CHAPTER 1

The Role of Protestant Missionaries to Primary Education

Education which is as old as the human race has a powerful and lasting influence on people and it plays a great role in developing the prosperity of a nation. “Education may be defined as a planned interaction within the institutions, devised specially for the purpose based upon the belief in the plasticity of human nature, resulting in the desired modification of behaviors of the individuals involved”.¹ Being an important social activity, education has been changing through the ages in turn with the transformations in social and political conditions.

In ancient India education was a private affair of the people, managed entirely by Brahmins, with the children of kings and Brahmins attending the school.² With the coming of the Muslims too, the situation did not change. In Tamil area the schools were trial schools, held in the varandas of the houses of the rich people or in the porches of temples. Sometimes instruction was imparted under the shade of trees in villages. Certain schools run by the rich admitted poor children also and offered them instruction.³

¹ Raghunath and B.D. Shadra, History and Development of Educational Theory and Practice, Pattiala,1964,p.8
² J.C. Aggarwall, Modern Indian Education and to Problems, New Delhi,1987,p.1
The advent of the Missionaries revolutionized the existing patterns in Tirunelveli District. Systematic education was introduced, thus breaking the monopoly of education enjoyed by the rich and the Brahmins. Gates of education were opened to admit all those who wanted to learn irrespective of distinctions such as caste or status.

**Importance of Primary Education**

Formal schooling always began with primary education which is the foundation for shouldering the superstructures of secondary and higher education, which is very important in the life of a child because he learns the basic languages and arithmetic skills.\(^4\) It is called primary because of its primary part. Without entering this system, one cannot get education. It involves the highest percentage of expenditure in the educational system. It involves the largest number of teaching, administrative and supervising personnel.\(^5\) Primary education can be called the most universal and significant level of formal education as most of the world’s children begins their schooling at this stage.

Primary education is defined “as consisting of so much knowledge at least of reading and writing of the simple rules of arithmetic and of land

\(^4\) *Educational challenges in the Emerging Indian Society*, University of Madras, 1989, p.32

measurement as would enable each man to look after his own rights”\(^6\). Primary schools are those “in which pupils are under instruction from the earliest stage up to the standard at which secondary education begins, this standard being marked by an examination called primary examination”\(^7\).

**Protestant Missionaries and Primary Education**

The Protestant Missionaries in Tirunelveli District who understood the importance of primary education for the children involved in it, contributed substantially to its growth, development and universalization. They were the pioneers in this field who followed the principle that every congregation must have a school and every teacher must be a true Christian\(^8\). These was done with the chief aim of making the Christians, especially the youth, read the word of God, take active part in religions services and later became the mainstream of the Indian churches.\(^9\)

Besides the Missionaries found education to the most suitable medium to spread Christianity and propagate the teachings of Jesus Christ. Dissemination of Christian doctrines was their important aim. The Church Missionary Society (C.M.S) and the Society for the Propagation of the Gospel


\(^7\) Report of the Indian Education Commission,1883,p-81


(S.P.G) the two important Protestant Missionaries in Tirunelveli District had their own network of village schools which, according to the Missionaries, formed the Indian Church.\textsuperscript{10} The first C.M.S Missionary in Tirunelveli brought into practice the system under which the church and the school were limit in the same premises. The catechists who were also the school master was responsible for the conduct of worship in the church and of instruction in school.\textsuperscript{11}

The political and social conditions in the district were peaceful under the East India Company and the Missionaries were able to establish schools to fulfill their aims.\textsuperscript{12} After the celebrated Wood’s Dispatch in 1854, the Government started planning of policy of grant-in-aid. Taking advantage of this policy the Missionaries established more and more schools throughout the district.\textsuperscript{13} The C.M.S received the first grant under the new system in 1857. The Mission schools were inspected regularly and financial statements were sent to the Government for approval.\textsuperscript{14} The Catholics who had also Missions in the

\textsuperscript{10} Stephen Neill, \textit{Builders of Indian Church}, Oxford University Press, London,1934,p.118  
\textsuperscript{12} V.Gnanasigamany, \textit{H.A.Krishna pillain Noolkal}(Tamil), Madras Bible students Publications, Madras 1977,p.19  
\textsuperscript{13} Michall Harris, \textit{Paternalism and the Church}, Oxford University Press, London, 1962,p.56  
\textsuperscript{14} S.N.Mukerji, \textit{History of Education in India}, Baroda,1974,p.20
district lagged behind in establishing schools. Caldwell wrote in 1843, “The work of introducing the elements of education Xavier’s converts has not yet been commenced.”  

The Government laid down general regulations for primary education on 6-1-1879. Which prescribed that primary school should consist of two divisions-the lower primary and the upper primary. There were school examinations at each stage. These students who had passed the lower primary examinations were qualified to be admitted to the upper primary school. The upper primary examination was the qualifying one for admission in the middle school. Institution was to be given in the vernacular. English was to be taught as an optional subject. There were fixed grants, the amount being determined by the degree of efficiency of the school work. This system of grants was introduced in 1865.

The Early Protestant Schools

The first Protestant Primary School in Tirunelveli District was founded in 1785 in Palayamkottai by Clarinda, a Brahmin woman who was the first

15 R.Caldwell, The Tinnevelly shanars, A sketch of their Religion and their Moral condition and characteristics as a caste, Reuben Tuigg, Madras,1849,p.75
17 W.Francis, Imperial Gazetteer, Provisional series, Madras, Part I, Government press, Calcutta,1908, p.121
18 Palayamcottai was first splet as palamcottah by the Europeans.
convert of Protestant Christianity, baptized by Rev. C.F. Schwartz.\textsuperscript{19} Rev. James Hough, the military chaplain in Tirunelveli writes that when Schwartz visited Palayamkottai in 1785 he left two catechists and a schoolmaster there.\textsuperscript{20} The catechist and the Schoolmaster received their salary from Schwartz.

There were two Protestant Mission schools in 1787. One was an English School with 31 boys and the other, a Tamil school with 29 boys. The children were taught the three R’s, Scriptures and geography. Tamil and Moorish languages were part of their study.\textsuperscript{21} Rev. C.F. Schwartz died on 13\textsuperscript{th} February 1798 at Tanjavur. After him came Missionaries like Philip, Christian Pohle, J.C. Kohlhoff and Ringletawbe who visited the villages of Tirunelveli District and engaged themselves in building churches and establishing schools.\textsuperscript{22}

In 1805 there were five Mission schools in the villages of Mudaloor, Anaigudi, Uvari, Kundal and Pothur, with the school at Mudaloor having twenty children.\textsuperscript{23} There was no common syllabus followed in these schools.

