Chapter III

CHURCH MISSION SOCIETY
Church Mission Society

C.M.S.

Like the London Missionary Society the Church Missionary Society also sent their missionaries to Travancore. The arrival of these missionaries to a certain extent was a planned one. Before the arrival of the missionaries, Dr. Kerr had been sent to Travancore from Madras by Lord William Bentinck to enquire into the conditions of the Syrian Christians. After Kerr's visit Buchanan, who had been sent by Lord Wellesley from Calcutta visited Travancore for the same purpose. Buchanan was able to see about a hundred Syrian Romanish Churches on the sea shore alone from Cape Comerin to Cochin. Priests of these churches used to recite Syrian as well as Latin Liturgy in churches but the people could not grasp the meaning of the liturgy. Most of them wanted to know the meaning of the prayers. So they longed

2. Ibid.
for the translation of the Bible into Malayałam. Some of them had already translated the prayers into Malayałam. The Syrians, who were expecting something from Buchanan, welcomed him blissfully. Women and children came out to meet him in holiday clothes.

**Buchanan's mission**

Mar Dionisius, Bishop and Metran of the Syrian Church, with great number of clergy of the church co-operated warmly with Buchanan. Mar Dionisius agreed to have connections with the English church in case it would be beneficial to the interests of his religion. The Bishop after consultation with his clergy consented to the suggestion put forward by Buchanan on the translation of the scripture in Malayałam and also on the establishment of christian schools in fifty five parishes of his Diocese. It was also agreed that

3. Ibid.
4. Ibid.
5. Ibid.
the four chief elders of each parish should have the direction of the schools; that the Malayalam new testament should be a class book and that every boy who could write well should make a copy of the whole bible on Ōllas to be examined by a Caśśanar or other authorized person. By implementing these plans Buchanan aimed to impart healthy religious teaching to the Syrian Christians. As a first step towards this programme the syrian priests had to be instructed. For that purpose a college was established at Kottayam. "The principal object, an authority stated, "of an establishment of a college in Travancore was to instruct the catanars and officiating priests among the Syrians which they are at present generally deficient."  

6. Major Munro to Rev. M. Thompson, dt 5th January 1816, U.T.C., Microfilm 3C12/E1 Bangalore (mss) The college was built by a rich Syrian noble in 1815. Metropolita was the principal.  
Munro and the Syrian church reform

Munro the then Resident considered the practices of the Syrian church as that of idolators. He believed that these practices of the Syrian church could be weeded out only with the help of protestant missionaries. He aimed at the propagation of christianity and thereby the support of the people for the British government. He believed that "the diffusion of English literature among the people is one of the most effective means of eradicating their errors, improving their minds, and attaching them to British nation." Munro had moulded the circumstances in his favour. By appointing young Rani

8. Letter of Munro to Rev. Norton dt. Trivandrum 13th February 1817, C.M.S. file No. 38, U.T.C., Bangalore. (mss) English people believed that their literature and education methods were the best in the world and that India would do no better than adopt them.
Refer J.P. Naik, Syed Nurullah, A students History of Education in India 1800-1973 (Delhi, 1974 edn) pp VII-VIII
Lakshmi Bai to the throne of Travancore he won royal support. The Rāni who was eager to retain her position with the help of the Resident was ready to do whatever she could for the Resident\(^9\). As the Resident was sure of Rāni's help he wanted to win the support of the Syrians. To win them he tried to utilize the animosity of the Brahmins and Nairs against the Syrian christians. He regarded the opposition of Hindus against the Christians a blessing in disguise for, he could convince the christians of the advantages they would derive from the presence and protection of an English clergyman\(^10\). He desired to bring his

\(^9\) An examination of Her neets and letters to Colonel Munro would undoubtedly prove this fact. Even though she was young she was quite aware that she could put down the trouble of power mongers only with the help of East India Company.

\(^10\) Extract of a letter from Major Munro to the Rev. M. Thompson, dt. Courtallum, 7th May 1815, U.T.C. Microfilm 3C12/E1 (mss)
plans to fruition and made up his mind to invite the C.M.S. Missionaries.

Arrival of Missionaries & establishment of schools & colleges

He made correspondence with the Church Missionary society and wanted Norton to be sent to Travancore at the 'earliest convenient period of time'. Norton was the first C.M.S. Missionary to arrive in Travancore and decided to settle down in Alleppey with the help and blessings of Munro. Bailey was the next missionary to reach Travancore. Mrs. and Mr. Bailey who stayed at Alleppey with the Nortons to learn Malayalam language, left for Kottayam only on 15th March 1817. They were received warmly by the Metropolitan, Catanars and students. He was to stay in the college until his house be finished very near the college. Colonel

11. Ibid.
12. Rev. Bailey's letter to the Secretary at Kottayam Travancore, 20th September, 1817, U.T.C. Microfilm 4 (mss) Bailey had written his name in Malayalam.
13. Ibid.
14. Ibid.
Munro had entrusted the superintendence of the Syrian college to Benjamin Bailey. Till the end of 1818 he was the only missionary resident at Kottayam. On Munro's insistence Bailey had deeply involved in the translation work of the Bible. As he had to spend the major part of his time in superintending and revising the Malayalam translation of the scriptures, he could not render proper and effective management to the college and the institution remained still in its infancy. As the first missionary principal his responsibility was great. To lessen his hectic work Rev. Penn and Henry Baker were sent to Kottayam by the Church Missionary society. The work in Kottayam was divided among these three missionaries and each one of them threw heart and soul at the particular work to which he had been entrusted. They tried their utmost in keeping the individuality of the Syrian Church.

15. Ibid., dt 26th June 1817
17. Ibid.
18. Ibid., p.427
and worked hard to renovate it.

Superintendence of instruction in Kottayam fell on the shoulders of Mr. Bailey. He established a charity school on the top of the hill of Chungom in Kottayam.  

