some English doctors became interested in his method and came and observed it at his dispensary. Although trained in Western medicine, Dr. San C. Po did not look down on traditional methods of treatment. He adapted his Western method to the need of patients when necessary. He also had a very good bed-side manner. Some patients had confidence only in his treatment and did not trust his assistants even though their disease might be minor. Later he established a house-like hospital near his dispensary. Patients from villages were hospitalized in this house and their attendants were given full liberty to stay with the patients and cook their own meals at this hospital-house.

Dr. San C. Po's dispensary was famous for producing three kinds of medicine: the R and S mixture (Rhubarb and Soda) for flatulence, the ringworm balm, and wind balm, a mixture somewhat like a carminative. Another well-known medicine of Dr. San C. Po was a lotion for the treatment of wounds. It was a mixture of tincture and quinine, the prescription being given to him by a German physician. Dr. San C. Po took delight in inviting sick friends to his town, giving them medical treatment and when necessary, even treating them free of charge. The towns people took a remarkable liking to him because he was concerned with serving people rather than with making money.²³⁰ From 1902 to 1912 Dr. San C. Po worked for public welfare in the Bassein District, especially in the area of preventive measures against the plague and cholera. He was awarded a Delhi Durbar Medal in 1911 for his humanitarian service. In

²²⁹ Saw Victor San Lone, "*San C. Po: Apologist for the Karens*", (A thesis for the degree of BRE, Myanmar Divinity School, Insein, 1964), pp35,36(San Lone, San C.Po)

²³⁰ San Lone, *San C.Po*, pp.37,38

1926 he was awarded the C.B.E (Commander of the Order of the British Empire) and in 1933 was made a knight Bachelor. He died at the age of seventy-six in 1946.²³¹

Sir San C. Po was also prominent in promoting the social welfare of the Karens. In 1915 he established the Karen Association in Bassein. Before a building could be erected for the Association, its meetings were held in his house. The main objective of the Association was to promote cordiality, better understanding and cooperation between the governing and governed. A secondary purpose was to promote acquaintance between Karen officials and the Karen people, so that they could make known their difficulties and seek help. "Union is Strength" was the motto of the Association.²³²

In memory of Sir San C. Po and his achievement in medical service, the Bassein-Myaungmya Sagaw Karen Association established the Sir San C. Po Memorial Hospital and Nurses' Training School at Yedwinyegon in 1949. The hospital situated in an ideal Delta village, fitted into its rural setting and served not only the farmers of the area but also others who came from a distance for treatment or training.²³³ Dr. Ba Than Chain is the first doctor who take care Sir San C. Po Memorial Hospital and Nurses' Training School at Yedwinyegon.²³⁴

Dr. Ba Than Chain was born on 18th April 1891, Myenu Road, Bassein. He is the son of U Chain Myook and Daw Shwe Lone. He studied at American Baptist Mission Burmese School, Bassein 1897-1900 and continued studied at Government High School, Rangoon 1901-1908. He continued his studied at Rangoon College and Graduated B.A in 1912. Proceeded to United Kingdom in 1913 studied Medicine in University of Edinburgh and graduated M.B,Ch.B, in 1917. He served as intern at Royal Infirmary, Oldham, England. In 1919 he

²³¹ *Asian Christinity*, pp.663

²³² San Lone, *San C.Po*, p.44

²³³ Maung Shwe Wa, *Burma Baptist Chronicle, Book I*, Rangoon University Press, 1963,245.

²³⁴ Thara Ba Tu, *Kaw Pathi myaungmya Sgaw Bler Tie A'tah Aouch Pwao 1837-1961* (Pathein- Myaungmya Sgaw Karen Baptist Church 1837-1961), Seminary Press, Insein, 1963,p109

returned to Burma and joined the Burma Medical Service and served as Resident House Surgeon, Rangoon General Hospital, 1920-1925. In 1926 he was promoted to Civil Surgeon and served in various districts such as Magwe, Tavoy, Mergui, Insein and Myaungmya. In 1927 he married with Lucy Hla Htoo and have five children.

