

## **INTRODUCTION TO WESTERN EDUCATION IN MAWLAMYAING**

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### **Abstract**

This paper is focused on the introduction of Western Education in Mawlamyaing during the colonial period. In the early 19<sup>th</sup> century, the Westerners began to expand towards Myanmar with three purposes which are referred to as 3M Policy that are foreign merchant, missionary and military. At the end of First Anglo-Myanmar War in 1826, the British occupied Yakhine and Taninthayi. Since 1827, the British made Mawlamyaing as the earliest capital of Taninthayi until 1852. Mawlamyaing became an interesting place for the missionaries to propagate Christianity. American Baptist missionaries firstly arrived at Mawlamyaing in 1827, Roman Catholic missionaries in 1828 and Anglican missionaries in 1833. Before the outbreak of Second Anglo-Myanmar War, Mawlamyaing was the headquarters of American Baptist Mission from 1827 to 1852 and the headquarters of Roman Catholic Mission from 1830 to 1856. Christian missionaries concentrated on the development of western education among the native people as an important groundwork for their missionary work. In order to do so they established the missionary schools. During the colonial administration, western education became popular, because western education gave the chance to the students to get employment in the Government Service. Missionary schools could introduce Western education and produce western educated persons to certain extent. Some of them could play vital role in nation-building of Myanmar in later period.

**Key words:** western, education, Christian, school, Mawlamyaing

### **Introduction**

During the reigns of Myanmar Kings, one of the outstanding features of Myanmar social life was the existence of Monastic schools where all the boys learned reading, writing and basic elements of mathematics. Some monasteries taught Astronomy, Astrology and herbal medicine. Buddhist studies and moral value were also taught by monastic schools as an advance course of studies. In other words, monastic schools in those days were free and opened as learning centre for all young Myanmar. The only disadvantage

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was the girls could not learn at the monastic schools. But there were women writers during the reign of Myanmar kings because they could study literature from their relative men who studied at the monasteries.

After the first Anglo-Myanmar War (1824-26), the British occupied the coastal regions of Yakhine and Taninthayi. The British began to import their culture to Myanmar through missionary enterprises. The British freely permitted missionary activities in their occupied regions. Hence, American Baptist Missionary (ABM), Roman Catholic Missionary (RCM) and Anglican Missionary arrived in Myanmar and began the western education system by establishing their Churches and schools.

### **The Arrival of American Baptist Missions in Mawlamyaing**

The activities of American Baptist Mission were started by Reverend Adoniram Judson (1788-1850).<sup>1</sup> He was famous as a missionary and also as a lexicographer and translator. He learned Myanmar Language and tried to propagate Christianity in Myanmar for 37 years from 1813 to 1850. His wife Ann Hasseltine Judson (1789-1826) was the first American woman missionary, who volunteered for overseas missionary works.<sup>2</sup>

After the occupation of Lower Myanmar by the British, the Judsons wanted to open American Baptist Mission in the regions under the protection of British Government. So they left Yangon to explore the territorial areas ceded to the British by the treaty of Yandabo. On 2 July, 1826 they arrived at Kyaikkami region<sup>3</sup>. Mg Ing, the second convert<sup>4</sup> and Mg Shwe Bay, the fourth convert had preceded the Judsons to Kyaikkami to establish the first Baptist missionary school.<sup>5</sup>

To reinforce the missionary work, Mr. and Mrs. Jonathan Wade Mr. and Mrs. Sarah Hall Boardman also joined the activities of missionary work at

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<sup>1</sup> U Ba Khin, Hanthawaddy, *Foreign Missionary Organizations*, Yangon, Hanthawaddy Press, 1963, pp. 25-26 (Hereafter cited as U Ba Khin, *Foreign Missionary Organizations*)

<sup>2</sup> <http://www.adoniramjudson.com>

<sup>3</sup> Mathieson, *Judson of Burma*, London, p. 169 (Hereafter cited as *Mathieson Judson*)

<sup>4</sup> *The First Convert was U Naw*

<sup>5</sup> Shwe Wa, *Burma Baptist Chronicle*, Rangoon, University Press, pp. 54-55 (Hereafter cited as Shwe Wa, *Baptist Chronicle*)

Kyaikkami, on 17 April, 1827.<sup>6</sup> The three missionary families started to propagate the Western education and Christianity among the ethnic races. Because of her deteriorated health, Mrs. Boardman had to go to Mawlamyaing to get proper medical treatment.<sup>7</sup>

### **Activities of American Baptist Missions in Mawlamyanig**

British Families came to settle in Mawlamyaing as it became the earliest capital of the British dominion in 1827. When Boardmans family arrived in Mawlamyaing, it was growing much faster than Kyaikkami. Hence, they decided to settle at the town to begin missionary activities<sup>8</sup>. General Campbell granted a plot of land to the mission. It paved a way for American Baptist missionary to open a center for the development of Western education and Christianity in Mawlamyaing.

