HIGH SCHOOL EDITION
Journal of Student Research
Volume 13 Issue 4 (2024)

Breaking Boundaries: The Pioneering Work of Harriet Winthrop Winslow

Katherine Hsu

The Chapin School, USA

ABSTRACT

During the early 19th century and the Second Great Awakening, where women were moral custodians in guiding their families towards Christian faith, pioneering female missionaries like Harriet Winthrop Winslow challenged patriarchal norms, transcending traditional domesticity to forge inroads in evangelism and education within the missionary movement. She accompanied her husband to Sri Lanka in 1819, establishing Asia's first all-girls school in 1823, holistically educating girls and challenging local skepticism and religious customs to advance female education. Analyzing her memoir, which includes her diary entries and correspondence, reveals how she contested prevailing societal and ecclesiastical limitations that placed her subordinate to her husband. Given strict local gender separation, she reinforces the critical participation of women in missionary activities to connect with and evangelize to local women, a task impossible for their male counterparts. Barred from publicly preaching, Harriet instead fostered conversion to Christianity by visiting women in their homes, providing medical care, teaching reading, and mastering the local language; educating locals also became a pathway to disseminate the gospel indirectly. As wives were seen as adjuncts to their husbands and not creators of theology, their missionary efforts have been undervalued. This paper aims to reassess the historical contribution of Winslow within gender, religion, and education in the missionary movement, ultimately fostering a more inclusive understanding of how she empowered females through educational equality and challenged missionary wives' roles as helpmates.

Introduction

During the turn of the 19th century, overseas female missionaries defied the patriarchal society that often declared "(F)emales have no business there" by embracing the stark missionary lifestyle alongside their husbands.[1] With Protestant churches in America reserving the pulpit for men and forbidding women from becoming ordained ministers, these women found their place teaching Sunday School and accompanying their husbands on foreign missions. Beginning in 1812, these well-educated and often affluent women felt a compelling divine call to serve God abroad, often embarking without familial support or the companionship of other women.[2] Their reflections and experiences were captured informally in diaries, personal letters, and sermons delivered in their memory, largely compiled and published posthumously in memoirs. Among these pioneering women was Protestant Harriet Winthrop Winslow (nee Lathrop, born in Connecticut, U.S., 1796-1833), who established Asia's inaugural all-girls boarding school, the Female Central School (now known as Uduvil Girls College).[3] Her memoir was published with the aspiration of inspiring

[1] Rev. Miron Winslow, *A Memoir of Mrs. Harriet Wadsworth Winslow, Combining a Sketch of the Ceylon Mission.* Published By Leavitt, Lord & Co., New York, 1835., p. 68 https://ia800907.us.archive.org/35/items/amemoirmrsharri00winsgoog/amemoirmrsharri00winsgoog_djvu.txt.

[2] Dana L. Robert, *American Women in Mission: A Social History of Their Thought and Practice*. Macon, GA: Mercer University Press, 1997. https://archive.org/details/americanwomeninm0000robe/page/n9/mode/2up

[3] David M. Stowe, "Harriet Wadsworth (Lathrop) Winslow," in *Biographical Dictionary of Christian Missions*, New York, Macmillan Reference USA, 1988, Gerald H. Anderson, p. 744,

and guiding future missionaries "to follow the steps" of early female missionaries like herself.[4] These vanguard women contemplated their sacrifices, aiming to empower women in both their immediate communities and abroad. Through their missionary work, they sought to "effect social transformation" by spreading the gospel and confronting local customs, albeit at the risk of promoting Western standards that could eclipse indigenous traditions and values.[5] Early missionary wives, like Winslow, transcended their expected roles within the private sphere and as traditional helpmates by engaging in evangelizing, educating, and collaborating with their spouses in a shared spiritual mission to broaden women's contributions within the missionary movement.

