CHAPTER - I

EVOLUTION OF THE CITY OF MADRAS AND EMERGENCE OF EDUCATIONAL INSTITUTIONS

The City of Madras, has a distinct past. From a humble origin in 1639 A.D., the City witnessed expansion and growth and emerged as one of the chief metropolitan cities in the Indian sub-continent. It is renowned for its diverse activities. Besides playing a vital role as a commercial and intellectual centre, it has also played a decisive part in the political arena. The City has significantly contributed to every phase of the Freedom Movement in India and involved itself zealously in the tirade against the British colonial rule.

The formation of the English East India Company on December 31, 1600 by the Charter of Queen Elizabeth I, opened a new chapter in the History of India, particularly the City of Madras. Started as a commercial concern by the merchants of the English East India Company, it paved the way for the fall of the Indian empire and other ruling families. Virtually the administration of India fell in to the hands of the East India Company which became the defacto ruler of India, which altered the socio-economic and political life of the Indian people.
After the advent of Europeans in India for example Portuguese, the Dutch, the French and the English, there arose rivalry in commercial matters. Their commercial rivalry resulted in political antagonism as reflected in a series of wars. The Native ruling families were dragged into wars and peace treaties were concluded during the 18th century. Consequently the native ruling families lost their political identity and finally lost their country, too.

Though the English East India Company started to set its footings in India during the beginning of the 17th century, it could establish its commercial sway in Madras since the formation of Fort St. George. It was customary in England that whenever a trading centre was opened by the company, the matter should be placed under definite rules previously laid down by the Court of Directors. Accordingly, the little Agency at Masulipatnam was put under a chief and a council was chosen from among the merchants. Inspite of the permission accorded to it for trade, matters did not progress very favourably. However the merchants succeeded in establishing two other small factories at Armaghaum and public places lying between Masulipatnam and Madras. As far as the market was concerned, there was no lack of goods. The diamond, the silks, calicos and salt petre were exchanged with Englishmen. Under these circumstances, The East India Company felt the need to establish its own commercial centres. The matter was reported to the directors in England who directed Francis Day, one of the
members of Council at Masulipatnam in 1639, to seek for some spirit\(^1\). The native rulers levied duties on the goods which nearly paralysed the commercial activities of the East India Company.

Francis Day with Andrew Cogan, another member of the council in Masulipatnam leased the site of Fort. St. George from the local Nayek at Poonamallee and founded a factory that was to grow into the seat of British power on the Coromandal Coast.

The territory granted was a slender strip of land to the North of St.Thome running six miles along the shore and one mile inland, but it included what was considered to be an adventurous site in the small island formed by two branches of the river Coovam. This was four hundred yard long by about a hundred yards wide, and it could be easily rendered secure against the predatory attacks of native horsemen. Francis Day built a wall around the land, laid out the enclosure in streets and alleys and constructed a fortress in its northern corner. Only Europeans were allowed to live on the island, the settlement was shortly known as White Town because it was inhabited by the Europeans who were White. Subsequently a large native settlement arose outside the island formed by the weavers and other native people who came there for selling their commodities to the Europeans. The Native people were called as Black people

\(^1\) Penny Frank, Fort St. George Madras, Swan Simmers Chain & Co London 1900 p.7.
and their settlement was called Black Town. Both the White town and the Black town were included under the general name of Madraspatnam.

During the 17th century the commercial activities of the East India Company in the Fort. St. George was not satisfactory due to the frequent interference of Muhammadan King of Golconda and the occasional inroads of Marathas. The Chandragiri Raja was conquered by the Muhammadan ruler of Golconda in 1648. The Neenam Khan, the Officer of the king of Golconda then commanded the country surrounding Madras. Known as Nawab he was seldom contented with the yearly rent. Presents and fines were exacted and an embargo was laid upon goods and supplies going to Madras until such fines were paid. Even seiges were laid to the place. After the walls were finished no native army ever captured the Fort St. George. In 1653, Fort. St. George was raised to the rank of a separate Presidency, and Aaron Baker who was the Resident Agent became the first Governor. The first direct communication between Madras and England occurred in 1642-43, in which the Agent, and Council acquainted the Court of Directors with the absolute necessity of giving due equipment to the Fort. Regarding the expenditure, in 1644 the money spent on the fortification amounted to Rs.29,407- and it was calculated that Rs.20,000/- more

would be requisitioned, with a garrison of one hundred soldiers, to render the station impregnable to the Native powers. In 1645 a renewed grant for the settlement was obtained from Golconda. The Agent stated that unless the fort was strengthened, trade could not be extended. In 1645 the Directors ordered that civil establishment should be reduced to two factors, and that the guards should consist of only ten soldiers. But the English trade on the coromandel coast then declined, as a consequence of the inland wars and the superior force of the Dutch by land and sea.

