CHAPTER III
MISSIONARIES CONTRIBUTION TO HIGHER EDUCATION

Higher education or collegiate education is the last and final stage in the three tier system of academic instruction. “Colleges are the teaching institutions in which candidates are prepared for University Examinations. They have special courses in law, humanities, medicine, engineering and other technical branches.”¹

The educational system of any country is a representation of the country’s Culture and traditions. India had patronized higher learning from ancient days.² Some of the ancient seats of higher education in North India were Taxila in the beginning of the Christian era, Ujjain in the early centuries and Ayodya, Nalanda and Pataliputra during the Gupta period³. In South India, there Tamil Sangams in Madurai, and Kanchipuram were enlightened seats of learning.⁴ Religion, Wealth, Sex, Salvation and rebirth, philosophy, medicine, literature and languages were the major disciplines of study. But the ancient Indian higher education was confined

¹ James S.Dennis, Christian Missions and social Progress, Anderson and Ferries, London,1899,p.19
² A.P.Sharma, Contemporary Problems of Education, Delhi, 1984,p.2
³ H.Sharp, Selections from Educational Records, Part.I, (1781-1839), The National Archives of India, Delhi,1920,p.1
to the higher classes and did not serve the needs of the general masses in the rapidly changing world.\textsuperscript{5}

Lack of independent thinking and proper reasoning, caste discriminations, mass illiteracy denial of access to education and social and intellectual backwardness of the people and dominance of religion resulted in the day of higher learning in India.\textsuperscript{6} Caldwell wrote that when and where he had sited Tirunelveli in 1811,” the first residents of higher education were unknown, even vernacular education was generally unknown or was of the most rudimentary level.\textsuperscript{7}

**The Protestant Missionaries and Higher Education**

In the 19\textsuperscript{th} Century, English higher education developed gradually through the efforts of British Government, the Christian Missions rendered very valuable service to the development of modern higher education in the 19\textsuperscript{th} and 20\textsuperscript{th} centuries and “it has been nowhere\textsuperscript{8}”.

The Missionaries were able to meet the masses and spread the Gospel through primary schools in the villages. But their educational system failed to satisfy the intellectuals and the people of the higher classes and therefore conversions among them were rare. The Missionaries believed that they could convert them only through higher education.\(^9\) Therefore, they founded colleges to educate the rich and the orthodox sections. They believed that the study of western science and literature through English would inevitably weaken the peoples’ faith in Hinduism, paying the way for easy Conversions. Also the Missionaries believed that education always flowed down to the masses from upper levels. If the upper classes of society were educated, they would in turn spread education among the masses, which would enhance the rate of conversions. This was the famous down theory.\(^10\)

Some of the Missionaries opposed the establishment of colleges for the higher education on the ground that it was expensive and unnecessary as would mostly be established in towns.\(^11\) In spite of it, the Missionaries founded colleges to bring about a socio-cultural change in India.\(^12\) The Protestant Missionaries

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\(^10\) J.P.Naick & Syed Nurullah, *A students’ History of Education in India*, 1974,p.60


\(^12\) Richard Dickinson, *Christian College in India Today 1967*, p.47
founded four colleges in Tirunelveli District between 1878 and 1939. Two of them were started in villages and two, in towns.

In 1878, Palayamkottai St.John’s College was founded the C.M.S. Further in 1880, S.P.G College of Sawyerpuram was founded and shifted to Tuticorin and finally to Madras. In addition to this, Sarah Tucker College for women, Palayamkottai in 1896 was functioned under the administration of C.M.S. Finally in 1936, Bishops Theological College of Nazareth was shifted to Madurai under the administration of S.P.G.

**St.John’s College, Palayamkottai (1878)**

The history of the St.John’s College dates back to 4.3.1844. When an English school was founded in Palayamkottai by the C.M.S. This recurred of services, William Cruickshank a blind European. In 1870 the Parent Committee of the C.M.S. London, planned to raise the school to the collegiate level. They sent a Missionary Educator Rev.D.Frederick Peake to be it’s to first Principal.\(^{13}\) Peake started the F.A.Classes and even B.A. Classes, but somehow the negotiations for affiliation failed and he returned home.\(^{14}\) However, the English school was

\(^{13}\) F.J.Western, *Register of Tinnevelly Clergy*, 1776 to 1936, S.P.C.K. Madras, 1937, p.43

\(^{14}\) *History of Higher Education in South India*, Vol. 111, University of Madras, 1959, p.81
raised to the status of a high school in 1871 under the Principal ship of Rev.T.Spratt.

The year 1871 was a new epoch in the history of the school because in that year the college sections were again opened and affiliation to the Madras University was secured. The institution started its career as C.M.S.High School, with College Department. It was only a Second Grade College, but it was the first college in Tirunelveli District. Rev.H.J.Schaffter, a teacher in the C.M.S Native English School, was in charge of the college.

