Chapter II

ACTIVITIES OF LONDON MISSIONARY SOCIETY
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Establishment of the L.M.S. was an inevitable accident. By the dawn of the eighteenth century Travancore had also witnessed the wind blowing in favour of the British missionaries.

In Travancore L.M.S. was the first mission to be established. It was established by W.T. Ringeltaube. Born in 1770, Ringeltaube was educated at Halle and ordained in 1796 according to the Lutheran rite. In the same year he accepted an offer to go to Calcutta as an agent of the society for the promotion of Christian knowledge but his stay there was brief. Subsequently he was employed

1. M.A. Sherring, The History of Protestant Missions in India from their commencement in 1706 to 1781, (London, 1875) p.321
Also Refer Frank Penny, The Church of Madras Vol II, (London, 1912)

by the London Missionary Society and came to India in 1804. The society sent him 'via Copenhangum to Tranquebar'.

Ringeltaube's work

He spent one year in Madras and learnt Tamil the language of the people with whom he wanted to work. For some time he had taken the charge of Tinnevelly Mission and he had the intention to build a separate Mission of his own. His dreams to establish his own mission bore fruit when a Travancorean approached him inviting to Travancore. In Ringeltaube's words: "The occasion by which I was induced to embrace the Schism of a mission in Travancore was that of a Travancorean from Mayilady with his son coming

3. Sherring, n., p.321
4. Answer to the Queries of Munro by Ringeltaube, Protestant Missionary of Travancore Dated 30th March 1813 U.T.C. Microfilm 3C12/E1(mss)
5. Sherring, n., 1
6. Ibid., pp.321-2
to Tranquebar to invite me. When Ringeltaube visited Travancore there was not a single protestant church in 'Travancore or Malabar'. Ringeltaube tried his best to procure permission to build a church at Mayilady. Even though the Resident Macaulay helped, Ringeltaube could not succeed in his attempt. The callousness of the Raja and his Brahmin Officials posed a threat to the fulfilment of his wishes. But things changed when the English East India Company tightened its grip on Travancore. The new situation gave opportunity to the Resident to interfere for the cause of the missionaries. Buchanan, who had been sent to Travancore to enquire about the conditions of the Syrian Christians, requested

7. U.T.C. Microfilm, n.4
9. U.T.C. Microfilm n;4
the Rāja to give permission to the protestant christians of Mayilady to build a church which the Rāja had refused earlier. The Rāja agreed that "he would himself soon visit the district of Mayilady and would then point out a proper place for the church". Thus it was the beginning of the first protestant church in Travancore and Ringeltaube founded the first church at Mayilady in the month of May 1809. A friend of Ringeltaube gave him hundred rupees and it was with this sum that he built the first six churches in Travancore and "it was the beginning of that mission".

Though he was able to get the support of the government the field of his work was not a bed

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10. U.T.C. Microfilm n., 8
12. U.T.C. Microfilm n., 4
of roses. He wrote "the time of those attempts was the most trying period of my life. Everything in this country being then in the greatest confusion". There was a rush of five thousand shanars for conversion whose main aim was to shake off the poll-tax and services attached to their community. They were palmyra-toddy tappers. The helping attitude of the government towards missionaries made the shānārs to think that missionaries could provide a better life and to enjoy this they were ready for conversion. But Ringeltaube wanted genuine followers. He wanted to avoid the opportunists as far as possible. When he made the people realize that no temporal advantages were to be obtained "their zeal for Christian religion collapsed".

Ringeltaube grasped a true picture of the social system of Travancore. The majority of the

13. Ibid.
people were kept at bay by untouchability and unapproachability. They were ignorant of their rights. He wanted to redeem them from their present condition though he realized the seriousness of his responsibility. The people had to be taught of brotherhood and oneness of God. It was possible only through education. So wherever he established a congregation a school was also started. By 1813 he had eight churches and six schools. He gave instruction in reading, writing, arithmetic, catechism, reading the new testament or other religious books. He had realized the futility of printing bibles and distributing them among the people who were not able to read. He focussed his attention on the poor and depressed. He visited the poor, the needy and slaves. Those people were reluctant to send their children to school because of poverty and

14. Ibid.
15. Ibid.
16. Robinson, n.11, p.101
17. Ibid.,
preferred their children to train in various trades which would help them to earn. So he had to toil hard to get children for his schools. Another problem he faced was money. He had to supply books for the children who attended his school. He wrote on 20th October 1814: "This poor mission in its infancy, only six years old and want of supplies at a critical time has spoiled my endeavours to do it justice". The missionaries of Tranquebar came to his help by supplying books though it was not sufficient. He could be proud that he had attracted Mohammedan and heathen children to his school and in 1812 he had six school masters and also a number of youths under his training. He continued his work in Travancore.

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18. Microfilm, n.4
20. Microfilm n.4
21. Robinson, n.11 p.115
until his exit "with a good degree of success". It was this eccentric missionary who did successfully the ground work for the L.M.S. in Travancore.

The very important missionary station in this country relinquished by Mr. Ringeltaube was left vacant for sometime without a missionary. But Ringeltaube had entrusted the mission to the hands of Vedamanikkam. The mission was safe in his hands. When the new missionaries arrived they had reported that the old schools had made a pleasing progress. The students of Ringeltaube's schools at Tamaracoolum and Pittalum were able to repeat the verses of Bible quite nicely. This report throws enough light on the fact that

22. L.M.S. Report, May 11, 1815 p.15
23. L.M.S. Report May 14th 1818, p.20
24. His name was Maharazan. Ringeltaube converted him and gave the name Vedamanikkam. Microfilm n.4 Vedamanikkam was a Pariah, an untouchable. Robinson, n;11 p.101
26. Ibid.
Vedamañikkm was quite vigilant during the time when there was no missionary to manage the Travancore mission.

**Successors of Ringeltaube**

Towards the close of 1817 Mead reached Mayilady as Ringeltaube's successor and settled down there. Like Ringeltaube he also spent time to learn the native language, Tamil, which was essential to deal with the native people. 1818 was a year of hard work for Mead. Not only did he spend much time to learn Tamil but also started visiting churches and inspecting schools. Mayilady became an important centre of L.M.S. Missionary work in Travancore. In 1818 the mission had ten centres. The favourable attitude of the government to the mission had given incentive to the people for conversion. Travancore Raja appointed

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27. Ibid., p.323
28. Extract of a letter from Mead dt Nagercoil, Travancore October 26, 1818, EMMC 1819 Vol XXVII p.303
29. Ibid., pp.303-4
Mead as Judge which helped the missionary to secure confidence of the people. Mead wrote about it: "The natives are so fully sensible of the advantage enjoyed by them in the impartial administration of justice that Brahmins and Sooders, high caste and low come forward declaring -you are father - our saviour - an only protection". As circumstances favoured, the missionaries found South Travancore to be a fertile place for conversion. Mead believed Nagercoil to be the suitable Headquarters for mission work. The post of Judge also compelled him to shift headquarters to Nagercoil from Mayilady.

