CHAPTER - IV
DEVELOPMENT OF INDUSTRIAL EDUCATION FOR WOMEN IN TIRUNELVELI DISTRICT

Women Missionaries played a significant role in enhancing the status of women in the society. They were a great source of strength to the unprivileged women of Tirunelveli as well as other parts of India. Women were subjected to hardship and most of them were leading a miserable life in Tirunelveli district at the beginning of the nineteenth century. The S.P.G. missionary thought that industrial education along with formal education was the only solution to relieve them from a miserable life. They were pioneers in establishing Industrial Schools in Tirunelveli District and in Madras Presidency. The mission industrial schools were founded long before the Government of Madras started such school. The year 1844 was an important landmark in the history of Tirunelveli district with regard to Industrial education, which led to the development of International trade by women and paved the way for economic independence. The Missionaries of Tirunelveli district made the women independent by providing employment to them and to ensure their regular income by working with the assistance of industrial schools, where they taught embroidery, sewing, drawing, type-writing, short-hand, lace and needle work, spinning, knitting, crochet, weaving, basket making and printing.

Rev. Charles Mault and his wife Martha Mead arrived Nagercoil, in December 1819 as Missionaries. They were sent by London Missionary Society, and started their missionary work at Travancore from 1819 to 1855. Women’s Education in these region was a taboo and no attempt was made to educate them. Due to the great effort of Martha Mead was instrumental in making women aware of the importance of women’s education. She established the first S.P.G. Girls’

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Boarding School at Nagercoil in South India with the help of her friends. She taught reading and writing through religious study, plus some basic arithmetic and geography.

Martha Mead started a lace-making class in 1821 the first of its kind in that region and encouraged the girls to earn for their livelihood. Later, she found it difficult to get a teacher to teach the girls and the women who were admitted in the industrial school. Having learned the technique of Lace making in St. Neot, Mrs. Martha herself had brought with her from England the equipment and the special thread needed for making lace. At an appropriate stage, girls were taught lace-making and later a similar saleable industrial technique like embroidery which provided them with the means of earning money. To some unfortunate girls, who were virtual slaves, it gave the means of buying their freedom. Lace-making schools were started later by S.P.G. missionaries at Kudankulam, Idaiyankudi, Vadakkankulam and Nazareth. The lace made at these schools had a wide reputation. However, the Vadakkankulam lace school was converted to a rearing of silkworm and reeling silk besides teaching knitting and embroidery. Martha's 'industrial' class provided one way out of the servitude and exploitation into which many Indian women were then born. Lace-making was provided employment for thousands of women especially widows. Subsequently, Female education was slowly accepted by the natives.

E.G. Hatch has mentioned in his book ‘Travancore: A Guide Book for Visitors’ that the lace industry started by the missionaries grew to large proportions and making most beautiful hand-made lace that will rival any made in the world. It was clear that the quality of hand – made lace had greatest demand in the World

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5 Pate.H.R., op.cit., p.224.
The skilled women lace makers were created by the missionaries in this region. Later on, women of this region had promoted international trade by themselves. After the introduction of lace-making technique, status of women also enhanced by self earning, purchased freedom from slavery, which would develop their self reliance to get socio-economic independence. The women created themselves as an entrepreneurs’ and proved their skillful talent to the World and they were the forerunner to the remaining part of India.

FIRST INDUSTRIAL SCHOOL IN TIRUNELVELI DISTRICT

In 1841, Martha's daughters Eliza and Sarah, were working as full time workers with their mother. Miss. Eliza and Miss. Sarah were well versed in colloquial Tamil since they were born and brought up in Madras Presidency [present Tamil Nadu], which facilitated them to assist their mother in the Girls’ Boarding School at Nagercoil, where 94 children were studying. Out of 94 children, 30 were supported by the friends in England. Further, Martha Charles had established 26 village day-schools for girls and appointed female teachers to attract the native girl children for new schools. By 1844, Miss. Eliza, married Robert Caldwell and joined along with him at his mission station, at Idaiyangudi in Tirunelveli District, where she started Lace-making industrial school. Thus, industrial school came into existence in Tirunelveli district.

Eliza’s letter to Rev. Vincent Shortland, Secretary to the Madras Diocesan Committee (SPG) dated 14th July 1845 refers that the position of women of the district were degraded by their own family members. It was very clear that the position of women at the advent of Mrs. Eliza to Tirunelveli district was in very low ebb. After a long campaign of Mrs. Eliza Robert Caldwell led there was improvement among the native girls, with regard to education. Mrs. Eliza Caldwell appointed two women from Zenana to visit and instruct the Hindu Women of high

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caste who were too old to attend the schools. She received financial support directly from private donors in England, S.P.G., S.P.C.K.

**MRS. ELIZA’S INDUTSTIRAL SCHOOL - IDAYANGUDI**

Idayankudi was well known for Jaggery makers. The major occupation of Southern part of Tirunelveli was Palmyra climbing by men. The major occupation of the womenfolk in those days in Tirunelveli district was making Jaggery from the juice obtained from Palmyra tree. Palmyra juice (Pathaneer in Tamil) was made by boiling in a very high temperature and pouring in the coconut shells and dried. This was a very laborious task and the women spend the whole day on it. The nature of their work continuously kept them ugly and clumsy. They lived without cleanliness, restlessness, hygiene, and recreation, which led them to be vexed in life. Therefore, the women missionary Mrs. Eliza began to organize the Jaggery making women, and started Mother’s Unions to create desire for women’s education in order to liberate them from their bondage. This was a major breakthrough in the emancipation of women in Tirunelveli and encouraged greater fellowship among the destitute women and to teach them the need for cleanliness and hygienic way of life, punctuality, discipline, service and to relieve them from the inhuman labour by diverting them towards dignified jobs. Hence, they imparted industrial education to make the women to realize the fact, and to liberate them from the clutches of economic and social bondages.