**Shifting of the College to Tirunelveli Town (1880)**

Following the Missionary, the Hindus of Tirunelveli started a college at Tirunelveli Junction in 1878 and obtained complete control of higher education. The Missionaries who wanted to exert an evangelistic influence among the caste Hindus of Tirunelveli transferred the college sections to Tirunelveli Town in February 1880. From 1880 the college came to be known as Church Missionary College.

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In 1896, a spacious site was bought, buildings for the classes and hostels were constructed and the college was shifted to the new site in 1898. On the day of shifting, the non-Christian old students of the college presented a memorandum to the Principal expressing their gratitude for the opportunities provided. It was decided by the Missionaries to send the memorandum in a silver box to the C.M.S in London.

Education in the college was not free. The Missionaries collected a little amount as fee. However, there were great financial difficulties. The parent committee was unable to support the college with enough finance and provide Missionary educators. Therefore, it was decided to close the college. But the Christians in Tirunelveli protested against the proposal and petitioned the parent committee to postpone the decision.

The parent committee responded favorably but soon the mounting financial pressure due to the First World War compelled it to close the college. The Tirunelveli Church offered to meet the crisis and allotted Rs 6000/- for the college from an old endowment, called the Tuckerammalpuram Endowment proposal,

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18 Address read to the Governor Lord Goshen at the ceremony of laying the foundation stone of the new, college building at Palayamkottai, by the Principal H.P. Young, dated 24.10.1925

19 Minutes of the C.M.S. Missionary conference dated 4.2.1911

20 The C.M.S. Gazette, August 1917, p.182
which was accepted by the parent committee.\textsuperscript{21} It was the first instance in India of an Indian church coming forward to finance a college.\textsuperscript{22}

**Conversions**

The Missionaries began to achieve their aim of starting the college as a direct evangelistic agency schaffter baptized in 1881 a Vellala Saivite and named him Edward Jesudasan.\textsuperscript{23} It resulted in fall of the student strength. In June 1886 he baptized another student belonging to the Brahmin Community. It arose of good deal of opposition.\textsuperscript{24} In 1889 he baptized another high caste boy of the C.M. College.\textsuperscript{25}

A high caste student called Vaikuntam was baptized in April 1890, which called in violent opposition. Many students left the college fearing conversion. The school fee and the Government grant decreased. In the same year a former student, a caste Hindu, then on inspector of school was converted.\textsuperscript{26} Between 1880 and 1893 there were twelve baptizes in the midst of opposition. A high caste

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\textsuperscript{21} Paul Appasamy, *The Centenary History of the C.M.S. in Tinnevelly*, The Palamcottai Primary Press, 1923,p.275

\textsuperscript{22} R.V.Asirvadam, *waller Athiatchar kalam*, (Tamil), 1946,p.12

\textsuperscript{23} Proceedings of the C.M.S. for Arica and the East , 1887-1888, London, pp.132-133

\textsuperscript{24} *Ibid.*, p.165


\textsuperscript{26} *Ibid.*, 1891, London, p.150
youth applied for admission in the Christian hostel. He faced great opposition but he was steadfast. Two high caste students of the senior F.A.Class were withdrawn from the college by their parents on caste grounds. Another boy was taken away from the college in 1893 fearing conversion but he came back to the college with seven Brahmin students.\textsuperscript{27}

Rev. H. J. Schaffter, the enterprising and beloved Principal who with his unflagging and untiring efforts kept the college going in spite of many obstacles, retired on 30.6.1920, after a fruitful service of 42 years. He was succeeded by Rev. H. P. Young.\textsuperscript{28}

**Shifting of the college to Palayamkottai (1928)**

In November 1922, the new Principal Young suggested to the C.M.S. Madras to shift the college to Palayamkottai. But it was not accepted by the C.M.S.\textsuperscript{29} However, the special meeting of the C.M.S.District church council accepted the proposal of young.\textsuperscript{30} Immediately young bought 40 acres of land with three spacious bungalows for the college in Palayamkottai. On 23 October 1925


\textsuperscript{28} Acquittance Roll of the establishment of the C.M.S. College, Tinnevelly, 1928

\textsuperscript{29} *Narpothagam*, February, 1935, p.33

\textsuperscript{30} Report of the St. John’s College Palayamkottai for 1935 by Rev. H. P. Young, Sent to the T.S.T.A.
The Governor Goschen laid the foundation stone of the new building.\textsuperscript{31} But for the far-sightedness of young, the college could not have been what it is today with numerous classrooms, call of residence, spacious play grounds, an auditorium, spacious library and even adequate space for further expansion.\textsuperscript{32}

