consideration. A training for a duration of nine months was conducted as a compounder course. A lot of measures were undertaken to control the preparation and sale of medicinal drugs. Thus the Madras presidency government was able to protect against fraud and risk to health or even to life by prohibiting and preventing the sale of inferior and injurious drugs. Suggestions to take action against the import of drugs and chemicals defective in strength were given by the Drug Committee member of the Madras council. Dr. U. Rama Rao, co-opted member of Madras for the Drug Committee advised the government to control the sale of adulterated drugs by legislation. Laboratories and Herbariums were established to test the imported or indigenous articles of inferior quality and strength. As an effective means of protecting the people those who imported, manufactured or sold adulterated drugs was penalised.

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134 Ibid.
135 "Public Health", G.O No 624 19 April 1927.
136 Ibid.
138 Ibid.
Chapter - VI

WELFARE MEASURES IN GENERAL
CHAPTER VI

WELFARE MEASURES IN GENERAL

The era of passing of resolutions had gone and in carrying them out had dawned from the inception of the new Ministry from 1920 onwards. In general the political policies followed by the non-brahmin ministry in the Madras Presidency hitherto had been a sport, a source of enjoyment, and a stepping stone to the honourable appointments. Skills in disputation and eloquence were adopted as the means of success and progress in life. The new administrative principles revealed the truth, that the policies did not consist of patchwork of the external machine or in winning the praises of foreigners but recalled interest in the welfare administration to improve the society. So from 1920 onwards the administrative measures were meant for the reconstruction of the nation, i.e., an evolution of the society. Its main aim rested in the cemetery of union of all the citizens without any discrimination of castes in the adoption of national education and in the preservation of glorious tradition.

The government had provided astonishing number of facilities to improve umly welfare by various welfare measures.


Ibid..

Ibid..

The new administrative method tried to regulate in internal affairs by making new laws for its own subject for their benefit. The deplorable condition would be improved if the system of administration was replaced by one responsible to them and this was proved by the Justice Party ministry through its various welfare measures following below are few of the major measured undertaken during the period 1920-1932 A.D.

TEACHING OF VEDAS

To top the list of all the welfare measures, the teaching of vedas to non-brahmins was an extraordinary thing. As a special object the teaching of the vedas and the vedic rules to Non-brahmin boys were introduced in various methods for preparing them as Purohits. Sanskrit colleges were also opened to improve vedic literacy. Among the many number of Sanskrit colleges, the college of Tiruvadi, Chidambaram, Mylapore, Triplicane were notable for teaching vedas. All caste as purohits in temple was allowed in Madras.

Thus the new ministry undermined the domination of brahmins and allowed non-brahmins to perform various religious ceremonies. At Muri, Lakshminarasimha somayajulu was the first vaisya to perform yajna. Vaisyas who were against brahminical traditions, started performing religious

James Garner, W. "Limitations on National sovereignty in International Relations" American Political Science Review, February, 1925, PP. 1-24

"Wednesday Review", NNR., Trichinopoly, 7 July, 71920, P. 764

Law (Edn.), G.O No 1246 (Ord.) 7 September, 1921

"Dravidan", NNR., 19 September 1917
rituals by their community men who learnt vedas.⁹ K.V.Reddi Naidu performed the marriage of his son Gopalasamy with non-brahmin priest and Dr.C.Natesa Mudaliar conducted the marriage of his daughter without the services of the brahmin purohit. The sacred ceremonies were conducted by two non-brahmin priests who were well versed in religious rites.¹⁰

FOREIGN STUDIES

The government also took measures on the subject of assisting by means of grants-in-aid to Indian students studying in England who were unable to bring their studies to completion on account of lack of funds. For eg: M.C.Dry granted £150 per year for two years from October 1920 was awarded on the recommendation of Professor William Rothemtem, Principal of the Royal College of Art, to enable applicant to pursue his Art studies in London who was in danger of being out short on account of lack of funds. Grants-in-aid to the delegacy for oriental students oxford and for the inter collegiate Indian students, 'Cambridge'¹¹ were given. The students of Madras Presidency were given the advantage of studying aborad.

Secretary of State for India was forming a committee in England under the Presidency of Lord Lytton to consider important matter relating to the Indian students in the United Kingdom. The government of India proposed to


"Justice". NNR, Madras 28 June 1928

Law (Edn.), 1214, 29 August 1921.
send one representation from Madras to serve in the committee. The name of Diwan Bahadur M. Ramachandra Rao Pantulu, member of Legislative council of Madras Presidency, was suggested. 12

Ladies were also sent abroad to take a course of training in Household and Social services at Kings college of London. 13 The administration by Justice Ministry under British rule took advantage of Westernisation to improve the social condition of the Presidency by giving encouragement in studies abroad.

The first world conference to promote international peace through schools was held in Sanfransisco from June 28 - July 6 1923. The aim and purpose was to formulate plans for international good will and mutual understanding among the nations through the work of the schools and the same such conference was held on 19th February 1925 and for this two representative from the Madras Presidency to represent the conference was proposed. 14 This shows how far the education was progressed in Madras Presidency.

EDUCATIONAL ADVANCEMENT

Prior to 1920, the Indian Educational Service was composed of European officers and a few Indian officers with English qualifications. Out of thirty two officers four were Indians. As a result of the Public Service Commission’s

Law (Edn.), G.O. No. 703 (ord.), 2 May 1921.


Law (Edn.), G.O. No. 1167 (Ord.), 26 June, 1925.
recommendation the proportion of the Indians in the Indian Educational Service were fixed at 50% of the total strength. It was worked up gradually as qualified Indian graduates became available. Madras was the first Presidency to introduce educational reforms and facilities.

It was a remarkable event of pride that the Madras Presidency was the first to enunciate the appointment of non-brahmins in the educational services. Madras Service Commission started its work in the beginning of the year 1931 and there was a considerable changes in the machinery of local self government. The South Indian Liberal Federation tried to remove all restrictions and nine brahmins and sixty five non-brahmins constituted the Self-government who looked into the development of the education as well as the society.

**TOLERANCE TOWARDS OTHER RELIGION**

The Madras Presidency government encouraged Muhammadon's education also. Madras-I-Islahul Muslemim, Mount Road-Madras opened six night schools to give religious education for the poor and businessmen at night. One such school was opened in the buildings of the clothing board factory which was

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3. Ibid.,
attended by 350 scholars of the same factory and the number of night scholars were increasing rapidly. The members of Anjuman wished to open school in the name of Nizam\textsuperscript{18} and that a resolution had been passed that English, Urdu, Tamil and Telugu lecturers should be appointed to teach different languages and Maulvisahib to teach koran to spread Islam. The object of starting Anjuman was to reform the illiterate and backward portion of the Muslim community by means of promoting their education both religious and secular. To carry out the project free night school for those who earned their bread during the day were said to have been opened.\textsuperscript{19} In the city of Madras there were Twelve government Mohammadan Elementary schools and aided schools. In other aided schools the Madras Presidency legislation made provision for teaching urudu if there were Mohammoden children in the school.\textsuperscript{20} Two night schools were opened, one at Ooty and other at Coimbatore by a private individual for the benefit of children of Valayan who came under criminal Tribes Act. The Director of Public Instruction utilised the provision of Rs.22,000/- for the opening and maintenance of night and continuation schools.\textsuperscript{21}