The history of technical education in the district can be traced back to 1844 when Mrs. Eliza Caldwell, started a Boarding school for girls to teach lace-making at Idayangudi which was the first of its kind in the Diocese of Madras and

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8 Wyatt, *op.cit.*, pp.88& 106.
the teaching of girls in those days caused great amazement among the parents.\textsuperscript{11} She also gave the school the character of an industrial school by teaching them to make lace which became a flourishing branch of manufacture and sources of considerable and increasing profit to the school. Though it began functioning only with 8 girls, it had a rapid growth of 100 boarders. She was a pioneer in Industrial education for women. In 1887, the Boarding school was transferred to Tuticorin as Victoria Girl’s School (detailed study mentioned in Chapter III). With the help of designers, there were 36 variety of lace product knitted by the women of this school. This school was well known for its silk thread and \textit{zari} work all over South India.\textsuperscript{12} The finished products were sent to different part of the country and most of the materials were sold in England. A group of 80 women\textsuperscript{13} were employed, and they were able to earn a fixed amount to support their family by promoting international trade. They were working as Self Supporting Group in those days itself. Further, she taught knitting to the Boarders in the afternoon. She introduced a sewing, fancy and needle work for aged women in the industrial school. Every month each girl had earned Rs. 2/- to Rs. 3/- by selling the finished products and saved the amount for their marriage expenses. Every financial year end, the aged girls were sent home and were able to earn for their family by making lace and stitching clothes\textsuperscript{14} at home.

The missionaries regulated the working hours to motivate the women to involve in industrial school activities. They reduced the working hours for 5 to 6 hours a day for school children, and allowed the temporary workers to work only once in a week in the industrial school. The workers were allowed to take the raw material to home and work. The wages fixed according to the quality of lace work

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\textsuperscript{12} Schaffter Higher Secondary School, Tirunelveli- Main Building Centenary Souvenir, 1897-1997, p.87.

\textsuperscript{13} The Madras Diocesan - Record, 1898 - 1899, p.154.

\textsuperscript{14} SPG Report 1869-1872, p.32.
\end{flushright}
based on design, length and breath. To encourage the workers, the Missionaries had given rice and clothes as gift.15 As a result of the establishment of industrial school, hundreds of women were involved in export and earn regular income for their families, which enhance their prestige in the society and paved the way for sociability. Gradually the enrollment of women increased in this school. There were about 200 women who were working, when Mr. Morley inspected the Lace Industry at Idayankudi in 1902. She often visited this school and encouraged the workers, where they were producing handicrafts with the Palmyra leaves, which provided enough income to them.16 Mrs. Morley was naturally interested in the lace schools as it gave employment to many Christian women and girls.17 A large quantity of lace was sent to Dublin Art Exhibition at the time of the Durbar. The finished embroidery products exported to London and exhibited at Vienna,18 where the products proved its reputation with wide appreciation. Due to its good quality, orders were constantly reserved from different parts of the world.19 Idayankudi Lace Industry School was awarded with a Gold Medal by Madras Industrial Exhibition. The profit acquired from the Lace Industry was utilized for orphanages and welfare of women by erecting a wall and construction of a Boarding School.20

In addition to Idayankudi lace industrial school, Mrs. Eliza Caldwell established two Day Girls’ Schools at Melur and Keelur, to be followed by a third at Vadakkur in Tuticorin in 1884. Of all the three Schools, the one at Melur was selected for further development in 1887, the year when the Golden Jubilee of Queen Victoria’s reign was celebrated all over the British Empire. Bishop Caldwell

15 The Madras Diocesan Record, 1902-03, p.92, 127.
17 Krishnasamy and Souther, Madras District Gazetteers: Tirunelveli, p. 234.
18 Church Women Union Jubilee Magazine, Tirunelveli Diocese, p.32.
20 The Madras Diocesan Record, 1898-1899, p.154.
therefore named this school after Queen Victoria. In January 1906, lace-making was introduced in the School and it was something very novel in India in those days.\footnote{The Madras Diocesan Record, 1902, p. 127; The Madras Diocesan Record, 1904, p. 47.} She developed the school to a very high standards of efficiency and usefulness by introducing lace making as a profitable craft.

**ART AND INDUSTRIAL SCHOOL, NAZARETH**

Art and Industrial School, Nazareth, is provided Vocational Training for boys and girls. Its nucleus was an Orphanage set up by Canon Arthur Margoschis in the wake of a terrible famine in 1877, which left a large number of destitute children. The Government diverted a good number here from its Famine Relief Camp. With some aid from the Mansion House Famine Relief Committee, Margoschis built the initial building, and the school began functioning in 1878.

S.P.G. Art Industrial School, Nazareth was started on the 14th November 1878 for the orphans of St. John’s Orphanage with school up to the III Standard and Vocational Training in Carpentry, Tailoring and Gardening. Mr. D. Koilpillai was the first Head Master with the aim to teach general education, along with industrial work. His intention was to enable the trainees’ to be self-employed, when they left the Orphanage. The strength of the Orphanage in 1881 was 129 boys and girls. On the Industrial side there were 11 girls in Lace Making in 1881. For instance, in 1882, the National Indian Association has organized an exhibition of Needle work in Madras. Nazareth art school won a prize with 2 certificates. Inspector of Schools, the Director of Public Instruction, the Collector and District Magistrate Mr. J.B. Pennington appreciated the work of this industrial school. According to Rev. Margoschis’s Report dated 14.11.1887, (See Appendix No. 9) there were 28 girls and 20 women were engaged in embroidering in pillow cases\footnote{S.P.G. Annual Report, 1913, p.81.} at Nazareth Art and Industrial School. Drawing, Tailoring, Weaving, Lace Making and...
Embroidery were taught for the industrial school girls. They were also Weaving clothes for the resident Europeans, natives, and also for all the 350 orphan children in the Boarding Schools and Industrial School.

The strength of children in the Orphanage-Cum-Art Industrial School was 283 in 1900. The Industrial and Technological studies and practices offered many more additional courses viz, Spinning, Dyeing, Painting, Gown-Making or Dress Making, Lamp-wick making, Rattan work, Typing and Shorthand. In 1913, a granite ‘Sundial’ made by this school was placed in the ‘Tea Museum’ at Munnar. It is still functioning in good condition and best example for its quality. Other quality works which were testimony for their skilled labours belong to these institutions as follows: Furniture manufactured in the School was sent to Exhibition at Madras in 1922. A carpet made in the School was sold to Lady Wellingdon. Some Workers were sent to Railway workshop at Perambur. These works were completed during 1921-1922. a) Panelling and furnishing of private Chapel at the Bishop’s Bungalow. b). Furnishing of a large Church at the Ceylon Government Emigration camp. c) Building of an operation theatre for St. Luke’s Hospital, Nazareth.

Though the Girls’ Section was closed in 1937; again it was reopened during this Centenary Year 1978, by His Excellency the Governor of Tamilnadu. Two Self-Employment Projects i)Manufacture of Palm leaf Products and ii) Production of Palmyrah Fibre for Girls were started with a kind help of Khadi and Village Industries Board and CASA (Church Auxiliary for Social Action). By this project, 125 Girls have been benefitted by undergone Training in Cottage Industry.

