CHAPTER - III
SECONDARY EDUCATION
Secondary education represents the stage or phase connecting primary education and collegiate education, and it virtually covers the period after the culmination of primary education before the commencement of collegiate education. The curriculum adopted for secondary education varied in accordance with the policy of the Government.

The progress of secondary education in the city of Madras can be traced in the light of the impact of the policy of the Colonial Government towards this particular phase in education. Just as the Government did not bestow attention on primary education, the Governmental endeavour to foster secondary education was not encouraging till 1854. The only Governmental institution to impart secondary education in Madras city till 1854 was the High School which emerged out of the Normal School and ultimately grew into the Presidency college.

Prior to 1854, secondary education was in its infant stage of development and a well defined system of education at the secondary level evolved in accordance with the vital provisions and recommendations of the Wood's Despatch of 1854.

The Madras High School was the first of its kind in the city of Madras and it evolved from the Normal School which was set up in 1826 with the primary object of training teachers to be appointed in the Collectorate schools which were to be set up in the districts of Madras Presidency in conformity with the Munro's Scheme. Normal School became very successful, and pupils flocked to it, not to become
teachers but to gain a good English education for themselves. The subsequent history of the institution synchronized with the evolution of the educational policy of the Government. Lord Elphinstone, the then Governor of Madras was an exponent of higher education on western lines. He enunciated a scheme providing for the immediate establishment of one central collegiate institution, called in the scheme as “University”, at Madras. Lord Elphinstone’s scheme for the establishment of “University” provided for its division into two departments, namely, a high school department for the cultivation of English literature and the vernacular languages and the basic study of philosophy and science, and a collegiate department for the higher branches of literature, philosophy and science. Of these two departments, the first only could be established at the commencement. The High School was opened on 14 April 1841. It eventually grew into the Presidency College, Madras. Thus, the Normal School became the High School.

The Wood’s Despatch of 1854 can rightly be regarded as marking a milestone in the progress of secondary education as in the other spheres of education. It provided for an articulated system of secondary education and laid stress on secondary education along with primary education. The Despatch had admitted in unequivocal terms, that hitherto the Governmental endeavour was directed towards higher education at collegiate level and towards imparting education of a higher order to higher classes in the society. The Despatch significantly provided for the abandoning of this policy so far adopted by the Government. It envisaged the new aim of the Governmental policy in the field of education. It was vividly stated in the Despatch that the aim of the Government in future was to direct the

attention of the Government to provide useful and practical knowledge suited to every stage in life so that the benefit of education might be conveyed to the great mass of people, and that the education so imparted could make the people useful members of society in every condition of life. The Despatch of 1859 also reiterated the same stand of the Government, stressed earlier in the Wood’s Despatch of 1854. It was apparent that education for the great mass of the people was not the sole object of either Despatch. On the contrary, the Governmental policy as revealed in the Despatches of 1854 and of 1859 was that schools were to be maintained for “every condition of life" including schools of higher education intended for what might be called the higher classes. Thus the Government began to bestow attention on secondary education.

An equally vital provision of the Wood’s Despatch of 1854 aimed at fostering secondary education by the introduction of grants-in-aid system which served as a boon to secondary education under private management. With the commencement of the operation of grants-in-aid scheme since 1855, the Christian missions and private agencies derived the benefit of the scheme for the secondary education in the city of Madras under their management.

There was slight change in the policy of the Government towards secondary education since 1871. The liberal policy of the Government encouraging secondary education received a set back to a little extent. There was a decline in the number of aided middle schools. The reduction in the number of these schools could be attributed to the introduction of a more accurate system of classification and the change effected in the grants-in-aid system. The policy of stringency pursued by the Government in respect of the grants-in-aid rules adversely affected the number of aided middle schools and diminished their number. In 1865 the salary

grant system pertaining to secondary education was implemented. But in 1873, a certain portion of the funds hitherto granted by the Government towards the cause of secondary education was transferred for the purpose of utilisation for primary education. Further in 1875, the Government also reduced the rates of aid to secondary institutions.

The Indian Education Commission of 1882 spelt out the policy of the Government towards secondary education. The report of the Commission contained provisions which considerably influenced the progress of secondary education, the impact of which was felt in the city of Madras as in other parts of the then Madras Presidency. The Commission had stated that the Government intended to encourage primary education whether there was local co-operation or not. But it categorically pointed out that it would be feasible for the Government to provide secondary education only when sufficient local co-operation was available. Further, it was recommended by the Commission that there should be a bifurcated system according to which there would be two divisions in the upper classes of the High school, one of which led to the entrance examination of the universities and another prepared the youth to be suitable for commercial or non-literary career.

The Commission also stipulated the fee to be collected by the secondary schools and insisted that the amount of fee collected in the aided schools should not be as high as that of the nearby Government secondary school.

Further, the Commission categorically mentioned that it was the policy of the Government to withdraw all its direct role in the field of secondary education. It recommended that the local boards and Municipalities should play a major decisive role in imparting secondary education.
As an impact of the recommendations of the Indian Education Commission of 1882, there was a diminution in the issue of Government grants for secondary schools; but there was considerable improvement in the organisation and functioning of the secondary schools under private management owing to the system of recognition and complete inspection carried on by the Government.

The working of the bifurcated system envisaged by the Indian Education Commission of 1882 deserves a detailed analysis. Though the bifurcation of secondary course was suggested, there was not much demand for the technical and commercial education at the secondary school stage, and the high schools in general in 1882 were mostly intended to prepare the candidates for the Matriculation examination, a pass in which was a passport to join college.

The recommendations of the Indian Education Commission of 1882 were faithfully implemented in the city of Madras as in the rest of the Madras Presidency. The following steps were taken during 1885-86 to give effect to the recommendations of the Education Commission. The scholarship scheme was revised and scholarship grants were instituted in high schools. Liberal provision was made for the development of Mohamedan and European education.

Under the scheme introduced in 1885, scholarships of rupees fifteen and of rupees ten each per month were awarded on the results of the Matriculation examination. These scholarships, were intended to encourage higher education among the backward classes and among women. All the nine scholarships reserved for Muslims were granted in

1886-87; one young women was granted scholarship to join the Doveton College, Madras, to continue her studies for the F.A. Examination. During that year, none of the scholarships allotted to the backward classes were availed of.  

The extension of secondary education should be gauged not so much by the increase in the number of secondary schools and in their strength as by the improvement in the quality of the instruction imparted and the methods of teaching pursued in them. The new educational rules of the Government had these aims in view, requiring a separate supervising graduate headmaster for each secondary schools and insisting on the employment of a well-qualified staff. The working of these rules had already been conducive to the efficiency of the secondary schools. Even by the year 1907-08, much remained to be done more especially in the matter of accommodation and supply of the requisite appliances. In that year, the latter defect was remedied with the aid of a special grant from Government for the improvement of the supply of apparatus, while there was a growing desire on the part of managers of schools to improve accommodation and restrict overcrowding.  

