CHAPTER 1

THE ADVENT OF LONDON MISSIONARY SOCIETY AND SOCIAL AWAKENING

The advent of the London Missionary Society brought social awakening among the people of South Travancore. Narrow and short-sighted laws, exclusive legislation and oppressive monopolies, etc., effectively hindered the extension of trade and the growth of commerce; while barbarous caste restrictions which separated people into the privileged and the unprivileged produced disunion and national weakness. Whenever there was a legislation to stop the oppression of the people, the officers and other government servants abstained from enforcing it.¹

With the beginning of British influence and spread of Christianity and education, the people began to think of themselves as human beings, having

the same rights and freedom enjoyed by the caste Hindus.²

The Travancore King signed a treaty with the British East India Company in the year 1788 to protect the country from the invasion of Tippu Sultan, which in fact prepared the ground for many, a social change in the country. The most important change in the social set up came as a result of the introduction of Protestant Christianity in the country.³

1.1. Social Condition in South Travancore

On the eve of the advent of the London Missionary Society, the Social life of the people of South Travancore was infested with many inhuman social practices. The Brahmins who were the priestly class considered themselves superior to other castes including the kings.⁴ They boasted that they were the masters of the arts of learning and scholarship.⁵ They were exempted from all social and religious obligations and from normal social levies or poll taxes.⁶

Non-Brahmin rulers employed the Brahmins as their personal advisors and they ruled their countries according to their whims and fancies. Soon it was established that the Brahmins were a group of very intelligent human

² Yesudhas, R.N., A People’s Revolt in Travancore, Trivandrum, 1975, p.47.
³ Ibid., p.48.
⁴ George Norton, Rudimentals, Being a Series of discourses Addressed to the Natives of India, Madras, 1841, pp.287-288.
⁵ Ibid., p.288.
⁶ Yesudhas, R.N., op.cit., p.8.
beings and they occupied most of the coveted posts in their governments. Their word was law and to evade their laws was suicidal.⁷

During the early days the Nairs became the warriors and they came to be regarded as Kshatriyas. They were considered as caste-Hindus and they occupied the second range of the caste ladder. The Ezhavas or Tiyar, Nadars, Pulayas and Parayas were considered as low-caste people.⁸

Slavery existed in South Travancore in conformity with the other parts of Travancore. The life of slaves was very pathetic. They were suffering from untouchability and unapproachability. They were not permitted to enter into temple premises and schools that were run either by a Brahmins or by a Nair. The slaves were forced to observe certain distance in their dealings with higher caste people. They could not move freely in the market either to buy or sell their products.⁹

As per the custom of the country, if a high caste man was polluted by the touch of a lowcaste he had to undergo purification ceremony. Hence, the low castes were commonly spoken as “out castes or untouchables”.¹⁰

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Pulaya touches a Brahmin, he had to take bath immediately and change his Brahminical thread. On the other hand, if a Pulaya touches a Nair, he had to take bath and no other ceremony was required to this effect. According to the custom of the country, the low caste people had to keep distance from the high caste people in proportion to their status in the social order.\footnote{An Ezhava should keep 36 paces from Brahmin, 12 paces from Nayar.}

Debtors, who could not repay their loans, according to the custom of the period, were forced to do labour till the liability was over.\footnote{Syed Mohammed, P.A., \textit{Kerala Charitram} (Malayalam), Vol.II, Trivandrum, 1939, p.51.} Entering into the temple premises was considered to be sin. Walking on the roads leading to the walls of the temple was a violation of caste and religious rules. These rules were very severely adhered to Suchindram temple in South Travancore, Vaikom and Guruvayur in North Travancore.\footnote{Ravindran, T.K., \textit{Eight Furlongs of Freedom}, Trivandrum, 1980, p.39.}

Women were considered inferior to men.\footnote{Subramanian, V.I., \textit{The Culture of the Ancient Cheras}, Manjula Publications, 1922, p.159.} It was even believed that girls who were taught the three R’s namely reading, writing and arithmetic would become widows soon and widowhood was the bitterest misfortune for women.\footnote{Anima Bose, \textit{Higher Education in India in the 19th Century, The American Involvement (1883-1893)}, Calcutta, 1978, p.249.} So education was forbidden to them. They were not allowed to
cover the upper part of their body where as the high caste women were allowed to cover their upper part. This was a degradation of the women of South Travancore.\textsuperscript{16} The kings who were the protectors of the rights of the people could not do anything in this regard. If at all they were interested to protect the people, the high castes opposed them. In addition most of the kings were pleasure seekers, who were under the control of the feudal lords. So they would not treat the low castes on par with the high castes, if it happened, the high castes opposed the kings and considered it as treason. Any violation was dealt with severely. Some times they suffered deportation. Thus the low caste people were vainly looking for a saviour to save them from these evil practices.