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The products have earned their name for their great skill and good quality of workmanship, which provided job opportunity for the innumerable poor, educated Girls and drop-outs in the Rural Area.

The Appendix No. 10 about the Art Industrial School at Nazareth show that the income realized from the sale of the products made at the three departments of the school viz. Carpentry, Blacksmithy and Tailoring. As per the report on Public Instruction, (1927-28) there were changes that were introduced to regularize aided Industrial schools in Madras Presidency. The rules and regulations governing the grant of recognition to Industrial schools by the Department were necessary to regularize the existing procedure and to provide for future development. Accordingly a separate Code of Regulations for Industrial Schools embodying the regulations in regard to recognition and grant-in-aid, and the conditions of training and certification of the pupils and teachers were drawn up and approved by Government. It was considered desirable to lay down a standard syllabus for the various subjects in which, instruction was provided in recognized schools to serve as a guide in framing particular syllabuses suited to local conditions and circumstances. Accordingly a departmental bulletin with 37 syllabuses was drawn up by the Inspector of Industrial schools. However, Tirunelveli Missionaries objected this regulations for special school and industrial schools, and formulated their own syllabus for industrial school and issue certificates to the students. Today it has been developed into one of the biggest industrial schools recognized and aided by the government

When the Church of South India was formed, the S.P.G. England handed over this Institution to the Church of South India and thus it come under the administration of Tirunelveli Diocese of the Church of South India in 1947. In the

case of the Art Industrial School at Nazereth, there was a special appropriation of Rs.1,200 as a ‘block grant’ from the Diocese, besides an income of Rs. 700 from endowments in addition to the salary of the missionary. In the case of the C.M.S. School, the mission paid the salary of the manager.

INDUSTRIAL SCHOOL AT MEIGNANAPURAM

A sewing, embroidery and basket making industry was established by Mrs. John Thomas at Megnanapuram. Mrs. John Thomas who was assisted by Miss. Grazani. After her, Miss. Francis Elizabeth Thomas, the daughter of Mrs. John Thomas developed this industrial school. There were 35 students and two teachers in this school. They sold the finished goods at Kodaikanal and England.26 The products of this industry received great reputation.27 After Miss. Francis Elizabeth Thomas, Miss Gertrude Pakentam – Walsh became the Manager of this industry.28 Fifty women of Meignanapuram were stitching pillow covers, table cloth, glouse, hand herchief, window screen, and embroidery cloths which were sent to Chennai Victoria Institute, Bangalore Green shop and from there products were exported to foreign countries. Each women worker earned Rs. 100/- per month.29 Meignanapuram industrial school was well known for making onion baskets made up of palm leaf and ribs, named Addukku petti [a few number of baskets kept one over the other or small size to big size baskets] in India and Abroad. For instance, Pakkiam Ammal, who collected baskets made up of palm leaf from various villages and carried out wholesale business. At present, the industry which had a glorious past and provided succor and substance too many women perished due to paucity of funds, lack of will and lack of commercial avenues.

26 Pate, H.R., op. cit., p.201.
27 Interview with Miss. Chellammal James, Personal Assistant to Miss. Walsh, Megnanapuram, dated 23.06. 1993
29 “Miss, Gertrude Pakenham Walsh” an article published in *150th Anniversary Souvenir, Meignanapuram, 1997*, pp. 43-44.
Baskets made of Palmyra leaves and ribs by Muhammadan women, and Adi-Dravida and Nadar (Shanan) women were popular along the coastal villages viz. Manapad and Udangudi. These were collected and exported to Colombo (Place in Sri Lanka) that enhanced their economic status and foreign exchange. Parava women in in Manapad make fancy baskets, boxes with square bottoms and circular mouths, besides toys out of tender palmyra leaves. The chief variety of these baskets were called Pilapotti. The Pilapottis was collected in Udangudi, which was much in demand in Ceylon (Present Sri Lanka). Hence, the entire family members were involved in this cottage industrial work.

PALAMCOTTAH INDUSTRY SCHOOL FOR THE BLIND

Miss. Annie Jane Asqwith, an Irish lady was sent by Church Missionary Society, London to India to serve as a Teacher, Manager and the Principal at Sarah Tucker Institution in November 1881. She perceived the sufferings of the blinds in and around Tirunelveli. At once, a blind boy Subbu came for begging, she replied that she came to India for teaching. That boy replied that “Give me then education”. Therefore she rebuked him for begging and asked him to “come for pull a Punkah” and she taught him how to pull a Punkah and to pay for his work. He travelled for three miles daily from his home and expressed his anxiety for learning. Miss. Annie Jane Asqwith found it difficult to teach Subbu like a normal children. So with the help of Dr. Willium Moon of England, she introduced Moon type of Braille for the blind boy Subbu. Later Subbu brought many blind boys and girls to learn and read like himself. Subsequently, Auvudaiammal is the first blind girl student who was admitted in her school. Later a deaf school was also started by Miss. Florence Swainson to impart education to the deaf (detailed study on deaf

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32 Pascoe. C.F., Two Hundred years of the S.P.G. 1701-1900, p. 553c.
school given in the chapter - V). These two missionaries were to give confidence to the blind and deaf, by imparting formal education and vocational training, to make them to be economically self reliant and enhanced their social status by self earning. These schools were admitted children irrespective of religion, caste and creed.

Palamcottah Blind school was established a market at Kodaikanal. The missionaries and British officials who came there for their summer holidays purchased the materials. Besides, a large quantity products were sent to England and Canada for sale, which led to the introduction of International Braille to facilitate the blind women to carry on international trade independently. The basket, rope making, net, mats weaving, Chair canning, rugs, bed-sheets and other carpets allied handicrafts made by these blind students had a good market due to their durability. After the completion of VIII Standard, Vocational Training was given for five years and proficiency certificates were issued by the Joint Director of Industries and Commerce, to them.

Mention must be made of Miss. Florence Swainson. She was born in a rich family in England and was a qualified nurse, who liberated hundreds of hearing impaired from the bondages of the “Silent World” and made them as a living witnesses to the service of missionaries, who was send by Zenana Missionary Society. The Church of England sponsored her to serve as a Missionary in India in 1882 because of her zeal in missionary work. At the age of 29 she came to Amritsar

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34 Sarah Tucker College Annual Report, 1896, p.16.
35 Eugene Stock.D., op. cit., p.168
(Punjab), and then she was transferred to Sarah Tucker Institution at Palamcottah in 1890. Since then, she worked as a nurse and opened a dispensary within the Sarah Tucker campus in 1892. She gave training to Indian Women to assist her in the dispensary.