Superintendence and principalship of Kottayam College was entrusted to Rev. Fenn. For efficient management of the college a committee was formed consisting of the Metran and the three missionaries while the English Resident at Travancore and the Dewān were to form a tribunal of appeal in all civil matters. The college was a handsome two storied building (adopted for the purpose). A small useful library was attached to the college at the expense of the C.M.S., in order

19. Neet dt. 9 Edavam 993 ME, VolX, p.70(mss)  
By this neet the place where the building of the charity school was constructed had been donated to Benjamin Bailey.
20. M.R. October 1822, p.430
21. Dorsey, n.7,p.322
22. M.R., March 1823, p.52
to whet the reading habit of students. Accommodation was arranged in the college for the students. The Metran also stayed in the college. Students and teachers mingling under the same roof gave the institution the Gurukula atmosphere of ancient India. The overall management was vested in the hands of the missionaries. "The management of funds is entirely in their hands, the system of education pursued, the discipline exercised, the appointment and discharge of teachers and servants is vested solely in the missionary and the youths in the college must be regarded as much under the care of the missionary in all that relates to education and moral control, as the boys of a public school or private pupils in England." 23. It was with the consent of Metran that the management of the college fell into the hands of the missionaries and as the principal of the college the responsibility of Fenn increased. He discharged his duties with ease and vigour. His able management attracted more and more students to the Institution. In 1817 there were only

23. C.M.S. file No. 38 February 1835 Part 1, p.6
ten Catanars as students in the Syrian College. But in 1821 fourteen students were studying there for the sacred ministry. Besides them a considerable number of boys selected from the church schools were also studying in the seminary college. Before his departure from Travancore owing to ill health in 1827 Fenn had laid a strong foundation to the Syrian college which was already turned to be a centre for higher studies for the children of Travancore. Instruction in a variety of subjects had been given to the children. In 1830 the seminary had fifty three students divided into eight classes. In 1834 there were seventyfive

24. Rev. Bailey's letter to the Secretary of Cottayam College, Travancore 20th September, 1817, Microfilm 4 n., 12
25. M.R. March 1823, p.52
26. Ibid.
27. P. Cheriyan, Malabar syrians and the Church Missionary Society 1816 - 1840, (Kottayam, 1935)p.185
28. M.R. 1830, p.55
students. Peet in his journal stated that:

Of this number fifty learn English from the alphabet to the work of the highest order; two read Greek, the rest learn Syrian and Malayalam; four write tolerably correct English and Malayalam, twelve learn English geography, fifteen Malayalam Geography, for whose use I have just constructed a Malayalam globe and intend next to prepare maps and good globes in that language, nine or ten are learning English arithmetic, from addition to the cube root; the rest Malayalam arithmetic, four read letters in Chemistry accompanied by such experiments as the poor apparatus, we possess will allow.²⁹

²⁹. Extracts from Rev. Joseph Peet’s Journal C.M.S. Record, Vol 1 No.11, November 1834, p.162
The establishment of Parish Schools, which was considered to be an important event in the history of Travancore was entrusted to the third missionary to reside in Kottayam, Henry Baker. The Metropolitan had already agreed with Buchanan on the establishment of schools in the fifty-five parishes of his diocese. It was the strong belief of Colonel Munro that the establishment of parochial schools would improve the moral and religious conditions of the people. It was decided that the expense of these schools should be met by the parish church themselves wherever local resources existed but the expense of the first school was born by the Church Missionary Society. Henry

30. The doctor did not issue him a certificate for his journey to India as a missionary saying that he would live only for six months, if he went to the tropics. He was adamant and his father had to give one thousand four hundred pounds—which was to have come to Henry later as an inheritance—for getting permission. Eira Dalton, The Baker family in India (Kottayam, 1963) p.6

31. M.R. December, 1821, p.516

32. M.R. October, 1822, p.430
Baker worked very hard and was able to establish thirty parochial schools in 1821 containing more than eight hundred students. In four years the number leaped to fifty-one having one thousand three hundred and fifty-three students with an annual expense of sixteen hundred rupees. Each parochial school had thirty to forty students. Many of the boys in parochial schools could read tolerably well and answer the questions in theology. These schools could be considered as the propagation centres of the Church Missionary Society. The aim of missionaries that the Christian children should not grow in ignorance could be materialized through these schools.

Norton, the first C.M.S. missionary, who continued his work at Alleppey also endeavoured to establish Parish schools there. He had envisaged

33. Ibid.
34. M.R. February 1825, p. 74
35. M.R. December 1827, p. 604
36. Church Missionary Record Vol.1, NoII, November 1834, p.163
a plan to teach young Syrians both English and Syrian and Munro the benefactor, approved his plan. Besides establishing a mission house he established a school at Alleppey where scholars including orphans attended and learnt willingly showing tolerable progress. Roman catholic priests, who opposed Norton's school tooth and nail, had proclaimed exclusion from sacraments against the parents who sent their children to Norton's schools. They even spread news among the neighbours that when educated Norton would send their children off to England. Though it hampered the expected success from the beginning some of the Roman catholic parents sent their children to Norton's schools aiming at the betterment of their children. Success derived through hardships.

38. Letter of Munro to Norton dt. Trivandrum, 13th February 1817, C.M.S. file n., 8
39. M.R. October, 1823, p.429
40. Ibid.
41. M.R. March, 1823, p.149
42. M.R. October, 1819, p.429
encouraged Norton to establish a new school in Alleppey and also an asylum for orphans and destitute children which was supported entirely by local contributions. In 1820 he had two schools, in one of which English and Malayalam were taught and in the other Tamil. Before 1830 Norton managed to establish one English school and five Malayalam schools for boys and also one school for girls which was looked after by Mrs. Norton. Sending children to the missionary schools was foreign to the uneducated natives and this stood in the way of getting children to these institutions.

Financial aid for conducting schools

Expenses of the missionary institutions had mainly been provided by the Regent Rāni, of course at the instigation of the Resident. Munro had collected for Norton one thousand five hundred rupees as subscription for finding a church at Alleppey. A large house and

43. Ibid.
44. M.R. October 1822, p. 429
45. M.R. 1830, p. 65
46. Munro's letter dt. January 22, 1817, M.R. March 1818, p. 10
garden occupied by the missionaries at Alleppey had been presented to the mission as a free gift by the Rāni. Rāni was kind enough to donate land to Norton for the educational purposes of the Syrian Christians.

The Rāni had her own axe to grind in granting donations to the missionary institutions. When she made arrangements to utilize the difference of money remitted to the Company treasury by the Travancore government for the education of Kottayam Seminary she had expressed her desire that her prestige would be enhanced in the country. She had also expressed that by doing so the country would get the help and love of the Company. This grant of twenty one thousand rupees was entrusted to Munro to give to the seminary of Kottayam for its support. At first Munro sent thousand rupees to Bailey for the completion of the college and chapel. Munro sent the rest of the

47. Ibid.
48. Neet dt·Midhunam 31, 993 ME, Vol X pp.128-9(mss)
49. Neet dt·Kumbhom 28, 993 ME Vol·X p.3(mss)
50. Ibid.
51. Major Munro to Bailey dt·2nd October 1817, Microfilm 4.n.12.
amount twenty thousand rupees to Bailey himself. 

