CHAPTER - I

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Before attempting an intensive study of the educational progress in Madras city since 1854, it is imperative to understand the pioneering efforts made in the educational sphere in the city till that date.

The English East India Company evinced interest in education after the establishment of the Company's settlement in Madras in 1639. According to the Company's records in Fort Saint George, a school master arrived in Madras in July 1678\(^1\). His name was Ralph Ord, and a high salary of £50 per annum was paid to him from the Company's treasury. There were only twelve married Englishmen in the settlement. The total number of English adults including women in the settlement was only fifty four. It is difficult to know where his pupils could have come from. Further the records of the Company contain no remarks concerning any school.\(^2\) Hence there is no information about the location of his school and the nature of the instruction provided there.

In 1687, the court of Directors of the English East India Company, in a letter to the Governor of Madras on the draft scheme of a Municipality for this city suggested that the Court of Aldermen, when established might assess and levy a rate on the inhabitants for the building of one or more free school or schools for teaching the English language to the Indian Children and for the salaries to the schoolmasters. But nothing was done in this direction.

In March 1691, Elihu Yale, who was the Governor of Madras from 1687 to 1692, reminded the Corporation that they had as yet done


2. *ibid.*
nothing in the way of providing schools in Madras, and demanded that
the funds received for this and other unfulfilled purposes should be
restored to Government. In January 1792 the Court of Directors also
wrote to the Corporation disapproving this policy of neglect.3

At a public meeting held on 28 October 1715, it was resolved by the
English inhabitants of Madras to establish a charity school for Protestant
European and Eurasian Children, giving them free diet and education.
Thus, a school known as the St. Mary's Charity School came into existence
in the Fort, with a boys' section and a girls' section. This was the oldest
school which was founded in Madras. The boys of the school were taught
to read, write and maintain accounts; the girls were given instruction in
reading and house-keeping. It is evident that the school had a fairly
broad curriculum and that it was not merely literary in scope.4

The Christian missionaries came forward with their pioneering efforts
in the establishment of schools in the city of Madras. The Society for
Promoting Christian Knowledge (S.P.C.K.) was the first Protestant mission
to come forward to impart education to the natives in the city. In 1711,
the S.P.C.K. offered to maintain one or more charity schools at Madras
through the agency of the Danish missionaries at Tranquebar, of whom
Bartholomew Ziegenbalg was the chief. The missionaries arrived in
Madras in 1717. In the same year they were accorded permission to
establish two charity schools in the city, one for the Portuguese in the
English town and the other for Malabars, Tamils and other local people

illustration of the Records of Government and yearly Administration

in the Black Town. The first missionaries taught German mainly to the students and this was resented to by the Company's officers. In the beginning, it was not possible for the Company to send any Englishman to India as schoolmaster since none of them was willing to do so. Hence, the German missionaries themselves learnt English and taught it in their schools. Giester was the first of these teachers, but later the mission seemed to have become anglicised. However the school for Malabars founded in the Fort was closed, since the Hindu parents were not prepared to send their children to a school which was definitely Christian in character. But, in 1726 Benjamin Schultz, another Protestant missionary reopened the school. Native students began to attend the school in large numbers. This school was later on named as Vepery Anglo-Vernacular School.\(^5\)

The S.P.C.K. continued to make its contribution in the field of education in Madras. In 1784, the S.P.C.K. established a school to cater to the educational needs of the Anglo-Indian children in Madras and paid a sum of £50 annually for the maintenance of a school master.\(^6\) This school evolved into the Vepery Grammar School. It made rapid progress under Bishop Corrie, and it developed into the Madras Grammar School. Thus, it is evident that the S.P.C.K. contributed its share in the initial stages for the foundation of English education. It is true that the education imparted in the city was not well-defined. The curriculum followed was rather vague and rudimentary. But, the educational endeavour of the S.P.C.K. did serve the purpose of initiating interest in the Company and in other Christian missions to venture in the field of education in the city.

