INTRODUCTION

Religion can never be defined so easily, but it exerts profound influence in many activities of human life. Mysteries of nature and the Universe around him urged man to explain the unknown in the light of existing knowledge and experience. The problems which eluded solution to him were the origin of earth and universe death and its relation to life, the working of nature etc. These are the problems of religion and philosophy, which are occupying manes thinking from time immemorial. Man found that forces of nature of the sun, the moon, the wind, the water, the rain etc., were more powerful than him and they did not always work in his best interests. When he could not control them, he considered them as supernatural forces. He considered these forces to be Gods and Goddesses to be worshipped and appeased with prayers and sacrifices and offerings.

The needs of man multiplied and his activities to extend too many areas. New areas demanded new explanations through the medium of religion. Man tried to explain the mysteries of the Universe. This is turn gave birth to new ideas or new religions like Hinduism, Jainism, Buddhims, Christianity and Islam. In course of time these religions have evolved themselves to suit the changing needs of man.¹

Christianity is one of the world great religions. More than 1000 million people call themselves Christians. These are people who follow the teachings of

Jesus and who believe that he is the Son of God who came to earth in human form. Christianity is almost 2010 years old. In fact, we date our calendar from the year in which it was thought that Jesus was born Christian accepted the Bible as their holy book and Sunday is their holy day when they go Church to pray and observe other religious traditions.

When the Roman Empire was at the height of its power under Augustus Caesar, Jesus Christ, the founder of Christian religion was born of very poor parents at Bethlehem near Jerusalem. He grew up in Nazareth learning to be a carpenter. The only recorded event of Jesus Youth took place when he was twelve years old. He went to the temple in Jerusalem and discussed questions about god with the wise men. His simple life, his magnetic personality and outstanding love and compassion for all drew large number of people around him. When he was about thirty years old, he came out among the people preaching about the Kingdom of God, Jesus said that God is a loving father, who loves all his children and cares for both the good and the bad. Jesus was a great revolutionary. Love your enemies he said, Do good to them that hate you. Pray for them who give you a lot of trouble. Your father in Heaven is perfect. You should also be perfect like him. He said in his sermons His important sayings are contained in the sermon on the mount. The people loved Jesus and many were the good deeds that he did for them. His life of love and sacrifice and his teachings attracted them. And many believed that he was the Christ, the deliverer. Who was expected to come from god. In some ways, Christianity
grew out of the religion of Judaism but the teachings of Jesus upset the religion of Judaism.²

Jesus was fearless criticizing actions he considered evil. This created enemies among rich and influential Jews like priestly class. They were afraid that their power and influence would fade out, if Jesus was allowed to live. They plotted to kill him. They brought him before the Roman Governor Pontius Pilate. They accused him saying that he was talking about a kingdom which was not Caesar’s. The Roman Governor condemned him as a rebel against Roman rule and sentenced him to death on nailed cross in the capital city of Jerusalem on the mount of Calvary. This explains why the cross is considered as a sacred symbol for Christians. After his death, the followers of Jesus, the disciples spread his teachings far and wide. Before he died, Jesus asked Peter, one of his disciples to found a Church in his name in the same year. Peter held the first Christian baptism in Jerusalem. The people who were baptized that day became the first member of the Christian Church.³

The followers of Jesus firmly believed that Jesus rose from the death on the third day after crucifixion. This is known as resurrection and Easter as celebrated every year in memory of that event. “Good Friday” is the day on which Jesus is believed to have been crucified.

Christmas is the celebration of His birth. Though most of the followers of Jesus were poor and educated men, the belief that Jesus was ever present with

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² S.A. Thangasamy, History of Europe upto 1453, Madurai, 1980, p.150.
³ Dragan world, 100 Greatest Men, Britain, 1995, p.45.
them gave them great courage. The disciples of Jesus and his other followers spread out in all directions in the Roman Empire and even outside the empire and began to preach the Gospel.

Many were hardships they had to meet. The followers of Jesus Christ came to be known as Christians. They refused to worship Caesar. They were dragged out of their homes and thrown to the wild beasts. Emperor Nero delighted in persecuting the Christians. But nothing could crush this new religion known as Christianity. It spread out quickly. The birth of Jesus Christ has influenced the world greatly. History is divided into two ages. The era starts with the birth of Christ. A.D. stands for ‘Annodomini’ which means in the year of our lord. The greatest Christian missionary was St. Paul who was a Jew. He traveled all over Asia minor and Greece and preached the Gospel of Jesus of His life and love of his death on the cross and of his resurrection.