30. Mead's letter to Munro, dated December 14, 1818, M.R.August 1819, p.344
31. E.M.M.C. 1819 Vol XXVII, pp.303-4
32. Ibid. According to Hector, the name Nagercoil is derived from the Hindu temple called Nagarammancoil S.Sampson Hector, History of Protestant Missions in the Kanyakumari District (1806 to 1947) (Madhurai Kamaraj University, 1979), (F.N.) p.113
Richard Knill was sent to Nagercoil to help Mead in his work. They together envisaged a plan by which they visited every village where there was a congregation\textsuperscript{33}. At each village they would stay for a week and would do whatever they could for instruction\textsuperscript{34}. The missionaries were moved by the degraded condition of the lower castes. "Our souls, wrote Mrs Mault, were stirred within us to see the wretched condition of the lower castes whose ignorance is very deplorable"\textsuperscript{35}. Therefore they centred their attention on lower castes and their response was great.

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\begin{itemize}
\item \textsuperscript{33} Richard Knill's letter \textit{dt.} South Travancore, October 27 1818, \textit{Ibid.}, p.208
\item \textsuperscript{34} \textit{Ibid.}
\item \textsuperscript{35} Mrs. Mault's letter \textit{dt.} Nagercoil 6\textsuperscript{th} October 1820, \textit{EMMC 1821 Vol XXIX,} p.439
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Even high caste natives embraced Christianity. Conversions helped the missionaries to establish more and more congregations. In 1818 they had ten congregations to each of which a place of worship and school was attached. These schools were meant principally for educating converted Christian children, though they were open for all.

36. Mead's letter dt. November 24, 1818, M.R. August 1819 p.344. "The increase of converts in South Travancore is almost incredible. At one village Tamaracoolam, upward of 1000 people have entered in the Register. At Nagercoil several high caste natives have come forward: our numbers here are 290". Mead on December 14: "We continue to receive great encouragement to proceed in our Mission, by the daily increase of its congregation. Yesterday 50 families were added to our numbers at Nagercoil, some from remote villages; who came as representatives of their neighbours requesting the establishment of schools among them and other means of religious instruction".


Daniel Potts remarked that certainly they set up schools in hope of leading Indians to embrace Christianity. This after all was why they had come to India. E. Daniel Potts, British Baptist Missionaries in India: 1793-1837. The History of Serampore and its Missions (London, 1967).
Influence of Colonel Munro

The mission flourished with the help of Travancore government. It showered help upon it. With the help of Colonel Munro Mead was able to get the Residents' travellers Bungalow at Nagercoil from the Rāni. Besides this building Rāni had given fields at Tamaracoolum to Mr. Mead. At first he had to pay tax, later it was removed by the government at his request. A neet dated Makaram 994 gave marshy land to Patiri Mead which was near the Paddy land he had already received from the Travancore government. In the same year land was granted to the Mission for erecting church at Nagercoil. It was evident from their donations and help rendered to these missionaries that the

38. EMMC 1819, Vol XXVII p.304
Also see. Neet No.540, 25th Edavam 993 VolX, p.95(mss)
39. EMMC 1819, Vol XXVII, p.305
40. Neet No.270, Vol XII, p.13(mss)
41. Medam 5th 994, Record No.172(a) Vol VIII, Copy of the show case records (mss)

Tanjore Rāja also donated five hundred and fifty rupees, a fairly good sum during that period for the building of Nagercoil church. Mead's letter dated 26th September 1820, EMMC 1821 Vol XXIX, p.123
rulers of princely states were anxious to make Resident Colonel Munro happy. For the missionaries Munro was a God send, for whose assistance they were extremely grateful. Mead stated: "Colonel Munro the British Resident at Travancore is a warm friend of missionary exertions. He is indeed an invaluable friend." At the insistence of Munro help came from other states also. The Cochin Raja had given five thousand rupees for the benefit of the Christians of Travancore. As the C.M.S. of the North had received handsome donations from the Regent Ranee of Travancore, the money which was at the disposal of Colonel Munro was sent to the L.M.S. of South Travancore. With this sum they purchased landed properties.

42. Mead’s Letter dt. 26th September 1820, EMMC 1821 Vol XXIX, p.123
Not only rulers of Travancore and Cochin but other rulers also had trusted the missionaries. Hyder Ali was said to have stated "send me Shwartz, send me the Christian missionary, for him only can I trust". Quoted in W.H.Fleming Stevenson, The Dawn of the Modern Mission (Edinburgh, 1887), p.155

43. EMMC 1819 Vol XXVII, p.305

44. Ibid.
South Travancore Seminary

The produce of the estates gave them incentive to plunge into new enterprises. Nagercoil seminary was the result of the newly acquired confidence they had to offer free food and lodging for the students. In 1819 they established a seminary known as 'South Travancore Seminary'. The intention of this seminary was to impart education on christian principles to the boys selected from their congregations. It was decided that the number of students in the institution supported by the mission should not exceed thirty at one time and no youth under fourteen or above twentyone years of age be admitted.

45. L.M.S. Report, 11, 1820, p. 62
Dea k Kooiman stated "Although Nagercoil Seminary was meant as the nursery of a native agency, its main contribution may have been to further the social and economic development of those groups that sent their children to this institution. Dick Kooiman "The Gospel of Coffee: Mission, Education and employment in 19th century Travancore", E and P Weekly, Vol XIX, No.35, September 1, 1984, p.1535

46. L.M.S. File No. 62 - 1828 - District Committees in India General regulations of the Travancore district committee (Nagercoil, February 5, 1828)
Candidates had to be selected from different stations of the Mission and taught to become native teachers and school masters. Sanskrit, Malayalam and English were taught in the seminary. Their work was not in vain and the school proposed "Many of the boys not only read the Bible with fluency, but being constantly examined as to the contents of each chapter are able to give a good account of what they read". The missionaries centred their attention on younger generation because the older generation which believed in sorcery and devil worship could not be changed. "Much of our hope", stated Mault, "in regard to success in our work, is in the rising generation whose prejudices time has not respond into habits and whose minds are susceptible of early impressions".