The Government run by the Company realised the need for setting up educational institutions in the city. In 1786, it aided the foundation of the Military Female Orphan Asylum. The buildings were presented to the

\(^5\) *ibid.*

\(^6\) *ibid.*, p.441.
Asylum committee by the Nawab of Carnatic who purchased it for the purpose at a cost of rupees eighty thousand. 7 Gericke, a famous missionary was appointed as its first superintendent. The institution was highly successful, and led two years afterwards to the foundation of the Madras Male Orphan Asylum. The opening of the Madras Male Orphan Asylum can rightly be regarded as a landmark in the history of education in the city of Madras. It was here that Andrew Bell who worked as the first superintendent of the institution evolved a new system of education. Bell evinced so much of interest in education that he served the institution without receiving salary so that funds could be provided for effecting improvement of the school. The system was known as the Monitorial system of education. 8 Two factors prompted him to devise this system. They were the want of means to provide for the great number of applicants for admission, and lack of competent teachers who could be appointed to assist him.

The new system of education envisaged by Bell was popularly termed as the Lancaster System of education. Under this system, most boys were teachers as well as taught. They taught younger boys while they were taught by the elder ones. It is interesting to note how this system was evolved by Bell. One morning when Bell was riding past a "pial" school in Madras, he found elder boys teaching younger ones. He also observed that the entire school was active although there was only one teacher in it. Bell introduced this system in the Madras Male Orphan Asylum. Indeed he improved on the indigenous practice and employed a system of mutual instruction which he himself called as 'Madras System' of education. After he returned to his native place in 1796 he founded


a College in his native town of St. Andrews. He introduced the 'Madras System' in that College.\textsuperscript{9}

It may be observed here that the Government founded a college known as the College of Fort St. George in 1812 in the city of Madras. It was established on the model of the College of fort William founded by Lord Wellesley at Calcutta in 1800. It was intended to impart instruction in the literature, law and languages of Indians to the junior civil servants who came to Madras from England. It was also designed to train munshies and candidates for the posts of pleaders and judges in the native courts and to bring out either by direct publication or with financial assistance works on the languages of the country. Indeed, this institution helped in publishing the works like Campbell's Telugu Grammar, Morris's Telugu Dictionary, Rottler's Dictionary of the Tamil Language, Reeve's Karnataka Dictionary and other works which were quite useful to make a critical study of the linguistics, literature, and philology of the Dravidian languages.\textsuperscript{10}

The name of Sir Thomas Munro who was the Governor of Madras from 1820 to 1827 found a prominent place in the early phases of the progress of education in the city of Madras. He carved a niche for himself by instituting an enquiry into the state of indigenous education prevalent in the Madras Presidency.

The enquiry was instituted in 1822. It was entrusted to the Board of Revenue, which ascertained that there were nearly 12,500 schools of


indigenous origin for the provincial population of over 12 million. The
enquiry had indicated that out of these 12,500 schools, nearly 750 were
Vedic Patasalas and the rest were primary schools. It was pointed out
by the enquiry that the lower classes were entirely illiterate, while the
middle class received scanty education. The enquiry also had shown that
the teaching in the primary schools was hardly of any practical value, and
that the pupils acquired rudimentary knowledge of arithmetic and were
able to keep accounts in a mechanical way.\footnote{11} Munro made certain
suggestions for improving the state of affairs and for initiating English
education.

In his minute dated 10 March 1826, Sir Thomas Munro categorically
asserted that he had no intention to interfere with the system of education
in the native schools. He recommended that the Company's administration
should offer necessary financial assistance to them.\footnote{12} Munro's minute
provided for a scheme of education. It advocated the establishment of
a training school for teachers at the Presidency town, of two principal
schools in each Collectorate, one for Hindus and one for Muslims, and
one substandard school in each Tansildari.\footnote{13} The Minute of Muntro
recommended that the scheme of study in the Collectorate schools was
to include English, grammar, arithmetic and geography, besides Tamil,
Telugu, Arabic and Sanskrit.

Munro appointed a committee of Public Instruction which was
subsequently amalgamated with the College Board, whose main object
was to instruct and examine junior Civil Servants in the laws and

\footnote{11} ibid., p.222.