\textsuperscript{19} Abstract or the S.P.C.K. Reports, 1814, London, p.304


\textsuperscript{21} Rajiah D.Paul, \textit{The Choren Vessels}, The C.L.S., Madras, 1961

\textsuperscript{22} F.J. Western, \textit{Register of Tinnevelly Clergy}, 1776-1936, S.P.C.K., Madras, 1937, pp.6-9

The catechists were the schoolmasters. Rev. Midduton, the first Anglican Bishop in India who visited Palayamkottai on 23 March 1816 reported that the School children were sitting on the ground with their cadjan books and practicing writing on sand. He called this as the “Madras Method”.

James Hough was the Father of Modern Educational System in Tirunelveli District. A complete revival in the educational system of Tirunelveli was brought about with the arrival of Rev. James Hough, a Military Chaplain. His arrival in Palayamkottai in November 1816 was a turning point in the history of education. From November 1816 to March 1821 he started a number of schools, distributed reading materials and other resources and appealed to the C.M.S. for help.

Early in 1817 Hough visited the Christian villages at the request of the Madras Committee of the S.P.C.K. He found the few Mission schools in a very bad shape for want of teachers and textbooks. Pupils were taught out of cadjan writings or Tamil compositions written on Palmyra leaf. His immediate thought was to reorganize the schools. He bought a piece of land adjoining his own house in Palayamkottai and constructed two school buildings – one for the English school and the other for the Tamil School.

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He received financial assistance from the C.M.S. and started schools in its name. In 1820 the S.P.C.K. made monthly grant of Rs 40 for his work for the education of children. He collected money earned from the English residents of Palayamkottai in the name of education. During 1817 Rs 800 was collected through subscriptions in Palayamkottai alone.\textsuperscript{26} James Hough started separate schools from the S.P.C.K. and C.M.S Schools in 1820.\textsuperscript{27}

The S.P.C.K and the C.M.S functioned very well and started schools in varies centers are Tirunelveli region and Palayamkottai itself 42 scholars enrolled and got. In the mean time, the C.M.S also started English medium schools on Palayamkottai. In these schools, 38 students were got English education. In Nazareth, 34 Tamil boys’ schools were opened by the S.P.C.K. C.M.S also opened Tamil schools, 57 students were given education. In the same time, girls’ schools were opened by S.P.C.K, 10 students were enrolled and benefited. Simultaneously C.M.S also started English schools in Tirunelveli, 21 students were given English education. In Mudaloor, S.P.C.K started boys’ schools. 47 students were benefited. In Tachanallur C.M.S also started boys’ school’s 41 students were benefited.

In this time, girls’ schools were also opened Mudaloor, 11 girl students were got education. Melapalayam in Tirunelveli C.M.S also started 52 students benefited from this institution. In Kulasekara Patnam, schools were opened by

\textsuperscript{26} R.J.Western, *The Early History of the Tinnevelly church*, op.cit, p.143

\textsuperscript{27} R.J.Western, *The Early History of the Tinnevelly church*, Palamcottah,1951, pp. 148-149
S.P.C.K 38 students’ enlighten the field of education. In Tirunelveli itself C.M.S started schools and gave education to 41 students. In Taruvai, 26 students got education from the S.P.C.K. In addition to this time, C.M.S in Pettai gave education to 36 students. Likewise S.P.C.K started schools in Patti and Hooprucottah gave education to 25 and 50 students’ respectively. Further in Kurunchi 41 students were got education from the C.M.S. By which the Protestant Missionaries extend their heart and soul to enlighten the boys and girls of these region, through opening boys’ school and girls’ school and trained them to improve their social status. Altogether through S.P.C.K and C.M.S, 283 and 327 students of this region were enlightened respectively in the field of education in 1820.

**Female Education**

James Hough was also the pioneer of female education in the district. He started a school for girls in 1819 at Nazareth and there at Mudaloor after much persuasions of parents. Then it was never accepted that a girl could be taught to read and write. In August 1820 there were ten girls at Nazareth Girl’s School and eleven girls in Mudaloor Girl’s School.\(^\text{28}\)

The C.M.S from 1819 to 1929 rendered remarkable services to the field of education. In 1819, it started 8 schools and 471 students benefited. In 1820, it opened 12 schools and gave education to 479 students of this area. In 1821-fifteen schools were opened, 508 students got education. In 1822- thirteen

\(^{28}\) Proceedings of the C.M.S. for Africa and the East for the years 1820-1829
schools were opened, 407 students were given education. Next, in 1823- twelve schools were opened 389 students, 1824- thirteen school’s 413 students, 1825- fifteen school’s 401 students, 1826- thirteen school’s 331 students, in 1827- fifteen school’s 380 students got education through C.M.S. In the next year September 1828, 30 schools were opened and 301 students were given education. In the same year, December 1828, C.M.S actively involved in the system of education, 43 schools were opened 859 students were benefited. Above all it also started schools in June 1829 and opened 46 schools and 970 students were enlightened the students through the system of education by the Protestant Missions by its organ of C.M.S.

James Hough wrote to the Missions, got books and supplied them to schools at a time when printed books were very rare. But most of the materials were Christian literature. He wrote “My house has already become a place of resort for inquiries after knowledge and petitioners of books.29 Children of all castes came together and studied in the schools. It was a great achievement in a caste – torn society. Also he wrote to the government to admit Hindus and Muslims to Government parts for which they were qualified.30

Unfortunately James Hough had done solid work for education to Madras in March 1821. He had strengthened the pioneering works of early Missionaries and opened with vistas for more investments in education. He had

30 Ibid.,
paved the way for the entry of the C.M.S. into Tirunelveli. The C.M.S. started hundreds of schools in the district after 1821 and the S.P.G. after 1835, Bishop Caldwell rightly called Hough the “second Father of Tirunelveli Mission”, the first being Rev – C.F. Schwartz.

James Hough was followed by two young C.M.S. Missionaries, Rev. C.T.E. Rhenins and Rev. B. Schmid. They were evangelists as well as educationalists. They started three hundred schools within fifteen years. Rhenius devoted his energy to church work while the schools were placed under the care of Schmid who was assisted by Inspecting schoolmasters.