47. Ibid.
49. L.M.S. Report, May 19 1822, p.82.
50. Letter from Mault and Smith dt Nagercoil 28th June 1820 Missionary Chronicle for February 1821, p.86.
So the missionaries used the students who had been trained in the seminary as propagandists. They sent these students to different congregations as readers and school masters. The readers even established schools at their own houses where native students flocked to study. They influenced other students and their parents. Their improved life attracted more children to Christian education. They worked very hard for spreading the gospel. The native teachers met the missionaries in the Mission house to be instructed and directed in their work. The missionaries did encourage them while pointing out defects. Mault and Mill reported, "With regard to the native teachers we have much satisfaction in being able to state that with a few exceptions all those hitherto employed have continued to conduct themselves with much

51. Extracts from Readers Journals EMMC 1835, Vol XIII, November 1835, p.476
52. E.M.M.C. Vol Xvi, New Series 1839, p.512
53. Ibid.
propriety and afford us great assistance and comfort in our work." The missionaries examined the report of the teachers' day today work from the diaries. They delivered the same to the missionaries once in a fortnight when they came to the mission house for instruction.

These teachers promoted friendliness between the missionaries and people. Proficiency in the native language enabled the missionaries to converse with the people freely which strengthened their relation with the people. The mist of suspicion that the missionaries wanted to educate the children and ship them off to England had subsided. The result of this new feeling was that the missionaries began to get children from highest to lowest classes and also fresh applications for establishing new

54. Ibid., p.407
55. Missionary Chronicle March 13, 1835, p.517
56. Letter from Mault to C.J. Metcalfe dt Nagercoil July 24, 1823
EMMC 1824 Vol II New Series pp.541-2
schools. Knill had established five new schools in 1818 where converts lived. Missionaries visited new schools three or four days each week, examined them and addressed the people in evening. They slept without bedding, an action which their brothers in England could not imagine, but the labour of the day gave them good night's sleep, inspite of the disturbance caused by mosquitoes, lizards, scorpions or rats. It may be the missionary zeal coupled with the desire to adopt a new way of life that led the Hindus to send their children to missionary schools. They were not against learning Christian religious books in case the missionaries would not offend the children if they came with their mark on their forehead. The missionaries posed no

59. Ibid.
objection to their wish which helped them to gain the people's confidence and room for establishing more schools.

Besides the central school or seminary the missionaries established the Bazar school in Nagercoil towards the beginning of 1820. It was in a flourishing state in three years. Heathen and Mohammedan students also studied here and they went to the mission house for weekly examination. There was hardly any difficulty in getting children but their number fluctuated every year. During harvest seasons the absence of students was conspicuous. A fairly good number of them used to leave the schools at these times for contributing their mite for helping their parents. The rest of the year the schools were full.

61. L.M.S. Report May 15, 1823, p. 70
62. Ibid.
63. Missionary Chronicle for August 1820, p. 355
Another school in Nagercoil which did valuable work was the school of Industry which was meant for lowest class particularly orphans. The missionaries aimed not only to communicate the advantages of christian education to the destitute children through this school but also to enable them to support themselves. This school, run with its own profits, imparted training in printing, binding, tanning and currying leather, etc. Besides establishing girls schools they started an orphanage school which showed considerable progress.

Establishment of Printing Press

As already stated, educating the people of this heathen country was for the missionaries a means to their end of propagating gospel. The Distribution of tracts, books, etc. was essential for the purpose of propagation, with the limited means the missionaries wanted to get maximum benefit and it was essential to own a printing press.

64. L.M.S. Report May 15, 1823, p. 70
65. L.M.S. Report May 12th 1836, p. 69
press for spreading the teachings of the Bible. From the very beginning they had felt the need for one. The Missionaries had been authorised by the Directors to procure a printing press and types from Calcutta 66. During his visit to Tanjore in 1820 Mr. Mead obtained the printing press and requisite materials from the Tranquebar mission press 67. Mr. Mead wrote:

I am happy to inform you that we have at length obtained a printing press and types both Tamil and English and we hope in a few months the press will be fully employed. Some of our boys will be taught the art of printing, it will be desirable to add paper making and book binding to the establishment 68.

The press was a boon for the missionaries for it furnished the schools with books of learning and

66. M.R. August 1819, p. 344
67. C.M. Augur Church History of Travancore (Madras, 1905) p. 745
68. Missionary chronicle for March 1821, p. 123
the congregation with religious instruction' .
This printing press had been the first of the
kind in this part of Travancore. It became part
and parcel of the missionary work.

It was decided that a press and Malayalam
type be provided for Quilon under the superintendence
of Mr. Thompson . The Press at Quilon was
established on the premises formerly occupied as
general store and then belonging to the L.M.S.
society . The Press printed tracts and small books
besides the annual numbers of school books, etc.
With all its garden fields and press to support it
the L.M.S. started its work confidently.

Mission stations

As they centred their attention in South
Travancore, they had to establish both Tamil and

69. Letter of Mead, Mault, J. Smith Missionary
Chronicle October 1822 (Nagercoil, February 14,1822)
p.411
70. L.M.S. Report May 15 - 1823 p.76
71. L.M.S. file No.62 - n.46 p.7
72. J.C. Thompson's letter dt: Quilon 12th September
1835 to J.A. Casamajor, British Resident in
Travancore, 1837 Pol: Cons: (mss)
73. Missionary chronicle for April 1830, p.167
Malayalam missions. People from South of Trivandrum spoke Tamil. They established many mission stations and each station was put under the charge of a missionary. Nagercoil became the head quarters of the L.M.S. when Mead shifted from Mayilady to Nagercoil in 1818. It became a separate district in 1828. Roberts was the principal of Nagercoil seminary when Swati Tirunal visited it. The Raja fully conscious of the advantages of English education from personal experience invited Roberts to Trivandrum to start an English school there. Roberts' service had been given to the Raja though the Nagercoil Seminary had to be shifted to Neyoor for want of a missionary. Mead and Miller were in charge of the Neyoor Mission which was working very efficiently. In 1840 Miller had to be removed to Nagercoil from Neyoor with his seminary as Nagercoil could not be left without a missionary. Nagercoil and Neyoor were the two main stations of the L.M.S. in Tamil area.

74. Neet Dated 4th Dhanu 1010 (1835) Vol XXVII, P.107
75. EMMC 1835 Vol XIII, New Series, p.517
76. M.R. April 1840, p.195
Besides these missions they owned two Malayalam missions also in 1840. With the four stations of 1840, Nagercoil, Neyoor, Trivandrum and Quilon they added James Town, Santhapuram and Pareychaley in 1861.

The two Malayalam missions were Quilon and Trivandrum. As early as 1821, L.M.S. commenced a station at Quilon and Smith was deputed for this station. Colonel Newell, the Resident of Travancore did all he could to smith. Two schools had been supported by him at his own expense. Rev. Dr. Hutchinson, Chaplain of Quilon also favoured the idea of teaching the natives and offered his assistance to Smith. A suitable house with a good garden and some acres of meadow land adjoining had been purchased for thousand rupees for the mission.