\footnote{12} S. Satthianadhan, History of Education in the Madras Presidency

\footnote{13} C.S. Srinivasachari, op.cit., p.222.
languages of the people. The amalgamated body was termed the Board of Public Instruction; its main function was to collect information of the condition of education and to direct and improve public education.\textsuperscript{14}

The first step taken by the Committee of Public Instruction was the establishment of Normal school in Madras for the training of teachers, for which accommodation was provided in the building used by the College Board for the examinations of the junior civil servants and for other purposes.\textsuperscript{15} This institution afterwards became the nucleus of the Madras High school and ultimately developed into the Presidency College. An English Headmaster was employed in the Madras Normal School on a salary of rupees three hundred per month and the Masters retained by the College Board also helped in the work of the school. Provision was made for the training of forty teachers to be sent out to the mofussil schools. Two trainees were to be selected from each District, one Hindu and one Muslim, and among Hindus preference was to be given to Brahmins. Each student was to be given a stipend of rupees fifteen per month.\textsuperscript{16}

In addition to the sixty one Tahsildari schools established in the Province, nine other schools under a similar designation were organised in the town and suburbs of Madras, under teachers trained for the purpose in the Madras Normal School. These schools were subjected to the monthly inspection of the native Headmasters at the College and the

\textsuperscript{14} ibid., p.223.

\textsuperscript{15} Charles E. Gover, \textit{op.cit.}, p.69.

\textsuperscript{16} ibid.
instruction imparted was entirely vernacular, the study of English was reserved for the Central Collectorate Schools.¹⁷

In 1830, the Court of Directors sent a despatch to the Madras Government bringing to their notice the urgent necessity of providing education of a higher order that was available in their schools; they also suggested the widening of the scope of the Presidency School. They wanted to place within the reach of the higher classes instruction in the English language and in English literature and science. There were indeed two main reasons which were responsible for the Court of Directors to favour the introduction of English medium. Though, some of them were prompted by the desire to improve the intellectual and moral condition of the people, their another motive for such a decision was to train a body of natives qualified to take a larger share and occupy higher situations in the civil administration of the Country.

In 1834, the Madras Board of Public Instruction proposed that the Normal School at Madras should be enlarged, that the ordinary school should be separated from it and established as a separate model school, that the Madras town Tahsildari schools should be increased to twenty, and that rupees five hundred per mensem should be spent in the preparation of suitable school books.¹⁸

Subsequently, in accordance with the decision of the Board of Public Instruction, the Tahsildari and Collectorate schools were abolished by the Madras Government in 1836.¹⁹ The Board of Public Instruction was also


¹⁸. Ibid.

abolished and in its place a new committee known as the committee of
Native Education was established. It consisted of a member of council
(President), a Presbyterian Chaplain, the Marathi translator to the
Government, the Deputy Judge Advocate, the Company's Astronomer,
and the Company's Solicitor.²⁰

The committee of Native Education made certain important
recommendations. It recommended the immediate establishment of four
English schools, to be located in convenient parts of Black Town, Triplicane
and San Thome. It also suggested the establishment of a Normal class
for training teachers in connection with the best schools in the Presidency,
whether a Government School or otherwise. It further suggested the
setting up of a college as soon as the requirements for such an institution
were made available. The committee also recommended the award of
premiums to the teachers of the best conducted schools.²¹

The only part of the plan which the committee recommended for
immediate adoption was the first suggestion for the establishment of four
elementary schools. The committee considered the setting up of either
a Normal class or a college was premature, because the committee felt
that "there were probably not a dozen natives who were capable of
profiting by a college education, or to express it more definitely, who were
capable of writing half a dozen sentences of idiomatic English on a given
subject or of reading a page of Milton with intelligence".²²

It was proposed that each of the four elementary schools should
have a European Headmaster, with a salary of rupees 130, rupees 20 for

²⁰ The Madras Tercentenary Commemoration Volume, p.443.
²¹ Charles E.Gover, op.cit., p.71.
²² ibid.
the house-rent and half the school fees, and a Native Assistant on a salary of rupees 50, and that from each pupil a fee should be exacted of half a rupee per month, “to ensure regularity of attendance, and keep up an idea of the value of education and to leave room for competition on the part of enterprising native teachers”.23

With the intention of establishing an English College, the committee recommended that a European professor of general literature and science should be appointed on a salary of rupees 400 per month. The committee also proposed that a sum not exceeding rupees 4000 per annum should be set apart for scholarships at the college.24

In spite of the recommendations of the Committee of Native Education, envisaging measures to promote education, they were not enforced and no significant progress was made in the sphere of education for atleast three years till the appointment of Lord Elphinstone as the Governor of Madras. His period as Governor of Madras from 1837 to 1842 can aptly be considered as marking a concrete step towards the educational progress in the city of Madras.