**Types of Mission Schools**

The Missionaries categorized the schools under the care of regular school masters as schoolmasters’ and those under the care of catechists as catechists’ school. They maintained different types of schools like the day schools and the boarding schools. There were girls’ boarding schools and boys’ boarding schools and in some place there were mixed also.

The Missionaries encouraged frequent interaction among the teachers in order to identify the problems and improve the quality of education.

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34 Madras Church Missionary Record, No.4, April 1833, p.200
catechists and school masters met the Missionaries at their Mission stations at least once a month and sought their advice on issues connected with the schools and the churches. They gave their school reports to the Missionaries and received their salaries in the school masters’ monthly meetings. This system is now being followed in the primary school teachers in Tamilnadu. A small amount of travel allowance was given to the teachers. In July 1832 fifty schoolmasters came to Palayamkottai and attended the meeting held there.

All the Mission schools were supervised and inspected regularly by the Missions assisted by Indian teachers. In 1833 the C.M.S. appointed three senior Headmasters as Inspectors of schools. They supervised the schools, examined the progress of many students and submitted their Inspection Reports in the monthly meeting of teachers. One of the Missionaries was in charge of overall supervision. Schmid was the inspecting Missionary in the district from 1820 to 1830. Quarterly reports beginning from January on the progress of the schools and the children, financial statements and details on the establishment of new schools and the like were sent to the Mission committees in Madras by the inspecting Missionaries. In 1896 the member of C.M.S. Schools was 469

35 M.A.Shevring, *The History of Protestant Missions in India*, Trubner & co.

London, 1874, p.359

36 Madras Church Missionary Record, No.4, April,1833, p.202

37 Proceedings of the Madras Corresponding Committee of the C.M.S. held on 23.4.1822, C.M.S, Vor.III, p.13

38 Letter of P.P. Schaffter to the C.M.S, Madras, dated.18.7.1832, quoted in the Madras Church Missionary Record, No.4. April,1933, p.20
with 11592 students. There were thirteen Indian Inspecting Teachers in these schools.

**Examinations in the Mission Schools**

There were periodical examinations conducted by external Missionaries assisted by Indian teachers. In the early phase of the educational History of the Mission, the higher classes of all Mission schools assembled together with the teachers in the Mission stations for written examinations and viva voce\(^38\). In 1820 there were 42 boys presented with the schoolmasters for the examinations in Palayamkottai, the chief Mission station.\(^39\) The reports were sent to the Mission committees in Madras which were published in Mission journals and distributed in India and England. The reports gave details regarding the school situations, the condition of teachers, students’ financial position, names of internal and external examiners, statement of marks of each student, the syllabus and attendance and the general working of the schools. The reports included suggestions also.\(^40\) When Missionaries of other stations paid casual visits to the station of a particular Missionary, they used to visit the schools also and send reports to Madras.\(^41\)

\(^{38}\) Annual Reports of the C.M.S. for Africa and East, 1856-1857, London, p.157

\(^{39}\) Proceedings of the C.M.S. for Africa and the East 1820-1821, London, 15

\(^{40}\) Madras Church Missionary Record, No.9., Sep.1852, pp.209-211

\(^{41}\) Madras Church Missionary Record, No.2, Feb.1852, p.36
Boarding Schools

Boarding schools served as powerful agencies to spread the Gospel. They also served the purpose of educating the children of the convents. The first boys’ boarding school in Tirunelveli District was started in 1818 by Rev. James Hough when he founded a seminary in Palayamkottai. The students of the boarding - schools were clotted, lodged, fed and instructed free.\[42\] The boarding- schools were situated in the Mission compound where the Missionaries lived. The majority of the students were Christians who had come from the primary schools in the villages. The Missionaries believed that these children after completion of studies would take the message of Christ which they had lived in all through their school life, to their villages and spread it among the members of the society. They took keen interest in the promotion of female education. Through the Boarding school system. They believed that “the hope of rural India is the girls; give them a fair chance and you will turn the village into a paradise.”\[43\]

The Tirunelveli system

During their visits to village schools the Missionaries examined the scholars and selected two or three promising children from each school and brought them to the boarding – school at the Mission station where they would be under their own care. Later those students who were fit for Mission work

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\[43\] Solomon Doraisamy, *Christian in India*, S.L.C.L.S, Madras,1986,p.188
were sent to preparandi Schools or normal schools and they were utilized in the church and school service. This was known as “The Tirunelveli System” in England. Rev.T.Brotherton reposted in 1867 that his sisters, Mrs. Scarborough, was very well assisted in female education by efficient Indian school mistresses who had received their education in the same school and were trained in the Mission schools.

The Missionaries started girls’ boarding schools with one more purpose. They wanted to prepare Christian women to be suitable wives of catechists and school masters in the Mission. In 1868 the Girls’ Boarding – School at Mengnanapuram had 49 girl students. After their study, six of them were married to catechists and school masters, two to traders and one to a mechanic. In 1845 three young women, one of them brought up in Mrs. Blackman’s Girls’ Boarding School at sattankulam and the rest in Mrs. Pettit’s Girls Boarding – school in Palayamkottai commenced work as school mistresses in their villages and had ten to twenty children for daily instructions. Thus Tirunelveli system proved to be a success.

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44 Normal Schools were Teacher Training Schools preparandi schools were Theological Schools for training catechists to serve in the churches.


46 Report of the Madras Diocesan committee of the S.P.C.K. for 1867, p.11

47 Madres church Missionary Record ,No.4.April1852 , p.85


The Bible, geography, theology, ancient history, Tamil grammar, arithmetic and the like were some of the subjects taught in the boarding schools. The proficiency examined by the Missionaries.\textsuperscript{50} Many usual domestic practices like needle work, embroidering, tatting, cotton spinning, beating out rice from the husk and cooking were taught.\textsuperscript{51} Interested students who completed their studies in the boarding – schools joined high schools like the Sara Tucker Institution and continued their studies.\textsuperscript{52} Other students went back to their houses to easy and in their lives and to present to their friends and relatives the lessons they had learnt in the boarding –schools.