In 1937 he became Assistant Inspector General of Civil Hospitals. In 1940 he was Reappointed Civil Surgeon and served in Thayetmyo Bassein. During the Japanese Occupation period he was appointed as the Director of Medical Services, Burma. During the Civil Affairs Service (Burma) period, served as Deputy Chief Civil Affairs Officer (Medical). He retired in 1950 and settled in Bassein. He was Re-employed as Director of Health Assistant Training School Rangoon from 1951 to 1961. He served on the Burma Medical Council for three continues terms. Retired in July 1961 and settled at 1 Aungthabye Lane, Insein and he died on 7 June 1968. Awarded KSM, 1914, Thiripyanchi, 1954, President, Burma Medical Association, 1952-1953.²³⁵

Conclusion

Because of the Christian Missionaries the Karen people (1) became to know how to prevent themselves from infectious diseases such as cholera, malaria (2) they became familiar with western medical practice and change their living way into a safer way (3) they get the awareness of the modern ideas of health and cleanliness (4) later the Karen native doctors such as Dr. San C. Po and Dr. Ba Than Chain became famous doctor among the Karen people. Even though the health care activities of the Christian Mission in the Delta were less extensive than their religious and educational activities. The establishment of the hospital of Sir. San C. Po and maternity hospital of Sister Cam were noteworthy achievements. And we can see because

²³⁵ Professor U Tun Aung Chain (Son of Dr. Ba Than Chain) manuscript

of Christian Missionaries the Karen women and men steadily know how to settle their life in the modern world.

Chapter (4)

Social Activities and Educational Effect on Karen People

Introduction

The above Chapter revealed about the health care activities of Christian missionaries. In this Chapter I will write about the Social Activities of the Christian Missionaries. As I already mention in the Chapter (2) Christian Missionaries education and school improved, increased and because of Christian Missionaries educational effect, Karen people known to promote their life and tried to get their separate state.

The Social Club Know as “Our Day”

The living standard of the Delta Christian were raised not only by education and health but also by other means and ways. During the colonial period when the Bassein-Myaungmya Sgaw Karen Baptist Mission was under the charge of Rev. Nichols, he started a social club known as “Our Day” in the Bassein- Myaungmya mission in 1930. The objective of “Our Day” is to try to active Karen people through sport. In preparing for turning over the direction of the work of the Karen leader, Thara San Ba was called from Rangoon to Bassein. He took over duties in November 1931. The club held a sports competition every year in February, which included such sport as athletics, swimming and baseball in which students and others participated. Saw Hla Maung, who excelled in the high jump and Naw Win Byu (Dr. Chit Maung wife), who excelled on the track attained prominence at the national level and established records which endured for many years. In 1934 government official like Saw R. Tamala Htoo joined the club with teachers and students. In “Our Day” he extended musical competition and domestic industry such as sewing and weaving.²³⁶

²³⁶ Ba Tu, *Bler Tie A'tah Aou Pwao*, p.99,100

During the long service of Rev. Nichols (1886-1931) the social condition standard of the Karen of the Bassein and Myaungmya improved greatly. Because of his contribution to public life, Rev. Nichols was honoured with Kaiser.I. Hind gold medal by the British government in 1916.²³⁷

Temperance Society

Another missionary activity involved in social service was Miss Clara Tingley in the Bassein- Myaungmya Sgaw Karen mission from 1904 to 1940. Her unique contribution was her worked in connection with the Loyal Temperance Legion.²³⁸ She was mainly instrumental in promoting the cause of temperance in the school and the church.²³⁹ The Temperance Society formed in 1928, had 28 members. In 1934 she promoted the cause of Temperance by instruction, including talks, special music and blackboard illustrations.²⁴⁰ In 1936, 15 teachers of the members gave their pledge to refrain from the use of tobacco.²⁴¹ In 1938, talks were given once a month at chapel time and talks against the use of tobacco were given to all students in the school during the Bible hours.²⁴² The activities of the Temperance Society conducted by Miss Tingley helped to promote the living standard of teachers and students of the school by the avoidance of tobacco-smoking and betel-chewing.

