CHAPTER II

THE CONTRIBUTIONS OF MISSIONARIES TO SECONDARY EDUCATION

Secondary education is the second stage in educational progress upwards from the primary stage, the starting point: Secondary school, which is also known as High schools, prepares children for collegiate education\(^1\). In India secondary education was based on British model of curriculum and examination. In 1936 only seven percent of the students entered the universities and seventy percent never went beyond the secondary schools\(^2\).

The concept of secondary education was new in India. An era of rapid growth of secondary schools began with the creation of the Department of Wood’s Dispatch\(^3\). The Missionaries who had started hundreds of schools in every nook and corner of Tirunelveli District raised some of them to the status of middle schools and high schools. Secondary education developed gradually and became increasingly popular and the Missionaries took the lead in the promotion of


\(^2\) Alice B. Van Doren, *Christian High Schools in India*, Y.M.C.A, Publishing House, Calcutta, 1936, p. VI

\(^3\) J.C. Aggarwall, *Modern Indian Education and its Problems*, New Delhi, 1982, p. 264
education among the Tamilians\(^4\). Education became a very valuable all by of their evangelistic propaganda and policy of conversion.

The Missionaries provided a model to the Government authorities for their own system of education\(^5\). The first Protestant Secondary School in Tirunelveli District was established in 1871 in Palayamkottai by the Church Missionary Society (C.M.S). In 1947 there were fifteen Protestant high schools in the district of which five were exclusively for girls.

The details of the Protestant Mission high schools in Tirunelveli district in 1947. Apart from the general education the Protestant Mission gave importance to high school education in Tirunelveli district. In 1844 boys high school was established in Palayamkottai which was rise to high school status in 1871, in the name of St. John’s high school. In 1785 boys high school was established in Ramanathapuram which was rise to high school status in 1875, in the name of Schwartz high school. In 1856 boys high school was established in Srivilliputhur which was rise to high school status in 1878, in the name of C.M.S. high school. In 1818 boys high school was established in Tirunelveli Town which was rise to high school status in 1878, in the name of Schafftu high school. In 1857 boys high school was established in Tuticorin which was rise to high school status in 1883, in the name of Caldwell high school. In 1844 boys high school was established

\(^4\) V.D.Mahajan, *India sence 1522*, S.Chand and Co.Ltd , New Delhi, 1976, p.503

which was rise to high school in Mengnanapuram status in 1888, in the name of C.M.S high school.

In 1844 boys high school was established in Sawyerpuram which was rise to high school status in 1830, in the name of Pope Memorial High School. In 1882 boys high school was established in Nazareth which was rise to high school status in 1942, in the name of Margoschis high school. In 1921 boys high school was established in Idayangudy which was rise to high school status in 1942, in the name of C.C.M. high school. In 1842 boys high school was established in Nallur which was rise to high school status in 1945, in the name of West Tirunelveli high school. In 1920 girls high school was established in Nazareth which was rise to high school status in 1986, in the name of St. John’s high school.

In 1858 girls high school was established in Palayamkottai which was rise to high school status in 1890, in the name of Sarah Tucker high school. In 1841 girls high school was established in Mengnanapuram which was rise to high school status in 1941, in the name of Elliot – Tuxford high school. In 1875 girls high school was established in Ramanathapuram which was rise to high school status in 1944, in the name of St. Andreirs high school. At last, Sawyerpuram School in 1894 was rise to the status of high school in 1945, and it was named as St. Mary’s high school.\(^6\)

\(^6\) Narpothagam, the Tinnevelly Diocesan Council Reports and School Records
Sarah Tucker High School and St. John’s High School, Nazareth was the only high schools for Girls in Tirunelveli District until 1934. Till then there was no high school for girls run by the Government.  

**St. John’s Boys’ High School, Palayamkottai, 1871**

Most of the Schools in Tirunelveli District run by the Protestant Missions, hither too were vernacular schools though English was taught as an important subject. The children of the converts of lower classes attended these schools. The Missionaries wanted to spread the Gospel among the upper castes in Palayamkottai and Tirunelveli town through the children. They tried to experiment with the policy of Dr. Alexander Duff, a Scottish Missionary, who had introduced the system of providing English education connected with the study of the Bible to the more respectable classes of the Hindus and Malayalam in Calcutta. The C.M.S in Tirunelveli started an English School on 4 March 1844 in Palayamkottai with 14 students transformed from Pettit’s school under W. Cruickshank’s.

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7 The Tinnevelly Diocesan Council Report for 1934, pp.33-34

8 Proceedings of the South India Missionary Conference held at Ootacmund; dated 19th April to 5th May 1858, S.P.C.K. Madras, p.171

9 Church Missionary Record for the year 1845, Vol. XVI, London, p.125
School for High Castes

The Missionaries did not admit children of lower castes in the school at the beginning, never though they were aware of the fate that schedule caste distinctions would hamper their religions efforts in the future. At the same time they did not promise the upper caste Hindus, that they would not admit children of lower castes in the English School. Though the upper caste children were ready to study the Bible, they were not willing to sit with the pupils of lower castes. Pupils were admitted after paying a small amount as monthly fee and the strength of the students increased gradually. The Missionary belief was that so long as English was the language of the rulers of India, people would try to learn it as it would be a passport to places of profit and honors.

A William Cruickshank, the principal of the English School, was Anglo-Indian teacher of considerable ability and a Christian of more than ordinary devotion. He had been blind from the age of ten. He was in charge of the school for 27 years. Cruickshank’s reported in 1849 that the upper caste children came

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12 Proceedings of the South India Missionary Conference held at Ootacmund, dated. 19th April to 5th May 1858, op.cit, p.17

to the school for getting sound English education because they wanted to get lucrative jobs in the Government as Macaulay’s Minutes of 1835 had insisted upon English education.

When the Children joined the school, the Bible was put in their hands, a part of which formed the Curriculum.\(^\text{14}\) The upper caste Hindus had no other option but to join the school on their own as the C.M.S. Native English School was the only one providing English education. They did not mind reading the Bible, though it was hated and dreaded.\(^\text{15}\)

**An Experimental School**

The English was an ‘experimental School’ for the C.M.S. in the Tirunelveli District. It was the first of its kind attended both by the Hindus and Muslims.\(^\text{16}\) The children of low casters were admitted gradually in the school, though they were very few. Between 1844 and 1851 this ten students, other than upper castes, studied in the school and of them four were Muslims, seven pariahs and two Chuckliers.\(^\text{17}\)

\(^\text{14}\) Church Missionary Intelligencer, July, 1849, p.58

\(^\text{15}\) Church Missionary Record, No.4, April 1850, p.75

\(^\text{16}\) Paul Appa Samy, *The Centenary History of the C.M.S. Tinnevelly*, 1923, p.101

\(^\text{17}\) Report of the C.M.S Native English School, by W. Cruickshanks, dated 27\(^{\text{th}}\) March 1852
The students educated in the C.M.S. Native English School was immediately employed in Government service. In 1850 three of the senior boys got employed of them one got a job in the cost on a salary of Rs 14/- and another as a teacher. Between 1844 and 1860, 2050 students were under instruction of them 28 were success in the civil service Examination and more than 52 got employment in Tirunelveli alone, One of them received Rs 100/- per month as Acting sheristadar of the TillaCoust. It was Cruickshank’s who trained young men to become high officials in the Government. For fifty years all the high Indian officials in the district were draws from the school. The school was the chief educational institution in the Provine. In 1859 the Government published forty names of candidates who had passed the civil service examination in the presidency and of them 28 were the students of the school. Besides Eurasians and Europeans, there were Indian schoolmasters who were converts of the school.

The school had a well equipped library supported by the Missionaries in Palayamkottai and philanthropists in English and Tirunelveli. In 1850 Miss. Sarah Tucker in whose name Sarah Tucker Normal School (1858), Sarah Tucker High School (1890) Sarah Tucker College for women (1896) and more than

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18 Letter of W. Cruikshanks to the secretary, C.M.S. Madras dated. 24.1.1850
19 Church Missionary Record for the year 1860, London p.281
fifty primary, middle and boarding schools had been started, presented the school, two volumes of scriptures Bibliography. The Government Inspector of General Education reported in 1856 to the Governor of Madras, praising the program of the school. He noted that in the knowledge of English, the C.M.S. Native English School boys surpassed any one that he had examined in Madras.22

Conversions in the School

The Missionaries started the English School with the role purpose of attracting the high caste Hindus to Christianity. Cruickshank’s reported in 1849 that the Gospel was being preached to them. Because of their pride of caste, it was difficult to bring them to Christianity.23 Though the effort was not a full success, there were a few notable Conversions, with far-reacting results. In his annual report for 1859, Cruickshank’s wrote that between 1844 and 1860 there were two Conversions in the school and two were admitted to holy orders. During his principal ship 36 students has accepted Christianity.

Between 1844 and 1850 Cruickshank’s was instrumental in converting three young men of upper castes to Christianity. One of them was Tiruvengadam, born to orthodox Hindu parents. He was baptized in 1847 by Rev. John Thomas.


23 Church Missionary Intelligencer, July 1849, p.58
He chose for himself the name William Thomas Sathianathan.\textsuperscript{24} He was trained as a teacher in the C.M.S. Seminary, Palayamkottai and later, he became a teacher there. He followed the footsteps of his teacher Cruickshank’s and led several men to Christ and was ordained priest in 1860. He did monument at service to the cause of church expansion in the Madras Presidency.\textsuperscript{25}

Another baptism of a caste Hindu during the period as onset the Hindus of Tirunelveli challenged the monopoly of English education. The influential Hindus of Tirunelveli Town met on 28 January 1855 and passed the resolution (1) that a Bible School should be established and (2) that a fund of Rs 20,000/- should be raised for establishing a Hindu institution.\textsuperscript{26} As per the resolution they collected Rs 20,000/- in four days and founded their school in Tirunelveli, which developed into the present Hindu college intended as a reply to the efforts of the C.M.S. in Tirunelveli.\textsuperscript{27}

The first Matriculation class was opened in 1871 in the C.M.S. Native English School unites the Principal ship of Rev.T. Spratt. The Native English School which was popularly known as “Cruickshank’s School” came to be known

\textsuperscript{24} Paul Appa Samy, \textit{op.cit.}, p.102

\textsuperscript{25} Rajiah D.Paul, \textit{op.cit.}, pp.210-211

\textsuperscript{26} The Church Missionary Report detailing the proceedings of the C.M.S for 1855, Vol. XXVI London, p.180

\textsuperscript{27} Proceedings of the C.M.S. for Africa and the East 1893, London, p.155
as “Spratt’s school”, after less became the principal. He was an able teacher as well as a strict disciplinarian.²⁸ Rev.Thomas Kember, latest Principal of the C.M.S.Teacher training school and Rev.H.J.Schaffter, later the Principal of the C.M.S College, Tirunelveli assisted Spratt.