English was taught from the infant class in the girls’ boarding school at Nazareth. Children were delighted to study English and learnt with ease and correctness how to do accounts in English. They did kindergarten exercises with action, songs and drill. The Missionaries began collecting a small amount as boarding fee – for as there was an increasing demand from parents to get their wards admitted to boarding schools.\textsuperscript{53} The Missionary society sanctioned liberal grants to boarding – schools continuously over the years, particularly the girls’ boarding schools. In 1828, 200 pounds was granted by the C.M.S. for female education in Tirunelveli. They sanctioned special grants to meet the

\textsuperscript{50} Madras Church Missionary Record, No.4, April, 1852, p.89

\textsuperscript{51} Ibid., p.85

\textsuperscript{52} Reports of the Madras Diocesan Committee of the S.P.C.K. for 1903, p.16

\textsuperscript{53} Minutes of the Tinnevelly C.M.S. Missionary Conference, dtd. 4.4.1903
deficit and boarding –schools.\textsuperscript{54} The S.P.C.K. granted money liberally for the cause of education in Tirunelveli.

The boarding –schools maintained strict discipline under the leadership of the Missionaries. Importance was given to both physical and mental growth. Moral training, as the basis of Christian theology was stressed.\textsuperscript{55} Implicit and instant obedience was expected. Negligence of duty called for punishment.\textsuperscript{56} The Missionaries never allowed any room for caste practices in the boarding –schools. In the beginning, some of the parents opposed their children sitting, studying, eating and sleeping with the children of low castes. But the Missionaries were very stern in casting this evil notion.\textsuperscript{57} The services of the elder scholars were utilized in teaching the illiterate adults in the villages.\textsuperscript{58}

\textbf{Nursery Schools}

The women Missionary educations started nursery schools in villages. In 1852 Mrs. Elizabeth sergeant founded such a school in the Girls’ Boarding –

\textsuperscript{54} Proceedings of the Meetings of the Madras Corresponding Committee of the C.M.S.dtd.10.7.1900

\textsuperscript{55} Proceedings of the Madras Corresponding Committee of the C.M.S.dtd.3.6.1828,Vol.III, p.120

\textsuperscript{56} A.H. Grey Edwards, \textit{op.cit.}, p.101

\textsuperscript{57} Report of the 150\textsuperscript{th} Anniversary of Mary Sarjent High School, Palayamkottai,1973

School in Palayamkottai. Miss. Amy Carmichael who formed a sort of informal sisterhood, started nursery schools at Donavur, a small village, south of Tirunelveli. Amy spent her whole life at Donavur saving young girls from the cruel practice of the Devadasi system under which girls were married to Gods in the temple. They were later used for prostitution by the priests. Amy started kindergarten and Primary schools for the temple girls in the Donavur Fellowship, appointed specially trained teachers and made the girls to have a moral life. Amy’s friends in Europe contributed to this noble task at Donavur. Amy started a Kindergarten school for boys also with the aid of her friends. The classes were small with ten to fifteen children.

Practical training was given in searing, gardening, cooking, child-rearing, weaving, spinning and the like. Most of the clothes used by innovates of the fellowship, were woven by them. They were also taught weaving with

59 Report of the 150th Anniversary of Mary Sargent High School, 1973
61 Thiyagaraj Ananda, Thamarai Modukalin-Nesi (Tamil), E.L.S., Madras, 1984, p.165
63 Thilagavathi Paul, Mother Amy Carmichael, E.L.S, Madras, 1984, p.174
plan leaves. Fruits, Vegetables, greens and grains were also produced with the help of the children.\textsuperscript{65}

After 1930 more Kindergarten schools were started. In 1933 a kindergarten school was opened by Miss. L.C. Western and dedicated by the Bishop F.J. Western.\textsuperscript{66} In 1935 the Tirunelveli Diocese required a grant of Rs 2000/- for the purpose of enlarging the nursery education.\textsuperscript{67} In June 1941 St. John’s Teacher Training school, Nazareth started a nursery school and children between three and five were admitted. It was used as a practicing school. A fully qualified Missionary trained teacher was in charge of it.\textsuperscript{68}

**Caste Schools**

The East India Company which managed the political affairs of the Tamil country granted 20 pagodas to the Mission schools condition that Missionaries should not convert the children.\textsuperscript{69} The company warned the Missionaries about mixing children of different castes in school. It was suggested that it might be done without wounding the sentiments of the

\textsuperscript{65}Thiyagaraj Anand, *op.cit.*,p.167

\textsuperscript{66}Narpothagam, December 1933,p.315(*Narpothagam is an official monthly magazine of the Tinnevelly Church*)

\textsuperscript{67}Minutes of the Executive Committee of the Tinnevelly Diocesan Council,did.12.12.1935

\textsuperscript{68}The Tinnevelly Diocesan Council Report for 1941,p.13

\textsuperscript{69}Letter of John Sullivan to Rev. C.F.Schwartz dtd.27.1.1787.in F.J. Western, The Early History of the Tinnevelly Church, *op.cit*, pp.10-11
children. The Missionaries were won instructed to establish one school for one caste.\(^70\)

In the early history of the Mission educations in Tirunelveli District, the schools were conducted by upper caste teachers.\(^71\) They had contempt for other castes. Once a vellala Christian school master reposed to touch the food served in the house by a backward caste man.\(^72\) The Missionaries took stern measures and the Indian Christian gave up such distinctions slowly. But the parents of higher castes were unwilling to send their children to schools where backward and low caste pupils studied. In 1852 the number of children in the Mission school in Palayamkottai got reduced from 35 to 15 because of the admission of two chanar boys along with the vellalas.\(^73\) Some of the caste Hindu parents sent their sons to schools but were unwilling to send their Daughters. Even in 1870, there was no caste Hindu girl in any one of the Mission schools.