In 1657, a complaint was also made that the interference of Merchant adventurers had drained the country's goods. By a new arrangement in 1658 all the factories on the Coromandal Coast and in Bengal were made subordinate to Fort. St. George. In 1660 the Court of Directors directed that the trade at Fort. St. George should be revived. Sir Thomas Chambers was made the Governor in 1660. In 1661, Sir Edward Winter, a member of the Cavalier Party in England was appointed Governor. With a high sense of the prerogative of his nation and of the political exigencies attending the Indian stations, he was nevertheless not supported by the Merchants composing his council. By the stand he made against the demands of native powers, a temporary check was given to trade, which circumstance was used to his disadvantage. In 1665, he was superseded on the ground that he had unduly engaged in private trade, which
however was not the secret of his character. George Foxcraft, a London merchant succeeded Sir Edward Winter, and the latter then took a seat as second in council. But shortly he convinced himself or used as a pretext, that the language of the new Governor used unreasonable to the English Crown, and endangered the position of the settlement. On that ground Edward Winter seized and imprisoned George Foxcraft with the assistance of the military.

Thus the following Governors were ruling the Madras from 1661 onwards.

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<th>Governor</th>
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<td>Edward Winter</td>
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<td>George Foxcraft</td>
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<td>Nicholas Morse</td>
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During the first half of the 18th century, the Madras region was marked with a series of wars which ransacked a number of fortress of the ruling families and their empires. The ultimate result was that many ruling chieftains and families lost their empires and principalities.

After the formation of the Fort. St George, the number of European settlers began to increase in the Fort. For fulfilling the essential needs in the fort, the company began to appoint Surgeon for Public Health, the Civil servants for doing the day to day administration of the company, the chaplain for ecclesiastical and the soldiers for the safety and security of the inhabitants. But these category of people were Europeans and the native people were not allowed inside the Fort. The merchants and the Company's officers were having some higher status in the Fort.¹

The military operation of the English East India Company paved the way for the acquisition and conquest of a large area of lands to the company's sway. In order to establish their holdings in India the company constituted a number of military cantonments consisting of European soldiers.²

¹ Dodwell Henry, Nobobs of Madras London 1926. pp IX-X
Three Carnatic wars between 1746 and 1761 and four Anglo Mysore wars between 1767 and 1799 virtually paved the way for the formation of the Madras Presidency in 1801. The Military operations at Fort St. George paved the way for the establishment of garrison in the Fort St. George.

When Sir William Longhorn arrived in Madras in 1670 to succeed Foxcroft, he found a town within the walls of the Fort, a town which had sprung up in the space of thirty yards. It was fortified and garrisoned, and every year saw the increase in trade and importance. But there was still much to be done in the way of regulating the little community that lived within its walls. The Fort House stood where the present secretariat buildings now are, just in front of the sea gate. It contained offices, reception rooms, a dining hall, a room set apart as a chapel, and accommodation for the few merchants, factors and writers who were numbered on the staff. The original house had not been built with the solidity which marks the fine houses raised some fifteen years later. Sun-baked mud, which is still commonly used for native houses, had been largely employed, with wood procured in the near neighbourhood.

6 Maclean C.D. standing information of the Madras Presidency in each Department, Government of Madras, Madras 1879, pp. 17-18.
By the year 1673 the French had established themselves in strong force at St. Thome and had formed a large camp in Triplicane, midway between the Fort and Santhome, where they laid out the handsome street still to be seen in Triplicane. The Dutch, uneasy and unfriendly with all other European powers, had advanced from Pulicat on the North, and were threatening the attack on the Fort. With dangers on both sides of him, the President felt that he had no time to lose, and he resolved in Council that it was "an absolute necessity to go on fortifying this place in the best manner we can". The walls were protected by seventy guns, described as ranging "from demicannon to saker," which could be utilised against an advancing forces by land, or would cover the roads where the ships lay at anchor*.