**REASON FOR STARTING AN INDUSTRIAL SCHOOLS FOR DEAF**

Florence Swainson desired to impart education to women and to render social service. She assembled the poor women of the locality and taught them sewing. On one such occasion in the year 1893, a ten year old deaf and dumb girl namely D. Packiam came to her for treatment. Miss. Florence Swainson taught her how to read and write but she found the task very difficult. She expressed her anxiety to start a school for the Deaf to Miss. Annie Jane Asqwith. Miss. Annie Jane was kind enough to permit her to start a school. This was an important landmark and it took courage and determination to take up the greatest challenge that was placed before her. It preceded further to light the dispelled ignorance among the thousands and thousands of children who were deprived of the power of hearing in South India. During her furlough in 1894, she learnt a little ‘dactylology’ *(the art of talking with fingers / finger spelling method)* and returned with a lot of teaching aids.38 Thus, Florence Swainson started a small class at Sarah Tucker College to teach three deaf girls who had joined the Industrial class connected with it in the year 1895. As soon as it became a premier institution and several other deaf children were sent from different parts of the Presidency and applications came from Orphanages in different parts of India. The initiative taken by her in his direction was not an ordinary one. In the first place, it was not a vocation known to her and secondly, it was not a job for which help could be easily obtained. In the beginning the Home Mission refused to grant financial assistance. They replied that, “you

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have sent for Proselytizing not for teaching.” However, she started an Industrial class for the benefit of girls who could not proceed to higher classes. In the Industrial class, the deaf and dumb girls were taught needle work, bead work and making of curry-powder. Florence Swainson worked without any salary. Realizing the great need for education of the deaf, during furlough in England, she visited many of the Deaf Schools and friends of the deaf and collected 850 pounds. With this amount she ran the school at Palamcottah.

Boy’s School for the Deaf got Government recognition on 29.06.1898 and the Girl’s School got recognition on 30.01.1899. Both schools were amalgamated as per Directorate of Public Instruction No. 2335 dated 10.04.1901. Miss. Florence Swainson received Government Grant of Rs. 4674/- for building dormitories, the sickroom, teacher’s room, two kitchens, dining hall, latrines, well and compound wall. In 1910 the Government sanctioned Rs. 1650 as building fund.

This school satisfies more than local needs. Pupils came from Calcutta, Orissa and Colombo (Place in Sri Lanka). It provided an elementary education up to the IV Standard and suitable industrial instruction for boys and girls. The teaching of Speech had continued throughout the quinquennium (1906-1912) and in 1911. A fully trained teacher of the deaf arrived from England who while studying Tamil was reported to have been giving special lessons in English speech to the deaf mutes. An interesting case in the school was an orphan Brahman girl who was not only a deaf mute but also blind. She was making remarkable progress in speech as well as in general intellectual development. The school was aided by the Government and also by the District Boards that sent pupils to it. Initially, twice a week they did knitting and plain sewing for a change of work. Girls were taught Basket making, mat making and all kinds of sewing. Later, they supplied some

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surplus for the native clergy. Florence swainson also found a ready market for the products made by the students like dress materials, embroidery work etc. Thus they earned a good income.\textsuperscript{41} Miss. Sunday and other friends in England sold cross stitch made by the deaf and dumb students. Since they couldn’t meet the demand always they refused certain orders. The reason was lack of accommodation facilities to the deaf girls.\textsuperscript{42} At present Industrial Training Centre for the Visually Handicapped was established. It not only trained visually handicapped but also Polio affected and Hearing impaired persons. They all had bind notebooks. 30 young adult visually handicapped women and men were weaving handloom clothes like bed sheets, sarongs, towels and hand towels in the workshop for the Visually handicapped. Home for the Aged visually handicapped women was established. About 30 aged visually handicapped women were nurtured and cared for in this home. The finished products like bed sheets, towels, sarongs were sold out to the public through Sales Room counter. Every year the third Sunday in Lent was observed as the “Sunday for the visually handicapped”. On that special day, special offerings collected for the welfare of visually handicapped in the churches were sent to this school. A rehabilitation centre for the blind was opened at Muthur to train the blind in rural rehabilitation centres. A centre for the Elderly Blind was set up to provide residential care for its 25 inmates.

**REHABILITATION CENTER DHONAUR**

Amy Carmichel was born in 1867 in Scotland. She was sent by Church of England Zenana Mission Society (C.E.Z.M.S.) to Tirunelveli in 1896. She learned Tamil with the help of Rev. Walker.\textsuperscript{43} She started her work at Pannaivillai from 1896 to 1900. She lived like an Indian women in costume and language. She

\textsuperscript{41} Pate. H.R., op.cit., Vol.-II, p.199.

\textsuperscript{42} *Sarah Tucker College Annual Report 1898*, p.9.

\textsuperscript{43} *Proceedubgs of the C.M.S. 1900-1901*, p.348.
formed the Women’s band in 1898 at Pannaivillai, and travelled in bullock-carts to visit villages from dawn to mid day. Amy Carmichael went from hut to hut and talked to those who were listening to her. While visiting the houses, she came to know the pitiable conditions of widows. Due to child marriage many young wives became widows and they were not allowed to remarry. For instance, she met Ponnammal, who sat down at the corner end of her house. She couldn’t talk with the outsiders as she was a widow. She wore white Saree, removed all her jewels and never combed the hair. Women were subjected to hardship and most of them were leading a miserable life. Those were the days of Sati which forced women to mount the funeral pyre along with their husbands and the widows were considered as inauspicious which led to the lifelong seclusion. Widows were never allowed to attend any social and religious functions. Due to the motivation of Amy Carmichael, Ponnammal and many other widows came out of the bondage and lived with her. They worked with Amy, to work for the upliftment of such women.

Besides this, the girls were given in marriage at an early age. Usually female infants were either killed at birth or sold to the temple. The western women missionary Miss. Amy Carmichael was greatly shocked to see the cruel treatment meted out to these women. So Amy Carmichael decided to work for the uplift of the uneducated women and dedicated herself to the abolition of Devadasi System and save the destitute women in Tirunelveli district. Thus, she founded the Dohnavur Fellowship.