In 1871 Rev. A.H. Lash of the Sarah Tucker Institution started the first school exclusively for upper caste Hindu girls in Tirunelveli Town, as an evangelistic agency.\(^74\) Before 1874 there were twelve caste schools with 315 students and in 1876, there were 22 schools with 822 girls. On 2 March 1878

\(^70\) Ibid., p.61

\(^71\) Proceeding of the South India Missionary Conference held at –Ootacamund dtd.19\(^{th}\) April to 5\(^{th}\) May 1858, S.P.C.K.,Madras, p.11

\(^72\) F.J. Western, The Early History of the Tinnevelly Church, op.cit., p.92

\(^73\) Madras Church Missionary Record, No.3, March 1852, p.63

\(^74\) Proceedings of the C.M.S. for Africa and East 1876-1877, London, p.129
the foundation stone of us borne Memorial school was laid by the District Collector in Palayamkottai for the caste Hindu girls. The school started functioning from 4 November 1878.\textsuperscript{75} There were 45 schools in 1887 with 1150 caste Hindu girls and of them nearly 100 were Brahmins.\textsuperscript{76}

The parents sent their daughters willingly to these schools. The caste Hindu girls in Palayamkottai used to wash their clothes after they reached home in the evening so as to get rid of the contamination contracted through breathing the same air with the backward caste Christian teachers.\textsuperscript{77}

In cause of time students of different caste joined the Mission schools and studied together without any discrimination. In the Girls’ Boarding – School mengnanapuram, children belonging to different castes like those of Shepherd, Gold smith, Barber, Maravar, Shanar and Pariah studied together.\textsuperscript{78} The schools at Kayathar, Sachiapuram and the like admitted students of different castes ranging from Brahmins to Chakkiyas.\textsuperscript{79}

\textsuperscript{75} Hentry Packianathan, \textit{Nellai Thirusabai Erunoorandu charithram},(Tamil), Tinnevelly Diocese, Palayamkottai,1980, p.XXXVII.

\textsuperscript{76} Proceedings of the C.M.S. for Africa and the East 1887-1888, London, p.164

\textsuperscript{77} Paul Appasamy,\textit{op.cit.},p.178

\textsuperscript{78} The Tinnevelly Diocesan Council Report, for 1929, p.31

\textsuperscript{79} \textit{Ibid.}, p.26
Schools for the scheduled castes

The Mission school at Nallur catered to the needs of the girls of the Adi Dravida community. In 1907 the Missionaries opened two schools, one at Vaguttan kuppam and the other at Pillaiyanmanai Paracheri near Nazareth, for Adi Dravidas. The Missionaries followed a policy on caste without wounding the sentiments of any one. At the same time they never allowed caste practices to enter the schools. The practice of starting separate schools for different castes was given up in due course.

The curriculum of the Primary Schools

James Hough wrote that when he reached Tirunelveli in November 1816, there were a few Mission schools but there were neither books nor interested teachers. The students learnt to write on cadjan leaves and what they wrote formed their textbooks. The catechist was expected to teach with school but he left the children to follow their own devices. If there was any book in the school, that was the Bible and that too only one copy. The children were taught all from the Bible. Printed text books were very rare. Hough received from the S.P.C.K copies of the Bible and Scriptures and distributed them in the schools. The children were taught the Bible, Prayers, Hymns, and

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lyrics and also elementary catechism. This curriculum included reading and writing of some minor Tamil poems and working out sums.\textsuperscript{83}

Rhenius and Schmid made revolution in educational system at Tirunelveli by introducing formal written and printed text books. They prepared text – books for the use of the Mission schools in 1829 in subjects like history, geography, Tamil grammar and general knowledge.\textsuperscript{84} Schmid started the lessons with ciphering because Indians gave much importance to ciphering. He made the children commit to memory Tamil works and some Christian books, catechisms and the like.\textsuperscript{85}

The Missionaries did not follow a uniform syllabus in schools. Theology, Bible history, church history, geometry, algebra, logic, Greek Testament, music, Tamil, Mathematics, English and other subjects were learnt by a boy of fourteen at the school at Sawyerpuram.\textsuperscript{86} English was taught from the beginning. In some schools instruction was in English from the third class. It was believed that knowledge of English gave the students easy access to theological knowledge which was not countable in Tamil.

\textsuperscript{83} Letter of Viswanathan to the S.P.G, Madras dated 23.9,1822 in R. Caldwell, Records of the Early History of the Tinnevelly Mission,\textit{op.cit.}p.208

\textsuperscript{84} Paul Appasamy,\textit{op.cit.},p.49


\textsuperscript{86} Letter of Bishop Caldwell dtd.11.10.1848 in J.J.Wyatt, Reminiscences of Bishop Caldwell, Madras,1881, p.97
Scripture lessons were taught regularly in the first hour of the school day. Secular subjects like history, mathematics, Tamil and English grammar were taught for five hours each day and one hour was devoted to crafts like needlework and sewing.\textsuperscript{87} Calisthenics and drill were taught for half an hour on alternate days in the evening.\textsuperscript{88} The children in the girls’ boarding schools had a tight schedule every day. They woke up at five and were employed till seven in cleaning the school, drawing water, tricking cotton and beating paddy. They assembled at seven in the culture room for prayers immediately after which the two higher classes were instructed and catechized till nine in the portion of the scriptures for the days. After breakfast the classes commenced.\textsuperscript{89}

**Craft – centered education**

The Missionaries attached great importance to manual labour and craft– centered education from the beginning. Most of the schools practiced more than one craft. The Missionaries felt that agriculture and needle work should be taught to the boys and girls respectively so that the curriculum should be life oriented. Physical education and manual labour were made compulsory in the primary schools in Mookkuperi circle. Simple dietetics and handicrafts like envelop – making, basket making, clay – modeling and kitchen gardening were taught.\textsuperscript{90} In Elliot – Tuxford school, Mengnanapuram, training was given in

\textsuperscript{87} A.H. Grey-Edward, *op.cit.*, p.103

\textsuperscript{88} Report of the Madras Diocesan Committee of the S.P.C.K. for 1859, pp.27-28

\textsuperscript{89} The Madras Diocesan Report Record, July 1903, p.143

\textsuperscript{90} The Tinnevelly Diocesan council Report for 1937, p.46
spinning cotton, beating out rice from the husk, cooking, needle work, sewing and the like.\textsuperscript{91} Amy Carmichael taught in her schools, sewing, and gardening, child – rearing, cooking, weaving and spinning in addition to other subjects.

Poultry and bee-keeping were introduced in St. Marks’ Middle School at Christianagaram following the success of the cottage industries at Maveedupannai.\textsuperscript{92} The schools at pudukottai gave vocational training in spinning and weaving and the girls’ school in Palayamkottai trained students in needle work, cooking, sewing and house-keeping. Mrs. Eliza Caldwell introduced lace making in the S.P.G. School at Idayangudi.\textsuperscript{93} Thus the Mission schools gave priority to both academic and vocational education in the primary school.

