CHAPTER V

MISSIONARIES CONTRIBUTION TO INDUSTRIAL EDUCATION AND ADULT EDUCATION

The Protestant Missionaries catered to the needs of industrial education of the socially and economically backward children of Tirunelveli District. They did not start sufficient number of industrial schools. But a few founded by them rendered great service. The Protestant Missionaries were pioneers in the field of technical education in Tirunelveli District. Some of the important industrial schools were the Lace Schools started by Mrs.Eliza Caldwell at Idayangudi and Kudankulam in 1844 and the Art Industrial School, by Rev.A.Margoschis at Nazareth in 1878. Mrs. Caldwell’s schools were closed in 1930 but the Nazareth School continued to fulfill the noble vision of the founder.

The aim of the schools was to teach trades and crafts and not to create furniture warehouse or encourage commercial motives.¹ The Missionaries thought that of the industrial spirit of the students was properly directed it could become the tool of liberty, the means of education and the auxiliary of the Gospel.² Besides, industrial education would increase the socio – economic status of the converts.³ The crafts taught in the school would provide an honest livelihood to the poor. Purposeful activities would

¹ The Quarterly Report of the S.P.G., Madras Diocese, December 1907,p.212
³ The Message to India, Report of the world missionary conferences, 1911,
Madras,p.14
become the learners’ tools and hands.⁴ The Missionaries wanted to combine education with productivity.⁵ By teaching useful trades they wanted to encourage cottage – industries.⁶

Unfortunately the importance of technical education was not recognized by the Government after year.⁷ Though industrial education was restored to its significant position later as.⁸ Its progress was also slow because each trade a craft was jealously regarded as the monopoly of a particular caste.⁹ If any industrial school was started by the Missionaries, the people sanding for a particular craft thought that their profession was in danger. Even when these craftsmen were appointed teacher in the industries schools, they avoided teaching the secrets of their trade to the children of other castes.¹⁰ Though preference in admission was given to the boys or the artisan castes, the Missionaries tried to broad – base industries education by including all castes.¹¹

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⁴ S.N. Mukerji, *Education of Teachers in India*, J.Chand and co., New Delhi, 1977, p.86
⁶ Questionnaire answered by A.I.School, Nazareth, dtd. 18.8.1922
⁷ The Madras Diocesan Record, July 1903, p.141
⁸ The Log Book for 1923, Art Industrial School, Nazareth (here after A.I.School)
⁹ The Madras Diocesan Record, 1903, p.141
¹⁰ *Ibid.*,
¹¹ *Ibid.*,
Early Industrial Schools

Rev.C.S.John started industrial classes in a Tamil School in the 18th Century at Tarangampadi.\textsuperscript{12} Knitting of stockings and mat-making were taught. Each student was allotted a part of a garden which he had to develop.\textsuperscript{13} Rev.John Michal Lechler, an assistant Missionary to Rev.C.T.E.Rhenius from 1833 to 1835, founded an Industrial School in Salem.\textsuperscript{14} Carpentry and brick-laying were taught. The first Industrial School in Tirunelveli District started in 1854 at Palayamkottai by the C.M.S. of German mechanic called Bocsinger was in charge of it.\textsuperscript{15} It was run on an experimental basis, the condition being that it should be self supporting, though it was never realized,\textsuperscript{16} with the result that many industrial schools had to be closed.

The first public Industrial School was started in 1887 by the Tirunelveli Municipality. However, it was also closed in 1911.\textsuperscript{17} Three Industrial Schools at Idayangudy, Kudankulam and Nazereth, all under Protestant Missionaries alone remained functioning in 1917.\textsuperscript{18}

\begin{footnotes}
\item[13] \textit{Ibid.},
\item[14] Report of the L.M.S. for the year 1848, London, p.79
\item[16] Paul Appasamy, \textit{The Centenary History of the C.M.S in Tirunelveli}, Palayamkottai, 1923, p.127
\item[18] \textit{Ibid.},p.265
\end{footnotes}
The S.P.G. Industrial Enterprises

The Lace School, Kudankulam

Mrs. Eliza Caldwell, wife of Rev. R. Caldwell, started two Lace Schools at Idayangudy and Kudankulam in 1844 employing local women. Many women, widows and orphans from the school, learnt the craft and earned their livelihood. Instruction was imparted at three levels - A, B and C. Fifteen women appeared for the lace examination in 1898. The lace work done in the school was of superb quality and it was purchased by ladies in England who used to write encouraging letters to the school. After paying the remuneration to the lace workers, the remaining amount was sent to the boarding school funds for the support of poor girls. The beautifully and delicately made pillow laces made at Kudankulam earned a wide reputation among European Women.

The Lace School, Idayangudy

The Lace School at Idayangudy also trained uneducated socially and economically backward women in lace-making. When the Prince of Wales visited India,

21 Report of the S.P.C.K. for 1898, p.45
23 Report of the S.P.C.K. for 1899, p.29
24 Tirunelveli Diocesan Council Report 1929, p.15
he was given an artistic umbrella cover to be presented to Queen Victoria.\textsuperscript{25} A committee of women was appointed in 1927 to study the commercial possibilities for the products of the school. So that poor women might get more income.\textsuperscript{26} Notwithstanding the best efforts made by the Missionaries, problems were there. The Lace Schools at Kudankulam and Idayangudy were not able to adapt to the frequently changing fashions.