Historical Context

In the epoch of missionary endeavors like those of Winslow, the United States was amid religious and political transformations that shaped its burgeoning national identity. The First Great Awakening (1730s-1740s) had previously united the colonies under a canopy of religious fervor, championing the notion that divine influence operated directly through individuals–a premise that sprouted ideals of democratization and unity that would ripple into the Revolutionary War and the framing of a democratic nation. However, the American Revolution (1775-1783), with its promise of equality, was realized selectively, primarily benefiting white men, while women remained circumscribed by the principle of coverture, their legal and economic identities submerged under their husbands. The Second Great Awakening (1795-1835) further propelled religious dynamism and societal engagement, swelling Protestant church memberships, where women, heralded as "instrumental in fostering revivals," sought and created spaces for influence and action beyond conventional domestic spheres.[6] They spearheaded moral and philanthropic reforms, including the women's emancipation movement and temperance.[7] Despite facing "opposition" and exclusion from formal preaching roles, they found alternative avenues for religious and social engagement.[8] Marrying within the ministry, they "functioned as ministers" in their own right, focusing on the spiritual and educational needs of women and children.[9] Under these conditions, figures like Winslow defied traditional constraints by establishing benevolent societies "to promote Christian acquaintance" and pioneering educational initiatives.[10] Winslow's efforts to live out her faith and conviction against the backdrop of societal limitations highlight her resilience and ingenuity that would contribute to her missionary success.

Harriet Winthrop Winslow's Missionary Work

In 1819, Harriet, alongside her husband, Reverend Miron Winslow, arrived in Ceylon (present-day Sri Lanka). Her experiences were chronicled in *A Memoir of Mrs. Harriet Wadsworth Winslow, Combining a Sketch of the Ceylon*

---

https://archive.org/details/biographicaldict0000unse_p1w3/page/744/mode/2up?q=winslow&view=theater; Dr. Thayalan Ambalavanar, "Uduvil Girls College's Bicentenary," February 7, 2024, https://sangam.org/uduvil-girls-colleges-bicentenary/.

[4] Winslow, *Memoir of Mrs. Harriet*, 41.

[5] Robert, *American Women*, 3.

[6] Barbara Leslie Epstein, *The Politics of Domesticity: Women, Evangelism, and Temperance in Nineteenth-Century America*. Middletown, CT Wesleyan University Press, 1981. https://archive.org/details/politicsofdomest0000epst/page/n13/mode/2up.

[7] Nathan O. Hatch, *The Democratization of American Christianity*, New Haven: Yale University Press, 1989, 5, 17.

[8] Winslow, *Memoir of Mrs. Harriet*, 53.

[9] Robert, *American Women*, 19; Leonard Sweet, *The Minister's Wife: Her Role in Nineteenth-Century American Evangelicalism*, https://archive.org/details/ministerswifeher0000swee/page/n5/mode/2up, 91.

[10] Winslow, *Memoir of Mrs. Harriet*, 53.

Mission, compiled by her husband and published in 1835, two years after her death. Sponsored by the American Board of Commissioners for Foreign Missions, the Winslows were charged with "promoting the spread of gospel in heathen lands."[11] Their mission transcended preaching; it was a holistic endeavor that saw Harriet visiting locals in their homes, providing medical care, teaching songs and reading, mastering the local language, and translating texts. Crucially, these efforts were strategic initiatives aimed at fostering conversion to Christianity.[12] The Winslows succeeded Reverend Samuel Newell, who laid the foundation for American missionary efforts in Ceylon in 1813, weaving evangelism into daily living.[13]

As a teenager, Winslow confronted societal and religious constraints regarding her gender, yet her profound faith and commitment to service offered her transcendent purpose. She longingly yearns in her diary, "I am almost ready to wish myself a man, that I might spend my life with the poor heathen," juxtaposing her perceived status as a "weak, ignorant female" against the competence and authority traditionally attributed to men.[14] Her self-assessment and invocation of "female" illuminate entrenched societal convictions about women's purported inherent limitations. Moreover, "weak" functions on a dual level; it echoes gendered assumptions of physical and intellectual inferiority compared to men and also alludes to the biblical motif of human vulnerability vis-a-vis divine omnipotence. Winslow leverages this biblical reference to parallel her self-sacrifice in missionary service with the ultimate sacrifice of God, who has "given his life for multitudes."[15] Her devotion thereby legitimizes her contributions and dedication, providing a sense of fulfillment that transcends domestic constraints. Prior to her missionary endeavors, Winslow had already defied conventional expectations for women through her pioneering educational initiatives. At age eighteen, she founded a school for "poor children," laying the cornerstone for her lifelong commitment to service.[16] Two years later, she co-established Norwich's inaugural Sabbath Sunday School, confronting skepticism and logistical hurdles–from "pleading" for children to attend to securing a venue.[17] Yet, driven by a firm belief in education for the underprivileged and social welfare, Winslow surpassed the gendered expectations of her time, embodying the early feminist movement's pursuit of public gender equality.[18] This period prefigures Winslow's subsequent missionary engagements and illustrates her pioneering stance against restrictive societal norms, setting the groundwork for her proactive role as a missionary wife.