The Mission Committed in Madras and London authorized the Missionaries to establish schools in the village. In May 1828 the C.M.S.in Madras permitted Rhenius and Schmid to establish 17 schools in Tirunelveli.\textsuperscript{94} It also sanctioned a large supply of books to the village Mission schools.\textsuperscript{95} Sometimes the C.M.S. left it to the direction of the Missionaries to establish

\begin{itemize}
\item \textsuperscript{91} Madras church Missionary Report, No.4.April,1882, p.85
\item \textsuperscript{92} D.A. Christ doss, The History of Christianagaram Mission, (Tamil) T.D.T.A., Palayamkottai, 1961, p.72
\item \textsuperscript{93} Report of the Madras Diocesan Committee of the S.P.C.K. for 1894, p.57
\item \textsuperscript{94} Proceedings of the Madras Corresponding Committee of the C.M.S. dated.6.5.1828, C.M.S., Vol.III, P.90
\item \textsuperscript{95} Ibid.,p.150
\end{itemize}
schools in places convenient to them. The Missionaries sought the support of Government officials for their schools. They invited them to functions Connected with the laying of the foundation stones for new buildings or the opening of new schools.

They received money from England and bought thousands of acres of land and constructed many buildings for the schools and the schoolmasters. The Mission committees and local Christians donated literally for education. Most of the schools were charity schools in the 19th century. There was great difficulty in persuading the parents to send their children to school because they were very poor and therefore depended on the labors of their children. The Missionaries used to give the children some money annually and a portion of the grains, daily. Schmid wrote in 1832, “I promised each girl in my school, at her advancement to a higher class. Caldwell wrote, “No girls thought of attending schools without being bribe to attend. Most of the women Missionaries were unmarried. The wives of the Missionaries also served in the schools.

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96 Ibid., p.165
97 Proceedings of the C.M.S. for Africa and the East 1820-1821
98 Letter of Rev.L.G.S. Price, Manager, C.M.S. Lower Secondary School, Tenkasi to Rev. Canon Sell, Secretary, C.M.S. Madras dtd., 16.4.1904
100 Madras Church Missionary Record, No.3. March 1832, p.235
101 J. L. Wyatt, op.cit., p.89
The Missionaries wrote text books in Tamil and English to suit the needs of children. Rev. B. Schmid wrote the book, The History of the world in 1822, for use in the schools.\textsuperscript{102} Publication of text books was a pioneering effort in the field of systematic curriculum in the Tamil country. The Missionaries published Tamil tracts and small books to be used as text books. Institutions for Indian School master, Avvaiyar’s moral teachings with explanations. A compendium of geography and Tamil syntax were some of the printed text books in use.\textsuperscript{103}

\textbf{Monitor System}

Under this system the teachers authorized senior students to take charge of the young pupils. If they proved competent they were permitted to stay in that position for same years. If their performance was satisfactory, they were made teachers in their own right.\textsuperscript{104} Rhenius reported that monitor system was introduced in all Mission school in Tirunelveli and it worked well.\textsuperscript{105} The report of Mengnanapuram District of the C.M.S. says that, there were 36 schools in the district but many of them were small and were kept by monitors under the direction and superintendence of the catechists.\textsuperscript{106}

\begin{thebibliography}{9}
\bibitem{102} Proceedings of the C.M.S. for Africa and the East 1822-1823, London, p.143
\bibitem{103} \textit{Ibid.}, 1820-1821, p.146
\bibitem{104} S.N. Mukerji, \textit{Education of Teachers in India}, S.Chand and Co.Lost. New Delhi, 1927, p.3
\bibitem{105} Madras Church Missionary Record, No.4.April 1833,p.200
\bibitem{106} \textit{Ibid},April 1852,p.85
\end{thebibliography}
table shows the phenomenal growth of primary education in Tirunelveli District covering to the efforts of the Missionaries.

The number of primary education schools and teachers were got employment opportunities in Tirunelveli District under the efforts of the Protestant Missionaries. From 1925 to 1947 various primary schools and number of teachers were appointed in Tirunelveli region. In 1925, 651 schools were opened 1137 teachers were appointed and 25864 pupils were got educational opportunities. In the next year 1926, slight improvement was made 691 schools were opened, 1175 teachers were appointed and 27132 pupils society in the field of education. In 1927, 717 schools were opened 1200 teachers were appointed and 28355 pupils were got educational opportunities. In 1928, 713 schools were opened 1246 teachers were appointed and 29235 pupils were got educational opportunities. In 1929, 745 schools were opened 1346 teachers were appointed and 30958 pupils were got educational opportunities. In 1930, 752 schools were opened 1376 teachers were appointed and 32142 pupils were got educational opportunities. In 1931, 745 schools were opened 1315 teachers were appointed and 32459 pupils were got educational opportunities. In 1932, 718 schools were opened 1281 teachers were appointed and 31277 pupils were got educational opportunities. In 1933, 713 schools were opened 1300 teachers were appointed and 32718 pupils were got educational opportunities.

In 1934, 710 schools were opened 1340 teachers were appointed and 35501 pupils were got educational opportunities. In 1935, 710 schools were
opened 1336 teachers were appointed and 36287 pupils were got educational opportunities. In 1936, 710 schools were opened 1344 teachers were appointed and 36223 pupils were got educational opportunities. In 1937, 709 schools were opened 1351 teachers were appointed and 37758 pupils were got educational opportunities. In 1938, 701 schools were opened 1371 teachers were appointed and 37290 pupils were got educational opportunities. In 1939, 705 schools were opened 1383 teachers were appointed and 37290 pupils were got educational opportunities. In 1940, 695 schools were opened 1512 teachers were appointed and 38685 pupils were got educational opportunities. In 1941, 682 schools were opened 1490 teachers were appointed and 38064 pupils were got educational opportunities. In 1942, 662 schools were opened 1529 teachers were appointed and 38788 pupils were got educational opportunities. In 1943, 664 schools were opened 1511 teachers were appointed and 38795 pupils were got educational opportunities. In 1944, 662 schools were opened 1506 teachers were appointed and 38404 pupils were got educational opportunities. In 1945, 662 schools were opened 1547 teachers were appointed and 43146 pupils were got educational opportunities. In 1946, 653 schools were opened 1581 teachers were appointed and 41475 pupils were got educational opportunities. Finally in 1947, 644 schools were opened and 1692 teachers were employed. In this year 43146 peoples became the benefits of this system of education by the Protestant Missionaries.¹⁰⁷