The lace produced with much labour failed to bring the expected price in the market.\textsuperscript{27} Therefore, it was resolved to close the Lace Schools at Kudankulam and Idayangudy.\textsuperscript{28} After serving the illiterate and uneducated widows and distributes for 86 years (1844-1930) the famous Lace Schools were closed on 31 March 1930.\textsuperscript{29}

**The Lace School, Ramanathapuram**

Mrs.Limbrick wife of Rev.A.D.Limbrick, started a Lace School at Ramanathapuram and admitted destitute and poor girls of the villages.\textsuperscript{30} In 1906, the school girls participated in the Fine Arts Exhibition held in Madras and won a medal for their lace work.

\textsuperscript{25} The Madras Mail, dated. 11.12.1927, quoted in the Tirunelveli Diocesan Council Report for 1927, p.25

\textsuperscript{26} Ibid.,

\textsuperscript{27} Ibid., for 1929,p.15

\textsuperscript{28} Proceedings of the Meeting of the Executives Committee of the Tirunelveli Diocesan Council, dtd.,18.12.1929

\textsuperscript{29} Ibid., for 1930,p.15

The C.M.S. Industrial Institutions

The Industrial School, Nagalapuram

The C.M.S. Missionaries started an Industrial School for the poor Christian boys at Nagalapuram. It grew into a self-supporting institution, Printing and book binding were taught. In 1896 twelve boys attended the printing and book–binding examinations and all were successful. The Government sanctioned a grant of Rs 900/- for the purchase of new types and a plant for the Industrial School in 1986. However, the school was unable to fulfill all the conditions of the Government and received only Rs. 700/–.

The Industrial School, Mengnanapuram

The women Missionaries of the C.M.S. started an Industrial School at Mengnanapuram for poor girls who were illiterate and for the drop-outs from the school. Embroidery was taught. Miss. Royds who was in charge of the school in 1929, gave free midday meal to everyone who regularly attended.

The industrial classes in the Elliot- Tuxford Girls’ School proved to be a feeder to the embroidery industry. This school also could not continue. The Missionaries taught the children useful trades for life along with academic subjects in the Mission schools.

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31 The Madras Diocesan Council Report for 1896,p.65
32 Ibid.,p.65
33 The Tirunelveli Diocesan Council Report for 1929,p.15
34 Ibid., for 1928,p.26
Industrial Education in the Mission Schools

Book-binding, basket making and the like were taught to the students from 1928 in the industrial section of Bishop Sargent Teacher Training School, Palayamkottai. In 1945 more crafts like tape-weaving, paper-making and toy-making were introduced. The weaving looms were started in the C.M.S. Higher Elementary School at Suviseshapuram in 1942. The villages took keen interested in this trade, for they learned new techniques in weaving. At rural Construction Department was formed in St.John’s Teacher Training School, Nazareth. It maintained the trades of pottery and bee-keeping. During 1941, 694 eggs and 16 pounds of honey were ready for sale and it was done. Industrial work was carried on in Elliot–Tuxford Girl’s School at Megnanapuram on a large scale. Embroidery was its specialty. In 1925 specialists in pottery, basket-making and cane- weaving, each for a week at a time, it was invited to the school. A Model of the potter’s wheel was made by a carpenter and the girls experimented in the art. Embroidery and basket –making were introduced in standard V in 1927. There were 50 girls in the embroidery class alone.

35 Ibid., p.29
36 The Tirunelveli Diocesan Council Report for 1945, p.18
37 Ibid., p.28
38 Ibid., for 1941, p.13
39 Ibid., for 1925, p.69
40 Ibid.,
41 Ibid., for 1927, p.24
Mrs. Mary Newman, wife of Rev. Edward Newman, introduced between 1845 and 1850 kitchen gardening to raise vegetables for Mary Sargent Girl’s School, Palayamkottai. Each girl was allotted a part of the garden and it was a grand success.\textsuperscript{42} The women Missionaries started industrial classes in the S.T.C. Branch School. There were Nallur girls’ school for tailoring, Tenkasi girls’ school for tailoring, Upper Clapton girls school for tailoring, Us borne memorial girls’ school, Palayamkottai for book-keeping, and S.T.C. girls’ school, Ambasamudram for pickling and preserving was functioned very well in this region.

The industrial classes in Victoria Girl’s School taught the students the trades of plain and fancy needle work.\textsuperscript{43} Crafts like rope-making, gardening, poultry-farming and embroidery were taught in St. Andrew’s Higher Elementary School at Kudankulam.\textsuperscript{44} Carpentry was introduced in 1941 and a special building for the Carpentry class was constructed in 1942.

An industrial department was started in the Sarah Tucker Campus towards the end of the 19\textsuperscript{th} century for the benefit of the girls who were unwilling to study further. The products of the department were sold in England and the girls were supported with the money thus earned.\textsuperscript{45} The Missionaries taught the girls of the boarding–schools,

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\textsuperscript{42} 150 Anniversary Report of Many Sargent Higher Secondary School of Girl’s, Palayamkottai, 1973
\textsuperscript{44} The Tirunelveli Diocesan Council Report for 1941, p.19
\textsuperscript{45} Paul Appasamy, \textit{op.cit.},p.222
\end{flushright}
house–keeping, cooking and domestic work and other crafts which enable them to earn their livelihood after they had left the schools. A portion of the proceeds from the crafts was given to the orphan girls as marriage gifts.\(^{46}\)