The people of South Travancore worshipped varied gods and goddesses according to caste restrictions.\textsuperscript{17} The Nairs worshipped communal heroes as their gods.\textsuperscript{18} They conducted festivals namely \textit{Murajepam} and \textit{Hiranya Garbaha} and arranged for dance and dramas. The Shanars (Nadars) worshipped many gods such as putham, pey and pisasu.\textsuperscript{19} They lodged their

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\textsuperscript{17} Joseph Mullens, \textit{Missions in South India}, London, 1857, p.96.
\textsuperscript{18} Samuel Mateer, \textit{The Land of Charity}, \textit{op.cit.}, p.112.
\textsuperscript{19} Samuel Mateer, \textit{Native Life in Travancore}, \textit{op.cit.}, pp.171-172.
\end{flushleft}
gods in their homes. They worshipped female deities like Bhadrakali who is the tutelary deity of the Nadars. They feared that if these goddesses were not appeased there will be epidemics like small pox and cholera. They worshipped many other gods such as Madan, Marudhu, Neeli and Sudalai. They sacrificed animals and birds to the gods to ward off evil effects.

Thus on the eve of the advent of the L.M.S. Missionaries, the society in South Travancore was under the clutches of superstition. Moreover the society was divided by customs, caste prejudices and religious beliefs. Social, communal and religious oppressions made their life miserable. Hence, the oppressed classes were willing to accept any social reforms that could bring relief to them. At this deplorable situation, the L.M.S. came forward with an array of missionaries, who longed to keep the socially disabled to live in a secured position. The people who were suffering from disability were eagerly waiting for an opportunity not only to attain social status but were ready to accept any change that was capable of delivering them good from this state of affairs.

Christianity came to South Travancore in 52 A.D; with the arrival of St. Thomas. There after the missionaries who visited in various parts of India

concentrated on the coastal areas only and constructed churches at different places. However; it was the protestant missions that took active interest in healing the wounds of the people stayed in the interior parts of Tamilnadu, and then came to South Travancore where the people were willing to accept any new dogma that help them for a social change from the existing situation. It was the London Missionary Society that came to South Travancore worked for social changes.

1.2. The London Missionary Society

The London Missionary Society\textsuperscript{24} was the child of Evangelical Revival in England. The two great men who were responsible for religious awakening in England were George Whitefield and John Wesley. The great awakening created by them in the Churches of England resulted in the creation of missionary fervor in the minds of the people.\textsuperscript{25} This caused the formation of Missionary Societies.\textsuperscript{26} The London Missionary Society was one among those societies.

\textsuperscript{24} The original name of the Society was the Missionary Society. The name London was prefixed in 1818.

\textsuperscript{25} Ivy Peter and Peter, D., \textit{Samaya Thondarkalum Samuthaya Marumalarchiyum (Tamil)}, Nagercoil, 1999, p.5.

\textsuperscript{26} The Societies included the Baptist Missionary Society (1792) the London Missionary Society (1795), the Church Missionary Society (1795) the Church Missionary Society (1799), the Methodist Missionary Society (1818) America Board of Commissioners for Foreign Mission (1810), Board Ecumenical Missionary Society (1816) and Foreign Missions the Epneral Assembly of the Church of Scotland (1824).
London Missionary Society was the first Protestant organization to attempt proselytization in South Travancore. It was formed on Monday September 21, 1795 at the castle and falcon in Aldergate street as an interdenominational body for spreading the Gospel.\(^{27}\) It sent out missionaries to India, Rev. Ringeltaube\(^{28}\) a German Lutheran young man was one among them. They sailed in Kings Packet, a Danish vessel and arrived at the flourishing Danish trading port Tharangampadi\(^{29}\) in the South East Coast of India on 5\(^{th}\) December 1804.\(^{30}\) The Society left the choice of the ‘Station’ to the individual missionaries. Most of his friends were aware of their Mission fields; but Ringeltaube had no idea about it. After spending sometime in the study of languages, his friends who were more definite about their ‘Stations’ left. But Ringeltaube stayed at Tharangampadi studying Tamil to serve in the


\(^{28}\) Ringeltaube was born on 8th August 1770 in South Prussia. After his baptism he was called William Tobias. His father was a preacher in Sillesia. William wanted to render missionary service. In 1789 he went to the university of Halle. Later he was appointed to the S.P.C.K. at Calcutta. In 1803, he was appointed by L.M.S to South India. In 1804 he arrived at Tranquebar of the Tirunelveli S.P.C.K mission. In 1806, he first visited Mylaudy and laid the foundation for the L.M.S. in Travancore. Arno E. Lehman, *It began at Tranquebar*, Berlin, 1955, p.15.

\(^{29}\) Tharangampadi: Tranquebar is the English equallent. In Tamil it is called Tharangampadi. It was a territory of modest dimension of the Nayak king of Tanjore. A prosperous settlement had been established there. The settlement was peopled by tradesmen and merchants, later on it became a radiating centre of Christianity.