²³⁷ Saw Klu Leh, *Bler Tie Tah Tha Ku K'sawh*, p.103

²³⁸ "*Burma News*", Sep-Oct, 1961, Vol. 74, No.5, pp.24,25

²³⁹ "*Burma News*", July, 1932, Vol. XLV, No. 7, p.103

²⁴⁰ "*Burma News*", Dec 1933, Vol. XLVI, No.12, p.106

²⁴¹ "*Burma News*", July-Aug 1936, Vol.XLIX, No. 7&8, p.112

²⁴² "*Burma News*", Aug 1938, Vol. LI, No. 8,p.87

Economic Depression and Natural Disaster

In 1931, the economic depression and the natural disaster happened in Bassein, which brought suffering to the people of Bassein. At this time crops were ruined by flood and the people were hard pressed with regard to their daily needs. To relieve the suffering of the people the Bassein Scarcity of Food Relief Committee was formed and rice was distributed by township officers in the affected area. A Pwo Karen Relief Committee was also organized by both Christians and Buddhist to cater to the needs of the people. During this great distress Rev. C.L. Conrad and Sra Shwe Ba visited the areas where people did not have enough rice to live on. Rev. Conrad saw with his eyes a widow with five children who had been without food for two days. The Baptist Mission taking part in the relief programme, organized a concert in the school auditorium in aid of the relief fund.²⁴³

In 1936, the Pwo Karen suffered disaster again and required immediate relief. Rev. Conrad asked “Are we going to desert our Christian in this of distress and needs?” and visited and encouraged church members in the Southern station. He was particularly struck by the plight of the children in the villages and noted that what the Mission needed was a common Mission policy to help the children in the villages.²⁴⁴

Established a Local Council

In the Roman Catholic Mission Father D’ Cruz, the parish priest of Bassein from 1868 to 1894 established a Local Council, had the villagers remodel their villages along healthier and safer lines. He also introduced a variety of rice from India. Which was more suitable for the low-lying fields of the Delta region. With cultivators faced with the problem of debt in their

²⁴³ “*Burma News*”, Sep 1932, Vol. XLV, No.9,p.138

²⁴⁴ “*Burma News*”, Jan 1937, Vol. XLX, No. 1,p. 12

growing rice, Father Perrin of Bassein founded an early debt union, which aim to save the people of Bassein from usurious money-lenders²⁴⁵ and the Vicar Apostolic of Southern Burma Bishop Provost established a bank for peasant in Bassein.²⁴⁶

Introducing Newspapers in the Karen Language

The Christian Missionaries with a strong zeal tried to improve the living standard of the Karen by introducing newspapers in the Karen language. In 1881 a weekly newspaper was regularly published in Bassein by the Roman Catholic Mission, and from then on numerous papers were started. The principle newspaper was the Bassein News which was printed twice a week and had a circulation of about 600. In 1883 a weekly Sgaw Karen newspaper called Dawkalu News had a circulation of 1000.²⁴⁷ In 1890-1891, two periodicals were being printed in Bassein, the Dawkalu News and Weekly Advertiser, former by the Sgaw Karen Baptist Mission and the second by the Roman Catholic Mission.²⁴⁸

Organizing Karen National Association

In 1881, one of the Karen national leaders or named Dr. Theodore Thanbyah founded The Karen National Association or “Dawkalu”. In every district there were the branches of the Karen National Association. Dr. Theodore Thanbyah became the first chairman of this association and U Loo Nee as a Secretary. Dr. Theodore Thanbyah he was born at Bassein, Kyonelar village in 1842. In 1865 he went to America with Misses Inn Kaw. During his studied at American he had to work by himself for study. In 1871 He got Bachelor of Arts at Rochester University and next two years he got Master of Arts Degree.²⁴⁹ In 1874 he came back from

²⁴⁵ *A Summary History of the Catholic Mission*, pp.13,15

²⁴⁶ *Myanmar Nainggan Catholic Khariyan Athindaw Ei Naukkan Thamine Akyin(The Background History Of Catholic Christian In Myanmar)*, Yangon, Thirithatti Press,p.16

²⁴⁷ *Bassein District*, p.128

²⁴⁸ *Report on the Administration of Burma for the year 1890-1891*, Rangoon, Government Printing, 1891, Appendix.