Inspite of merciless persecution, Christianity continued to grow and spread all over the Roman Empire. In 303 A.D. the Emperor Diocletian mercilessly hunted down Christians. But the more Christians were persecuted, the stronger they grew. Then in 324 A.D. Constantine became the emperor of Rome. Later on, he became a Christian and made Christianity the official religion of the Roman Empire. Theodosius, who succeeded Constantine, confirmed the latter’s proclamation. From now onwards, Christianity spread rapidly and it rose to the status of world religion.

The holy book of Christianity is the Bible. The Bible has two parts, Old Testament which is the history of religious beliefs of the Jews and the New
Testament “Which contains the biography and teachings of Jesus Christ. The English version of the Bible which is in common use now was prepared in the early 17th century under the royal command of James.

**The Religious Reformers**

In the later middle ages certain English and French monarchs and Holy Roman Emperors defied the Pope and the Catholic Church in their efforts to increase royal power. Kings and Emperors felt that Church had too much wealth to flow from their respective centuries to Rome and that it weakened their authority. As people became more loyal to their ruler during the same period they were less willing to accept control from outside their own country. Scholars began to rethink Christianity. They tried to compare and contrast the percepts and practices of Christianity. One of the independent thinking scholars who questioned the authority of Rome was Martin Luther (1483 – 1546 A.D.). He is considered the father of Reformation Movement in Germany. He criticized the sale of indulgences by the Church for building St. Peter’s Cathedral at Rome. For his highly provocative actions he was excommunicated by the Pope but he was protected and sheltered by a German Prince. He translated the whole Bible from Greek into German and tried to reorganize the Church. The fore runners of Luther were John Wycliffe in England and John Huss in Bohemia. The Lutheran teachings spread all over Germany and the Scandinavian countries.\(^4\)

\(^4\) V.M. Krishnamurthi, *Preuniversity History, (1500 to present day)*, Neyyoor 1972, p.27.
The reformed religion or the protestant religion became the official religion in many German States, Denmark, Norwy and Sweden. A similar movement was started in Switzerland by Swingli. John Calvin was another leader who laboured in Geneva. Calvin’s labours were mainly responsible for the spread of Presbyterian Protestantism in Switzerland, Holland, France, Scotland and England. John Knox made Calvinism or Presbyterianism a living force in Scotland. Under Henry (1509 – 1547) VIII, England had overthrown the authority of Pope. From now on endless protestant sects multiplied. Divisions among the protestants increased as years rolled on. Although the reformation movement destroyed the unity of Christian Dom and promoted endless strife among the warring denominations. The religious wars broke down the unity of Europe for decades. The counter reformation was the Roman Catholic answers to the Reformation.

The missionary work of the Catholics was carried on chiefly by a new religious order called the Society of Jesus or Jesuits. This was founded by a brave Spanish soldier named Ignatius Loyola. The Jesuits founded missions in the farthest corners of the earth. Jesuits were able to bring back some protestant countries to Catholicism. The religious court called inquisition and the index helped to put down Protestantism. The success of the Counter Reformation can be measured to a degree by the fact that the rapid spread of Protestantism was halted. Southern Germany, France, Poland, some of the Swiss Cantons and Savoy were brought back to the Catholic faith, while Protestantism was driven out of Italy and Spain. The Roman Catholic Church is still one of the great religious organizations in the world.
Divisions in Christian Religion