Tamil country. At this juncture, Vethamonickam\textsuperscript{31} a convert from South Travancore approached Rev. Kolhoff, a missionary of Tanjore and requested him to sent a missionary to Travancore. Kolhoff directed him to Tharangampadi informing him to meet a German Missionary who was studying Tamil to work in the Tamil country.\textsuperscript{32} While Ringeltaube was deeply thinking about the establishment of a new mission station, Vethamonickam met him and told him that a group of people were ready for baptism in his native village of Mylaudy. It was a clarion call to the youngling missionary. He sent back Vethamonickam with the promise that as soon he had acquired sufficient knowledge in Tamil he would go to Travancore.\textsuperscript{33}

\textbf{Services of LMS Missionaries in South Travancore}

\section*{1.3. Ringeltaube}

As promised, Ringeltaube reached south Travancore through Aralvaymozhi on 25\textsuperscript{th} April 1806. Col. Macaulay, the British Resident, promised to ‘Procure’ permission from the King of Travancore for the purchase of lands and for the erection of a Church for the Protestants of

\textsuperscript{31} Vethamonickam belonged to Mylaudy which is situated 9 Km. north west of Cape Comorin. In an attempt to get eternal bliss, he visited Chidambaram where he found elements of impiety. The worship was crude and unspiritual. He wanted to find the real truth. In his way back he visited Tanjore and attended the service of Rev. Koch. His heart was moved and wanted to become a Christian. He told his desire to the missionary and was baptized. Afterwards he was called Maharajan Vethamonickam.


\textsuperscript{33} \textit{Ibid.}, p.455.
Mylaudy. He not only fulfilled promise but offered his own personal contribution towards this object. But Dewan Veluthambi opposed it.\(^\text{34}\)

On 13 March 1809, Col. Macaulay appointed Umini Thambi as the next Dewan. He had great sympathy for the Christians. Once again Ringeltaube applied for permission to build a church and obtained the long awaited order permitting the Christians of Mylaudy to build a church in March 1809.\(^\text{35}\)

As soon as the order was issued permitting the construction of a church, Vedamonickam donated a piece of land where the foundation stone for the first protestant church was laid in May 1809.\(^\text{36}\)

In 1810 the government granted permission to build six more Churches and rendered substantial help in their construction. As a result, he had developed 6 more congregations in the nearby villages-Pitchaikudiyiruppu (James Town), Puthalam, Kovilvilai, Athicadu, Ethamozhy and Thamaraikulam. In all these six mission stations, small Churches were erected and Catechists were appointed before the end of 1810. This was the beginning of the Mylaudy Mission.\(^\text{37}\) Within a short period Ringeltaube had to suspend his activities in Travancore owing to the change in the political affairs.

\(^{34}\) Joy Gnanadason, *op.cit.*, p. 52.


\(^{37}\) Augur, C.M., *Church History of Travancore, op.cit.*, pp.133-134.
Therefore he shifted his residence to Palayamkottai in Tirunelveli on the other side of the ghats and worked for the society for the propagation of Christian knowledge firmly in Tirunelveli.\textsuperscript{38}

During the absence of Ringeltaube, Vethamonickam who became a Christian was doing propaganda work in and around Mylaudy. He was strong in his nascent Christian faith and publicly prayed that Travancore should pass over to the East India Company. To this attitude, however, Ringeltaube gave no encouragement. As a German he could not subscribe to a desire to see the British power still further enhanced. He said that, “The country you live in ‘is a charitable country. There are some privileges here, which the subjects under the Company’s government do not enjoy. If the Company were to rule this land, perhaps you will have to pay them more than you do now here. Apart from this, it is an improper request to ask God to give your country into the hands of the Company. You will be more reasonable in your request if you will only pray, ‘O Lord convert the Maharaja of our country to thy knowledge and grant that all his subjects in this land may worship Thee and come under thy rule’.”\textsuperscript{39}

Soon after Ringeltaube returned to Mylaudy, he preached in several

\textsuperscript{38} Augur, C.M., \textit{History of the Protestant Church in Travancore}, Madras, 1903, p.134.
\textsuperscript{39} Augur, C.M., \textit{Church History of Travancore}, op.cit., p.547.
villages, distributed copies of the scriptures and made steady endeavours to spread the faith. In an attempt to relieve the people from oppression, he established schools in the church premises. As the climatic condition of South Travancore was not suited to Ringeltaube, he decided to leave the field of his labour. But before leaving he tried to get a missionary in his place but in vain. He was more worried about his converts who often fell a prey to the cruelties of the Sircar officials. So he went to meet Munroe at Cape Comorin in October 1815 and requested him to appoint protestant judge in the south so that the poor Christians might get evenhanded justice. In the end of January 1816, before leaving the country, Ringeltaube called all the people to Mylaudy Church and in their presence took his own surplice and put it on vedamonickam. He also handed over to him a certificate and licence written in English and Tamil, authorizing Vedamonickam to appoint or dismiss catechists, teachers and superintend of the Mission till the appointment of another missionary.