The little band, insignificant as it was, may be called the mustard-seed of the Madras Army. It was a very small beginning when ten men-at-arms were sent to protect the builders and merchants as they laid the foundations of Fort St. George. In all probability the men were drafted from Surat, where there was already an English settlement. They brought with them their quaint old armour and weapons of war, some of them being of the Tudor-period. There were match-locks, pikes, halberds, battle-axes and bucklers. In the arsenal of the Fort may still be seen some curious breast-plates and helmets -of metal, which

* ibid p.64
were worn at one time by the garrison; At first, half the men were armed with muskets and half with pikes eighteen feet long. Each man carried as word as well. In 1665 the muskets were increased and the pikes reduced by a third. Instead of a bayonet, the fire arms were fitted with a dagger, the bundle of which went into the muzzle. On parade the pikemen were placed near the colours in the centre of the corps, and the men on the outside, chosen for their strength, carried hand-granades. This fashion of arming the troops lasted for twenty years, when bayonets were introduced. At the beginning of the eighteenth century pikes were abolished, but the sergeants still carried halberds, and these least were not done away with in India till the beginning of the 19th century⁹.

The garrison was commanded in the early days by one of the Company's servants, who was called the Lieutenant or Captain of the Guard. He was usually a gentleman who never allowed his military duties to interfere with his mercantile transactions. For some years Fort St. George was defended by a band of men whose number never exceeded twenty-six. They mounted guard at the gates and worked the guns under the direction of the Chief Gunner. And so long as the merchants had only the natives to fear it was sufficient. In 1670 there were two

⁹ Ibid p.373-381.
companies of Europeans of eighty to a hundred in each, and these were further increased as necessity arose.

The attitude of the Directors towards its little army was curious. The merchants had a jealous fear of the military power. They openly expressed a wish not to have any commissioned officer higher in rank than a subaltern with the troops, whether they were the King's or their own. The superior officers who commanded the garrison were nominated from amongst their own servants; they were merchants by profession and had no training in military matters. History shows, however, what such men could do, since Clive himself came out as a Writer, and was placed in the Accounts Office at a desk, with no thought and first of the brilliant military carrier that was before him. The effect of this arrangement was that the soldier was apt, in the absence of any senior officers, to get out of hand in times of peace. Sir William Langhorne found himself obliged to frame a number of orders for the regulation of the garrison, the soldiers were forbidden to oppose an order given by their superior officer; and when reproved and punished they were cautioned not to throw down their arms and refuse to perform their duties, as many had formerly done. For such an act of insubordination they were to be paraded before the troops and have their arms taken away from them by a coolly. In exchange they were to be given some agricultural implement, as a

10 Public Consultation, Vol.1, 11th October 1673.
sign that they were to work for their daily bread by manual labour. On pain of fines and corporal punishment they were admonished not to drink more than half a pint of the country spirit, arrack; not to appear on parade or in church in anything but English apparel. This rule was extended to the officers as well. It seems to have been the general system for the Englishmen to discard the turbulent dress of the Stuart period for a semi-native costume, which though comfortable, was scarcely dignified on parade. Dwelling, lying, swearing and gambling were also prohibited.

The construction of St. Mary's Church in the Fort St. George became another feather in the cap of the Fort St. George. Within a few days of the first sitting of the Court of Judicature, the foundations of St. Mary's Church were laid. It was the first Church of the Anglican Communion raised in India, and it was built by the liberal subscription of the merchants of Fort St. George. From the earliest times when the merchant adventures sent forth their ship they remembered the religious needs of their people, and they attached paid Chaplains to the staff of each little fleet. When factories and forts were established the Chaplains were appointed to them, and were no longer required to move about with the merchant. As early as 1655 mention was made of a Protestant Chaplain at Madras, and from that time the place was

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longing without one. The Rev. Patrick Warmer had a good deal to do with the urging on the building of St. Mary but he did not see the work completed, having returned to Europe before the church was consecrated. His Successor Rev. Richard Partmen, had the privilege of performing the dedicatory service as its opening, two year later in 1680\textsuperscript{12}.

Thus the establishment of Fort St. George in 1639 A.D. and its subsequent growth by way of a garrison and the church paved the way for the expansion of the European settlements in the Fort. After the establishment of their footings, the company administration began to develop the City. Some private personalities as businessmen and professionals began to settle outside the fort. The East India Company itself encouraged native settlements near the Fort St George. The outcome was the Chindaderipatta or Chinna thari pettai (small Loom weavers) settlement was made\textsuperscript{13}. Likewise other settlements like Washermenpet gradually emerged as a mark of development.