²⁴⁹ *Karen National leaders who love Myanmar*, pp. 44,46,49,50,79

Burma. After he came back from Burma in 1885, Rev Nichols appointed him as a Headmaster of Bassein Sgaw Karen High School. On the other hand he written Sgaw Karen- English Dictionary, compiled religious literature and also responsible as the president of Karen National Association or “Dawkalu”. After 6 months later because he wanted to give his whole life for the Association he quit his job at Bassein Sgaw Karen High School.²⁵⁰

From 1906-1920 Dr. Myat San responsibility as a President of Karen National Association and U San Lone as a Secretary. After Dr. Myat San, Dr. Boe Sae and Saw Sydney Loo Nee and U San Lone responsible as President and Vice President. In 1925 Sir San C. Po became the President of the Karen National Association.²⁵¹ Sayar San Baw (OBE, KIH) succeeded him as the chairman of this association between 1930-1940. Sayar San Baw and other Karen planned for the emerging of a national flag for the Karen people.²⁵² He was born at Tharyawaddy in 1878. He attended the Normal School. After he graduated he became teacher at Tharyarwaddy American Baptist Mission School.²⁵³ In 1924 he became the advisor of Tharyawaddy District Municipal and the advisor of Tharyarwaddy District Hospital. In 1928 he became the member of prison administration. Later he became the Upper House of the State Legislature. Because of his prominent activities he became the President of Tharyawaddy District “Dakalu”. Later he became the President of the whole “Dawkalu” As like Sayar San Baw there were the other Upper House of the State Legislature such as Dr. San C.Po, Mahn Shwe Ba.²⁵⁴

²⁵⁰ Zaw Min Htu, *Kyaung Daw Maha*, pp.26,27

²⁵¹ *Karen National leaders who love Myanmar*, p.79

²⁵² *Kayin Yin Kyaymu Lat Swal (Handbook for Karen Culture)*, Yangon, Katha 2000 Cultural Committee, 1996, p. 238

²⁵³ *Karen National leaders who love Myanmar*, pp. 92,93

²⁵⁴ *Karen National leaders who love Myanmar*, pp.92,93,94,95

Karen National Association In Bassein

Sir San C.Po was also prominent in promoting social welfare of the Karen. In 1915 he established the Karen National Association in Bassein. Before a building could be erected for the Association, its meetings were held in his house. In 1917, building for it was erected with a donation from U Tha Myat Kyi of Begayet and using the old timber from Sgaw Karen High School building. The activities of the Association included lectures, debates, musical displays, social gatherings and games. Officials in Bassein were invited to the Association activities and requested to give lecture on subjects of interest. The main objective of the Association was to promote cordiality, better understanding and cooperation between the governing and governed. A secondary purpose was to promote acquaintance between Karen officials and the Karen people, so that they could make known their difficulties and seek help. "Union is Strength" was the moto of the Association.²⁵⁵

In 1915 San C. Po was appointed to Burma's Legislative Council when it was expended from 17 to 19 members. Although the legislative council played a purely advisory role to the British governor and served primarily foreign and commercial interests, the Karen were proud to be represented. In 1930s Dr. San C. Po and other Karens who began advocate nationalist idea were all educated Christians. They generally linked their appeals for the creation of a separate Karen nation to the fact that they now civilized enough to govern themselves. With having learned to read and write through the church, they were eager to set up their own administration. Many missionaries and even a few British officials encouraged them in this endeavour, because they emphasized with the Karen.

