CHAPTER III

EFFORTS OF CHRISTIAN MISSIONARIES

The efforts of Protestant Missionaries, Church Missionary Society [CMS] and London Missionary Society [LMS], for the progress of education to improve the moral, intellectual and material condition of the natives of Travancore and Cochin are described in this chapter. Protestant Missionaries concentrated their activities in Central and North Travancore among two sections of population - low castes and Syrian Christians. LMS concentrated their activities in South Travancore, among Shanars and other lower castes. This Chapter was divided into two sections. The first part deals with the CMS activities, which again subdivided into Kottayam, Alleppey and Cochin. The second part focused on the LMS activities.

The freedom of Kali, a Pulaya girl, was purchased by a European gentleman. When he and his family started to proceed to Java, Kali was to accompany them. At last Kali ran away. After two months a black, ill looking figure, with only a few scanty rags for covering appeared on the steps of the verandah of Mr. and Mrs. Ridsdale. She begged and Ridsdale took her into the mission compound and taught her needle work and household duties besides bible
stories. This was probably the first instance of giving education to a slave in Cochin\textsuperscript{86}.

In 1848 A.D, the Headman of the Arayans from 5 different hills with a Romo Syrian, Kupperi Kurian, who had trade relations among them, came and requested to Baker that they needed schools, religions instructions and protection from the oppressions of petty officials. The Arayans resided on the western slopes of the Cardamom hills. These villages were situated on the mountain sides surrounded by dense forest. They were not aboriginal hill tribes, but emigrants from the low land who settled on hills many generations ago. They cultivated hill – rice, dholl, and other dry grains growing on the hill sides in large quantities. They grew plenty of rice. They had to pay tax for fruit trees besides one tenth of the seed sown to the Sirkar, and another tenth to the land owners, generally Brahmins. They needed protection from the oppression and extractions of un authorized persons. In the progressive stages of education of Arayans, Henry Baker had to face persecutions chiefly from petty Sirkar officials, Zamindars and Merchants. All of them wanted to attain illicit gains, they never wanted the Arrians conversion into Christianity. As stated in Chapter II, planters and commercial cultivators needed basic education. Baker visited them again and again. As the work of Christian instruction advanced the

Kudumbies or top knots of hair had been removed from the heads of many. They erected prayer houses and they had been baptized.

The Arayan Mission had two chief centres of operation - Mundakayam and Melkou. Mundakayam was about 35 miles East of Kottayam. A neat thatched wooden church and school house were erected by the people. In the Slave School there were 4 slaves, 02 men and 02 women monitors - 02 of whom act gratuitously and two were supported by some labourers in Stamford England. The room in the Slave School was crowded with eager pupils, adults and children on Sundays. A small girls Boarding School under the charge of Mrs. Baker functioned there.

Mundapalli, Assapian and Edacunnu were the outstations of Mundakayam. In each of the outstations the inhabitants had erected a bamboo school house, which were also used for worship on missionaries arrival. The outstations of Melkou, Irumapara and Kanikal had schools. One of the greatest difficulties was the disinclination of the Christian teachers of the plain country to go and settle in hills or ‘outlandish’ area. Thus there were only three readers and five schools masters.87

In Kottayam, Old Seminary was built in 1814 A.D. It was one of the boons conferred upon the Syrians by Col. Munro, the British Resident, in Travancore. The college was built by Pulikottil Ittup Ramban the Metran Mar Dionysius II, with fund invested by Col Macaulay and with other funds. Missionary Register 1819 A.D. described that, in 1818 A.D. Rani of Travancore presented to the college a sum of Rs. 20,000 which had been laid out in land.

A previous gift of Rs. 10,000 for erecting a chapel and furnishing the buildings of the college was given by the Rani. Missionary Register 1819 A.D pointed out that besides the gift granted by the Rani, the college had received several endowments as land and money. The college was primarily intended for the training of clergy. It aimed to teach clergy Syriac, Christian Doctrine and Malayalam, to teach laymen Malayalam and to translate the Bible into Malayalam. It is also considered as an institution for general education. In Travancore for the appointments in government posts, English knowing persons were needed. The college was a source of supply of government officials.

In 1819 A.D. the number of students received instruction in Syrian College were 25. They studied Syriac and the English. Their progress in English was little. Besides the students, 18 children received instruction in English, who didn’t receive ordination and were irrevocably, set apart to the clerical office. In 1821 A.D, 14 students were destined for the Sacred Ministry besides a considerable number of boys, selected from the church schools, came to finish their education. In 1824 A.D. the college had 50 students - 12 were ordained, the remaining 38 un-ordained.