EDUCATION OF THE BLIND AND OF DEAF MUTES

The welfare of the Blind and deaf persons were not neglected but considered with much attention by the administrators of the Madras Presidency in giving them education with the aim that this education would help to earn their livelihood. Much interest was given in the year 1921-22.\textsuperscript{22}

\textbf{Law (Edn.), G O No.121 (ordinary), 25 January 1921.}

\textbf{Law (Edn.), G O No. 121 (ord.), 25 January 1921}

\textbf{Ibid.,}

\textbf{Home (Edn.), G O No. 455 (ord.), 23 March 1921.}

Schools for the deaf and dumb had been started and the schools for the blinds increased in 1927. The total number of pupils in these school in 1927 was 254 among which 191 were boys and 63 were for girls as against 188 boys and 40 girls in 1922. Three of the schools were residential institution. Provisions were made for regular games and drill and there were a boy scout troops in the school.\footnote{A school for the blind and deaf mutes was opened in December 1926 under the corporation of Madras.} A school for the blind and deaf mutes was opened in December 1926 under the corporation of Madras.\footnote{Victoria Memorial Blind School at Poonamalle high road was opened on November 1930.}

In 1920-21, the schools for these pupils were numbered 6 and their strength was 268. In 1927 there were three more schools for the deaf and dumb and three for the blind with a total strength of 191 boys and 63 girls.\footnote{In 1927 there were three more schools for the deaf and dumb and three for the blind with a total strength of 191 boys and 63 girls.}

**TOWN PLANNING**

The Madras Presidency developed interest in the Town planning schemes. The Town Planning Act was introduced in 1920. Its office was established in 1921-22 and its effective schemes were undertaken from 1921 onwards.\footnote{The Town Planning Act was introduced in 1920. Its office was established in 1921-22 and its effective schemes were undertaken from 1921 onwards.} At the time of its birth and infancy, Town Planning was not effective due to lack of...
understanding and interests in the subject. At first it failed to realise powers given under the benefits of the Town planning Act due to lack of foresightedness, preoccupation of Municipal councils and staff with routine administration, the poverty of local authorities, special financial stringency, trade and industrial depression and political interest. But Madras Presidency showed some interest in the development of Town.

A greater activity was however started and town planning was taken up with more enthusiasm and enterprise and showed progress till schemes were prepared for its development. A Commission was formed. In the interest of Town Planning a special board called a Town Planning Trust vested with the duty of carrying out the provisions of the Act was appointed by the Local government. The Madras city and Suburban Town Planning Trust was the only Trust that had been notified under the Act and rules were formed for the guidance.

There was a growing tendency towards Town Planning and the Act was amended. A bill was introduced in 1924 to provide facilities for transferring a scheme at any stage of its preparation from one authority to another for financial or other reasons. A town having population of more than 40,000 was recognised for immediate development.


"Public Health", G.O. No 1919 mis 21 December 1920

"Public Health", G.O. No 1391 20 August 1923
Substantial progress had been made in the administration and advancement of Town planning operations and execution of sanctioned scheme was well in progress between 1922-26.

Table 11
Table showing the schemes of Town Planning

<table>
<thead>
<tr>
<th>Year</th>
<th>Schemes</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Local</td>
<td>Central</td>
</tr>
<tr>
<td>1921</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>1922</td>
<td>19</td>
<td>13</td>
</tr>
<tr>
<td>1923</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>1924</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>1925</td>
<td>23</td>
<td>2</td>
</tr>
<tr>
<td>1926</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>63</td>
<td>30</td>
</tr>
</tbody>
</table>

SOME IMPORTANT SCHEMES

A building area adjacent to the congested part of Mylapore where great increase in population was opened.

An alternate route to Adyar, to relieve Brodies Road and to make provision for tram traffic was executed.

A new main road East and West from Mylapore to Mowbray's Road to be continued to Mount Road.

A part of a New North and South Main road extending through the city was planned.

Lamp posts were erected in the city to avoid darkness in the night and sites for building healthy houses were acquired.

The scheme provides for making

1. Roads (including construction of culverts)
2. Electric lighting
3. Providing water supply and drainage
4. Planting avenues and Parks etc.\textsuperscript{32}

In order to improve the public health water supply schemes were introduced in 32 towns. Chlorination of water was done in important areas. Underground sewage system was also introduced particularly at Madras, Vellore, Madurai and Kumbakonam for definite and proper sanitary condition.\textsuperscript{33} Water supply scheme in town of Bellary. Chingleput and Napattinam were in progress. Rupees 1.88 lakhs were spent on Marainage drainage scheme.\textsuperscript{34} The estimate of Pykara Scheme had been completed and submitted to government in October.

\textsuperscript{32} Ibid.

"Public Health", G O No. 2356 (Misc.), 26 February 1927.

1925 to improve Hydro-Electric development. The power work was concentrated for time being on the Pykara scheme, in Nilgris District, Pinjikavi and Papanasam schemes in the South.35

There was a considerable activity inspite of political, social and financial embarrassments.36 The government impressed on municipalities about the great need for Town Planning and the necessity for making immediate action for the preparation of Town planning schemes. There was a growing tendency towards town planning.37 The Director of Town Planning was requested to arrange the scheme in order of urgency from a Public Health point of view, with reference to the needs and importance of the various localities.38

Thus the Madras Presidency considered that development of town on proper lines was necessary in the interests of the health and convenience of the present and future inhabitants.39 The Town Planning Schemes were landmark in the history of Madras Presidency development. The Town improvement committee of Madras corporation gave Top-priority to slum clearance and Housing scheme performed commendable service to construct the city of Madras a zone of good health and hygiene.

Ibid., P-159

"Public Health", G.O. No 2499, 7 December 1925.


"Public Health", G.O. No 1694, 2 September 1927

"Public Health" G.O. No 1353, 12 July 1927
In 1923-24 and 1924-25 the government of Madras took more interest by sanctioning loan of five lakhs with the interest at 5½% to Chengleput, Salem, Coimbatore, Madurai, Rajamundry, Vizagapatam and Vellore for the execution of schemes under the Town Planning development. In Madras schemes had been sanctioned with much greater rapidity. Now Town Planning was universally recognised to be of great importance. Detailed Development plans had been prepared for the Esplanade area, Sand accretion, Buckingham canal diversion etc., in Madras. Several lay out plans had been prepared and Thirteen housing scheme had been sanctioned in 1927. A number of other schemes of a miscellaneous nature like Market scheme, Improvement scheme, Road scheme, Railway station, Designs and houses were undertaken.

Civic survey was recognised as a necessary precedent to scientific and comprehensive Town planning and for future problem of zoning, housing etc., Therefore a definite advance had been made in the civic survey by the publication of survey report of Vellore and Vizagapatnam etc., A noteworthy feature was acquisition of land for house sites for the poorer classes of people and Adidravidas and Adi-andhras.

RESTORATION OF OLD HERITAGE

India is famous for its historical buildings. The government issued orders to protect these monuments. It was resolved that certain monuments in the Presidency to be protected under the Ancient Monuments Preservation Act VII

Ibid.,
Ibid.,
Ibid.,
of 1904. The Madras Presidency did not fail to take care of old monuments by issuing orders for its repair and reconstruction in order to preserve the heritage of old history. A notification was published in the Fort St. George Gazette for protection of monuments under Indian Government. A Fort on rock at Pallapattu in Dindigul Taluk, Thirumalai Naicks’ palace at Madurai, Ten Pillars and Remains of Queen Mangammal Palace at Madura, Panjapandavar Bed, Jain Statues and Brahman and Vattalothu inscription on the Panehapandavarmalai at Melur were the main monuments to be protected under the Ancient Monument Preservation Act. The Perur Shiva Temple known as Sri Patteeswaraswami temple was renovated for Arudhradarisanam.