On 5th February 1816 at Quilon he boarded a ship bound for Madras. How he died and where his mortal remains were buried we cannot say for

41 William Robinson, op.cit., p.82.
42 Augur, C.M., Church History of Travancore, op.cit., p.618.
For a while there was no missionary to supervise the work, Maharajan Vedamonickam was looking after the work till Rev. Mead took up. Thus Ringeltaube as a pioneering missionary laid a strong foundation for the future growth.

1.4. Rev. Charles Mead

Rev. Charles Mead,\textsuperscript{44} the “Master Builder” was the real founder of the L.M.S. in South Travancore. He developed the work of Ringeltaube into an extensive organization. He was responsible for the expansion of the Mission from Kanyakumari in the south and Kallada River in the north.\textsuperscript{45}

In 1818 Mead came to Nagercoil to take charge of the Mylaudy Mission left by Ringeltaube. He stayed in a small bungalow at Mylaudy for a short time and decided to shift the Mission to Nagercoil. His vision to expand the mission to the west, lack of good building at Mylaudy for his stay and his

\textsuperscript{43} Ibid., p.619.

\textsuperscript{44} Charles Mead: Rev. Charles Mead was born on 1st October 1772, at Bristoll Gloucestershire in England. His parents died at his early age. His uncle Rev. Hohn Hunt brought him up. His aunt stimulated him for missionary work. After his theological education he accepted his invitation of the L.M.S. in 1814. He along with his wife embarked on board the ship, “East of March” on 20th April 1816. He reached Madras and learnt Tamil, on his journey to Madras, his wife died at Penang leaving a little child on October 26, 1817. Then he reached Colachel with his three months old child on December 1817. He was welcomed by Vedamonickam and his people. They escorted him to Mylaudy. Samuel Zacharriah, \textit{The London Missionary Society in South Travancore, 1805-1855}, Part I, Nagercoil, 1897, pp.35-39.

\textsuperscript{45} John A. Jacob, \textit{op.cit.}, pp.57-58.
appointment as the Judge in the Zilla court at Nagercoil were probably compelled him to shift the mission to Nagercoil. In April 1818 Mead transferred his headquarters from Mylaudy to Nagercoil. Resident Colonel Munro permitted Mead to occupy his camp Bungalow at Nagercoil. Another foreign missionary Richard Knill joined Mead at Nagercoil in September 1818. This became an additional encouragement to Mead for the furtherance of the work.

Immediately after shifting the mission centre to Nagercoil the first attempt of Mead was to endow the new centre with a spacious Church for worship. Accordingly, on New Year’s day in 1819 Richard Knill laid the foundation stone for the Church at Nagercoil. Mead was able to employ a good deal of convict labourers for the construction work of the Church building. It is said that those stone pieces were brought to the spot with the help of State elephants. Large donations were also received from the Rajas of Tanjore and Cochin and members of the Royal house of Travancore. As the structure was made up of huge stone pieces, the church is known as “Kalkoil”.

47 John A. Jacob, *op.cit.*, p.60.
48 *Inscription on the front wall of the Home Church*, Nagercoil.
Mead as a man for overturning error and disseminating truth and for uplifting the native Christian community. To act along that line Mead started a Seminary at Nagercoil in October 1819.\textsuperscript{50} The number of boys in the seminary was limited to 30. Mrs. Mead made the boarding arrangement for those thirty boys. The school was housed in a humble dwelling of mud walls, bamboo and thatch, on the site of the present Newport Street.\textsuperscript{51} It came to be known as the South Travancore Seminary or Central School.\textsuperscript{52} The purpose of the Seminary was to impart education to the natives and enable the mission to get the required teachers and Catechists from them. In this school, admission was open to all irrespective of religion and caste.\textsuperscript{53} As the children had to leave their parents and homes in order to be educated in the seminary, they were unwilling to join. The parents also feared that the missionaries would send their children in ships to other countries.\textsuperscript{54}

At first only boys from very poor families joined the school. During the first year, there were only Christian boys.\textsuperscript{55} Most of the boys were of the Shanar caste. They learnt to read the scripture in Tamil well and memorized

\textsuperscript{50} Agur, C.M., \textit{Church History of Travancore, op.cit}, p.721-722.
\textsuperscript{52} \textit{L.M.S Report for 1820}, p.61.
\textsuperscript{53} \textit{Ibid.}, p.722.
\textsuperscript{54} Samuel Zachariah, \textit{op.cit.}, p.79.
\textsuperscript{55} \textit{L.M.S. Report for 1820}, p.61.
few verses. They received catechism also in Tamil. The most intelligent of them learnt English.  

