

Christians and Educational Developments in the Punjab 1849-1900

Abstract

From 1849, after the annexation of the Punjab into the British Empire, the Britishers took keen interest in all the spheres of the Punjabis' life. The objects of this paper is to present the role of British empire and Christian Missionaries in the development of Education in the Punjab particularly. In this paper, female education emphasized by the Christian Missionaries and how the Modern educational system was introduced by the board of Administration in the Punjab are mainly considered.

Keywords: APM (American Presbyterian Mission), CEZMS (Church of England Zenana Missionary Society), REV (Reverend), CMS (Church Missionary Society), NWFP (North West Frontier Provinces), NMS (National Missionary Society).

Introduction

Christianity is one of the most wide spread; nearly every third person in the world is a Christian. Born with Jesus Christ in Bethlehem under the Herod the Great, Christianity met with an apparent defeat in the death of Jesus on the cross on Good Friday, but only to rise again to victory with his resurrection on Easter Sunday. On the first Pentecost day thousands received baptism and became Christian.

The Christian movement started by Jesus spread out first in Asia Minor, mostly in the western part of what is today Asian Turkey, and surrounding areas. From Asia Minor, it spread eastward covering most areas in West Asia, today's Lebanon, Jordan, Syria, and Saudi Arabia, the areas around the Caspian Sea, Iraq and even Western Iran. The contact of the Christians in India was primarily with these groups of Christians of West Asia.¹

Christianity is one of the oldest religions of India. A persistent tradition has it that Thomas, one of the Original twelve Apostles of Jesus-Christ, came to South India in the first century A.D. and founded Christian churches. This tradition has been neither proved nor disapproved. It is known; however, that Nestorian Christians were to be found in South India in the fourth century and they have been there ever since, that tradition has it that Thomas, one of the Original twelve Apostles of Jesus-Christ, came to South India in the first century A.D. and founded Christian churches. This tradition has been neither proved nor disapproved. It is known; however, that Nestorian Christians were to be found in South India in the fourth century and they have been there ever since after that, the arrival of Christianity was sporadic, helped first by merchants and priests from the Middle East. We also hear of the activities of the Jesuit Priests stationed at Delhi and Lahore.²

There were in North India no Christians to speak prior to the nineteenth century. In fact, before the passing of the Charter Act of 1813, the Christian missionaries were not allowed to enter the territories of the British East India Company. However, the missionary work was conducted from the areas on the periphery of the British territories. In 1781, Begum Samru, the Muslim widow of the European adventurer Walter Reinhardt, and afterwards a number of subjects in her small kingdom of Sardhana near Meerut were converted to Roman Catholicism. This event marks the very small beginning of the North Indian Christian community. At the same time in England, Christian missionaries, particularly persons like Wilberforce got permission from the Home Government of England to preach Christianity in India, first to United Province and then to the Punjab. Therefore, after the grant of permission in 1813 a large number of Churches in Great Britain and the united Provinces and then to the Punjab. They argued that the salvation of the Indian people who were sunk in the molasses of backwardness, superstition and barbarous customs lay in the conversion of the masses. As their view of Indian society was more or less identical with those of the utilitarian³, who during the first quarter of the



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nineteenth century occupied many official positions, these missionaries obtained official support to propagate Christianity indirectly.

The Church of England was represented throughout U.P. and Punjab by the ecclesiastical establishment and several missionary societies. The former consisted of the Anglican Chaplains for the Europeans in the East India. The latter included the Church missionary societies, the society for the propagation of the Gospel in foreign lands. The **Church of England Zenana Missionary Society**, the Zenana Bible and Medical mission, the Society of St. Hilda, the Cambridge Mission to Delhi which closely related to S. P. G . . . The Chaplains, missionaries and Indian converts in North India were placed under the authority of the first Bishop of Calcutta and then, with the establishment new dioceses, of the Bishop of Lahore (1877) and Lucknow (1893). The missionary societies were generally invited into the cities of the U.P. and the Punjab by Local Committees of Europeans, eager to spread the Christian faith among the Indian population⁴.