By 1908-09, secondary schools for boys fell in number. The decrease in the number of secondary schools was the result of the revised classification according to which some of the so called incomplete secondary schools were treated as elementary schools of the higher grade. With regard to the distribution of secondary schools, during the  

year 1908-09, Madras city had 27 schools and occupied the fourth place in the Madras Presidency.⁶

The re-recognition of lowerer secondary schools as incomplete secondary schools was in progress during that year, and considerable care was taken in deciding whether a school should be recognised as secondary school or relegated to the list of elementary schools, though a strict classification of schools as secondary and elementary was difficult, especially in municipal areas such as the city of Madras. Generally speaking, the managers of high schools made endeavour to improve the staff, accommodation and appliances in order to satisfy the requirements of the Educational Rules; hence, improved and practical methods of teaching in all the important subjects of the secondary school curriculum were attempted in most of the schools.⁷

Judged by the number of pupils under instruction, it is evident that the education of the Muslims had certainly made some progress during 1908-09. In the city of Madras, there were two complete secondary schools for Muslim boys. They were (1) the Madrasa-i-Azam and (2) the Harris High School, Royapettah.

In order to foster secondary education to the depressed classes, the Government granted exemption of candidates belonging to Adi-Dravida and other depressed classes from payment of fees for the Secondary School Leaving Certificate (S.S.L.C.) Public Examination. Accordingly in October 1922, the Government directed that the concession of exemption from payment of examination fees for the S.S.L.C. should inevitably apply

⁶ ibid., p.83.

⁷ ibid.
to the pupils belonging to the depressed classes such as the Parayyas, the Pallas and the Valluvans.  

Even from the time of the inception on the Madras High School in 1841, the Muslims resented to the acquisition of Western education. The Labbays and Marakkayars who were Tamil speaking Muslims living in the city of Madras had exhibited their aversion to acquire Western education. They had taken to commercial pursuits as their main avocation and were interested in learning the Quranic injunctions and had turned their face against Western education owing to indifference and hostility. As descendants of former rulers, the Urdu speaking Muslims developed a hostile attitude towards Western education. Pride of their past, their opposition to the new British rulers, and their unwillingness to accept secular education envisaged by the British deterred them from taking to Western education. Hence, Muslim education did not make strides in the city of Madras.

There were some factors which kept the Muslims away from the education offered in Government schools. They were the small proportion of Muslim teachers in Government institutions, the unwillingness of Government educational officers to accept the counsel and co-operation of Muslims, the comparatively small progress in real learning made by the pupils in Government schools, the practice among the well-to-do Muslims of educating their children at home, the absence of friendly relations between Muslims and Englishmen, the unwillingness felt by the affluent Muslims to associate with the Muslims in the lower social status, the absence of instruction in the tenets of Islamic faith, the use in Government schools of books whose tone was hostile or scornful towards the Muslim

religion, pride of race, a memory of bygone superiority, the view that English education might create disbelief in Islamic faith and a natural attachment to the learning of Islam and apathy towards English education.9

Under these circumstances, in 1872, Hobart, the Governor of Madras ordered an enquiry into the condition of Muslims in South India. This enquiry had vividly revealed that the Muslims had been almost deprived of administrative positions save a negligible percentage of posts held by them. It was found out that only 19 out of 485 positions in the administrative posts had been held by the Muslims. Hobart realized that if such a state of affairs was to continue, then the British administration would incur the utter displeasure of the Muslims who would indulge in conspiracy against the British rule.10 He also discerned that administrative posts were denied to the Muslims on account of their neglect of Western education. Hence, he surmised rightly that the acquisition of Western education would certainly enable the Muslims to compete with the Hindus for securing administrative posts. Hobart evidently came forward with a couple of measures to remedy the situation with a view to revive the fortunes of the Muslims. The first measure suggested by him was to make the system of education acceptable to the Muslims. He persuaded the Department of Public Instruction to start special schools for Muslims in areas where they were concentrated in large numbers. Provision was to be made in such schools to impart instruction in Urdu and English. The second measure suggested by Hobart was intended to dispel the fear entertained in the minds of Muslims that they would be denied opportunities of appointment in the administration. Accordingly, he was able to circulate orders to all


district officers and heads of departments to appoint large number of Muslims who had passed the tests of qualification and to promote those already employed on the basis of their merit. Hobart firmly believed that these measures would certainly create an impression in the minds of the Muslims that the Government was interested in their welfare and would induce them to take to Western education for the purpose of seeking public employment.\footnote{ibid.}

The education of the Muslims began to gain momentum rather at a slow pace. The Government had come forward with measures to further the secondary education of Muslims on the basis of the suggestions made by Hobart in the Report of his enquiry conducted in 1871-72. The Government offered to train Muslim teachers, to grant fee exemption and scholarship to Muslim students and to appoint Muslims as Inspectors of Schools. These steps adopted by the Government helped to encourage and promote education of the Muslims.

Inspite of the general apathy exhibited by the Muslims towards Western education, a section of the Muslims in the city of Madras developed a desire to take to the English education in schools.\footnote{Shams-ul-Akbar (Published in Urdu in Triplicane, Madras), 9 January 1888.} In February 1888 they implored the Government to grant scholarship and half fee concessions to Muslim students as incentive for their learning.\footnote{Jalna-i-Sathur (Published in Hindustani in Triplicane, Madras), 5 February 1888.}

During 1902-07, special inducements in the form of grants were continued to be offered to the Muslim community with the object of
promoting the spread of education among them. In addition to the aid provided by the Government, private liberality had also helped to encourage education of Muslims. In Madras, the Muslim students in Government institutions were asked to pay fees at half the rates charged in the case of other students. The secondary schools in the city of Madras under private management also mostly granted the same concession. In high schools, scholarships were either reserved for Muslims or at least preference was given to them.14

However by 1907, the efforts on the part of the Government to foster secondary education to the Muslims evoked little effective response from the community itself. Therefore, there was little progress in the secondary education of the Muslims and the same trend continued in 1908-09 also.15

The Madrasa-i-Azam in the city of Madras was the first Government school in the Madras Presidency, intended exclusively for Muslims. To begin with, it was established at Chepauk in 1761 by the Nawab Wallajah Mohammed Ali Khan, the late Nawab of Carnatic to impart education for the members of the royal family of the Carnatic.16 Subsequently, Nawab Umdat Ul-Umara admitted the sons of the noblemen and officers of the Carnatic in this institution. Ghulam Ghouse Khan Bahadur, who later became the Nawab of Carnatic was responsible for admitting all Muslim


pupils without restrictions in the school. He was poetically named Azam. He paid a monthly contribution of rupees one thousand towards its maintenance. The school was taken over by the Government on 1 May 1859. The attendance in the school was extremely irregular, seldom exceeding one half of the number of pupils nominally on the rolls. So far, the main business of the institution was teaching the Arabic and Persian languages and the doctrines of Islam. But when the Government took over the institution, arrangements were made for reorganizing the institution. An efficient master was appointed as the head of the school, and the teachers generally had been replaced by more competent men, only two of the former staff having been retained. The course of instruction had been arranged on the model of that prescribed for the other Government schools. Hindustani was made the medium of instruction in the lower classes and English was taught in all the classes of the school. In spite of the modification in the course of instruction which was naturally distasteful to the Muslims, the number of students on the rolls in the institution immediately after being taken over by the Government rose to 150 and they attended the school with tolerable regularity.  