There were only day scholars. The Christians who lived in the villages requested Spratt to admit their children as boarders. He placed their demand before, the Parent Committee in London and got its permission to admit children from the villages as boarders.²⁹ In 1875 there were 74 children boarders and 68 day scholars. Many of the day scholars were Hindus.³⁰ In 1875 there were 250 students and of them non - Christians were 27 only.³¹

**Opening of an English Normal Section**

In 1872, English Normal Section for training schoolmasters to works in the Mission English School was included and came to be known as the English


²⁹ Church Missionary Record for 1867 quoted in C.A. Christdoss *Sargent Athiatchar* (Tamil) , p.107


³¹ Letter of Rev.H. Schaffter to the Secretary, M.C.C. of the C.M.S. quoted in the proceedings of the C.M.S. for Africa and the East , 1877, London, p.138
“Normal Department”. Spratt was succeeded by Thomas Kember in 1874. However, the English Normal Department was separated from the High School in 1879 and it merged with the C.M.S. Normal School which existed in the same compound.

The old Boys Association was formed on 16th October 1926. Nearly 100 alumni assembled for the inaugural ceremony. When its Jubilee was celebrated many old students attended the function. The Missionaries granted Scholarships to the students who passed from III and joined from IV. They had to attend an examination in the subjects of English, Tamil, Math’s and the Bible to qualify for the Scholarship.

In 1928 the C.M.S High School was shifted to a new site in the eastern part of Palayamkottai along with the C.M.S. College, Tirunelveli. The High school was called “High School Department of the College”. The Middle School Sections (Form I- VIII) were left in the original place which later developed into the present cathedral Higher Secondary School. The raising of the college to first grade status necessitated the separation of the school and the college departments.

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32 D.A. Christdoss, Sargent Athiatchar, op.cit.p.126
33 The Church Missionary Record for 1874, London, p.26
34 Proceedings of the C.M.S. for Africa and the East 1895, London, p.214
35 Narpothagam, February 1932,p.53
36 The Tinnevelly Diocesan Council Report for 1928,p.26
The school was to have its own Governing board and its finances were to be kept distinct from those of the college.\textsuperscript{37} The school was called St.John’s High School. Form VI to VIII was added in course of time. The school had very impressive results in the public examinations. The percentage of passes between 1938 and 1947 was above fifty. More than 22 Missionaries served in the school.

**Schwartz High School, Ramanathapuram, 1785**

Schwartz High School, Ramanathapuram was established by the veteran Missionary, C.F. Schwartz in 1785. It had an interesting beginning. The British Resident at Tanjore, John Sullivan, had proposed a scheme for opening English schools in Southern Districts of the Madras presidency for the upper caste boys and Schwartz who accompanied him on his journey into the Marava Country as his interpreter, was told about it.\textsuperscript{38} The aim of Sullivan was to produce English Knowing Indians to assist him as interpreters in order to avail getting cheated by the Dubasuces who were commercial agents. Besides, he hoped that the schoolmasters would spread the Gospel among the burners. Schwartz wrote to the S.P.C.K. that he intended to open a school notwithstanding the acute scarcity of Schoolmasters.\textsuperscript{39}

\textsuperscript{37} Ibid., 1945, p.17

\textsuperscript{38} G.H.Lamb, *Memoir of Christian Frexlerick Schwartz*, 1948, p.20

\textsuperscript{39} F.J.Western, *The Early History of the Tinnevelly Church*, op.cit.,p.60
Lord Macartney, the Governor of Madras and the Nawab of the carnatic approved the plan. The Rajah of Ramanathapuram and Sivagangai promised Schwartz a grant of Rs-100/- a month. Schwartz opened the school at Ramanathapuram in the beginning of 1785. It was known as the “Provincial School”.\textsuperscript{40} John wealthy who had already worked in an English school became the Headmaster of the school.\textsuperscript{41} Sullivan did not stop with the opening of the school. When he went to England in 1786 he placed his scheme of education before the East India Company which passed a resolution granting 250 pagodas per annum as assistance to the school.\textsuperscript{42}

Sullivan informed Schwartz of the opinion of the company that conversions should not be entertained in the school. He added that of the mixture of children of different castes was not liked; a separate school for each caste could be started. The Pariahs could be admitted in the Orphan schools.\textsuperscript{43} Schwartz received grants from the Government very promptly. He did not start a separate school for each caste. After his death the school received grants from his property and functioned smoothly.\textsuperscript{44}

\textsuperscript{40} Ibid., p.60
\textsuperscript{41} Christ Church Fort Tanjavur(1779-1980) Bicentenary celebration, 1908, p.11
\textsuperscript{42} G.H Lands, \textit{op.cit.},p.61
\textsuperscript{43} F.J.Western, \textit{The Early History of the Tinnevelly Church}, p.61
\textsuperscript{44} Remains of Rev.C.F.Schwartz , \textit{Missionary in India}, Consisting of his letters and journals, London,1826, p.33
On 3 July 1874 Rev. George Billing started the boarding section of the school. He bought a large compound called Sinagaratope for the Mission. Rev. G. H. Zamb believed that the Provincial Schools established by Schwartz at Tanjavur and Ramanathapuram in 1784 and 1785 respectively were the first schools in the whole of India to have taught English to the Indians. The school was raised to the status of a high school in 1875 after 90 years of service. Though the school was started for the higher caste people, at the beginning of the 20th centuries, students from different castes were admitted. Most of them were drawn from the backward classes with little or no means.

The constitution of the school was drafted in 1942 and the Government Board was also formed. There were two Boarding sections in 1946, one for the Christians and the other for non-Christians particularly, the Muslims. When the Government introduced, the bifurcation scheme in 1947 in the high schools, necessary arrangements were made to introduce the secretarial course in the school.

45 G.H.Lamb, *op.cit*, p.20
46 The Indian church Directory for 1937-38, Calcutta, p.212
47 Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, dated 18.12.1942
48 The Tinnevelly Diocesan Council Report for 1946, pp.22-23
A new Protestant Diocese, called Madurai-Ramanad was formed in 1947 from the Tirunelveli Diocese, Ramanathapuram, Kilanjunai, Keela krai, Madurai, Sachipuram circles, two of the four pastorates of Koilpathi (Sattur and Panaiyadipatti) and one congregation from Pottalpatti Circles (Nanguneri) were added to the newly formed Diocese.\textsuperscript{50} The management of Schwartz High School was vested in the Diocesan Council of Madurai Ramanad.\textsuperscript{51}

\textbf{C.M.S.High School, Srivilliputhur, 1878}

The C.M.S High School, Srivilliputhur, was founded in March 1856 as an Anglo - Vernacular School.\textsuperscript{52} T.L. Huffton to a Eurasian was the Principal.\textsuperscript{53} Srivilliputhur was one of the few big Hindu towns of the district at that period with 22,350 people of whom 5,000 were Brahmins. The Missionaries who wanted to take the Gospel to this town were interested very much in the affairs of the school\textsuperscript{54}. As the Bible was an important subject of study and the Missionaries did not allow the practice of casteism in the school, some of the parents in 1856

\begin{itemize}
\item \textsuperscript{50} \textit{Ibid.}, p.1
\item \textsuperscript{51} The Tinnevelly Diocesan Council Report for 1948, p.1
\item \textsuperscript{52} Proceedings of the South India Missionary Conference held at Ootacamund, dated,\textsuperscript{19\textsuperscript{th}} April to \textsuperscript{5\textsuperscript{th}} May, 1858.,S.P.C.K., Madras, p.17
\item \textsuperscript{53} \textit{Hand Book and Diary 1994-1996}, C.M.S. Higher Secondary School, Srivilliputhur,p.4
\item \textsuperscript{54} Paul Appasamy, \textit{op.cit.},p.121
\end{itemize}
withdrew these children and reported to Huffton that they would not send their children to the school unless they got rid of their no-caste policy. But Affton was very stubborn.\textsuperscript{55}

There were favorable attitudes in North Tirunelveli in 1860 when two Mission agents, one V.Vedanayagam and the other Arulappan Propagated the Gospel through signs, miracles, gift of tongues, power of healing and prophesy. The school boys at srivilliputhur were impressed and some of them got converted. One was a Brahmin and a Naik, called Ramasamy who was Christened Joseph David. They even started preaching the Gospel in the town. It also led to a hue and cry against the town. It led to a hue and cry against the Missionaries and all the Hindu children were withdrawn.\textsuperscript{56}

The news of conversion of the two boys had to repercussions in the Native English School in Palayamkottai also. Seventy upper caste students out of 120 left the school\textsuperscript{57}. However, the Missionaries were not rejected. Arulappan, the schoolmaster as well as the catechist, was doing his Gospel work as usual. He lived in a house close to the school and took much interested in the affairs of the school.\textsuperscript{58} However, soon normal returned. In 1863 there were 49 students in the

\textsuperscript{55} Church Missionary Record, No.7. July 1858, Vol. IV, P.313
\textsuperscript{56} D.A.Christdoss, Sargent Athiatchar, op.cit.,p.83
\textsuperscript{57} \textit{Ibid.}, p.83
\textsuperscript{58} Church Missionary Record, No.7, July 1860, Vol.IV, P.253
school. They did not show any objection in reading the Bible and Christian literature but they followed casteism strictly\(^59\).