The Syrian College was the first college connected with the CMS. Due to the split between the CMS and the Syrian Church, the Old Seminary came under the Syrian Church, in 1837 A.D. or known as Orthodox Vaideeka Seminary. The CMS missionaries established a new college called the CMS College in Kottayam.

In 1826 AD the college had 51 students. There were three Latin classes. As per the recommendation of the Metran the students discontinued the study of Sanskrit and devoted a larger portion of their time to the study of

90 Missionary Register 1823 A.D, [Old Book, CMS College, Collins Library], P. 151.
study of Syriac\textsuperscript{93}. In 1836 A.D. English, Syriac, Sanskrit, Malayalam, Mathematics, Scripture - History, Natural Philosophy and Geography were the subjects taught in the college. On Sabbath the children were required to commit to memory portion of the assembly’s catechism in Malayalam. Some of the boys elder deacons who had studied in college for years never learned English\textsuperscript{94}.

Kottayam College was under the charge of J.Chapman, in 1842 A.D. There were 70 pupils, who received a sound classical education combined with full scriptural instruction\textsuperscript{95}.

In 1806 A.D Metran and leading, members of the Syrian Church had agreed to establish schools in each parish for Christian Instruction\textsuperscript{96}. Missionary Register 1821 A.D referred that Parochial Schools were started by every church which was under the jurisdiction of Syrian Metran. The expenses of these schools were met by churches themselves except one school, the first school at Kottayam, which was met by Church Mission Society. The school at Kottayam was referred in the official records as

\textsuperscript{93} Missionary Register 1826 A.D, L. B. Seeley and Son, Fleet Street, London, 1826, P. 114.
\textsuperscript{94} Madras Church Missionary Record 1836 A.D, Volume III, Number 3, [Old Book, CMS College, Collins Library]. PP. 33-34.
\textsuperscript{95} Missionary Register 1842 A.D, L and G Seeley, Fleet Street, 1842, PP. 346-347.
Grammar School which had 30-50 scholars. The medium of instruction was English. Grammar School was started for preparing students to college. Only efficient students who came from the village school got admission in Grammar School. It was the ancestor of the C.M.S. College High School, Kottayam\textsuperscript{97}. In 1821 A.D 12 youths were also attached to the Kottayam School, who were maintained at the societies expense were trained upto school masters under the particular tuition of Baker\textsuperscript{98}. Missionary Register of 1826 A.D described that scholars acquired progress in English and Sanskrit. Two boys had been sent out as school masters. The boys were regularly instructed in religion. Some learned the instructive portion of scriptures by heart both in English and Malayalam. The church and Watts Catechisms were included in their course of study\textsuperscript{99}. In 1827 A.D the Grammar School had 70 students\textsuperscript{100}. The Missionary Register 1821 A.D. mentioned about another school on the college property, Callada. There was


\textsuperscript{100} Missionary Register 1827 A.D, [Old Book, CMS College, Collins Library], P. 604
16 Scholars in the Callada School. There the instruction was confined to Malayalam\textsuperscript{101}.

Table No.I furnishes the details of the Parochial Schools in 1821 A.D. The total number of Parochial Schools was 10, in 1821 A.D\textsuperscript{102}. In 1824 A.D there were 51 Parochial Schools with 1,333 scholars\textsuperscript{103}. In 1826 A.D Parochial Schools were attended almost exclusively by Syriac Children. The Roman Catholics were prohibited from attending by their Bishops. The Muhammedans and Hindus were averse to receive Christian instruction. The number of schools, scholars, and school masters were 50, 1,231 and 51 respectively. In harvest season they didn’t attend the school regularly\textsuperscript{104}. In 1827 A.D, Kottayam division has 29 Parochial Schools with 445 Syrian Scholars and 325 Hindus Scholars. Baker wrote that there were few parochial schools. Many of the former schools were thinly attended and inconveniently situated. Churches failed to give contributions to Parochial Schools. So many of the schools were given up\textsuperscript{105}.