A building Manora, built at Adiramapatinam sea coast in Tanjore district in Commemoration of the defeat of Napolean Bonapart was preserved from improper use of public and other mal practices. In the same way the Tanjore Art gallery of Marathas was also preserved out of destruction. Through out Madras Presidency old monuments of historical importance were protected under the monuments preservation Act. Some important monuments protected were Vellore Fort, Chenji Fort, Arcot Nawab’s Meeting Palace to celebrate the victory of English against Carnatic Raja on Palar riverbed. The monumental designs in sculpture of the temple were utilised for making silk sarees with beautiful designs.

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Home (Edn.), G.O. No 421 19 March 1921
HINDU RELIGIOUS ENDOWMENT ACT

The need for legislation with regard to religious endowments in India had long been felt by the educated classes as funds created by ancient piety were frequently wasted in luxury, vice and pageants. Religious endowment was entrusted in Transferred subject. A bold attempt had been made in Madras to legislate for this proper administration. During the Justice Party Ministry Thiagaraya Chetty worked very hard to pass Hindu Religious Endowment Act. Religious Endowment Bill was first introduced by the Honourable Raja of Panagal and was passed in the council. The governor general also took necessary steps to pass the Bill. The Bill brought into existence district committee partly elected and partly nominated with powers to control and supervise the administration of temple properties by their trustee. It also took steps to same them from mismanagement. A central Board of Commissioner was appointed to hear appeals against the committee's decision. They had direct contact with Mutt and certain big temple to get information about their annual account. The Bill also provided for the devotion of temple or Mutt's funds with the permission of courts to educational and other charitable purposes and in consistent with the objects of the Temple or Mutt. Thus the Bill caused a lot of excitement to find a solution which had been neglected for too long with evil results because the ministry wanted to utilise the temple property in an useful manner.

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*Bala Bharata*, NNR. Madras. 21 December 1922, P.12.

Ibid.
REASONS TO ENACT THE BILLS

It was the Brahmin who dominated not only in the society but also in the religious field. As a non-brahmin party, the Justice party took revolutionary measures to put an end to the atrocities of brahmin in utilising the temple property. Temples and mutts in Madras Presidency amassed wealth through endowments and by the offering of pilgrims. The funds meant for charitable and religious purpose became the private property of individuals who managed the mutts. Some mutts like Tirupati utilised the fund to start sanskrit school meant for brahmins only. T.M. Nair made it clear that the charitable endowments were instituted with the money which was donated by non-brahmins also. So the money should be benefitted for non-brahmins was the main theme of the Ministry to bring into legislation to eradicate the abuses accumulated in the portraits of religious institutions in pursuance of its policy. This resulted into the Hindi Religious endowment Act. It was moved on 18th December 1922. To ensure the efficient administration of Hindu Religious endowments in the Presidency, the non-brahmin ministry wanted to bring a comprehensive legislation on religious endowments in the Presidency.

"Krishna Partika", NNR, Madras 18-December 1922. P.66


"Kanthirava", NNR, Mangalore, 16 January 1923. P 127


special Board was constituted to supervise and control the management of religious endowments which brought the temples and its production under its control.\textsuperscript{55} This board was able to set right the account and maladministration of the endowments with its enacted powers. This board recommended for the utilisation of the excess funds of religious endowments towards the public utility such as education in the Hindu religion, sanitation of Pilgrim centres and other objects of allied interest to benefit the Hindu community as a whole.\textsuperscript{56} There was a strong opposition to this bill. But this bill was passed after a number of oppositions and its amendments, by the suggestions given by the governor. It was passed into law as Act 1 of 1925 and this came into force as soon as the viceroy and the secretary of state had given their consent.\textsuperscript{57} It was the only Act which took long years to be passed. The council sat for more than eighty five times for discussion and debates and a lot of amendments nearly 1200 amendments were made before passing the Bill. It was the only Bill which took a long course of discussions and amendments before passing as a Bill. It was because of the drastic attempts made by the Justice Party this social and religious legislation was enacted. This Bill actually put a check to an organised system of corruption and misuse of funds existed in temple and mutts for long years. After this it helped the ministry to use the common temple area and also favoured the old culture.\textsuperscript{58} The excess of funds were utilised for building roads,


Ibid., P.87

\textit{Law (Legislature)}, G.O No.168, 24 April 1925

"Justice", NNR. Commemoration Day Supplement, Madras, 16 February 1931.
hospital and water tanks for drinking purpose. It eradicated the individual monopolisation of a particular person and gave a communal relief. Distribution of food to poor during famine and flood were utilised from the fund. Irrespective of caste, temple entry was made common to all.

SOCIAL REFORM MARRIAGE

A social reform marriage according to Arya Samaj rites has been contracted, the contracting parties being Mr. Natesa Aiyar, son of Srikanta Sastri of Coimbatore and Seethadevi Ammal an Adi-Dravida. A very large number of visitors attended the function. 69

After the marriage ceremony Dr. Varadarajulu Naidu said that this marriage might be said to be an epoch-making one in the social reform work. The so-called Adi-Dravidas had been made untouchables by previous generations and it was the duty of the present generation to reclaim them and include them in their fold. He wanted a law to be enacted, making marriages like this, legal and valid, and said that it would be safeguarding the interests of the couple and their progeny if such marriages were registered under the Civil Marriage Act. He also advised people further not to contract social reform marriages without due deliberation and thought. 66


Ibid.,
Dr. Natesa Mudaliar made no distinction between castes. The religion was the fatherhood of god and the brotherhood of man. If the marriage would be followed by many similar ones, there would be no cost disparity among commons.

Dewan Bahadur, R. Ramachandra Rao said that South India was economically very low, because no one cared for his fellowmen, and the whole land was full of the voice of communalism. When once this poison of communalism was removed by social Reform Marriages there would be a glorious future before this country. 61

EMPLOYMENT OPPORTUNITY

A definite order was established to regulate the way in which individuals from each community quota were to be recruited. 62 The Madras Presidency had already made clear by the secretary of State that Brahmin alone should not be given dominance in the appointment of Civil Services. It was open to all in 1923 itself. 63 So the government run by the Justice party passed the G.O, 1129 on 15th December 1928 assuring proportionate representation in Public offices to Brahmins, Non-brahmins, Christians, Muslims and depressed classes. 64 Some important offices were put in charge of the non-brahmin. Appointments were

"The Hindu", NNR. Madras, 8 December 1925.


Public. G.O No.855. 3 November 1923, TNSA.

Veeramani, K. "Periyar on Women's Rights", Madras, 1994, P XY.
given to people belonging to the depressed class based on their ability and intelligence in the educational service also.\textsuperscript{66} In 1929 the Madras Public Service Commission was instituted for the purpose of selecting Officers for Public service according to quota.\textsuperscript{66} The number of Government servants from each community employed in the service of government on the 1st April 1926 is shown in the following table.