Mead was not satisfied with the general education offered to the poor and the neglected and uncared natives. His aim was to grant them a trade based education which could make them to earn their bread and to stand on their own legs in life. In view of that the missionary started an industrial school where training was given to the native children in a series of trades like book binding, leather tanning and sericulture. In 1820, a printing press was started for the purpose of promotion of useful arts and some of the boys were taught printing and book binding. In 1821 a new wing was added to the seminary containing a dining room and hospital. The curriculum in the seminary was revised and the English department was separated from the vernacular. About the institution he writes, “This institution has been formed to give the means of subsistence and the advantages of a Christian education at the same time to some of the children of our congregation who are likely to be brought up in ignorance, idleness and vice”. While helping the boys with education and industrial training, Mead’s mission did not neglect to do

57 Augur, C.M., Church History of Travancore, op.cit., p.722.
58 Mead’s Letter to the L.M.S. dated 26th September 1820.
60 L.M.S. Report for 1823, p.70.
something against the seclusion of women and their degraded position in the society.

Women had a degraded position throughout India and the seclusion of women was strictly observed among the high castes of the Princely State. Though these high caste women had no starvation in life, their condition on the whole was not satisfactory. Education was a neglected chapter to them and they were always found in seclusion. Unlike the boys, the high caste girls were not sent outside their home for education. But they were given a kind of education within the house itself to insist chastity, charity and purity in them. This type of girl’s education was to make her an obedient child to her parents, dutiful wife to her husband and an affectionate mother to her children. Except this no one was bothered of her likes and dislikes or ambitions and aspirations in life. This kind of tendency created still, more problems among the women of the oppressed sections. The condition of slave girls was very worse than that of the high caste ladies. They led a miserable life. Education was forbidden to them. They were denied to wear upper garment. As a remedy for this malady the mission of Mead thought of promoting girl’s education in the region. The credit for establishing the first

girl’s school in the Princely State of Travancore goes to Mrs. Mead, the first missionary lady in South Travancore. In 1819 she started the first girl’s school and boarding school for girls at Nagercoil, which was the first of its kind in Travancore. Her object was “to give a plain instruction united with a Christian and moral education”, along with reading, writing and arithmetic. The girls were taught knitting, spinning and needle work. Crotchet and embroidery work was added and “pillow lace” work introduced.

The Seminary, the Industrial school and the girl’s school could not give education to all. Some aspiring boys and girls could not attend school for various reasons. Due to poverty some parents could not send their children to school. Some of them were compelled to remain at home to take care of the younger ones and assist the parents. Some people from far off places hesitated the daily transportation of their girl children. The missionaries felt that if the children could be separated from the rest of the family, then these aspiring youths could be saved. If some organizations or individuals were there to take care of the stay and education of the children in distant places then they would be very glad to sent their children for schooling. These factors caused the early missionaries to start the Boarding schools in all the important missionary

centers like Nagercoil seminary. So Mead came forward to start more Boarding Schools in other missionary centers also.\textsuperscript{66}

In 1828 a girls boarding school was opened at Neyyoor and it flourished for many years under the zealous care of Mrs. Mead. It produced excellent results.\textsuperscript{67}

Thus separate boarding schools for boys and girls added another chapter in the educational history of the State. This endeavour of the missionaries attracted more and more boys and girls into the orbit of education. Education once a distant dream in the life of depressed communities became a reality to many whose culture too changed greatly.\textsuperscript{68}

The arrival of Mrs and Rev. Mault to the Nagercoil Mission centre helped Mead to accelerate the activities of the Mission. As a consequence, the foundation of the Nagercoil Mission centre got strengthened. The preaching and teaching of the missions went hand in hand along with the other endeavours of the missionaries. As a result Nagercoil came to be blessed with a network of institutions and congregations. At this stage of development, with the object of expanding the mission towards the west the Meads moved

\textsuperscript{66} Augur, C.M., \textit{Church History of Travancore, op.cit.}, p.729.
\textsuperscript{67} John A. Jacob, \textit{op.cit.}, p.63.
\textsuperscript{68} Augur, C.M., \textit{Church History of Travancore, op.cit.}, p.729.
to Neyyoor to establish a mission centre in 1828 after entrusting the Nagercoil mission centre in the hands of the Mault couple.69

In 1853 when Mead left Neyyoor Mission. Regarded as “the father of the South Travancore Mission”, Mead attained eternal bliss on 19 June 1873 at the age of 82. Away from his motherland, his relatives and friends he had spent 57 years in a foreign country for the religious, moral and social regenerations of the socially and economically downtrodden people of South Travancore.70

1.5. Rev. Charles Mault

A valuable missionary Rev. Charles Mault71 entered the mission service in 1819 and spent a long time in it. Under his care within a few years the converts had multiplied and hence the mission field was separated into two divisions. Neyyoor division was brought under the control of Mr. Mead and Nagercoil division under Mr. Mault. Their congregations rose to 110 in 1830