¹⁰⁷ The Tinnevelly Diocesan Council Report for the year 1925-1947
Middle school and Higher Elementary Schools

Most of the Mission schools in the 19th century were primary schools. The Missionaries raised some of them to the status of Middle schools, which were later called higher elementary schools. In 1947 there were 44 Mission higher secondary schools of most of which were in the rural areas.108 There was no greater difference between the two systems but the Government grant to the higher elementary schools was more than to the middle schools.109 The children of all Mission schools attended Government examinations and the successful students were awarded the Elementary school leaving certificate.110

From 1936 to 1947 numerous schools were opened. Numbers of teachers were served in the Higher Elementary Schools. In the year 1936, 44 higher elementary schools were opened. In this 128 Christian masters and 11 non Christian teachers were admitted. In order to serve this institution, 150 Christian mistresses were appointed. However 289 teachers were appointed by the efforts of Protestant Missionaries. In the year 1937, 45 higher elementary schools were opened. In this 133 Christian masters and 12 non Christian teachers were admitted. In order to serve this institutions 143 Christian mistress and 1 non Christian were appointed. However 289 teachers were appointed by the efforts of Protestant Missionaries. In the year 1938, 33 higher elementary schools were opened. In this, 165 Christian masters and 14 non Christian

109 Tinnevelli Diocesan Council Report for 1931, p.26
110 Narpothagam, Oct.1947, p.148
teachers were admitted. In order to serve this institutions 145 Christian mistress were appointed. However 324 teachers were appointed by the efforts of Protestant Missionaries.

In the year 1939, 34 higher elementary schools were opened. In this, 184 Christian masters and 10 non Christian teachers were admitted. In order to serve this institutions 144 Christian mistress were appointed. However 336 teachers were appointed by the efforts of Protestant Missionaries. In the year 1940, 33 higher elementary schools were opened. In this 181 Christian masters and 13 non Christian teachers were admitted. In order to serve this institutions 147 Christian mistress were appointed. However 341 teachers were appointed by the efforts of Protestant Missionaries. In the year 1941, 39 higher elementary schools were opened. In this 188 Christian masters and 15 non Christian teachers were admitted. In order to serve this institutions 161 Christians and 2 non Christian mistress were appointed. However 364 teachers were appointed by the efforts of Protestant Missionaries.

In the year 1942, 39 higher elementary schools were opened. In this 193 Christian masters and 18 non Christian teachers were admitted. In order to serve this institution, 169 Christian mistress and 2 non Christian mistresses were appointed. However 382 teachers were appointed by the efforts of Protestant Missionaries. In the year 1943, 40 higher elementary schools were opened. In this, 189 Christian masters and 20 non Christian teachers were admitted. In order to serve this institution, 164 Christian mistress and 2 non Christian mistresses were appointed. However, 362 teachers were appointed
by the efforts of Protestant Missionaries. In the year 1944, 39 higher elementary schools were opened. In this, 164 Christian masters and 26 non Christian teachers were admitted. In order to serve these institutions, 172 Christian mistresses were appointed. However, 362 teachers were appointed by the efforts of Protestant Missionaries. In the year 1945, 42 higher elementary schools were opened. In this, 159 Christian masters and 29 non Christian teachers were admitted. In order to serve this institution, 193 Christian mistress and 11 non Christian teachers were appointed. However 392 teachers were appointed by the efforts of Protestant Missionaries. In the year 1946, 43 higher elementary schools were opened. In this, 190 Christian masters and 35 non Christian teachers were admitted. In order to serve this institutions 204 Christian mistress and 1 non Christian teacher were appointed. However 430 teachers were appointed by the efforts of Protestant Missionaries.

Overall in 1947, 44 schools were opened and 189 Christian masters and 32 non Christians and were appointed. Teachers effectively involved in the education. 237 Christian mistress and 3 non Christian teachers were appointed and effectively involved in the education. Altogether in the year 1947, 461 teachers under the influence of Protestant Missionaries worked hard to improve the higher elementary schools in thesis regions.\textsuperscript{111}

\textsuperscript{111} Tinnevelly Diocesan Council Report for the year 1939-1947
Sarah Tucker Institution Branch Schools

Women Missionaries of Sarah Tucker Institution started schools in backward areas and enrolled girls who had never gone out of their homes and seen the light of education. In 1895 there were 50 schools. They founded two boarding schools for Christians in the villages of Surandai and Nallur. They established separated schools for the Muslim girls and the caste Hindu girls also.

Primary School Teacher

There were hundreds of teachers in the Mission schools of women the majority received proper training in the Teacher Training Schools of the Mission. The member of teachers in 1925 was 1137 working in 691 schools and in 1947. It was 1692 working in 644 schools. Most of the teachers were Christians. The member of masters in 1925 was 760 and mistresses 377. In 1947 the member of masters rose to 910 and the number of mistresses 728. The salary of the Mission school teachers was low. In 1828 the minimum Rs 7/-\(^{113}\). In 1902 the minimum salary was Rs 8/- and the maximum Rs 13/-. In the case of school mistress of the Sarah Tucker Institution, it was even lower. In 1902

\(^{112}\) Report of the secretary ,C.M.S. London on his visit to India 1934,p.51

the minimum salary was Rs 4/- and the maximum Rs 9/-.

Women education of the Sarah Tucker Institution did not draw any salary.

From the beginning itself, the Missionaries take care of the teachers and accommodate them are be very helpful to improve education of the students in the school campus. They realized that the teachers should be in the school campus. Hence they built their own houses and also houses for teachers and catechists by which school campus became sufficient because of resident teachers. The houses built for them are two types, namely Pukka and Katcha. From 1925 to 1947, they built 3491 Pucca houses and 13073 Katcha houses. It was mainly, to improve the students’ education in the primary schools. It was the target and the Protestant Missionaries uplift the primary education and the people of these region.

The S.P.C.K Mission had its own object to improve the school education among the students by special efforts were also made to uplift girls’ education. Mainly girls were given grants even after the introduction of grant-in-aid by the Government. The Mission continued to offer regular scholarship.