Redefining Women's Roles

After three years in the field, Winslow elucidates the dissonance between social expectations placed upon her gender and the lived reality that demanded more than society acknowledged. She goes beyond the confines of traditional domestic roles where wives "held families together," emphasizing nurturing and ensuring domestic stability.[19] Their seclusion, paradoxically viewed as both a limitation and a form of empowerment, ostensibly shielded them from the harsher realities of external society. Yet, as she recounts in a letter to her parents, her extensive responsibilities extended beyond household management and emotional and strategic support to her husband. She cared for boarding children and contributed to the missionary community's overall welfare through education and medical care. She articulates that while her household duties are more time-consuming and "not exactly what I anticipated, they are

[11] Joseph Tracy, *History of the American Board of Commissioners for Foreign Missions*, https://archive.org/details/historyofamerica00trac/page/38/mode/2up?q=newel, 26.
[12] Stowe, "Harriet Wadsworth (Lathrop) Winslow," 744.
[13] Tracy, *History of the American*, 39-40.
[14] Winslow, *Memoir of Mrs. Harriet*, 23.
[15] Winslow, *Memoir of Mrs. Harriet*, 23.
[16] Winslow, *Memoir of Mrs. Harriet*, 29.
[17] Winslow, *Memoir of Mrs. Harriet*, 49.
[18] Epstein, *The Politics of Domesticity*, 4.
[19] Epstein, *The Politics of Domesticity*, 85.

absolutely necessary" for the community's well-being, thereby challenging conventional perceptions of women's work as "petty things."[20] Through her reflective critique, Winslow questions the narrow confines within which women's roles in missionary work were cast, highlighting their public contributions. She embodies the shift from merely being perceived as "savers of souls" to "savers of society," venturing into the public sphere where motherhood was considered secondary only to ministry in its closeness to divinity.[21] Her evolving recognition of women's roles within the church suggests that motherhood and domestic duties, while vital, formed part of a broader engagement with missionary activities that included public and educational efforts. This realization critiques rigid gender norms and underscores Winslow's role in redefining women's contributions within missionary work. Her introspective admission, "I could readily tell you what a mission-ary female should be; but a reflection on what I am, so rebukes me that I stop"[22] captures her internal conflict, bridging the gap between the idealized notion of a missionary woman and the tangible public role she assumes. This juxtaposition highlights the need to reassess the value of women's contributions within the missionary sphere beyond the traditionally private sphere.

Winslow's reflections on the partnership between missionary spouses reveal a dynamic that transcends conventional marital roles, anchored in a shared spiritual mission. Her sentiment, "Her husband is to find all his society in her," captures more than emotional and spiritual support provided by female missionaries; it acknowledges a woman's agency within these unions.[23] While the missionary men engaged in public preaching efforts by going to the marketplace for "bazaar-preaching" and distributing pamphlets, Harriet's contributions were more discreet, where the home functioned as the church.[24] She cared for the sick, translated texts into Tamil, and engaged in religious discussions with local women in their homes where "quite a congregation of women assembled on hearing ou[r] voices" and managed a girls' school.[25] Operating within a patriarchal framework that prescribed fixed roles, Winslow exerted influence alongside her husband in evangelization and collective mission efforts. Her husband, posthumously recognized as a "precious mother as well as wife and missionary," underscoring her integral role in their shared life and work.[26] His use of "missionary" challenged the notion that "missionary was a male noun," only to be executed by men.[27] Though framed by societal norms, this partnership subtly contested and redefined traditional gender expectations, proposing a model of marriage where both partners wielded influence towards a united purpose. Winslow's foray into missionary work, driven by her religious commitment, provided a socially sanctioned framework to "challenge the supremacy" of male authority.[28] Direct opposition to male dominance was otherwise untenable in society, illustrating how religious vocations offered women like Winslow a platform to assert their agency.[29] Nevertheless, "the reality of the necessity of marriage" to fulfill her missionary aspirations underscored a continued adherence to her role as a "helpmate," with the husband retaining overarching authority.[30] This relationship between marriage, missionary work, and gender roles reflects the interconnection of support, partnership, and societal norms, where deeply held convictions and service commitment created a partnership that both conformed to and contested the boundary of expected societal roles.