At the close of Sixteenth century Europe was divided into three large religious groups, Catholic, Orthodox and protestant. The southern part of Europe, Italy, Spain, Portugal and France, the Southern Netherlands, a part of Switzerland, Southern Germany, of the Roman Catholic Church. The orthodox strong hold was in Eastern Europe. In the Balkan States and Russia, protestant Christian dom included most of northern Europe, the northern state countries (Norway, Sweden, Denmark), Scotland, northern Ireland and England. The protestant had succeeded in weaning away most of the northern part of Europe from Catholic influence but the remaining part remained loyal and well disciplined. The council of trend (1545 – 1563) reformed some of the abuses in the church, while the index and the inquisition silenced most of the opposition among Catholics. With extra ordinary zeal, the Jesuits undertook to educate the youth to convert the heathen and to attack heresy. The Jansenists were the Puritans of the Roman Catholic Church. They insisted upon stern morality, strict theology, piety and predestination. They were condemned by Pope Urban III and out-lawed by the French Government. Conflicts between the Church and State Governments continued in the 17th century. Louis XIV (1682), supported by the French clergy, declared that the Pope had no right to interfere in the temporal affairs of the State. The Jesuits were dissolved (1773) by Papal command because of extensive opposition to the order.
Divisions in the Protestant Church

Protestantism was destined to a centralized organization by its very nature. Doctrines were based on the bible but many different interpretations could be read into three main groups, Lutheranism, Calvinism and Anglicanism. The three sects differed in their interpretation of the Eucharist. In church organization the Lutherans denied the sanctity of a church office. The Calvirists ruled their church through Synods composed of presbyters. The Anglicans adopted a nationalistic system with the king as the head.

Many religious sects developed from the three major protestant groups. Methodism was brought into being by John Wesley of UKE (1703 – 1791). He believed that emotionalism rather than the intellect should be the basis for the religion. It became powerful organization. George Whitefield and Francis Asbury brought Methodism to America, where it spread very rapidly.

The Baptists comprised another religious group whose beliefs appealed to the evangelical spirit. They originated from the Anabaptists a small active group in Germany and Rogar Williams introduced their teachings into the new world. The followers of this group constitute one of the largest religious denominations in America. Today, congregationalism organized in England by Robert Brown in the seventeenth century, preached that Christians should be organized into individual democratic congregations, to facilitate the living of Christian lives. Unitarianism which questioned the divinity of Christ and the reality of the

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5 Kalikinkar Datta, A Social History of Modern India, New Delhi, 1975, p.45.
Trinity, originated in the protestant Reformation and in time became widespread in Europe and in the America.

Rational skepticism pictured the world as a huge machine controlled by natural law. The suggestions that religions should rest upon human reason rather than on revelation or authority shocked religious fundamentalists in all denominations. Pietism was reaction against the scientific spirit and the in trade nominatiozional struggle. Christians were urged by the pietists to live Christ like lives to concern themselves about their own individual consciences rather than about theological differences. Sweden Borg (1688–1772) of Sweden was prominent priest who spend the greater part of his life writing on divine love and wisdom. The Sweden borgian church which is still existing was founded in his honour.

George Fox (1624 – 1691) of England founder of the Society of Friends later called Quakers in derision protested against the prevailing forms of worship. John Wesley (1703 – 1791) also an Englishman appealed to the lower classes, defining Christianity as individual feeling and experience. Religion suffered from the attacks of rationalism in the 18th century. Pope Pious X (1903–1914), largely in protest against Darwinism, tried to extirpate modernism from the Catholic Church. Several influential modernists were excommunicated and bitter conflict between clericals and anti-clericals was revived. A similar controversy raged in the protestant churches. A number of new sects appeared. By the close of the 19th century there were about 300 groups each differing from

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the other on some more or less significant point. Some were liberal and others were conservative and there was enough variation to suit almost everyone. Protestants were active in carrying out their ideas. They entered the missionary field especially in Asia, and in Africa. This helped to spread protestant beliefs. Some evangelical groups joined with the Catholics in condemning evolution and in opposing criticisms of well established religious principle. This group came to be known as fundamentalists. Others accepted the teachings of evolution and were friendly to Biblical scholarship. They took the title Devat modernists.7

Other groups attained positions of prominence in the religious world by establishing new organizations Mormonism, founded by Joseph Smith and Brigham Young in the middle of the 19th century, built up a thriving colony in Utah. Mary Baker Eddy (1821 – 1910) founded the Christian Science religion and system of healing. Her ideas were published in a book called Science and Health, which is a metaphysical interpretation of Christian doctrine. The belief has a “Father Mother God” symbolism that appeals to many people. It contains and insists that disease and evil are temporary and unreal, only what is eternal and indestructible is real.