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69 John A. Jacob, op.cit., p.63.
70 Ibid., p.103.
71 Charles Mault was born on 11th May 1791, at Salop in England. He studied at Gasport in England and was ordained on 28th October, 1818 as a pastor. Mault was destined to go Travancore. The offer from the Board of Directors came. He travelled in a vessel called the “West Moreland” and landed at Bombay the present Mumbai at the end of July 1819. He obtained passport from the Resident at Bombay and started his journey to Travancore 15th Annual Souvenir, CSI Home Church, Nagercoil, 1819-1969, pp.70-71.
and the number of Christians exceeded 4000. Moreover the missions at the end of this year possessed 97 schools consisting 3100 pupils.

Boarding schools had been in existence for several years, where a thorough Christian knowledge was imparted to many young men and women. The girls boarding school at Nagercoil not only offered knowledge in industrial enterprises to girls, but enabled them to gain spiritual knowledge which in course made them to become zealous Christian women.\textsuperscript{72}

The introduction of lace making in the school brought considerable income to the establishment. As these schools proved successful, similar schools were started in other mission stations which too yielded satisfactory results.\textsuperscript{73}

Referring to the progress of the Girl’s school in a letter dated 22\textsuperscript{nd} September 1822 the Rev. Mead and Mault thus wrote from Nagercoil, “Our wave are occupied in this interesting department of missionary exertion. Industry and learning go hand in hand. Besides the knowledge of the Christian religion the girls are taught knitting, lace making and sewing. We have gone to the extent of our means in admitting fourteen into this school. We can

\footnotesize{\textsuperscript{72} Sherring M.A., \textit{The History of protestant Missions in India}, London, 1884, p.304.  
\textsuperscript{73} Ibid., p.305.}
educate and maintain the female children for 3 sterling per annum each to any extent that the liberality of the society shall enable us”.

In 1829, the Travancore District Committee resolved that the youth in the Seminary be placed under the guardianship of the missionaries to whose station they belonged. Accordingly, Mead and Mault received ten lads and Thompson and Addis got five youths each to be trained in missionary labours. Early in 1830, Rev. Mault sent a report of his half year’s work in which he sets forth clearly the difficulties of the missionaries due to the character of the surrounding people. Further, the Directors were requested to send out missionaries acquainted with British educational system, so as to make the institution efficient. Only in 1831, the Travancore District Committee could find a suitable missionary to achieve its motto. John Robert, a native of England and a trained English teacher was appointed to assist Mault in instructing the youths of the Seminary. After two years of useful service, Robert was spared on request by Swati Tirunal Maharaja of Travancore to commence the Free school at Trivandrum which in due course was developed into the Maharaja’s College.

75 Minutes of Travancore District Committee, Mandaikad, dated January, 7, 1829, p.18.
76 Sherring, M.A., op.cit., p.304.
77 Minutes of Travancore District Committee, Neyyoor, dated February 18, 1831, p.427.
The Mault’s simple, piety and unassailable dedication to services were merged with that of Mead which led to the consolidation of various branches of work that had already been established.\textsuperscript{78}

During his time great attention was paid to promote female education. Similarly great care was bestowed upon for the training of school mistresses. Mrs. Mault also worked hard for the development of poor Travancore girls. This shows that the missionary couple spent their life and soul to the growth of the mission and laid the foundation of organized work.\textsuperscript{79}

1.6. Rev. Charles Miller

In 1834, the Seminary was shifted from Nagercoil to Neyyoor where Rev. Charles Miller took charge of the institution to assist Rev. Mead in the educational work of the District and to be in charge of the Seminary there. He was the first trained educationist of the mission.\textsuperscript{80}

Miller evinced great interest in promoting the Seminary. It is remarkable that two of his students C. Yesudian and N. Nanupillai rose to honourable positions, the former as Native Assistant Missionary and the latter as Dewan of Travancore. Nanupillai, in recognition of his indebtedness to his

\begin{itemize}
  \item \textsuperscript{78} John A. Jacob, \textit{op.cit.}, p.67.
  \item \textsuperscript{79} \textit{Ibid.}, p.69.
  \item \textsuperscript{80} \textit{Ibid.}, p.93.
\end{itemize}
early training in the Seminary instituted annual prizes for the best students of the institution in later years.\textsuperscript{81}

Christian Higher Education became a prominent theme of discussion among the missionaries during the second half of the nineteenth century. Miller was one of the protagonist of missionary education and his writings were mainly responsible for changing the opinions of many who were opposed to higher education. As a missionary, Miller declared that the aim of Christian colleges was not to separate individuals from the masses, but to carry on a process of fermentation and penetration of the whole non-Christian world by the message of the Gospel with a view to obtain greater in gathering at some future date.\textsuperscript{82} According to him the main function of Christian Colleges was “Preparatory”. All truth that could help to form thought and character was to be inculcated. Colleges existed only to win converts. Colleges were not to give necessary knowledge at a cheap rate or to “bait” towards Christianity.