The first Baptist Church in Mawlamyaing was founded by Rev. Judson on 25 December 1827. It was known as Mon-Myanmar Baptist Church until the Mons could open Mon Baptist Church in 1907.<sup>9</sup> Mr. Wade and Rev. Judson decided to move their service to Mawlamyaing in December 1827. Since then, Mawlamyaing became the chief center of Baptist missionary up to the end of the Second Anglo-Myanmar War in 1852.<sup>10</sup>

### **The Establishment of Missionary Schools in Mawlamyaing**

There were three types of schools in the colonial period. They were (1) Vernacular Schools in which the medium of instruction was Myanmar,(2) Anglo- Vernacular Schools in which the medium of instruction was English, used Myanmar as the auxiliary medium of instruction in the primary classes and (3) English Schools in which the medium of instruction was English with

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<sup>6</sup> E.R.Pitman, *Lady Missionaries in Many Lands*, London, Pickering & Inglis Ltd, p. 58

<sup>7</sup> Shwe Wa, *Baptist Chronicle*, p. 54

<sup>8</sup> Shwe Wa, *Baptist Chronicle*, pp. 57-59

<sup>9</sup> Dr. Min Nwe Soe, *Mawlamying township and Christianity*, type paper, Mon Baptist Christianity (Hereafter cited as Dr. Min Nwe Soe, *Mawlamying township and Christianity*)

<sup>10</sup> Shwe Wa, *Baptist Chronicle*, p. 61

Myanmar as a second language.<sup>11</sup> The missionaries opened those three types of schools in Mawlamyaing.

### **American Baptist Missionary Schools**

#### **A.B.M Boys' School (Judson Boys' School)**

The first school opened by American Baptist missionaries in Mawlamyaing was A.B.M Boys' School (Judson Boys' School). It was opened by Rev. Boardman and Rev. Judson in 1827. The subjects taught at the school was Reading, Writing, Grammar, Geography and Arithmetic. It was an Anglo-Vernacular school and medium of teaching was English.<sup>12</sup>

Mr. Cephas Bennett, an educator and a printer was another important person in the propagation of American Baptist missionary. The Bennetts came to Mawlamyaing in January, 1830. He brought a printing press with him. The arrival of Rev. Bennett was a big support for the mission because there had been no one able to do printing work in Myanmar since the war.<sup>13</sup> The press was set up in the campus of Judson's Boys' School. It became the main center for Christian publication and promoted the rapid growth of the churches and schools in Lower Myanmar.

People later named the school as Judson's Boys' school in order to honour Rev. Judson. Originally, it was opened mainly for the Myanmar boys, although a small number of European pupils also attended. The average number of students attending at the school was 150 per year. The school was one of the successful schools and had produced many educated youths during the colonial period. The School still stands as No. 5 Basic Education Middle School in Mawlamyaing.

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<sup>11</sup> Octennial Report on Education in Burma (1947-48 to 1954-55 ),Govt. Printing and Staty, Union of Burma, Rangoon.1956.pp 3-4.

<sup>12</sup> *Report on the Administration of Tenasserim and Martaban Provinces for (1860-61)*, Maulmain, The Tenasserim Press, 1862, para-90 (Hereafter cited as RATM)

<sup>13</sup>The first printing press used in Myanmar was the gift of the English Baptist Mission at Serampore (in Hooghly District in the Indian State of Bengal). This was set up in Yangon by Mr. Hough. When the first Anglo-Myanmar War broke out, he took the press back to Calcutta.



Judson Boy's School  
(Now No. 5 B.E.M.S)

### **Morton Lane Girls' School**

The role of the A.B.M women missionaries was very important for the missionary education. The goal of women's foreign mission was elevation and Christianization of women and children in foreign lands.<sup>14</sup>The most popular girls' school in Mawlamyaing was opened by Miss Susan Haswell. She founded Morton Lane Girls' and Normal School, the English Girls' High School and hospital in Mawlamyaing. The first institution of her founding was Morton Lane School in 1867. The parents in Mawlamyaing sent their daughters to attend the Morton Lane Girls' School which was mainly opened for Myanmar girls. Miss Susan devoted herself with singular energy to the cause of female education in Mawlamyaing. Religion, Myanmar, English, Arithmetic, Roman History, needle work, fancy work and music were taught in the school, but no Pali.<sup>15</sup>

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<sup>14</sup> R.L, Howard, *Baptists in Burma*, New York, the Judson Press, 1931, p. 91 (Hereafter cited as Howard, *Baptists in Burma*)