In 1878 the Missionaries raised the school to the status of a high school\(^60\). There was a good relationship between the Missionaries and the people of the Town. The people petitioned to the C.M.S., Madras in 1898 to raise the high school to the level of a college\(^61\). But it was rejected. The Madras corresponding committee was very sympathetic to the school and many times it granted large amounts of money for its development\(^62\). The school maintained a high academic standard. The Inspection Report for 1925 speaks volumes about the work of the school\(^63\). The first boarding school was started in 1902 and the chapel was dedicated in 1938\(^64\). The member of students increased fast. It was 858 in 1947 and of them only 135 were Christians. With the formation of the Madurai-Ramanad Diocese in 1947, the school was handed over to the new Diocese\(^65\).

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\(^{59}\) Paul Appasamy, *op.cit.*, p.171


\(^{61}\) Proceedings of the Madras Corresponding Committee of the C.M.S. dtd.21.4.1898

\(^{62}\) Proceedings of the M.C.C. Tinnevelly Missionary Conference, held on 8.7.1905

\(^{63}\) M.J.Sargunam, *Bishop Selwyn of Tinnevelly*, E.L.S. Madras 1966, p.33


\(^{65}\) The Tinnevelly Diocesan Council Report ,1948, p.1
The school was founded as a dried agency of evangelization of the Hindu town in spiritual great efforts, there were very few conversions. The Missionaries could not eradicate the evil of casteism from the school. Indian Headmasters contributed a lot for maintaining the school. The majority of the pupils in the school were non Christians. In 1947 the percentage of Christians and non Christians was 15.7 and 83.3 respectively.

**Schaffter High School, Tirunelveli Town, 1880**

The origin of Schaffter High School dates back to 1821 when Rev. James Hough opened a Second English High School at the request of many Hindu parents in Tirunelveli. Where the New Testament, the Psalter and Sellon’s History of the Bible was taught. In 1822 the British East India Company in Palayamkottai established an English School in the cantonment of Palayamkottai under the management of the military chaplain Rev.James Hutchinson (1821-182). As Christian instruction was excluded from the English Schools in Palayamkottai.

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67 F.J.Western, *The Early History of the Tinnevelly Church*, Palayamkottai, 1951, p.,43

and Tirunelveli and joined the Company English School. The Mission School had to be closed as a result.

However, Rev.C.T.E.Rhenius started a vernacular school in 1823 in the building where the former English School had functioned.\(^6\) In 1870 the school was raised to the Anglo Vernacular status with T.L.Hufften as Principal.\(^7\) The English Department was separated from the school in 1871 and made into a new school under Huffton. February 1880 was a landmark in the history of the school because in that year the C.M. College, established in Palayamkottai in 1878 was shifted to the English school as a direct agency of evangelization.\(^7\)

Rev.H.J.Schaffter, the Principal of the C.M. College raised the school to the status of a high school in February 1880 itself and took care of both in the institutions.\(^7\) There were 220 students in September 1880 in these institutions.\(^7\)

**Conversion of Hindu Scholars**

Schaffter was able to reap the harvest from the school. A saivite vellala boy was converted in 1882 by Schaffter under the name Edward Jesudason. It resulted in

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\(^7\) D.A.Christdoss, *Sargent Athiatchar, op.cit.*, p.121

\(^7\) *Proceedings of the C.M.S for Africa and the East 1880*, London, p.117.


\(^7\) *Letter of Rev.H.J.Schaffter, the Secretary, C.M.S. Madras, dated 2.10.1880*
in the fall of the strength of pupils. There were less than twenty students in the Mission School against 120 in the Hindu School.\textsuperscript{74} Schaffter even recommended to the C.M.S., Madras to close the school. But his proposal was turned down. The situation changed in the following year and the number of students in the Mission School rose to 42 and that in the Hindu school dripped. In 1887 a Brahmin boy underwent conversion, In 1888 Schaffter baptized another Brahmin boy. Again Schaffter converted a rich Vellala in Tirunelveli town studying in the Hindu College High School.\textsuperscript{75} A high caste Hindu called Vaikuntum was baptized by him on 23\textsuperscript{rd} April 1890. This met with violent opposition from the Hindus.\textsuperscript{76}

Though the people of Tirunelveli were against Christianity as a religion, they loved the Missionaries who promised education in the district sacrificing wealth and comfort. When the Schaffter returned to India after their furlough in 1896 the people of Tirunelveli Town joined together, decorated the entire route with triumphant arches, foliage and flowers and took them home in a procession headed by elephants, and accompanied by musicians.\textsuperscript{77}

Schaffter enlarged the hostel for the Christians in 1890 and opened another hostel for the Brahmin students in 1896. He appointed two Brahmin Christians as

\textsuperscript{74} Ibid., p.136

\textsuperscript{75} Proceedings of the C.M.S for Africa and the East, 1888, London, pp.161-162

\textsuperscript{76} Ibid., 1891, London, p.150

\textsuperscript{77} Proceedings of the C.M.S. for Africa and the East 1896, London, p.265
teachers of two classes. The Missionaries appointed Hindu teachers in the school to attract the non Christians out of 26 teachers in 1889 ten were non Christians. The Majority of the students were also non-Christians out of 321 students in 1888, only 39 were Christians.

There were 650 schools and 38 masters in 1896 and the old building could not accommodate all of them. Therefore the college and High School sections were shifted to a new building in 1898 leaving the lower classes in the old building. The college was shifted to Palayamkottai in 1928. The high school remained in Tirunelveli and was called the C.M.S High School.

The High school had two feeder schools with middle school classes, one in the western part of the town called the Western Branch and the other in the eastern part called the Eastern Branch. The school showed great interest in co-curricular activities. A museum was started and book-binding was taught as a form of manual labour. In 1945 the name of the school was changed to Schaffter High

78 Ibid.,p.265
80 Ibid.,1888, London, p.165
81 The Church Missionary Intelligencer, April 1898, p.228
82 Proceedings of the Examination Committee of the Tinnevelly Diocesan Council, dated.19.12.1928
83 The Tirunelveli Diocesan Council Report for 1931, p.23
84 Ibid.,1935, p.28
School in memory of Rev. H.J. Schaffter who raised the school to the status of High school and spent most of the life in the service of educating the people of Tirunelveli. 85

It was one of the oldest schools founded with the purpose of evangelization of the town predominantly populated by caste Hindus. Alexander Duff’s policy of spreading the Gospel and muting caste Hindu intelligentsia through higher education was followed by John Anderson in Madras, John Wilson in Bombay and the C.M.S Missionaries in Tirunelveli. The caste Hindus who were eager to qualify themselves for lucrative ports in civil service made use of the opportunities provided by the Missionaries. However, the conversions were very few.

Non-Christian teachers were appointed and separate hostels for caste Hindus were started. The shifting of the school to a new site resulted in constructing a massive double storey building. As a result of opening branch schools, a large number of children were brought into the fold of education. Though the majority of the scholars were from upper classes, the S.S.L.C. results were not so good. Between 1938 and 1947 the average percentage of passes in the S.S.L.C. examination was only 46.5. 86

85 Ibid., 1945, p.20
86 Narpothagam for the year 1938-1947
Caldwell High School, Tuticorin, 1883

Rev. James Hough opened a school in Tuticorin at the beginning of 1818. He appointed a Protestant Schoolmasters in the school. The Roman Catholics of the town opposed the appointment. Therefore Hough appointed a Hindu school masters. Even then, the school did not survive. The European community of the town felt the need for a school, collected a small amount of money, bought a land near the sea and started a school as early as 1857 with Mr. Cramptan as the Headmaster. In 1858 the school was bounded over to the management of the S.P.G. Mission.

The school was an Anglo-Vernacular school which taught both English and Tamil. The students were prepared for Government examination. The Missionary at Puthiamputhur visited the school thrice every month. There were 64 students in the year 1860; of which 25 were learning English and the rare Tamil or Telugu. There were fifteen Christians and two Muslim Scholars also in the school. The European Community continued their support to the school.

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88 Inspection Report of the Tuticorin School by Rev. T. Brotherton, dated 28.11.1858
90 Proceedings of the Tinnevelly Local Committee of the S.P.G. Mission, Resolution No. IX, 11.4.1860
The Madras District Committee of the S.P.G. Contributed an amount of Rs 223.80 to the school in 1860. The school was later on enrolled under the grant-in-aid policy of the Government in 1870.\textsuperscript{91}

During the period the educational policy of S.P.G. Missionaries underwent some changes. The Seminary started at Sawyerpuram by Rev. G.U. Pope in 1844 was raised in 1862 to the grade of a high school and the students of the school were sent for the Matriculation examination from 1864.\textsuperscript{92} In 1880 this high school was raised to the status of a college, first in Arts.\textsuperscript{93} On the 13\textsuperscript{th} January 1883 the college and High school classes shifted to the promises of the Anglo-Vernacular School at Tuticorin. Bishop Caldwell was mainly responsible for reserving the seminary for training the Catechists and schoolmasters. The middle school continued to be at Sawyerpuram.\textsuperscript{94} However the college did not prosper at Tuticorin and it was shifted in 1894 to Trichy. The high school continued to be in

\textsuperscript{91} Annual Report of Puthiamputhur S.P.G. Mission District for 1870 by Rev. J.F. Kearns

\textsuperscript{92} D.S. George Muller, \textit{The Holy Trinity Church Sawyerpuram}, Centenary Committee, Swayerpuram 1887, p.27

\textsuperscript{93} Report of the Incorporated society for the Propagation of the Gospel in Foreign parts for the year 1886, London p.44

the town. The Headmasters of the school were Indians. However the managers later on Correspondents were Missionaries. Between 1883 and 1947 nine Indians served as Headmasters and ten Missionaries as Managers.