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Another social evil which perturbed Amy Carmichael was that the young girls were trained as dancing girls for the Hindu temples. Whenever she met such women, she saved them from the evil practice. The social and religious customs of Hindus warranted a large number of dedicated girls to the service of the temples as ‘Devadasis’.\(^{48}\) Devadasis belong to hereditary caste of Thykula or weavers who bound their first born girl to the temples.\(^{49}\) They were dedicated to the temple services for various reasons as follows: parents decided to offer a girl to temple service in order to recover from sickness; in cases of divorce due to misunderstanding between the couple the parent dedicated their child to the God;\(^{50}\) a poor widow or a deserted wife would marry the child to the God for economic reasons; a baby abandoned by his/her parents would be adopted by the temple women if she was fair to look at and likely to be intelligent; sometimes lack of money and a woman in a bid to be the mother of many children promised to sacrifice her – born daughter to god.\(^{51}\)

These girls were offered to serve the God in their infancy. When the little girl was married to the God of the temple, first they would anoint her with oil, and then bath her with water drawn from a special well. Later, she would walk to the well, wearing a mantle of Neem leaves that would barely hide her body. Then she would return home where the local Devadasis or temple women gathered to partake feast.\(^{52}\) Then, dressed in new clothes and finery [ceremonial dress], she would be taken in procession to the temple. A priest performed the Pooja and finally blessed the girl in her new profession. A garland of pink flowers would be fastened around her neck which would be the ‘Tali’ [sacred tie], symbolizing the girl’s marriage to the God. Since then she became the property of the temple. When she attained

\(^{49}\) Frank Houghton, op. cit., p. 116.
\(^{52}\) Ibid., p.257.
puberty, she would be sold to a rich patron unless the priest himself coveted her. Every full moon, innumerable number of young girls were dedicated to various deities all over the country.\textsuperscript{53}

The dedicated girls were taught in early childhood to read, sing, dance, and excel in every art of education. Their business was to light the temple lamps and keep them trimmed, to sweep and mop the floor, attend to the visitors in the temple. They were professional singers and dancers, to perform night worship and sang in the service of their Gods at different places and earned their living. They were rendered service in the temple premises as they were young, when they became old they were left as destitute. These girls were common property of the priests.\textsuperscript{54} Later, these professional women lead a life of prostitution, and bought young girls for hereditary profession and taught dance. For instance, there were 11,573 women dancers in the Madras Presidency in 1900.\textsuperscript{55}

Miss. Amy Carmichael visited door to door in the villages. During her visits, she came to know that the girls were offered to God forcibly. Many girls’ refused to go. They were either beaten or brought to the temples forcibly by telling different lies. One such girl escaped from the temple was captured by the temple women and was punished severely.\textsuperscript{56} The first such girl who revolted from such atrocious practice was Preena who escaped from a nearby temple, Perumkulam, where she was being trained for a life as a cult prostitute and sought shelter in the Mission bungalow at Pannaivilai. She was taken under the protection of Amy Carmichael in 7\textsuperscript{th} March, 1901. She told what had happened in the temple under Devadasi System.\textsuperscript{57} Miss. Amy Carmichael could not believe at first and searched
the truth of it. At once she dressed like a Brahmin lady and smeared the coffee powder over her body and sat down among the flowers selling women in the temple festivals. She overheard the conversation of the temple women. For instance, one temple women told another that a child was going to be getting married and immediately she sent native women to that child’s mother. The Mother hesitated to give that child and later she realized that it was better to be with missionary lady rather than in the temple.  

Often Amy and her band women mingled with the priests or pilgrims, observed their talks here and there and picked up a clue for redeeming such kind of children by giving money. There is a proverb “Say money and a corpse will open its mouth”. The elder sisters lived with Amy Carmichael known as Akkals [elder women who serve in the Dohnavur] looked after those children. Such girls were sheltered in Dohnavur. Amy Carmichael gave useful training for rehabilitation. A number of foreign and native ladies assisted her were called as ‘Child–catching missies’, who were served in the asylum without salary.

Miss. Amy Carmichael called the children who came to the asylum as “Lotus Buds”. For instance, Amy and her group travelling near Kalakkadu (Joyous City) temple, where they saw a rectangular pool surrounded by stone walls with full of beautiful lilies. While they stopped to feast their eyes on the beauty of the flowers, someone in her company suggested to pick up few flowers. But a servant of the temple reminded them that “these flowers were belonging to the temple.” In a flash, Amma saw the young innocent faces of the temple children as “Lotus Buds”. When these girls were saved by Amma, the relatives plotted to kidnap them. Their compound was opened to attack from all sides, surrounded only by a low mud wall. The temple women threatened the rescue party on charges of

61 Amy Carmichael.D., Lotus Buds, London, 1923, pp.3&4. [*Amy Carmichael was widely known as Amma]
62 Frank Houghton, op. cit., p.131.
kidnapping. She had no choice but to give up the child. She had threatened them to imprisonment for seven years. In such a worst situation, in 1904, Amy Carmichael saved seventeen children including six from Temple. The custom of giving babies and young children to this kind of life, the practice of infanticide as a way of coping with poverty and unwanted female babies were widely prevalent. Other family tragedies also put children’s moral and physical safety at risk and the little ones who came to the Dhonaur Fellowship and cry for protection on their lips. So, they started a branch of Baby Nursery at Neyyoor in 1905, which was located adjacent to the London Mission Society Hospital with the help of the Medical Missionaries, Dr. Fells and Dr. Bentall, as they needed hospital care. Ponnammal was in charge and by May 1906, there were fifteen babies, three nurses, and five young convert girls who were training as nurses.

Amy Carmichael became a mother for them, bathing the children, caring them from sickness and punishing them whenever they were disobedient or untruthful. The children enjoyed the privilege of meeting her between 7.00 pm and 7.30 pm every day. When they came to Amma’s room, they played on the floor with toys from her cupboard. She was never too tired to play with them. Indeed, the happiest games were those that she invented. She taught them to love beauty in flowers, trees and scenery and to be gentle to every living thing. The help of these children were sought on every Saturdays for sweeping and dusting. On such occasions, she too took the broom and joined with them in the work. She narrated them stories which made them laugh till they cried and encouraged them by gifts.