<sup>15</sup> *Report on Public Instruction in British Burma (1876-77)*, Rangoon, Government Printing, 1877, p. 112 (Hereafter cited as *RPI (1876-77)*)



Morton Lane Girls' School  
(Now No. 6 B.E.H.S)

A small hospital was opened by the American Baptist missionaries for women and children within the Morton Lane School compound in 1877 and employed a nurse.<sup>16</sup> The senior students of Morton Lane School assisted the nurse in caring after the patients and they gained much practical and valuable knowledge of the right treatment of the sick. During the colonial period, the student attendance at the school was nearly 200 per year.<sup>17</sup> The teachers taught them not only Western education but also vocational training and it had produced educated girls who became nurses and teachers during the colonial period. Some Buddhist girls who attended the school were converted to Baptist. After regaining the independence, Morton Lane School was opened as Mawlamyine Intermediate College from 1953 until 1959.<sup>18</sup> Therefore, the school stands as a milestone in the education history of Mawlamyaing. Morton Lane School still stands as Number 6, Basic Education High School in Mawlamyaing.

### Morton Lane Normal School

Normal school attached to Morton Lane School gave teachership training for female trainers. Increasing in number of the lay schools in Myanmar in 1868-69, automatically needed more qualified teachers. All the

<sup>16</sup> Shwe Wa, *Baptist Chronicle*, p. 240

<sup>17</sup> *Report on Public Instruction in British Burma (1876-77)*, Rangoon, Government Press, 1877, p.112

<sup>18</sup> *Ant Kyaw*, "U Toe Aung's 100 years commemorate Issue", *Mawlamyine University Annual Magazine for 2005-2006*

native vernacular schools wanted to have a teacher, holding teachership certificate awarded by government. It was because the schools which had good examination results were aided by the government. Therefore, demands for well qualified teacher, holding teachership certificate became vital for schools. The school which had a teacher holding teachership certificate was higher in standard than other schools in the surrounding area. The government, therefore, opened Normal schools to fill the vacancies of school masters and mistresses.

In Myanmar, Teachership Training School was opened at Yangon in 1875. Yet, demands for qualified teacher could not be solved by Yangon Teachership Training School (Yangon Normal School) all alone. To solve such problem two Teachers Training Schools, one at Mawlamyaing and other at Sittway were opened.<sup>19</sup> The government opened a normal class at Mawlamyaing Government High School in 1881. It was opened for male teachers.<sup>20</sup> Most popular Normal School for females was Morton Lane Normal School run by American Baptist Mission in 1884. The government aided the school and it was run by successful teacher Miss Whitehead.<sup>21</sup> Kindergarten Teachership Certificate and the Elementary Teachership Certificate was awarded by Inspectors of schools to each successful candidate.

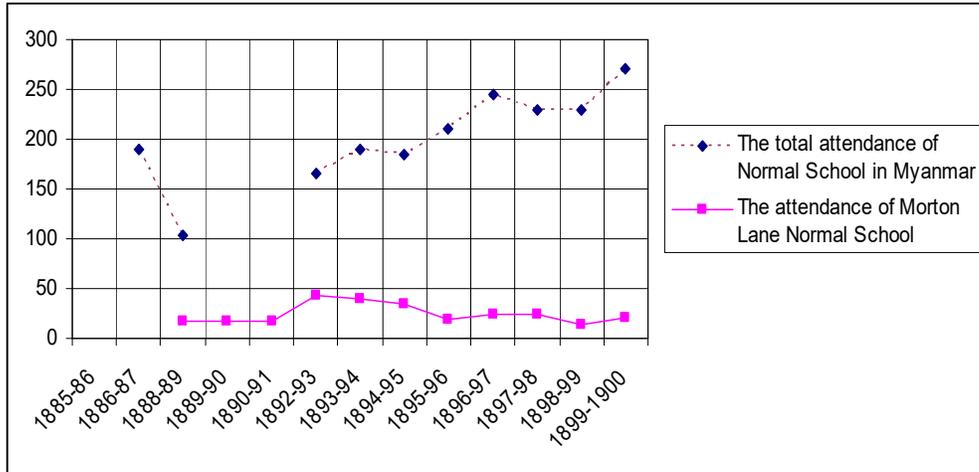
The following table shows the attendance of the Morton Lane Normal School and total attendance of Normal Schools in Myanmar.

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<sup>19</sup> U Khin Zaw Win, "Accessment about the activities of the British Government in Myanmar Education, in Early Colonial Period (1860-90)", *JBRIS, Vol. III, part II*, 1969, p. 98

<sup>20</sup> *Report on Public Instruction in British Burma (1880-81)*, Rangoon, Gov Press, 1881, p. 39 (Hereafter cited as RPI (1880-81))

<sup>21</sup> *Report on Public Instruction in British Burma (1892-93)*, Rangoon, Gov Press, 1893, p. 53

**Table (1) Attendance of Normal Schools in Myanmar<sup>22</sup>**

The table shows the number of pupils in the Normal Schools was no more than three hundred and the number of certificated teachers was less than one hundred for each year. In the later period, many vernacular schools appeared and the number of certificated teachers became insufficient to fill up the vacancies of the schools. The attendance of Morton Lane Normal school from 1884 to 1900 was 283 and 112 pupils were awarded teacher's certificates.