The other two churches which had missions in both provinces of North India were American Churches, the Presbyterian Church of the U.S.A. and the Methodist Episcopal Church. The former was the first to establish permanent missionary work in the Punjab, beginning at Ludhiana in 1834. From there they spread both westward up to Rawalpindi and East ward to Ambala and North ward U.P. Their pattern of expansion, after that, was set by evangelist William Taylor (later bishop) who arrived in India in 1870. Taylor and his Scottish convert Dennis Osborne held revival meetings for the European and English speaking population of the major cities of India. They organized into Self-supporting Congregations which became centre of further evangelistic activities. Osborne was responsible for establishing Methodism in Allahabad (1873), Agra (1876) and Lahore (1880). Methodists in Punjab and U.P. came through annual conferences.

Both the United Presbyterian Church of North America and the Punjab Mission of the Church of Scotland, after beginning at Sialkot in 1855 and 1856 respectively confined their activities to the Western Punjab. Finally, in 1905 some Indian Christians organized the **National Missionary Society**, which engaged in evangelistic work in the Montgomery district of the Punjab in conjunction with Christian Missionary Society.

The Roman Catholic efforts in North India during the Nineteenth century were very small in comparison to that of the Protestant. It was carried on by the Capuchin Fathers to whom North India had been entrusted for the propaganda. Soon the Roman Catholics among the Europeans, Eurasians & migrant Indians were, employed. At the end of the period under study they built up churches in Sialkot district and canal colonies of the Punjab.

The Punjab proper might roughly be described as being in the shape of a fan, the Land of five rivers (panj=five ; ab=waters). The native name implies five rivers with the land on both sides of them. The Indus, the largest river of the Punjab, was not one of the five rivers referred to, but was the boundary river on the West. On the West side of the out spread

fan run the mountain country of Afghanistan and Baluchistan, while along the top is the huge mountain ranges of Himalayas, with many peaks over 20,000 feet above sea-level and with one over 26,000. The handle of the fan represents the point where the other five rivers join with the Indus. To complete the description of the lands covered by the Punjab mission, there must be added to the fan a fringe on the east stretching down including Delhi, which was added to the Punjab after the Mutiny of 1857, and was only politically and not geographically within it; while below the handle of the fan must be attached a piece to represent the province of Sindh. This latter territory is neither politically nor geographically within the borders of the Punjab, but belongs to the Bombay Presidency. On the formation of the diocese of Lahore in 1877, it was for ecclesiastical purposes served from the diocese of Bombay and attached to the new diocese.

For centuries before the English rule, the Punjab remained a battle-ground on which the invaders of India met with the armies of the Delhi emperors, and it was ravaged side by side by the forces of different potentates whose battle-ground it was. In the beginning of the nineteenth century Ranjit Singh welded it together into one state, and from the hands of his successors it passed in 1849, after some very hard fighting, into those of the English.

British rule was established in Punjab in 1849. There was, along with Hinduism and Islam, a third major religious force in Punjab, namely Sikhism. Sikhism as a religion had brought many changes in the overall life-style of the Punjabi-people.

When Christianity came to Punjab by the middle of the 19th century the social and cultural condition of Punjab was not in good shape, which of course had a bearing on the future relationship of the Gospel and culture in Punjab.

Christianity is one of the youngest communities in Punjab. It was the Presbyterians in the United States (**American Presbyterian Mission**), who sent the first missionary, John C. Lowrie to Punjab. On the 9th October, 1834, Mr. Lowrie landed at Cawnpore and traveled the remaining 500 miles to Ludhiana by 'dak' palanquin, carried on men's shoulders by relays for days and nights, John Lowrie arrived in Ludhiana on Nov. 5, 1834.

There is evidence that Christianity was present in Punjab even before the arrival of Lowrie. The earliest reference to this comes from the writings of the first Sikh theologian, Bhai Gurdas (1646-1737), who wrote in one of his works known as var (Ballad).

Isai (Christians) Musai (Jews)

Haumain (Self-centred), Hairane (confused).

From these few words we come to the conclusion that there were Christians in the Punjab during the 17th and 18th centuries. But it is not possible to say definitely which Christians Bhai Gurdas was referring to. Therefore, the real history of Christianity in Punjab begins with the arrival of John C. Lowrie. Almost all Indian church historians have accepted this as fact⁵.