There was a gradual increase in the strength of the students in the Madrasa-i-Azam. At the close of the year 1861-62, there were 291 pupils on the rolls of the school. The discipline in the school was better and the pupils had made somewhat fair progress in their studies, although the standard attained was not high, being somewhat below that required for the University Matriculation examination.

It may be pointed out here, that there was fluctuating attendance in the Madrasa-i-Azam, on account of the indifference if not hostility, generally

manifested by the Muslim community to English education. Out of 292 pupils on the rolls of Madrasa-i-Azam on 30 April 1862, one hundred and sixty seven pupils left the school during the academic year 1862-63. There was a slight decrease in the attendance at the Madrasa-i-Azam from two hundred and thirty eight pupils at the end of 1863-64 to two hundred and twenty nine on 30 April 1865.¹⁹

To encourage education of Muslims in the Madrasa-i-Azam, a scholarship was instituted in 1865-66, and it was granted to Muslim students for a certain number of years enabling them to prosecute their studies upto the standard of the University Matriculation examination.²⁰

The subject of Muslim education continued to receive the attention of the Government during 1885-86. Matriculation class was added to the Madrasa-i-Azam in January 1886.²¹ When most of the Government secondary schools in the Madras Presidency were transferred to District Boards and Municipal Councils in 1885-86, the Madrasa-i-Azam continued to be under the management of the Government. ²² This evidently shows the concern and care which the Government bestowed on the education of Muslims in the city of Madras.

In 1901, the All India Muslim Conference was held at Madras. As a result of the deliberations in that conference a proposal was sent to the


Government of Madras, requesting the Government to buy a mansion in Mount Road called Umda Bagh for housing the Madrasa-i-Azam. The Umda Bagh was so far occupied for rent by Khayrun - Nisa Begam Sahiba, the chief spouse of Nawab Ghulam Mohammed Ghouse Khan Bahadur. The Government agreed to the proposal and the Umda Bagh was purchased for rupees one lakh from Diwan Bahadur Govind Doss Mukhandoss. The Madrasa-i-Azam was shifted to Umda Bagh which was remodelled. The school functioned in that campus from that year. There was an increase in the number of students studying in this school. The number of boys in the high school classes increased by 22 per cent within the five years from 1902 to 1907. In 1908-09, two hundred and twenty three pupils were studying in this school. The school contained primary classes and lower secondary and upper secondary forms. English, Hindustani, Persian, Arabic- and Tamil were taught. Islamic religious instruction was also given out of school hours to the Sunni and the Shiah boys by Moulvis. In 1909, the construction of a prayer hall was sanctioned by Government and it was erected. The fees were fixed at half the ordinary rate. A hostel was attached to the school. The school playground offered facilities for the students in sports and games. Madrasa-i-Azam continued to serve the cause of secondary education to the Muslim boys in the city of Madras.

As a result of the endeavour of the Government to foster the secondary education among the Muslims, another Government Muslim High School for Boys was started in 1919 and the school functioned at


Sembudoss Street in George Town. Though not a very popular institution, the school evidently catered to the educational needs of the Muslim community in the metropolis to a certain extent. Its fruitful existence for the cause of education of the Muslims cannot be ignored. The medium of instruction in the institution from the days of its inception was Urdu, English and Tamil continued to be taught there.

Another high school to impart secondary education to the Muslims in Madras was Harris High School. It had a fascinating history. This school was founded by the Church Missionary Society (C.M.S.), a Protestant mission for the exclusive purpose of educating Muslim boys. It was established in accordance with the will, bequeathed by a Christian lady, Sybella Harris by name, who had appealed the C.M.S. to start the institution to perpetuate the memory of her father, General Harris. Scholarships were instituted in the school by Lady Anna Gore Langton and were subsequently continued.

The school came under Government inspection and was receiving grants-in-aid. Hindustani, Persian and Tamil languages were taught. Daily instruction was given to the pupils in the Bible. Education was imparted up to the level of the Matriculation examination. Along with Government Madrasa-i-Azam, the Harris High School, continued to be upper secondary school and in 1904-05, the combined strength of both these schools put together was four hundred and seventy one, which was seventy four more than in the previous year.

27. *Ibid*.
There had been a further growth of the Harris High school with the number of students on the rolls reaching two hundred and eighty four in 1908-09, while those on the rolls of the Madrasa-i-Azam in that year was only two hundred and twenty three.29 Drawing and Gymnastics were also taught in the school along with the regular subjects.30

However, the C.M.S. decided to discontinue the management of the Harris High School from 23 June 1923. Hence, the Government sanctioned the taking over of the management of the school temporarily till the end of April 1924 with a view to enable the Muslim community in the meanwhile to arrange for the conduct of the school as an aided institution. Towards the cost of maintenance of the school by the department, the Mohammedan Educational Association of Southern India contributed a sum of rupees three thousand.31 It was then that a renowned Muslim philanthropist Nawab C. Abdul Hakeem Sahib (1863-1938) came forward to open a school to accommodate the Muslim students when the Harris school was closed down. He founded a school which was housed in a building on Triplicane High Road. The building was constructed at his own cost and was donated by him. The new school which thus came into existence was known as the Muslim High School. A board constituted by Muslim trustees began to manage the institution which had rendered vital service for the spread of secondary education for the Muslims in the city of Madras. Located in a rather predominately Muslim area with a sizeable


Muslim population, it had the situational advantage of serving the cause of secondary education of the Muslims in that part of the city. The school amply testifies to the private endeavour of a Muslim philanthropist, C. Abdul Hakeem Sahib whose munificent gesture entitled him to be regarded as a pioneer in the sphere of secondary education of the Muslims in Madras. His venture was indeed a non-Governmental agency in the sphere of education in the city.

C. Abdul Hakeem Sahib carved a niche for himself by means of his illustrious career with a candid concern in the cause of education in Madras. Being a champion of education of the Muslims and at the same time an ardent exponent of Hindu-Muslim unity, he played a decisive role for the growth of yet another High School in Angappa Naicken Street in George Town, Madras. The school which was named after him as C. Abdul Kakeem Hindu Muslim High School had a long history behind it. It was founded in 1900 as Lakshmi Arya Patasala by T.A. Swaminatha Iyer. Since 1918, a philanthropist known as Diwan Bahadur Calavala Ramanujam Chettiar undertook the management of the institution, and changed its name as Ramanuja Chettiar Secondary School. After his demise, his wife Calavala Ethirajammal managed the school. In 1928, its management was entrusted to C. Abdul Hakeem Sahib. On the plea made by P. Raja Pazhaniandi Mudaliar who retired from service as dubashi in a reputed firm known as Best and Co., C. Abdul Hakeem Sahib donated the building for the school for the benefit of poor Muslim and Hindu students and the school was renamed as C. Abdul Hakeem Secondary School. In 1947, the name of the school was changed as C. Abdul Hakeem High School. Though not meant exclusively for Muslims, it was indeed a boon for the poor Muslim and Hindu students of that area in Madras city.