Among the early settlers the company's servant played an important role in the growth of the City of Madras. They had on the whole managed admirably down to the middle of the 18th century the conduct of an administration which was


\textsuperscript{13} Dodwell Henry. Weavers in Madras. Indian Historical Records commission proceedings Govt. of India Calcutta 1992. Vol IV pp.42-45.
municipal in nature. The time of their trial came later when they found
themselves involved in political concerns, when great sums of money were to
be had for the asking. When they had large armies in the field and a small
difference on a military contract might amount to a handsome profit at the
years end. Added to this was the existence of tradition of illiteracy in India.

Wedged in between Purseukam on the North and West and Egmore on the
South and Peddanaickpetta on the East was the village of Vepery (Ypre, Vipery)
which still belonged to the Moghul Government. In 1695 the Council requested
that the village may be granted on a rental basis, but the application was
unsuccessful. "But it was only in 1742 that they received it from the young orphan
Nawab Muhammad Said of Arcot."

It is conjectured that "a monastic settlement was formed at Santhome about
1522, that a town gradually grew up around the church, and that down to 1550, the
place possessed little importance. The rise of San Thome must have been very
rapid, for it was a prosperous town by the time Caesar Fredrike visited it (1567)
and within fifteen years Gasparo Balbi reported the existence of fortifications and
several churches. Its golden age lasted only for a short spell due to foreign
aggressions and domestic strife; and when the English settled at Fort St. George, "a

large number of Portuguese, both home and country born deserted San Thome for Madras”. In 1662, it came under the Sultan of Golconda and 10 years later came under French control. “The French occupation of Santhome which lasted a little over two years was one long period of beleagurement”. It capitulated in August 1674 and was delivered by the Dutch to the Sultan of Golconda from whom the English subsequently tried to get a grant in perpetuity of the place. “When the Sultanate of Golconda was extinguished by Aurangazeb, they resumed negotiations for securing the place; and they had come very near to possession; but the fruit was snatched away from their hands at the last moment (1688)”\(^{17}\). Daud Khan, the Moghul ruler of the Carnatic, who was generally hostile to the English proposed to develop San Thome at the expense of Madras and even constructed an earthen rampart around the town. Fortunately for the English, the Moghul Emperor would not give his assent to this scheme which thus ended in nothing. That the English looked upon San Thome with jealousy is evidenced by the persecution of a few Armenians who were suspected of a plan to establish a mercantile centre there; Coja Saffur, an Armenian was even confined in the Fort. San Thome continued to be under the Nawab of Carnatic until Boscawen hoisted the English colours on the 11\(^{th}\) October 1749. The adjacent village of Mylapore is an old and as early as the time of Governor Pitt, the English wanted to acquire it, but

it was finally acquired only in October 1749. On August 12th 1765 the grant was confirmed by the general Moghul firman. Paddanaickpetta has ceased to be the fashionable European quarter. The only garden houses marked are those of Walsh and Franco. The southern boundary of Madras was rather arbitrary; it was shown by a line running from west to east at a distance of about 1000 yards south of the mouth of the river Cooum in which sand bars are seen. The map clearly shows the northern boundaries by depicting the hedges. The western boundary is shown by the Elambore river in the northern half of the City, but in the southern half it is indefinite. Chintadripetta has become a part of the City. This map therefore indicates clearly that even as late as 1755, Purusawalkam, Vepery, Choolai and Vyasarupady had not yet been assimilated into the town; only a portion of Triplicane has become a part of the City.

In 1775 it was proposed that a bound hedge be planted right round the limits of Madras beginning from the Redoubt at San Thome along the borders of the San Thome river (Adyar) to Morse’s Choultry on Mount Road near Lushington Gardens through the Long Tank river the village of Chetpet to the Octagon (?) and Vepery and from thence to be continued to the sea at about a mile distance from the northern wall of Black Town. This project was then not carried out, but was

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18 Love Vol3. page 32. During the period 1735 to 1775, Madras territory got considerably enlarged to include within its limits, not merely Triplicane, but also, Mylapore and San Thome. Official Handbook of Madras. Page 134.
revived by Popham 11 years later. The extent of this project shows probably the limits of Madras in 1775\(^\text{19}\).