The Jubilee of the college (1878-1928) was celebrated in March 1928, which Co-incited with the formal opening of the new building by Justice Devedoss on 12 March 1938. In June 1928 the college and the high school classes of the C.M.S.High School, Palayamkottai were merged into one institution. The C.M.S.College shifted to Palayamkottai was renamed St.Johns’ college from 1928 onwards.\textsuperscript{33} Sarah Tucker College for women offered only art subjects. Therefore in 1928 two students who wanted to study science subject joined the Physics and Chemistry groups in St.John’s College.\textsuperscript{34} No difficulty was found in this arrangement. But admission to girls and the proposal to child separate hostels were given up in 1931, as it was objected to by the Lind say Commission on Christian Higher Education.\textsuperscript{35}

\textsuperscript{31} The Tinnevelly Diocesan council Report for 1925, p.27

\textsuperscript{32} Ibid., for 1928,p.26

\textsuperscript{33} Narpothagam, May & June 1928, p.406

\textsuperscript{34} The Tinnevelly Diocesan Council Report for 1928, p.28

\textsuperscript{35} A.D.Lindsay, \textit{Report of the Commission on Christian Higher Education in India}, London,1931,p.303
Between 1878 and 1947 more than fifteen Missionaries served in the college either as Principals or as Lecturers.\textsuperscript{36} In order to attract the caste Hindus the Missionaries started separate hostels for them, one for the Brahmins and the other for the non-Brahmins. A separate Sanskrit class was opened in 1896 for the benefit of the Hindu students.\textsuperscript{37} Casteism had to provide separate benches for the Brahmins boys to sit on. But the separate hostel system was given up in 1928 when the college was shifted to Palayamkottai. Instead there were separate hostels for Christian youths and non-Christian youths. This system continued unto 1970. The college chapel was dedicated on 7 July, 1940.

**A First Grade College (1946)**

The college being a second grade college had only intermediate course for 68 years. In 1898 the parent committees proposed to raise the college to the first grade level by introducing the B.A. Class.\textsuperscript{38} But the proposal was not carried out. In 1917 when the university required the college to be upgraded, the then parent committee opposed it.\textsuperscript{39} With the shifting of the college to Palayamkottai the

\textsuperscript{36} Acquittance Roll of the establishment of the C.M.S. College, Tinnevelly, and St. John’s College, Palamcottai

\textsuperscript{37} Proceedings of the C.M.S. for Africa and the East 1896, London p.264

\textsuperscript{38} Proceedings of the Madras Corresponding Committee of the C.M.S, dated 21.4.1898

\textsuperscript{39} M.J. Sargunam, Bishop Selwyn of Tirunelveli, the C.M.S. Madras, 1966, p.44
Tirunelveli Diocese accepted the proposal to raise the college to first grade.\textsuperscript{40} But no definite action was taken until 1944.

There was remarkable enthusiasm for the cause throughout the Tirunelveli Diocese which collected 2 lacks of rupees to put up the necessary buildings.\textsuperscript{41} In 1946 the college was granted Affiliation as a first grade college.\textsuperscript{42} The college saw the completion of the first grade scheme in 1948 when the first batch of 23 students graduated from the colleges. The number of students’ admission increased steadily.\textsuperscript{43}

The college inculcated in the minds of students a devoted concern for the upliftment of the social and economically backward people in and around Palayamkottai. During the cholera epidemic in 1936, the students did useful work of distributing literature and advising people to get involved. Some of them camped for a week, ten miles away from the town and did useful work in the

\textsuperscript{40} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, dated. 17 and 18-12-1929

\textsuperscript{41} The Tinnevelly Diocesan Council Report for 1944,p.1

\textsuperscript{42} General Inspection Commission Questionnaire answered, St.John’s College, Palayamkottai, 1957-58

\textsuperscript{43} Register of Admission and withdrawals, C.M.S.College, Tinnevelly and St.John’s College Palamcottai for the Years 1917.-1950
villages. The college carried on several studies the socio-economic and religion problems in village, working in collaboration with the staff of the American college, Madurai. These research activities brought the community and the college closer.

Some of the students visited the school for the Blind and read lessons to those who intended to appear privately for the E.S.L.C. Examination. In 1937 the Principal G.T. Selwyn said, “We do not want our students to be mere memory machines but men, and we do not want St. John’s to be what I call an S.S.L.C or an Intermediate factory.

Though the main aim of the Missionary movement was conversion, the downward filtrations theory was a failure because there were very few conversions. There was no incident to show that the upper caste students of the college led others to Christ. Besides, the number of non-Christians admitted each year was always less than the number of Christians most of where hailed from Backward classes in Tirunelveli.