In 1865, 236 scholarships were granted to the Mission schools in Tirunelveli by the Protestant Missionaries in S.P.C.K Madras, the agencies of Protestant Missionaries to the girls’ students amounted Rs 3456. It was a great boost to improve the girls’ education in Tirunelveli. Following this, in 1866,

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114 Minutes of the Tinnevelly C.M.S. Missionary Conference dated.5.7.1902

115 The Tinnevelly Diocesan Council Reports for the years 1925-1949
257 scholarship amount Rs 3151, in 1867, 257 scholarship and Rs 2705, in 1868, 251 scholarship amount Rs 2666, in 1869, 428 scholarship amount Rs 2048, in 1870, 314 scholarship amount Rs 2128, in 1871, 289 scholarship amount Rs 1688, in 1872, 289 scholarship amount Rs 1688, in 1873, 289 scholarship amount Rs 1688 and in 1874, 289 girls scholarship and Rs 1688 were allotted respectively to the girls students. It was a great being in the field of education by the Protestant Missionaries.¹¹⁶

The grants received from the Government and the Missions were not enough to run the schools. However the Missionaries managed to run the schools with liberal aid from friends and well-wishers. The Mission schools always attracted children from all castes, religions and regions.

Problems of the Missionaries

The Missionaries established hundreds of Primary schools; they faced many problems from them. There was a stiff opposition from the higher castes. The Government did not offer full co-operation. The Missionaries had to work in unfavorable climatic conditions in foreign land. Many of the Missionaries met with an early death, some fell ill, and some became disabled, some returned home and some never returned home.

The local leaders and wealthy people opposed the Missionaries establishing schools because they considered that common people would not

¹¹⁶ Report of the Madras Diocesan Committee of the S.P.C.K. for the years 1865 – 1874
respect them. Besides, they believed that knowledge was the privilege of the high castes.\textsuperscript{117} At the Missionaries were wedded to the dissemination of Christian doctrines. They made the study of the Bible compulsory which created opposition and the non-Christian students left the schools. They wanted to read books like Arabian Nights instead of the Bible.\textsuperscript{118} But the C.M.S. reported in 1821 that the main reason for the school dropouts was that the parents required their children to work and earn. Another reason was the indifference of schoolmasters.

Some villagers hated the Missionaries. The school building constructed by Rev. H.P. Norman in the village of Theviyoor was, demolished on 1882. A Mission school and a teacher’s house were left at the village of Kulasekhara Patnam in 1896. The damage to Mission property was estimated at Rs 1402.\textsuperscript{119} The Missionaries sent the children who had completed primary education to middle schools of seminaries at other Mission stations. But the children were unwilling to travel a long distances from their homes, as it seemed to the boys and their parents like “expatriation to the other side of the world”.\textsuperscript{120}

\textsuperscript{117} Dasarathi Swaro, \textit{The Christian Missionaries in Orissa}, Calcutta, 1990, p.148
\textsuperscript{119} Madras Diocesan council Report for 1896, p.55
\textsuperscript{120} J.L. Wyatt, \textit{op.cit.},p.92
Reduction in Government grant\textsuperscript{121} and figment changes in Governmental regulations\textsuperscript{122} affected the expansion of education. Besides, when there was continuous opposition from the local Hindus, the schools had to be closed in order to avoid friction\textsuperscript{123}. As many schools were in Shanar villages, the Attendance was very thin because the children were required to work at home during the Palmyra season.

The poor salary of the village teachers affected the efficient working of the schools. In 1939 the salary of a Higher Grade Teacher was only Rs 11/.\textsuperscript{124} The Government raised their salaries but expenditure private agencies to meet the enhanced expeditions from their own resources. The village pastors wanted the Mission to spend more money on poor widows, destitute and the like. Besides, owing to the lack of trained teachers some schools had to be closed\textsuperscript{125}.

During the Second World War many schools in Tuticorin and other coastal villages suffered financial loss for interior places, fearing foreign attack.\textsuperscript{126} Moreover teachers were drawn to military service as they would get

\begin{itemize}
\item \textsuperscript{121}\textit{Report of the C.M.S. District Church Council, Tinnevelly,1897,p.XIX}
\item \textsuperscript{122}G.O.No 2842 dated 15.12.1938 quoted in \textit{Narpothagam}, April 1939,p.102
\item \textsuperscript{123}Minutes of the Tinnevelly C.M.S. Missionary Conference, dated.1.2.1902,p.4
\item \textsuperscript{123}The Tinnevelly Diocesan Council Report for 1929,p.31
\item \textsuperscript{124}\textit{Narpothagam}, February 1939,p.49
\item \textsuperscript{125}The Tinnevelly Diocesan Report for 1946,p.14
\item \textsuperscript{126}\textit{Ibid.},1942,p.9
\end{itemize}
more pay. The army guaranteed regular meals. The children of army men were promised free education. The result was, many teachers left the schools to take up military service.\textsuperscript{127} Intemperance, poverty, gross, superstition, indifference and even contempt for learning were major hurdles.

In spite of these the Missionaries were able to leave behind in Tirunelveli District 644 primary schools, with 1692 teachers and 43021 pupils. In 1947 the C.M.S. Mary Arden middle school established by Rev.E. Heyworth in 1895 was the result of an appeal made by the elders among the Muslims and Hindus in Palayamkottai.\textsuperscript{128} The Mission started schools in every Christian Shanar village. As a result the literary rate among the Christians registered an increase.

The number of person able to read and write in all religions in 1871 was 305450. Among them, Hindus were 118448, Muhammadons or Muslims were 84753, and Christians were 102249. The district wise census finds out the literary rate among the people of Tirunelveli is comparatively lower than Malabar. The average percentages of literate population among them are 50.2 in Malabar and 25.7\% in Tirunelveli.\textsuperscript{129}

Many of the students who completed their studies successfully in the Mission schools were trained as teachers and employed in the Mission schools

\begin{itemize}
\item[\textsuperscript{127}] Ibid.,1943,p.21
\item[\textsuperscript{128}] Manavar kaiyedu, C.M.S.Mary Arden School,Palayamkottai,1970-71-p.6
\item[\textsuperscript{129}] Census of Madras Presidency 1871, Supplementary table of the Census Results Vol.II, p.252
\end{itemize}
and elsewhere. Their socio-economic status improved considerably. Missionary education led to the emergency of a middle class. It was a direct impact on the age-old practice of casteism.