Caldwell High School grow steadily and catered to the needs of the children of the S.P.G. Missions in Tuticorin, Puthiamputur, Mudaloor, Edayangudy, Pudukottai and the villages around them. However, the majority of students were non-Christians. In 1947, the percentage of Christian students was 38 and that of the non- Christianity students were 62. The important features of the school were the students’ Co-operative store, Scout with properly trained Scout Masters Annual sports, class and school Magazines; study Tours, class libraries, Museum, Gallery, old Boys’ Association and the like. The school ran a separate hostel for the Hindu boys.

The student’s Co-operative store started in 1920 was the first of the kind in the entire district. The Governing Board of the school was constituted for the first time on 27th November 1933 and was approved by the Tirunelveli Diocesan

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95 Annual Report of the Caldwell College, Tuticorin for 1894 by the Principal, Rev.J.A.Sharrock

96 The Centenary Report of Caldwell Higher Secondary School, Tuticorin, 1893

97 The Tinnevelly Diocesan Council Report for 1947, p.55

98 Narpothagam, December 1926,p.428
Trust Association.\textsuperscript{99} Rev.W.E. Evans was made the Manager of the school. The students’ strength increased rapidly. It was 383 in 1934 and 1115 in 1947.\textsuperscript{100}

Carpentry and Camera club were introduced in 1935. The Director of Public Instruction visited the school in 1935 and remarked that Caldwell High School had earned good reputation.\textsuperscript{101} Annual exhibition of handicrafts became a regular feature of the school from 1937. In June 1941, the school started admitting girls as students. There were 148 girls that year, of who eight were in forms IV and V.\textsuperscript{102}

Teachers’ Association, Guides and Music Association were the new additions in 1945. The school made arrangements to introduce radio classes from June 1947 to enable the students to listen to the educational broadcast of All India Radio.\textsuperscript{103} In 1947 there were 200 students in the hostel. The Government introduced in 1947 the scheme of bifurcated courses in the high schools. The school opened Engineering classes and took steps from June 1947 to collect money for the construction of necessary buildings. Engineering tools and

\begin{itemize}
  \item \textsuperscript{99} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, 12.12.1933, Appendix X, B
  \item \textsuperscript{100} The Tinnevelly Diocesan Council Report for 1947, pp.54-55
  \item \textsuperscript{101} The Tinnevelly Diocesan Council Report for 1935, p.27
  \item \textsuperscript{102} Ibid., Report for 1941, p.28
  \item \textsuperscript{103} Ibid., Report for the 1946, p.20
\end{itemize}
equipments to the value of Rs 5000/- were bought and two Engineering instruction, two mechanics and an attender were appointed.\textsuperscript{104}

**Caldwell’s Old Boys’ Association (COBA)**

The Caldwell Old Boys Association was formed in 1919 by Rev.A.Chanakkan, the Headmaster of the school. It was during his period the Caldwell Teachers’ Association (CTA), the students’ Cooperative store and the scout using were introduced.\textsuperscript{105} The old Boys’ Association took keen interest in the welfare of the school and contributed substantially to its improvement. The expenditure for the construction of the C.O.B.A. Silver Jubilee Hostel was met by the Association.\textsuperscript{106} The students did well in the public examinations. The average percentage of passes in the S.S.L.C. Examination between 1938 and 1947 was 60.2.

Caldwell High School was not started by the Missionaries directly. Yet it came under their care in the next year of its inception. The academic standards of the schools served the course of all children belonging to different religions. There was no instance of conversion. However, the Gospel was spread among the pupils through manifold Christian activities. It was a mixed school admitting boys and

\textsuperscript{104} Ibid., Report for 1948, pp.29-30

\textsuperscript{105} Annual Report of Caldwell High School, Tuticorin for 1925-26, 16.10.1926

\textsuperscript{106} The Tinnevelly Diocesan Council Report for 1947, p.32
girls but the number of the latter was very limited. Great importance was given to Co-curricular activities. From 1883 to 1930 it was the only Christian high school in that region. Many of the old boys of the school secured key posts in Government and private enterprises.

**C.M.S. High School Mengnanapuram, 1888**

The C.M.S High School at Mengnanapuram was started in 1844 by Rev. John Thomas as a Boys’ Boarding school in the Mission Compound. The aim of the school was to give the promising Christian youth selected from the villages, sound education on Christian principles and train them for employment as schoolmasters and catechists in the Mission and assist the Mission in spreading the Gospel. The principal subjects taught in the school were Scriptures, Geography, Arithmetic, English, Tamil and History. Regular examinations were conducted in the presence of the Missionaries, their friends and Government officials. There were external examiners for the viva voce examination. Every Saturday, sometimes or in a month, the schoolmasters and mistress from the Mission schools met at Mengnanapuram and submitted school report and statistical returns of each school. They were carefully examined in the process of

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107 The Indian Church Directory, 1937-38, Calcutta, p.212

108 Church Missionary Record, No.7, July 1852, Vol. XXIII, p.163


the Inspecting Schoolmasters and the Missionaries.\textsuperscript{111} The discussion and interaction enhanced the efficiency of instruction.

**Medium of Instruction**

The medium of instruction was English. In 1860 James Thomas son of John Thomas started the Tamil sections with the object of giving useful training to youths from 12 to 16 years of age. The Missionaries thought that instruction through Tamil at this stage would prepare them to join the normal school.\textsuperscript{112} In 1860 eight boys were sent to the normal school, one to the normal school and two were appointed as schoolmasters. John Thomas advocated instruction through English, as it would be easier to import good knowledge of Christian theology to the youth who would later on become ordained priests in the Mission. But his view on English education was opposed by some of the Missionaries.\textsuperscript{113}

Ashton Dibb reported in 1863 that English education was a problem to many children and therefore he had to abolish English Education. Tamil was sufficient for the training of Mission agents as schoolmasters and catechists. He taught Theology, History and Tamil grammar and composition, reading, writing,

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\textsuperscript{111} Ibid., No.7, July 1859, p.305

\textsuperscript{112} Ibid., for 1860, Vol.V, London,p.287

\textsuperscript{113} Church Missionary Record for 1862, Vol. VII, p.273
arithmetic, Philosophy, Anatomy, Medicine and Astronomy also in Tamil. Tamil books on all these subjects had already been published.\textsuperscript{114}

However, John Thomas reintroduced the usual course of study in 1864 when he came to Mengnanapuram after his furlough. He reported in 1864 that the youths desired to study English.\textsuperscript{115} He quoted in his report what his friend had said. “If you keep back your people from a knowledge of English, they will be found, some years hence, infinitely distanced by their fellow country-men in knowledge, status, and influence”\textsuperscript{116}. The boys in the boarding school were provided free food, clothing and instruction with the role aim of utilizing them later in the Mission service.\textsuperscript{117} The achievement of the school was great. John Thomas reported in 1864 that between 1844 and 1863, 190 pupils were admitted and of them 22 were serving as catechists and 43 as schoolmasters in the Mission. There was a demand for the youth of the school from Madras, Nilgiris and Gyloss.\textsuperscript{118}

\textsuperscript{114} Ibid, 1864, Vol.IX, pp.275-276


\textsuperscript{116} The Church Missionary Record for 1865, Vol.X, p.230

\textsuperscript{117} Ibid., 1864, Vol.IX, p.275

Though the object of the school was truly charitable, it was never meant to be a charity school. Thomas was very discriminative in the section and admission of boys in the school and he said that it was not a charitable school and the purpose was to find promising youths with aptitude for Mission work.\textsuperscript{119}

He wrote, “Their personal appearance must be pleasing, ingenuous and intelligent and generally we prefer those who have a respectable status in native Christian society.”\textsuperscript{120} In 1870 the Missionaries started collecting a small amount as fee from the children in order to create a sense of responsibility.\textsuperscript{121} The school was raised to the status of a high school in 1888 with Rev.Ambrose V.Thomas as Headmaster.\textsuperscript{122}

The old Boys’ Association of the school was formed in 1926. It met during the period between Christmas and New Year and was attended by hundreds of old students.\textsuperscript{123} The Association was very enthusiastic and was able to collect an endowment fund of Rs 75000/- in 1946 for the welfare of the school.\textsuperscript{124}

\textsuperscript{119} Ibid., p. 240

\textsuperscript{120} Ibid., p.241

\textsuperscript{121} Church Missionary Record, No.2, Feb.1870, Vol.XV, p.305

\textsuperscript{122} Paul Appasamy, \textit{op. cit.}, p.282

\textsuperscript{123} Narpothagam, August 1948, p.242

\textsuperscript{124} The Tinnevelly Diocesan Council Report for 1947, p.21
The boarding school established by John Thomas was well maintained. There were Hindus, Muslims and Christians. Three kinds of food were served, one for non vegetarians, one for the vegetarians and the third for the Muslims.\footnote{Ibid., for 1946,p.21} After 1857 day scholars were also admitted in the school. In 1890, there were 60 boarders and 30 day scholars.\footnote{Proceedings of the C.M.S. for Africa and the East, 1890, London, p.163.} The school which was started for Christians admitted non-Christians also. In 1947 out of 435 students, 210 were non Christians.\footnote{The Tinnevelly Diocesan Council Report for 1947, p.57} The S.S.L.C results were always praiseworthy. Between 1939 and 1947 the average percentage of pass was 77.1.\footnote{Narpothagam, for the years 1939-1948} All the children of the school came from very low Socio economic work background. If the children were able to attain such good results, it was due to the hard work of the students and the commitment of the family of John Thomas.

The Mission School served as the agency for the propagation of the Gospel and at the same time it catered to the interests of the society. They enriched curriculum, regular examinations, appointing external and internal examinations. Written and viva -voce tests and the practice of rewarding merit were some of the good aspects of work done by the Missionaries.
The school was put under the charge of Indian teachers after the year 1888. As a result of the manifold educational activities, Mengnanapuram, a small village in the remote eastern part of Tirunelveli District surrounded by Palmyra tree, progressed and got urbanized. The socio–economic condition of the people improved considerably, as many were employed in the civil service and Mission and Government schools.