The "southern limit shall be the southern bank of the 'Saint Thome' river (Adyar) as far as the road leading to the long tank, that the limits shall then be continued in a northern direction along the bank of the link tank and from thence along the bank of the Numgambaukam tank as far as the village of Chettapet on the banks of the Poonamallee river (Cooum); that the limits shall be continued in the same direction to the villages of Kilpaukam and Perambur, and from the latter village it do take an eastern direction to the sea, so as to include the whole village of Tondiarpetta also that no lands situated to the south of 'Saint Thome' river or to westward of the bank of the long tank or of the Numgambaukam tank shall be considered within the limits of the said town of Madras; but that all the lands included in the said villages of Chettapet. Kilpaukam, Perembose and Tondiarpetta shall be considered within the said limits\(^{20}\). These limits are more extensive than those depicted in the proposed bound hedge of 1775, (mainly towards the north). On a comparison with the maps of 1753 and 1755 it is seen that the limits have extended very considerably\(^{21}\). Thus at the beginning of the 19th century

\(^{19}\) The tank of Nungambaukam was subsequently included in the City, when Mambalam was acquired in 1923.

\(^{20}\) Gazetteer of Southern India published by Phacoah & Co., (1855), page 149; also Love, Vol.3, Page 881 et seq.

\(^{21}\) Except that Theagarayanagar (Mambalam) has been included within the Municipal limits since 1923. The western limit of this extension is the South Indian Railway Line.
Madras City came almost to its present shape and extent even as the Presidency came to be finally formed. Black Town (the present George Town)\textsuperscript{22} possessed almost the same limits as at the present day and its ramparts on the north and west are indicated.

The North river was outside the ramparts and it has dwindled into a streamlet. The west wall of Black Town was skirted by a defensible tract of ground half a mile wide providing field for fire. There was no highway along the sea front; first and second line beach roads were non-existent. All the suburbs like Chintadrepetta, Triplicane, St. Thome, Mylapore etc. are shown.

Chetpet and Kilpauk are dotted with residential quarters, but Nungambaukam and Teynampet extending as far south as the Adyar, were wholly under wet cultivation. In Triplicane the palace of the Nabob is seen and the suburb of Wallajapettah has grown up. The Triplicane High Road was the chief thoroughfare of Triplicane leading to San Thome. The Government House park was much smaller than at present and Mount Road is seen in its present alignment. The area between Triplicane and Santhome was filled with gardens and coconut groves. The acquisition by Europeans of land to the south west of the Fort for country houses and gardens was going on steadily. Prima facie, it may appear

\textsuperscript{22} Love Vol. III Page 533. The name Black town has now been changed to George Town in memory of the visit of His Majesty King George V then Prince of Wales and in deference to the sentiment of some of the inhabitants.
peculiar that these mansions lie inland and not on the shore. The Company's servants of the 18th Century longed for a change of scenery. They lived and toiled in the White Town where they saw enough of sea and sand. Originally a country house was not a permanent residence for its owner. It was designed for weekends and holidays and its great feature was its garden. On the beach, fruit and flowers would not flourish. A secondary reason for the selection of the interior must have been the ease of communication. Along the sea shore there was no highway; the thoroughfare from Triplicane to San Thome was half a mile from the shore. The principal highways from the Fort were Mount Road leading to Chingleput and the south; and the road from Egmore to Poonamallee and the west. From the early days of Madras, St. Thomas Mount had been a sanatorium and holiday resort and the route from the fort was a great thoroughfare. As the British acquired the suburban villages, Peddanaickpetta lost popularity and Triplicane rose in favour as a residential quarter.

Prior to the capture of Madras, a group of country mansions had arisen on the south side of the Triplicane Bridge and when the Company purchased one of them for the use of the Governor, the area traversed by Mount Road was marked as the building ground for the future. The Company's servants were acquiring building sites both in Egmore and in Vepery, but in 1755 Triplicane became the favourite suburb. From the first half of the 18th century Choultry plain became the
favourite resort of the Europeans and by the beginning of the 19th century it became the most fashionable residential area in Madras. In 1780 Innes Munro estimated that there were between 500 to 600 garden houses in the Choultry Plain but this is certainly an exaggerated statement. Thomas Twining in 1794, estimated that there were about 200 garden houses in the Choultry plain. This seems to be a fair estimate.

The City gradually developed from 18th century onwards. In 1734, Chintadripetta was founded as a colony to develop the supply of Calicos. Due to the military transaction the company administration widened and remade the Mount road in 1798, which became important Commercial centre during 20th century. The growth of administrative machinery and commercial activities paved the way for the growth of the City of Madras. It got its full growth when the growth of educational institutions which were started during 19th and the beginning of the 20th centuries.