---

[20] Winslow, *Memoir of Mrs. Harriet*, 203.
[21] Sweet, *The Minister's Wife*, 32-33.
[22] Winslow, *Memoir of Mrs. Harriet*, 203.
[23] Winslow, *Memoir of Mrs. Harriet*, 309-310.
[24] Winslow, *Memoir of Mrs. Harriet*, 256; Sweet, *The Minister's Wife*, 229.
[25] Winslow, *Memoir of Mrs. Harriet*, 164.
[26] Winslow, *Memoir of Mrs. Harriet*, 462.
[27] Ardener, Shirley, Bowie, Fiona, and Kirkwood, Deborah, eds. *Women and Missions: Past and Present: Anthropological and Historical Perceptions*. Milton: Taylor & Francis Group, 1994. ProQuest Ebook Central, 89.
[28] Epstein, *The Politics of Domesticity*, 61-62.
[29] Epstein, *The Politics of Domesticity*, 61-62.
[30] Robert, *American Women*, 32.

While Winslow's faith fueled her aspirations, examining her everyday exchanges reveals the subtle imprints of the prevailing patriarchal ideology. In her letters, Winslow, perhaps unwittingly, echoes the gender norms of her time, noting, "The wife of our interpreter, the teacher of our boarding children, whose name is Solomon, a hired man named James, and a hired woman."[31] Conspicuously, while Solomon and James are given names, the interpreter's wife and the hired woman remain anonymous. This omission, whether intentional or not, serves as a testament to the societal practice of foregrounding men's identities over women's; naming is an act of recognition that bestows importance and humanity. Omitting women's names makes them appear less significant and dehumanizes them, revealing how even missionary women engaged in groundbreaking work perceived their environment. Despite Winslow's active participation in challenging gender norms through her mission work, her linguistic choices in this correspondence suggest that some societal norms, prioritizing men's identities over women's, are embedded.

Winslow's invocation of "female" articulates a comprehensive and inclusive vision of women's roles within the missionary context. Progressing from her initial reflections on the constraints placed upon women, she now asserts "that females are needed in all missionary establishments in India, no judicious person who ever saw them can question, and others know nothing about it."[32] She highlights women's indispensable, though often overlooked, contributions to the missionary endeavor but also signals a shift in her perception–from viewing limitations to recognizing and advocating for the essential presence of women in missionary work. By asserting women's necessity in missionary establishment, she challenges any residual doubts about their capabilities and underscores the indispensability of women in the field. Winslow's emphasis on "what a missionary female should be" and her advocacy for women's work "much for the female sex" reflect a forward-thinking perspective on both women's agency as a missionary and empowering local women within the missionary milieu.[33] Her public role gains significance against societal norms of strict gender separation in local society, where "Males and females are quite separated, in all their ordinary transactions."[34] Winslow reinforces the critical participation of women in missionary activities to connect with and evangelize to local women, a task impossible for their male counterparts. Going beyond participation, Winslow's advocacy underscores the complexities of personal calling intertwined with societal limitations. In doing so, she advocates for the inclusion of women missionaries to bridge the gap with local women and calls for a reevaluation of their contributions within the missionary field.

Educational Impact

Winslow's narrative progresses to emphasize female missionaries' unique and critical roles in educating women. In a letter to her sister, Winslow believes these tasks, beyond duty, present a strategic "opportunity for making known the Gospel, especially to those of her own sex, and superintending female schools."[35] Her emphasis on education underscores her understanding of women's potential to influence and instruct their gender, cognizant of gender dynamics within missionary endeavors. For "twenty centuries" of Christianity, women have often been "constrained and delegitimized" in their roles within the church, mainly attributable to a "narrow definition of preaching" that has systematically marginalized them.[36] The "distinctions between preaching" and teaching have historically been either "blurred or sharpened," impacting women's ability to engage in religious discourse.[37] Despite these barriers, education has emerged as a vital avenue for women to disseminate the gospel indirectly. By acting as educators, women have been