**Pope Memorial High School, Sawyerpuram, 1930**

Pope Memorial High School was one of the oldest S.P.G. Mission institutions in Tirunelveli District which was founded by a famous Tamil Scholar Rev.G.H.Pope on 12th October 1844. He started the school as a seminary and developed it into a reputed centre of learning. Here English, Latin, Hebrew, Tamil, Greek, Mathematics, Philosophy, Geometry, algebra, logic, Bible, music and several other subjects were taught. The fame of the institution spread far and wide.

The University of Oxford in recognition of the fame of the institution contributed financial assistance in 1848 for establishing a library. Pope’s principles of education were summed up in a Tamil motto which he hung on the

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Wall, “Nalla Sappadu, Nalla Padippu, Nalla Adippu” meaning “Good Food, Good Study, Good Thrashing”.

The Seminary was raised to the rank of a high school in 1862. Students began to appear for Matriculation examination from 1864. Students sent by all other Missions in the district received secondary education. Some were trained as schoolmasters and some others as catechists and were employed in the Mission. Bishop R.Caldwell who was interested very much in higher education of the Tirunelveli Christians raised the high school to the status of a Second Grade College in 1880. It was in due course affiliated to the Madras University. Sharrock, the Principal of the institution made Sawyerpuram the centre for Government Matriculation examination.

131 J.A. Sharrock, South Indian Missions, West minister, London, 1910, p.53
132 Report of the S.P.G. Seminary, Sawyerpuram for the year 1865 by Rev.R.J.French, 2.10.1865
135 Narpothagam, February , 1930, p.54
Transfer of the High School to Tuticorin

Some of the important Missionaries, particularly Margoschis of Nazareth, were opposed to the policy of Caldwell to send Christian Youths to the village of Sawyerpuram for higher studies.\textsuperscript{136} At this juncture Bishop Johnson, the Metropolitan who visited Sawyerpuram in 1881 suggested to Caldwell to make Tuticorin, the centre of work for the S.P.G. in Tirunelveli, visited of Idayangudy. He urged the transfer of the college also to Tuticorin. Sawyerpuram would have the training school for the schoolmasters and Catechist and the middle school.\textsuperscript{137} Caldwell accepted the suggestion and started raising funds. He bought in 1883 an old cotton press with a bungalow attached to it and the College and High School were shifted in on 13\textsuperscript{th} January 1883 to the old Anglo- Vernacular School. The Training School and middle school continued to be at Sawyerpuram.\textsuperscript{138}

The removal of the High School to Tuticorin after 21 years of service made the people of Sawyerpuram a little sad. At their request the Executive Committee of the Tirunelveli Diocese passed a resolution allowing them to raise the middle school to the status of a high school from June 1930. The school was called Pope Memorial High School in remembrance of the Zeal and unflinching sense of

\textsuperscript{136} J.F. Sharrock, \textit{op.cit.}, p.224


\textsuperscript{138} C.F.Pascoe, \textit{Two Hundred Years of the S.P.G.}, London, 1901, p.793
service of G.H. Pope.\textsuperscript{139} The motto of the school was “Vel Primus Vel cum Primus” meaning “Be first or be with the first”.\textsuperscript{140}

New buildings were constructed and dedicated on 12 September 1931.\textsuperscript{141} In 1933 a New Block with two stores was built. The new building for the hostel was opened in 1936. In 1937 the old buildings were repaired and expanded.\textsuperscript{142} Scouting Old Boy’s Association and Study Tours were the important co-curricular activities of the school. The school had extensive gardens for offering gardening and extensive agriculture as subjects under the bifurcation scheme.\textsuperscript{143} After request of the school Governing Board the T.D.T.A. Sanctioned in 1941 a sum of Rs 30,000/-.\textsuperscript{144}

It was unfortunate for the people of Sawyerpuram and the villages around it that had to wait for 47 years for a new high school in their area after the first one

\textsuperscript{139} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, 17 and 18.12.1929, Appendix-C
\textsuperscript{140} Hand Book and Diary, Pope Memorial Higher Secondary School, Sawyerpuram, 1990-1991, p.1
\textsuperscript{141} Narpothagam, Oct.1931, pp.241-242
\textsuperscript{142} Hand Book and Diary, Pope Memorial Higher Secondary School, Sawyerpuram, 1989-90, p.6.
\textsuperscript{143} The Tinnevelly Diocesan Council Report, 1947, p.34
\textsuperscript{144} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, 19.12.1941
had been taken away to Tuticorin in 1883. During the early part of the school all the students were Christians and were expected to serve the Mission. But after 1930, the school was raised to the rank of a high school. Many non-Christians joined it. In 1947 out of 527 students 255 were non-Christians.¹⁴⁵ All the students came from the villages around.

**Margoschis High School, Nazareth, 1930**

Rev.Arthur Margoschis had established a number of schools, like Primary School, Girls’ High School, Teacher Training School for girls and Industrial school at Nazareth, a small village to the eastern part of the district and in 1882 he started an Anglo - Vernacular Middle School.¹⁴⁶ This school functioned in the Industrial school compound and became very popular among the villages around Nazareth. The boarding-section attached to the primary school now known as Kasba Primary school founded by the famous Chaplain, Rev. James Hough in 1820 and was used as the centre for boys.¹⁴⁷ Margoschis started a non-vegetarian boarding section in 1884 in order to attract the caste Hindus.¹⁴⁸ Fifteen Hindu boys

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¹⁴⁵ The Tinnevelly Diocesan Council Report, 1947, p.57

¹⁴⁶ D.A. Christdoss, *Nazareth Mission Charitram* (Tamil) 1950, p.131


joined the school immediately. The students taught Tamil, English, Hebrew and other subjects.

The school was upgraded to the status of a high school in 1889 by Margoschis. Bishop Caldwell who had already started a high school at Sawyerpuram in 1862, considered the high school started by Margoschis, a rival school.\textsuperscript{149} Besides, the Madras Diocesan Committee of the S.P.G. had given permission to Margoschis to start the school ignoring Caldwell’s protest and opposition\textsuperscript{150}. But Caldwell was very stubborn and he managed to get the school closed in 1892, leaving behind the Middle School for boys\textsuperscript{151}. In 1929 new buildings were constructed and the classes were shifted from the industrial school premises.

The people of Nazareth wanted a high school in their area. The Mission Circle Committee, Nazareth, took steps and sanctioned a good amount for this purpose\textsuperscript{152}. A committee appointed for the purpose was able to collect only Rs 4500/-. At this time Mr.M.S.Appadurai of Nazareth most gagged his own

\begin{thebibliography}{9}
\bibitem[149]{c:a@s} C.A. Souter, \textit{Madras District Gazetteers}, 1934, p.230
\bibitem[150]{r:c} R. Caldwell, \textit{Mission Problems}, in J.L. Wyatt, op.cit., p.177
\bibitem[151]{v:h} V.Henry Packianathan, \textit{Nellai Thirusabai Erunoorandu Charitram}(Tamil) 1980, p.56
\bibitem[152]{p} Proceedings of the Executive Committee of the Tinnevelly Diocesan Council, 7.3.1930
\end{thebibliography}
property and advanced the necessary amount as loan. After the payment of the required amount the Boys’ Middle School was raised to the status of a high school in 1930 by opening from IV. 153

The old boys of the school, as a tribute to the beloved founder of the school, called the school after him. From 1941 Nazareth Boys’ High School was known as Margoschis Boys’ High School. 154 Scouting, First Aid, Study Tours, Band set, Folklore Dance, English and Tamil choir, and Literary and Debating Society were the extra-curricular activities of the school. 155 The school scored cent percent passes in S.S.L.C. examination of 1947. 156 The average percentage of passes during the period 1938-1947 in the S.S.L.C. Examination was 74.3.

Margoschis High School was one of the early schools for boys in East Tirunelveli serving the children of a very low socio-economic status. Most of the parents were illiterate. Nevertheless the students were able to secure high ranks in the S.S.L.C. Examination. There are now more than 5000 teachers in the Diocesan Education of institutions. Many of them hail from East Tirunelveli.

153 The Tinnevelly Diocesan Council Report for 1930, p.22
154 The Tinnevelly Diocesan Council Report for 1942, p.26
155 An Interview with Prof. Dr.Kanakaraj, an old student of the Margoschis High School, on 13.3.2011
156 The Tinnevelly Diocesan Council Report for 1947. P.33
Caldwell Centenary Memorial High School, Idayangudy, 1942

The History of Caldwell Centenary Memorial High School can be traced from 1821 when it was established as a primary school by Rev.C.T.E.Rhenius with 14 boys at Idayangudy, a small village in the south eastern part of the district. Most of the people of the region were Palmyra climbers whose socio-economic condition and educational background were very low. Women’s education was never thought of because it was generally believed that it was impossible for girls to learn to read and write children were not interested in education. The attendance was twice and irregular. No organized subjects were taught in the school. The instruction was elementary.

On his arrival in December 1841 at Idayangudy, Caldwell revived the old school and gave it a new shape. Immediately after he married Eliza Mault on 20th March 1844, he started a Girls’ Boarding School with six students and converted the existing primary school into a mixed school.

Once a Muslim subordinate Magistrate who visited the village, exclaimed on seeing the boys and girls studying and said, “What are these boys learning to

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158 R.Caldwell, Arrival in Tinnevelly and Commencement of my work, in J.L. Wyatt, *op.cit.*, p.89
read for? Is it to enable them to climb Palmyra trees? What are these girls learning to read for? Is it to enable them to spin cotton?"\(^{159}\) In spite of the ridicule, Caldwell regularized the function of the school, introduced new subjects and admitted new children, particularly, the poor. He had to make them study by giving them pocket money and sweet meats.\(^{160}\)

Caldwell sent successful students to the Seminary at Sawyerpuram. The students, however, were very relevant to go to Sawyerpuram. The day when they left Idayangudy was a gloomy day both for the children and their parents Caldwell gave those sweetmeats and jaggory and they were sent in bullock carts. In the seminary too they were put under escort and given sweetmeats. Anybody who ran away from the school, were Pursued, captured and brought back to the school. They received pocket-money for their holidays.