Historically speaking, British administration witnessed the emergence of western educational institutions and organisations in India. When they established their sway, they began to introduce their institutions to fulfill their needs. Subsequently they became a blessing in disguise to the native people. The introduction of English education in India gave a new enlightenment to the natives.

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P.E. Penny 'On the Coromandel Coast' Page 23.
who utilised the opportunity by receiving English education as well as employment opportunity, both in Government and private concerns. The British administrators introduced English education in India to get cheap labour from the natives. For running the Government they required a lot of clerical and other staff with minimum scale of pay. The Brahmins, the higher caste men properly utilized the opportunity given by the British government for getting English Education. The outcome was a lot of Brahmins, became civil servants in the British administration and had a lot of influence in the Government and the public. The growth of education and employment among the Brahmins paved the way for the growth of dowry system in a new dimension.

Madras, the birthplace of British rule in India, became an example of other presidencies in the sphere of educational growth. Even before the advent of the British in India, native classical literature of Sanskrit and Tamil flourished in India particularly in Tamil province. The Sangam literature gives a flood of information about the flourishing of Tamil language and literature. The rulers too patronised the native language and literature by organising sangams consisting of eminent scholars. The literary contributions of the poets and other scholars were discussed as well as criticised in the Sangams. During the medieval period also, the native language of Tamil grew. But during the British period, the English language and

literature occupied an important position among the rulers as well as the ruled. The growth of English language in Tamil province partially affected the growth of native languages, because the English rulers paid little interest for the growth of native languages. Instead, they fostered their language, the English which was the official language of the rulers. When the English education gave employment opportunities people switched over to English education from their native schools which taught philosophy and Hindu religion.

The earliest school started by the English administrators for native people in Tamil province was in 1717 at Cuddalore\textsuperscript{25}. The members of the royal family were also attracted by the English education introduced by the missionaries with the support of the administrators. For instance in 1793 the Raja of Tanjore sent his son Sarbhojee, the successor and crown prince to be educated under the missionary Gericke\textsuperscript{26}.

Many ruling families and chieftains in Tamil province came forward to introduce English education in their territories by appointing English teachers. They rendered all possible financial assistance for establishing English and vernacular schools. In many vernacular schools, English was also taught and the introduction of English in the native schools was welcomed by all the people

\textsuperscript{25} Maclean C.D., Manual of the administration of the Madras Presidency, Government of Madras, Madras, 1885, p.566.

\textsuperscript{26} Ibid, p.567.
because it gave them employment opportunities to the native people in the Government Departments and private concerns.

In order to enhance English education in the Madras Presidency, printing press was established in Madras for printing and publishing English and vernacular language books to the schools. The Christian missionary started the famous society for promoting Christian knowledge. Madras education was highly indebted to the society.

Some Governors also contributed a major share for the development of education in Madras. The Governorship of Sir Thomas Munro witnessed the growth of native as well as English education in the Madras Presidency in a new dimension. As a preliminary measure, he planned to open a school for educating teachers at Madras. He recommended that the Government should open two schools in each district; one for the Hindus and the other for the Muslims. He also stated that whatever expense the Government would incur for education of the people, it would be amply repaid by the improvement of the country\textsuperscript{27}. His recommendation resulted in the formation of a Committee of Public Instruction in 1826. British policy towards education paved the way for the emergence of a lot of educational institutions in the City of Madras and other parts of the Presidency, by

\textsuperscript{27} Arberthnot, Alexander, J., Major General Sir Thomas Munro, Governor of Madras, selections from his minutes and other official writings, Higginbotham and Co., Madras, vol.I, 1886, pp. 576-82
the missionaries, Government and private parties, during the first half of the 19th Century. In 1837, a Scottish Missionary, Anderson started the Andrew's school which developed into the famous Madras Christian College.  

Among the natives, Pachiyappa Mudaliar comes to the forefront in the list of philanthropists who made contributions for education. During 18th Century, he made a charity of one lakh pagodas (native currency) for the education of poor and down-trodden native people. Out of the amount, the Pachiyappas school was established in the Black Town in 1842. This school also later developed into the great Pachiyappa's College, Madras.  