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77. T.D.C. Report 1861, Statistical summary, Table III
78. EMMC 1821, Vol XXIX, P.486
79. Missionary chronicle January 1822, p.36
80. M.R. February 1825, p.75
81. Missionary chronicle January 1822, p.36
82. Ibid.
There were eight schools in Quilon by 1824 including the two supported by Newall. Mr. Smith continued his hard work until the beginning of 1824 when declining health obliged him to return to England. Mr. Crow who succeeded Mr. Smith had also to leave for England owing to ill health in 1826. The same fate befell Ashton who took charge of Quilon Mission after the departure of Mr. Crow. For a short period there was no European missionary to look after this Malayalam mission. The arrival of Thompson heralded a new era for Quilon mission. There were nine schools when he arrived. He established a seminary in 1831. He was helped by J.T.Pattison and fourteen native assistants in his venture. Orphans were entirely supported by the

83. L.M.S. Report May 13, 1824 p.91
84. Missionary Chronicle March 1839, Quilon Mission, p.142
85. Ibid.
86. Ibid.
87. Ibid.
88. Ibid.
Institution. The mission gave Christian instruction and no heathen books were allowed in mission schools. There were ten schools during the year 1840.

Trivandrum was the other Malayalam mission. It was a prestigious issue for the missionaries to establish a mission in the capital city of Trivandrum. But "The location of a missionary in Trivandrum itself being decidedly forbidden by the native government, an attempt was made to establish a mission as near as possible to it by appointing the Rev. W.B. Addis to reside at Valiatora. A few schools were opened in the neighbourhood of Trivandrum city where majority of converts resided.

89. M.R. April 1840, p.194 (pp.188-197)
90. Ibid.
91. L.M.S. Report 1840, p.66
92. Proceedings of the South India Missionary Conference held at Ootacamund April 19th - May 15th 1858, (Madras, 1858) p.72
93. Ibid.
However in 1838 Mr Cox through the decided help of the Resident Fraser was able to get permission and a piece of land at Cannamoola for establishing a mission. Mr. Cox was cordially received both by British and native authorities. He immediately commenced his work with the help of an interpreter and in a short time after his arrival succeeded in establishing four schools. He described the native inhabitants of Trivandrum as a 'people buried in spiritual ignorance and sin'. He established a boarding school with eight boys on the mission premises and Mrs. Cox had taken five girls entirely under her care, the funds for their support being kindly contributed by British Residents.

94. C.M. Augar, n., 67., p. 876.
95. L.M.S. Report, 1839, p. 68
96. Ibid.
97. L.M.S. Report, 1840, p. 67
As they were able to establish schools in the capital city the L.M.S. strengthened their hold on South Travancore by 1840. They succeeded in exacting help from the native people as well as Europeans. Native people especially the poor and down-trodden supported the mission because missionaries were their eye openers and helpers who taught them that all are equal before God and also of brotherhood. The English friends of the society were delighted on the success of the mission in spreading the gospel and sent maximum help to the missionary schools.

Village schools

From the outset the missionaries centred their attention on establishing village schools. In village schools the students were taught in their own tongue. Reading, writing, Arithmetic, geography, grammar, sacred history, the scriptures, catechism and singing were the subjects taught in village schools. Each school was divided into six classes. In village schools the children both

98. Missionary Chronicle July 1850, p.378
of heathen and of christian parentage were taught together, side by side and the same amount of scripture instruction was imparted to them. No caste discrimination was allowed in their schools but at some places caste distinction was strong. There were instances of caste students leaving the school whenever lower caste students attended the school. Such an incident occurred in one of the schools at Pareychay, that all the nair students left the school when boys of washermen caste were admitted. Some of the students were forced to discontinue their studies because of the financial difficulty experienced in their families. Such peculiar situations compelled the missionaries to close some of their schools. They were reluctant to stop the village schools because these schools acted as nurseries for instilling christian gospel in heathen children. Frederic Wilkinson wrote:

100. *T.D.C. Report 1865*, p.8
"The elementary education of these village schools is doing for the people what the higher education of the town and cities is effecting for more advanced students, it is weakening their confidence in the religion of their fathers. By giving free education the missionaries were able to take a section of have nots and backward classes within the purview of village schools. For the backward classes missionary schools were the only hope. Even when the government established village schools profusely they were not admitted because the high caste students used to leave the school on their admission. Thus education of the lower castes was fully in the hands of the missionaries who wanted to absorb them into their fold. So they established more and more schools.

Night schools

Some of the poor students who were desirous of continuing their education had been forced to quit the school in order to bear the burden of family. The missionaries thought of establishing Night Schools

103. Ibid., p. 10
104. T.A.R. ME 1042/AD 1866-67 p. 82
for these children. Night Schools were intended to do the work of village schools.

They were commenced in November 1861. Response from the people was great. In 1863 two hundred and seventy male and thirty female students attended eleven night schools in Nagercoil Mission district. Altogether there were eighteen night schools under L.M.S. in 1863. The students met the expense of oil consumed and also of the house in which the school was held.

Even grown up men evinced an interest in night schools. Dennis wrote: "Grown up men among them now learn their letters precisely as little children learn, theirs viz seated on the ground and by writing them on the sanded floor."

Married men and women also attended night schools.

105. T.D.C. Report 1862, p.10
106. Ibid., p.3
107. T.D.C. Report 1863, p.8
108. Ibid., Table 111, Education Department.
109. Ibid., p.8
110. Ibid.
111. T.D.C. Report 1862, p.3
In night schools admissions were restricted to those who were prevented from learning by being employed during the day. Majority of the scholars were young men from sixteen to thirty years of age and their progress was satisfactory that most of them could read the second lesson book fluently and evinced a great desire for further improvement. Scholars attended regularly. Mohammedans and weavers attended the schools in large numbers. In Santhapuram mission district there were seven night schools consisting 183 scholars of whom only 82 were christians. These schools gave precious opportunity for the missionaries for preaching christ to the heathens. People showed much interest in night schools and they were even willing to pay fees. One thousand seven hundred

112. T.D.C. Report 1867, p.22
113. T.D.C. Report 1862, p.10
114. T.D.C. Report 1865, p.9
115. Ibid., p.10
116. Ibid.
and eighteen students who studied in the six night schools in Nagercoil paid more than three hundred rupees as fees during 1866.

The L.M.S. conducted night schools in jails also. In 1867 a night school was started in Trivandrum Jail. They conducted a night school in Quilon Jail also. The inmates in jail showed great interest in learning.