In the period of Maharaja Ranjeet Singh, no European, especially no Christian preacher was allowed in his territory, as we shall see from the

experiences in Phillaur and Kapurthala. However, Maharaja Ranjeet Singh heard of Dr. Lowrie's School at Ludhiana and invited Lowrie to visit him in Lahore. In 1835, he provided for him, an escort of cavalry and brought the young missionary to his capital, Lahore, with great honor. He wished him to start a school in his capital for imparting English education to young princes and nobles.⁶

In the Second Annual Report of the American Presbyterian Mission we read that some years later the Rev. John S. Woodside was invited to open a mission station and school at Kapurthala; with the expenses mainly defrayed of the Raja Through the kind liberality of his highness the Rajah, a Substantively mission house has been built, and was occupied by Mr. Woodside in March last (1862). No sooner was it compiled than the Rajah expressed a wish to proceed immediately with the erection of a church. For this purpose he placed at the disposal of the mission, the sum of ten thousand Rupees (\$ 5000) and the building is now in the process of erection. Christianity is everywhere outwardly respected; its claims upon the attention of the people are freely discussed and acknowledged by many as worthy of serious consideration. There is a whole some spirit of inquiry abroad, but there is as yet but little evidence of a genuine 'serious' concern on the Subject of religion. The spirit's power is still withheld, and it becomes us humble ourselves before God, and to seek earnestly for that heavenly influence, without which the mission effort must forever prove unavailing.⁷

The Report of the following year 1863 depicts:

He (the rajah) himself invited the American Missionaries to his capital, and presents to us the first instance in India in which the profession of faith in its doctrines. In Kapurthala the missionaries have more than toleration; they have open encouragement. On the Lord's day there are Hindustanee and the English service. The later is attended not only by all the European residents, but by the Rajah and his family, together with the Rajah's brother; Sardar Bikram Singh.⁸

An Important method used by the Christian missionaries for the spread of their faith was through the medium of opening of educational institutions. A large number of schools and colleges were established with a view to impart western education along with the course of Christianity⁹. There were three methods used by the Christian missionaries in their educational institutions:

(i) General method: e.g.:

Story telling, lecture, audio- visual methods.

(ii) Methods of Jesus.

(iii) Bible study Methods¹⁰.

The missionaries devoted much attention to promote their evangelism by the establishment of schools by which were attracted young girls and boys of impressionable age.¹¹ On the other hand, Punjab also evinced interest in education, was proved from the fact that "Seeing that the Govt. interested itself in the subject; numerous petitions were presented to the local authorities praying for the establishment of schools¹²" After the annexation by one of the earliest proclamations it was declared by the British Govt.,

that they were keenly interested in developing education in the country. The first step towards this subject was to know what the people themselves had been doing in this field. Many investigations were made, and the following information was received regarding three divisions as reported in the first administrative report of the Punjab.

The earliest missionary institution for boys was the one established by the Frontier Station of the C.M.S. and the C.E.Z.M.S. at Kotgarh in hills near Simla in 1843. This was an elementary school. Sons of wealthy and influential men occasionally came from their homes to study in Kotgarh Mission.¹³ After some times, the British Govt. resolved to promote education by opening central schools in important cities. The first Govt. school was set up in the Punjab by Mr. Edwards, superintendent Hill States, in 1848 at Simla. Another school was started at Hoshiarpur in the same year by colonel Abbot.¹⁴ This took place before the annexation of the Punjab.

In 1849, the Deputy Commissioner, Amritsar proposed the establishment of a Govt. school at Amritsar. Other Zillah schools were established at Rawalpindi, Gujarat, Shahpur, Multan, Jhelum and Jalandar. An American Presbyterian school was opened at Ludhiana in 1851. The American and the Church mission established schools at Amritsar and Ambala Cantt. in 1853 and 1854 respectively¹⁵.

It is note worthy that the Schools started by Presbyterians were generally of three types. Firstly, the regular boy's schools in which English language, Arithmetic, History, Geography, and Bible were taught; secondly orphanage and thirdly Boarding Schools with an Industrial branch attached. The students of these schools were converted to Christianity so that the ranks of Christians could be increased in the Indian society. The schools of this type admitted the Indian converts mostly belonging to low castes. As female education became more acceptable, the Presbyterians started providing schooling for Hindu and Muslim girls. The last two types of schools emphasized mostly on imparting religious education¹⁶.