Dr. San C. Po enjoyed the admiration of many fellow Karen as well as British colonial administrators. He was the only Karen ever to be knighted by the British. In 1924 he was

²⁵⁵ San Lone, *San C.Po*, p.44

awarded the title of “Commander, British Empire” in part because of his great efforts to recruit Karen to fight for the British in World War I. In 1934, he was given the title of “Sir” for his continued contributions to the colonial administration.²⁵⁶

Karen National Flag

During Sayar San Baw served as a president the Association also made petition to the Parliament for the creation of a Karen flag and national anthem. In 1936, during the administration of Dr. Ba Maw’s coalition government, the members of the Parliament of the Karen nationals according to the decision made by The Karen National Association claimed such demands to designate as the Karen New Year Day (Karen National Day), Karen National Anthem and Karen National Flag. It was discussed in parliament and voted upon in 1935. When the demands were granted, all the Karen people were invited to participate in a competition to design the new flag.²⁵⁷

More than one hundred designs were received from the Karen nationals throughout the country. The Karen National Association selected the twelve designs of the flag first, then three were selected for consideration eventually. Among the three designs selected, the ex-minister Mann Ba Khin’s (he was born at Hinthada District, Yongtalin village, in 1903 October 26), flag which included Hpa-si²⁵⁸ (Karen Bronze Drum) won the first prize. He said ancient Karen people used the frog drum during war and venerated it. Karen people believed that it is a living thing. The second winner, Sayar Moe from Taungoo incorporated a rising sun symbol. He noted the rising sun gave the bright light to all Karen people in the world; and sunlight could erase fear. For instance, if a person in a particular family was sick, other family members were

²⁵⁶ San C. Po, pp.xii,x,xviii

²⁵⁷ *Bulletin for Kayin New Year Festival of Shwe Kokko for the Year 2743 of Karen Era* , Myawaddy, p. 10
(Bulletin for Karen New Year Festival of Shwe Kokko)

²⁵⁸ Hpa-si or frog drum is not actually made of the skin of frog. It is named Hpa-si as some small statues of frog were surrounded on the bronze drum face.

worried, being fearful at night especially. When the daylight came, it could erase the fear. As well, sunlight gives life to all living things. All human beings need sunlight and doctors have even cured patients by exposing them to sunlight, as a medical treatment. The third winner, Dr. Ba Saw Dwe incorporated the image of a white elephant in the Karen flag. There was an elephant image on the frog drum. According to his definition, the white elephant is a precious treasure.²⁵⁹

Mann Ba Khin, the secretary of the Karen National Association, was born at Hinthada District, Zalon. He led a group to incorporate all three elements into the final design, which he sent to the Karen National Association and agreed as the Karen National Flag. In this flag,

- The color red was used on the fabric to speak of heroism and perseverance
- white for purity and clarity
- Blue for honesty and peace
- Nine rays of light streaming from the rising sun indicated the nine regions from which the Karen people traced their origins
- The frog drum symbolizes unity in traditional Karen culture.

Before Burma gained independence, Karen people held a Karen New Year celebration in Rangoon. Among the three claims of Karen New Year Day, Karen National Song and Karen National Flag, which was submitted to the Parliament by Sayar San Baw Chairman of Karen National Association, the Karen National Anthem which is to be represent to the whole Karen people is also an important matter to implement. The Karen National Song was composed by Saw San Ba and Saw Thar Aye Gyi and presented it to the Karen National Association. Saw San Ba wrote the words of Karen National Song. He was born at Kyayo village, Maubin, in

²⁵⁹ "Bulletin for Karen New Year Festival of Shwe Kokko", p. 10

1893. Graduated at Judson Collage and died in 1942. Saw Thar Aye Gyi compose the melody of Karen National Song. He was born at Magyilaha village, Bassein, in 1902. In 1922 to 1927 he got I.Sc at Judson College. In 1928 he studied at Mandalay Agriculture College and graduated in 1932. The leaders of the association agreed this song to be ratify as the national anthem for all Karen people. The meaning of the Karen national anthem in English is stated that:

To all the we Karen People
 We love you so much
 Since you're the best of all.
 You love and cherish the honesty
 And you are the hospitalized people.
 We love and cherish
 All the good characteristics and qualities of yours.²⁶⁰

Conclusion

The forming of Social Club can make the Nation known the Karen were prominence in sport and attained at the national level and established records which endured for many years. The Christian Missionaries introducing newspapers in the Karen language was one of the most important for the living standard of the Karen. All the situation during the colonial period push and gave them strong desire to form the Karen National Association in 1881. The national anthem is a generally patriotic musical composition that evokes and eulogizes the history, traditions and struggles of its people, recognized either by a nation's government as the official national song, or by convention through use by the people. As Burma has its own national flag, Karen people, is one of the main ethnic group of the people in Burma has its own national flag

²⁶⁰ *Kayin National Anthem* , *Kayin Mirror Bulletin*, 2743 *Kayin Era*, Commemoration of Kayin New Year Festival, 2003, p. 8

and its own national anthem and Karen New Year. Because of the Christian Missionaries the Karen people known their human right. Finally they tried to get their own state.

Conclusion

Between the years 1850-1947 the Baptist Missionaries, Roman Catholic Missionaries and Anglican Missionaries tried their best to propagate Christian religion in their own way in Irrawaddy Delta among the Karen. In Chapter (1) I can give the information about Karen people had suffer as a slave during the monarchial period. We can't deny the true history of Karen due to (1) according to Karen traditions which made ready to accept Christianity in large number (2) the strong desire of the Karens to achieve literacy and read the lost Book of their myth (3) the effort of the missionaries who sympathetically and vigorously work among with Karen. Another factor is the Karens knew the necessity and benefits of education and they were eager and willing to send their children in the school. The achievement was due to not only to the effort of the missionaries but also to the strong desire of the Karens to achieve literacy.

In Chapter (2) the information I can give is that the Karen people evaluated the Missionaries Education. After Christian Missionaries left the country the native Karen people take responsibility and continue the school well by self-supporting. Even during the war they tried to continue the school in their own way. Under the guidance of Christian missionaries, the Christian Karens made great progress and they became educated and knowledgeable, ready to serve their people and their country.

In Chapter (3) I can give the information that because of the Christian Missionaries the Karen people (1) became to know how to prevent themselves from infectious diseases such as cholera, malaria (2) they became familiar with western medical practice and change their living way into a safer way (3) they get the awareness of the modern ideas of health and cleanliness (4) later the Karen native doctors such as Dr. San C. Po and Dr. Ba Than Chain became famous doctor among the Karen people.

In my last Chapter (4) I can tell that all the situation during the colonial period gave Karen People strong desire to form the Karen National Association in 1881. The national

anthem is a generally patriotic musical composition that evokes and eulogizes the history, traditions and struggles of its people. As Burma has its own national flag, Karen people, is one of the main ethnic group of the people in Burma has its own national flag and its own national anthem and Karen New Year.

The people read my Thesis can get the new knowledge about Karen people history and their passing through during the precolonial period and during British Colonial period. Before Colonial period Karen lack of knowledge and they became dominated by the other races. Karen were dominated and slave by other races especially by Burma were not allow to write in our country both writing paper and thesis. Another things is during colonial period Christian Mission school try to stand by self- supporting. The saw mill can support both school and mission field. We can see Christian Missionaries didn't leave their mission school carelessly. We can see before Christian missionaries left Burma they already taught the native Karen people systematically to succeed their place in mission and to handle the school. Karen try to improve themselves not only in education and health care activities but also try to get a place in political field. Another new things is about Dr. Ba Than Chain, even Karen people they known only his name but don't know exactly what he did during colonial period. In my thesis I express about him in detail. The last thing is most of the people know about Karen National Union But they don't know Karen National Union is begin from Karen National Association. So in this thesis I wrote about Karen National Association and how Karen people try to get Karen New Year, National Anthem and National Flag in detail.

In my thesis reader can get about the Karen National leader and their biography. Above all people who read my thesis will know, literature and education can change Karen people life steadily to try to settle in the modern world.

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