[31] Winslow, *Memoir of Mrs. Harriet*, 189.
[32] Winslow, *Memoir of Mrs. Harriet*, 203.
[33] Winslow, *Memoir of Mrs. Harriet*, 203.
[34] Winslow, *Memoir of Mrs. Harriet*, 196.
[35] Winslow, *Memoir of Mrs. Harriet*, 309-310.
[36] Beverly Mayne Kienzle, Pamela J. Walker, *Women Preachers and Prophets Through Two Millennia of Christianity*, 89.
[37] Kienzle and Walker, *Women Preachers and Prophets*, 149.

able to circumvent the formal bans against preaching, utilizing their positions within educational settings to impart and propagate religious teachings.

Winslow's insights illuminate the impact of missionary-led educational initiatives in Sri Lanka, with a focus on empowering women and children through education–an endeavor deemed crucial to the formation of a "Christian home," where the intrinsic value of both genders and the welfare of children were emphasized.[38] In 1823, she established a school in Oodooville, Jaffna, Sri Lanka, offering girls education on par with the boys, challenging both local skepticism towards female education and entrenched religious customs. She recounted local opinion in a letter to her sister, the prevailing belief that girls who "know any more than the way to the bazar, and how to sweep the yard and boil rice…will be the less valuable as wives."[39] This sentiment was also rooted in local religious beliefs as it was "contrary to the Hindoo customs for a female to learn to read and write."[40] Undeterred, Winslow's curriculum blended traditional domestic skills, like sewing, with academic learning in geography, arithmetic, and lessons in both English and the local language, Tamil, forging a comprehensive educational model that sought to cultivate "Christian teachers, and wives."[41] This approach aimed at fostering domestic and academic competence as well as spiritual transformation, evidenced by her remark on the impact of converting women to Christianity: "the conversion of one Woman is of more importance among the Tamul peo-ple, than that of six men" reflecting a belief resonant with the Great Awakening's emphasis on women's role as moral custodians in guiding their families towards the Christian faith.[42] Winslow's pioneering educational efforts in Sri Lanka thus underlined a vision that transcended conventional missionary objectives, championing women's empowerment as a means and an end to broader societal transformation.

The immediate success of Winslow's school signifies a shift in social values towards female education, previously marginalized in public discourse.[43] Initially hoping to welcome twenty students, Winslow was inundated with "now many more girls brought to us than we can receive," including more than 70 from families of "good caste," challenging the entrenched belief that "females are only the worse for any kind of learning."[44] This unexpected influx demonstrates a growing recognition among the elite and signifies an evolving cultural shift towards recognizing the importance of women's intellectual empowerment. Six months before her passing, Winslow's later correspondence to a friend noted an enrollment of 53 girls, underlining the enduring appeal and impact of her educational mission.[45] Winslow's commentary to her family, "Several schools for gir(ls) only, have lately been established in the mission, which shows a great change in the feelings of the people. Heretofore they have strongly opposed every thing like learning in females."[46] Her observation that "It was much more rare here to find a female who could read, than it would be to find a perso(n) in New-England who cannot" contrasts the scarcity of educational opportunities in Sri Lanka with New England, underscoring the regional disparities in educational access for women the cultural barriers they faced.[47] Furthermore, Winslow's efforts underline the effectiveness of female education, with her students excelling as teachers themselves, even outperforming their male peers.[48] Local Christian men began to esteem the "superior qualities" of females educated under Winslow's guidance, with fellow missionaries heralding the school's success as the "hopeful results of our educational labors."[49] Winslow's initiative in founding the girls' school began dismantling

[38] Robert, *American Women*, 411.
[39] Winslow, *Memoir of Mrs. Harriet*, 216-217, 269.
[40] Winslow, *Memoir of Mrs. Harriet*, 145.
[41] Winslow, *Memoir of Mrs. Harriet*, 255, 306.
[42] Winslow, *Memoir of Mrs. Harriet*, 255, 327.
[43] Winslow, *Memoir of Mrs. Harriet*, 255.
[44] Winslow, *Memoir of Mrs. Harriet*, 255, 352.
[45] Winslow, *Memoir of Mrs. Harriet*, 367.
[46] Winslow, *Memoir of Mrs. Harriet*, 210.
[47] Winslow, *Memoir of Mrs. Harriet*, 209.
[48] Winslow, *Memoir of Mrs. Harriet*, 255.
[49] Robert, *American Women*, 119.