The Government also bestowed attention on secondary education of girls in Madras city. Its role consisted of making grants to girls' high
schools run by Christian missions and non-Christian agencies and running a high school of its own known as Presidency High School for girls.

The Presidency High School for girls was started at Egmore in 1870 with European teachers. It first emerged as a training school for upper class women. After four years, women of all sections of the society were also admitted into the school. Since 1886, the school was housed in its own building.

In 1911, the Telugu training section of the school was moved to Raja Mahendraipuram. In 1912, the Tamil training section was shifted to Lady Willingdon Training College in Triplicane. In 1923, the European training section was moved to Udhagamandalam. Subsequently, the Presidency Girls' High School continued to function as a high school without training sections.

In Madras, the education of Muslim girls was not totally ignored by the Government. A landmark in the progress of education of Muslim girls in the city was the genesis of a school named Hobart School for Muslim Girls. The school was founded on 22 April 1875 at Royapettah by Lady Hobart, to perpetuate the memory of her husband Lord Hobart who passed away that year. Even during the first twelve years of its existence, the average attendance in the school had been 75 per cent of the number on the rolls. This shows, that the members of the Muslim community for whom it was intended appreciated the facilities for instruction afforded by the school. The institution was annually inspected by the Government Inspectress of Schools. An industrial section where lace-making was taught,

was opened in this school in 1885.\textsuperscript{33} Thus the school had higher classes, normal class for girls and an industrial class. Some of the needle works done by the pupils in this institution were sent to the London Exhibition.\textsuperscript{34} No fees was collected from the students.

Originally the income of the school was derived from an endowment of rupees 10,000 bestowed by Lady Mary Hobart, donations and subscriptions from the public, the grants-in-aid from the Government and the sale of children's needle works. But the amount was found inadequate to defray the increasing expenditure in the school. Hence, in 1889 the Government took over the entire responsibility of its maintenance. In 1890, the school was placed under the supervision of the Superintendent of the Presidency Training School for Mistresses. The teaching of English commenced in 1902 for the pupils studying from third class onwards. The school was under the direct control of the Inspectress of Girls' Schools, Central circle since May 1905.\textsuperscript{35} The Governmental concern over the institution was such, that it constituted an Advisory Committee in 1923 to suggest measures for its improvement.\textsuperscript{36} The school grew into a premier institution to impart secondary education to the Muslim girls in the city of Madras.


Though originally it was the avowed policy of the Government to foster primary and secondary education simultaneously as outlined in the Wood's Despatch of 1854 and the subsequent Despatch of 1859, the policy of the Government underwent a change after 1882 as regards the encouragement of secondary education. The Government felt that it was more obligatory on its part to spread primary education and hence directly involved in the advancement of primary education by making copious grants to institutions imparting primary education. It allowed the private agencies to take up the dominant role in the furtherance of secondary education. It is true that the Government did not stop grants to private institutions carrying on the task of imparting secondary education. Also it should not be misconstrued that the Government utterly ignored or neglected secondary education. Without involving itself directly to a considerable extent in the sphere of secondary education, the Government allowed and encouraged private agencies to take up the cause of secondary education. Consequently, the private agencies consisting of Christian missions and non-Christian organisations and private individuals came forward to encourage secondary education.

There was considerable progress in the field of secondary education in Madras owing to the efforts of Christian missions and non-Christian agencies.

The Wesleyan Mission was one of the Protestant missions which endeavoured to spread education at the secondary level in the city. It was established in Madras in 1819. The Wesley High School at Royapettah was started by the Mission in 1851. At first the classes in the school were conducted in a thatched shed. In 1857, permanent building was erected; extension to the building was put up in 1863 and again in 1886.37 Being

a pioneering institution in the southern part of Madras city, it catered to the requirements of the people in an effective manner from the days of its inception.

The Wesleyan Missionary Society's concern to foster secondary education resulted in the genesis of another High School, popularly known as Kellett High School. Frederick William Kellett was the founder of this institution. He belonged to an Anglo-Irish family. The Kellett High School was originally an Indian managed school which was founded in 1889. After the arrival of Kellett in Madras in 1892 to teach History in Madras Christian College, he took over the school. He died in 1904. The school was named as Kellett High School to perpetuate his memory. It rendered contribution in the sphere of secondary education in the city.

St. Paul's High School at Vepery was another Protestant institution to come into existence in the city of Madras. At first it was known as the Vepery Grammar school. The institution was run by the Society for the Promotion of Gospel (S.P.G.). It was elevated to a High school in 1864.\(^{38}\) In 1881, it became a second grade college, but soon reverted to a high school. Since 1912, the school came to be called as St. Paul's High School and continued to impart secondary education.

The Madras Christian College High School was the outcome of the educational venture carried on by the Free Church of Scotland, which is considered as one of the Protestant missions serving the cause of secondary education. It was established in 1835 at Rundall's Road. In 1837, Rev. John Anderson belonging to the Church of Scotland shifted

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the school from Egmore to a house on the eastern side of Armenian Street in Black Town. In order to accommodate the increasing number of boys, the school was shifted to a more spacious premise in Erabalu Chetty Street in 1838. In 1843 the school came under the management of the Free Church of Scotland. In 1845 it assumed the name of the Free Church of Scotland Central Institution. In the next year, the school moved into a renovated old sailor’s house in Linghi Chetty Street. The school suffered much due to the demise of Rev. Anderson who hitherto played a leading role in the management of the school. The arrival of Rev. William Miller in 1862 dawned a new era in the progress of the institution. Thanks to his relentless efforts, the school made strides and from 1867, it came to be known as the Madras Christian College School and was also popularly called as Miller School. In 1950, the school was shifted to a new and spacious site at Chetput, where it continued to function.

Another Protestant mission which contributed to the progress of secondary education in Madras city was Leipzig Evangelical Lutheran Mission. The Evangelical Lutheran Mission Fabricius High School was established by the Mission. It was established as a Middle School in 1849 in Kandappa Mudali Street at Puraswalkam. In 1894 it was shifted to a more convenient site at Puraswalkam High Road. Until 1898, the school was known as Lutheran Mission Middle School. In that year, the name of the institution was changed as E.L.M. Fabricius school, to perpetuate the memory of Rev. John Phillip Fabricius, a zealous Lutheran missionary. The school bears testimony to the role of the Lutheran mission in the field of secondary education at Madras.