\textsuperscript{101} Missinary Register 1821 A.D, Op. Cit, P. 64
\textsuperscript{102} Missionary Register 1821 A.D, Op. Cit., P. 517
\textsuperscript{103} Missionary register 1824 A.D, Op. Cit., P. 404
\textsuperscript{104} Missionary Register 1826 A.D, Op. Cit., P. 114
\textsuperscript{105} Missionary Register 1827 A.D, Op. Cit., P. 604
**Table I: Parochial Schools and Scholars In 1821 A.D**

<table>
<thead>
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<th>No</th>
<th>PLACE</th>
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</tr>
</thead>
<tbody>
<tr>
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<td>53</td>
</tr>
<tr>
<td>2</td>
<td>MunroIsland</td>
<td>25</td>
</tr>
<tr>
<td>3</td>
<td>Mulundurete</td>
<td>22</td>
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<td>4</td>
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<td>30</td>
</tr>
<tr>
<td>5</td>
<td>Chenganoore</td>
<td>29</td>
</tr>
<tr>
<td>6</td>
<td>Turn bonnum (Thumbamun)</td>
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</tr>
<tr>
<td>7</td>
<td>Cuncdenade</td>
<td>20</td>
</tr>
<tr>
<td>8</td>
<td>Manerkate</td>
<td>17</td>
</tr>
<tr>
<td>9</td>
<td>Mavellekerry</td>
<td>..</td>
</tr>
<tr>
<td>10</td>
<td>Puthupalle</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>253</td>
</tr>
</tbody>
</table>

Source: Missionary Register 1821 AD, P 517

In 1827 A.D Mrs. Baker wrote that she directed her attention towards education, particularly Syrian females. It was reported that several years before Mrs. Fenn or Mrs. Baker started a school for girls which was so close to their residence 10 to 12 girls from the nearby villages attended the school. They learned Sewing, Reading, a little English and Watts’s small catechism. But their parents took them away one after
another and their schools were wound up. After sometime several girls lived with Mrs. Baker, in her house, and learned different kinds of work, Reading and Arithmetic. In 1827 A.D she had 12 little girls - six of them came in July 1825 A.D, 03 in 1826 A.D, and the rest later. All of them except two were under 12 years of age.\(^{106}\)

In 1848 A.D, widow of late J. Johnson established a Normal Female School.\(^ {107}\) The School consisted of 43 girls in 1848 A.D. They learned Geography, History, Scriptures, Old Testament etc. They also learned Needle Work and Knitting. They read fluently and without omission or mistake several different books of the Old Testament as directed by H. Baker, Senior.\(^ {108}\) In 1848 A.D, there were three female schools under the wives of Bailey, Chapman and John Johnson. The strength of the institution was 29, 10 and 42 girls respectively, Almost all the children were Anglo-Syrians, Syrians who come over to CMS church. The whole of 42 girls in Mrs. Johnsons School were children of Syrian women, who belonged to CMS church. In 1850 A.D, the Girls School of Mrs. Bailey was incorporated with the Normal school of Mrs. Johnson and Mrs.

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\(^{106}\) *Ibid,* P.605  
\(^{107}\) *Church Missionary Record 1848 A.D, Volume XIX,* Printed by William Watts, London, P. 204  
\(^{108}\) *Madras Church Missionary Record 1849 A.D, Volume XVI,* John Fonceca, Madras, 1849, PP 13-14
Hansford\(^{109}\). The number of young women who were educated by Mrs Bailey and Miss Bailey were married and settled at Kottayam. When they had studied in the school, many good lessons were inculcated up on them. They had a steady conduct and attended the religious instruction regularly\(^{110}\). Girls in the female school pursue their studies in the morning and in the afternoon learned needlework\(^{111}\).

In 1828 AD CMS had 31 schools. Grammar School had 70 scholars, 29 Parochial Schools had 445 Syrian Boys and 325 Hindus, and one Girls School had 12 scholars\(^{112}\). In 1842 A.D, the district under Kottayam was under the charge of Henry Baker. The District had 9 schools with 346 scholars\(^{113}\). In 1848 A.D, the college and the school attached to it had altogether 70 scholars. The oldest youth in the college was between 17 and 18 years of age. All the 70 students were boarders and retained in every respect their native habits of dress and food - sitting on the floor at meals and eating like their countrymen and didn’t adopt English apparel, not even shoes and stockings\(^{114}\). In 1850 A.D, Henry Baker senior reported that

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\(^{109}\) Ibid, P. 87  
\(^{110}\) Madras Church Missionary Record 1850 A.D, Vol XVII, John Fonceca, Madras, 1850, P. 216  
\(^{111}\) Ibid, P. 65.  
\(^{112}\) Missionary Register 1828, P. 108  
\(^{113}\) Missionary Register 1842 A.D, L and G Seeley, Fleet Street, 1842, P. 346  
\(^{114}\) Madras Church Missionary Record 1849 A.D, Volume XVI, Op. Cit., P. 85
Kottyam Village District had 5 village schools. The great need of duly qualified masters was the great drawback of that schools\textsuperscript{115}.