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44 The Tinnevelly Diocesan Council Report for 1937, p.2
45 M.J.Sargunam, *op.cit.*, p.53
46 Annual Report for 1951-52, Schools for the Blind, Palayamcottai
47 M.J.Sargunam, *op.cit.*, p.63
In 1923, twenty nine old students of the college worked in Palayamkottai town alone in various capacities, as Graduate Teachers, Lawyers, Deputy Collector, District Forest Officer, District Registrar, Head clerk (collector’s office) and the like. Seven others were employed elsewhere as Tahsildars, Deputy Collector, Chief Judge, and Sub Assistant surgeon, Sub-Inspector of police and sanitary Inspector.\textsuperscript{48} Leading Government officials in the district were old students of the college.

**Sarah Tucker College for Women (1896)**

In India, particularly in Tirunelveli District, education was considered suitable only to the high-born girls. For centuries, “Women in India were in a state of ignorance and degradation which has no parallel in the history of tribes, the most savage and barbarians and sometimes farther. A Hindu female was, in fact, a more animal kept for burden or slaughter in the house of her husband in an inanity and idleness which prepared her for a life doomed to be spent in superstition and via.”\textsuperscript{49} The education of women was looked upon by men not only as useless but also as harmful and perilous.”\textsuperscript{50} They are bad enough without education; what

\textsuperscript{48} Work Diary of Rt.Rev.H.Norman Tubbs, the Bishop in Tinnevelly for 1923, p.52


\textsuperscript{50} James Vaughan, *The Trident, the Crescent, and the Cross*, Lanfranc, Green and Co.London, 1826,p.272
should they be with it? An educated woman was generally considered to be negligent of household duties.  

**The Protestant Missionaries and Women’s Education**

The Missionary felt that Christianization of India depended on the Christianization of Indian women because men loaded over women in material things and the women loaded over them in spiritual or religious things. They know that investment in women’s education would bring socio-economic and cultural returns far greater than that on men’s education. An educated woman was an asset to the family as she is the one to bring up the children properly. “Education of a girl is the education of a mother. The education of each additional girl counted more towards the future than the education of an additional boy.”

However, even many educated men in India could not understand the importance of women’s education and distrusted Christian institutions. The majority of them did not want their daughters to remain in school after they had

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51 *The Message to India*, Report of the world Missionary Conference, Madras, 1911, p.54  
53 *The Hindu*, 8th Feb.1989, p.3  
54 Report to the Hartug Committee, 1930, quoted in K.N.Brook way, Unfinished Pilgrimage, the C.L.S. Madras, 1973, p.11
reached the age of ten or eleven.\textsuperscript{55} They ridiculed and criticized the efforts of the Missionaries in educating the girls.\textsuperscript{56} But the Missionaries took it as a challenge, founded schools for girls and raised them to be middle schools and high schools. Women’s education continued to be in the hands of various Missionary Societies for many years.\textsuperscript{57}

\textbf{Early Schools for Girls}

The first school for girls in India was opened in 1712 at Tarangampadi in the Madras Presidency by the German Lutheran Missionary B. Ziegenbalg.\textsuperscript{58} A beginning was made in Tirunelveli in 1819 by Rev.James Hough who established two schools for girls - one at Mudaloor and the other at Nazareth.\textsuperscript{59} In 1823 a Girl’s Boarding school was started in Palayamkottai. Tirunelveli District had an organized system of women’s education from primary to high school levels including Normal Schools for Girls, due to the efforts of the Missionaries.\textsuperscript{60}

\textsuperscript{55} Ibid.,p.9
\textsuperscript{56} Wyatt. J.L, \textit{Reminiscences of Bishop Caldwell Addison and Co.}, Madras,1894
\textsuperscript{57} C.D.Mackan(ed.) \textit{Manual of Administration of the Madras Presidency}, Vol.1, No.63, 1885,p.594
\textsuperscript{58} K.N.Brockway, \textit{op.cit.},p.2
\textsuperscript{60} Report of the Indian Education Commission 1883, p.523
Genesis of Sarah Tucker College

The seed of Sarah Tucker College for women was sown in 1858 when a Normal school for Girls was founded in Palayamkottai in memory of the late Miss Sarah Tucker, a young handicapped women of England, with the funds raised by her friends. The practicing school was detached from the Normal school in 1871 and converted into a Girls’ Boarding school which was raised to a high school in 1890 with five girls. The high school was raised to a second grade college with four students in February 1896 under Miss C.E.Cowell who had accompanied Miss. A.J.Askwith from England. Sarah Tucker College was the first college for women in the Madras Presidency.

Miss.Askwith was returned from England its’ first Principal. She was assisted by Miss.F.Swairson. In 1897 Miss.A.N.Navish joined the college followed by Miss.M.L.Pawson in 1900 and Miss.R.E.Howard in 1902. His Excellency, the Governor of the Madras Presidency, Sri Arthen Havelock insited the college in 1897, which proved to be a great encouragement to the young women Missionaries. Three girls were sent for the Madras University F.A.