In the words of Bailey, 'On thurs day last I had the 
pleasure to receive from Resident the sum of 20000 
rupees presented by Her Highness and the regent of 
Rani of Travancore as an endowment for the college'52. 
Rāni again donated a tract of land in the 
eighbourhood of Quilon at least seven miles in 
circumference with several subsidy grants in order 
to render it productive53. Thus the college received 
enough funds from the government for its proper 
functioning which gave permanency to the institution 
and it began to attract students from all over central 
Travancore.

Though the government gave considerable help 
to the educational institutions of the missionaries, 
the Church Missionary Society helped the missionaries 
whenever need arose. It fully financed the

Cottayam 14th March 1818, U.T.C. Microfilm 4 n.11 
Bailey wrote "when I reflect on this circumstance 
that the Lord had influenced the mind of an 
heathen princess to do such great things. I am 
lost in wonder and gratitude..

53. M.R. October, 1819 p.428
establishment of a grammar school in 1821\textsuperscript{54}. Since the parish schools were the feeders of the college, the establishment of a link school between the parish schools and the college was inevitable and the grammar school aptly served the purpose. Henry Baker was the moving spirit behind the building construction and his parish schools served as excellent feeders for the grammar school\textsuperscript{55}. English, Malayalam and Sanskrit were taught in the grammar school\textsuperscript{56}. The grammar school in 1830 contained fifty-nine boys, who with the exception of six nairs, were syrians\textsuperscript{57}. Grammar school supplied students for the seminary.

It could be seen that these institutions of the missionaries—parish schools, grammar school and the seminary—laid down the foundation of future educational institutions of Travancore and it culminated into the establishment of primary, middle and high schools. These institutions paved the way

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\textsuperscript{54} Cherian, n.,27, p.151


\textsuperscript{56} C.M.S. Record Vol. I No.11, 1834 p. 162

\textsuperscript{57} M.R. 1830, p.65
for the education of large number of Syrian christian children. The protestant missionaries used these schools as dissemination centres of true christian ideas.

**Missionaries as channels of access and appeal**

The missionaries besides helping the Syrians in getting their children educated, acted as 'channels of access and appeal' to the British Resident and through him to the Rânee's government. With their help the Syrians succeeded in getting government jobs. It was the belief of the missionaries that the Syrian christians were a step ahead of other Travancoreans. The following words clearly point to their fact. "More than two hundred of the syrians were employed in various offices under the government to which their character for integrity seems to have recommended them in preference to the other classes of Ranees's subjects". Relation between missionaries and the Syrians flowed smoothly until the arrival of Mar Athanasius from Syria in 1827.

58. *M.R.October, 1819*, p.428
Split

For a long period church of Antioch had taken no notice of their brethren in Travancore. When Mar Athanasius visited Travancore some ambitious catanars who desired for advancement succeeded in making a rift between the missionaries and the Metran. Bailey and Baker, the venerable missionaries tried to keep tranquillity at any cost. Condition began to deteriorate when the superintendence of the college fell into the hands of Rev. Peet in 1833, a missionary who was "destined to play a prominent part in the history of C.M.S. in Travancore". He was a hot tempered man with over enthusiasm and love for his Church and country, could not think of the fact that he was staying in a foreign country and was surrounded by foreign people. He was upset by the rumour that the Metran was plotting to get the

61. M.R. December 1837 pp. 603-4. Henry Baker wrote that this rift had paved the way for the diminution in the number of schools and scholars. Ibid.
62. Ibid.
63. Cheriyan, n., 27, p. 185
copperplates of the Syrian Church into his sole custody which were kept at the seminary in a strong room of which the Metran and Peet had a key, both keys being necessary to lock it. Without thinking of the consequences Peet broke open the room and took the documents to his house. This hasty action of Peet strained the relations between the missionaries and the Syrians. A separation ensued as the Metran wanted to sever all connections with the missionaries. In 1837 the Metran summoned a synod of his Church which adopted a resolution to cut off all connections with the Church Missionary Society. The final separation took place in May 1838 ending a long friendship of twentytwo years.

64. F.E. Keay, A History of the Syrian church in India (Delhi, 1960 Edn) p.81
65. Ibid.
66. George Milne Rae, Syrian Church in India, (London, 1924) p.301
Establishment of Church Missionary Society

When the split became a reality the missionaries wanted to stick on in Travancore and start on a new footing. They were not without friends. Even some Syrians who wanted to wash off the evil practices that had crept into the Syrian Church came forward to help the missionaries. Abraham Malpan was the leader of this reform party. With the help of the reform party they entered the field of evangelization - a new field of action. Like the L.M.S., the C.M.S. people also planned to materialize this object through education. They centred their attention on the establishment of schools and a college for proselytization. Their work faced many problems in the midst of rival groups of Syrians and upper caste members. After separation the missionaries espoused the cause of the downtrodden people for whom they had a soft corner from the outset, and who had been

67. C.M. Augur, Church History of Travancore (Madras, 1903) p.124
68. Ibid.
strongly opposed by the Syrians and the upper caste members. The down-trodden people who enjoyed protection from the missionaries against the onslaughts of the upper castes showed willingness for conversion. Missionaries faced many threats along with the new converts from the upper castes. But the missionaries, who had devoted their lives for the propagation of the gospel of Jesus Christ were never dejected. Whenever they could not face the attacks themselves they sought the help of their benefactor, the Resident. A picture of their mission immediately after separation could be seen in the words of Rev. Henry Baker:

The Rajas, the temple authorities and the Tahsildar of the district used every means to hinder the progress of the mission and to degrade all the people connected with it in the eyes of the natives. Mr. Peet and the converts were exposed to much personal insult. On this point Mr. Peet felt it to be his duty to seek redress from the Dewan of Travancore. As soon as this was
known the most violent threats were uttered against Mr. Peet. It was said that he should be poisoned. A plan was laid to stone him in the dark....after a delay of many months the matter was brought, through the intervention of British Resident to a successful termination and all outward hostility to the progress of the Gospel was ceased. Emboldened by the help of the Resident, missionaries continued their work of conversion. Missionary Peet believed that any harm against the mission or its followers would cause harm to the concerned party. He wrote: "Death, sickness or loss of property has happened in every one of the houses of those who opposed my work." Thus the adamant faith in God

70. N.C.M.Record Vol.VIII, No.11, November 1841 p.165
led the missionaries to carry on their work to "root out and pull down" as well as to "build and to plant".