“It is quite interesting to note at this juncture that the people of the city of Madras exhibited an innate desire to fully avail themselves of the educational scheme suggested by the Committee of Native Education. English education had already captivated the inherent interest of the natives of the city of Madras who had the opportunity of learning English for the purpose of using the alien language when they were employed by the Englishmen in public or private capacities. Even Lord Auckland, the


Governor General of India had acknowledged the acquisition of profound knowledge in English by the inhabitants of the Madras Presidency. In fact, on 25 November 1839, the public of Madras led by George Norton, the then Advocate General, presented a petition signed by 70,000 native inhabitants to Lord Elphinstone, the Governor of Madras urging the need for the establishment of an English College in the city for the purpose of imparting higher education. In that petition, they also referred to the contribution of Madras for the evolution of the Madras System of education which had since become renowned in Britain.

After going through the petition diligently and minutely, Lord Elphinstone wrote his famous Minute in December 1839. It was printed in the second part of "Selections from Educational Records, 1840-1859", edited by J.A. Richey, Educational Commissioner with the Government of India. In his Minute, Lord Elphinstone recommended the establishment of collegiate institution or a university having a curriculum which included literature, philosophy and science, and of a high school which was to be a department of the university and to which only boys able to read and write English intelligibly were to be admitted.

In order to carry out his scheme, a University Board was to be set up at Madras, and this superseded the Committee of Native Education. Accordingly, the University Board known as 'the President and Governor of the Madras University' was set up in 1841. It was presided over by Lord Norton, the Advocate General. J. Cuddy, J. Morgan, Raghavacahriar,


D.Sim J. Wylle, C.Sreenivasa Pillai, L. Dent, Hyder Jung, Nussus - Ool-Moolk, K. Narasingha Row, Armoogam Moodaliar and Chocapah Chetty were the members of this Board. Later C. Runganadum, Sreenivasa Pillai and Venkatapatty were appointed its members.²⁹

The High School was established due to the efforts of the Board. It was located in a rented building, formerly occupied by the General Police Office, which later became the Chief Presidency Magistrate's Office. Eyre Burton Powell, was appointed as the Headmaster of the school. He was paid a monthly salary of rupees seven hundred. He was assisted by three tutors. They were White, Mc Leish and Godfrey. The three native teachers who taught the oriental languages were Seetram Sastraloo, Maha Lingiah and Gunnesh Gungader Shastry. English was to be the medium of instruction in the High School, and hence only those who could speak and write English were to be admitted. A preparatory school had been established in 1840 for children under the age of twelve.³⁰ There were nearly sixty five students on the rolls of the Preparatory school, and most of them passed on to the High School.

The High School was opened on 14 April 1841. The subjects taught in the school were English grammar, arithmetic, morality, history, geography, algebra, mechanics, natural philosophy, the vernaculars and political economy. The successful candidates were known as 'proficients'. Every year, the Reports of the University Board contained the list of the names of 'proficients' and copies of some of the best answers. Some of the outstanding 'proficients' of the institution were Sir T. Madhava Rao, Sir A.Seshiah Sastri, B. Llovery, who later became Principal of

²⁹. *ibid.*


The University Board which was presided over by George Norton took efforts to promote western education in the Madras Presidency. The Court of Directors generally consented to the scheme of education envisaged by Elphinstone although they were unwilling to give up any measure intended to encourage the previous Collectorate and Tahsil schools. The University Board did not last long. In 1845 it was superseded by a Council of Education, which in turn was replaced by a Board of Governors in 1851. The Department of Public Instruction was set up in 1854 in accordance with the provisions of Wood's Despatch, and henceforth the educational activities were looked after by this newly created body.  

Apart from the Governmental efforts for the cause of education, Christian missions and Pachaiyappa's Charities played their role in imparting education during this period. 