Morton Lane Normal School had produced many scholars. Among them, Ma Nyein Tha became an efficient headmistress of her school. Ruth Ah Syoo, a daughter of a person from Mawlamyaing, was a teacher in a nearby Judson Boy's High School. Ma Mya Yin was a Deputy Inspectress of Schools in the Taninthayi Circle. Ma E Tin was in the High Department of Morton Lane School. These facts proved that Morton Lane Normal School had given Myanmar girls very high standard of education in the colonial period.

<sup>22</sup> *Annual Report on Public Instruction in British Burm, (1885-86) to (1899-1900)*

**Kayin Normal School**



Kayin Normal School  
(Now. No. 4, B.E.H.S)

At Diangwunkwin ward in Mawlamyaing, Mrs. J.G Binney opened a school for Kayin, in 1843 and it was attended by seventeen students.<sup>23</sup> The name of the school was Kayin Normal School. She invited Mr. Hough, the headmaster of Mawlamyaing Government School, to

work with her in the activities of the school. He devoted much time to the preparation of vernacular text-books for the school. The reading and writing of Kayin and English, Mathematics, Geography, Science and Singing were taught at the school. In Kayin language, the two dialects of Kayin, Viz, Sgaw and Pwo were taught and a Bamar teacher was employed two hours daily to teach Myanmar Language.

The pupils made their own cooking and pounded the paddy grains into rice themselves. The small boys kept the paths clear of grass and the older boys were trained to do carpentry work.<sup>24</sup> The girls were taught weaving, needle and fancy work. Kayin Normal School was a government aided school. The school was a more reliable school for Kayins. At the beginning of the 20<sup>th</sup> century, the average attendance of the school was over 100 per year.<sup>25</sup> The school gave Western and vocational education to the pupils in the colonial period. On 1 April, 1965 the school was nationalized. Kayin Normal School still stands as Number 4 Basic Education High School in Mawlamyaing.

<sup>23</sup> P.E.Jamieson, *Burma Gazetteer, Amherst District*, Vol. A, Rangoon, Office of the Superintendent Government Printing, 1913,p.72 (Hereafter cited as Jamieson, *Burma Gazetteer*)

<sup>24</sup> *Report on Public Instruction in British Burma (1875-76)*, Rangoon, Gov Press, 1881, p. 39  
*RPI (1875-76)*, pp. 137-138

<sup>25</sup>*RPI (1880-81)pp,15-20*

### **Kayin Theological School**

Another Kayin School of Mawlamyaing was Kayin Theological School. The school was opened at Daingwunkwin in 1845 by Mr. Binney and from May 1845 to April 1850, altogether thirty-six pupils had attended the school. Out of the student's one-third were from Mawlamyaing and the remaining from Yangon and Patheingyi. The school opened eight months a year. In 1851, he was succeeded by Mr. Vinton. He ran the school for a year, till he moved to Yangon. Therefore, the school had to close down because of the lack of teacher.<sup>26</sup> In later period, the school was shifted to Yangon. The School was opened at Insein in 1894 and the school was reinstated as Insein Theological School.<sup>27</sup>

Before World War II, American Baptist missionaries had opened two English Speaking Schools, English Girls' High School at Mawlamyaing and Baptist European High School in Yangon. Neither of these schools was reopened after the War.<sup>28</sup>

### **School for Indian Children**

During colonial period, there were influxes of Indians to Myanmar who worked as cultivator, labourers and in civil service. The first Indian missionary in Myanmar was Rev and Mrs. Arstong, in 1884.<sup>29</sup> They made their efforts to propagate Christianity among Indian community at Mawlamyaing.<sup>30</sup> Rev. Arstong built Mizpah Hall School at Mawlamyaing in 1885. It was upgraded to middle school level in 1893-94. The enrollment at the school was declining because Indian had to work hard for their livelihoods, and could not send children to school.<sup>31</sup> Therefore, Mizpah Hall School could

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<sup>26</sup> Shwe Wa, *Baptist Chronicle*, p. 123

<sup>27</sup> U Ba Khin, Hanthawaddy, *Foreign Missionary Organizations*, Yangon, Hanthawaddy Press, 1963, p. 31