CMS College was started in 1814 A.D. Parochial Schools were started by every Syrian Church, a Grammar School, School at College property, Callada and Village Schools were started by the CMS Missionaries. Wives of Missionaries like Henry Baker, Fenn, Bailey, J. Johnson, Chapman, Hansford etc established Female Schools. CMS Missionaries also concentrated in the depressed class education. The Headman of the 5 different hills invited Henry Baker and started Slave Schools at Mundakayam and Melkou.

Thomas Norton, the first CMS missionary in Kerala, started a school at Alleppey. In October 1819 A.D, the school contained 44 scholars exclusive of 26 orphan children. Great opposition had been exerted towards the school by Roman Catholic priests. They had denounced exclusion from sacraments against the parents who sent their child to Nortons School and the children who learnt the scriptures in that school. An ecclesiastical order was issued by the Vicarial Authority at Verapoly to prohibit attending the

\textsuperscript{115} \textit{Madras Church Missionary Record 1850 A.D, Volume, XVII.} Op. Cit., P. 216
school and learning the scriptures. In 1818 A.D, fire destructed Norton's house, school room and furniture. The Rani immediately ordered that the timber for rebuilding the house should be furnished at the public expense. A fresh supply of books and other requisites from Madras. Several European gentlemen subscribed a handsome fund to assist Norton in his distress. Norton started a Second School on 14 August 1819 A.D, at Great Bazaar, Alleppey. His Bazaar School had Vellalay and Chetty caste children. By 1828 A.D, Chogoens, Velloovars etc were admitted. He also admitted Arayan children in his schools. In 1819 A.D, most of Romish children had been withdrawn. The number of scholars at the end of 1819 A.D, was about 50 in compound school. In August 1820 A.D, there were 61 scholars in the Mission Schools, 46 in that of the Bazzar school and in September last the mission had lost many of the Roman Catholic

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Norton admitted children of all castes and creeds in his compound school. In 1821 A.D, he reported that the compound school consisted of 40 children. They were country-born and rather low caste children with some catholics. All learnt English, Malayalam and Tamil. In 1821 AD Norton schools hadn’t acquire the expected progress. He experienced considerable difficulty in inducing the natives to send their children to school. In 1835 A.D, Norton reported that he had another application for a third school by Arayans on the Northern side of Alleppey. 50 children sought admission in that school. A number of low caste children enjoyed the education facilities provided by Norton schools. He was the pioneer among CMS missionaries in giving education to the depressed classes and slaves in Kerala.

On 24 January 1850 A.D, J Harding, missionary in Alleppey, visited Chettycawd and Kattor Schools in Allepey Districts. He wrote that Chettycawd School was voluntarily erected by the people. There were 61

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children in the school. He added that a number of people assembled in both the schools\textsuperscript{124}.

A Sunday School was established by Mrs. Norton shortly after her arrival in Alleppey. In 1825 A.D, Mrs Norton had 63 Sunday scholars and a dozen young persons attended her daily instruction. She had also attended 9 or 10 native girls\textsuperscript{125}.

The construction of the CMS Church at Alleppey began in 1817 A.D, and completed in July 1821 A.D, Rani provided the timber for the church. The cost of the church was Rs. 4,155 of which 1,500 were raised by subscription, Rs. 555 were contributed by Norton and the remaining 2,100 was contributed by the society\textsuperscript{126}. Missionory Register of 1819 A.D, described that the church at Alleppey was not finished. A respectable congregation assembled at Nortons house on the morning and evening of the Lords Day, consist of Syrians, Roman Catholics and Hindus\textsuperscript{127}.

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\textsuperscript{125} Missionary Register 1826 A.D, Op. Cit., P. 116
\textsuperscript{126} Missionary Register 1821 A.D, Op. Cit., P. 64
\textsuperscript{127} Missionary Register 1819 A.D, Op. Cit., P. 430
On 16 December 1820, Norton had baptized six adults and 11 children in Alleppey, the first fruits of his labour. Many around him read scriptures. In 1841 A.D, 410 people converted to CMS in Alleppey.