Rev. James Philip Fletcher who assisted Caldwell in his educational and Mission work wrote a book entitled the History of India in 1855.\(^{161}\) He was the first Missionary to write the history of India. Alexander Duff, a great Missionary educationist as well as a pioneer in English higher education in India, visited the

\(^{159}\) Ibid., pp.83-84

\(^{160}\) Ibid., p.89

\(^{161}\) F.J. Western, *Register of Tinnevelly Clergy 1776 to 1936*, S.P.C.K., Madras, 1937, p.19
Mission schools at Idayangudy in 1848.\textsuperscript{162} His visit and behavior inspired Caldwell.

The children of caste Hindu also joined the school. In 1858 there were 17 pupils in one of the classes and of them 12 were Brahmins. Rev.J.Seller another S.P.G. Missionary was in charge of it.\textsuperscript{163} The Missionaries began to reap the harvest. Some of the children sent to Sawyerpuram returned to Idayangudy and served in the Mission as catechists and school masters and some later became ordained priests.\textsuperscript{164}

In 1859 the mixed school was converted into a Boys’ Boarding School by Caldwell and girls’ students were admitted in the Girls’ Boarding School as day-scholars.\textsuperscript{165} Nine Anglo-Vernacular schools and three boarding schools were started in 1859 by Caldwell in his Mission.\textsuperscript{166} South Tirunelveli faced the worst

\textsuperscript{162} R.Caldwell, \textit{Distinguished Visitors to Tinnevelly in J.L.Wyatt, op.cit.,} p.120

\textsuperscript{163} Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts for the year 1858, p.109

\textsuperscript{164} Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts for the year 1866, p.137

\textsuperscript{165} D.A. Christdoss, \textit{Caldwell Athiatchar} (Tamil), Bethel Publication, Danispet, 1980,p.105

outbreak of cholera in epidemic form in 1862 and many died of chilling about 95 Children. The schools were closed temporarily.\textsuperscript{167}

Caldwell and his wife selected suitable brides and bridegrooms and got them married with the consent of their parents. Caldwell was consecrated as the Co - adjustor Bishop to the Bishop of Madras on 11\textsuperscript{th} March 1877. At the age of 77 he became very weak, resigned his post on 31 January 1891 and retired to Kodaikanal. He died there on 28\textsuperscript{th} August 1891.\textsuperscript{168}

The school was raised to the status of a lower secondary school in 1895. Students who were sent for the public examination did well.\textsuperscript{169} Later on, the Boys’ and Girls’ Boarding schools were amalgamated into a single school and was called S.P.G. Trinity School. It was raised to the status of a middle school in 1938 with Form I and III. It was the only middle school within a radius of II miles in 1938.\textsuperscript{170}

\textsuperscript{167} Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts for the year 1876, London, p.20

\textsuperscript{168} J.L. Wyatt, \textit{op.cit.}, p.183

\textsuperscript{169} Report of the Incorporated Society for the propagation of the Gospel in Foreign parts for the year 1895, London, p.70

\textsuperscript{170} The Tinnevelly Diocesan Council Report for 1938, p.52
The school was raised to the status of a high school on 8 June 1942 and was named Caldwell Centenary Memorial High School.\textsuperscript{171} It was the only high school until 1945 in the Mission where Co-education was in practice, with two hostels, one for the boys and the other for the girls.\textsuperscript{172} In 1946 there were nine students from the Scheduled castes and four Muslims in the school.\textsuperscript{173}

Most of the students were from backward castes, particularly Nadars and a few from the Scheduled castes. One third of the students were non-Christians. The school catered to the educational needs of both the sexes. As a result of education the socio-economic condition of the people improved remarkably.

**West Tirunelveli High School, Nallur, 1945**

Rev.P.P.Schafter, the C.M.S. Missionary transferred in 1847 the Girls’ Boarding School in Tirunelveli Town to Nallur, a small village in the western part of the district.\textsuperscript{174} The school was known as ‘Arunothayam’ meaning ‘sunrise’. Schafter started a Boys’ Boarding school also at Nallur. Both the schools were run successfully with literal contributions of the Missions and friends of the Missionaries. In 1868 the boarding schools at Nallur and Surandi were

\textsuperscript{171} *Narpothagam*, July 1942, p.157

\textsuperscript{172} The Tinnevelly Diocesan Council Report for 1942, p.29

\textsuperscript{173} *Ibid.*, for 1946, p.21

\textsuperscript{174} *The Indian Church Directory*, 1937-1938, Calcutta, p.214
amalgamated and the number of girls and boys in the schools were 50 and 41 respectively.\textsuperscript{175} But the system did not work well and the schools were separated again and re-established in their respective villages.

Around 1900 there was no station Missionary at Nallur to take personal initiative gets subscriptions from England. The Government also reduced the grant given to the school. The S.P.C.K. was not in a position to extend its assistance. Therefore the Girls’ boarding school faced a stiff financial crisis.\textsuperscript{176} However, the Madras Corresponding Committee of the C.M.S. sanctioned a special grant of Rs 750 to meet the deficit of the schools at Nallur and Surandai at the request of Miss A.J.Askwith, the manager of the Sarah Tucker Institutions.\textsuperscript{177}

Not withstanding the assistance, the schools could not manage the crisis. Rev. E.S.Carr, the Missionary in Palayamkottai proposed that the lower secondary sections of the Girls’ Boarding school at Surandai could be shifted to Nallur and amalgamated with the Girls’ Boarding school at Nallur and the Boys’ Boarding school at Nallur could be shifted to Surandai.\textsuperscript{178} The suggestion was finally accepted. Standard VIII was started in 1910 in the Girls’ Boarding School at

\textsuperscript{175} The Church Missionary Record for 1858, London, Vol. VIII p.268

\textsuperscript{176} Minutes of the Tinnevelly C.M.S. Missionary Conference, 31.3.1900

\textsuperscript{177} Proceedings of the Madras Corresponding Committee of the C.M.S., 10.7.1900

\textsuperscript{178} Minutes of the Tinnevelly C.M.S. Missionary Conference, 6.10.1900
Nallur. The school became so popular that students even from Travancore joined it.\textsuperscript{179}

The Boys’ of Nallur were attending the school at Surandai. To avoid such inconvenience Rev. A. Asirvatham founded a Higher Elementary school for boys in 1924 at Nallur itself. His successor Rev. John Samuel constructed the necessary buildings for the school.\textsuperscript{180}

Both the Boys’ and Girls’ schools flourished side by side. The Girls’ Boarding school was attended by many backward castes and Adi Dravida Children.\textsuperscript{181} When vocational education was introduced in 1940 in the Mission Schools by the Missionaries of Sarah Tucker Institutions, tailoring was started at the Girls’ School.\textsuperscript{182}

The need for a high school was felt greatly by the people in west Tirunelveli, an educationally backward area in the district. The South India Christian Conference proposed to raise the Boys’ School to a high school to serve the course of higher education of west Tirunelveli.\textsuperscript{183} The lead was taken by Rev. J.A. Samuel and as a first step the Boys’ school was raised to a Middle

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\textsuperscript{179} The Tinnevelly Diocesan Council Report for 1925, p.66

\textsuperscript{180} J.A. Jesudoson, \textit{Mel Tirunelvelli Sabaikal in Nooru Andu Sarithai}, (Tamil) Nalluraied, 1952, p.14

\textsuperscript{181} The Tinnevelly Diocesan Council Report for 1931, p.30

\textsuperscript{182} \textit{Ibid.}, for 1940, p.33

\textsuperscript{183} \textit{Ibid.},
School$^{184}$ with the opening of Form IV. In June 1945 the school was raised to the status of a high school.$^{185}$

It was a co-educational school and a great blessing to the people of that region because there was no other high school there. It became a complete high school in 1947 and the first batch of students attended the S.S.L.C. Examination in April 1948. The percentage of pass was 60.

The Missionaries started schools even in small villages like Nallur. When the schools faced a financial crisis, they came to their rescue. Realizing the need for a school for boys, the people at Nallur started a school on the lines of the Missionaries. It was one of the few examples in Tirunelveli where the people themselves took the initiatives to start schools. The school served the children of backward and Adi Dravida Communities. The majority of students were non-Christians. In 1947 out of 206 students only 81 were Christians.$^{186}$

**St.John’s High School for Girls, Nazareth, 1886**

St. John’s High School for Girls has the unique distinction of being the first High School for Girls in the Madras Presidency.$^{187}$ It was established in May 1819 by Rev.James Hough as a Primary School for Girls. In his report to the

$^{184}$ J.A.Jesudoson, *op.cit.*., p.14

$^{185}$ The Tinnevelly Diocesan Council Report for 1945, p.23

$^{186}$ The Tinnevelly Diocesan Council Report for 1947, p.57

$^{187}$ *St. John’s Church Nazareth*, Circle Committee, Nazareth, 1988, p.107
S.P.C.K. in August 1819 Hough mentioned that the Girls’ school at Nazareth had only ten scholars. Hough had to meet the parents and persuade them to send their children to school. But after he left Palayamkottai, the parents withdrew their children from the school as female education was never thought of during that period. In 1931 it was a Mixed School with 26 boys and 10 girls.

However a definite start was made in 1843 by Mrs. Annie Caemmerer in the face of much opposition from men. She went round the villages and persuaded the parents to send their girls to school. They were reluctant and criticized Annies’ endeavor to educate the girls. But she did not lose hope. Annie, a woman of love, patience, sympathy and service offered the girls’ gratis, clothes and money. She raised a new building for the Girls’ School in 1846.

**Girls’ Boarding School**

Anni converted the school in to a Girls’ Boarding School in 1849 because the aim of Missionary education was dissemination of Christian faith and conversion which was more likely to happen in a boarding school than in a day-school. There were 69 students that year. Unfortunately, Annie died on 15 September 1849 at age of 49 and the functions of the school came to an end temporarily. The school was revived with 41 students in 1862 by Mrs.