Boarding schools

Provision was also made for higher studies to the students who completed their study in village schools. Boarding schools were started for them. Scholars were selected for these schools from the highest classes of village schools. Most of the boys who boarded there were fatherless, 'whose integrity and ability to grasp was checked when they were students of village schools. The missionaries envisaged a plan to train them in

117. T.D.C. Report 1867, p. 22. Out of them 1457 were boys and 261 were girls.
118. Ibid., Table III, Education Department
120. T.D.C. Report 1862, p. 10
Boarding schools in order to select suitable students between the age group sixteen and nineteen for further studies in Nagercoil Seminary so as to assist them as school masters or catechists. Most of the students of boarding schools were supported on contributions from individuals especially from abroad. English was the medium of instruction in boarding schools. Regional language was also taught. Provision was made for day scholars also to study in boarding schools. They justifiably expected that these students would become good catechists and teachers in other words good propagandists. I.H. Hacker wrote: "Our great object however is to give them a great knowledge of the Bible as

123. Ibid., p.2
124. T.D.C. Report 1883, p.16
we can because, we know this can be the only true lamp to their feet and light to their path. Suitable students were selected from boarding schools and trained in the seminary.

**English day schools**

On the demand of several parents they established English day schools. Many of the parents wanted their children to get English education as English became indispensible qualification for many of the government and other situations. Missionaries started English schools for those who were willing to pay a small fee. The first English day school was started in 1862 at Nagercoil with the Seminary open to all applicants of whatever caste or creed. Another English day school was started at Neyoor. They had Anglo-vernacular day schools to their credit.

125. *L.M.S. Report 1881*, p.18
126. *T.D.C. Report 1862*, p.4
Half the salary of the school masters was paid by the boys.

While some parents demanded English Schools, some demanded a switch over to vernacular language. English language to be discontinued and Tamil to be substituted. The missionaries also thought it best to give instruction in vernacular language as the students from these schools had to work among the people. In the first five classes in seminary the studies were still, as formerly, in English but in the classes below these the mission boarders were taught in the vernacular language only. Thus the missionaries wanted to make the change gradually. The senior seminary students were taught both Tamil and English.

It could be seen that before 1870 they had carved out a system of education for Travancore. Village schools, Boarding schools, Anglo-vernacular and finally the seminary schools satisfied the needs.

130. T.D.C. Report 1874, pp. 19-20
131. T.D.C. Report 1862, p. 4
132. T.D.C. Report 1865, p. 3
of students. The missionaries established a number of stations. In 1861 they had seven mission districts and one hundred and seventy seven schools including forty five girls' schools. All sections of students studied in the mission schools. Most of the students who studied in the boys schools were hindus which show how the people welcomed the mission schools.

**Grant-in-aid**

To run these schools the missionaries received considerable help from the Travancore government. London missionary society and individuals from abroad contributed much for conducting the schools. The mushroom growth of schools for the new converts demanded much money. To attract poor people to the Christian fold they were giving free education. Common people never showed any tendency to send their children to schools by spending money. The responsibility of teaching their children had been fully entrusted

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133. T.D.C_Report 1861, Statistical Summary, Table III.
to the hands of the missionaries. Because of their pecuniary difficulties and from a desire to advance the native Christianity in self-support, the Director of L.M.S. reduced the allowances to the Travancore Mission which was to take effect from 1868. The decision of the society forced the Travancore mission to close some of their schools.

As an answer to their prayers a new vista was opened before the missionaries in the form of grant-in-aid. It was introduced by the Travancore government in 1864-'65 for the improvement of vernacular education. The mission was grateful to the government for granting aid at a critical time for their schools. One third of the teachers' salary was given to the mission by the government but later they reduced the grant to

134. *T.D.C. Report 1867*, p. 5. People had begun to show great interest in education and even poor and uneducated parents who had never thought of sending their children to schools desired to get education for their children. Without any doubt, it could be taken for granted that the L.M.S. reduced their grant because of this attitude.

one half, the rest to be met by the management. By giving grant-in-aid the government wanted to control the private agencies. The private agencies were forced to observe certain rules and regulations if they wanted to get grant-in-aid. In September 1893 the Travancore government notified in the gazette that from that time onwards applications for grant-in-aid to schools would not be considered unless the teachers had passed certain specified examinations, the lowest of which was the Madras Primary. Another restriction put forward by the government was that the missionary schools which used the grant had to use the same books as those of Sircar schools. Religious education was also prohibited during school hours.

Missionaries were against these rules and regulations. They even showed a tendency to

137. T.D.C. Report 1904, p. 10
138. T.D.C. Report 1894, pp. 16-7
139. Letter from Secretary T.D.C. dated 30th July 1894 to Rev. R. Warden Thompson, Foreign Secretary L.M.S. L.M.S. file No. 64 T.D.C. Correspondence 1883-1889 (mss)
disobey the rules. Then the government became very strict about the mission schools. Neyoor Anglo-vernacular school was disqualified because the Head Master broke a rule by admitting two boys from another school without acquittance certificates. The natives sent a petition to the government but Dewan Krishna Rao was adamant and he did not yield to the requests of the people. The English middle school at Trivandrum also fell a prey to the government action because of its breach of law.

**Training schools**

The regulations helped to remove the unhealthy trends that crept into the educational department in the appointment of teachers. Private agencies used to appoint teachers who knew little more than the pupils and in methods and ability in teaching they were altogether lacking. The teachers had no fixed salary. Most of them took to teaching not because of their love for teaching but for a living. They received a small salary.

140. T.D.C. Report 1900, p. 12
141. Ibid, pp. 12-5. Strong recommendations were made against the disqualification. Twelve thousand students were studying in the school.
142. Ibid, p. 13
plus something from the parents of the children. The additional income could not be taken into account because of the poor financial condition of the parents. Those parents who could afford to give fees would send their children to better schools of the missionries themselves. Efficiency could not of course, be expected from under-paid teachers. Standard of teaching went down. It became imperative to raise the standard of the teachers. Even during the eighteen-sixtees the missionaries decided to start a class for training teachers to increase the efficiency of the school masters of the mission. The first batch of trained teachers came out in 1863 August and they were usefully employed. Those who showed greater proficiency were appointed as Inspectors or Assistant Inspectors. But this training class was not upto the mark. A system of granting certificates to the teachers did not exist in Travancore.

143. T.D.C. Report 1870, P. 5
144. T.D.C. Report 1864, P. 7
145. Ibid.
By a notification of 1893 the government insisted on teachers' passing certain specified examinations. This notification compelled the missionaries to start training schools. At Nagercoil they started 'preparandi class' to get young men trained as recommended by the Travancore government. A.L. Allan wrote:

By the kindness of Mrs. Hamer of Melbourne I was enabled to start a class for this purpose in June. 18 young men were enrolled, three of them left before the end of the year. Of the 15 that remained, 12 sent in their application for the Madras Primary Examination and ten have passed. The preparation given was not only in subjects required for the examination but took a wider range, with a view to making them more generally fitted for the work of a village school teacher.