The Scottish Mission was one of the Protestant missions to contribute towards the progress of education in the city of Madras. It was first known as the Mission of the Church of Scotland. In June 1835 the Rev. Messrs. Bowie and Lawrie, Scotch Chaplains had established St. Andrew's School at Madras. After collecting funds from their friends in the Madras Presidency, they had applied to the Church of Scotland for a missionary to establish a school similar to the one which was already set up at

Calcutta by Dr. Duff in 1830. In response to this invitation Rev. J. Anderson was sent from Scotland in 1836. He first proceeded to Calcutta in order to observe the modes of instruction and discipline at Dr. Duff's institution in that city. After a short stay there, he came to Madras in February 1837. Anderson first established his school on the spot where the present Ophthalmic Hospital is located. He insisted upon the shifting of the school to another place in the city in order to cater to the needs of the dense native population. A suitable two storied house was hired in Armenian Street, where Anderson opened the school on 3 April 1837 with fifty nine male students. In January 1839, Johiston came to assist Anderson. Upto 1843 the Mission had been connected with the established Church of Scotland. But, in that year the Free Church seceded from the Mission of the Church of Scotland on the question of patronage and State interference; all the Indian missionaries joined the seceding Free Church and carried on the entire mission work. In 1845, the established Church of Scotland revived its own mission with a school which was set up in north beach. 34

The Wesleyan Mission was another Protestant mission to enter into the arena of educational activity in the city of Madras. In 1851, the Wesleyan Central Institution was opened at Royapettah in Madras. 35

Yet another Protestant mission to carry on educational endeavour in the city in the early phase of educational progress prior to 1854, was the London Mission. In 1853 the Mission established a Central School in Black Town in Madras. 36

34. Charles E. Gover, op.cit., p.77.


36. ibid.
Two institutions which were intended mainly, though not exclusively for English-speaking boys were established in Madras. They were Bishop Corrie's Grammar School and St. Mary's Seminary. The former was a Protestant institution and the latter was a Roman Catholic institution. Both of them were founded in 1836. Besides these Schools, there were some other schools in the city meant for English speaking pupils. They were the Military Orphan Asylums set up in 1786 and 1788, John Pereira's school for boys and girls founded in 1840, the very Poor Schools established in 1841 and the Fort St. George Charity School.\textsuperscript{37}

An early agency which endeavoured for the spread of education in the city was the Pachaiyappa's Charities. It was a private organisation which emerged owing to the munificence of Hindu Philanthropist, Pachaiyappa Mudaliar, who bequeathed his huge fortune to Hindu religious and charitable purposes. He had earlier amassed immense wealth which he acquired in lucrative business by acting as a \textit{dubashi} (translator) to the English merchants. At the time of his death in 1778, he had left a will expressing his desire that a major portion of his wealth might be utilised for religious and benevolent purposes.\textsuperscript{38} But, for nearly sixty years the executors had neglected the enforcement of the will. Ultimately, the Supreme Court, by a decree created a body of Hindu Trustees for the management of the estate. One lakh of \textit{pagodas} (about three and a half lakhs of rupees) had been earmarked for religious charities as indicated in Pachaiyappa's will, and all accumulations beyond that amount were specified for educational purposes.\textsuperscript{39}

\textsuperscript{37} \textit{ibid.}

\textsuperscript{38} \textit{Madras Tercentenary Commemoration Volume}, p.447.

Accordingly, the Pachaiyappa's School had its origin in January 1842 in Black Town for providing gratuitous education to the poorer classes of the native population in the elementary branches of English literature and science, coupled with instruction in Tamil and Telugu. At that time the high school of the Madras University was in its infant stage. According to the rules of that institution, no boy could be admitted into it unless he could read English fluently. Hence the need for primary school which could teach the students to read English, was felt by the rich and poor in the city. Further, as primary education was imparted gratis in the Pachaiyappa's School, there was a heavy rush for admission and the trustees had to restrict admission. They first managed this central institution before they could conceive the idea of starting branch schools. Thus, this institution manifested the pioneering private venture undertaken to serve the cause of education in the city.