The workers at Lahore were praying earnestly for a school to care for the growing number of Christians. One day a widow, a complete stranger, called and offered the money for such an institution as a memorial to her husband¹⁷. By 1907 in Lahore alone the Presbyterians ran six schools of the first type and two of the third type. Out of the number of Methodist high schools, Raewind Christian Institute near Lahore was established. It was the largest school for boys under Methodist auspices. For years many Methodist schools had played their part. They were in fact "parochial" schools. They ranged from nursery schools to the collegiate level. The Bishop Lefroy Training school established in Clarkabad, became the principal workshop for the output of trained teachers for the villages. At Batala, there were "Baring" and "A.L.O.E" schools, the former for Christian boys, and the latter for non-Christians.¹⁸

The type of education offered in Presbyterian schools was like other schools, Christian sponsorship was determined by the evangelistic aim. There were a number of ways in which Presbyterian educators

sought to realize the basic aim, but three specific aims seem to have dominated all discussion for the subject.

- A. Special Bible class compulsory for all students;

- B. Teaching secular subjects from a Christian stand point,
- C. Close personal contact between the Christian staff and the Student.

Size of Presbyterian Educational efforts in relation to others, 1861-76 19								
	No. of Schools				No. of Scholars			
	1861	1876	Total 1861-76		1861	1876	Total 1861-76	
Presbyterian								
Other Mission	8	48	6	4	1555	3652	1380	1107
Societies	16	103	6	5	1290	6639	842	1062
Other added Institutions	6	304	1	0	93	13786	0	0
Govt. Institutions	1940	1597	21	8	49311	87364	2248	512
Total	1970	2052	34	17	52249	111441	4470	2681

The above Table shows that during the Nineteen century, the Presbyterian's contribution to overall educational efforts in the Punjab was quantitatively small. On the other side, the C.M.S. and C.E.Z.M.S played an important role in the sphere of education and spreading the Christian principles in the provinces.

In 1852, the people of Shimla asked for Jesus and Mary schools. Bishop Benedick offered Elysium hill in the town for an orphanage for girls and St. Francis school opened on 1st may, 1864. One city school house in Amritsar was built in 1853 by captain (afterwards colonel) Faddy, executive engineer. The design of this school house was presented by Colonel Napier, R.E, the late field Marshall, Lord Napier of Magdala. The foundation stone was laid on 24th May 1852 and was built in 1853 in connection with the C.M.S.mission by Mr. Saunders and by Captain Lamb²⁰ A Boys' Industrial Boarding School was opened in Delhi in which orphans and other poor boys were given simple education and were taught about the shoe trade²¹

In 1877-78 the Alexandra School was built in Amritsar through the kind help of Colonel R. Palmer and General Maclagan, carried on by C.E.Z.M.S. Ladies. The school set apart with prayer and praise in a dedicatory service by Bishop of Lahore on the 27th December, 1878, to the glory and service of God and the good for the people of the Punjab. The object of the school was to give the best possible vernacular education in the language of the country to the girls of the higher classes of Native Christians in the Punjab; and to add to it as much English and Western Knowledge and acquirements as the girls could receive.²² The Viceroy, Marquis of Ripon, visited the Alexandra school on the 10th November 1880 and was greeted with bouquet of flowers. A school for the blind was also opened with a Christian blind woman as a teacher and two or three day pupils. In 1899 the Blind Institute had to be regarded as a separate department, Its many needs called for sympathy and support.

The city Anglo Vernacular Boys' school was established in Amritsar. Independently of the Anglo-Vernacular School, many village schools had been established by the village missions by whom they were inspected. Christian teachings were given to them by the Christians. The convent of Jesus and Mary was built in Murree by Mgr. Jacobi Vicar, Apostolic of Hindustan, in 1878. From small beginning it had developed into one of the finest institutions of the province. It was a boarding-school.²³

The branch mission school at Majitha was established through an endowment given by Sardar

Dyal Singh, the Son of Sardar Lehna Singh, formerly, the Governor of the Hill States in the time of Ranjit Singh. The existence of this school was due to the liberality of many friends of the C.M.S. both in England and India, In the spring of 1878, the Rev. F.H. Baring established the Native Christian Boarding School for Boys. On the 1st January, 1882, both the school and the mission were made over by the C.M.S. to Mr. Baring and the work became a private one carried on at his personal expense, but the failure of health and great trial obliged him necessarily soon to return home on the 1st January 1884. The School and the mission were given back by him to the C.M.S. with generous endowment of 350 pounds per year.²⁴

In 1881, a school for boys was opened in Murree and the same year St. Thomas School was opened. There was also a college conducted by the American Presbyterian missionaries. Afterwards this was called the Foreman Christian College and was financed from America. There were but few Christians among its students. St. Anthony's High School and Orphanage for European and Eurasian boys was founded in 1892 by Mr. Mgr Vanden Bosch. The school was doing good work and had shown excellent result at the public examinations.