<sup>28</sup> Shwe Wa, *Baptist Chronicle*, p. 298

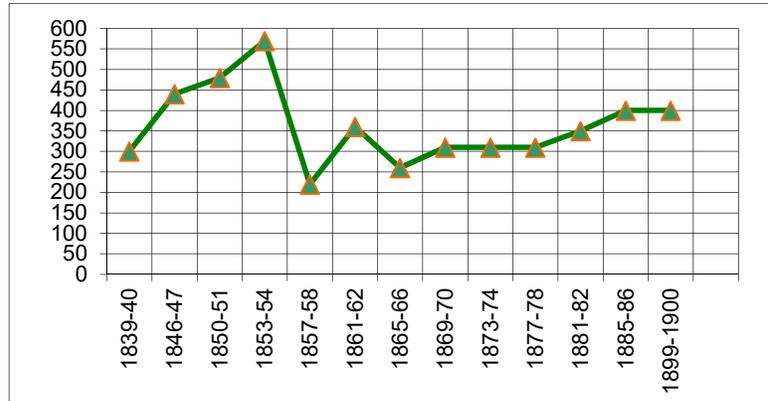
<sup>29</sup> Lizbeth Hughes, *The Evangel in Burma, a Review of the Quarter Century 1900-1925 of the Work of the American Baptist Foreign Mission Society in Burma*, American Baptist Foreign Mission Society in Burma, ABM Press, Rangoon, 1926, p. 118

<sup>30</sup> Shwe Wa, *Baptist Chronicle*, p. 301.

<sup>31</sup> *Report on Public Instruction in British Burma (1897-98)*, Rangoon, Gov Press, 1898, p. 26

only produce small number of educated Indian youths. After the end of Second World War, Mizpah Hall School could not reopen.<sup>32</sup>

**Table (2) Population of Students attending American Baptist Schools**<sup>33</sup>



American Baptist missionaries deserved credit for educating Myanmar and ethnic races like Bamar, Mons and Kayins, so that they became knowledgeable and Western educated people, they could lead their people in the social and political affairs. The most famous missionary was Rev. Judson. He tried for propagating and educating the native people in Myanmar and nowadays we can see Judson’s Church and Judson College still stands as historic and heritage buildings in Yangon. One of the outstanding students was Dr. Shaw Loo who studied at Judson’ Boys’ School. He studied at the Saint Louis Burg University and became the first Myanmar Medical Doctor in USA in 1867. The American Baptist missionaries should be praised for the self-sacrifices, risking their health and making utmost effort to convert Myanmar and devoting their whole lifetime for their religion. Young people attending the school had to attend religious sermons, but they were free to choose their own belief. Not all the children who attended missionary school were converted, as some remained as Buddhists.

<sup>32</sup> Shwe Wa, *Baptist Chronicle*, p. 302

<sup>33</sup> *American Baptist Mission Union, Annual Report Annual Report on Public Instruction in British Burma (1867-68)to(1899-1900)*

## The Arrival of Catholic Missions in Mawlamyaing

After the First Anglo-Myanmar War, there was a great flow of immigrants to Mawlamyaing from other places of Myanmar and also from Madras, Kolkata and others countries. Among them some were Catholics. They wrote to the Bishop of Thailand to dispatch a priest. Not long after their request Father Jean Pirre Barbe<sup>34</sup> came to Mawlamyaing in 1828. With the help of an Irish man, he built a wooden church and a school.<sup>35</sup> It was the first settlement of Roman Catholic missionary in Mawlamyaing.

Fr. Barbe left Myanmar in 1829 and Bishop Frederick Cao arrived at Mawlamyaing in 1830.<sup>36</sup> Bishop Cao was appointed as the head of the mission. He proclaimed Mawlamyaing as the headquarters of Roman Catholic Mission and Mawlamyaing became the headquarters from 1830 until 1856.<sup>37</sup> Mawlamyaing became not only the headquarters of American Baptist Mission but also Roman Catholic Mission.<sup>38</sup>

## Roman Catholic Missionary Schools

### St. Patrick School



With the progress of the Churches, the Catholic Fathers opened Catholic Missionary schools in Mawlamyaing. Among them, the most popular school was St. Patrick's School and it was opened for

St. Patrick's Boys' School  
(Now No. 5 B.E.H.S)

<sup>34</sup> Fr. Barbe left Myanmar in 1829 and came back in 1856. He died in 1861 and was buried in the Pazundaung cemetery. He gave fund for founding of a Normal school in Patheingyi which was named as St. Peter's School.