Trades useful for life were taught in the primary schools in villages. Book-binding and Carpentry were taught at Keelakkarai and Puthiamputhur respectively. Hand work, bee-keeping were taught at Mudaloor.\(^{47}\) The Schools for the Blind which gave priority to industrial education had separate departments for teaching trades to the students. Weaving, basket-making, mat-making, gardening, music, cane-work and the like were taught.\(^{48}\) Some of the crafts taught in the industrial department of the school for the hearing impaired and the Disability to talk were carpentry, tailoring, basket-making, and mat-making, lace work, drawing, embroidery and cooking.\(^{49}\)

**Art Industrial School, Nazareth**

The nucleus of the Art Industrial School at Nazareth was an orphanage set up by Rev.A.Margoschis in the work of a terrible famine in 1877 which resulted in a large number of destitute children who were utterly an provided for.\(^{50}\) Nazareth is a village about 2 km to the north of Cape Comorin, about 28 km to the east of Tirunelveli and 48 km to the south of Tuticorin in Tirunelveli District. Margoschis founded a school

\(^{46}\) Report of the S.P.C.K for 1817, Madras,p.11  
\(^{47}\) The Tirunelveli Diocesan Council Report for 1940,p.22  
\(^{48}\) Annual Report for 1920-21, Schools for the Blind, Palayamcottai  
\(^{49}\) Inspection Report for 1908, Deaf and Dumb School, Palayamkottai  
\(^{50}\) The Madras Diocesan Record, July,1903,p.141
for the orphans whose general education was carried on in the forenoon and craft education in the afternoon.\textsuperscript{51} The girls learnt sewing, spinning, lace–making, while the boys learnt weaving, tailoring, gardening, and brick-laying and craft entry.\textsuperscript{52}

The S.P.G. Art Industrial School for the inmates of the Orphanage was officially opened on 14\textsuperscript{th} November 1878 at Nazareth.\textsuperscript{53} This school was the first of its kind in the Madras Presidency to teach boys and girls different trades in the same campus.\textsuperscript{54} Margoschis made Nazareth the most important village in the educational map of Tirunelveli District by adding an Industrial School while it already had to its credit primary school, Secondary Schools for boys and girls and also a Teacher Training School.\textsuperscript{55}

Carpentry, tailoring, gardening, brick-laying, lace-work and weaving were first introduced. A store-house for the orphanage was built in 1878. The boys themselves made all the bricks and did the carpentry work. The School was recognized by the Government on 25 February 1892 under the Madras Educational Code.\textsuperscript{56} A new road

\textsuperscript{51} Report of Rev.A.Margoschis on the S.P.G. Orphanage , Nazareth for 1878-1879

\textsuperscript{52} Ibid.,

\textsuperscript{53} Report of Rev.A.Margoschis on the S.P.G. Art Industrial School, Nazareth for 1878-1879

\textsuperscript{54} Report of the S.P.G. A.I.S. School Nazareth to the Inspector of Industries dated.15.3.1928

\textsuperscript{55} The Madras Diocesan Council Report for 1896,p.56

\textsuperscript{56} The Log Book for 1922,A.I.S.N
was built in front of the school by the students. One hundred trees were planted on each side of the road. From 1885 the Art Industrial School was separated from the Orphanage.\textsuperscript{57} The cost of the school was met by public contributions, the S.P.G. and the S.P.C.K Funds on Government grants.\textsuperscript{58} The Industries of the cause was four to seven years.\textsuperscript{59} The S.P.G. Art Industrial School came to be called St.John’s Art Industrial School after 1925.\textsuperscript{60}

The boys and Girls admitted in the school were very poor and many of them were orphans and they came to the school on account of free boarding.\textsuperscript{61} Many of them were drop-out due to poverty and ignorance. They came from different parts of the states of Madras and Kerala\textsuperscript{62}. There were no prescribed qualifications for admission. With the spread of education in the district, the minimum qualification for admission was prescribed as standard V. In 1930 it was decided to raise the minimum qualification to standard VII, but it was not done, as many had to be kept out.\textsuperscript{63} Students were admitted

\begin{itemize}
  \item \textsuperscript{57} Annual Report for 1885, A.I.School, Nazareth by Rev.A.Margoschis
  \item \textsuperscript{58} \textit{Indian Magazine and Review}, No.294, June 1895,p.299
  \item \textsuperscript{59} Questionnaire answered by A.I.School, Nazareth and sent to the Inspector of Industrial Schools, Madras,dated.31.10.1929
  \item \textsuperscript{60} Request of A.I.School, Nazareth for recognition under the code of Regulations of Industrial School,1926
  \item \textsuperscript{61} Report of the A.I.School regarding the Five year plan for improvement and Expansion, 1973-1978.
  \item \textsuperscript{62} The Log Book for 1920, A.I.School, Nazareth
  \item \textsuperscript{63} The Tirunelveli Diocesan Council Report for 1930,p.13
\end{itemize}
irrespective of caste and religion, though the majority came from the Christian Community. In 1932 there were five Toda students in the School.\textsuperscript{64} There were several Adi Dravidas also in the schools in 1946-1947. As suggested by the Government in 1922, Rev.A.P.Randle admitted some of the children of criminal tribes and depressed classes. The Government granted special grants for them.\textsuperscript{65} Besides the Mission scholastics the Government also sanctioned some scholarships.\textsuperscript{66} As a result of the dedicated efforts of Randle, the Government also granted railway concession to the scholars of the Art Industrial School.\textsuperscript{67}

**Trades and Industries**

Margoschis wrote in 1878, “Not only reading, writing and arithmetic but also industrial work as taught. So that the children who learn from the school of orphans, they may be able to earn their livelihood. The difficulty will be about settling the girls down in life when they grow old and problems of marriage have to be faced.”\textsuperscript{68} Carpentry and tailoring were introduced with the inauguration of the school in 1878. In 1881, lace-making, weaving and gardening were added.\textsuperscript{69} There were seven trades in 1887. The members increased to 18 in 1900, which included carpentry, masonry, blacksmith,