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61 Madras Church Missionary Record, N.1.January-1859, V.XXVI p.5
62 The Jubilee Celebration Report 1912, Sarah Tucker Institutions, Palayamkottai
63 Proceedings of the C.M.S. for Africa and the East ,1890,p.264
64 W.Francis, Imperial Gazetteer, Provincial series, Madras, Part-1, 1908, p.122
65 Report of the C.M.S. District Church Council 1897, Tinnevelly, p.XXVI
Examination in 1898 and all were successful.\textsuperscript{66} According to the center Report of 1901, female education was advanced in Malabar and Tirunelveli more than in Madras and Nilgiris as a result of the efforts of the women Missionaries.\textsuperscript{67} In 1899 Miss. A.M.Navish started a branch of the Y.W.C.A. among the students of the college for the first time in Tirunelveli and did useful social service.\textsuperscript{68}

The Sarah Tucker Institutions- Primary school, High school, Normal school and the college were under the management of a single Missionary education,\textsuperscript{69} who was assisted by a galaxy of fellow Missionary, sponsored by the C.E.Z.M. and the C.M.S. and Indian male and female teachers who generally lived on the school campus itself.\textsuperscript{70} A large double stored building was opened on 26 November 1900 by Lord Curzon, the Viceroy of India. Miss.Askwith purchased the land adjoining the school on the Nagercoil Road, built a compound wall around the school and received a Sum of Rs 7000/- as grant from the Government for constructing additional buildings.

\textsuperscript{66} Narpothagam, April, 1898,p.83
\textsuperscript{67} Census of India 1901, Vol.XV. Madras, Part 1,p.75
\textsuperscript{68} Jean Macdonald, \textit{The Growth of a Mustard seed}, The Sarah Tucker Institution, Palamcottai, 1950,p.16
\textsuperscript{69} A.D. Lindsay, \textit{op.cit.},p.300
\textsuperscript{70} H.R.Pate, \textit{Madras District of Gazetteers }, Tinnevelly, Vol.1, 1917,p.265
First Grade College

As there was no first grade college in the Madras Presidency the Director of Public Instruction asked Miss. Askwith to raise the college to first grade. Miss. Askwith informed the C.M.S. Missionary conference in Tirunelveli and demanded financial help from England. The matter raised by Miss. Askwith was referred to the Parent Committee of the C.M.S. in London. In the meantime Miss. Askwith laid plans and estimates before Missionary conference amounting to Rs.10,837/- for new buildings and an additional amount of Rs 2813/- for extra rooms to be built in the event of the colleges being raised to first grade.

The Parent Committee accepted the proposal to raise the college to first grade. But the Madras Corresponding Committee of the C.M.S. failed to utilize the concession at the proper time with the result of starting of a first grade college for women in Tirunelveli had to be postponed. Finally Sarah Tucker College was raised to the first grade status in 1939 by the vigorous efforts of Miss. N.H. Heuritt

71 Memorandum of the Director of Public Instruction, Madras, No.32226 dated.21.3.1898 to the Principal Sarah Tucker College

72 Minutes of the Tinnevelly C.M.S. Missionary Conference, dtd.2.4.1898

73 Resolutions of the Madras Corresponding Committee of the C.M.S.dtd.21.4.1898

74 Minutes of the C.M.S. Missionary conference, Tinnevelly, dtd.9.7.1898

75 Paul Appasamy, op.cit.,p.221 History of the Higher
with the opening of the B.A. class and the introduction of different courses.\textsuperscript{76} Sarah Tucker College was the first in Tirunelveli District to offer graduate instruction.\textsuperscript{77} The college became a Post-Graduate Institution in 1971, offering M.A. course in literature, both English and Tamil.\textsuperscript{78} There were ten under graduate courses and seven post-graduate courses with 111 teaching and 50 non-teaching staff members.

The Sarah Tucker Old Girls’ Association popularly known as STOGA was formed in 1911 to keep in touch with old students.\textsuperscript{79} An important milestone in the history of STOGA was the beginning of a branch of it in Ceylon on 25 October 1958 with Mrs.C.Gunasingh, as the president and Mrs.Clara Jabamony, as the Secretary.\textsuperscript{80} An industrial section was started in the campus for the benefit of girls who could not join higher classes and the articles of their labour were sold in India and England. In 1912 Howard brought forward a scheme for a new Home of Industry with the aim of providing training to domestic economy and needle work

\textsuperscript{76} History of Higher Education in South India, 1857-1957., Vol.II.op.cit.,p.79

\textsuperscript{77} The Tinnevelly Diocesan Council Report for 1948,p.5

\textsuperscript{78} Proceedings of the District of Collegiate Education R.C.No.77029/834/ dated.28.1.1972