Bishop Corrie High School was yet another Protestant institution in the city to play a role in the sphere of secondary education. It was founded in 1836 as Bishop Corrie's Grammar School. Its name was changed as Bishop Corrie's High School in 1837 as a tribute to the memory of Bishop Corrie.40 It was situated in Sembudoss Street close to Municipal Corporation office at George Town. The pupils received instruction in English, Latin, Tamil and Mathematics and were prepared for the Matriculation examination of the University of Madras as well as for the examinations for admission into the Engineering and Medical Colleges, and unconvenanted Civil Service. Prior to 1928, it functioned in the same place. But in that year the school was amalgamated with Doveton Boys' and Girls' schools and lost its separate identity, and consequently the names of Doveton Boys' School and Doveton Girls' School were changed into Doveton Boys' High School and Doveton Girls' High School respectively.

Doveton Corrie Boys' High School and Doveton Corrie Girls' High School situated in the same campus at Vepery originated at first in the name of the Madras Parental Academic Institution or Doveton College as a boys' school in 1855. Captain John Doveton was the founder of the institution. In 1856, the girls' school was started. Subsequently their names were changed into Doveton Boys' School and Doveton Girls' School. As mentioned earlier, when Bishop Corrie School joined the Doveton Schools in 1928, the Doveton Boy's School was called as Doveton Boys' High School and the Doveton Girls' School was known as the Doveton Girls' High School.

Another Protestant institution to come into existence in the city was the Christ Church Anglo-Indian High School. It was established at Mount

Road in 1842. Intended to cater to the educational needs of the Anglo-Indian community, the school was recognised as a middle school in 1905. A handsome contribution was made towards the progress of the school from the Diocesan funds by Dr. Emm Waller, the then Bishop of Madras. It was only in 1947 that the school was upgraded as a High School.

Protestant missions also contributed towards the progress of female education in the city at the secondary level and established girls' high schools. The Wesleyan Mission was one among the Protestant missions to serve the cause of secondary education among girls. It established an institution known as the Wesleyan Mission Girls' Boarding High School in 1848, chiefly for the benefit of native Christian girls although non-Christians were also admitted. 41 It was situated in the compound of the Wesleyan Mission at Royapettah. In 1891, the school was recognised as a High School. The course of study was adopted to the requirements of the University Matriculation examination. While the Tamil language was not neglected, special attention was given to the teaching of English.

The Free Church of Scotland Mission was another Protestant mission to help the progress of secondary education of girls in the city of Madras. The Northwick Girls' High School in North Madras belonged to this Mission. The Rev. John Anderson of the United Free Church of Scotland Mission founded the school in 1847. Till 1889, the school was housed in Esplanade in the premises of Madras Christian College and School. Subsequently it was shifted to Royapuram. In 1891, it was recognised by the Government as a high school. In 1897, Collegiate classes for the F.A. were started. F.A. classes, L.T. classes, and Elementary Grade Training classes were conducted along with the High School till 1915. The F.A. classes were

shifted to the Women's Christian College which was started in 1916. In 1922, the Secondary Grade Training and L.T., classes were shifted to St. Christopher's Training College.

The London Missionary Society (L.M.S) was yet another Protestant Mission which developed concern for the secondary education for girls in Madras city. The Bentinck Girls' High School was established by the L.M.S. This school was originally known as London Mission Girls' School. It was founded in 1835 for girls whose parents had low income. In 1862, the L.M.S. acquired a new site for the school and the school made progress. In 1877, the school was recognised as a middle school. In 1898 the school was given permanent recognition by the Government.

St. Ebba's High School for native girls was a Protestant institution. It was set up in Mylapore in 1886. It was originally intended for the daughters of the Indian pastors, catechists and communicant members of the Church of England. It was situated in Sullivan's Gardens and rendered valuable service in the field of secondary education.

Apart from the Protestant missions, mentioned above, certain Catholic missions have played an important role in the growth of secondary education in Madras city. The Society of the Salesians of Don Bosco was one among the Catholic missions to take up the cause of secondary education in the city of Madras during the period of the present study. Founded by Don Bosco on 18 December 1859 in Turin in Italy, it evinced keen interest in the uplift of the abandoned and downtrodden youth, besides carrying on proselytising activities in different parts of the world. The Salesian Society maintained two high schools for boys in the city of Madras. They were St. Gabriel's High School and St. Mary's High

School. These two schools had been founded in 1839 at Armenian Street. They had their early existence as a single institution known as St. Mary's Seminary. In its early stages, it was run by Brothers of St. Patricks. In 1907, St. Mary's Seminary was bifurcated into St. Gabriel's High School and St. Mary's High School. In 1928, the Brothers of St. Gabriel who had so far managed these schools handed them over to the Salesian Fathers. In 1937, St. Gabriel's High School was shifted from Armenian Street to a new building which was constructed by the efforts of Louis Mathias, the then Archbishop of Madras. St. Mary's High School continued to function under the management of the Salesian Society. In 1928 permission was accorded by the Government for the purpose of construction of additional class rooms for St. Mary's High School, and the school continued to impart secondary education.

St. Patrick's High School was another Catholic institution run by the Brothers of St. Patrick's at Adyar in Madras. This institution first functioned in St. Mary's Seminary in Armenian Street. In 1885 it was shifted to Adyar where new buildings to house the school were constructed. During the Second World War, the school was moved to Coimbatore Arts College where it functioned till June 1946. Thereafter it moved back to Adyar and the school continued to serve the cause of secondary education, particularly of the Anglo-Indian boys, although boys belonging to other communities were also admitted.

St. Bede's Anglo-Indian High School was another Catholic institution at Santhome catering to the educational needs in that particular region of


44. *ibid*.

45. G.O.No.1647 (Miscellaneous series) Education Department, 7 August, 1928.
the Madras city. It was founded in 1907 as St. Bede’s European School with fifty pupils of whom seventeen were from Santhome Orphanage. In 1914, the new school building was inaugurated. Gradually the school evolved into a high school. In 1928, the management of the school sought and obtained a grant from the Government for the construction of the school hostel.⁴⁶ In 1942, the school was shifted to Thanjavur due to the Second World War, as the school building was taken over by the army. In April 1945 the school was closed in Thanjavur and during the summer holidays it was shifted back to Madras. In July 1946, St. Bede’s High School re-opened in Madras in the same old premises.

Catholic missions also contributed to the growth of secondary education among girls in the city. St. Aloysius’ Girls’ High School, situated at Vepery was founded in 1885 by the Presentation Sisters. It was originally known as St. Joseph’s Seminary for Young Ladies. In 1889, it was raised to a middle school. In 1903, the school was upgraded as a second grade college affiliated to the University of Madras. In 1906 the college was converted into a school again and was recognised as a high school. Since 1928, the school was known as St. Aloysius’ High School.

The Order of the Presentation Sisters established another girls’ high school in Madras. It was known as St. Columbans’ Girls High School. Founded in 1899 in George Town, it was first called as Presentation Convent. The Sisters prepared girls for the Matriculation examination.⁴⁷ The school attained the status of a second grade college and was affiliated to the University of Madras. In 1908, the F.A. Classes were


abolished and in 1912 a training college for teachers was established. The training college was shifted to Church Park in 1919. In 1912 the school which was hitherto known as Presentation Convent, was given a new name as St. Columban’s. In 1908 it was recognised as a high school and it bestowed attention on the secondary education of girls in the city.