\textsuperscript{64} *Ibid.*, for 1932,p.20

\textsuperscript{65} Proceedings of the Inspector of Industries, D.O.No.547/c/22 dated.22.9.1922

\textsuperscript{66} Proceedings of the Commissioner of Labour, No.1893/24 dated.15.12.1924

\textsuperscript{67} Proceedings of the Inspector of Industries, No.300/c/26 dated.5.1.1926

\textsuperscript{68} Report of Rev. Margoschis on the A.I.School, Nazareth, 1926

\textsuperscript{69} Annual Report of the S.P.G. A.I.School, Nazareth for 1878-1899
tailoring, embroidery, spinning, weaving, dying, model-Assenting, and plain-drawing, geometry, painting, typing, dress-making, lamp-wick making, rattan work, and shorthand.\textsuperscript{70} Carpentry was recognized by the Government on 25 February 1892. In 1918, instruction in carpentry and cabinet making in the advanced grade were recognized under the Madras Educational Rules.\textsuperscript{71} Interested and talented boys were sent for higher training in the Government Technical Institute at Trivandrum.\textsuperscript{72}

**Tailoring**

Tailoring was introduced with six boys in 1878. Two sewing machines were brought in 1884. Special instruction was given to the students who excelled in embroidery. In 1887 twenty girls were engaged in embroidery work.\textsuperscript{73} The Government recognized the course in Tailoring in 1929.\textsuperscript{74} The duration of the tailoring course was reduced to ten, minimum qualifications to join the course was a pass certificate in standard VIII.\textsuperscript{75} Weaving was one of the trades taught in the early period of the school. At first, the cloth woven by the boys was used by the children themselves.\textsuperscript{76} In 1885 there were six looms. Silk-weaving was also introduced. The students of the weaving course

\textsuperscript{70}Ibid, 1881-1882

\textsuperscript{71} Proceedings of the Director of Industries, D.D.688/C/18.dtd.13.12.1918

\textsuperscript{72} The Tirunelveli Diocesan Council Report for 1945, p.26

\textsuperscript{73} Report of Rev.A.Margochis on the S.P.G., A.I.School, Nazareth for 1887-88

\textsuperscript{74} Proceeding of the Director of Industries, No 899/c/29.dated 19.11.1929

\textsuperscript{75} Prospectus ,Art Industrial School, Nazareth for 1992

\textsuperscript{76} Report of Rev.A. Margoschis on the S.P.G.A.I. School, Nazareth, for 1878-1879
attended the Government Examination on 5 February 1886.\footnote{Annual Report of the S.P.G, Madras Diocese, 1907,p.209} Indian looms, were converted into English looms, and flying shuttles were used. A weaving competition was held in Palayamkottai. There were ten competitors. The S.P.G. Art Industrial school won the First Prize of Rs.100/-\footnote{Quarterly Report of the S.P.S. Madras, 1907,p.209} The cost per students in the weaving section was on average Rs.10/-.\footnote{The Log book for 1929, A.D. School, Nazareth} The output of the weaving section decreased to Rs 2000/- owing to lack of markets, whereas the output of carpentry section increased by Rs 6000/- in 1928.\footnote{The Log Book for 1928, A.I. School, Nazareth} The member of students also dropped below 20 and the recognition granted to the school by the Government was withdrawn.\footnote{Proceedings of the Director of Industries, No.2540/c/38, dated.20.12.1938}

**Lace Making**

Lace making was a popular craft and only girls were engaged for lace-making. At an exhibition of needle-work, held in Madras by the National Indian Association, the school was awarded a prize and two certificates in 1882.\footnote{Report of Rev.A. Margoschis on the S.P.G.A.I. School, Nazareth, dated.30.6.1882} The Government of Madras bought a large quantity of lace from the school in 1885 and it was exhibited at the Indian clothical Exhibition in London.\footnote{Annual Report of the S.P.G.A.I. School, Nazareth,1885-1886} Though the lace-work was extra ordinarily good and was in great demand, the Government wanted to withdraw recognition for the Lace
The school accepted the proposal of the Government and the recognition was withdrawn on 1 April, 1924.\textsuperscript{85}

**Black smithy and Motor Mechanism**

Black smithy was introduced in the early days of the school.\textsuperscript{86} In 1888 there were eleven students in the department. Instruction in Black smithy was recognized by the Government on 25 February 1892.\textsuperscript{87} The cost per student in Black smithy and fifty in 1929 was Rs.30/- . An old car was bought and the opportunity for experimentation and instruction was created for the students.\textsuperscript{88} The Government recognized the course in Motor car repairs in 1929.\textsuperscript{89} As students who joined the course in black smithy and motor mechanism were very few, the Government amalgamated the two courses into one.\textsuperscript{90}

The course in motor mechanism was discontinued in 1944 but the course in black smithy was retained. A course in book-keeping was started in 1920, but it had to be abandoned after a year.\textsuperscript{91} Margoschis started drawing classes in 1886. A trained teacher

\textsuperscript{84} Inspection Report for 1923-24, S.P.G.A.I. School, Nazareth

\textsuperscript{85} Letter of the Superintendent of the A.I. School, Nazareth to the Director of Industries, Madras, 30.3.1924

\textsuperscript{86} Annual Report of the S.P.G.A.I. School, Nazareth for 1892-1893