Every month a number of birthdays were celebrated. The actual birthday of a rescued child was rarely known. So the anniversary of her arrival was observed instead. The older girls performed different works like sewing and gardening. She

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taught them cleanliness and never hesitated to do toilet work and even ate with the scavengers. She was so humble and provided what they needed.\textsuperscript{66} From 1918 onwards, boys were also admitted in this asylum. Because the small boys were used as actors in the drama or musicians in the temple; they were in danger all over South India.\textsuperscript{67}

Miss. Amy constructed a number of small houses with garden which were scattered within the Dhonavur Fellowship.\textsuperscript{68} For educating the growing children, she built one school at Dohnavur in 1908. Before that, children were sent outside the Fellowship for education.\textsuperscript{69} The teachers were Lucy Ross and Mary Dobson. Amy Carmichael constructed all the buildings one by one with the help of her friends in England, Canada and Scotland. She never appealed for the funds. They themselves sent donations without her knowledge at proper time. They sent it by Money Order, Cheque, Draft and parcels.\textsuperscript{70}

Since 1925 Amy Carmichael wanted to act independently. In 1926 she formed an association and registered Dohnavur Fellowship in 1927.\textsuperscript{71} The C.M.S. generously handed over some of its property and an old bungalow where Amma lived with the Rev.Walker and Mrs. Walker and some surrounding land and building to the fellowship.\textsuperscript{72} In 1931, she fell in a pit and was unable to walk, she was bed ridden for nearly twenty years and died at the age of 84 in 1951.

Amy Carmichael rescued young girls who were subjected to sexual harassment by the temple priests. She made an extensive study of the marriage of girls to temple gods and came to the conclusion that they were living a life of

\textsuperscript{66} Thyagaraj Ananada, \textit{op. cit.}, p.148.
\textsuperscript{68} \textit{Madras and Tirunelveli Diocesan Magazine}, September 1912, p. 287.
\textsuperscript{70} Lois Hoadley Dick, \textit{Amy Carmichael: Let the Little Children Come}, (Chicago, 1984), p.107.
\textsuperscript{71} \textit{Proceedings of the C.M.S. Conference}, (Tirunelveli, 04.10. 1912), p. 5.
drudgery and shame. She placed her findings before the Government and considered to the forerunner of the abolition of Devadasi System. However, with the efforts of Dr. Muthulakshmi Reddy, late Deputy President of the Madras Legislative Council an act was passed in 1925. It extended to them a sections of the Penal Code which made traffic in minors was of a criminal offence. By the “Devadasi Act of 1947” the dedication of girls to temples was made illegal. Girls of all ages from babies to teenagers, Indians and European men and women lived and worked together like a family, not an institution. The doors of the Dohnavur Fellowship always opened to welcome the harassed destitute girls. It also rehabilitated them by giving education and Teacher’s Training, Tailoring training and tie up with various nursing institutions all over the Madras Presidency and abroad. Mrs. Vasantha Kirubakan of Kollimalai, sent 48 girl children to this asylum out of 192 children rescued from Kollimalai region.

THE HINDU GIRLS’ LACE SCHOOL, KUDANGULAM

As per the report of Public Instruction of 1898-99, [Table No.12] More number of Native Christian girls were under instruction in this school than other industrial schools found in Tirunelveli district. As per the Report on Public Instruction 1927-28, the Hindu Girls’ Lace School was although very small, was well managed by the wife of the local postmaster who has been able to get into touch with merchants in England. This small school was of great importance. In addition to lace-making, girls receive instruction in reading, writing, and arithmetic in their vernacular.


Interview with Mrs. Vasantha Kirubakaran at Cholakkadu in Kollimalai on 27.04. 2014.

Ponniah, *op. cit.*, TNA.
Wyatt and Isabella established a Girl’s Boarding School with combined lace-making industrial class with the voluntary support of old student of Tirunelveli industrial school. It was clear that the student of Tirunelveli not only equip themselves, but also shown interest to inculcate the value of educating women in other parts of Madras Presidency.

MEDICAL SERVICES

The protestant missionaries in Tirunelveli were pioneering in medical work for nearly one and half centuries. Medical and Surgical relief were given through certain hospitals and dispensaries run by S.P.G. and C.M.S. Missions. Nazareth, Idaiyankudi, Meignanapuram, Sawyerpuram, Nagalapuram, Vadamalapuram, Sayamalai, Dohnaur were some important centres with medical facilities. The administration of medical services and the treatment of patients were carried out with utmost care irrespective of caste, creed and religious disparities. Native medical men and women, nurses and midwives were also trained to render medical services and some of them were known as medical evangelists. All hospital had an evangelistic band. They not only provided physical relief but also helped to remove the false and superstitious notions with regard to contagious diseases.\(^77\) Tirunelveli district was constantly attacked by epidemics like plague, cholera and small-pox. The villagers were very much troubled at one season from sore-eyes which lasted from June to September. They believed that this was the wrath of god. This made them to seek the help of local magicians to drive away the evil spirit which caused diseases and they spent a huge amount of money to the magicians as fees. Therefore, the women missionaries induced the people to visit the hospital and decided to drive out the superstitious ideas permanently from patients in general and women in particular. Missionaries wives like Mrs. Eliza Calwell, Mrs. Thomas, Miss. Thomas,

Mrs. Stratchan, Mrs. Lousia Shepherd offered medical aid to all sorts of simple diseases. They had a crowd of patients every day. Rev. Caldwell and Mrs. Caldwell started a small dispensary at Idayankudi in 1841. Later this hospital became the Immanvel Hospital in 1896. Mrs. Caldwell treated all sorts of simple cases and treating the patients in a hygienic manner. The Native men who were trained to dress the wounds were called as Dressers. The hospital got a liberal supply of medicines from the Home Mission, England. The mid-wives who attended the labour cases were illiterate and did not practice any hygienic method. Therefore, Mrs. Caldwell introduced a good nursing system. As a result, the death rate of both mothers and children was brought down. In 1906, the total number of patients treated were 935, of whom 392 were non-Christians.\textsuperscript{78}

The C.M.S. Mission Dispensary at Meignanapuram was started in 1869. Rev. Thomas became an excellent doctor by study and practice. He was ably assisted by Mrs. Thomas. This dispensary had no separate building, it functioned in the High School Building and latter it got building approval by the District Medical and Sanitary officer.\textsuperscript{79} During the attack of Cholera, Mrs. Thomas and her daughter Miss. Francis Thomas nursed the Cholera patients. Miss. Thomas and Miss. Graziani served as midwives.\textsuperscript{80}

Dr. Strachan, a S .P.G. missionary decided to start a Dispensary at Nagalapuram, a rural area in Tirunelveli district in 1860 to eradicate the contagious diseases. This area was prone to frequent natural calamities. Since, Dr. Strachan had limited knowledge in medicines, and he went to England to study medicine in the Edenburo University. In 1869, he came back to India and started Dispensary at

\textsuperscript{80} \textit{Proceedings of the C.M.S. for the year 1914-15}, p. 161.
Nagalapuram in 1869.\textsuperscript{81} He was ably assisted by Mrs. Harriet Nicholson Strachan. She went along with her husband visiting the houses and distributed medicines to the women and children. This dispensary was later named as St. Barnabas Hospital.