146. T.D.C. Report 1894, 99 p.16-17
147. Ibid, p.17
At Tittuvilāi also Training class for teachers was started to "meet as far as practicable the new requirements of the grant-in-aid schools". The vernacular middle school for the training of teachers in Trivandrum also had made steady progress. Missionaries attracted trained teachers to their institutions by giving them increased salaries.

The close of the nineteenth century and dawn of the twentieth century saw the missionaries struggling hard to free themselves from the grip of government regulation. They had to keep proper furniture for the schools if they wanted grant. W.J.Edmonds commented that all these "demands although little to the officials, who make them, mean much to us, and as many of our schools are experimental and are opened in places where neither

149. T.D.C. Report 1900, p.13
150. Report of the Scot Christian College District and Bible Women's work, Nagercoil, 1908, p.19
151. T.D.C. Report 1900, p.6
government nor private persons are inclined to start them, such demands whilst perfectly fair in towns are in my opinion, decidedly unfair in out of the way places where the schools are in initial stage. They faced threats from rival schools also. But the missionaries could not be discouraged as their aim was to keep the children away from ignorance and give knowledge in the gospel. William Lee wrote: "If we have not a christian school for boys, the few parents who can afford to pay send their children to a heathen school where they are taught nothing but reading, writing, arithmetic and heathen songs reciting the history of favourite demons". So they could not think of discarding schools.

The missionaries achieved their aim, - conversion. Simultaneously in a century they moulded a system of education. Schools were divided into three categories,

152. Ibid, pp. 6-7 (Qailon Mission)
153. T.D.C. Report 1894, p. 16
primary, middle and high school. Their ambition to establish a college also became a reality towards the close of the 19th century. Money was a problem. When the problem was brought before the Director Board, the matter was taken up. Several friends came forward with donations to start college classes. Nagercoil seminary was the venue of the college. On first January 1893 the seminary was affiliated to the Madras University as a second grade college. Hindus were also admitted in the seminary since its commencement, but primarily the object of this institution was for the training of Christian youths in both the English and vernacular languages for the service of the Travancore Mission and for such other useful employment as might be within their reach. The college class was started in February 1893 with seven native Christians and six Hindu students. The college was predominantly Christian in nature. Mr. Scott and family helped to construct a college building. So the college

155. T.D.C. Report 1892, p.8
156. T.D.C. Report 1893, p.1
157. Ibid, pp.1-2
158. Ibid, p.2
159. T.D.C. Report 1902, p.5
160. T.D.C. Report 1897, p.3
was named after him.

It was evident from their work in Travancore from 1804 to 1907 that the missionaries achieved their purpose. They had many mission stations. The important mission districts under them were, Nagercoil, Tittuvilai, Neyoor, Pareychaley, Trivandrum, Trivandrum city Mission, Attingal, Quilon and Nedumkužam. Missionaries who were in charge of these stations worked hard for the betterment of the stations. A network of schools was working in each station. In 1907 the Nagercoil Mission district had four boarding schools, two for boys and two for girls. They had three other boarding schools also for boys one each at Trivandrum, Attingal and Quilon. They had six boarding schools for girls, two at Nagercoil and one each at Neyoor, Trivandrum city Mission, Attingal and Quilon. There were two hundred and ninety-seven village schools for boys to their credit. They controlled only one high school and it was at Nagercoil. Anglo Vernacular schools and Night schools added merit to their work.

161. T.D.C. Report 1907, Statistical summary Table 111
162. Ibid.
163. Ibid.
164. Ibid.
Education of the depressed class

A new chapter was opened in Travancore by missionary education. More people came forward to get their children educated for material benefit. But it was not so in the case of depressed castes. They were not allowed to get education in schools where upper caste students studied. It could be seen that real contribution of the missionaries was the emancipation of the depressed castes through education. When they reached Travancore they saw these people in a pitiable state and took a vow to bring them out of their despicable state. Missionaries could not employ people from upper castes for their domestic work. The depressed caste people were ready to help them in their domestic duties.

While the L.M.S. missionaries worked in South Travancore for the depressed, their C.M.S. counterparts were doing the same job in Central Travancore. The L.M.S. missionaries had close contacts with depressed classes from the outset. Most of them were slaves.
One of the slave castes, Parayas, was employed by the foreigners to perform their important domestic work. But most of them showed no loyalty to their masters. The inferior class especially parayas, stated Dubois, "are dishonest incapable of any attachment to their masters and unworthy of confidence". Loyalty could be drawn only through passion and love which these people derived from no where and so loyalty could not be expected from them. Oppressed by the proud Brahmins and Šūdrās, who lived on the fat of the land, these depressed lived in a state of appalling ignorance and abject misery. Work among these depressed classes was not easy because they had been "depressed for so many centuries that they were without hope and without ambition".

The missionaries believed that the uplift of

166. Ibid.
167. Joseph Mullens, A brief review of ten years missionary labour in India between 1852-1861, (London, 1863)p.50
168. P.L.Neeld, A spiritual awakening among India's students. Address of sixth student conferences of the student volunteer movement held at Jaffna, Bombay, Lucknow, Calcutta, and Madras. (Madras, 1896) p.142
those depressed classes could be achieved only by giving them education. They had to create an inner urge to get knowledge among these people. Altogether these people were not without interest for education. The first convert of Ringeltaube, Vedamanikkam, was a literate even before he met Ringeltaube. The Missionaries had met men of this class who could read though they had never attended schools. It throws light on the fact that those parents who could afford had made arrangements for the education of their children. As most of the parents lived in acute poverty they could not even think of imparting education to their children. Both L.M.S. and C.M.S. indulged in spreading education among these sections.

L.M.S. started its work for their emancipation even from the outset. Vedamanikkam, a member of the Paraya caste, who took Ringeltaube to start work

169. J. Waskam Pickett, Christian Mass Movement in India, (New York, 1933)p.74
170. Ibid.
among them evinced great interest in the emancipation of down-trodden. Vedamanikkam willingly gave a field of his own, which at this time was in an advanced state of cultivation for building a church which Ringeltaube was reluctant to take free of cost and volunteered to pay. Ringeltaube was always mindful of the poor and redeemed many slaves from bondage. The condition in which these poor creatures lived was a source of pain for the missionaries. "Our souls were stirred" stated Mrs Mault, "within us to see the wretched condition of the lower castes, whose ignorance is very diphorable." The ignorance of these people was beyond imagination. Mrs. Mault continued, "Your pity would be moved when you were told that thousands of these forelorn creatures know not that they have a soul or that man is superior to the beasts that

171. William Robinson, n.11, p.101
172. Ibid, p.109
parish; or if so, in what the superiority consists. These poor people could not even pray the Gods of the upper castes. They paid respect and homage to devils, whom they believed to be the source of all afflictions. They used to make vows to sacrifice animals to sātān for protection and the person who made the vow would fulfil his vow at any cost fearing that "the devil would kill him and the whole of his family". Ringeltaube worked among them with his followers to redeem them from the wretched conditions in which they lived. These people showed readiness to forsake idolatory not from the purest motives.