They achieved their target mainly with the help of educational institutions. The work to be discharged by the missionaries was divided among themselves. It was decided that Rev. Bailey might reside in Kottayam district, Henry Baker was to manage the Kottayam district and Rev. Joseph Peet was to start a mission at Mavelikkara. These missionaries were able to carve a set of people having relations with the Anglican Church and England and inculcating protestant ideas among the people.

C.M.S. College and schools

To spread protestant ideas young Christian men had to be trained for the offices of school master or catechist or the higher one of ordained missionary. It was for this purpose that the C.M.S. College was established. The College building

71. M.C.M. Record Vol. XVI, No.11, 1849, p.259
was completed under the superintendence of Henry Baker in 1839. Rev. J. Chapman assisted by Mr. J. Johnson took charge of the college. They started to give a 'sound classical education combined with full scriptural instruction'. The Bishop of Madras who visited the college had praised its work and expressed his 'hope of raising up native missionaries for carrying forward the evangelization of India'.

With the specific intention of teaching gospel they established schools in villages. Alleppey, which was still under the able management of Norton, had eight such schools and divine worship was compulsory in all these schools. Norton wrote: "Agreeably to the principle on which these schools were formed they are pledged to attend divine worship on the morning of every Lord's day and the masters have to pay fine for every child, capable of walking distance that is absent". Scriptures and Dr. Watt's catechism were

73. M.C.M.R. Vol. VI, No. 11, November 1839, p.197
74. C.M.R. Vol. XI, No.10, October 1840, p.222
    Also M.R. October 1840, p. 461
75. C.M.R. Vol.XIII, No. 7, July 1842, p.157
76. Ibid.
77. C.M.R. Vol.XI, No.10, October 1840, p.228
taught and they did not teach purāṇas and popish legends. Masters were paid according to the progress of the pupils. Particular care was shown by the missionaries to select sincere individuals for important classes. These students acted as precipitates of propagation. They mingled with the natives, read scriptures to them, conversed with them and never failed to submit the reports of their work to the missionaries. These intermediaries had contributed much to the proselytization work. Hawksworth aptly remarked: "May the seed thus sown be abundantly watered and bring forth fruit hundred times fold to the praise and glory of our God".

Reciprocation to the call for missionary education by the people throws light on the fact that how they valued missionary education. Even respectable people began to request the establishment of schools.

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78. Ibid.
79. Ibid.
80. Ibid.
81. Ibid.
82. M.C.M.R. Vol.VIII, No.6, August 1841, p.110
83. M.C.M.R. Vol.IX, No.10, October 1842, p.162
Syrians and Nairs preferred their children to be instructed in Mission schools than in Government schools. Natives, Romanists and Syrians started purchasing bibles and even some Mohammedans began to read new testaments. From this account of Hawksworth it is evident that those who opposed the missionaries began to appraise them. Missionaries used this opportunity. They commenced schools among them or wherever they could, the aim being the introduction of scriptures. In 1840 there were eight village schools in Alleppey and eleven village schools in Kottayam district. The mission and its schools at Mavelikkara under the care of Rev. Peet also flourished and he had to his credit boarding schools for boys and girls.

Condition of the Converts

But they were not without difficulties. After separation funds became an achilles' heel for the missionaries. Even though the funds supplied to the Church Mission Society was not adequate, the society wanted to reduce its funds. To get enough money for

84. Ibid.
85. C.M.R. Vol.XII, No.11, November 1841, p.264
86. C.M.R. Vol.XI, No.10, October, 1840, p.228
87. M.R. July 1842, p.347
89. M.C.M.R. Vol.XXX, No.3, March 1853, p.104
running of the schools the secretary of the society enquired on the possibility of collection of fees from students. Mr. Bailey, who was entrusted to enquire on the fact gave the following report:

I have made inquiry and regret to say that there is no prospect at present of the christian parents of my schools paying for the education of their children. These are children of comparatively poor people who depend on their daily earnings for the subsistence of themselves and families. Those earning being very small they have nothing to spare towards paying for the education of their children. The elder sons of the more respectable members of my congregation are in the college. It is desirable that christian parents should pay for the education of their children. It is a duty which I shall not fail to inculcate as much as possible, but to insist on their doing so at present, under the above circumstances, would I think prove a
The above description clearly depicts a picture of the adherents of the missionaries. The Christian converts used to send their children to schools if they were very near to their houses because the converts were to compel their children to engage in some work as part of their contribution towards the daily expenses. As the converts suffered poverty the missionaries could not collect fees from them. The schools increased tremendously and also the scholars.

The missionaries were forced to divide Kottayam mission district into two parts for effective management viz Kottayam and Pallam. There were forty two village schools in Kottayam mission district in 1871. Syrians Protestants, Nairs, Ezhavas and Kammāḷās both boys and girls, studied here. Only six students studied in those schools from the slave castes even though the missionaries showed no caste discrimination. Mission schools were a must for the people as there were not

90. Ibid.
91. M.C.M.B.Vol XXXVIII, No.11, November 1871, p.281
92. Ibid.
93. Ezhavas & Kammāḷās also were not admitted in government schools
enough government schools to satisfy their needs.

Influx of schools and scholars made the church missionary society to reduce the grant given to the schools of Travancore. In the words of Rev. Baker "The Society's grant will in fact be 'grant-in-aid' only. The reduction of grant from the society forced Baker to reduce the pay of twenty three teachers in Kottayam, Pallam and Mundakkayam. The circumstance arising from the reduction of grant from the society compelled the missionaries to adopt new measures. Help came from upper caste people who unwilling to send their children to Sirkar schools, promised to give fees. The missionaries started two schools for nairs one near the precincts of the Kottayam Raja's premises and the other at the gate of a great Pagoda. Realising the

94. Extract from the Report of Henry Baker for the year 1869 February 24th 1870, M.C.M.R. Vol XXXVII, No.6, June 1870, p.159
95. Ibid.
96. Ibid.
97. M.C.M.R. Vol XXXVIII, No.12, December 1871, p.324
urgency of education churches also came forward promising help from three to seven rupees according to their capacity in case the missionaries appointed competent teachers. The Travancore government turned out to be the other source of help to the missionaries. It gave grant-in-aid to the private agencies. The Society received half the amount of teachers' salary in the shape of grant-in-aid from the government.99

Training school

Another difficulty faced by the missionaries, even from the outset, was to get competent teachers. They willingly paid high salary whenever they had the privilege to get competent teachers.100 Their appointment proved economical as they attracted students.101 The missionaries often complained that they were badly in need of good catechists, Readers and school masters. Demand for competent teachers increased day by day.102

99. M.C.M.R. Vol XLV, No. 1, January 1878, p. 32
100. M.C.M.R. Vol XXX, No. 3, March 1863, p. 103
101. Ibid.
102. M.C.M.R.-Vol XXV, No. 9, September 1858, p. 261
The masters who were already working in schools were not up to the mark. Therefore the missionaries were forced to think of the necessity of establishing a training school in South Travancore.