Dr. J.M.Strachan started a dispensary at Nazareth in 1870 and named as St. Luke’s Hospital, on the St. Luke’s Day in 1892 by Rev. Canon Arthur Margoschis. The frequent outbreaks of Cholera turned the attention of the missionaries to organize medical relief. In 1871, about 40,000 people were given treatment and most of them came from a distance of forty to eighty kilometers. Mrs. Louisa Shephered, the daughter of the Rev. Caldwell was sent to Nazareth to assist Dr. Strachan. In addition, 2 dressers were appointed as helpers with the annual salary of Rs. 220/- each and another three servants at Rs. 108/- in this hospital.\textsuperscript{82} Mrs. Louisa Shepherd always took great interest in the medical service and closely attached herself with patients. She collected some fund from the natives and supplied diet to the patients daily. However, no gift in cash or kind was accepted by any member of the staff. The scarcity of women doctors to treat women patients was removed by appointing missionary women doctors like Mrs. Louisa Shepherd, Mrs. Strachan and native trained nurses. Miss. N.E. Parsens was sent by S.P.G. as a Medical Superintendent to Nazareth. She was the first woman medical missionary whose work was remarkable. Her service was continued by Dr. Frank Wells, Medical Superintendent of Sawyerpuram, and Mill Miller, an English nurse in 1914. A Leprosy clinic was also attached with this Hospital. Now it stands for Christian Medical Mission of Tirunelveli District.

Sarah Tucker hospital was started by Miss. Florence Swainson with the help of Miss. Annie Jane Asqwith in 1892. Lord Wenlock, the then governor of Madras visited this hospital in October 1892, and he stated this hospital as “a Little

\textsuperscript{81} Pascoe C.F., \textit{op.cit.}, p.816.
\textsuperscript{82} \textit{S.P.G. Report 1870-1874}, p.73.
Gem”. Florence Swainson was a fully qualified nurse sent from England. The aim of this hospital was to serve the pupils of the Sarah Tucker institution, but it extended its service to the patients in and around Palamcottah too. The nurses look after the sick day and night. The head nurse Morton was assisted by two nurses Annal and Naomi. Since Morton was a fully qualified nurse who not only took care of the hospital but also trained the Indian nurses. Her services were inevitable because this area witnessed frequent outbreaks of influenza, Malaria, Measles, Mumps, Small-pox and Cholera. From 1894 to 1895, 296 children were treated and 1822 out patients from 46 villages were administered medicines. Whenever required the help of Municipal hospital Doctors were also invited to this hospital. When Morton went outside the hospital to treat the patients, she was accompanied by Annal and Naomi and Bible women Marimuthu. Marimuthu regularly conducted daily prayers in this hospital in 1894-95. Morton had treated 71 confinement cases and 1398 other patients in their own home. During 1894-95, Nurses Annal and Naomi treated 26 confinements and 1215 patients who were suffering from various diseases. The head native nurse did invaluable work that Miss Swainson taught her in this hospital. The native girls like Ponnammal, Mary, and Martha proved themselves as capable nurses under Swainson’s training. When Bassie was married a school master in Ceylon, she left the hospital. That place was substituted by Paripuram, a native trained nurse who was a child specialist and treated 300 girls. Miss. Henrys, a dresser studied Tamil and treated the patients. Friends of Annie Jane Asqwith and Florence Swainson sent pillow cases, glass clothes, towels, bandages and cots from England.83


The Vadamalapuram Mission Home is well known for its Medical Mission in Tirunelveli district. With the support of the Native nurses every Monday and Thursday, free treatment was given to the patients coming from all over the
district. It provided asylum to 300 children, both boys and girls in two separate hostels. Some of the children were orphans or abandoned; some came from families whose parents could not afford to feed. The Home provided these needy children with basic necessities: food, clothing, shelter, education, school uniforms and medical care. Though this Dispensary was not functioning now, a co-educational school with boarding was run with the support of Government aid.

**VIDIVELLI ASHRAM, SAYAMALAI**

Sayamalai Panchayat was one of the oldest panchayath in Kuruvikulam Union. In 1920s, Two English Missionaries Miss. Muriel Frost and Ms. Joy Solomon came to Sayamalai and did the mission work such as establishment of Middle School and Vidivelli church. Along with Vidivelli Ashram they extended Medical services to the poor village people around Sayamalai. Two Night Schools for those girls who did field work in the day time, one for the Harijans in their quarters and one for caste girls in their quarters were started. The subjects taught in these Night schools are Scripture, reading, writing, mental arithmetic and sewing. The school provided them midday meals and afternoon milk. At present, there are three primary schools, one Government Higher Secondary School and one T.D.T.A. Middle school which imparting education to the children of this area. Kallappankulam, and Karisalkulam, known as a robber village, was in need of a school. Accordingly the Government wanted to establish special Marava Schools, giving the teachers 1 ½ times the usual salary, scholarships for the Marava pupils and a grant for buildings. Miss. M. Frost took advantage of this opportunity and started a school, first in a rented house, and then a school was built with the help of Mr. Marimuthu Thevar. *Bethani Veedu* in Valasai was built exclusively for the caste girls, another Night School was for the Harijans in their quarters, called
Barnaba Alayam,\textsuperscript{84} which was built with the help of Gurubatham. The subjects taught in these schools were music, fine arts, drawing and sewing. In 1933, a small dispensary was built near entrance to the compound and it was opened by the Metropolitan of India, Burma and Ceylon. Dr. (Mrs.) Leela Thambidurai, her sister Sylvia, a graduate in Chemistry came to Vidivelli Asharam dispensary in 1932. Miss. Murial Frost and Ms. Joy Solomon also assisted them in the dispensary exclusively for women and children. Later men also demanded for treatment. By using their commonsense, intellect, presence of mind, practical experience, conducted the dispensary very ably and treated fever, cold, sore eyes, discharging ears and itch, cleaned the wounds and dressed them neatly. The critical cases were sent to Neyyur, Nagercoil and Madurai with letter of recommendation. Dr. Leela Thambidurai started the Jothi Sangam\textsuperscript{85} (Light-fellowship), where she gathered the women and big girls once a week and gave them health talks, home science, and Bible lessons. Separate Jothi Sangam for caste women and Harijan women was established.