\textsuperscript{87} The Log Book for 1929, A.I.School, Nazareth

\textsuperscript{88} The Tirunelveli Diocesan Council Report for 1929,p.15

\textsuperscript{89} Proceedings of the Director of Industries, Madras dated.19.11.1929

\textsuperscript{90} Inspection Report for 1934, A.I.School, Nazareth

\textsuperscript{91} Ibid for 1920, A.I.School, Nazareth
from the Madras School of Arts taught the students free-hand drawing and drawing from models.\textsuperscript{92} But a few years later, the students strength decreased, resulting in the giving up of the drawing course in December 1918.\textsuperscript{93} In addition to the crafts mentioned, a number of other useful crafts were also taught in the school. Some of them were discontinued and some others were still flourishing with 127 years of proud achievement. The girls section was closed in 1937.\textsuperscript{94} At present there were six important formal courses in the school. They were carpentry and carpet-making, tailoring, black smithy and fitting.\textsuperscript{95} The normal training courses were auto-electrical system, diced mechanism, two-wheeler mechanism, motor vehicle mechanism and electrical and motor rewinding.\textsuperscript{96}

In 1886, twenty-seven boys passed the Government Examinations in four crafts and in 1906 fifty seven students passed in eleven crafts.\textsuperscript{97} All the students passed in First class in the Government examinations conducted in July 1922. Thus a very high academic standard was maintained in the school. When the students left the school, they were fully trained for employment. The school served as a model for industrial schools.\textsuperscript{98}

\textsuperscript{92} \textit{Ibid for 1887-1888, A.I.School, Nazareth}

\textsuperscript{93} The Log Book for 1918, A.I.School, Nazareth

\textsuperscript{94} Annual Report for 1937, A.I.School, Nazareth

\textsuperscript{95} Prospectus for 1992, A.I.School, Nazareth

\textsuperscript{96} \textit{Ibid for 1992, Non-formal Training , A.T.School, Nazareth}

\textsuperscript{97} Quarterly Report of the S.P.G. Madras Dioceses , 1907,No.XCI, P.2.12

\textsuperscript{98} Inspection Report for 1935, A.I.School, Nazareth
The school participated in fairs, exhibitions and competitions frequently and won many awards. The cabinet boxes and other articles of furniture made by the students of the school were exhibited in 1907 in the Industrial Exhibition held at Palayamkottai. Awards were also given for excellence in weaving and lace-making. The products of the school became very popular, and were in great demand. The number of applicants for admission increased year by year.

From the beginning the school catered to the literary as well as vocational needs of the children. The children attended the general education classes in the morning. Only elementary education was imported. In 1922 regular syllabus was followed and instruction was given up to standard VIII. The general education programme was run as part of the school and it did not expect either grant or recognition from the government. It did excellent work and all the children were expected to pass the E.S.L.C. before learning the school. The importance of academic education for the craftsmen was repeated by emphasize. Excursion was one of educational procedures followed by the school which helped the students to observe and study the material in functional setting.

100 Annual Report of the S.P.G.I.A.I. School, Nazareth for 1924
102 The Log Book for 1922, A.I.School, Nazareth
103 Annual Report for 1924, A.I.School, Nazareth
104 Inspection Report for 1924, A.I.School, Nazareth
The school which started with two houses, a kitchen, a store-house and a stewards’ house in 1878 was able to make new additions-hostels, class rooms, teachers’ houses, work-shop, a chapel and the like.\footnote{The Log Book for the years 1920-1929} The school added five acres of land in 1939 to be used as playgrounds.\footnote{Ibid for 1928, A.I.School, Nazareth} Gardening was also important activity of the school from its beginning. Margoschis planted a number of fruit-trees in the school and used the remaining vacant land for growing vegetables. The products were used in the school hostel. A part of the land was used for paddy cultivation.\footnote{Ibid.,} Many of the teachers were the old students of the school. They were sent also for higher training in their crafts.\footnote{Ibid for 1919, A.I.School, Nazareth} In 1930 there were fourteen Christian teachers, most of them hauling from the Nazareth area.\footnote{Report sent to the Director of Industrial Schools, Madras dtd.10.3.1930} A galaxy of dedicated Missionaries served the school at a time when the importance of formal technical education was not fully recognized. Some of the distinguished Missionaries who served the school were A.Margochis, C.N.Western, C.S.Staplay, A.P.Rande Peroy, Stephen Neill, G.W.Hubbard and J.R.C.Dawson Bowling.\footnote{The Register of Tirunelveli Clergy, 1776-1936, S.P.C.K. Madras 1935}
Craft Teacher Training

Margoschis felt that a teacher should be capable of drawing pictures, diagram, maps, graphs and the like on the chalk-board to make the teaching –learners process effective and efficient. Therefore he introduced Craft Teachers’ Training Course with drawing as the major subject in the Industrial school in 1895. The seminar students were taught the methods of teaching crafts in Schools and sent for craft teacher’s examination. The school was able to supply trained craft teachers to different Mission school.

The S.P.G. was the major contributor of grants to the school, recognizing the value of industrial education in the villages; it was decided by the grants. Each student received free boarding and the money earned by the students was treated as scholarship. The other expenses were met by the school from Government and Mission grants. Articles produced by the students were purchased by Mission school and churches. However the school depended largely on the European market. The school undertook contracts also.