\textsuperscript{79} Jean Macdonald, op.cit.,p.15

\textsuperscript{80} First Report of the Centenary Reunion of STOGA in Colombo, Ceylon dated.25.10.1958 sent to the STOGA, Palamcottai
for girls who had to earn their fees by their own work.\textsuperscript{81} The Guides was started in 1921 and the girls Communicated with the Guides in England.\textsuperscript{82}

The T.D.T.A. formed a Governing Board for the Sarah Tucker Institutions in 1930.\textsuperscript{83} Miss M.Muriel.M.Frost who wanted to serve the people living in the socially and economically backward areas of the district joined hands with Miss. Joy Solomon, a Lecturer in the college. She founded the Vidivelli Ashram at Sayamalai and started primary, middle and night schools.\textsuperscript{84}

The college did not have a science laboratory and therefore the students went to St.Johns College for practical work.\textsuperscript{85} Since the college was raised to the first grade in 1939, the University of Madras insisted on the college having its own laboratory.\textsuperscript{86} The management bought 30 acres of land at Perumalpuram two miles away from the college. A new science block at a cost of Rs. 2,50,000/- was constructed followed by the Natural science Block constructed at a cost of

\textsuperscript{81} Proceedings of the Tinnevelly C.M.S. Missionary conference dated. 31.1.1912
\textsuperscript{82} A.J.Appasamy, \textit{Samual Morley Athiatchar Kaalam} (Tamil) T.D.T.A. Palamcottai, 1946,p.18
\textsuperscript{83} \textit{Narpothagam}, August 1931,p.185
\textsuperscript{84} The Centenary Report of the Sarah Tucker Institution 1958
\textsuperscript{85} A.Lindasay, \textit{op.cit.},p.306
\textsuperscript{86} Report of the Secretary, C.M.S. London, on his visit to India 1934, The C.M.S. 1935,P.52
Rs.35,000/-.

The Government sanctioned a grant of Rs 75,000/- for the buildings and Rs.10,000/- for equipment and the Diocese granted a loan of Rs.85,000.

The college was shifted to the present spacious campus in 1949.

The students used to visit the schools for the Blind at Tharisanamanai, cost of Palayamkottai and spent an hour or two with the students. It was a great solace to the visually handicapped. The Missionary served on a very meager salary, and some with no salary for a graduate teacher in the college in 1902 the minimum salary was Rs 75 and the maximum was Rs 100/-.

The college which was started with five students had 1534 students in 1987. A.J. Askwith, F. Swainson, R. E. Howard and M. L. Pawson of the college were the recipients of Kaiser-I-Hind Medal from the Government in recognition of their services to Women’s education.

**S.P.G. College, Sawyerpuram (1880)**

The origin of the S.P.G. College dated back to 1844 when Rev. G. U. Pope founded a seminary at Sawyerpuram for training the catechists and

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88 The Tinnevelly Diocesan Council Report for 1948, p. 4

89 Annual Report for 1980, Sarah Tucker College, Palayamkottai

90 Annual Report for 1952-53, Schools for the Blind, Palayamkottai

91 Minutes of the Tinnevelly C.M.S. Missionary Conference dtd. 5.4.1902

schoolmasters. In 1862 it was raised to the status of a high school. In 1880 the high school was enhanced to a college by the efforts of Rev.R.Caldwell, and it was affiliated to the Madras University. The station Missionary Rev.T.Adamson was the Principal for a few months until Rev.J.A.Sharrock, a brilliant Cambride academician, succeeded him.

The Madras Diocesan Committee (M.D.C) of the S.P.G. was strongly opposed in establishing a college in the district. They argued that the British people contributed money to the S.P.G. Mission in India only for the work of evangelization and not for spreading higher education. Further, they held that the scholarships given to the boys for higher education would demoralize their parents by preventing them from doing their duties to their children. But Mr. Caldwell took no head of what the M.D.C. said. He wrote that the Christians who studied in the college were amongst the poorest of their class in India.

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94 Annual Report of the S.P.G. Seminary, Sawyerpuram for 1864-1865

95 D.S.George Muller, Portrait of a Diocese, Tirunelveli, Synod of the C.S.I, Palayamkottai, 1992,p.11

96 Ibid.,p.12

97 R.Caldwell, Mission Problems, in J.L.Wyatt, op.cit.,p.174

98 Ibid.,
and there was a class of people who were so desirous of the benefits of higher education.\textsuperscript{99}

There was opposition even from the Indians. This was sounded in periodicals of the time. An article published in the magazine Native opinion on 18 February 1880 expressed strong opposition to the college established in a rural area like Sawyerpuram. The article stated that most of the students were shanars, a socially and economically backward class in the district of Tirunelveli and investment on education for them would be a colossal waste. It even advocated Trichi or Thanjavur as suitable centers for an S.P.G.College because Brahmine lived in large number there.\textsuperscript{100}

This was reputed by another magazine named Travancore Abhimani on 10 March 1880, by one A.Gnanamuthu Nadar of Palayamkottai who claimed that the shanars were as intelligent as the Brahmins. Besides, every year a large number of shanar children were leaving the Mission schools in Tirunelveli District as successful matriculates. Above all, most of the school masters in Trichi and Tanjavur regions belonged to the shanar caste from Tirunelveli. Sawyerpuram was the proper place for a college as the Muslims, Bramins, Brahmins.