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188 F.J. Western, *The Early History of the Tinnevelly Church, op.cit.*, p.149


190 Report of the Nazareth Mission for 1846 by Rev.A.F.Caenemerer
Scarborough a widow who lived with her brother Rev. Brotherton at Nazareth.\textsuperscript{191} There were 42 girls in 1863 and the school was known as “Scarborough School”.\textsuperscript{192}

The S.P.G. Girls’ school at Mudaloor and Christianagaram were closed in 1868 as a result of their attendance and the few students of these schools were admitted in “Scarborough School”. The school was raised to the status of a middle school in 1869 and brought under the grant-in-aid policy of the Government. Following the death of Brotherton, Scarborough took charge of the girls of Christianagaram and revived the Boarding-School at Christianagaram in 1870. The school at Nazareth came under the management of Mrs. Harriet Strachan.

The year 1878 was an important milestone in the history of the school, because Margoschis started a normal section in the school.\textsuperscript{193} The first batch of 12 students of the Normal Section attended the Government examination and eight of them were successful. They were appointed schoolmistresses in the Mission Schools.

\begin{footnotes}
\item[191] D.A. Christdoss, \textit{Nazareth Mission Charitram, op.cit.}, p.93
\item[192] Report of the Incorporated Society for the Propagation of the Gospel in Foreign Parts for 1863,p.95
\end{footnotes}
The school was raised to the rank of a high school in 1886. The S.P.G. Girls’ High School was the first of its kind in the Presidency.\textsuperscript{194} The Normal sections were made to form a secondary Grade Teacher Training School in 1887 by Margoschis. It was also the first of its kind in the Madras Presidency.\textsuperscript{195} The first set of five girls who attended the Matriculation examination was successful. For many years it was the only school for girls in the Presidency for Matriculation examinations.\textsuperscript{196} The old girls of the school worked as teachers in adult schools established by Margoschis in 1880 in the villages of Nazareth, Mookuperi and Kulathengudy. Margoschis arranged for the free distinction of books and sometimes wedding saris.\textsuperscript{197}

English was taught compulsorily from standard IV. But a beginning was made in the Infant classes. They were taught elementary arithmetic’s like counting, addition, subtraction in English. Kindergarten school exercises, action songs and drill.\textsuperscript{198} A large building with a top floor was opened on 15 September 1910. The present hostels, St.Michael’s, St.Gabrial’s and the Guardian Angels

\textsuperscript{194} H.R.Pate, \textit{Madras District Gazetteer}, Tinnevelly, Vol.1 1917,p.47

\textsuperscript{195} Letter of Rev. Margoschis to the Secretary M.D.C. of the S.P.G. Madras, 25.11.1887

\textsuperscript{196} Report of the Inspectors of schools of St.John’s High School for Girls for 1890, p.48

\textsuperscript{197} Centenary Report of Arts-Industrial School, Nazareth, 1978

\textsuperscript{198} Report of the Madras Diocesan Committee of the S.P.C.K. for 1893, Madras, p.40
were built by the Missionaries later.\textsuperscript{199} A constitution for the Governing Board of the school was framed in 1943 by the Mission.\textsuperscript{200}

A branch of the king’s messenger was started in 1903 with the purpose of utilizing the girls for social service and Gospel work. The members met every Monday. They conducted concerts, collected money and utilized the money for social service and Gospel work in the villages. It was a long-lived association in 1947 they acted the play “Barabas” and the proceeds amounting to Rs 800/- were utilized for strengthening the church at Vellamadam, a hamlet near Nazareth.\textsuperscript{201}

The Protestant Missionaries who gave importance to women’s education started Girl’s schools in villages and persuaded parents to send their girls to school. They broke the tradition that it was not necessary for girls to study. Many of the old girls of the school held very high posts in Government and civil services. This was the first High School for Girls in the Madras Presidency. The scholars did useful service to the illiterate and poor people in the villages. The High school and the Teacher Training school functioned on the same campus. Majority of the students were Christians. The percentage of Christians and non-Christians in 1947 were 94 and 6 respectively.

\textsuperscript{199} Report of the St. John’s Church Diamond Jubilee Celebration, Nazareth, 1988
\textsuperscript{200} Report of the Sub-Committee of the Executives Committee of the Tinnevelly Diocesan Council, 8.7.1943
\textsuperscript{201} The Tinnevelly Diocesan Council Report for 1947, p.33
Sarah Tucker High School for Girls, Palayamkottai, 1890

The origin of Sarah Tucker High School is to be traced from 1858 when a Normal School was founded in Palayamkottai. The origin was quite interesting. Rev. John Tucker the secretary of the C.M.S. had three sisters in London. They were Sarah Tucker, Elizabeth Tucker and Catherine Tucker. Sarah Tucker was a disabled girl. Being informed by her brother about the plight of women in India, she developed an interest in female education and sent money to Tirunelveli for spreading education among them. She wrote articles in the magazines in London.

In 1843 Sarah and 20 young British girls collected a sum of £ 20/- and send it to Palayamkottai to found a school for girls. In 1843 with that money at Kadachapuram, a small village in the extreme eastern part of the district. Unfortunately the school was closed after 13 years in Teacher Education.

Sarah Tucker met with an untimely death in 1857 leaving her vision to her friends Maria, Sophia and Joanna who wanted to do something in their friend’s memory. They formed a committee, raised a sum of £ 811 and sent it to India. It was a period when there was no Normal school for girls after the one at


Kadachapuram was closed. The money which was sent at the proper time was utilized well for starting a Normal School for Girls in Palayamkottai in 1858 in the name of Sarah Tucker.204

Thus her dream became a reality. Rev.Ashton Diff and his wife Alice Victoria Diff were in charge of the school and they ran the school in a rented building. Funds came from England. Lands were bought and the foundation for the new building was laid on 23.8.1861 by Rev.F.Sargent.205 The practicing section of the Normal School was raised to the status of a High School in 1890 by Mrs.A.J.Askuith.206 The school was elevated to the level of a Second Grade College in February 1896 under Miss.C.E.Cowell.207

A hospital was opened in 1892 in the school by Rev.A.H.Lash through the efforts of Mission swainson who was a Missionary as well as a trained nurse.208 Sick children, treated and nursed in 1894-1896 were 297. There were 83 cases of Measles in the isolation ward and 19 cases of smallpox. The Medical Missionary Nurse Morten, assisted by two Indian women, Annai and Naomi, attended 71 confinement cases and paid 1215 house visits. Medicine was dispersed to 1822

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204 Madras Church Missionary Record, No.1. January 1859
205 The Report of the C.M.S. district Church Council for 1912, Tinnevelly, p.8
206 The Centenary Report, 1958, The Sarah Tucker Institutions, Palayamkottai
208 The Centenary Report 1958, The Sarah Tucker Institutions, Palayamkottai
out-patients who came from 46 villages. Nurse Morten taught Indian girls nursing and dispensing. Lord Wenlock, the Governor of Madras visited the school in 1892 and was very much pleased with the working of the hospital, which he praised as a “little gem”.

Miss. Florence Swainson started on industrial class in the Sarah Tucker Compound in 1890. It was in this class Swainson developed in 1895 the idea of founding a school for the Deaf and Dumb. The girls were taught needle work, bead work and making curry powder. A few girls received training in nursing under Swainson in the hospital.

The Sarah Tucker Compound was also the nursery of the school for the Blind. Inspired by the reply of a blind boy who came to the campers for alms, Miss. A.J. Askwith started the school for the Blind in 1890. The women Missionaries started a number of branch schools in the district. In 1882 there were 55 such schools and 1890 there were 41 schools. The number rose to 50 in 1896.

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209 Annual Report of the Sarah Tucker Institutions for 1894-1895 by Miss A.J. Askwith

210 Report of the M.D.C. of the S.P.C.K. for the year 1895, p.53


214 Annual Report for 1960, Schools for the Blind, Palayamkottai

A new High School Building was opened on 26.12.1902. On that occasion May-pole dance was performed by girls of the school and Lady Curzon commented that she had seen the dance at Simla but there it was not perfect. But in Sarah Tucker it was performed correctly.\textsuperscript{216} The students used to gather for worship in one of the class-rooms as there was no chapel. The need for a chapel was felt. The children gave up eating bananas for six months and saved the money on their part. Well-wishers from abroad contributed some money. A beautiful church was built in 1906. The District collector presented a bell to the church.\textsuperscript{217} Appreciating the noble work of Ask with and Swainson, the Government presented them the Kaiser-I-Hind Medal.\textsuperscript{218} The Sarah Tucker old Girl’s Association popularly known as STOGA was formed in 1910.\textsuperscript{219} The STOGA Branch was opened in Ceylon and there was a centenary reunion in Colombo on Saturday 25 between 1958.\textsuperscript{220}

Miss E.M. Chamber was an enthusiastic Guide. In her time there were association like Blue Birds, Guides and Rangers which worked for badges in

\textsuperscript{216} Jean Mac Donald, \textit{The Growth of a Mustard Seed}, in George Muller (e.g) Sarah Tucker Institutions Centenary Souvenir, Palayamkottai 1958, pp.12-13

\textsuperscript{217} Ibid., p.14


\textsuperscript{219} The Tinnevelly Diocesan Council Report for 1935, p.20

\textsuperscript{220} George Muller, \textit{op.cit.}, 1958, p.40
Cookery, Astronomy, Child Nursing and First Aid. The Rangers corresponded with the Guides in England thus international understanding. Edward Sargent had bought valuable lands in the village of Athaliyoothu, 2 miles away from palayamkottai for the C.M.S with the money donated by Miss Sarah Tucker. In her name the village is called Tuckerammalpuram.

The school which was founded with five students in 1890 had 4150 students and 102 teaching and 16 non-teaching staff in 1990. Separate Governing Boards for the college and the High School were constituted in 1925, though the institution existed in the same compound. The S.S.L.C examination results were always good. From the beginning the school maintained a well-established with 277 were boarders. The Missionaries and teachers lived on the school campus in residential houses.