The goods manufactured in six years, from 1920 the form of carpentry valued Rs 2507, weaving Rs 4743, Black-smith Rs 139 and lace work Rs 314. In 1921 the form of

111 Annual Report of the S.P.G. Art Industrial School, Nazareth, for 1895-1896
112 D.A.Christdoss, Mahonnatha Missionary, Margoschis(Tamil) 1977, p.65
113 The Log Book for 1922, A.I.School, Nazareth
114 The Tirunelveli Diocesan Council Report for 1931, p.15
115 The Log Book for 1934, A.I.School, Nazareth
carpentry valued Rs 3198, weaving Rs 7053, Black-smith Rs 128 and lace work Rs 346. In 1922 the form of carpentry valued Rs 4059, weaving Rs 8816, Black-smith Rs 193 and lace work Rs 358. In 1923 the form of carpentry valued Rs 6830, weaving Rs 7318, Black-smith Rs 324 and lace work Rs 362. In 1924 the form of carpentry valued Rs 9773, weaving Rs 7572, and Black-smith Rs 750. Finally in 1925 the form of carpentry valued Rs 14213, weaving Rs 5222, and Black-smith Rs 340.\textsuperscript{116}

The Government sanctioned only a small amount of grant to the school under the result–grant system. The expenditure of the school in 1926 was Rs.22,570 out of which the Government’s grant was Rs 5,900/-only. It was insufficient to meet the expenditure of hostel accommodation, salary and the like.

Margoschis himself managed the school only for thirty years. He was succeeded by Missionaries sent by the S.P.G. London. They lived in the school campus and worked as Managers or superintendents.\textsuperscript{117} When the church of South India was formed in 1947, the Art Industrial School came under the management of the Tirunelveli Diocesan Trust Association (T.D.T.A). A Governing Board was constituted in 1948 and its first meeting was held on 13 November 1948.\textsuperscript{118} The inaugural meeting of the Art Industrial old Boys’ Association (AIOBA) was held in the school on 10 April 1943. When Rev.C.R.C. Dawson Bowling was the Superintendent.\textsuperscript{119}

\textsuperscript{116} The Log Books, A.I.School, Nazareth

\textsuperscript{117} The Log Book for 1938, Art Industrial School, Nazareth

\textsuperscript{118} Meeting of the Governing Board, Art Industrial School, Nazareth, 13.11.1948

\textsuperscript{119} Annual Report of the A.I.School, Nazareth for 1943-44
The school solved the problem of unemployment. Many of the students got employed in Madras, Bombay and South East Asian Countries immediately after their training.\textsuperscript{120} In 1886 three boys trained in carpentry got employed in the Government department and in 1929 eleven carpentry boys were employed in the Southern Railway.\textsuperscript{121} Many others were employed in Harvey Mills, Tuticorin and some others worked as teachers in Higher Elementary Schools and schools for the Blind.\textsuperscript{122} Some were self employed. Some other received employment in the Mission High Schools at Nazareth and Mengnanapuram. The students, inspired by ideals of co-operation and fellowship, developed a healthy sense of dignity of labour and a willingness to do any work.\textsuperscript{123} The Military Department of the Government of India asked the school 1931 for a list of artisans willing to register as reserves in the army in case of an emergency.\textsuperscript{124} Five students of the senior classes were willing. In 1939 the school was asked to pay Sales Tax by the Government under the provisions of section 3 of the Madras Sales Tax Act IX of 1939, as any institution having a turnover of not less than Rs 10,000/- per annum was liable to pay sales tax.\textsuperscript{125}

\textsuperscript{120} Ibid., 1922-1923

\textsuperscript{121} Ibid., 1929-1930

\textsuperscript{122} The Tirunelveli Diocesan Council Report for 1945, p.26

\textsuperscript{123} The Log Book for 1922, A.I.School, Nazareth

\textsuperscript{124} Proceedings of the Inspector of Industrial School, Madras, No.269/c/31, dated 24.4.1931

\textsuperscript{125} Proceedings of the Director of Industries, Madras, No.G.5/16/C/39/dtd.20.10.1939
Following the guidelines of the Missionaries, the Self-Employment Training Centre for Boys was started by the Tirunelveli Diocese in July 1976. The students mainly were the drop-outs from schools. Welding, Electricals and Carpentry was the trades taught there. Making fruit-juice, phenoyl and jam, pigeon and rabbit-rearing and gardening were also taught. The self-employment counseling centre for girls was started in July 1975 by the Diocese for poor girls who were unable to continue their studies after the high school level. Vocational training in poultry, sewing, dress-making, type-writing in both Tamil and English and the like was given. The Government recognized the course in needlework, dress-making and embroidery.

Missionaries’ Contribution to Adult Education

The protestant Missionaries founded hundreds of educational institutions in Tirunelveli District. Yet they could not cover the entire district and bring the blessings of educations to all. Full literacy remained only a dream because of the growing population and socio-economic and cultural problems of the district. As these were mass conversion

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126 Resolution of the Meeting of the Tirunelveli Diocesan Council Committee for Homes and Projects, dtd.19.9.1975
128 Annual Report for 1979-80, Self Employment Counseling Centre for Girls, Tharisanamanai, Palayamkottai
129 Proceedings of the Joint Director, Directorate of Employment and Training, No.NI 197/97628 dated.20.5.1984
in several parts of the district the Missionaries wanted to teach the converts the scripture, which was possible only through education. Therefore, they introduced the new system of Adult Education along with formal education. Besides, the population in Tirunelveli increased every year.