In addition to the Christian missions, there were certain non-Christian agencies which endeavoured to promote secondary education by setting up high schools in the city of Madras. These agencies consisted of philanthropists and organisations. The Pachaiyappa’s High School at Madras was an institution which grew out of the philanthropy of Pachaiyappa Mudaliar (1754-94). He was a devout Hindu who amassed wealth by serving as a dubashi in his eventful career. He bequeathed his huge fortune to posterity for charitable and religious purposes. It was George Norton, the then Advocate General who interpreted and implememnted his will, by setting up educational institutions which included the Pachaiyappa’s High School at Madras.

The Pachaiyappa’s High School was founded in Black Town in January 1842 under the name of Pachaiyappa’s Central Institution, controlled by a governing body of Hindu gentlemen being householders in Madras, called the President and Trustees of the Pachaiyappa’s Charities. On 20 March 1850 the school was shifted to a new building in China Bazaar Road in Esplanade. In 1868, the school came under the grants-in-aid rules. As a pioneering institution in the city of Madras, it continued to serve the cause of secondary education.


49. Charles E. Gover, op.cit., p.XXVII.
Another institution to come into existence in the city was the Chintadripet High School. It was first started in 1845 by D. Kesavalu Naidu as a primary school. The school was housed in rented buildings in Chintadripet. In 1923, it was upgraded as a high school. T.P. Meenakshisundaram, a renowned Tamil scholar, made significant contribution for the remarkable progress of the institution. After he took over the management of the school in 1928, the school began to function in its own spacious buildings.

The Muthialpet High School was one of the pioneering institutions established by the philanthropists who served the cause of education in the city. It was founded in 1847 by some eminent philanthropists of George Town area. It was first known as Samskrita Andhra Dravida Patasala. The school had the sole object of imparting instruction in Sanskrit, Telugu and Tamil to the children of the locality. After nearly a decade, English was introduced in the school and consequently the school came to be called as Muthialpet Anglo-Vernacular School. The school evolved into a middle school in 1891 and a high school in 1896. It began to function in its own spacious buildings and rendered service in the sphere of secondary education.

Yet another high school run by non-Christian agency in the city was Sir. M.Ct. Muthiah Chettiar High School. It was founded in 1891 as a middle school by a few Hindu teachers of Purasawalkam. In 1898 it was upgraded as a high school. In 1916, it was renamed as Calavala Ramanujam School on account of the patronage extended to it by Dewan Bahadur Calavala Ramanujam Chettiar. In 1929, Sir M.Ct. Muthiah Chettiar agreed to take over the administration of the school, but before he could do it, he expired and hence his son Chidambaram Chettiar took

it over and the school came to be known as Sir M.Ct. Muthiah Chettiar High School.

Some philanthropists belonging to Thondaimandalam Thulluva Velliala Community founded a school known as Thondaimandalam Thulluva Vellalar School in Sowcarpet in Madras. The cardinal objective of the founders of the institution was to spread Hindu philosophical ideas and to conduct classes in Tamil literature. With the introduction of classes in Tamil, Telugu and English languages, the school assumed the name of Anglo-Vernacular institution. The school made steady progress and in 1910, it was upgraded as a high school. Consequent upon the fall in strength after the First World War, the school was reduced to a middle school. In 1922, the school was once again raised to a high school.

The Hindu High School at Triplicane in Madras has an equally long history behind it. This school came into existence in 1857. It had its origin in two schools, namely the Dravida Patasala for Tamil boys, and the Hindu Andhra Balura Patasala for Telugu boys. These two schools were amalgamated in 1858. In 1870 Matriculation classes were started and the name of the school was modified as Triplicane Anglo-Vernacular High School. Later it came to be known as the Hindu High School, Triplicane.

Yet another institution run by non-Christian agency to impart secondary education was the Hindu Theological High School. An event which took place in Madras Christian College was responsible for the genesis of the Hindu Theological High School. The pungent remarks made by Professors of the college against Hindu religious sentiments led

to a revolt by some Hindu students. Consequently the recalcitrant students were expelled and the Director of Public Instruction by name Grigg passed a resolution prohibiting the admission of such students into any other institution. 52 Grigg was brought under severe criticism by the press. An appeal was issued to the Hindu Community not to send their children to Christian mission schools as it was felt that the teachers in these institutions were engaged in hostile criticism of Hindu religion and in anti-Hindu propaganda. 53 A proposal to start Hindu Theological High School at Madras with the primary object of imparting Hindu moral and religious instruction on a strictly national and non-sectarian basis, side by side with secular education, was welcomed. 54 Hence, the Hindu Theological Hindu School was opened on 14 January 1889 at George Town. It owed its existence to the relentless efforts of Sivasankara Pandyaji who belonged to the Gujarat Khedawal community. He became the first headmaster of the school and the first President of the managing committee. The school was recognised under the Madras Educational Rules (M.E.R.).

Pennathur Subramania Iyer (1860-1909) was a reputed philanthropist who bequeathed a huge amount of money for the purpose of starting a Sanskrit school at Madras. His executors, while implementing his will, started a high school at Mylapore after allotting a certain amount of money for establishing a Sanskrit school. 55 The High School was named after him as Pennathur Subramaniam High School. It was founded in 1909.

52. Swadesamitran, 12 May 1888.


It made steady progress and played an important role for the spread of secondary education in the city.

The Ramakrishna Mission founded by Swami Vivekananda to perpetuate the fond memory of his mentor Ramakrishna Paramahamsa developed concern for imparting secondary education in the city of Madras. The Mission started a high school at Mambalam in Madras in June 1932. The Boys' hostel of the school was set up in 1934. The school had the rare distinction of securing sixty per cent of results in the S.S.L.C. Public examination when the first batch of fifty two students appeared for the examination in March 1936. The school continued to serve the cause of secondary education in the city.

The Progressive Union High School emerged due to the philanthropic endeavour of some prominent members of the debating society known as the Madras Progressive Union. The school was founded as a primary school with only two boys on 1 September 1888 in George Town. Gradually the number of pupils studying in the school swelled and the school became a middle school. Subsequently, it was raised to a high school in 1947.

There were certain obstacles to the education of girls. The child marriage and the stigma attached to girls going to schools deterred the progress of female education. But, as mentioned earlier, Christian missions made ardent attempts to further the education of girls by setting up girls'


high schools in the city. The only girls' high school set up in Madras by non-Governmental and non-Christian agency was the Lady Sivaswami Ayyar Girls' High School. This school had a long and interesting history. Founded by Sri Maharaja Pasupathi Vijayarama Gajapathi Maharaja III, the Maharaja of Vizianagaram in 1869 at Mylapore, the school made steady progress. It was first known as Vizianagaram Maharaja's Hindu Girls' School. It functioned as a primary school in a rented building in Mylapore. In 1890, the school came under the management of the National Indian Association. In 1904, V. Krishnaswami Ayyar and V. Bashyam Aiyangar who were the exponents of female education offered to run the school by forming a committee. In that year, the name of the school was changed as the Mylapore Girls' School. In 1910, the school began to function in a new building and it came to be called as Vizianagaram Rani's Girls' School.