Mead's Beginning

Rev. Mead continued the work of his

174. Ibid.
175. Ibid.
176. Ibid. Mrs. Mault happened to buy a sheep from a man. The sheep was the one set apart for sacrifice to sātān. When the man came to know of his mistake he rushed to Mrs. Mault to take it away. Mrs. Mault could not convince the man of his foolishness.

177. Ibid. Also see, Microfilm n.4 (mss)
predecessor Ringeltaube in uplifting them. He established a school in his own premises and gathered a few boys of low caste and gave them a little education and knowledge of Christianity. Mead encouraged the admission of slave caste children by giving an additional monthly pay of one fanam for every slave and one and a half fanam for every slave girl to the teachers. And it is said that within a year after Mead had made this new arrangement, more than one thousand slave children were collected and brought into education in all Neyoor congregations. Thus the missionaries began to have close contact with these people. By employing Parayas they earned a bad reputation also. The upper caste considered the missionaries to be Pariahs, "Only a Paraya would dare to eat food prepared by Pariahs".

178. C.M. Angur n.67, p. 905
179. Ibid., p. 892
180. Ibid.
181. Abbe J.A. Dubois. n.167, p. 53
Congregations & Conversions

Sympathy shown to the downtrodden was new to them. It made them believe that the missionaries were their saviors. It could be seen that all the down-trodden castes of South Travancore, where the L.M.S. centred their attention considered the missionaries their well-wishers and protectors. Wherever these missionaries established congregations, people came forward willingly for conversions during the early period. Shanars, a dominant section of Nagercoil, were easily converted. As a class they were 'better off than the Malâs, while the Puliars were inferior'. In certain villages the

182. L.M.S.7. Minute Book. Minutes of a session of the South Indian District Committee of the L.M.S. held at Belgaum January 7-16-1891. Appendix by Rev. J.O.New Port Dated 30-12-1891 p.76 (mss)

In South Travancore Shanârs were known as Nâdârs. They received training in sword play, wrestling and staff fight. Teresa f. Daniel, Col. Munro's Administration of Travancore (University of Kerala, 1977)p.171
inhabitants were exclusively shānārs.\textsuperscript{183}

The L.M.S. had schools wherever they had
congregations. Shānār students showed intelligence.\textsuperscript{184}
The upper castes could not think of establishing
schools for the down-trodden and also of their
conversion to christianity. School rooms and
chapels had been burnt down and some converts who
owned property lost everything because of their
faith in christianity.\textsuperscript{185} The missionaries centred
their attention on the down-trodden people who
had no one to care for. They had to work to boost
the morale of the down-trodden. The bond of slavery
stood in the way of their conversion as well as

\begin{itemize}
\item \textsuperscript{183} Ibid. Pittālom is a village of shānārs, the
caste who extract the juice from the Palmyra.
The congregation is very good and promising.
\item \textsuperscript{184} Ibid.
\item \textsuperscript{185} Extract of a letter from the Rev. W.W. Addis
at Nagercoil South Travancore, dt. September.9,
1829. \textit{Missionary Chronicle for 1830} p.168
\end{itemize}
their education. The missionaries wanted to manage freedom for these slaves. The down-trodden also believed that they would be able to become free only with the help of the missionaries. With constant petitions and appeals the missionaries persuaded the Travancore government to declare abolition of Sirkar slaves from the first day of the year A.D. 1854-1855.  

Slaves embraced christianity in large number. Converted slaves were often tortured by uppercaste men. They could not think in their wildest dreams of getting freedom from the uppercaste men. The belief that conversion would give them freedom, made these people to embrace christianity in large numbers. Abolition of slavery gave them courage and they obeyed the missionaries. These activities created caste and class conflicts in the rural society. The upper caste men took away the converts

186. No.5. From Chief Secretary to Government, Fort St. George to the Secretary to the Government of India dated 9th March 1855, For. Pol. Cons: 1855, 5th April No.32-3(mss)
from their huts and beat them thinking that they would thus cast off their new religion which promised them freedom. Officials who probably belonged to the upper castes did not punish the wrong doers. Then the missionaries

187. Appendix A, Ftn. Pol. Cons. 28 December 1855, No.276-284, p.87 (mss) I A number of instances could be seen of the atrocities committed on these people. "In October 1852, Perumal of Āttingal was assaulted when in his house, forcibly taken away from it, beaten, tortured in the heat of the sun until he vomited and then the athikari (official) of the place who caused the infliction of this treatment said "Then he vomits up his christianity, there are 30 or 40 more whom we must serve the same " and the man was then imprisoned about 20 days without either legal commitment or subsequent investigation"

II Mr. White house had reported that a christian convert of Pariah caste was seized and ill-treated by one Madan Pillay. Letter from V. Krishna Rao (signed by Cullen also) To Huzur Cutchery with the camp of H.H. The Rājā Palpanabapooram dt. 31st May, 1855, Ibid f.247

188. Ibid. pp.233-5. Also see p.87 and pp. 252-5
persisted on giving petitions until they got
some remedy from the government. Even the
officials were to support the prosecutor, if
he belonged to a castamen. Despite the
high handedness shown by the upper castes, there
was an influx of people for conversion. It could
be assumed that the first movements among the
shānārs and the Pulayārs were almost entirely
non-spiritual in character. Another reason
for the large number of conversion was the inertia
of the government to help the down-trodden.

Schools for untouchables

The schools of the missionaries provided them
with education and they taught the children of their
rights-freedom to walk, speak, worship, etc.

189. Letter from J.O. White House Missionary of
the L.M.S. dated Nagercoil, April 2nd 1855,
To Right Honourable Harris Government Fort
St. George in Council, Fh, Pl. Cons. 28
December 1855 No. 276-284, p.235 (mss)

190. Ibid No. 285, pp.252-5

191. L.M.S. Minute Book Appendix by the Rev. G.O.
Newport dt 30.12.1891, p.76
When they understood their rights these people whole heartedly supported the mission. Duthie wrote that:

upwards of two years ago a movement was commenced at the head station of this district by the people themselves having for its object entire supporting by the native christians of the catechist of the congregation. The matter was taken up and entered upon very enthusiastically and a considerable sum of money was immediately collected. Those who have no money to give parted with their jewels and personal ornaments of various kinds; some gave turbans and valuable clothes, kept for special occasions, others brought brass vessels cocoa-nuts and umbrellas and one zealous brother
even subscribed his cow. Since then money for the purpose has been raised in various ways and it has been abundantly proved that not only do the people possess the means but what is of more consequence they are forward in the work with a ready and willing mind.