**The Socio-Economic and Cultural Problem**

Most of the villages in the district were ordinary laborers who cared more for their daily living needs than for their mental and spiritual advancement. They were not interested in educating their children. They preferred making them work on the field or tend cattle. The children did not attend schools regularly. As most of them were children of peasants, they left the school at the time of sowing and harvesting. They attend the school only during certain seasons. Sometimes they remained in the school only for an hour and then they were taken away by their parents for work. The mothers sent their daughters to school only if they had confidence in the Missionaries. Some mothers used to ask them “Is it true, Madam, that after you have taught our girls you will ship them off to your country to become salves to your Queen? And is it true that for this purpose you have a man a vaccinator, to put a mark upon their arms? Or is it true that you intend to make them give up caste by making them marry pariahs and shoe-makers.”

The socio-economic backwardness, ignorance and superstitions, the low level of education and absence of any tradition of learning for centuries prevented the people

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130 Madras Diocesan Council Report for 1897, p.141

131 The S.P.G. Madras Diocese, Quarterly Report No.LXXII

132 Report of the Madras Diocesan Committee of the S.P.C.K. for the year 1859, p.27
from giving due importance to education.\textsuperscript{133} The practice of early marriage and prejudices engendered by the caste system hindered the education of girls.

The Shanars of Tirunelveli District, who underwent mass conversion, were an economically backward caste.\textsuperscript{134} As their trade was preparing sugar one of Palmyra toddy in a particular season they were obliged to send their children to long distance in search of firewood.\textsuperscript{135} In shanar villages it was difficult to get the children to attend the school from January to June and in Pallar and Pariyar villages during the plugging and harvesting seasons.\textsuperscript{136} The Missionaries in Tirunelveli District introduced Adult Education. They started night schools and admitted men and women of all scholars were women. The maximum number of night schools was 25 in 1944. The important aspect of adult education was educating those adults who had never had any formal schooling.

The Missionaries started night schools for adults in the village Missions to raise the educational and religious levels of the illiterate Christians.\textsuperscript{137} The night schools were

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\textsuperscript{133} Michael Harris, \textit{Paternalism and the Church}, Oxford University Press, London, 1962,p.51
\textsuperscript{134} W.Francis, \textit{Imperial Gazetteer of India}, Madras, Part I, Government Press, Calcutta, 1908,p.122
\textsuperscript{135} R.Caldwell, \textit{Records of the Early History of Tirunelveli Mission}, Madras, 1881,p.244
\textsuperscript{136} \textit{Ibid.},p.208
\textsuperscript{137} The Tinnevelli Diocesan Council Report for 1933, p.18
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utilized as good agencies to eradicate illiteracy among the village women. Most of the Christians lived in rural areas and hence rural reconstruction gained great significance. The Missionaries tried to achieve their goals by spreading literacy and by establishing night schools for adults.

**The Endeavors of Protestant Missionaries**

Rev. Edward Sargent founded an Adult School at Suviseshapuram, a village in the eastern part of the district, in 1849. In 1850 a Night school was started at Kadachapuram by Rev. John Devasahayam. About 40 women attended the school and an hour was spent every day in reading and writing. In the same year a night school for women was started with 10 women in Girls Boarding School in Palayamkottai by women Missionaries. The students there spent two hours every day on general educations and on learning some useful crafts like knitting and sewing. Rev. Arthur Margoschis founded Night schools in the villages of Nazareth, Mookupen, Jerusalem, Kadiyanodai, Pannimadal and Kulathukudi in 1878 for the adults most of whom were palmyra climbers. This wives and daughters had very little time for education during day time.

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138 *Ibid.*, 1939, p.29

139 *Ibid.*, 1946, p.29

140 Madras Church Missionary Record, No.3, March 1850, Vol.XVII p.56


142 The 150th Anniversary Report, Mary Sargent Girls’ High School, Palayamkottai, 1973, p.4

The Night schools imparted not only religious learning but general education as well. Margoschis reported in 1878, “Classes are held at the Night Schools recently commenced for the instruction of young women.

When Rev. A.William was the Bishop in Tirunelveli, it was decided on 2.4.1908 to start Night Schools throughout the district and impart elementary education to all youths and adults in the Mission Villages. During the period of Rt. Rev. Stephen Neill, Bishop in Tirunelveli, there were 24 Night Schools in the district run by the Protestant Mission. Most of the teachers in the schools were women. There were Adult Sunday Schools also. Mrs. Blackman started on at Sathankulam in 1842. There were 30 men and 49 women in the school.

**The Curriculum**

A simple syllabus was followed in the Night Schools. The adult scholars were taught only elementary education. They learned reading, writing and arithmetic, civics and hygienic. Importance was given to the study of scripture. Books were prepared by

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144 S.P.G. Madras Diocese Quarterly Report No.XCI, October 1907,p.201
145 Report of A.Margoschis to the M.D.C of the S.P.C.K for 1878, pp.5-6
146 Proceedings of the First Meeting of the Tirunelveli-Madurai Diocesan Committee, dated, 2.4.1908
147 G.T. Selwyn, Neill Athiatchar Kaalam (Tamil) Tirunelveli Diocese, Palayamkottai, 1946, p.25
148 Church Missionary Record, No.II.Vol.XIV , 19843.P.257
149 Tirunelveli Diocesan Council Report, for 1925, p.65
the Missionaries in simple Tamil which the villagers could understand and distributed to them free of cost.\textsuperscript{150} The subjects taught varied according to the needs of the adults and their capacity to learn. In some schools Miss Edwin’s little book Gnanambal or Hundred Bible stories were included in the syllabus. The Launch Reading chart was also used.\textsuperscript{151}

**The Teachers**

The Women Missionaries of the church of England Zenana Mission did useful services as teachers in the Night Schools. They visited the houses of women, particularly widows.\textsuperscript{152} The Mission school teachers and their wives and the Catechists and their wives served in the night schools. In some cases the youths studying in the Mission Boarding Schools taught in the night schools during their holidays. Teachers were not paid for their services.