The St. John's Divinty School was established in Lahore by the Rev. (Afterwards Bishop) T.V. French in 1869. The Divinty School in Lahore was the second college founded in India by Bishop French. There was the C.M.S. College at Agra established by him in connection with the Rev. F.C. Stuart in 1851.²⁵ The Pind Dadan Mission which was established by Mr. Gordon, was formerly a branch of the Lahore Divinity School. Christian missionaries also played important role in the Frontier stations as well. After opening the School in Kotgarh and Shimla, Anglo-vernacular Boys' Middle School was established by the prime efforts of missionaries. A Hostel was opened by Sir W.M. Mackworth Young in Nov. 1901. The Dharmasala School had thirty eight boys and sixty four girls on their rolls. Much itinerant work was done in Kullu. Shortly afterwards a high School was started which controlled the higher Education of the whole district. These efforts were unique opportunities to influence the high caste multitudes of the Himalayas.

As far as female education was concerned no official program was formed during the period, yet the missionary societies were much ahead of the Government. The American Presbyterian Mission, Ludhiana, set up its first elementary school for females as early as 1836 and the Church missionary orphanage was opened at Amritsar in 1853. All these institutions were maintained by the various missionary

societies and no financial aid was rendered to them by the Govt.²⁶

Church of England Zenana Missionary Society (CEZMS) selected Batala as a mission station and opened five schools which were exclusively reserved for the education of the women of the Punjab. The Government however, tended to concentrate its educational efforts in the urban centers of the Punjab. But missionaries made efforts in the rural areas also.²⁷

Baring was one of the pioneers among Christian missionaries in the Punjab. He was very much interested in the education of women. When he came in Punjab, he observed that very little progress had been made by the government in this direction. He criticized the idea that the curriculum for girls remained the same as that for the boys. Instead he wanted girls to receive instructions in these areas which would be beneficial to them, and so proposed to the Hunter Commission that instructions in Euclid or Algebra be replaced by options such as cleanliness, health and nursing. He considered it important for women to be independently employed if emancipation for them was to become a reality. He, therefore, proposed that women be given vocational education such as sewing, weaving and other such training which would enable them to find avenues of employment and become independent from burdens the traditional Hindu order imposed upon them.²⁸

On the death of Lady Henry Lawrence in 1856, about Rs. 12000 were collected by her friends, and made over to the C.M.S in Amritsar for the establishment of the 'Lady Henry Lawrence Girls School' to perpetuate her memory in the Punjab. The Girls of that school were superintendent and taught by the ladies of the Zenana Mission.²⁹ In 1869, a school named Mayo Orphanage and Boarding school for Girls was founded at Shimla by Harrett Christina, wife of Colonel Robert Christopher Tytler, under the name of the Himalaya Christian Orphanage. Under the management of Mrs Tytler, children of both sexes, European and Indian, were received and maintained. In 1872, the institution was reorganised under the name of the Mayo Orphanage and Boarding school for Girls³⁰. The Normal School of the vernacular education society (Now the Christian society) was built in 1866 through Mr. Harington by Mr. Rodgers, in the buildings of which a Girls' school was established by Mrs. Grimes with Mr. Perkins in 1888. The middle class Girls School entered its New abode in the Late Christian Vernacular Educational Society buildings on the 5th March 1889.

The idea of opening the Cathedral High School of Girls in Lahore on the lines of one opened for boys, was first conceived in 1880 though it was not actually carried in the effort till three years later, when its principal ship was offered to Miss Tasca in 1888. On her resignation it was decided by Bishop of Lahore, Bishop French, to give charge of this school to the sisters of S. Denys, who had opened a school in Murree. The Zenans Mission of the Indian Female Normal School Society was commenced in 1872 and was transferred to the Church of England Zenana Society in 1880. A Boarding school for Christian Girls educating up to the middle School examination, was opened in Delhi. Similarly, an Industrial School for

Christian girls of the poor class was also started in 1896.