Table 12

Communal Representation in the Service of Government (1925-26).\textsuperscript{67}

<table>
<thead>
<tr>
<th>Community</th>
<th>Gazette Officers</th>
<th>Non-gazetted officer in permanent appointment on a pay of</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs. 100 + over</td>
</tr>
<tr>
<td>Brahmins</td>
<td>402</td>
<td>3409</td>
</tr>
<tr>
<td>Non-Brahmins</td>
<td>215</td>
<td>1901</td>
</tr>
<tr>
<td>Dep. Classes</td>
<td>---</td>
<td>2</td>
</tr>
<tr>
<td>Muhammadans</td>
<td>53</td>
<td>323</td>
</tr>
<tr>
<td>Non-Asiaties &amp; Angl. Ind.</td>
<td>408</td>
<td>456</td>
</tr>
<tr>
<td>Ind. Christians</td>
<td>102</td>
<td>456</td>
</tr>
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EQUALITY

It was Mr. Thiagarayya Chetty who helped a lot for the improvement of Madras Presidency during his tenure as the President of Madras Corporation. All were equal before law was maintained during his Presidency.68 Adi dravidians were also included in the electorates.69 The movement to eliminate untouchability was very strong during 1930.70 Under Montague Chelmsford Reform of 1919, the Government was able to appoint untouchable members to the legislative council on the advice of the commissioner of Labour and the officials.71 Government passed orders regarding the recruitment of candidate to the Madras Educational Service with a view to giving equal opportunity to all community to serve the government in the education department.72 Adi dravidas could use all common places and were kept equivalent to high cost brahmin. This was issued into an Act.73

Even in the British government the distinction of the colour was disallowed in the appointment of Mr. Shodilal as the Chief Justice of the Punjab court. It was for the first time an Indian was appointed as permanent Chief

"Justice", NNR, Commemoration Day Supplement, Madras, 16 February 1931.


Indian Statutory commission Memorandum, Madras, 1930, P.176


Justice. This removed discontent among the people. The same policy was adopted by the Madras Presidency government to remove the impression that certain appointments were not admissible to certain people on account of their religion.

ADULT EDUCATION

Educating Adults was one of the welfare measures taken by the non-brahmin ministry. In order to remove the illiteracy and ignorance among old people importance was given to Adult Education.

The recommendation of the Indian Cinematograph committee for the use of the cinema in adult education was considered during the year.

Adult Education classes were conducted in 15 selected centres as experimental measure. The scheme of adult education was started in 1927-28. It was continued from then onwards and additional classes under the management of non-official agencies and honorary workers were also opened. The government was pleased to observe that interest was being shown in the Adult education classes.

"Lokopakari", NNR, Madras, 15 April 1920, P.538.


Law (Edn.), G.O. No.11. 4 January 1930.
Adult education was chiefly carried on in this Presidency in night school maintained by local bodies and private managements. On 1927 there were 5,604 night schools in this Presidency. It is proposed to purchase a portable cinema machine with films for educative purposes, more especially for Adult education was introduced. Books, slates and block boards at half prices and giving them batta to come in four various classes and in many other ways were helping the adults to make good education.

So the government of Madras Presidency considered that the adult education was one of the most pressing needs of the present time and favoured as a head policy for the spread of adult education. Adult education classes had been opened with effect from July 1927 as an experiment in the government training school at Saidapet and Rajahmundry. Fifteen centres had been selected in the North Arcot district, Ramanad, Chittoor, Coimbatore, Gunjum, Nellore, Trichirapally and Chingleput.

The problem of adult education in rural areas had been clamouring for solution for many years but not even the outer figures of it had been tackled so far. Its importance and urgency had received great emphasis from the constitutional reform of 1919 and the insistence that they had laid on the

Law (Edn.), G.O. No. 174 (Misc.), 30 January 1926.

Law (Edn.), G.O. No. 1992 (Misc.), 14 October 1927.

Law (Edn.), G.O. No. 1731 (Misc.), 7 September 1926.

Law (Edn.), G.O. No. 746, 14 April 1928.
realisation of constitutional progress by successive stages marked by advances in the size and intelligence of the electorate.82 The removal of illiteracy and dispelling of ignorance was the main aim of the Adult education.

The idea of all Adult Education should be to place at the disposal of those who could not read or write or understand without special assistance, facilities which enable them to acquire through the eye and learn the knowledge which enabled them to lead better lives and become better and more useful citizens.83 He should be given talks and encouraged to put questions. Simple lessons, lectures and addresses were arranged and he should be attracted by methods with which he was familiar in his environment by bhajans and readings from the great Hindu Epics or other scriptures. Modern aids like pictures, maps, stereoscopes, magic lanterns, portable cinemas and the like were utilised for easy understanding.84 A great deal of information imparted in this way helped some in the field of geography, history of little elementary science, tradition and religious history. Instructions were given about the improvement in agriculture and cottage industries, personal hygiene, public health, sanitation, breeding and care of cattle, maternity and child welfare, avoiding and combating disease both ordinary and epidemic, co-operation, simple civics and administration and so on. Government also provided grants to improve the Adult Education.85

82 Ibid.
83 Law (Edn.), 125, 3 October 1927
84 Ibid.
85 Ibid.
THE WOMEN'S EDUCATION FUND

It was established in 1929 after the women's education in the country was taken in 1928 by the recommendation of Women's education by Hartog Committee which was instigated by all India Woman's conferences. The aim of this Association was

1) To promote or aid any scheme for furtherance in all branches of education of women in Indian

2) To carry on propaganda for the eduction of women in India.

3) To teach better environmental sanitation and health with special emphasis on the development or rural families.

4) To encourage the production and publication of better text books.

5) To initiate schemes for interlocking research in educational methods of teaching.

6) To provide suitable housing accommodation for women teachers in the rural areas.\(^6\)

All India women's conference was instrumental in starting this fund Association which aimed at helping forward women's education in the most practical way by providing funds. This almost could not relieve government and Municipal and local bodies of their responsibility but supplemented them to a limited extent.\(^5\)

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\(^6\) "Encyclopaedia of Social work in India" ; Vol.IV, New Delhi, 1989 P.105.

PROHIBITION

Prohibition of liquor was an important welfare activity undertaken by the Madras Legislators. Another movement deeply associated with women's well being was prohibition. The question of temperance was always connected with social purity. It was an undeniable perpetual fact that the use of intoxicating drinks and drugs were inseparably associated with loose morals. The adoption of prohibition in the United States had greatly benefitted women and children, and it was due largely to the women's vote that President Hooyer succeeded in being elected to the presidency against his powerful rival who was opposed to prohibition. Drink was the root cause to the great misery in the society and it was well known that most of the increase in wages which the mill workers scored during the war and often went directly into the liquor shops. So the introduction of prohibition would no doubt be a great benefit to the country's industries as well as to family life. The women of India were wholehearted supporters for prohibition.

Mrs. Subbarayan and Mrs. Shaw Narway were appointed to the Round Table Conference to present women's reform. Formation of Excise Licensing Board was recommended by the Justice Ministry for Liquor prohibition.

Ibid., p 204


Liquor permission was not given to players that they should not be addict to liquor. People became aware of the consequences of the liquor habits. If the habit of drinking was given off it would mould one’s character and got respect from each and everyone in the society. This would lead to the progress of the society and so every individual thought that the habit of drinking should be driven off. Thigayarachetty as the President of Corporation of Madras was the one who brought this prohibition in the presidency to be maintained. So on the death day of Thiagarayar on 28th April 1925 Madras cosmopolitan Club took an oath not to have the habit of using liquor.

In 1924, the Kistna district Board passed a resolution to the effect that the Health Department should preach against the drinking of liquor. The question arose whether the government might permit officers of the Public Health Department to deliver lectures on the evils of intoxicants like alcohol etc. The government decided that they could not do so and the order issued accordingly had however to be cancelled. But subsequently as a result of the pressure brought upon the minister of public Health at a debate of legislative council in connection with a budget motion during the year 1927. The prohibition was introduced.