**Methods of Spreading Adult Education**

Margoschis followed the system of presenting books to fast learners and saris to young women who got married.\textsuperscript{153} The teachers working in the night schools collected money from the well-wishers and started libraries for the adult in the local schools. In 1937 a library was opened at Maveedupannai. This had many story books in Tamil. One of the Mission school teachers was in charge of the library and distributed books to the

\textsuperscript{150} Ibid., 1937, p.57

\textsuperscript{151} Ibid., 1940, p.23

\textsuperscript{152} Ibid., p.23

\textsuperscript{153} D.A.Christdoss, *Nazareth Mission Charitram (Tamil)*, p.137
adult scholars.\textsuperscript{154} More libraries were opened in 1938 in the Mission schools and the reading habit among the masses was developed considerably.\textsuperscript{155}

Adult Reading Groups were formed in 1943 in the villages. This opened new vistas to knowledge which had been denied to them for centuries.\textsuperscript{156} Grama Seva Sangams (village service Leagues) were started in every Mission school in the district to instill the spirit of service and sacrifice in the minds of the young pupils. Lectures on rural services were arranged.\textsuperscript{157} Adult literacy campaigns were held in villages. The women workers committee was responsible for the night schools under the Mission. An Association for women was formed in 1874 in the village of Idayangudy by women who had been students in the Mission-Boarding schools. They visited and taught ignorant women of the congregation and Hindu women in the neighborhood. Twenty women offered themselves for the work.\textsuperscript{158}

The Village Mission Schools were the centers for Night Schools.\textsuperscript{159} The Vidiveli Ashram at Sayamalai maintained night schools for women and children from 1935. The Missionary, Muriel M.Frost, started one at Valasaiyur. It was called “Bethain Home.” The other was started for the Harijans in their hamlet. It was called “Barnaba Church”.

\textsuperscript{154} The Tirunelveli Diocesan Council Report for 1937, p.57

\textsuperscript{155} Report for 1938, p.67

\textsuperscript{156} Report for 1943, p.34

\textsuperscript{157} Report for 1946, p.34

\textsuperscript{158} Report of the Madras Diocesan Committee of the S.P.C.K, for the year 1877, p.8

\textsuperscript{159} The Tirunelveli Diocesan Council Report for 1937, p.49
The trainees of Sarah Tucker Training School and other Training Schools used to visit these schools during their holidays. There were nineteen Adi-Dravida girls in these schools in 1935.\textsuperscript{160}

Ooliyasthanam Teacher Training Schools, Tirunelveli Town started in 1938 two Night schools, one at Palayapettai, a small village and the other at Pacheri.\textsuperscript{161} The students of Bishop Sargent Teacher Training school in Palayamkottai started a Night school in 1940.\textsuperscript{162} Another one was started in the scavengers’ colony in 1945.\textsuperscript{163} Thus Mission schools and residential areas were used as centers of adult education.

In spite of the good services rendered, some schools had to be closed for reasons like lack of resources and thin attendance. During war time, the work in the Night schools suffered because of the scarcity of kerosene. Besides, the cost of living also increased creating various problems.\textsuperscript{164} Nevertheless, there was a graving demand for Night schools. In 1937, the people of Nagalapuram asked for three Night schools in their area but the Mission found it difficult to fulfill their demand due to lack of funds.\textsuperscript{165}

\textsuperscript{160} Joy Solomon, \textit{Mariel M.Frost}, Vidivelli Ashram, Sayamalai, 1963,p.37

\textsuperscript{161} The Tirunelveli Diocesan Council Report for 1838,p.47

\textsuperscript{162} Ibid.,for 1940,p.28

\textsuperscript{163} Ibid.,for 1945,p.18

\textsuperscript{164} Ibid .,for 1944,p.36

\textsuperscript{165} Ibid .,for 1937,p.49
Tirunelveli Diocese had to advertise in the Diocesan magazine and invite liberal donations from the congregation, teachers and their associations and philanthropists.\textsuperscript{166}

The night schools started by Rev.Iob in 1870 at Christianagaram were closed. After a period of 68 years a Night school was started there in 1938. There were 38 scholars in the school of whom 22 were above 20 years of age.\textsuperscript{167} Most of the adult scholars were non-Christians. But in the Patcheri and Scavengers’ colony all the scholars were Hindus. The Indian Education Commission of 1883 approved the efforts made by the Missionaries to educate the women even after their leaving the schools.\textsuperscript{168}

Adult literacy Programme was started by the Government of India only in 1921. In 1921-22 the Government of Punjab started Night schools in the state. There were 3784 Night schools functioning in 1927 with 91,414 adult scholars. But the number of schools decreased rapidly to 189 during the period 12934 to 1937 due to political disturbances, communal riots and financial stringency.\textsuperscript{169} Sri.C.Rajagopalachary, the Chief Minister of Madras was a staunch advocate of adult education. However, a new era of adult education dawned only when India became independent in 1947.

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\textsuperscript{166} Narpothagam, October 1947,o.149  \\
\textsuperscript{167} The Tirunelveli Diocesan Council Report for 1938,p.67  \\
\textsuperscript{168} Report of the Indian Education Commission 1883,p.535  \\
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