Quite different in character and of world wide influence is the Salvation Army founded originally in England by William Booth (1829 – 1912). It is a queasy military organization whose members are possessed of a passion for saving and serving the poor both physically and spiritually. The organization

7 S.A. Thangasamy, World Civilisation, Madurai, 2000, p.45.
which is internal in scope has general head quarters in London and includes about 10,000 posts and 25,000 officers and nearly 30,000 brass bands.

**Advent of Christian Missions**

In 1592 the Jesuits founded the Madurai Mission and made vigorous attempts to propagate Catholicism. In 1606 the Mission of Madurai was established by the father Robert De Nobili and they carried on their work at Tiruchi, Tanjore, Madurai and subsequently at Tinnevelly. The first protestant Danish missionary enterprise in India began with the arrival of two young German missionaries Bartholomel Ziegenbalg and Henry Pluetschau were sent by the King of Denmark in 1705.

In 1750 the Danish Mission was reinforced by the arrival of three missionaries, the most prominent of whom was Frederick Swartz. He worked for spreading his faith with great zeal for forty eight years and established much influence over the ruler of Tanjore in whose kingdom he resided in 1777. Swartz’s contemporaries, and colleagues Gericke Kohloff and Kinerander made great progress in Christian missionary work and established several schools at Cuddalore, Tinnevelly and at some other places. Soon the Royal Danish Mission was followed by the Anglican S.P.C.K. and S.P.G.

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9 Kalikinkar Datta, *op.cit.*, pp.46 – 47.
10 Kaye, *Christianity in India*, p.97.
The Society for the Promotion of Christian Knowledge in 1767 founded protestant mission. The first English church was built by Clarinda at Palayamkottai in 1785. The evangelicals in England focused their attention towards finding some means of avoiding the restrictions imposed on the passage of missionaries to India by terms of the Charter Act of 1793 in a Danish ship by the London Baptisth Missionary Society and his example was followed by in 1799 by two other missionaries who came in American ship and settled down in Serampore, a Danish colony not far away from Calcutta which was the headquarters of East India Company in India. In 1800 Carey joined Marshman and ward in Serampore. With the help of a paper manufacturing and the printing press, which soon began to receive large commissions from the company establishments in Bengal, they carried on their work for the dissemination on education and propagation of Christianity among the people.\textsuperscript{11} At the turn of the century when the modern missionary movement began in England and U.S.A and when the English East India Company had also removed its veto by the Charter act of 1813, the way became clear for Christian missions. Soon a number of protestant missions such as London Missionary Society (L.M.S) Church Missionary Society (C.M.S.) American Madura Mission (A.M.M.), Free Church of Scotland (F.C.S.), Wesleyan Methodist Missionary Society (W.M.M.S.) etc., commenced their work indifferent parts of South India.

The Charter Act of 1833 opened up India to the missionary activity of other nations as well. It was in this year, that the missionary activities of the non-English missionary society began in India. In 1834 Basel Mission Society

\textsuperscript{11} Suressh Chandra Goash, The History of Education in India, New Delhi, 1995, p.17.
began its work at Mangalore, followed by the Protestant Lutheran Missionary Society founded at Dresden in 1836 and the Women's Association of Education of Females in Orient founded in Berlin in 1842. The missionaries did not stop with spreading Christianity alone. They showed interest in solving some of the social problems. They made attempts to educate women in society.

The political power and influence of the British in the beginning of the nineteenth century played a vital role in the establishment of the Protestant Missionary Society in the southern region. British officers too evinced keen interest in the spread of Christianity. The Salvation Army was followed by the L.M.S. In 1889 the work of Salvation Army was started in Tirunelveli and Kanyakumari districts in 1892. The missionary work of the Salvation Army concentrated mainly on the lower classes.

The Salvation Army is an offshoot Protestantism. It is a Christian international religious and charitable movement with a military pattern of organization and operation. It is a church as well as a social agency whose international headquarters is in London. Poverty alleviation and upliftment of the Aboriginals formed the theme of agency.

**Sources of Information**

The sources consulted for writing this thesis are of two types viz., primary and secondary. The primary sources include Annual reports of the Salvation

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Army, territorial Divisional Offices and Schools Education Department, Government orders and Annual reports of Catherine Booth Hospital Medical journals published by the hospital etc., The Annual Reports furnish valuable information about the Salvation Army organisation, administration of schools, hospitals and industrial schools. The journal entitled “The war cry” contains a brief biographical sketches of Salvation Army’s schools and Hospitals.