As early as 1866, there was a normal school department in Kottayam under the charge of Mr. Parret, a training master from the Metropolitan training college Highbury. Speechly hoped that educational efficiency of schools in Travancore could be improved only by the introduction of masters well prepared through their own language in theory and practice of school management. The present teachers the missionaries could send were 'the dull only' who cannot

104. Report of Rev. Henry Baker senior, for the year ending June 30, 1851, M.C.M.R. Vol XVIII, No.9, September 1851, pp.299-300
105. Extract of a letter from Rev. J.M. Speechly to Secretary dt Kottayam, February 20, 1866, M.C.M.R. Vol XXXIII No.10 October 10, 1866, p.252
106. Ibid.
rise in the classes in English. 107. Their dream of establishing a training school was fulfilled by the work of Hawksworth.

While he was at Fourlough, Rev. J. Hawksworth raised money for the training Institution and named it after J. M. Nicholson, the Secretary of the University Church Mission, Alson, who had inspired a number of young men to work abroad 108. The foundation stone for the institution was laid on 13th August 1857 109. Dewān Rāma Rao, Bishop and several kind hearted and enlightened men supported the institution 110. The Church Nicholson Institution consisted of three separate departments, the divinity, the normal and the model schools respectively 111.

The Divinity Department has two classes, Divinity A

107. Mr. Collins, Principal of the College, Kottayam M.C.M.R. Vol XXVI No. 2 February 1859, p. 57
108. Dalton, n., 30, p. 29
110. C.M.S. Proceedings 1887-8, p. 168
111. C.No.949, No.159, Office of the Superintendent of schools Government Secretariat Cellar, Kerala (mss)
and Divinity B. Lectures for Divinity B had to be prepared in Malayalam as English was not sufficiently known to the majority of the students. Divinity class A admitted matriculates only who had passed from the college. Joseph Penn Memorial Scholarship was given to those who had completed their course in the C.M.S. College, Kottayam, to prosecute their studies in Divinity class of the Church Nicholson Institution with a view to their being qualified for missionary work. The value of the scholarship was ten rupees per month - a handsome sum during that period - which had been reserved for the candidates who were communicants of the Anglican church and were under twenty five years.

112. M.C.M.R. Vol XLVI, No.3, March 1879, p.89
113. Ibid.
114. Ibid.
115. M.C.M.R. Vol L, No.6, June 1883 p.173
116. Ibid.
In 1888-9 it had a divinity class with five students of whom four were graduates. During the principalship of J. Thompson the Institution received grant-in-aid from Travancore government on the recommendation of the superintendent of district schools.

The normal school had three classes where Sanskrit was also taught. The superintendent reported: "The course of study in all classes embraces religious as well as secular subjects - the standard being pretty much the same as that of the higher classes of the district schools." At the end of 1886 the number of students in the Church Nicholson Institution was sixteen, three training for catechists and thirteen for school masters. The model school served as a practising ground for the normal school.

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117. C.M.S. Proceedings 1889-90, p. 168
118. C.No.949 No.159. n., 109
119. Ibid.
120. Ibid.
121. C.M.S. Proceedings 1887-8, p. 171
students and had an average attendance of over 122 ninety students.

Opposition against Missionaries

Education in Mission Schools as well as opposition against the missionaries grew simultaneously. The main reason for opposition was their teaching of gospel in their school. Though the upper castes preferred missionary schools for their children they did not like their children being instructed in Christian gospel. Both the government and the people opposed missionary venture to establish schools near Sanketam or holy place. A Christian school among the Hindus was never welcomed especially if establishment of a school by a Hindu was possible. In that case grant-in-aid for that Christian school would be difficult to get. For Christian schools among Christians there was no opposition. This was quite in accordance with the Hindu policy and common

122. C.M.S. Proceedings 1889-90, p. 168
123. M.C.M.R. Vol VI, No. 11, November, 1839, p. 138
saying "Christianity is good for you and Hinduism for us". Travancore government also became indifferent towards the mission schools because of their teaching scriptures in schools. It proclaimed that those schools which pursue religious education would not get grant-in-aid. The government followed this policy strictly. A school at Alleppey which was receiving fifteen rupees a month was taken away and had given to their Roman neighbours who did not teach religion. Hindus could not see the missionaries without enmity because of their friendship with slave castes. As the twentieth century was approaching the missionary work in Travancore become very difficult. Missionaries discarded grants for some of their schools. But their Institution had already acted, and are still acting, as mediums for spreading the gospel of Jesus Christ and they could be proud of their achievement with their educational institutions.

124. C.M.S. Proceedings 1889-90, Vol C1, p.327
125. Ibid.
In all their institutions education was open to all irrespective of caste. The C.M.S. College admitted all who were willing to observe its rules. But most of the students who studied here were syrians and protestants. Its objects continued to be social, moral and religious improvement of the Syrian community and through them the evangelization of heathens. During 1889 eightysix boys had matriculated from the college of whom eight had passed B.A. of whom four accepted the position of masters in C.M.S. and other schools and some were taken in government service. In 1889-90 the college had three hundred and eighty one students and it rose to six hundred during 1905-06. In 1893 the Church Missionary Society London allowed a recurring grant of Rupees six thousand two hundred and sixty for the erection of additional buildings to the Kottayam.

127. Ibid.
128. C.M.S. Proceedings 1887-8, p.168
129. C.M.S. Proceedings 1889-90, p.168
130. Ibid., p.168
Also see C.M.S. Proceedings 1905-06 Vol CVII p.248
college with plans and estimates. They established Anglo-Vernacular schools, of which the schools at Tiruvalla and Mavelikkara deserve special mention.