<sup>35</sup> Vivian Ba, "The Early Catholic Missionaries in Burma", *The Guardian Magazine*, Vol. X, No. 3, March 1963, p. 20 (Hereafter cited as Vivian Ba, "Catholic Missionaries", Vol. X, 1963)

<sup>36</sup> Paul Amroise Bigandet, *An outline of the History of the Catholic Burmese Mission from 1720 to 1887*, Yangon, Hanthawaddy Press, 1887-1886, p.28 (Here after cited as Bigandet, Catholic Burmese Mission)

<sup>37</sup> *History of Catholic missionary in Mawlamyaing*, 150 Anniversary of St. Patrick Church, Mawlamyaing, p. 3 (Hereafter cited as 150 Anniversary)

<sup>38</sup> Langham Carter, *Old Moulmein*, Moulmein Moulmein Sun Press, 1933, pp. 45-46 (Here after cited as Carter, Old Moulmein)

boys within the compound of the St. Patrick's Church in 1842.<sup>39</sup> The cost of the school was donated by John Boudville, while, the management was done by E. Abrew.<sup>40</sup>

The institution was under the supervision of the Bishop and Resident Chaplains of the St. Patrick's Church. The school was opened to all, without discrimination of race and religion .Therefore, the school was attended by Myanmar, Chinese, and Persians, Americans, Bengalis, Malayans and Cingalese, and Thailand students. Hence, the school became a multi-national school. Thereby, the students got chances to learn foreign languages from their classmates.<sup>41</sup> The subjects taught at the school were Reading, Writing, English, Myanmar, Grammar, Rhetoric, Arithmetic, Algebra, Geography, Book-keeping, Ancient and Modern History, Elements of Natural History, Drawing, and Vocal Music. .<sup>42</sup>

The distinguished Catholic Fathers and Brothers who taught at St. Patrick's school up to 1896 were Barbe, Cao, Ceretti, Bartelli, Delprino, Balma, Ducoty, Gurein, Abrew, Philomius, Zeboras, Berchams, Anthelm Lewis, Octacian, Venere and Gabrich.<sup>43</sup> At the later years of the 19<sup>th</sup> Century, there were over 300 students attended at the school. One of the famous students was Prince Sukkasem, the heir to Lunna Throne, had studied at the St, Patrick's school. <sup>44</sup>The percentage of students who passed examination from the school was highest, next to the government High School in Mawlamyaing. Therefore, St. Patrick's school proved to be a school which gave good education to the boys of many nationalities in colonial period. Now, the school still stands as Number 5 Basic Education High School.

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<sup>39</sup> *150 Anniversary*, p. 4

<sup>40</sup> Cater, *Old Moulmein*,, p. 87

<sup>41</sup> Vivian Ba, "Catholic Missionaries", Vol. X, No. 8, August 1963, p. 20

<sup>42</sup> Holloway's Ointment, *The Maulmain Almanal and Directory for 1863 Maulmain*, The Advertiser Press, 1863, p. 15 (Hereafter cited as Holloway's, *Maulmain*)

<sup>43</sup> *Brief History of No. 5, Basic Education High School*, p. 1

<sup>44</sup> Heritage Building of Mawlamyine ,Mon State, November, 2015, p. 9

### St. Joseph's Convent School



St. Joseph's Convent School  
University of Distance Education  
(Mawlamyaing Branch)

Another important school of the Roman Catholic missionary was St. Joseph's Convent School. It was opened by Catholic missionary in Mawlamyaing on 29 June 1847. It was opened for young lady students under the care of the sister of St. Joseph of Apparition. Sister Paula and Sister Ann arrived at Mawlamyaing from on 27 June, 1847.<sup>45</sup> The school English speaking school and the given at the school included

English and French Languages, Grammar, Arithmetic, Geography, History, Embroidery and other branches of needle works. At least, there were over 100 students studied at the school per year. St. Joseph's Convent School was upgraded to the high school level in 1886-87 and the pupils could attend Kolkata Medical College.<sup>46</sup> It produced many educated girls in the colonial period. After regaining independence, St. Joseph's Convent School was opened as Mon State Regional College in 1977 to conduct the first and second year classes but that Regional College system was abolished in 1981. And then, University of Distance Education was started in 1992.<sup>47</sup> Since St. Joseph's Convent School stands as University of Distance Education, Mawlamyaing Branch under government control.

### St. Mary's Church and St. Mary's School

In Mawlamyaing, there were two distinct Catholic Churches, the first one was St. Patrick's and the other was St. Mary's at Mayangon ward,<sup>48</sup> and St. Mary's Church in Mayangon was built in 1843.<sup>49</sup> The Church was served by

<sup>45</sup> Bigandet, *Catholic Burmese Mission*, p. 123

<sup>46</sup> *Report on Public Instruction in British Burma (1888-89)*, Rangoon, Gov Press, 1889. P. 25

<sup>47</sup> Nwe Nwe, *History of the Development of Mawlamyaing University (1953-2010)*, PhD (Dissertation), Department of History, University of Yangon, Myanmar, May, 2014. pp 19-20

<sup>48</sup> Bigandet, *Catholic Burmese Mission*, p. 84

<sup>49</sup> *Ibid*, p. 41

Father Bertelli until his death in 1856.<sup>50</sup> The name St. Mary's was given by Rev. Bigandet in 1859.<sup>51</sup> A Girls' School was constructed on the South of the Church in 1865 and the cost was donated by Mrs. Regina Amisitta. It was named as St. Mary's School.<sup>52</sup> The school was a girl school attended by an average of fifty students in average annually. The facts that registration fee for students being low, the contribution made by government was also minimized, and the passed results of the students from the school became poor, and after 1885, the school reputation went down.