After Sir Thomas Munro, Lord Elphinstone, the Governor of Madras wanted to impart education to the public. His educational schemes resulted in the establishment of the Presidency School in 1840 with E.B. Powell as headmaster of the school. The Presidency School too later flourished into the famous Presidency College. Lord Elphinstone also laid the foundation of the Madras University which came into existence in 1857. Another landmark event in the annals of education in the Madras Presidency was the Wood's Despatch of 1854, which provided ways and means for the establishment of Public Instruction Department.

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30 Presidency College Madras, Centenary Celebration Record 1940, Madras, 1940, p.16.
in 1855 with the appointment of Alexander Arbuthnot, the Secretary of the University Board as the first Director of Public Instruction. The Wood’s Despatch of 1854 advocated the grants-in-aid system by which the Government should meet the expenses of schools run by private agencies and the missionaries. The introduction of grants-in-aid system gave a new impetus to the educational institutions as well as the scholars. The students were given scholarship on the basis of their income. The financial aid given to the educational institutions as grants-in-aid and scholarship to the students encouraged many rich people to start schools and poor students to proceed further to higher education. Strictly speaking, Madras City was honey-combed by a lot of educational institutions both professional and academic. The establishment of Engineering Colleges in 1842 gave a new impetus to the growth of Technical Education. Engineering College contributed a lot of eminent engineers who were in great demand as many public works were carried out in different parts of the Presidency by the East India Company’s Administration. The formation of the Public Works Department in 1843 added another source of inspiration to the Engineering College. The School of Arts started in 1850 became a centre of learning related to the art of painting, sculpture architecture and so on.

31 Papers relating to public instruction in Madras, selections from the records of the Madras Government, Govt. of Madras, Madras 1855, pp. CXXI - CXXV.
32 Madras Tercentenary commemoration, volume, Oxford University Press, , 1939, pp. 447.
Another noteworthy contribution of the British administration in Madras was the establishment of the Madras Medical School in 1835 which developed into a Medical college in 1851\textsuperscript{33}. The Medical College subsequently flourished into an important medical organisation having branches in different parts of the Presidency. It took the responsibility of maintaining the health\textsuperscript{34} condition of the people of Madras Presidency as well as the native states. The formation of the Madras Law College in 1884 was another pride to the people of Madras Presidency in the field of educational careers\textsuperscript{35}. The College produced eminent Judges, Lawyers and politicians who became the beacon of the country.

In order to provide better educational facilities to the people, the government provided adequate provisions in the Regulations and Acts enacted periodically for the administration of the presidency.

Accordingly, in the Municipal Act of 1850 (Act No XXVI of 1850) separate clauses were allotted for collecting a cess from the tax payers for the establishment and maintenance of schools in the towns and the villages for imparting education to the native people. In 1863 the Madras Education Act (Act No. VI of 1863) was passed to provide a proper machinery for the collection and management of funds,

\textsuperscript{33} Srinivasachari CS, History of the City of Madras, P.Varadachary & Co., Madras 1939, p.236.
\textsuperscript{34} History of Higher education in South India, 1857 – 1957, University of Madras, 1957, pp.220, 221.
for the establishment and maintenance of new and improvement of the existing schools. It also made provision for the better utilisation of the funds derived from the grants-in-aid system. The enactment of the Local Fund Act (Act IV of 1871) and the Towns Improvement Act of 1871 (Act No. III of 1871) provided ways and means for the promotion of education in towns and countryside. These Acts gave emphasis for the upliftment of elementary education in the towns and villages. In order to understand the position of education in Madras City and other parts of the Presidency, the Government of Madras formed a committee under the presidency of Sullivan. The committee was represented by E.F. Webster, Revenue Secretary, R.K. Sankey, Chief Engineer and Secretary to the Govt. Public Works Department, H.B. Grigg, Director of Public Instruction. H.E. Stakes, Collector and Magistrate of Tanjore, Amaravati Seshaya Sastri, Sirkale of Pudukotta and 15 Indians. The committee insisted that the municipalities should provide sufficient funds and other facilities for opening public schools. It also favoured that the grants-in-aid system should be developed for encouraging private institutions. The Government of India too followed a liberal policy towards the education of the native people. In order to understand the prevailing educational systems and the attitude of the people on education, the Government

37 G.O. 597 Finance Department 29 June 1882.
of India constituted the famous Indian Education Commission in 1882 under the chairmanship of Hunter. Evidences were collected from the educational institutions and educationists from Madras Presidency. The Commission proved that the growth of higher education in Madras was less when compared to the development of primary education. On the basis of the recommendation of the commission, a lot of changes were made in the sphere of educational system in Madras Presidency and other parts of India.\(^\text{39}\)

For enhancing female education, separate schools for girls were started both by Government and the missionaries. Separate female Teacher Training Schools were also started to meet the needs of the female teachers. Inspite of all these efforts taken by the Government and the missionaries, for eradicating illiteracy among the natives, the ratio of growth of education according to the growth of population during 19th century was very less.