Miller opines that the main task of education was preaching whereas the responsibility of harvesting was that of the preachers. He brought out the important aims of educational missions. First education was to be primarily a

\textsuperscript{81} Hacker, I.H., \textit{op.cit.}, p. 71.

\textsuperscript{82} Ambrose Jeyasekaran, T., \textit{Educational Policies of Protestant Christian Missions in South India till the end of the Nineteenth Century}, New Dehi (nd), p.29.
“preparatory agency” among non-Christians, and as a strengthening training and developing agency in order to train leaders for the Indian Church, it was to play only a secondary role. Though Miller did not entirely rule out the possibility of conversion through Colleges it could only be a side product.\(^{83}\)

Instead of baptism Miller’s goal was diffusion of Christian principles and ideals on the non-Christian Community through a sound, liberal, higher education. What he aimed at was a change of thought and feeling, a modification of character, a formation of principles, tending in a Christian direction. For many missionaries including Miller, their colleges were to be placed where the character of students should be built up.\(^{84}\) After rendering meritorious services, he died in 1841.\(^{85}\) All the missionaries hastened to the deathbed of Miller who was very much cheered in his last moments at seeing them come out of labour in South Travancore.\(^{86}\)

### 1.7. Rev. Baylis

Baylis took the place of Mead in Neyyoor who felt to continue the medical work-left by Leitch. Baylis took up the burden manfully and for many years served at the L.M.S. in Neyyoor with resolute courage and steady

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83 Ibid., p.29.
84 Ibid., p.30.
85 Richard Lovett, op.cit., p.158.
86 John A. Jacob, op.cit., p.113.
faithfulness which found the reward not only in the wide growth of the work but in the deep affection of the people.\textsuperscript{87}

The admission of one of the missionaries, the late Rev. F. Baylis, respecting the worldly motives which have influenced most of the converts, who have become connected with the mission is of much importance in elucidation of the observations. “Of those who have joined the mission at various times”, he says, “it is possible that few came for having an earnest desire to learn the truth. And yet through the instrumentality of a Christian training, many of these unpromising persons have become genuine disciples of Christ”. But by the preaching of the Gospel, he adds, “the inculcation of Christian truth by means of Catechism, the teaching imparted to the young in schools, especially in boarding schools, have been brought to Christ, some of whom are doubtless, now rejoicing in his presence and others still with weak and faltering steps may be but humbly and sincerely as his disciples.\textsuperscript{88}

There were vernacular schools attached to churches, where the children of all Christians were required to attend. The Church Missionary Society furnished books and met the salaries of the teachers. There was also a superior

\textsuperscript{87} \textit{Ibid.}, p.103.

\textsuperscript{88} Sherring, M.A., \textit{op.cit.}, p.306.
Grammar School preparatory to the instruction at the College under Mr. Baker’s care. In all the schools, a strict scriptural education was given.89

1.8. Rev. Duthie

On the departure of Baylis on furlough, Rev. Duthie took charge of the mission at Nagercoil.90 Rev. Duthie was associated with the Nagercoil Seminary for a very long period of nearly 33 years. His principle was maximum with minimum cost.

During the period of Duthie, the Nagercoil Seminary was raised to the standard of a Second Grade College, affiliated to the Madras University on January 1, 1893.91 The college classes commenced in February 1893 consisting of nine Christians and six Hindus.92 Rev. Duthie took effort to collect funds towards a college building. He laid the corner stone of the College building on 16th October 1896 in the presence of a large number of Christians and non-Christians. He pointed out that the teaching of Gospel and building up of the moral character of the students was the most important part

89 Ibid., p.290.
90 John A. Jacob, op.cit., p.164.
92 T.D.C Report for 1894, p.8f.
of the college work, and it would always have the first place in the minds of those respondents for carrying on the institute.93

With the appointment of George Parker as Principal in 1900, the College entered into a new age. He transformed the life of the college into a model institution in the State of Travancore. The following extract from his report of 1903 contains and interesting account about the college.

“The College classes prepare students for the first Arts or Intermediate Examination of the Madras University. In number this has been a record this year. The highest number on the registers has been 22 in junior class and in all 34 as compared with 22 last year”.94

Mr. Duthie furnishes the following statement on other branches of the work: “The seven Hindu Girls’ Schools were under our Superintendence during the year; but in December we had the joy of welcoming back from furlough our daughter Beatrice, who will henceforth as before Superintendent of this, and also Zenana work. These departments are the most important spheres of effort, and a powerful uplifting and evangelistic agency in the neighbourhood. Two Boys Schools have been at work as usual and have been the means of spreading the elementary truths of Christianity in the places

93 John A. Jacob, op.cit., pp.67-68.
94 Ibid., p.68.
where they are situated”.

Mr. Duthie supervised the Zenana Mission, seven schools for Hindu girls, a lace industry and an orphanage. In Nagercoil the aim of zenana mission was to teach only married women and grown up girls who will not be allowed to go out of the house to attend school. Mrs. Duthie started a zenana mission to educate ten girls of silk weavers.