\textsuperscript{99} Ibid.p.175

Shanars and people living around would be benefited by it. To put an end to such arguments the Missionaries published an article on 20 March 1880 in the magazine called Madras standard. The article announced that a college with 12 students had been started at the villages of Sawyerpuram which was found to be a proper place.

The C.M.S. College on Tirunelveli was founded with the purpose of verifying the “downward filtration theory.” But most of the students in the S.P.G. College belonged to backward castes, and were from remote villages. Principal sharrock gave the college a new look and the students bagged several prizes and medals awarded by the University. Bishop Johnson, Metropolitan of India who visited the college in 1881 observed that the S.P.G. College had become a blessing in the country and there was nothing like it in the whole of India. He made a suggestion to Mr. Caldwell to change the centre of his work to Tuticorin, a fast growing town.

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101 Ibid., E.P.2
102 Ibid., E.,p.3
There was a Municipal Government and it was the second civil station in Tirunelveli District. Besides, there was a considerable portion of Hindus in Tuticorin. Mr.Caldwell also felt the same as Tuticorin was the chief town for the S.P.G.Mission, as Palayamkottai was for the C.M.S. Mr.Caldwell and his friend in Tuticorin collected a large amount from S.P.C.K. for the new-buildings, salary of teachers and scholarship. He shifted the college and the high school to Tuticorin on 13th January 1883 leaving behind the middle school and the Training school for the catechists and schoolmasters at Sayyerpuram. The college in Tuticorin was called Caldwell College.

The college was upgrade to first grade in 1883 and was affiliated to the Madras University. This was a great achievement in the history of higher education, as the other colleges in the district took a longer time to be upgrade.

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107 R.Caldwell, *Distinguished visitors to Tinnevelly*, in J.L.Wyatt, *op.cit.*, pp. 119-120

108 R.P.Sethu Pillai, *Caldwell 1 year charitram* (Tamil), 1964, pp.83-84

109 C.F.Pascre, *200 years of S.P.G.* 1901-P.793


111 Annual Report for 1883-1884, Caldwell College, Tuticorin.
The college received the second grade and first grade and functioned very well in the Tirunelveli region in 1878 and 1924, 1896 and 1939, 1878 -1946 , 1880 and 1883 was M.D.Hindu College, Sarah Tucker College, St.John’s College, Caldwell College respectively received second grade and first grade.\textsuperscript{112}

The Principal had to face a lot of criticism from his fellow Missionaries because of the poor results and declining students’ strength. The M.D.C. commented that Caldwell College was expensive. Sharrock replied, “Each Christian Graduate may cost the Mission more than a dozen graduates of other colleges.”\textsuperscript{113}

The founder Mr.Caldwell who had great interest in higher education of backward class people of Tirunelveli visited England in 1884 and obtained a large amount of money as assistance from the S.P.C.K. for awarding scholarships to the poor people in the college.\textsuperscript{114} As long as Mr. Caldwell was alive Sharrock was able to face boldly all opposition and run the college successfully. After his death the trouble started once again. The college was closed

\textsuperscript{112} History of Higher Education in South India, Vol.II, University of Madras, 1957, pp.80-81

\textsuperscript{113} Annual Report for 1884-1885, Caldwell College, Tuticorin.

\textsuperscript{114} Prsidential Address of R.Caldwell on the College Day, dated, 13.4.1885, Caldwell College
in 1894 after a fruitful service of 14 years. The college was shifted to Trichy and amalgamated with Bishop Heber College. The Principal continued to be the same at the new place. A Boys’ Hostel known as Caldwell Hall was opened in memory of Caldwell College. The students from Tirunelveli were admitted there. Caldwell High School continued to be in Tuticorin. But Bishop Heber College was shifted to Madras in 1931 and amalgamated with Madras Christian College on the recommendation of the Lindray Commission.

Caldwell College though it existed only for 14 years, educated hundreds of gentle men, of whom 63 were clergy men and 32 were graduates of Madras University. The veteran freedom fighter V.O. Chidambaram Pillai was a student of Caldwell College.