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Public Health, G.O. No.1597 (Misc.). 26 June 1929.
Instructions were issued to district propaganda committee to propagate antidrink and drug and to prohibit the sale of arrack. Propaganda scheme had been sanctioned against the use of alcoholic liquors and intoxicating drugs. It stressed that the members of the propaganda committee should do only propaganda and should not in any way be hindrance to the bidders in the sale by picketing the arrack shops. The publicity committee had been authorised to make arrangements for the supply of motor lorries along with a driver and a cleaner to the district propaganda committee to carry on cinema projectors and consequences of the habit of drinking. The Director of public Health was requested to instruct the district Health Officers to give necessary advice for the proper utilisation of the lantern, slides and English leaflets etc. The Central propaganda Board held on 5th August 1929 at Fort. St.George Madras passed resolution. According to this coding the central board recommended to the government that they should authorise all heads of departments and collectors to permit Posters, charts etc. relating to the propaganda issued by the central Propaganda Board to be exhibited in public buildings and offices.

**MIDDAY MEALS**

Adi-dravida pupils midday meals scheme notes were recorded in the legislative council meeting in the year 1923. With reference to the proceedings of the 21st meeting of the standing finance committee of the Madras legislative

**Public Health** G.O. No 329 (Mis.), 13 February 1930.

**Public Health.** G.O. No 631 (Mis.). 18 March 1930.

**I.S.G. Public Health.** G.O. No. 2999 (Mis.). 5 December 1929.
council held on 20th January 1923 with the Honourable Minister for education who was pleased to lay on the table the scheme relating to the provision of midday meals for the pupils of the Adi-dravida and other depressed classes.\textsuperscript{98}

Resolutions were brought forward by M.C. Raja regarding the enhancement of the value of scholarship awarded to Adi-Dravidas and the other depressed classes who were certified to be utterly poor and helpless. It was during that discussion it had been suggested that instead of increasing the amount of the scholarship one meal a day might be given to such pupils.\textsuperscript{99} The Director of public instruction was asked to submit a report about this after making thorough examination of the suggestion. As per the report it was found to be difficult to finalise the provision of a midday meal for the following reasons.

In the first place, the pupils were scattered in relatively small numbers in a very large number of schools which ultimately resulted in their feeding to be administratively difficult and financially costly. If depressed class was allowed concession, other also apply for a similar concession.

2. The caste difference among the pupils might prevent interdlying, for eg. Malas would not eat food touched by modigas.

3. It was also found difficult to make arrangements for cooking their meals.

4. It was doubtful whether parents should be relieved of their responsibility of feeding the children.

\textbf{Law (Edn.), G.O. No. 704 (Mis.), 21.5.1923.}

\textbf{Law (Edn.), G.O. No. 748 12 May 1924.}
5. Proper attention of the teachers in rural areas could not be thoroughly ensured.

6. It was very difficult to define who was poor and who was not poor and the possible number of pupils would be very large. The total number of children belonging to the Adi-dravida and Kindred classes in all institution both boys and girls was 140-265 on 31st March 1921.100 So there was opposition in implementing this scheme immediately due to the very high involvement of expenditure.101 It was the only presidency of Madras that introduced this scheme as early as 1920. The only local body which gave a meal to school children was the corporation of Madras which provided a meal in three of their elementary schools. The corporation of Madras provided breakfast to the pupils of Corporations school at thousand lights at a cost not exceeding one anna per day per pupil.102 Meerashipet, Thousand Lights, Chetput and Ooprapalayam Corporation schools were provided Rs.7200/- towards the supply of Midday meals by corporation of Madras.103

With reference to Government Memorandum number 282713-1 dated 15th September 1922 Director of Public Instruction was requested to submit a report on the provision of midday meal to poor and helpless pupils of the Adi-dravida and other depressed classes. Number of boys and girls receiving this facility was 140-265 and the total expenditure incurred on this provision was Rs.67,32,720/-


Ibid.


Law (Edn.), G.O. No. 948 (Ord.) 12 May 1924.

Law (Edn.), G.O. No. 748 (Ord.) 12 May 1924.
In view of poverty Rao Bahadu M.C. Raju passed a resolution for doubling the scholarship due to increase of price and increase of the cost of living.\textsuperscript{105} In 1913 itself government of India sanctioned a recurring grant of Rs.30,000 for the education of the poorer classes of the domiciled community in the Madras City. A sum of Rs.11,250/- was ordered to be utilised on the provision of free meals to children of the poorer community.\textsuperscript{106}

Though Midday meal scheme was introduced as early as in 1920\textsuperscript{107} by the Veteran Thiagaraya chetty it was stopped by government in 1925 as it was difficult to meet the expenses.\textsuperscript{108} Assuming that the scheme was costly, and unworkable due to financial constraints the stoppage of this scheme resulted in a drop of nearly 40-50 percent of the students from schools.\textsuperscript{109} The enrolment of students in the school also declined to a heavy number.

But luckily this midday meal scheme was revived because suspension of this scheme created a great resentment and uproar in the corporation council. So this programme was revived in April 1927. Thousands and thousands of poor students derived benefits and the enrollment of children in schools also raised to a greater extend.\textsuperscript{110} The credit of implementing the welfare measure to provide succor to needy pupils definitely goes to the new-non-brahmin party.\textsuperscript{111}

Ibid.


Law (Edn.), G O. No.1890, 3 December 1924.

The Hindu, NNR, Madras. 6 December 1924.


MUSIC

The importance to music started even before 1920 at the time of foreign ministry in the Madras Presidency in 1917. It was an optional subject in school for girls. Special attention was given to teach music. Vocal or instrumental. Instructions were introduced in schools pertaining to girls. A Committee was formed with J.A. Yates, Inspector of schools as the chairman and members M.V. Duraiswami, Ayyangar, Manager, Messes, Longman Green, Madras, Mrs. Cousin, National High School, Mangalore and Sister Subbulakshmi, Assistant Government Secondary Training school Triplicane, on account of their knowledge of music and their interest in educational matters.113

Vocal and instrumental music was provided for those who demanded for it and a special free was collected for it. Approved employment of music teachers were taken into account.114 After this many veterans in music voluntarily served the committee. They were, "Ramaswami lyer-Vakil, Madura. He studied music systematically and represented Baroda musical conference 2. T.A. Duraiswami Ayer. He was a vakil and had similar qualification for music. 3. Srinivasa Ayyangar, Principal of Kanna Chettra Sanskrit College, Triplicane, 4. S. Narayanaswami retired Treasurer of Pudukkottai and S.P.X Naganatha Sastri - High Court Vakil, Tanjavur. All these people had a good deal of thought and attention to the development of music.115

112 Law (Edn.), G.O. No.199-200 17 February, 1917.
113 Ibid.
114 Low (Edn.), G.O. No.1599 13 December, 1918
115 Ibid.
A college of Indian Music named Raja Annamalai Music College was opened at Chidambaram for imparting instruction in vocal and instrumental music. This was the first institution of its kind in this presidency. Attention was given to music and Art classes at Kumbakonam also. It continued to work with the appreciation of the presidency government with 333 students. Special attention was paid to the development of fine arts especially Indian music and increased facilities were provided to become an expert in the art of music.