Apart from the literary works some books, Journals, and articles are listed in the bibliography which contain useful information about Salvation Army. All the available literary works and other sources do not give a full picture of Salvation Army and its history in respect of social and educational contributions. Hence an attempt is made in the following pages to examine the topic on “Educational and Social Contributions of Salvation Army in Tirunelveli and Kanyakumari Districts in a very detailed manner.

**Scope and Purpose**

The proposed doctoral thesis entitled “**Educational and Social contributions of Salvation Army in Tirunelveli and Kanyakumari Districts A Study**” to trace out the contributions of Salvation Army in Tirunelveli and Kanyakumari Districts from early period to the present day. The Salvation Army is the stained glass window of Christian church. Its most colourful expression of the light is on life of Christ. The Salvation Army is composed of persons who having experienced forgiveness of sins and conversion by divine power are enlisted under its banner as soldiers fighting for god and souls. The formation of Salvation Army in London in the year 1865, July, 2 by the William Catherine Booth marked a unique event in the nineteenth century religious life of Great Britain. It has spread to many parts of the world. At first it was in the name of Christian Mission. The rapid development of the Army was aided by the adoption of a quasimilitary command structure in 1878. When the title, the Salvation Army was brought into use, It was an off shoot of Protestantism. Poverty alleviation and upliftment of the aboriginals formed theme of agency.
The work of Salvation Army started in Madras in 1882, expanded over the entire regions of the Presidency and flourished with 163 corps in few districts and three divisions along with a large number of spiritual centers. To begin its work in Madras, two women officers namely Captain Usha and Lieutenant Victoria were came to Madras on 4th April 1883. They were supported by captain Bellard in establishing the Army work in Madras. From Madras the Army work was extended to Coimbatore. In 1887 fifty officers groups namely Golden Jubilee Party came to Coimbatore; then they started the work in Tanjore, Nagappattinam, Kumbakonam and Trichy. At the end of 1889 Palayamkottai welcomed the Salvationists and the work was started in Mudhuts. Captain Nuranialias Claracase and another one lady were appointed there. One Narayana Muthiah, a youth from an orthodox Hindu Nadar family of A Palayamkottai opposed the Army vehemently and burned the barracks of Army. So Salvation Army people were not in position to establish their work. In the mean time Captain Yesurathinam came to Palayamkottai in the last October of 1889. On 11th November Muthiah accepted Jesus Christ.

On 27th May 1892, the Salvation Army established its work at Attakulam, village nearby North Thamaraikulam in Kanyakumari District. In 1893 Haray Andrews of Salvation Army started the Catherine Booth Hospital in Puthery at Nagercoil. Mr. Suvisesamuthu was the first man who accepted the Salvation Army in North Thamaraikulam village His son in law Mr. Paramanathan gave his place for erecting church in that village. In 1957 the army had twelve primary schools in Kanyakumari district. In 1901 Salvation Army started its work in the southern part of Tirunelveli especially at Nambithoppu, Makiladi
and Thenkarai. In the beginning of 1920 Major Vittaparkash established Salvation Army mission at Polur.

Object

The object of this study is to highlight the historical importance of the Salvation Army educational and social contributions of Salvation Army. Another object is to bring out the contributions of Salvation Army to the upliftment of downtrodden people in Triunelveli and Kanyakumari Districts.

Hypothesis

The Salvation Army is one among the Christian Mission to serve the cause of the upliftment of down trodden peoples in Tamil Nadu particularly in Kanyakumari and Tirunelveli districts. Salvation Army established many schools, hospitals, weaving Schools, and churches in many parts of Tirunelveli and Kanayakumari districts and played a major role to establish the cultural unity.

Methodology

Since the present research work is purely modern history, this research exclusively investigates the educational and social contributions of Salvation Army in Tirunelveli and Kanyakumari Districts. It applies modern historical methodology in recording, describing, analyzing, interpreting and comparing the data collected during the course of this research.
PLAN OF THE THESIS

Chapterization

The present work is arranged into seven chapters excluding the introduction and conclusion. The Chapter on Introduction presents a summary of the origin and growth of Christianity, Divisions in Christian Religion, Divisions in the Protestant Church, Advent of Christian Missions, Sources Methodology, Scope and purpose and chapterization.