the prevailing gender biases against female education, charting a course toward greater gender equality in education. However, her efforts also risked imposing Western educational norms, which could overshadow indigenous traditions and values. For 200 years, the school has thrived, now serving 1300 students and continuing "empowering young women through academic and extra curricular activities"--a living legacy of Winslow's pioneering work and the broadened acceptance of female education in Sri Lanka.[50]

Conclusion

Initially reflecting on the limitations of her gender, Winslow challenges the dichotomy between prevailing gender norms and the exigencies of missionary endeavors, advocating for a reevaluation of gender roles that appreciate and value missionary women's contributions beyond the domestic realm. Her intellectual and spiritual journey from expected subordination to an advocate reflects her personal defiance and impact on the broader societal treatment of women and children within the communities she served. Confronting societal and ecclesiastical demands for female subordination established her as a pivotal figure in the missionary movement, reshaping personal and communal perceptions of gender roles. Winslow's dedication to her spiritual mission and personal ambitions remained unwavering until her passing on January 13, 1833. Her enduring faith is encapsulated in her final diary entry, "good is the will of the Lord," a testament to her steadfast faith.[51] By proving women missionaries' capabilities, Winslow laid the groundwork for the eventual acceptance of single female missionaries in the late nineteenth century.[52] Her reflections underscore the significant yet often undervalued contributions of these pioneering missionary wives, who, despite being perceived as secondary to their husbands, expanded the scope of the missionary movement, challenging traditional perceptions and fostering a more inclusive understanding of women's roles.

Acknowledgments

I would like to thank my advisor for the valuable insight provided to me on this topic.

References

Ahearn, Laura M.. Living Language: An Introduction to Linguistic Anthropology. Newark: John Wiley & Sons, Incorporated, 2016. Accessed December 31, 2023. ProQuest Ebook Central.

Ambalavanar, Thayalan. "Uduvil Girls College's Bicentenary," February 7, 2024, https://sangam.org/uduvil-girls-colleges-bicentenary/.

Ardener, Shirley, Bowie, Fiona, and Kirkwood, Deborah, eds. Women and Missions: Past and Present: Anthropological and Historical Perceptions. Milton: Taylor & Francis Group, 1994. ProQuest Ebook Central.

Catherine A. Brekus. Strangers and Pilgrims: Female Preaching in America, 1740-1845 (Chapel Hill, NC: University of North Carolina Press, 1998).p. 74, https://archive.org/details/strangerspilgrim0000brek.

[50] Ambalavanar, "Uduvil Girls College's Bicentenary."
[51] Winslow, *Memoir of Mrs. Harriet*, 389.
[52] IMB Milestones, https://www.imb.org/175/imb-milestones/; "Uduvil Girls College Building Project." Global Ministries. https://www.globalministries.org/project/uduvil_college_project/.

Clarke, Adam. Extracts From the Journal and Correspondence of the Late Mrs. M.M. Clough, Wife of the Rev. Benjamin Clough, missionary in Ceylon. London: J. Mason, 1829.

Dwight, H.G.O. Memoir of Mrs. Elizabeth B. Dwight: Including an Account of the Plague of 1837. New York: M.W. Dodd, 1840.

Epstein, Barbara L. The Politics of Domesticity: Women, Evangelism, and Temperance in Nineteenth-Century America (Middletown, CT Wesleyan University Press, 1981). https://archive.org/details/politicsofdomest0000epst/page/n13/mode/2up.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, from A.D. 1789, to A.D. 1802. : Inclusive, with a copious index. by Presbyterian Church in the U.S.A. General Assembly, 1803, 66, https://archive.org/details/extractsfromminu00pres/page/n3/mode/2up?view=theater.

Fairchild, A.G. Memoir of Mrs. Louisa A. Lowrie. New York: 1838.

Harvard, W. M. Memoirs of Mrs. Elizabeth Harvard, Late, of the Wesleyan Mission to Ceylon and India: With Extracts from Her Diary and Correspondence. London, 1824.

IMB Milestones, https://www.imb.org/175/imb-milestones/.