Thomas Norton was the First CMS Missionary who provided education to Depressed Classes and Slaves in Kerala. Thomas Norton started the first school at Alleppey in 1816 A.D. He opened a Second School at Great Bazar, Alleppey. Vellalay, Chetty, Chogoens, Velloovars and Aryans studied in his school. Norton admitted children of all castes in his compound school. He had baptized a number of pupils and many people converted to CMS in Alleppey.

In Cochin, Thomas Dawson, a CMS missionary, opened a school, at Mattancheri, for Jews who were ignorant and degraded, in 1818 A. D. He met the Raja of Cranganore. The Raja offered him a site for the school, if the missionary would teach him English. Dawson established a school there. When Mr. & Mrs. Dawson had returned to England, Mr. & Mrs. Jones took charge of the school at Jew Town, in 1820 A. D. The

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Missionary Record of 1822 A.D, noted that besides Jones and his wife there were two Hebrew teachers in the school. The school had 96 Jewish Children. The introduction of Watts’s Historical Catechism reduced the strength of the school to 20 children. As they were desirous to learn English, most of them returned. Mr. & Mrs. Jones were recalled to Madras in 1821 A.D. The school of the Church Missionary Society in Jew Town had been transferred to the Jews Committee/Jews Society, whose agent Saragon took charge of it. He had another school, a Malayalam School, in the Fort in which some Roman Catholic, Muhammadan and a few Hindhu Children attended. The Missionary Register of 1840 A.D reported that the school was supported by ‘Sirkar’ The scriptures, English Grammar, Reading, Arithmetic, Hebrew and Malayalam were the subjects in the school. Most of the students were White Jews.

Samuel Ridsdale reached Kottayam in 1824 A.D. Grammar School was placed under him. He left Kottayam and came to Cochin in 1826 A.D. He had obtained a grant of land, many persons joined with him and created a Christian Village. He opened a Seminary for boys and a Night School. Mrs. Ridsdale opened a Seminary for Girls. All were in the

132 Missionary Register 1840 AD, [Old Book, CMS College, Collins Library], P. 466.
mission compound. Dutch, Portuguese, French and Indian ones studied in the Seminary for Girls. In the 1834 A.D. Report stated that boys of all castes and classes attended the Seminary for Boys - among them Brahmans and the son of the Raja of Cochin were included. Missionary Report of 1840 A.D. noted that 11 Native Children studied in the Seminary for Boys. They were fed and clothed by the CMS funds. Children were trained up for future service in the mission. Bible, Arithmetic, Spelling, Reading, Geography were the subjects taught in the school. The medium of instruction was Malayalam. Some elder boys chose English as the medium of instruction. 42 females including 11 boarders attended the Female School, of these 15 were Roman Catholics. The school mainly provided religious instruction. The school was under the charge of Mrs. Harley. Besides these there were 06 village schools situated at Trippunitura, Kandenadu, Punnechali, Tiruvamkoolam, Kunnamkoollam and Katapadi. Roman Catholics, Hindus & Syrians attended the school. Most of the students were Syrians. Principally scriptural instructions were imparted in these schools.

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133 Samuel Ridsdales health was very poor and he went home at the beginning of 1837 A.D. He died in 1840 A.D. See W.S. Hunt, *The Anglican Church in Travancore…*, Part I, OP. Cit., PP. 154 – 157 and 163.

134 *Missionary Register 1840 AD*, PP. 466 – 467 [Old Book, CMS College, Collins Library].
Since the death of Rev. Samuel Ridsdale, the Cochin station had continued under the charge of H. Harley. He moved the chief location of the Mission from Cochin to Trissur.¹³⁵

Thomas Dawson, a CMS Missionary, opened a school at Mattancheri for Jews and a second school was started at Cranganore. In 1821 A.D. the school at Jew Town was transferred to Jews Society. Samuel Ridsdale created a Christian Village. He opened a Seminary for boys, and a Night School. Mrs. Ridsdale opened a seminary for girls. Pupils belonging to all castes and creeds attended the Seminary for boys. The successor of Ridsdale, H. Harly, moved the chief location of Mission from Cochin to Trissur.