**Bishop’s Theological College, Nazareth, 1936**

The seed for the Bishop’s Theological college was shown on 1-6-1900 when Rev. Arthur Margoschis started a Theological Seminary at Nazareth with eight students to be trained as catechists in theology to serve in the village.

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115 Annual Report for 1893-1894, Caldwell College, Tuticorin

116 K.Meenakshisundaram, *The Contribution of European Scholars to Tamil*, University of Madras 1974,p.36

The seminary was declared open by Bishop Samuel Morley and came to be known as Bishop’s Theological Seminary.

The standard of theological education imparted in the Seminary was quite commendable. In 1907, one D. Samuel, a student of the Seminary was awarded the prestigious Rattler Prize for securing the first place in the Theology Preliminary Examination conducted by the Oxford University. The S.P.G. Mission in London was very much interested in theological education and it contributed a large amount of money for the course.

The ordination classes were started in 1918. The duration of the course was extended from two to five years. The C.M.S. Theological school at Palayamkottai, Tirunelveli Town was amalgamated with the seminary in 1921, as a prelude to the unification of the work of the C.M.S. and the S.P.G. Missions. Rev. G.T. Selwyn was appointed, Principal of the newly established Theological school. He served in this status for two year and took steps to raise the school to the grade of a college. A very good past oral training was given to the inmates.

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118 The Madras Diocesan Record, July 1903, p.187

119 The Quarterly Report of the S.P.G., Madras Diocese, No.LXXXV111, 1907,P.7

120 The Tinnevelly Diocesan Council Report for 1929,p.13

121 M.E.Girls, _The Anglican Church in India_, I.S.P.C.K. Delhi, 1972,p.363

122 Report of the Memorial Service for the late Bishop G.T.Selwyn, Thirumaraiyur, Nazareth, 8.6.1957
of the institution. The Diocesan Bray Library was shifted to the institution from Tirunelveli.\footnote{D.A.Christdoss, \textit{Nazareth Mission Charitram}, (Tamil) circle committee, Nazareth 1950, p.127}

The C.M.S. Secretary of London visited Nazareth and suggested the amalgamation of the Bishop’s Theological School with the Theological College at Pasumalai, near Madurai.\footnote{Report of the Secretary, C.M.S. London, on his visit to India, 1934, \textit{The C.M.S.}, 1935,P.53} Instead in 1936 the Tirunelveli Diocese raised the Theological school into a Theological college.\footnote{D.A.Christdoss, \textit{Nazareth Mission Charitram, op.cit.},p.225} The college was an amalgamation of different theological institutions established by the Protestant Missionaries in various places.

1. Theological Seminary established in 1818 by Rev.James Hough at Palayamkottai.


4. S.P.G. Theological College, Madras

5. C.M.S. Theological College, Madras

\footnote{D.A.Christdoss, \textit{Nazareth Mission Charitram}, (Tamil) circle committee, Nazareth 1950, p.127}{Report of the Secretary, C.M.S. London, on his visit to India, 1934, \textit{The C.M.S.}, 1935,P.53}
6. Tamil Theological classes held at Suvishesha Puram, Pannaivilai, Mengnanapuram and Donavur.\textsuperscript{126}

In 1940 an Advisory Board to the college was constituted by the Tirunelveli Diocese.\textsuperscript{127} The college was affiliated to the Serampur University, Calcutta as a first grade college. Serampur University is the only Christian University in India. It obtained from Frederick, the king of Denmark on 23. February 1827 a Royal charter which gave the institution the right to confer degrees.\textsuperscript{128}

The Bishop’s Theological college was one of the five colleges affiliated to it in 1948.\textsuperscript{129} The students attended the Preliminary in Divinity and Bachelor of Divinity Examinations of the University. The duration of the Bachelor of Divinity course was four years like that of any other degree course. The first year was a preliminary year for the special study of languages such as Greek, English, Tamil, along with the study of the Bible and psychology.\textsuperscript{130} The first Principal, Rev. Stephen Neill caused to build classrooms, staff quarters and a chapel. He also arranged for the digging of four

\textsuperscript{126} \textit{The Indian Church Directory 1942-43, Culcutta}, p.128
\textsuperscript{127} \textit{Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, dt.8.12.1940}
\textsuperscript{128} Watter Bruce, \textit{William Carey}, The Moody Bible Institute, Chicago, 1963, p.135
\textsuperscript{129} \textit{The Tinnevelly Diocesan Council Report for 1948}, p.22
\textsuperscript{130} \textit{Ibid.}, Report for 1945, p.25
wells in the new site which was called Thirumaraiyur. The S.P.G. made a grant of Rs 25,000/- for the construction of class rooms and Rs.7,500/- for the chapel.\textsuperscript{131} The C.M.S and the S.P.C.K. also came forward with liberal assistance.

\textsuperscript{131} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, dated 17.12.1936