The obscure incident clearly proved that they desired for their betterment. The missionaries helped them realize that they could improve their status only through education. They had to make money for their education. The government established so many schools but they were not open to these down-trodden people. Thus they forced the missionaries to open schools for their children.

Rev. James Emlyn of the Pareychaley Mission wrote: "I am happy to report that many of the converts from the Pariars and Puliers are earnest in educating their

192. M.M.C. September 1, 1865 No.340, New series No.5 p.225

daughters as well as their sons. Some of them attended the schools after a long walk through jungles.  

The Missionaries wanted to establish schools for Pulayas and Parayas. One of the difficulties in their way was in getting other caste men in their schools, for they would not work there. The parish students who studied in boarding schools gave a ray of hope for the missionaries. In the Boys’s boarding school in Pareychaley most of the students were converts from Pariah caste and the missionaries believed that on finishing their studies they could be appointed as school masters to their own people. Pariah students who finished their studies in boarding schools would be sent to the seminary.

As early as 1861 the missionaries established a Pulaya’s charity school for the children of the

194. Ibid, p. 14
195. T.D.C. Report 1871, p. 8
196. Ibid.
This school was established by the influence of the Darbar Physician to the Maharaja of Travancore. The Maharaja ordered to give one para of rice daily for the school. Rev. Samuel Mateer Reported: "This school is supported as a charity school for the children of this caste chiefly by a daily grant of rice from the sircar, the teaching being provided by the subscriptions of European friends in Trivandrum by the interest of a sum amounting to about One thousand five hundred rupees generously set aside." Some of the students were brilliant in studies and two of them were sent to Nagercoil seminary for further education with a view to their employment as teachers in the mission. Two were employed as government vaccinators for their

199. Jamabandi Uttaravu Pakarpu dt.1037.ME Vaikashi, 29 p.145 (mss)
201. Ibid, p.22
The missionary society did not have sufficient funds at its disposal to establish enough schools for the depressed classes. But somehow the missionaries had to provide them facilities for education because the government failed to give admission to these children in village schools. Rev. Mateer lamented on their inability and the government's inertia. He criticised the situation that:

It is true that a number of the higher schools are open to all classes but what is the value of this to our people when the primary village schools recently established by the ciracar throughout the country are everyone of them closed to Native Christians who need those and not the higher institutions. If the very gateway of knowledge is closed to our converts, it is of little value that inner circle (comprising some of the district schools and the college) is free to

202. Ibid. These people would not get a vaccinator from other castes.
203. T.D.C. Report 1874, p.19
those who can surmount the difficulties of the entrance.

**Ezhavas**

The down-trodden people had already begun to show interest in education. So the responsibility of establishing village schools fell on the shoulders of the missionaries. The missionaries were moved by the requests of these people to start schools. Schools were established in remote areas like Anjāl in Quilon at the request and instigation of poor down-trodden people like Kuravas, Vetārs and Harijans. Ezhavas (Illuvers) though they were depressed did not like to send their children to the schools established for the Kurava, Paraya, Vētā, etc. At the same time Ezhavas were not admitted in most of the government schools. The

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204. Ibid.
205. T.D.C. Report, 1882, pp. 5-6
caste Hindus never allowed their children to study with the Ezhavas. One or two middle schools had been established by the government for the use of Ezhava boys in some remote corner of the state, but the education given there was unsatisfactory and the teachers were inefficient so that few boys sought admission there. Though they could not get admission in government schools they had even acquired English knowledge with the help of European teachers. Thachakkudi Pappu, a brilliant man, remitted fees for pleadership but caste men who could not think of his going to courts gave petition to the government that being an Ezhava he should not be given permission to write the examination and the government sided the upper caste.

207. Malayala Manorama, Kottayam, July 2nd 1902
     NNPR 1902 p.241
208. Velayudhan Panikkasseri Dr. Falpu, (Trichur 1970), p.14
and Pappu could not sit for the examination.

His son Palpu faced a similar fate when he passed the medical entrance examination of Travancore. The upper caste petitioned against Palpu's admission and when the list was published Palpu's name was not there.

As this was the condition, the Ezhavas had no other go but to approach the missionaries for establishing schools. The missionaries used to conduct charity schools for Ezhavas. On the request of the Ezhavas, the missionaries opened schools for them. Mateer reported that:

I am happy however to report that we have one successful vernacular school at Vakkam near Anjengo arising out of this very caste question.

209. Ibid, pp. 14-5. Thachakkudi Pappu was father of Dr. Palpu

210. Ibid, p. 20, Dr. Palpu was admitted in Mysore Medical Department. He was born on November 2nd, 1863

211. C. Kesavan, Jeevita Samaram Vol. 1 1953, p. 24 C. Kesavan was born on 23rd May 1891. Born and treated an untouchable C. Kesavan, Ezhava, steered hard for the rights of the down-trodden and had the privilege to become chief minister of his state.
A number of highly respectable Illuvers whose children were refused admittance to the sirkar school at Sherenkeel applied to me to open a school and I happened to have a teacher who could be spared for this work. This school is attended by 24 boys attending English and 27 Malayalam, it is almost self supporting and will I hope prove the means of greatly benefiting the people of that locality.

Thus it could be seen that the L.M.S. had done yeomen service in the field of education. It was with extreme difficulty that they settled down in Travancore. With the arrival of Munro they began to get favours and encouragement. Conversion was their aim and they attained their aim through education. They centred their attention.

212. T.D.C. Report 1872, p.19
on the down-trodden people of Travancore. The missionaries showed compassion and love to these people, which was new to them. Thus they were drawn towards the missionaries. The upper caste people were also attracted to the education imparted by the missionaries which promised employment in government. The missionaries tried hard to win equality and status for the untouchable depressed classes. The government was forced to remove slavery from Travancore through missionary intervention. Many other evil practices were also brought to an end by them. The upper-caste revolt staged by the shānnārs of South Travancore was with the help and support that they derived from the missionaries. They were the moving spirit behind some of the social and economic emancipational activities of the nineteenth century.

Their aim of proselytization was fulfilled through education. They trained young men for propaganda. But their dream to carve out a set
of people who would always support their government in India was shattered. They alienated the uppercaste by taking the cause of poor down-trodden converts helped them whole heartedly. Industrial school and Pulaya school helped the awakening among them. Thus new historical forces were unleashed by the introduction of missionary activities.