William Tobias Ringletaube, the first Protestant Missionary in Travancore, started a school in the village of Mylaudy in 1806 A.D. He established several schools for poor children, Christian as well as Non-Christian. In 1813 A.D, there were 6 schools under his supervision. Instruction was given in Reading, Writing and Arithmetic.¹³⁶

Mead, missionary of London Mission Society came in 1817 A.D. At the close of the year 1817 A.D, Mead stayed at Mylaudy. When Mead had started his missionary work, he transferred the headquarters of the mission from Mylaudy to Nagercoil. The headquarters of the mission was established in a house given by the Rani of Travancore. 290 natives including several high castes, had joined in the LMS. The foundation stone for the new place of worship was laid in 1819 A.D. The Rani gave the land, timber and stone for that building. The Raja of Cochin presented Rs. 5,000 for the benefit of Protestant Mission, the amount was appropriated by the Resident to support the Southern Mission of the London Missionary Society under Mead.

One of the most prominent educational institutions founded by the missionaries was the Seminary at Nagercoil. The Central School in Nagercoil was designed as a Head Seminary for the whole of the South Travancore Mission. In 1821 A.D, 50 youths were admitted in the seminary, who had been selected from other schools. The most intelligent

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of them learned English. Besides that a Girls School had been opened, which had only a small strength 138.

In 1822 A.D, in Nagercoil, LMS had 20 schools, besides the Central School at Nagercoil, where 50 boys were maintained and were educated with a view to future usefulness in the mission. 139 In 1825 A.D, there were 38 scholars in the Seminary, 27 in the Girls School, 236 in other schools immediately connected with Nagercoil and 1,002 in 39 outstations. Thus a total of 1,303 scholars in 47 schools. The girls who had received the benefit of education improved a lot so the parents wanted to get admission for their daughters in schools. The application were more numerous than the missionaries were able to meet. A few girls were under instruction in most of the out station schools. In most of the schools boys were made pleasing improvement in learning particularly in reading. 140

Missionary Register of 1826 A.D, noted that missionaries were engaged in publicising the gospel to the Protestant, Roman Catholic, Hindus and Muhammedans. Several families had publicly abandoned the worship

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138 Missionary Register 1821 A.D, Op. Cit., P. 65. Samuel Nellimukal, Keralathile Samuhsvaparivarthanam, OP. cit., P. 100. Ringletaube established a Central School in Mylaudy in 1806 A.D. In 1819 A.D, when Mead had transferred the headquarters of the mission, he also transferred the central school to Nagercoil.
140 Missionary Register 1826 A.D, Op. Cit., P. 118
and sacrifices of the evil spirit. Several Roman Catholics had also joined in LMS.\(^{141}\)

Census of Travancore 1891 A.D pointed out that LMS had achieved a remarkable progress, the church members increased, the number of schools and scholars increased - both male and females etc. One of the prominent feature of the year was female education had advanced. LMS opened Reading Rooms in Nagercoil, Tittuvilei, Neyoor, Trivandrum and Quilon. Nagercoil Seminary was raised to a Second Grade and became the scott Christian college at the end of 1880s Table II shows the progress of LMS.

**Table II : Number of LMS Institutions and Scholars In 1880 AD & 1890 AD**

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools of all Kinds</th>
<th>Boys Under Instruction</th>
<th>Girls Under Instruction</th>
<th>Total Scholars</th>
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<tr>
<td>1880 AD</td>
<td>185</td>
<td>7716</td>
<td>1851</td>
<td>9567</td>
</tr>
<tr>
<td>1890 AD</td>
<td>321</td>
<td>10869</td>
<td>3779</td>
<td>14648</td>
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<tr>
<td>Increase / Decrease</td>
<td>+136</td>
<td>+3153</td>
<td>+1928</td>
<td>+5081</td>
</tr>
</tbody>
</table>


\(^{141}\) *Ibid*, P. 117.
The Protestant Missionaries, CMS & LMS, contributed immensely to the education of the pupils. The most significant among them was the Syrian College established by CMS and Nagercoil Seminary founded by the LMS. Henry took initiative to educate depressed class, Arayans, in Mundakayam and Melkou. Several Slave Schools were started. Wives of the CMS missionaries started schools for females, which led to the increase of the status of females. Thomas Norton, in Alleppey, and Samuel Ridsdale educated depressed classes. Thus the LMS and CMS contributions to depressed class education was remarkable in the education history of Travancore and Cochin.