The education during 19th century was expensive. People found it very difficult to change their traditional habits and practices which were discarded in the western educational system. Centuries of illiteracy could not be removed very shortly.

The staunch Hindus hesitated to go to the Christian Missionary Schools due to the fear of conversion to Christianity. In the midst of all these hardships a set of

people, the Brahmins tasted the fruits of education and benefited out of it. The rapid growth of Brahmins in the Civil Service and private concerns necessitated the Government to do certain checks and balances. The outcome was that the Government contemplated to share the monopoly of the Brahmins in Civil Service with other castes and religions. W. R. Cornish, the Superintendent of the Census of Madras in 1871, indicated the dominant position of the Brahmins in the Civil Service and advocated the Government that other castes should also be considered for appointment and education. He also insisted the Government that it should limit the number of Brahmins in the Civil Service by giving encouragement to a large proportion of non Brahmin Hindus and Muslims to enter Civil Service. This would reduce the monopoly of the Brahmins in the Civil Service. In order to provide employment opportunities to the Non-Brahmins and Muslims, he recommended that educational facilities should be offered to them. He criticised the Brahmins that it was notorious as a class that the Brahmins care mostly for their own advancement and that they had no desire to see the low classes educated or improved in social position.  

History of Education proves that the people of the Madras Presidency should always be indebted to the Christian Missionaries for their untiring efforts to impart

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education to the native people particularly the down-trodden and the depressed. With the encouragement and support of the Government, they launched a series of educational campaigns throughout the Presidency along with their missionary work of conversion. Their philanthropic perspectives for fostering education witnessed the emergence of educational institutions in the backward areas. Their churches and their allied institutions became oasis in the desert of illiteracy in the Madras Presidency. Simultaneously they opened orphanages for accommodating the deserted wives and destitute children who became a mark of their welfare measures. At the outset they established churches in the desolate and under developed areas inhabited by low class people and started their conversion work. The depressed class and the low castes were not permitted to enter in to the temples. At the same time the churches allowed all the castes and class people and treated them equally. This principle attracted many low class people who became Christians by conversion and enjoyed the fruits of the British bureaucracy. The churches became the centres of learning by starting schools attached to church. Thus the degraded and depressed low caste people started to enlighten their future through English Education after a long slumber of negligence and depression. These newly enlightened people later played a big role in the sphere of Freedom Movement not only in the City of Madras but also in other parts of the Madras Presidency.
The emergence of educational institutions resulted in the emergence of a new educated class popularly known as the intelligentsia consisting of mostly a lower class people and converts who became a potential force of the National Movement and social awakening. Education encouraged them to analyse their deplorable social and economic position in the society due to the domination of Brahmins. Their study of European History which witnessed the revolutionary Movements like French Revolution of 1789 and Russian Revolution of 1917 forced them to follow the European examples in India. The social, political and economic awakening of the European people impressed the educated community who wanted to be like that of the Europeans. Politically they wanted to replace the English elements by native people. Socially they decided to curb the power of the Brahmins who had high position in the society and the government. The outcome was a lot of National Movements such as Swadeshi Movement, Non-co-operative Movement, Civil Disobedience Movement and Quit India Movement. Socially the famous non-Brahmin Movement emerged and it became a staunch political party namely Justice Party which formed the ministry in 1920 in the Madras Presidency.41

The formation of Justice Party in 1916 by Dr. C. Natesa Mudaliar, Sir P. Theagaraya Chetty, Panagal Raja, Dr. T.M. Nair and others created epoch-

41 G.O. 613 Public Department 16 September 1921.
making events in the annals of Indian History. Madras became the first state in India to make democratic experimentation by forming ministry fully consisting of non-Brahmin elements. After assuming office, the Justice Party Government passed the famous Communal Government order in 1921 which gave employment and educational opportunities to the low caste people according to the proportion of their population strength. Madras emerged as a centre of political activities, evidenced in the formation of organizations to voice the grievances and to convey the sense of alienation of from the British rule.

\[\text{G.O. 658 Public Department 15 August 1922}\]