The first chapter deals with the “origin and growth of the Salvation Army”. The first few pages are allotted for the origin and growth of the Salvation Army. The other aspects discussed are spread of Salvation Army, organization and symbols of the Salvation Army.

The second chapter deals with the Advent of the Salvation Army in India. India is the oldest missionary field of the Salvation Army. Frederick St. George Delaotour Tucker of the Indian Civil Service read a copy of the journal War Cry become Salvationist and as a Major Tucker took the Indian name of the Fakir Singh and commenced the Salvation Army work in Bombay on 19th September 1882.

The third chapter pictures “the Advent of the Salvation Army in Tamil Nadu. The work of Salvation Army started in Madras in 1882 expanded over the entire regions of the Presidency and flourished with one hundred and sixty three corps in few districts and three divisions along with a large number of spiritual centres. To begin its work in Madras, two women officers namely
Captain Usha and Lieutenant Victoria were came to Madras on fourth April 1883. In the year 1887 the Salvation Army sent fifty officers to India in the name of Golden Jubilee party. They started their work in Tanjore, Nagapattinam, Kumbakonam, Trichy and Coimbatore. At the end of 1889, Palayamkottai welcomed the Salvationists and the work was started in Mudhuts. The other aspects discussed are spread of Salvation Army in Tamil Nadu and Persons responsible for that.

The fourth chapter deals with the Salvation Army in **Tirunelveli and Kanyakumari Districts.**

The Salvation Army party march towards the southern districts of Tamil Nadu at the end of 1889 Palayamkottai welcomed the Salvationists and the work was started in Mudhuts. Captain Norani and another one lady was appointed then. Similarly the message of Salvation preached by the officers inspired many to embrace the faith. The Army was not free from local oppositions. Caste masters created unrest in the Army meeting by the throwing stones and filth like rotten eggs. One Narayanamuthiaha, a youth from an orthodox Hindu Nadar family of Palayamkottai opposed the Army vehemently and burned the barrocks of Army. The spirit of patience and forbearance which they displayed could see the conversion of some most rebellious and fanatic elements. On 11th November 1889 Muthiaha, accepted Jesus Christ and followed the Salvation Army officer as Fakir. The Army officers working in Tirunelveli were affected by severe cholera epidemic pelted the southern Part of Tirunelveli. Rev. John Cox and ex-missionary of L.M.S. invited the Salvation Army officers to have rest in his
coffee estate called Olivers Estate (Black Rock) located about fifteen Kilometers away on the North West of Nagercoil. Responding the invitation of John Cox, his friend Major William Johnston worked in Madras as army officer, came to Black Rock estate for rest. With the effort of Major William Johnston, the Army established its work at Attakulam Village near Kanyakumari district on 27th May 1892. Thus the Salvation Army that was started in the Nagercoil region in 1892 gradually grew in strength with several outposts and corps and expanded over a vast region in the Travancore and Cochin State. The other aspects discussed are political and religious conditions in Tirunelveli and Kanyakumari districts.

The Fifth Chapter deals with the “educational contributions of Salvation Army in Tirunelveli and Kanyakumari districts”, During 1920 when the Army launched its evangelical in Valliyoor area, it also started Primary Schools. Schools were started at Sanganeri in 1940, S.S. Puram in 1941 Manikamputhoor in 1937, Vagaikulam in 1940, Ervadi in 1938. Shenbagaramanallur in 1946 and Thadayarkulam in 1946. These schools are playing a vital role in the social life of low caste people. In 1893 hundred village schools were started at erstwhile southern Travancore region. In 1906 Tamil school was started in Nargercoil and in 1914 an English medium school was started later on the English medium schools were converted into Tamil Medium and served as a middle school until 1967. In 1978 it was upgraded as a Higher Secondary School. In 1994 Primary School was started at Thuckalay.
The sixth chapter deals with the “Social contributions of Salvation Army in Tirunelveli and Kanyakumari Districts”.

The seventh chapter deals with the “Medical Services of Catherine Booth Hospital”.

The Chapter on Conclusion is a summary of findings of this research and offers a list of suggestions based on the analysis.