Even during this early phase of the history of educational progress in the city, female education was not ignored. The Free Church Day School for girls was the first institution of this category to be established in the city of Madras. It was founded in 1841, and the next girls' school was the Free Church Boarding School which was set up in 1842. The Native Female Education Society's Central School had its genesis in 1845 at Black Town in Madras. Another School intended for girls was the Wesleyan Mission Boarding School. It came into existence in Royapettah in 1849.40

During this period, the Government did not establish any institution to impart education exclusively for the Muslims in the city. To begin with, the Muslims by and large were not interested in the acquisition of English education. As in the rest of the places in the Madras Presidency, the Muslims in Madras had their own traditional institutions. They were the

Muktabs and the Madarasas. They served as Centres of Islamic learning and Quranic instruction in Arabic and Urdu for the Muslims. An important Muslim institution intended to impart Quranic instruction to Muslim students to come into existence in the city prior to 1854 was the Madrasa-i-Azam. It was founded in 1851 by His Highness Azam Jah Bahadur, the Nawab of Carnatic.41

As an evaluation of the early educational activities of the Government in the city till 1854, it may be stated in all fairness and precision, that primary education was almost entirely neglected by the Company's administration. As mentioned earlier, a primary section was founded in the Madras High School in 1840 to serve as a sort of feeder institution for admission into the High School. Apart from this, no other primary school was set up by the Government. The neglect of primary education on the part of the Colonial Government could be attributed to its educational policy which was mainly concerned with the diffusion of English education at a higher level in the elementary stage. Further, the educational system which had just been evolving in rudimentary form was not comprehensive enough to encompass primary education within its orbit:

The establishment of professional institutions captivated the attention of the Government. The Madras Medical School which later evolved into the Madras Medical College was opened by the Government in 1835 and the classes started functioning from 1 July 1835 in the rooms adjoining the quarters of a surgeon of the General Hospital.42 Its object was to afford means of instruction in medicine and surgery to Eurasian and


Indian youths who had the ambition of entering the subordinate branch of the medical service.\textsuperscript{43}

To begin with there were ten medical apprentices and eleven Indian pupils in the Madras Medical School. As the accommodation was inadequate, a separate building was erected. This building had a theatre, a lecture room, a museum, and a library. It was occupied in July 1836.\textsuperscript{44}

On 1 October 1850, the Madras Medical School was renamed as the Madras Medical College, and it began to grow into a premier and reputed professional institution in the field of medicine.

Another professional institution to come into existence in the city was the Revenue Board Survey School. The main object of the school was to train a number of surveyors. It became the nucleus of the College of Engineering. It was subsequently converted into a Government institution.

An institution known as the school of Arts was opened privately in 1850. Another institution called the school of Industry was similarly established in 1851. Both of them became Government institutions and were amalgamated under the designation of the School of Industrial Arts.\textsuperscript{45}

It is thus evident that the period upto 1854 was marked by the evolution and genesis of an early educational system, and the emergence


of professional and technical education in the city of Madras. The educational activities of this period were a sort of prelude to the educational progress to follow in the entire Madras Presidency.

The impact of Munro’s Minute and Elphinstorne’s Resolution on the educational pattern in the city richly deserves a careful analysis. The schemes of education propounded in these two hampered the progress of indigenous education. Munro’s Minute which was essentially intended to dwell deep into the indigenous system of education available then, and to suggest improvements therein, not only did not in any way expand the native education, but also did not suggest positive improvement. Nor did Elphinstone’s resolution help to foster native education. The schemes of education envisaged by these two Resolutions adversely affected native education. Consequently indigenous education involving Pial school, the Muktabs, and the Sanskrit ‘tols’ lost even their little significance and were relegated to the background leading to their gross neglect. The government’s attitude towards these institutions was so discouraging that no money was spent on them.

As a consequence of the policy of the State in matters of education, the system of education advocated was principally English. Hence, the native institutions were not suited to serve even the purpose of gaining admission into the High School run by the Government in the city of Madras. Also, the indigenous institutions were in no way helpful for the natives to get entry into the public service.

However, the situation changed subsequently when the Government came forward with an elaborate and comprehensive scheme of education enshrined in the Wood’s Despatch of 1854.
The Wood's Despatch envisaged a detailed system of education to be adopted in India. It outlined an educational process involving primary, secondary, collegiate and university education. The Government implemented the educational policy mentioned in the Wood's Despatch. In accordance with the recommendation of the Wood's Despatch, a Department of Education was set up by the Government of Madras and the grants-in-aid system was introduced. The city of Madras witnessed educational progress at different levels, a detailed study of which is made in the succeeding chapters of this thesis.