By the end of 1905 high schools were also established as they were "more than ever convinced of the value of schools as a missionary agency - the best for making Christ known in an abiding way". In the venture of proselytization as affected by the L.M.S. they also had laid the foundation for an educational system for Travancore. There were primary schools and middle schools. Boarding schools were reconstructed to the Vernacular middle school standard. Those who passed the middle school examination were given provision for appearing the Madras Primary examination. A network of schools came into existence on account of these activities.

131. Letters from the C.M.S. London 1891-98 dt London 28, April 1893, C.M.S. File No.43, p.53 (mss)
132. M.C.M.R. Vol XXXVII, No.6, June 1870, p.250
133. C.M.S. Proceedings 1905-'06 Vol CVII, p.250
134. C.M.S. Proceedings 1904-'05 Vol CVI, p.301
135. Ibid., pp.301-2
Like the L.H.S., C.M.S. had also established their press. The main aim of establishing the press was also the same - spreading the ideas of Jesus Christ. They typed books and tracts and distribute among the children. Bailey translated tracts into Malayalam for the press. This hard working missionary prepared a Malayalam and English Dictionary. Failing health was not a problem for him for finishing the work. The printing press progressed under him and it also was a source of profit for the C.M.S. The C.M.S. Press undertook the printing work for the Travancore government until the government established a press for itself.

In the face of grim opposition the C.M.S. missionaries came out in flying colours. By the end of the nineteenth century they could not admit all

136. Letters to and from the C.M.S. London 1841-1846, Letter to Secretaries of the Church Missionary Society London, Madras. May 14th from J.Tucker Secretary Mccc Ms C.M.S.File No.12 U.T.C. Bangalore, p.81(mss)
137. Ibid.
138. Ibid., p.99
the children in their schools who approached them. It gave opportunity for their opponents for criticism. During the early years of the century the missionaries had gone from house to house compelling parents to send their children to schools but the close of the century witnessed another picture of their sending children away from their schools without giving admission. In a century the missionaries precipitated interest in education among the people of Travancore.

Real contribution of the C.M.S. like their L.M.S. counterparts was in redeeming the low caste people from the miserable plight. "But for these missionaries, these humble orders of Hindu society will for ever remain unraised." Like the L.M.S., the C.M.S. did not plunge themselves among these.

139. The Malankara Edavaka Patrika Monthly (M) Book 1, Issue 1, 1067 (1892) Makaram 30 pp.15-16
The paper lost no opportunity to criticize the Missionaries.
people from the outset because they reached Travancore at the instigation of the British Resident to work with the Syrian Christians. At first their work was confined to the college and the schools, where they had been obliged to satisfy the wishes of the Syrians. At the first instance when they got a chance they showed their consideration and regard for the down-trodden people. When the Munro Island was given to the missionaries, the very first act they did was to set the slaves of that Island free. The order stated: "As far as regards any claim that can be made on the slaves on the part of the missionaries or the Church Missionary Society they and their children and descendants be considered hereforth as free".

Schools for slave caste children

The first missionary, Norton, who settled in Alleppey had from the beginning given admission in his school to children irrespective of caste. But he could admit the down-trodden only in the orphanage.

Active work among the depressed classes started

141. Ḍt. Monday, March 6th, C.M.S. File No. 38, p. 73
only after cessation with the Syrians in 1838. The work of the C.M.S. mainly confined to Arrians and other slaves who lived in remote areas. The first slave school established by the C.M.S. was at Mallappally in Central Travancore with the arrival of Rev. T.G. Ragland, Secretary of the society. He persuaded G. Mathan to instruct the slaves who ably carried out Ragland's proposal and started the first slave school. Slave owners were opposed to the school and they did not allow the students to attend the school regularly and some of them who were driven away took refuge at Mundakkayam with Baker Junior. The Mallappally school was burnt twice but was re-erected in a more substantial form. This school began to

142. M.C.M.R. Vol XXVI, No.6, June, 1869, p.162
143. Ibid.
145. M.C.M.R. Vol XXII, No.11, November 1855, p.310
create interest in Arrians who were superstitious and believed that mingling with the missionaries would defile them.

**Baker Junior among the Hill Arrians**

Work among them was taken seriously with the arrival of Baker Junior from England who took great interest in uplifting them. He centred his attention on the mountain hills forty miles east of Pallam in such places like Combukuthie, Copara and Magapatna. The poor people of these areas were being persecuted and cheated by some of the inferior circar officers together with some Syrians and Mappilas and they also opposed the spreading of Christianity among these people. Opposition to Christianity was natural because the missionaries saved these poor people from such ill intentioned people. No wonder they began to consider the missionaries their saviours and approached them for help and were willing to embrace Christianity. Baker Junior, who made journeys into the remote parts

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146. *M.C.H.K. Vol XVI, No.11, November 1849*, p.257
of his station had reported:

one of these was to some small colonies of poor Heathen living in the mountains east of Pallam. They are called Hill Arrians and live by cultivation. The sircar requires each individual to furnish a certain quantity of wax and honey and also to assist in catching wild elephants: they are otherwise free, not even paying the land tax. I had had repeated applications from the Headmen of these people, living in five different hills asking for schools, instruction in religion and protection against some powerful neighbours who

Baker junior sent readers and school masters among them and they showed much interest in learning christian religion and more and more people from

nearby villages began to demand teachers on seeing their progress. Readers and school masters sent by Baker Junior in turn stayed a month each with them and their influence made the demon worshippers caste off ancestor worship, etc.

Whatever be the aim of the missionaries their work really commendable and they were able to give hope and the feeling that these people also were human beings. People responded to the missionary call. They erected schools with bamboo in the dense forest and eagerly waited for the arrival of the missionaries for worship. Only the missionaries could have gone to these Elephant wandering jungles for uplifting the souls of these discarded people. These peoples' request to teach them had ofcourse moved the missionaries. In reality

149. M.C.M.R. Vol XVI, No.11, November 1849, p.257
150. Ibid.
151. M.C.M.R. Vol XXV No.6, June 1858, p.173
many of the depressed caste people begged for imparting education to them. Baker junior succeeded where the government and the fellow inhabitants of Travancore failed. The Hill Arrians had little desire to get their children educated and they were detained at home where they were engaged intending the cows or doing some little works for themselves. It could be seen that actually they sought the help of the missionaries for protection and not for education. They used to send their children if the schools were situated near their homes and the missionaries realizing their tendency established

152. M.C.M.R. Vol XX, No.2, February 1853, p.49 Robin Jeffry says "The missionaries did not seek the low castes; the low castes sought them. Indeed some missionaries had grave misgivings about accepting low caste adherents especially Puleyas and Pariahs, " Robin Jeffry The decline of Navar Dominance: Society and Politics in Travancore 1647-1908 (Sussex,1973) (TNA) p.91

153. M.C.M.R. Vol XXIV, No.5, May 1857, p.135
schools where more people stayed. It was extremely essential that these people, their schools and congregations should have constant superintendence or else they would resume their old life. So Baker wanted to be with them as often possible. Thus Baker resolved to be a travelling missionary to be with them as often and was even ready to lessen his salary for making the Secretary to construct two small apartments for fruition of his plan.