The first Assembly of God Missionary to South India was the veteran Mary Weems Chapman, who travelled extensively and finally settling in Madras in 1915, founding the Pentecostal work. Early Pentecostal missionaries in South India focused most of their attention on evangelistic work than social service. When George Berg established five schools for children, and Robert Cook founded four such schools, they found that the charitable and social works were as effective as evangelism. The Shencottah A.G. Industrial School was founded by Robert and Doris Edwards in 1927, where they started orphanages for girls, tailoring section for adult girls with free boarding facilities. Tailoring class women were sent for TTC examination. Certificate holders were appointed as Tailoring teachers in

\textsuperscript{85} Ibid., pp. 11-12.
Government and aided Schools in Tamil Nadu. Still these institutions continue its charity work among the women of Tirunelveli District. Industrial Schools for men with Carpentry section, Mechanical section, Tailoring Section for men, Printing and Binding section, Elementary, Middle, High Schools, and Dispensary also administered by A.G. Church, Kanagappillai Valasai, Shencottah Taluk. Mrs. Doris Edwards rendered service till her last breath, though all her family members left India after Independence.

THE ROMAN CATHOLIC INDUSTRIAL SCHOOLS

The Roman Catholic missionaries also started two Industrial Schools, one at Palamcottah, which had only sales counter without any industrial school. Another one St. Joshep’s Institute was founded at Tuticorin. It was managed entirely by the efforts of Mr. Roche Victoria, M.L.A., a Roman Catholic leader and Municipal Chairman at Tuticorin. The unique feature of the school was that it was almost self-supporting institution, where they taught manufacture of paraffin candles, painting, brass-band, photography, clay-modeling, fret-work, sculpture, silver, gold and nickel plating, carpentry, tailoring, weaving, printing, book-binding and mat-making. The products made at the School were sold at Exhibitions or to different Catholic schools for prize-giving. The girl students were taught dress-making and needle work at the Holy Cross school, Tuticorin.

DYEING INDUSTRY

Some dyeing was carried on in Melapalayam and Kilaviraraghavapuram. There were seven dye-houses, and a few individual weavers dye their yarn themselves. The dyes used were mostly imported ones, and the chief colours in use were orange, black, yellow, dark-red, blue-green and blue-black, but of these scarlet and blue-black were fast. The dyers kept their formulae secret.

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WEAVING INDUSTRIES

There was a revival of hand-spinning during 1920-21. Due to the waning of the enthusiasm for home spun cloth, weaving of Khadar had declined and practically died out. There were at one time about 300 Adi-Dravida women spinners in Tisayanvilai, but as there was no market for their yarn, they had to give up the work. But at the commencement of 1930, some three years after the amalgamation of the Tirunelveli Mills Company Limited, with the Madura Mills Company Limited, a further extension was carried out and the total number of 247 spindles at work in the two factories employed 17,000 workers were increased to 60,000 in April 1932. In that year this mill intended to house 1,00,000 spindles which were woven silk saris with woof and weft. Veeravanallur Silk industry bought silk from Kumbakonam. They earn Rs. 8/- per sari as a wage. More than 50 families did this job in a cottage industry at Veeravanullur. Eventually, this Madura Mill would provide employment for 3,000 workers. They were called as Pattunulkarans. The shundies agents collected the products from Tisaiyanvillai and Udangudi. Sawyerpuram was also one of the weaving industrial areas, where handloom sarees and lungis were famous all over India. The weavers exhibited the handloom product in all Handloom Exhibition in India.

SUGAR REFINERY INDUSTRY

India Distilleries Company established sugar refinery at Kulasekarapatinam in 1912. Palmyra juice obtained from the palm tree collected and poured in the pipe line which was connected with Kulasekarapatinam, where they manufactured two kinds of sugar, soft white sugar and white crystal sugar. It

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was shipped to Tuticorin for export and largely used for the manufacture of candy. Women were worked to bring palmyra juice from various areas and poured in the pipeline and worked as jaggery makers.

The upper portion of Palmyra stem is used for canning cots, chairs and used for the warp and the woof. All palmyra fibre products were sent to Tuticorin and sent for export. Monthly, 750 tons of fibre was exported. The coarse mats weaving by women in Tirunelveli districts were exported small mats to Calicut and big ones to Bombay for packing fish. The women from Nadar [Shannar], Kanner, Konar, and Mohamadan were engaged in mat weaving and earn Eighteen Paise in two days. Apart from coarse mats, Korai mats were woven at 248 centres and collected for export. More number of Mohammadan families involved in this work, the major product sent to Madras market. The missionary institutions were also taught lace making and embroidery; the finished products were exported to European nations and promote international trade.

This study reveals that the introduction of industrial education in Tirunelveli district, variety of industrial work were open to women which earned for their livelihood, promote international trade and enhanced their economic status by earning by learning. Economic independence led to the development of women’s education, employment, liberation from the age old traditional social bondages which retained their social status of women in the society. Widows were given employment opportunities and their remarriage was on the rise. It helped them to become more independent. Due to the growth of domestic industries especially lace-making and embroidery, there was enormous growth in the number of working women. They earned a decent living through jobs, learning cleanliness and achieved economic independence. Missionaries helped slave girls to earn money by lace work and embroidery. Their life became more decent, clean, healthy and enjoyable. By making shirts, collars, trim frocks, jackets and fancy works, the girls gained
some profits by themselves. The women missionaries who worked for the Young Indian women, encouraged them to send the finished product to England and Canada, to promote international trade to earn foreign exchange. However the report on skills training in the late 1960s by the women missionaries still remains: "a flourishing lace-making and embroidery industry is still going on here, but reduced from the past when it involved thousands of women". The institutions founded by the missionaries still expanded and survived and offered a wide variety of education irrespective of caste and creed. It produced thousands of civil servants, doctors, nurses, engineers, scientists and educationalists. The humble beginning of industrial education led to the development of women not only in the field of earning by education, but also helped them to enhance their status in social and economic independence still now and forever.