Roman Catholic Mission could open three government recognized schools, which educated over 350 students annually. The Catholic schools gave chances for Myanmar children to learn Western education during the colonial period. Western education gave them wider outlook and some students got the chance to get further studies abroad. Moreover, by opening girls' school, missionaries gave the chance to the girls in Mawlamyaing to get western education.

### **The Arrival of Anglican Missions in Mawlamyaing**

Anglican Rev. H. Hamilton from East India Company came to Mawlamyaing in 1833 and initiated missionary works in the British army. The arrival of Anglican Missionaries was ten years later than the arrival of American Baptist Missionaries and five years later than the arrival of Roman Catholic Missionaries. It was because the British used the policy of non-intervention in religious affairs and the authorities did not invite Anglican chaplain to visit Mawlamyaing. Because of the appeal of the British soldiers, an Anglican Church was built on the western section of Upper Main Road near two principal military barracks.<sup>53</sup> The Church was dedicated to St. Matthew's in 1834.<sup>54</sup> Later, in 1877, St. Matthew's Church was moved to

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<sup>50</sup> Carter, *Old Maulmein*, p. 47

<sup>51</sup> Min Nwe Soe, *Mawlamyaing Township and Christianity*, p. 6

<sup>52</sup> Carter, *Old Maulmein*, p. 47

<sup>53</sup> Dr. Min Nwe Soe, *Mawlamyaing Township and Christianity*, pp. 3-5

<sup>54</sup> Carter, *Old Moulmein*, pp. 37-38

Upper Main Road and U Zina Pagoda Street corner. The Church was built with fund left by Mr. W. H. Kenny of East India Company.<sup>55</sup>

### St. Matthew's Boys' School

Along with St. Matthew's Church, St. Matthew's Boy's School was opened in 1837.<sup>56</sup> It was established by an Anglican Bishop, Rev. H. Hamilton, at Yebawkone Ward.<sup>57</sup> It was the earliest Anglican Missionary School in Myanmar.



St. Matthew's Boys' School  
Now, No, (1) B.E.M.S

The school was established by Rev. Hamilton was later run by Rev. Parish, Miss Gordon, Rev. T. George. Menhinick, and Rev. Fairclough. The school started as a Primary School. In 1882-83 academic years it was promoted to be Middle School The school took care of boy students till they got employments and girl students till they got married or until some respectable family offered them a house. Fifty students studied at the school annually.<sup>58</sup> In between World War II, the kindergarten class-room was decorated with frescoes by the famous artist, U Ba Nyan, while a student of the school. The frescoes portrayed the legend of Maung Tin De and five other legendary figures of Myanmar. At present, the school still stands as Number I Basic Education Middle School in Mawlamying.

<sup>55</sup> Dr. Min Nwe Soe, *Mawlamyaing Township and Christianity*, pp. 3-5

<sup>56</sup> Horden, Education Report (1867-68), The Advertiser Press, 1868,p.Appendix ,xii(Hereafter cited as Horden, education Report)

<sup>57</sup> Carter, *Old Moulmein*, p. 87

<sup>58</sup> *RPI* (1880-81), p. 23



Dr. Marks

### **The Society for the Propagation of Gospel (SPG) Missionary School**

The Society for the Propagation of Gospel in Foreign Parts also arrived in Myanmar. Mr. Cockey was the first SPG missionary in Myanmar and he arrived at Mawlamyaing in 1854. He initiated to open a school and began missionary work enthusiastically. And then Rev. Augustus Shears of St. John's College, Cambridge was sent out by the S.P.G Mission in

1859 to superintend the mission work in Myanmar.<sup>59</sup> On 12 May, 1859, he opened SPG School at Maunggan ward in Mawlamyaing. The school became rapidly popular among the natives.<sup>60</sup> The school was the first SPG missionary school ever opened in Myanmar. In May 1861, the most prominent SPG missionary Dr. John Ebenezer Marks arrived at Mawlamyaing and took over SPG missionary school. Since then, the number of students rapidly grew to more than 300 after 1860.<sup>61</sup> Soon after Dr. Mark was transferred to Yangon, the School had to close down in 1872.