On the death of Krishnaswami Ayyar and Bashyam Aiyangar, the management of the school was taken over by Annie Besant in 1918. She entrusted the management of the school to the Theosophical Education Trust. The school was given a new name as the National Girls' High School. It was raised to a middle school in 1919 and a high school in 1924.

In 1930, Annie Besant handed over the school to a committee with Sir C.P. Ramaswami Aiyer as the Chairman and Sir P.S., Sivaswami Ayyar as one of its members. It was P.S. Sivaswami Ayyar who played a decisive role for the progress of the institution. On the demise of P.S. Sivaswami Ayyar in 1946, the school was named as Lady Sivaswami Ayyar Girls' High School in recognition of the services rendered by him and his wife to the institution. The school proved to be a premier institution in the city serving the cause of secondary education among girls.
The Corporation of Madras also played a role in imparting secondary education in Madras city. The role of the Corporation for the progress of secondary education in the city was meagre and indeed negligible when compared to the Corporation's contribution in the realm of primary education. The only high school run by the Corporation during the period of the present study was the high school, which was established at Nungambakkam. The history of the institution was really fascinating.

Founded in 1914 as Corporation elementary school, it made strides. In 1924, it was raised to a secondary school. During the year 1930-31, Sixth Form was opened and the secondary school became a full blown High School. The school continued to function in the model school building at Rama Naick Street, and was shifted to the new building at Nungambakkam on 14 September 1930. The construction of a separate school building at an estimate cost of rupees forty eight thousand and seven hundred for this school was considered quite necessary due to the growing strength of the institution. The Corporation was unable to bear the entire cost of the building owing to financial position, but it launched upon this construction in the hope of receiving subsidy from the Government. A beginning was made by providing seven rooms in a wing in the northern part of the proposed building at a cost of rupees twelve thousand eight hundred and ninety eight, and classes were opened in them during the year 1930-31. Although further construction could not be proceeded with, for want of Government aid, the growing strength of the school necessitated the erection of thatched sheds. While the Corporation was not able to effect and solve the problem of housing the elementary schools in its own buildings, with inadequate loan sanctioned by the Government for that purpose, the question of finding funds for this capital expenditure from its General Revenue was beyond its means. The

Government was therefore requested for sanctioning a moiety for the cost of the building so that further construction might be proceeded with.

The average number of pupils on rolls during the year 1930-31 was two hundred and thirty one including twelve girls and sixteen Adi-Dravidas as compared with one hundred and ninety seven pupils in 1929-30 and one hundred and fifty two pupils in 1928-29.\(^59\)

The first batch of pupils who appeared for the S.S.L.C. Examination for 1931 were seventeen in number out of which two were Brahmin girls. Three students came out successful in the Public examination. The District Educational Officer who inspected the school on 2 March and 3 March 1931 was favourably impressed with the working of the school and remarked that “the teaching in this school was on the whole good”.

The receipt from the levy of school fees in 1930-31 was rupees seven thousand three hundred and thirty five as compared with rupees six thousand and twenty two in 1929-30. The pupils eligible for fee concession under Rule 92 of the M.E.R. were granted the same. In 1930-31, the expenditure on the staff was rupees six thousand eight hundred and ninety five and that of furniture, science apparatus and other contingencies was Rupees two thousand two hundred and fifty, and the net cost of the maintenance of the school was rupees one thousand eight hundred and ten.\(^60\)

The year 1931-32 was a year of fair progress and expansion for the High School. To meet the growing needs, a second section was added to the Second Form of the High School in June 1932. A Branch school

\(^{59}\) *ibid.*

\(^{60}\) *ibid.*, p.41.
with First Form and Second Form was opened on 6 July 1931 at Mambalam. The strength of the school with the branch school in March 1932 was three hundred and ten of whom sixteen were girls, two Muslims and twenty three Adi-Dravidas.\textsuperscript{51}

Instruction in moral and secular education was strictly in accordance with the departmental syllabi. A fairly good scope was given for pupils to take part in all forums of extra-curricular activities - sports and games, library, literary associations, and scouting. The District Educational Officer in his Inspection Report for the year 1931-32 remarked, "The teaching in the main school was on the whole fairly efficient". Out of nineteen pupils who sat for the S.S.L.C. Public examination in March 1932, eight were declared eligible for the college course. In that year, the school averages in the several subjects except Elementary Mathematics were three to seven per cent above the Presidency averages.

The income during the year 1931-32 from the fees from the pupils was rupees nine thousand, six hundred and twenty two. The total expenditure on the staff, furniture, science apparatus, magazines, library books and other contingencies was rupees eleven thousand eight hundred and ninety. The net cost of the high school with the newly opened branch at Mambalam to the Corporation of Madras during the year 1931-32 was rupees two thousand two hundred and sixty eight. Eighty five pupils of the backward classes received benefit of half fee concession from the Corporation. The loss of fee income under the head not made good by the Government as in other schools, was rupees one thousand three hundred and twenty only.\textsuperscript{62}


\textsuperscript{62} ibid., p.39.
The pressing need of the school was the completion of the building, the northern wing of which was completed in 1930. In its absence, some of the classes were being inconveniently accommodated in temporary sheds, and much difficulty was experienced in introducing manual training as an integral part of the secondary education.

The school witnessed further progress and expansion during the year 1932-33. In that year, the strength of the school rose to three hundred and twenty of whom about one hundred and twenty five came from backward classes and received fee concession from the Corporation. A second section was added in the Third Form. An Intermediate Secondary Grade trained teacher, an Assistant Tamil Pandit and a Telugu Pandit were newly appointed. A shed, 50 feet by 20 feet, with asbestos roofing, was put up at a cost of Rupees one thousand and two hundred. Science apparatus, furniture and library books were added at a cost of rupees one thousand.

Out of 19 pupils who appeared for the S.S.L.C. examination in March 1933, seven were declared eligible. The District Educational Officer, Madras who inspected the school on 8 and 9 March 1933 was pleased to remark that "the teaching carried on in the school had been generally good".

Extracurricular activities were carried on with enthusiasm in the school. A scout troop for the school was formed for the first time in November 1932. Two successful camp fires were also conducted. In order to encourage the students, they were taken on excursion. The pupils of the Third Form in the school led by the then class Teacher, went on an excursion to Tirumullaivoyal on the outskirts of Madras. The students

of other classes were taken to Kilpauk Waterworks, the Flower Show, the movie picture of Tarzan and the dramatic production of Shakespeare's Julius Ceasar.\textsuperscript{64}

A school committee for sports was formed for the first time in July 1932 and it organised and conducted a number of games. Boys of the school competed for the Madras Inter-school games and sports for the first time and won the championship shield for the subjuniors.