There was a demand for the teaching of music partly because the introduction of this subject would add to the popularity and growth of the institution. Instrumental music, such harmonium, violin Mridankam and Veena were given importance.

MUSIC ACADEMY

Music academy of Madras was established by E. Krishna Iyer in the late 1920's. It was customary to hold an All India music conference along with the annual congress session, when the Annual Congress session of 1927 was convened at Madras. It was resolved to establish an institution to foster classical


Ibid., P.24.


Law (Edn.), G.O. No.272 (ord.), 9 March 1922.
music to promote the cause of music. So on March 1928 Academy of Music was started at Madras with Dr. U. Rama Rao as President, E. Krishna Iyer and S. Rajagopalachary as Secretaries and T.V. Subbarao as Treasurer. C.P. Ramasamy Iyer Registered it under Societies Registration Act and from that time onwards Government of Madras was encouraging the music academy to promote music.\textsuperscript{120}

Mrs. Cousins and Mr. Yates were both expert musicians and studied both Indian and European system of music. Collective serving of school girls in Indian Music was attempted first by Mrs. Cousin in her school with satisfactory result. Mr. Yates had transcribed a vast number of Indian ragams into European notation.\textsuperscript{121} Royal academy of music and Royal college of music conducted examination throughout the British Empire to bring experts in Music.\textsuperscript{122}

DASIAATTAM CONVERTED TO BHARATANATYAM

Sadir otherwise known as Dasi attam was the traditional dance of the Tamil Country. In the late 1920's campaign to abolish devadasi system threatened to snuff out sacred sadir dance. At this stage Music Academy was established by E. Krishna Iyer. He brought sadir dasiattam from out of disrepute and wanted to introduce into academic stage a honoured status as Bharata


\textsuperscript{121} Home (Edn.), G.O. No 718, 21 June 1920.

\textsuperscript{122} Home (edn.), G.O. No 1313, 10 November 1920.
Dr. (Mrs.) S. Muthulakshmi Reddi
Patron President of the Women’s Indian Association

The Kalyani Sisters who made history on March 15, 1931 by dancing at the first ever dance recital organised by the Madras Music Academy and were responsible for the birth of Bharatha Natyam

A TALENTED MADRAS LADY MUSIC

Miss R. Rukmani Ammal is the recipient of medals at the recent competitions awarded by the Madras Music Academy of Madras, and Excellence George and Lady Boutrix Stanley, very muc
Natyam. He had managed to perform significant dances by outstanding devadasi performers to reveal the beauty of the art in the Publics mind. It was he who gave birth to Bharata Natyam. As a secretary to music academy, he was very curious to introduce sadir in the Academy programme when Dr. Muthulakshmi passed the Bill of prevention of dedication of Devadasis temple ceremonies Krishna Iyer was able to realise the significant art of dance. Sadir was at its grave and he was forced to bring life to the gracious dance sadir. He was able to give a performance of dance by Kalyani sisters of Tanjore who made history on March 1931 at the first ever dance recital organised by the Madras music academy despite of the controversies. Krishna Iyer advised for the revival of the sadir dance. This helped to open the eyes of the public to see the richness of the art of dance.

A special pandal was built near the Ribbon building in the people's park to discuss about the fate of the dance. It was decided unanimously to revive the dance to safeguard the art of dance by casting vote in the conference. Thus it was by the effective executive and academic work of the music academy. The foundation for rescuing Bharath Natyam from the danger of extinction and reviving it was laid by Krishna Iyer. The achievement of music academy was the naming of Sadir as Bharat Natyam. The renaissance of this dance had been started from 1932 onwards and it occupies a significant place in today's world.

124 Ibid.
125 Ibid.
126 Ibid.
127 Ibid.
NOTABLE EVENTS

James Bill

It was called as the Madras city beggar bill which was already originated in 1831 itself. To avoid nuisance of beggars suggestions were made to protect them by giving sufficient working possibility to earn their living. Institutions were started for those who could not work. Some beggars could work but they would not have any inclination to work. Such beggars were forced to work in a factory to enable them to make an honest living. It also brought in an income not only to the person concerned but also to the government by the sale of goods manufactured by them. Thus the condition of the beggars was improved in the Madras Presidency.\textsuperscript{128}

In 1920 a special attention was paid to beggars. A special committee was appointed to make a survey of the existing institutions for the purpose of providing home and infirmaries for the able bodied and diseased beggars. Money was given to this kind of institution and the endowment of a fund\textsuperscript{129} for the provision of Beggary Homes and infirmaries. The welfare of the rich and able persons were not only looked into but personnel attention was also given to the benefit of pauperous beggars.\textsuperscript{130}

\textsuperscript{128} "Desabhaktan", NNR., Madras, 4 March 1920, P.611.

\textsuperscript{129} "Stridharma", 1931, November to December, 1983 XV-1, P.4.

\textsuperscript{130} Ibid.,
Arasu’s Bill

This bill gave provision for the appointment of women as factory Inspectresses to supervise and guide women workers. This bill also made provision for periodical inspection and regulations of the Beedi factories. This Bill prohibited children employed at Beedi factories because children employed at beedi factories would deteriorate the health of growing children.

Trade Dispute Act

The most noticeable feature of the year 1929 in the Madras Presidency was the considerable expansion in the coasting trade of the presidency. This invariably resulted in the economic development both nationally and internationally. The Trade Dispute Act came into force on 8 May 1929.

Motivated cultivation of land was the major vocation of the people of Madras. Due to failure of seasonal rain the cultivators were not able to produce proper yield per annum. Eventhough there was enough water for irrigation the agriculturists could not have rich harvest because they did not have proper capital inflow for purchase of seeds, fertilizer and labour hire charges. So they struck with want of money where the old Zamindar system was dominated by floating of loan and getting the illegal loan documents of the poor unqualified cultivators.


At this juncture the cultivators joined together and thought of having a union to float small capital money to help each other with proper documentation for loan with minimum interest and rate. This created a large scale land mortgage Bank to depend on the own landed property to get the annual rolling money for their cultivations.

Thus a central land Mortgage Bank was opened with a view to float debentures and to surmount certain other difficulties hither to encountered in the working of the primary land mortgage banks.133

The Malabar Tenancy Bill

This Bill was moved on 20th August 1924134 to solve a century old tenancy problem in Malabar. It was passed by the support of Justice Party in the Madras Legislative Council on 2nd September 1926.135 It was solace to the tenants of Malabar who were at the mercy of Janmis, Nambudri brahmins, the landholders who enjoyed the ownership and eviction right. This bill was passed as an act on 1st March 1920. This act restricted the dominance of the Nambudri brahmins in the economic field and brought changes in the system of land tenure136. The noteworthy feature was it gave right of occupancy of the land

133 Ibid.
136 RAMP, 1925-26, P.XX.
for their own cultivation. The tenants were free from their eviction. This relief measure lessened the tension of agrarian in the malabar to some extent. The bill was passed in the interest of justice of economic development and of peace.

A Relief Fund

It was organised to give relief to the people who had suffered because of the furious action of nature seasonally. It is understood that during the construction of Mettur Dam across river cauvery the excess rain in the catchment created uncontrollable flow of water and created disastrous effect of cultivation and day to day livelihood of poor people. Therefore on His Excellency tour on 20th July 1925 a foundation stone was laid for irrigation project at Mettur. During that time inorder to give rescue and comfort to the sufferers "A relief fund" had been formed for affording relief to persons affected in the floods of July 1924.