The Training school, High School and the college were in the same compound. Therefore a site of 30 acres, 2 miles south of the high school, was bought and the

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221 *Ibid.*, p.16

222 Hentry Packianathan, *op.cit.*, p.40

223 The Centenary Report 1990, Sarah Tucker Higher Secondary School, Palayamkottai

224 The Tinnevelly Diocesan Council Report, 1925, p.59


226 Proceedings of the Executive Committee of the Diocese Council, 2.7.1942
college was shifted there in 1947.\textsuperscript{227} A girl who entered the Sarah Tucker compound could get both her elementary and secondary education. She could either join the college on the Teacher Training School. She could learn a craft for her livelihood. Many distinguished persons invited the school and praised the working. The STOGA is still continuing. Thousands of young women have gone out of this great institution and held important posts in different countries such as India, Burma, Ceylon, Malaya, Singapore, England and U.S.A.

Unlike the other Mission Girls’ Schools, Sarah Tucker High School was situated in the town and attended mostly by a good number of caste Hindus. The last Missionary who served in the school and retired in 1958 was Annie Lindsey.

**Elliot – Tuxford High School for Girls Mengnanapuram, 1941**

Elliot-Tuxford High School has a fascinated history. When Rev. Charles Blackman and his wife retired and left for England in 1842, they closed their Boarding Girls’-School at Sattankulam and sent the three students and schoolmistress to Mengnanapuram. That school became the nucleus of the present school.\textsuperscript{228} Mrs. Mary Thomas started her Boarding School for Girls at Mengnanapuram in 1842 with four girls with the purpose of providing education chiefly for the children of Mission agents working in the Christian Community in

\textsuperscript{227} The Tinnevelly Diocesan Council Report for 1947, p.17

\textsuperscript{228} Church Missionary Record detailing the Proceedings of the C.M.S. for 1858, Vol. XVI, London, p.278
the wider Palmyra region in the district. She aimed to train Christian girls and later select suitable wives for the Mission agents.

A new classroom sixty feet by forty, including verandas was completed in 1844, called the Elliot-Tuxford School for Native Female Education. The funds for the building were provided by the friends of Mrs. Thomas, mostly by Rev. E. V. Elliot of Brighton, the author of Hazae Apocalyptiae and the villages of Tuxford in England of which he was the rector. Therefore, the school was called Elliot-Tuxford school. The school received regularly an annual subscription of £10 from Elliot’s family.

Students were taught academic subjects and craft education and domestic duties. Academic subjects included writings, arithmetic, Tamil grammar, geography, church and secular history and the Bibles. Craft education and domestic duties included spinning cotton, needle work, beating out rice from the husk and cooking. The aim of the school was fulfilled soon. Many of the girls who completed their education was married to Mission agents, and many worked as schoolmistresses in the Mission schools.

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229 Report of the M.D.C. of the S.P.C.K. for the year 1901, Madras, p.20
230 Church Missionary Record for 1865, London, p.240
231 Church Missionary Record for November, 1843, Vol.XIV, P.101
232 Church Missionary Record for 1860, London, p.288
The old girls of the school, trained as teachers in the Sarah Tucker Teacher Training School were in demand all over the Madras Presidency and in countries like Ceylon, Burma and Natal.\textsuperscript{233} The school was raised to the status of a secondary school in 1871.\textsuperscript{234} Mary Thomas died on 3 December 1889 at the age of 88 after 61 years of faithful service in the Mission.\textsuperscript{235} A sum of Rs.100 was raised for providing scholarships in her memory.\textsuperscript{236} Two examinations, written and viva voce were held at the end of June and before the Christmas. Prizes were distributed to successful students. A six weeks’ vacation in midsummer and a fortnight at Christmas were the regular feature during this time the children went home.

Industrial work was carried on in the afternoon. Crafts like embroidery and tatting were also taught along with cotton spinning and needle work. In 1925 specialists in pot and basket-making and weaving came to the school and taught the children each for a week to raise the level of the work. A model of the Potter’s wheel was made and the children experimented with that.\textsuperscript{237} There were 50 girls in the embroidery industry in 1927. It was profitable. Miss Royds started admitting

\begin{itemize}
\item \textsuperscript{233} Report of the M.D.C. of the S.P.C.K., 1901, P.21
\item \textsuperscript{234} \textit{Ibid.},
\item \textsuperscript{235} Minutes of the C.M.S. Missionary Conference 3.2.1900
\item \textsuperscript{236} A.H.Grey Edwards, \textit{op.cit.}, p.102
\item \textsuperscript{237} The Tinnevelly Diocesan Council Report for 1925, p.72
\end{itemize}
day-scholars in the industrial class and gave free meals to each regular student in
1929.\textsuperscript{238} There were children from different castes and majority of them were
Nadars.\textsuperscript{239}

The work of the school was remarkable. The Government Inspector H.Fitzpatrick visited the school in 1861 and reported that “The Mengnanapuram Boarding School is one of the best of its kind in Tirunelveli.\textsuperscript{240} Much emphasis was laid on physical health, domestic habits, language and elementary science. The school gave the impression of a happy well-ordered family.

Education was in close relation with life.\textsuperscript{241} The school was managed by a number of selfless Missionaries. The whole family, the father John Thomas, mother Mary Thomas, their sons J.D.Thomas, James Thomas and their wives and daughter R.E.Thomas served in the church and schools at Mengnanapuram.

The school was raised to the status of high school in 1941.\textsuperscript{242} The strength of the students in 1941 was 283 with the opening of Form VI in 1943 the school

\begin{itemize}
  \item \textsuperscript{238} Annual Report of Elliot-Tuxford School for 1829 by Meri Royds quoted in Tinnevelly Diocesan Council Report for 1928, p.15
  \item \textsuperscript{239} The Tinnevelly Diocesan Council Report for 1929, p.31
  \item \textsuperscript{240} Church Missionary Record for 1862, Vol. VII, London, p.270
  \item \textsuperscript{241} Inspection Report for 1933, Elliot Tuxford High School, Mengnanapuram, 3.2.1933
  \item \textsuperscript{242} The Tinnevelly Diocesan Council Report for 1941, p.19
\end{itemize}
became a complete high school. One of the girls resumed cent percent in Mathematics in the S.S.L.C. Examination of 1945 and six girls scored above 90%. The Missionaries selected promising girls and sent them to Sarah Tucker Teacher Training School to be trained as school mistresses. The Guides, Rangers and Blue Birds were some of the co-curricular activities. House-competitions were an annual event. The Literary and Debating society met regularly in the school. The mid-day meals scheme for the day scholars in the industrial class introduced by the Missionaries is now being followed in India vigorously.

**St .Mary’s High School for Girls, Sawyerpuram 1945**

The S.P.G. Missionaries founded a Girls’ Primary School at Sawyerpuram. Rev. A.J.Goddrn, the superintending Missionary converted the school into a Boarding-school in 1894 and raised it to the status of a lower secondary school. From then onwards, the school was known as “St.Mary’s Lower Secondary School for Girls”. It sent girls for the first time for the Lower Secondary Examination. All of them passed and obtained certificates. Two of them joined St.John’s High School, Nazareth. After 50 years the school was raised to the

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244 The Tinnevelly Diocesan Council Report for 1948, p.34

245 The Centenary Report , St.Mary’s Higher Secondary School, Sawyerpuram, 1994

246 Report of the M.D.C. of the S.P.C.K. for the year 1897, Madras, p.60
status of a high school with 24 pupils on the roll in Form IV. Form IV was opened in 1947 with 16 girls. There was no other high school for girls near Sawyerpuram. The children of the neighboring villages were benefited. The King’s Messenger Society was formed along with the Guides and Blue Birds. In 1935 the King’s Messenger Society cleaned the streets of the villages and learned the importance of cleanliness and dignity of labour. The first batch of 16 students attended the S.S.L.C Examination in 1948. Twelve of them were successful.

The school was raised to the status of a high school only in 1945. Never the less, its contribution to women’s education was great. Secondary education for girls was unknown in this region. The girls had to go either to Palayamkottai or to Nazareth to join the high school. However, there was lack of transport facility to Sawyerpuram. As a result, girls from some villages could not come to the school. Most of the girls came from ham beets belonging to the backward castes particularly the Nadar Community. If the Nadar community has improved its socio-economic status, it was because of schools like this.

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247 The Tinnevelly Diocesan Council Report for 1945, p.23
248 The Tinnevelly Diocesan Council Report for 1947, p.35
249 Ibid for 1935, p.36
250 Ibid for 1948, p.33
St. Andrew’s High School, Ramanathapuram, 1944

Rev. George Billing started a girl’s Boarding School in 1825 in Ramanathapuram. While Schwartz School catered to the needs of the boys, the S.P.G. Girl’s Boarding School fulfilled the needs of the girls. An industrial class was started by Miss. A.D. Limbrick and lace-making was taught. She reported in 1970 that the school’s lace work won a medal at the Madras Fine Arts Exhibition in 1906. The craft-centered education was specially meant for orphans and very poor girls.  

In 1935 Rev. S.C. Clarke spoke about St. Andrew one of the disciples of Jesus Christ. The children of the school who were greatly inspired by the talk – pressed their desire to have their school named after St. Andrew.

A constitution for the Governing Board of the school was famed in 1943 and the school was raised to the status of a high school in 1944 and Form IV was started. A new hostel was opened on 4 July 1944. Form VI was opened in 1946. The students appeared for the S.S.L.C. examination in April 1947. Many of the

252 The Tinnevelly Diocesan Council Report for 1935, p.36
253 Report of the Sub. Committee of the Executive Committee for Tinnevelly Diocesan Council, 8.7.1943
254 The Tinnevelly Diocesan Council Report for 1944, p.26
girls were successful. The students took part in important national events.\footnote{255} As there was a heavy demand from boys for secondary education they were also admitted. The School was handed over to the newly formed Madurai- Ramanad Diocese in 1947.

\footnote{255} The Tinnevelly Diocesan Council Report for 1947, p.43