### **Church of England School (Town School)**

The third Anglican school at Mawlamyaing was the Church of England School or Town School. Mr. Gilbert was the Headmaster of the school and the students attending the school were Europeans, Anglo-Myanmar, and Eurasian. The subjects taught at the school were English, French, Latin, Algebra, Arithmetic, Geography, Drawing, Needle-works, Music, Singing and Religious Instruction.<sup>62</sup>

<sup>59</sup> Purser, W.C.B, *Christian Missions in Burma*, S.P.G, Westminster, 1913,p-109

<sup>60</sup> Holloway's Ointment, *The Maulmain Almanac and Directory for 1863 Maulmain*, The Advertiser Press, 1863, *Moulmein*, pp. 4-5

<sup>61</sup> A Committee for Compilation of History, *History of Christianity in Myanmar*, Yangon, U Charli Press, 2000,p.195

<sup>62</sup> Horden, education Report, p. 35

Mr. Gilbert move to serve as principal of the Government High School at Yangon in 1876-77 academic years.<sup>63</sup> The vacant post of the school was given to Mr. W.G. St. Clair and Mrs. Clair. They were appointed by the Local Management Committee.<sup>64</sup> From the year of 1875, the debt of the school had increased owing to the reduction in the number of students attending the school. Therefore, Moulmein Church of England School or Town School had to close down in 1885.<sup>65</sup> Later, the school was opened as St Matthew's Girls' School. The school had been running from January 1863 to 1885. Now, the School still stands as Number 7, Basic Education Middle School in Mawlamyaing.

### St. Augustine's Church and School

The fourth school established by Anglican missionaries was St. Augustine's School. It was founded by Rev. James Alfred Colbert in Maungan ward in 1880 and it was also known as Colbert school. The school was a middle school. It was an Anglo-Vernacular School. At the beginning of the opening of St. Augustine's School more than 100 students attended the school. The students attending the school were Myanmar, European, Eurasian, Chinese and Indian children. During the Japanese Occupation period, St. Augustine's school was used as a stable.<sup>66</sup>



St. Augustine's School  
Now, No.(7) B.E.H.S

school still stands as Number 7,  
Education High School.

In the colonial period, Anglican Missionaries could open four prominent Schools in Mawlamyaing. Those schools contributed western education to local Children in the colonial period. Learning English language and modern knowledge at the schools to a certain extent was useful for young Myanmar. Western educated class began to have a wide outlook and liberal

<sup>63</sup> *Report on Public Instruction in British Burma (1876-77)*, Rangoon, Gov Press, 1877,p.11

<sup>64</sup> *Report on Public Instruction in British Burma (1881-82)*, Rangoon, Gov Press, 1882, p. 19

<sup>65</sup> *Report on Public Instruction in British Burma (1882-83)*, Rangoon, Gov Press, 1883 p. 26

<sup>66</sup> Naw Agnes, *A Brief History of St. Mathew's and St. Augustine's*, Research Paper presented to the Holly Cross Theological College, Yangon, Feburary,2012 p. 29

ideas. But, a few became Anglophiles and tried to imitate the English way of life.

### **Conclusion**

After the First Anglo- Myanmar war, Mawlamyaing became the first capital of British Burma between 1827 and 1852. British government had transformed Myanmar, its government, society and institution under their control. After the war, American Baptists Mission, Roman Catholic Mission, Anglican Mission arrived Mawlamyaing and opened missionary schools to give western education to the local people and to propagate Christianity. There were three main types of schools under the British Government. They were Vernacular schools, Anglo-Vernacular schools, and English schools. Most of the missionary schools were Anglo-Vernacular schools, and English schools. The Christian missionaries opened fourteen government recognized schools in Mawlamyaing and at least one thousand students could study at the missionaries' schools annually. The missionary schooling system based on western ideologies and student skills that had market value. So, the students of the missionary schools could enter the work-force and allowed them to work in the colonial administration. The advantage of the missionary schools was that the students of these schools could use up-to-date reading books which gave them wider outlook. In the colonial period, the Myanmar people began to realize that to enroll in the missionary schools allowed them to attend university in abroad and to get a job in the government offices. Moreover, the western education system had a positive effect on female education and increased female literacy because women were permitted to enroll in those schools. It could not be denied that the first educated youths in Myanmar were produced by the missionary schools during the colonial period. In 1898, several western educated people in Mawlamyaing saw a need to foster traditional teaching in the context of western institutions and values. So, they found the ways to establish national institution and could open the first Myanmar Shin Mahar Buddhaghosa National School in Mawlamyaing in 1899. In the turn of the 20<sup>th</sup> century, the rise in the number of educated people in the whole Myanmar, including Mawlamyaing and realized that how they had been second-class citizen in their own country and they led to fight for independence from their western colonizer

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