LABOUR UNION

The emergence of Labour movement in Madras caused the formation of labour union in 1918 in the Buckingham Carnatic Mill opened a new history. Its formation was mainly due to economic and political conditions. Frequent failure


of monsoon, immigrants from the neighbouring places for getting employment opportunities and the decline of the Handloom Industry due to revolution resulted many workers as unemployed.\footnote{40}

The government was concentrating on the increase of product and not the welfare of the workers. The discontented workers fought for their common needs. Their grievances were not answered and consequently labour movement came into existence.\footnote{41} In 1932 Madras Labour union was recognized by the government. This gave a lot of benefit to the labour class people. The working hour was reduced from Rs.12-10 and then from 10-9. Wages of workers were also raised from 100-150 and leave facility for fifteen days with full pay was allotted. They were also given the pay of fifteen days as bonus as an encouragement. The labourers were given thirteen days of holidays per year to enjoy their life.\footnote{42} It was all due to the steps taken by the government to solve the labour problem.

The Presidency government took proper measure to take care of the welfare of the labourers. The labourers were provided quarters, co-operative stores, canteen facilities, free medical aids, equal promotion to Indians on par with Europeans upto supervisory grade and other welfare facilities.\footnote{43}

\footnote{40} Baliga, B.S. *Compendium on History of Handloom Industry in Madras*, Madras, 1960, P.2.

\footnote{41} Ibid., P.22.

\footnote{42} Ibid., P.31.

\footnote{43} *Gurusamy forums*, issued by his memory of S.Gurusamy former President, P.4.
FORMATION OF LABOUR UNION

It is essential to know how this labour union was formed. Due to the untiring efforts of chelvapathy, a prominent, leader who was interested in the welfare of the labourers established this union. In the midst of so many hurdles and hardship, the union of workers was formed on 27th April 1918 under the presidenship of B.P. Wadia and Chelvapathy and Ramanujulu as secretaries.\textsuperscript{144}

The foundation of labour union was laid by Thiru U.K. Diwan Bahadur Kesava Pillai, member of the legislative council of Madras. He opened it on 16\textsuperscript{th} September 1931 and was named as Chelvapathy Ramanujam Nilayan In 1932 this union was recognized by the government and through this it increased the welfare condition of labourers.\textsuperscript{145}

This gave provision for educational facilities also for the labourers and their children employed is all forms of factories and planting estates. In Madras, the largest and probably the most efficient school was maintained by the Buckingham and carnatic mills in the city. There were both day and night schools. A technical section was attached to the school. Here carpentry, tailoring, blacksmithy, tinsmithy, turning, fitting and weaving were taught.\textsuperscript{146}

\textsuperscript{144} "Avana Amudam", Cup.1, Drop L-3, Tamil Nadu Archives, Madras.

\textsuperscript{145} Ibid.

\textsuperscript{146} Little Haile, R. "Progress of education in India 1922-27" Vol.1, Ninth quinquennial review, Calcutta, 1929, P. 253.
LAW AND ORDER

The Madras Presidency legislators took an immense pain to maintain law and order when there was a political turmoil due to various factors like non-cooperation movement labour movement and Khilafat movement, Moppilah rebellion and Civil Disobedient movement. Both law and order are concern of all citizens to maintain peace in the society. Historically speaking the principle of law went back to the prehistoric times when society was in the formative stage. In the beginning of the nineteenth century the policies followed by the village institutions formed the base of the police administration but it was neglected. It was indispensable to maintained law and order as an essential factor for good and perfect administration.

Even in ancient times there were instances where force far in excess of the requirements had been used in the restoration of order. The police maintain law and order in the society. They were as an organisation for watch and ward activities and brought evil doers to justice and their presence in every activity was necessarily needed.

Therefore police were the lowest tier of justice and an integral part of it. That is why justice was represented by a balance and a sword to show the honesty in ensuring justice impartially. In olden days the police had to do


very limited administration. As the days advanced their scope had been widened and the interference of police was realised as a must in all public activities to retain peace and order in the society\textsuperscript{131}. The introduction of reforms in the police administration in 1902-1903 had its impact in 1920s and in 1930s by means of the Criminal Tribes Act, Motor Vehicle Traffic act and so on \textsuperscript{132}. These acts improved the condition of law and order in the society\textsuperscript{133}.

**BIRTH OF POLICE**

Before the settlement of English, the madras was a sandy beach. It was the English who erected straw huts on the beach. The area occupied by British was probably a fishing helmet. The St.George fort was built first. Then dwelling houses for the white settlers, godowns and store houses sprang up and it was named as white town. The area north to it was called as Black Town\textsuperscript{134} because it was occupied by coloured people including the natives. In order to defend the white town the English established the police department which had to settle any disputes that arose between the whites and the blacks\textsuperscript{135}.

\textsuperscript{131} Ibid.,

\textsuperscript{132} Judicial G.O.No.759, 19 October 1921.


\textsuperscript{135} Ibid.,
From that time onwards police activities were pertained to keep peace and order between the English and Indians. When the year 1920 was characterized by widespread unrest the police department did a vigilant work to control the political turmoil. The labour trouble in Madras which arose in connection with the labourers in the Buckingham and Carnatic mills on 21st August was very furious. A mob stoned a police station at Trichy and snatched away a carbine from a constable. In Guntur, Cuddapah, Nellore and Karnool districts there were resistance against forest law. This led to breaches of peace in the city. But on these occasions due to the influence of police, the violence was avoided as much as possible with less mortality. Police behaved with great patience in the Buckingham and Carnatic mill labourers strike. They escorted new workers avoiding unwanted calamity and restored peace even after the opening of fire arms. The Madras police had to be congratulated for its efficient administration in an acute situation for settling down the Buckingham dispute.


Ibid.,

"Hindu News", NNR, Madras, 11 December 1920, P.1470.

"New India", NNR, Madras, 8 October, 1920.
SOME OF THE MERITORIOUS SERVICES OF THE POLICE DEPARTMENT

A notorious cheat and interprovincial criminal named Ramanujam alias Sudarsanam after making a good escape from the Cochin Jail was involved in many illegal activities by issuing unauthorised bogus demand drafts. The police were able to detect these activities and imprisoned the concerned man.160

The noteworthy work was the reduction of road accidents. Accidents were mainly due to three causes namely rash and negligence, the vagaries of the meandering pedestrian and of irresponsible children and finally ignorance of the ordinary traffic regulations and the rules of road. The Police Department did remedial work through the media of education. The road sense was included as compulsory in the curriculum as one of the important subject and "Road hoy" traffic sense was taught in schools and colleges. The necessity of public education in pedestrians for road sense and standard of education among constables had been increased.161

There was a false rumour of kidnapping of children in the Madras Presidency. The Police commissioner tactfully erased the fear among the people and secured the faith of the public that police cognised and abolished the misconception of the people162 Police arranged lectures in different parts of the

160 'Annual Report on the police administration of the Madras Presidency', Madras, 1920-21, P.49
162 'Annual Report on the police administration of the Madras Presidency', Madras, 1921, P.53
city and pamphlets were issued with his signature to remove the false idea of the people. The kidnappers were caught and punished. Thus persons responsible for kidnapping were convicted.

When there was accidental fire the police was not hesitant to render their service of putting the firebrigade on a better footing since fire service was under the control of Reserve Inspector who performed multifarious duties to restore peace among the public.