Jones, Eliza G. Memoir of Mrs Eliza G. Jones, Missionary of Burmah and Siam. Philadelphia: American Baptist Publication and Sunday School Society, 1842.

Kendrick, A. C. The Life and Letters of Mrs. Emily C. Judson. New York Shendon, Gould; Lincoln, 1860.

Knowles, James D. 1798-1838. Memoir of Mrs. Ann H. Judson, Late Missionary to Burmah. Including a History of the American Baptist Mission in the Burman Empire. Massachusetts: Massachusetts: Lincoln; Edmands, 1829, 1829.

Mann, Cyrus. Memoir of Mrs. Myra W. Allen, Who Died at the Missionary Station of the American Board in Bombay, on the 5th of February, 1831, in the 30th year of her age. Boston, MA : Massachusetts Sabbath School Union, 1834.

Minutes of the General Assembly of the Presbyterian Church in the United States of America (1836), Philadelphia, https://archive.org/details/minutesofgeneral1836pres/page/252/mode/2up?q=women&view=theater.

Hatch, Nathan O. The Democratization of American Christianity, New Haven: Yale University Press, 1989.

Newell, E.F. and O. Scott. Memoirs of Fanny Newell: Written by Herself; and Published by her Particular Request. Massachusetts: E.F. Newell, 1833.

Perrine, Matthew La Rue. Women Have a Work to do in the House of God May 12, 1817. Printed by E.W. Thomson, 1817. Sabin Americana: History of the Americas, 1500-1926, link.gale.com/apps/doc/CY0101858694/SABN?u=nypl&sid=bookmark-SABN&pg=1.

Porter, Andrew N. Religion Versus Empire?: British Protestant Missionaries And Overseas Expansion, 1700-1914. Manchester Univ Pr, 2004.

Robert, Dana L. American Women in Mission: A Social History of Their Thought and Practice Macon, GA: Mercer University Press, 1997.

Robert, Dana L. Christian Mission How Christianity Became a World Religion. Oxford, UK: John Wiley & Sons, 2009.

Robert, Dana L. Converting Colonialism Visions and Realities in Mission History, 1706-1914. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008.

Robert, Dana L. The Dutch Reformed Women's Missionary Movement from South Africa and the Mt. Holyoke Connection. N.p.: Luviri Press, 2023.

Rufus Anderson. Memoir of Mrs. Mercy Ellis, Wife of Rev. William Ellis, Including the Details of Missionary Life. With an Introductory Essay on the Marriage of Missionaries by Rufus Anderson, ed. William Ellis. London: Crocker; Brewster, 1836).

Stowe, David M. “Harriet Wadsworth (Lathrop) Winslow,” in Biographical Dictionary of Christian Missions, New York, Macmillan Reference USA, 1988, Gerald H. Anderson, https://archive.org/details/biographicaldict0000unse_p1w3/page/744/mode/2up?q=winslow&view=theater.

Sweet, Leonard. The Minister's Wife: Her Role in Nineteenth-Century American Evangelicalism, https://archive.org/details/ministerswifeher0000swee/page/n5/mode/2up, 1983.

Tracy, Joseph. History of the American Board of Commissioners for Foreign Missions, https://archive.org/details/historyofamerica00trac/page/38/mode/2up?q=newel, 1842.

"Uduvil Girls College Building Project." Global Ministries. https://www.globalministries.org/project/uduvil_college_project/.

Wakefield, Rebecca. Memoirs of Rebecca Wakefield: Wife of Rev. T. Wakefield United Methodist Free Churches Missionary in Eastern Africa. London: Hamilton Adams, 1876.

White, G.F. Memoir of Mrs. Jane Tucker, ed. H. W. Williams. London, Wesleyan Conference Office, 1877.

Winslow, Rev. Miron. A Memoir of Mrs. Harriet Wadsworth Winslow, Combining a Sketch of the Ceylon Mission. Published By Leavitt, Lord & Co., New York, 1835. https://ia800907.us.archive.org/35/items/amemoirmrsharri00winsgoog/amemoirmrsharri00winsgoog_djvu.txt.

Winslow, Rev. Miron. Memoir of Mrs. Harriet L. Winslow: Thirteen Years a Member of the American Mission in Ceylon. New York: American Tract Society, 1834.