Thus, there came up a network of schools in which the chief doctrines of Christianity were taught to children of tender age, under the direct supervision of Christian missionaries. Christian teachers were employed in every primary school. The primary education was adopted as a part of the policy in every mission field, not only as excellent means of getting hold of the children of the peasantry and artisans, but also of reaching the parents through their children. As far as higher education was concerned, Christian missionaries established well and large five Christian colleges in the **North-West Frontier Provinces**.

Forman Christian Colleges	; Lahore
Kinnaired College for women	; Lahore
Gordon College	; Rawalpindi
Murray College	; Sialkot
Edwardes College	; Peshwar

The East Punjab had only one Christian college, i.e., Baring Union Christian College at Batala. The Brown Memorial Hospital and the Christian Medical College, Ludhiana were founded by Dr. Edith Brown in 1894, serving all northern India. Her aim was to train those who could minister to the medical needs of women of Punjab.

Until 1899, when the Memorial Hospital was built, the clinical training was given in a small Zenana hospital in the city, loaned by Miss Greenfield. Since then both college and hospital had expanded³¹.

The Cambridge Mission to Delhi came in 1876. At last in 1882 it was settled to found a college under the direction of the Cambridge Mission. The Govt. of the Punjab contributed Rs. 450 P.M. towards its expenses. The College began in 1882 with Rev. S.S. Allnutt as its founder principal. It programmed was to teach up to the B.A. of the Punjab University. The main building designed by Sir Swinton Jacob with a hostel attached to it, was opened in 1891 by Sir James Lyall. Besides reading of the scriptures, especially the study of the Gospel, lectures were delivered once and sometimes twice a week in the college on some subject illustrating great moral principles and underlying Christian truths; or tracing the progress of religious thought or of religious movements. Classes were started tentatively in 1900 at Edward Church Mission College, Peshawar. St Hilda's Society of Church workers for the Diocese of Lahore, associated with S.P.G was established in 1896 and began its educational work in the autumn of 1905 undertaken in Lahore, Shimla and Murree.³²

In the beginning the Punjab Government did not take much interest in the development of higher education. It was largely due to the efforts of persons like Leitner that the famous Oriental College was set up as a first step towards spread of higher education in the Punjab followed by the establishment of Punjab University College. Foundation of the Punjab University in 1882 ushered a new era in the development of higher education in this province.

It is disappointing to note that till 1911-12 there was no college for female education in Punjab. That year too only intermediate classes were added to the existing Mary's college followed by the opening of Kinnaired College in 1913-14. In 1916 a Women's

University had been established in Bombay. Punjab was yet to open degree classes for its women.

Conclusion

Punjab remained under British rule for about 98 years. The Punjabis came in contact with the Christians as early as in 13th and 14th Centuries. The missions engaged in the spread of Christianity used various means and methods for the spread of their religious philosophy and were to a large extent a success in that mission. The one of the methods used by Christian missionaries for spread of their faith were through the medium of the opening of educational institutions, they set up a number of such institutions with the motive of giving education to young boys and girls about Christianity. They preached their philosophy with all love and affection among them.

It should be noted, however that the British Government did not accept any responsibility for girls education until 1854; Of course, they had accepted some responsibility for men's education as long back as 1813. The beginning of modern education for women in Punjab can be traced to the schools started by Christian missionaries in the early years of the 19th century. The opening of schools, colleges and hostels for Indian women by them was of special importance. They opened schools for girls in villages also. This was an important step towards the progress of female education. Christian Medical College, Ludhiana needs special mention as a big contribution by the missionaries to the cause of medical education among women in the region. A few missionary institutions also played significant role in the training of female teachers. The principles of this religion were not only taught in the educational institutions but also in the jails. Many senior Government officials also undertook social reforms in purely Christian spirit. In 1854, Sir Charles Wood in his Dispatch laid special stress on the spread of primary education and imparting of educational facilities to young girls and women. Thus, the policy of spreading Christianity through education paid really good dividends. But the activities of the missionaries had some good effects as well. They opened many educational institutions which helped in the spread of education in Punjab. AN opening of the educational institutions proved useful for the Punjabi society and contributed in the efforts of government in providing better educational facilities. They also brought a focus on social evils of the Punjabi society and in this way the Hindu, the Sikh and the Muslim societies tried to reform their communities.

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