The total receipts from the pupils for 1932-33 by way of fees amounted to rupees nine thousand four hundred and sixty six, annas thirteen and paisa six, and the expenditure on staff and contingencies including the cost of the shed, equipment and furniture was Rupees thirteen thousand six hundred and twenty, annas thirteen and paisa six. Hence the net cost to the management of the school for the year 1932-33 was Rupees four thousand one hundred and fifty four. The amount of fee income foregone during that year, by the Corporation of Madras in giving fee concession to the pupils of the backward classes, under Rule 92 of M.E.R. was rupees one thousand and nine hundred and this was not made good by the Government.\textsuperscript{65}

During the year 1933-34, two more classes were added to the school; they were a second section in the Fourth Form and a third section in the First Form. A shed with cement asbestos roofing and good flooring was put up in the place of an old thatched shed at a cost of rupees two hundred. There was also an additional supply of furniture, science articles, books and periodicals during the year.

\textsuperscript{64} ibid.

\textsuperscript{65} ibid.
The strength of the school rose to three hundred and thirty eight in that year. This included sixteen girls, two Muslims and forty Adi-Dravidas. Under rule 92 of the M.E.R., the Corporation granted half fee concession to one hundred and sixty pupils of the backward classes and four full fee concessions. The fee income foregone during the year and not made good by the Government was rupees two thousand five hundred and ninety four and anna one. In that year, the District Educational Officer of Madras, granted five Government scholarships to the pupils of the school amounting in all to rupees one hundred and eighty nine. Similarly the Inspectress of Girls’ Schools, Madras, granted scholarships to five girls to the extent of Rupees one hundred and eighty nine and the Labour Commissioner to nine pupils amounting to rupees five hundred and sixty one.66

During 1934-35, two additional sections were opened in Second Form and Fifth Form in the school. Consequently one secondary grade teacher had to be appointed. Thus, there were twenty members on the staff of the school.

In the next year, the strength of the school increased to four hundred and fifty five. This included twenty four girls, seventy two Adi-Dravidas, one Muslim and two hundred and twenty two non-Brahmin Hindus. Under rule 92 of M.E.R., one hundred and eighty two pupils belonging to backward classes were granted fee concession. In that year, the fee income foregone by the Corporation and not made good by the Government was rupees two thousand nine hundred and eighty and annas six only. Two children of ex-army men were granted full fee remission and the fee income foregone was rupees fifty two and annas eight only. In addition

to this, the District Educational Officer, Madras, granted scholarships to ten pupils amounting to rupees three hundred and seventy eight. Similarly, the Inspectress of Girls' Schools of Madras granted scholarships to three girls to the extent of rupees eighty one and the Commissioner of Labour, Madras, to nine pupils, and the sum spent amounted to rupees four hundred and eighty nine.67

In 1935-36, two additional sections, one in Third Form and another in Sixth Form were opened in the school. The number of staff members of the school increased to twenty three. Due to the opening of these additional sections, an additional shed at a cost of rupees one thousand and five hundred was provided for the school. The number of pupils in the school increased from four hundred and fifty five on 31 March 1935 to four hundred and ninety on 31 March 1936. This included twenty two girls of all communities, fifty nine Adi-Draïdas, two Muslims, twenty one Christians, two hundred and thirty one non-Brahmin Hindus and one hundred and fifty five Brahmins.68

The fee concessions and scholarships granted to the students of the school were a great boon for them to continue their studies without financial strain. During 1935-36, two hundred and forty nine pupils belonging to backward classes were granted fee concession under Rule 92 of the M.E.R.; one child of an ex-army man was granted full fee remission. In addition to this, the District Educational Officer, Madras, granted scholarships to eleven pupils amounting to rupees four hundred and fourteen. Similarly the Inspectress of Girls' Schools, Madras, granted


scholarships to two girls to the extent of rupees fifty four, and the
Commissioner of Labour, Madras, to sixteen pupils amounting to rupees
seven hundred and forty seven.69

During 1936-37, there was further spurt in the strength of the High
School and the total number of pupils in the school was five hundred and
forty four, including thirty one girls. Among the pupils of the school, there
were fifty seven pupils of scheduled classes, three Muslims, thirty one
Indian Christians, one hundred and seventy one Brahmans and two hundred
and eighty two non-Brahmin Hindus.70

In that year, fee concessions and scholarships continued to be
granted to the pupils of the school. Under Rule 92 of M.E.R., two
hundred and ninety one pupils enjoyed the concessions granted by the
Standing Committee on Education. The District Educational Officer, Madras,
sanctioned scholarships to thirteen pupils of the high school and the
same amounted to rupees four hundred and eighty six. The value of the
scholarships granted by the Inspectress of Girls' Schools, to two pupils
amounted to rupees fifty four. The Commissioner of Labour, Madras,
sanctioned scholarships to twenty pupils.71

The strength of the school increased to five hundred and eighty eight
in 1938-39 and to six hundred and eighteen in 1939-40. As in the
previous years, there was a preponderance of pupils belonging to
educationally backward communities. In 1939-40 two hundred and eighty

69. ibid.

70. Administration Report of the Corporation of Madras for 1936-37

71. ibid.
three pupils of backward classes enjoyed half-fee concessions and thirteen girls were granted full fee concessions.\textsuperscript{72}

In the year 1942-43, the Corporation High School, Nungambakkam like many other schools in the city, had to undergo a difficult period on account of the Second World War. The strength of the school fell from seven hundred and nine in December 1941 to four hundred and seventy in July 1942, and four hundred and twenty nine in March 1943. The classes worked with depleted strength.\textsuperscript{73}

However, there was an increase in the number of pupils enrolled in the school in the succeeding years. The strength of the school increased to six hundred and twenty nine in July 1943, and to seven hundred and six in July 1944. As usual, fee concessions continued to be granted and in 1944-45, two hundred and sixty one pupils were sanctioned concessions under Rule 92 of M.E.R. The performance of the pupils of the school in the S.S.L.C. Public Examination improved and out of fifty eight pupils who appeared for this examination in March 1945, thirty pupils were eligible for University course.\textsuperscript{74}

There was further increase in the strength of the school and the number swelled to eight hundred and seventy nine in 1946-47 and to one thousand and eighty nine in July 1947.\textsuperscript{75}


It is thus evident that the Government implemented grants-in-aid scheme to promote secondary education in the city. The private institutions derived benefit out of the scheme. The Government gave impetus to Muslim education and female education at secondary level. The philanthropy of C. Abdul Hakeem led to the progress of secondary education of the Muslims in the city. Christian missions and non-Christian private agencies played a decisive role in the spread of secondary education in Madras. Although the Corporation of Madras maintained only one high school in the city, the concessions and scholarships offered to the pupils belonging to low income groups and backward sections, were of immense help for them to prosecute their studies in the school.