Stray children were restored to their parents or guardians and the injured and helpless persons were taken to hospitals or other institution Salem, Madurai, Cuddapah were notorious for murders due to factions. To counter act these disabilities government was asked to appoint a special first class magistrate to deal with such cases, but the request had been refused due to financial grounds. Probably the imposition of punitive police would be found the most effective means of keeping the peace in the lawless tracts of ceded districts. Sexual motives and robbery were the motive of large proportion of the murders. Human sacrifices and Infanticide prevailed in Anantapur, Chingleput, Tanjore, and Tinnevelly. In these matters the police service was marvelous. The offenders were sentenced to transportation for life which was subsequently

Ibid.,

"Desabhaktan", NNR., Madras, 22 March 1920, P.369.


Ibid.,

Ibid., P.12.
commuted to various terms of rigorous punishment. The achieve
participation of police in controlling the widespread political unrest avoided
violence in the city. The police suppressed the riots in Burma oil company.

During the Kumbhabhishekam ceremony in April 1928 of a newly built
temple at Attangudi in Ramnad district, police regulated the crowd at the
entrance of the feeding shed. The city police controlled the violence remarkably
when a great disturbance was caused due to a marava who accidently trampled
to death. The rioters were convicted and sentenced to various terms of
punishment. The wife of the deceased was granted an extraordinary family
pension.

Proper measures were adopted in the regulation of buses and other traffic.
Definite stopping places were fixed for the motor buses, the arrival and
departures of buses were taken care. Some additional traffic points were
made and the police were placed at congested places on the streets. Steps were
taken to remove disreputable and ramshackable buses and taxies. The speed of
the vehicles were controlled. Seating arrangement in the buses were made
comfortable. Overloading was avoided. By Passing Motor vehicles Act, the
government offered better means of control in the traffic.

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164 Ibid.,
    Madras, p.1
170 "Annual Report on the Police Administration of the Madras Presidency", Madras,
    1920-32
171 Ibid.,
172 Ibid.,
VIGILANT ACTIVITIES

When a passenger train was standing at Tiruvarur Railway station in Tanjore district a young boy snatched a ring from a passenger and swallowed it. He was caught and sent to the general Hospital, Madras. X-ray was taken and the ring was recovered by doing an operation in the hospital. A man clad as a sadu possessed a large amount of sovereigns of gold in Chattrappatti station limits of Palani Circle. On suspicion the police checked the sadhu and recovered the gold and so was he imprisoned for one month.

N.S. Duraiswami Ayyar of Krishnankoyil in Travancore state produced bogus certificate and testimonials of previous service in various capacities to get appointment as water-work-supervisor in Dindigul municipality. The police discovered these activities and punished the person concerned.

When Indian statutory commission landed in Bombay on 3rd February 1928 a hartal was proclaimed in Madras which threatened to develop serious disturbances. The police however restored the normal condition and the trouble was subsided speedily.

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174 Ibid.,

175 Ibid.,

Due to family dissension and frustration some women attempted to commit suicide after murdering their children. But at the last moment they ran away by loosing their courage. There women's were traced and arrested and sentenced to transportation of life.\textsuperscript{177}

The most important and unforgettable service was the reclamation and rehabilitation of criminals. A pioneering work was done by the police by introducing reclamation schemes under the provision of Criminal Tribes Act\textsuperscript{178} open rebellion, dacoites and thefts were ceased. The criminal Kallars, Maravars and Karavars etc. were redeemed by involving them in cottage industries. New methods were adopted in the matter of reformation and amelioration. Cooperative societies were started\textsuperscript{178} A village called Puddinapuram after the name of the commissioner of labour Mr. Poddipon was built by getting loans. Irrigation was improved Thousands of kallars got appointment in Tea-estates. Nearly hundred schools were opened to educate them.\textsuperscript{180}

A scheme called "Abeyance system" was introduced in 1929 enabled the police to pay more attention in curtailing the bad activities of the criminals Crime Cards and rewards were given not only to the police but also to the public and village officers.\textsuperscript{181} The relief work undertaken by the police indicated their

\textsuperscript{177} Ibid.,


\textsuperscript{179} Ibid., P.535

\textsuperscript{180} Ibid.,

\textsuperscript{181} Public (Police) G.O No 628, 5 August 1930.
extra ordinary social service to the public. At the time of cyclone at Ramanathapuram and Nagapattinam districts the police discharged their duties to their highest level possible to feed the affected one with rice pockets risking their lives.

The communal dispute during the Dasara festivals were suppressed. The police managed the procession of vinayaga statue without hindrance under 144 criminal procedure code. The mail robberies were found and the money lost was recovered and the recurrence of such activity was avoided. The thefts and burglaries were avoided by doing night rounds everyday. The counterfeiting was prevented by seizing the implements, moulds and coins. The passengers who travelled ticketless were found and punished by railway police.

Since the year 1929 was uneventful and free from communal and political disturbances there was a great fall in the crimes. Increased salary was given to the police to encourage their activity. Awards and gifts were given to the police officers who performed notorious service to improve their devoted selfless work. The police was able to protect the society from the anti social element since the year 1929 was free from communal disputes of a serious nature and political agitation was not very vigorous.


Ibid.,

Ibid., P.12


The staff of the intelligence department performed their various duties with conspicuous ability and cheerfulness. Several cheating and other important cases were investigated.\textsuperscript{187}

The police risking their lives rescued the lives of the public and so the ministry of Madras Presidency paid attention to the welfare of Police men and their families. As early as 1871 a fund was collected to help the diseased member the Police force to relieve the grievance of the families caused by death, ease or any other emergency.\textsuperscript{188} The same help was extended to them even in 1920s onwards. They gave other provisions to the police to live a happy and tented life. There were medical facilities, educational concession, recreation, reading room, play ground, maternity centre and college-industry. Service people in an efficient and friendly manner as possible, was the aim of the \textsuperscript{189}

\section*{ECONOMIC DEVELOPMENT}

When the Justice Party assumed its ministry the Madras presidency was economically backward and very poor in its industrial development inspite of having rich resources. The presidency exported the raw materials instead of using goods due to lack of capitalists and guidance. Then the minister of stries K.V.Reddi Naidu followed drastic efforts to promote the Industrial

\textit{Ibid.},

\textit{Jagadesan, P. Op.cit.},

\textit{"The History of the Madras Police Centenary". Op.cit."}
development by enacting State Aid to Industries Act which was considered as the
gignum opus of his life. This Act helped in the establishment of Industries and
the development of economy of the Presidency.\textsuperscript{190} This Act made provision for
starting new industries and cottage industries\textsuperscript{14} in undeveloped areas. The Act
allotted loans and subsidies for machinery and gave concession in the grant of
and to construct the new industry and raw materials were sold on cheap
rate.\textsuperscript{192} Elected members from bank, Industrial and commercial organisations
constituted a board to act as an advisory committee. This improved the revenue
of the government.\textsuperscript{193} This Act was a landmark in the history of industrial
growth and economic development of the Madras Presidency.

Many industries like Sugar Factories, Tanneries, Cement Works,
carpentry, Oil Milling, Electrical Engineering Works. Aluminium factories and
\textit{et al.} were started. To initiate skill and improve the industrial knowledge many
industrial schools were started in different places in the Madras Presidency\textsuperscript{194}
\textit{et al.} improve the technical knowledge. For the improvement of raw materials. The
justice ministry improved the agriculture by adopting various measures.\textsuperscript{195}

\textit{Ibid.},
\textit{Nyasadipika}, NNR., Madras. 22 November 1922.
Public Department, G.O.No.171, 26 March 1921.