Four Bible women under Mrs. Duthie worked among Muslim women teaching more than hundred and twenty four. Every year showed an advance on those preceding it and a comparison of the present position of the work with that of ten years ago abundantly confirmed the impression which the annual reports created, Mrs. Duthie gave the following statistics.

“In 1871, 19 Zenana teachers and two Bible women were employed and 629 women were under instruction, of whom 339 women were able to read. The two Bible women visited 1706 houses and spoke to 15,030 women.

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96 Zenana means ‘Women’s apartments’.
Enlisting of women among the Mohamedans began this year by earnest request. Thirty three were on the list at the end of the year”.

As to the teaching given, Mrs. Duthie writes: “The teaching we give is only elementary and my attention as in past years has been largely confined to the Superintendence of the Bible lesson. Examinations in Scripture held three times a year have proved how much these little Hindu girls have known and we have some proofs, which have greatly gladdened our hearts that their knowledge is not always mere lip knowledge.

Evidently the importance given to English means a subordinate position to Mr. Duthie’s cherished Christian instruction and his conscience could not be set at rest until a Catechist’s class was opened side by side. This was done in 1867 and it continued for two years. Students were sent for the Matriculation Entrance Examination of the Madras University, for the first time in 1876.

After a mission worker’s training class was secured for the Travancore mission, Mr. Duthie received representation from the people on the need for a provision for higher education of the growing Christian Community.

Without delay, a beginning was made by the Travancore District Committee in this direction.  

Rev. Duthie and his wife had heavy work in the mission, their daughter Miss. Florie Duthie was in charge of the Zenana Mission. She was in charge of the zenana work from 1892. Her sister Miss. Beatrice Duthie was in charge of the Zenana Mission from 1905.

Of course, running a Zenana mission was not an easy task. Though the Directors of the London Missionary Society always recognized Zenana Mission as a valued agency, they did not accept any financial obligation with regard to them. Therefore missionaries had to find the money from personal friends. Many friends from the different parts of Britain responded. The proceeds of the sale of lace and needle work were used for the zenana mission.

In addition Miss Beatrice Duthie was in charge of the Hindu Girls Boarding School as well as the Lace Industry in Nagercoil. She donated about

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107 Hacker, I.H., op.cit., p.87.
Rs.50,000/- for the construction of the Girls High School in Nagercoil, which is named after her.\textsuperscript{110}

Within a short period nine schools for Hindu Children, seven of them for girls were brought under the zealous care of Miss Duthie. The aggregate number of scholars on the rolls was between 400 and 500 but the attendance had been most variable. The chief difficulty in the Girls Schools was the utter indifference of the parents. Any excuse was good enough to keep them at home, and every morning they had to be fetched to their classes by their teachers.\textsuperscript{111}

Miss Duthie furnished a review of the progress of ten years, which will be read with interest and thankfulness. She writes: “In 1877, after a protracted stay at home on account of ill-health, I was permitted to return to our loved work at Nagercoil. Soon after my attention was specially directed to the work that needed to be done amongst the women in the surrounding towns and villages. A commencement had been made at Kottar. Two teachers had been employed and fifty one women were learning to read. But there were many openings on every side presenting a large and interesting field for work among women which only women could do”.\textsuperscript{112}

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\textsuperscript{110} John A. Jacob, \textit{op.cit.}, p.163.
\textsuperscript{111} \textit{London Missionary Society Report 107\textsuperscript{th}}, p.192.
\textsuperscript{112} \textit{London Missionary Society Report, 107\textsuperscript{th}}, p.135.
\end{flushright}
service she died in Nagercoil on June 29, 1919 at the age of 49. The work of the L.M.S. Missionaries enlightened the people and prepared them to fight for their rights.

As pioneers of modern education in India, the Christian Missionaries worked untiringly for the eradication of superstition and poverty. Western education brought about salutary changes in society. As far as South Travancore was concerned, higher education on Western lines was achieved by the missionaries of the London Missionary Society.

Thus, the advent of L.M.S. Missionaries to South Travancore established a new era in the history of South Travancore. They awakened the people by imparting education and bring to light their talents. Thereby the people were able to get liberation from the clutches of the feudal Lords. In addition to their attempt to the enlightment of the depressed people the social reformers like Bagavan Muthukutty Swamigal and Sri Narayana Guru started their propaganda against oppression and taught them to break the chains of oppression and bondage. Thus, they not only enlightened the people but created social awakening in their minds.

113 John A. Jacob, *op.cit.*, p.163.