By 1853 the Arrian Mission of Baker Junior had two centres of operation viz. Mundakkayam and Melkavu. Mundakkayam Mission had three readers and in the slave school there were four slaves. He had four boarding schools for women at Mundakkayam. The students of these schools were doing valuable work. Their knowledge and conduct made 'other women to imitate and follow'. By educating Arrian boys and girls Baker was actually reforming the Arrian society.

154. Ibid.
155. M.C.M.R. Vol. XX, No. 2, February 1853, p. 49
156. M.C.M.R. Vol XXV, No. 6, June 1858, p. 172
157. Ibid, pp. 172-173
158. C.M.S. Proceedings 1856-57, p. 135
159. Ibid.
who lived in dense forests. Those who were once leading a life of wild animals were attracted by him to a normal life. Rev. E. Johnson who visited Arrian villages under the instruction of Baker expressed his appreciation in the following words: "I was much surprised to see the great change that had taken place since I had been there twelve months ago - so much ground has been cleared and so many houses built, during that time."¹⁶⁰

Baker Junior described the progress of Arrians mission under his charge thus:

Twenty years ago four miles round there was dense forest along the foot of the high hills and small Aran villages were perched on the mountain sides only. The villages were inhabited by wild animals, sometimes a small cultivation was seen with huts in trees. Now a cart road extended from Cottayam in a few months to reach Madura, with good iron and stone bridges and a number of

¹⁶⁰. C.M.I. Vol IV, No.4, April, 1853, p.88
coffee estates, employing hundreds of coolies exist on the plateau on the mountain tops. I have where once was forest, the large village of Mundakkayam and Kottikal and with the smaller one of Assapian. The country was not known and general Cullen's letter to me is still in which he says the country is not fit for human beings.... Had Mundakkayam and Kottikal not been established by me probably these people had not come under regular means of grace and their material prosperity could not have been what is now.

The English Residents also helped him to cultivate the area. The other hill tribes, were also brought to work in cardamom hills by Baker with the help of English officials in Travancore. He received help from

162. Ibid., p.139
163. Ibid.
friends and also from a Brahmin landlord.

Help from caste people could not be expected because they were using the slaves as their own labourers. There were about two lakh slaves in Travancore in 1855. Both the slave owners and school masters opposed the admission of slave children in schools. Nair masters would not allow the slave children to be present in their school. But in certain places such students were allowed to sit outside the class room and study. The missionaries were against this practice. Rev. A. Johnson reported of such an incident, in Alleppey district:

Here I saw a boy sitting on a mat outside the door reading. I asked the master why he was sitting there—he said, "He is a low caste boy and

164. C.M.I. Vol IV, No.4, April 1853, p.89.
Also Refer M.C.M.R. Vol XXVI, No.2, June 1859, p.176
165. C.M.I. Vol VI, 1855, p.22
166. Ibid., p.23
must not sit with other boys". "I told him that we do not recognize caste in Mission Schools and told the boy to go into the school. At first the little fellow was afraid and stood at the door fearing to enter. I spoke to him again and he went in.

Even during the end of the 19th century this tendency had not stopped. The low castes were very anxious to utilize schools but they were afraid to send their children and invite the displeasure of their masters. The missionaries were subjected to nocturnal attacks and frequent stone throwing. The catechists patiently faced


169. Ibid., p. 18
such atrocities but the people did not refrain from mischievous actions and resorted to trapping the new adherents to false charges.

Hawksworth and slaves

In the face of stiff opposition other C.M.S. missionaries also continued to establish congregations and schools. Desperate words of Rev. J. Hawksworth, a C.M.S. missionary who plunged heart and soul to the cause of slaves clearly point out the fact that everywhere they faced opposition when they established slave schools. A contemporary report revealed as follows:

One school for slaves, I greatly regret to say has been stopped by a family of slave owners and for several months past they have Sunday by Sunday come to school to prevent the slaves entering. As it was feared there would be a breach of the peace the slaves have assembled outside the school under a tree. It is vain to seek redress or protection from the Authorities in this country. But as

170. Ibid.
often occurs in the progress of missions, when there is opposition in one quarter, fresh openings present themselves in another. Therefore, conversion was the only way open before them. Conversion for these people was escape from caste disabilities. In one of the slaves schools in Tiruvalla the students sang: "Here we suffer grief and pain". The missionaries were a source of relief for them, an anchor of asylum. Education and spreading of Gospel went side by side. The converts and the students who began to enjoy freedom supported the missionaries whole heartedly. Schools for them increased as well as congregations.

In 1846 in Mavelikkara, Mission itself they had six congregations, Mavelikkara, Malleppally, Thalawadi, Poowattoor, Chengannoor and Kodawalanya and two hundred and twenty-five families were

171. Extract from letter of Rev. J.Hawksworth to Secretary at Tiruvalla, August 22, 1855, M.C.M.R. Vol XXII, No.11, November, 1855 p.310
172. Ibid.
members. In Kottayam district there were six village schools for slaves. There were slave schools at Vellore and Kumarakam also. In Alleppey and Tiruvalla districts they conducted twenty schools for Pulayas.

**Role of Native Missionaries**

Native missionaries were also trained to work for the betterment of slave castes. The first slave school itself was connected with the work of a native missionary. They also preferred conversion. K. Kuruvila a native missionary wrote: "The education of the masses in this land as

173. Report of Mr. Hawksworth for the half year ending June, 30, M.R. October, 1847, p. 444
174. M.C.M.R. Vol XXXVIII, No. 11, November 1871, p. 281
176. C.M.S. Proceedings, 1886-87, p. 164
everywhere upon christian principles, is thoroughly important and paves the way for the glorious gospel of Jesus Christ to make victorious achievements". He opened an Arrian Mission at Ellampuram. A school was erected and a teacher was appointed for the slave castes there.

Inertia of Travancore Rulers

The rulers of Travancore were not interested in the life of the depressed castes and classes. But they were not against missionary work as long as their interests do not suffer. The missionaries secured grant-in-aid for establishing schools for the slaves. As years passed the Travancore government became a hard nut to crack. The notification of 1893 by the government insisted that the teaching

178. C.M.S. Proceedings, 1887-88, p. 172
179. M.C.M.R. Vol. XX, No. 2, February 1853, p. 50
staff should possess specified qualifications. This adversely affected the depressed class education. A.N. Allan of Nagercoil Mission district evaluated its impact as follows:

The late Dewan, with the sanction of H.H. the Maharaja greatly encouraged the opening of schools among the poorest and most backward classes and was ready to aid with government grants. But a new Dewan and a new British Resident has come into office and the consequence is that after 19th September 1893, no application for grant to school will be entertained unless the teaching staff consists of persons who have passed one or other specified examinations. This rule, if carried without exception will have the effect of greatly retarding the progress of education among the depressed classes. 180

While rules were made strict income from the government's side also lessened. However the missionaries could not be discouraged. They continued their work of spreading the gospel through education with the help of native subscriptions and the subscriptions received from England. It was their tremendous will power and courage to face difficulties that helped the missionaries succeed in their work.

Dewan Madhava Rao

Dewan Madhava Rao seemed to have sensed the danger of driving the low castes into the arms of the missionaries. In his short term of dewanship he introduced far-reaching reforms. He laid the principle that 'no child in state, whatever his caste or social position should be allowed to grow up without the rudiments of education'. As a first

181. A.F.Painter, another missionary who indulged in work among Arians reviewed his eight years work. C.M.S. Proceedings 1890-91 p.158
182. Mr.V.P.Madhava Rao C.I.E. A sketch of his life and Career (Madras, 1917), p.10
step towards realizing this ideal, free education was given to all the backward classes. It does not mean that the depressed class people could go to school without any hindrance. They were not allowed in classes by the uppercastes. The government had to establish separate schools for them. The members of each depressed caste united and began to establish schools for themselves. At Venganoor, the first elementary school was established in 1904 by Ayyankali a Pulaya and his followers only to be demolished by the uppercastes. But they could not be discouraged and they tried again and again. It was a harbinger of a new era for the depressed. The missionary call was loud enough to wake the depressed classes from their deep slumber.

When the government took interest in the promotion of education for the depressed classes

183. T.H.P. Chentharassery, Ayyankali (Biography M) (Trivandrum, 1979), p.52
they lost their interest in conversion. From the books and records of the missionaries it could be seen that the people of Travancore never liked the idea of conversion. They did it for material benefit or out of sheer desperation. New Port had stated this situation as follows:

The motives in Travancore, at the first movements among the shanars as well as among the Pulliars were almost entirely of a non spiritual character. The oppressions of the high castes had been intolerable and thus as soon as the oppressed lower castes realized that Christianity would give them any relief there from, they looked to it at once as their first friend and embraced it as a means of deliverance, it was the beneficial influence of Christianity on the social condition of the people as
a class that led them to embrace it. The readiness to embrace christianity by families and villages is not so general now in Travancore as it was 60 or 70 years ago among the Shanas or 25 years ago among the pulliars and yet it goes on to some extent ***.

Actually the missionary activities were commendable because it was from nothingness that they laid a strong foundation for the beautiful mansion of education, especially for the depressed class. The contribution of government in this field was negligible. During 1905-1906 there were only twenty schools for the government for the depressed classes out of the two hundred and seventy six schools ***. This statistics shows how much less interest was taken by the government in educating

185. T.A.R. 1905-06 (1081 M.E.) p.53
the depressed classes. Thousands of depressed class students were not going to school during 1905–06. The government failed to bring them within the purview of education.

The missionary work of a century helped to abolish some of their disabilities like slavery by law. But the missionaries could not bring the depressed classes into active life with other sections of the society. Only a small percentage received education. Even during the twentieth century most of the upper castes observed untouchability and unapproachability. Most of the caste teachers would not touch their depressed class students even with sticks and often threw sticks at them. The upper caste students and teachers used to take bath and wash their dress.

186. Ibid., pp. 53-4
187. P.K. Madhavan, T.K. Madhavante Jeevcharitram Vol 1 (M) (Quilon 1112) ME p. 8
T.K. Madhavan had faced such an incident. He belonged to the Ezhava caste. Teachers would not touch them and the students used foul language at them. Once blood was oozing from his face but the teacher did not stop throwing stick at him. Also see Umayanellor Balakrishna Pillai (Ed) Nair Service Society Golden Book (M), Golden Jubilee publication p. 401.
before they entered their houses after school.

It is very easy to imagine how much these people suffered. The missionaries did the ground work for social change. They made the depressed classes to realize their rights and also educated upper castes to take up the issues of the depressed. The end of the 19th century saw great changes and the newspapers began to be vociferous for the cause of the low castes. As editorial in the 'Malayali' stated:

The exclusion of the Ezhavas from the government service and the non admission of their children into government schools are greatly injurious to the interests of this community. It says that if the really qualified members of this much oppressed community are not given employment under government it will be impossible for those persons to persuade their illiterate brethren to send their children to
Pariyan accused the government of not paying attention to the sufferings of Parayas and Pulayãs at the hands of Nambûtiri brahmins. Missionaries tried their best to save them out of the despicable state. They persuaded the government to enact some legislations in favour of the depressed class. Total emancipation of the depressed was not accomplished in a century because the outlook of the upper castes could not be washed off suddenly by legislation. Eventhough their grievances did not altogether vanish in a century, their condition became much better and they even started to raise their voice against any injustice meted out to them. The missionaries were responsible for this change. T.K.Velu Pillai considers that "the first step at ameliorating their condition was due to the spread of christianity among them by the labours of missionaries."

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188. Malayali, March 9, 1901, NNPR 1901 pp.113-114
189. Pariyan, September 8, 1894, NNPR 1894 p.326
arrived Travancore at the instigation of Colonel Munro. So they were able to get all help from the government. Though they were bound to keep a promise with the Metropolitan for not interfering in the affairs of the Syrian church and would not inculcate the doctrines of English Church, their influence among the children could not be neglected. That might be the reason that when they severed all connections with the Syrian church it was not very difficult for them to get adherents. Due consideration was given to the poverty of their adherents. Their aim of conversion of the natives to Christianity was partially fulfilled, though most of their adherents were from low castes. But the social and economic conditions of the people were improved. They were able to produce agricultural and industrial workers which promoted the economic condition of the people.