Chapter II

THE EARLY STAGES OF LIBRARY MOVEMENT

In the second half of the eighteenth and nineteenth centuries Kerala witnessed tremendous changes in all spheres of life. This was mainly due to the western influences and the enlightened rule of the local kings. Later, the social reform movements and political awakening of the people played a vital role in these developments.

Travancore entered into an agreement with the East India Company in 1773 to ward off subsequent Mysorean invasion on Travancore. In 1795 a formal treaty was signed by which the Company agreed to protect Travancore from all foreign enemies.\(^1\) A Civil Office was opened under the East India Company in 1788 at Trivandrum and it served, for the first time, as a medium of communication between the Maharaja of Travancore and the Madras Government.\(^2\) An Officer was appointed as Resident who served as a political agent of the Company in Travancore. He began to influence the policies and administrative matters of the state as per the

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2. Ibid., p. 218.
provisions contained in the treaty. Gradually the paramount power became mandatory with regard to the foreign policy and advisory, in respect of home affairs.³

During the reign of Gouri Lakshmi Bai (1810-1814),⁴ the Resident, Col. Munro was appointed the Dewan of Travancore, and he initiated the spread of English education and a number of administrative reforms.⁵ By a Royal Proclamation, she abolished slave trade in Travancore on 5 December 1812. This was actually a milestone in the history of social transformation in Travancore, nay Kerala. Gouri Parvathi Bai (1815-1829),⁶ the Regent Queen, laid the foundation of modern education policy and formulated a budget to support it. Her Highness resolved that "the State should defray the entire cost of education of its people, in order that there might be no backwardness in the spread of enlightenment among them, that by a diffusion of education they might become better subjects and public servants and that the reputation of the State may be advanced thereby."⁷

6. Ibid., p.383.
7. Travancore, Maharani Parvathi Bai, Nittu, (Trivandrum: Directorate of State Archives, 19 Edavam 992 M.E.[30-5-1817]).
Vernacular Primary Schools were established in all parts of the State and qualified persons were appointed as teachers who were paid by the State. Christian Missionaries who were responsible for the spread of English education in Kerala made their own contribution in the field of education during that time. The first printing press in Travancore was installed by them at Nagercoil in 1820, followed by the installation of presses at other places like Kottayam (1821) and Neyyur. In 1815, Rani Parvathi Bai made a donation of Rs.20,000/- to the college (C.M.S. College) which was started by the Church Mission Society at Kottayam. Following her, Maharaja Swati Tirunal came to power in Travancore.

Maharaja Swati Tirunal, a great scholar, linguist endowed with rare artistic gifts, reigned Travancore from 1829 to 1847. Though steeped in Indian tradition, he had imbibed western ideas of liberalism and enlightenment. He was instrumental to the introduction of many sweeping reforms in Travancore. He wanted to give the benefit of the best features of both systems to the people. He was a great patron of art and men of letters. He continued to encourage and

11. T.K. Velu Pillai, No.4, p.545.
patronise science and education even to his last days. In order to reorganise and modernise Travancore he established an Engineering Department with a special irrigation section to provide adequate facilities to agriculturists. For the first time the survey of the paddy lands and preparation of land records were made. In 1012 M.E. (1873 A.D) the first census was held in Travancore. He also established certain new institutions like a Government Press, an Observatory, Menagerie of wild animals. He laid the foundation for modern education in the State by the establishment of an English School in 1834 and declared it as Raja's Free School in 1836. After this, a number of new schools sprang up in different parts of the State.

During his reign the western concept of Public Library trickled into Travancore. Before that a number of private libraries existed in different parts of the country. But these libraries kept written documents for their own purpose and did not allow the public to make use of them. A public library is capable of extending its services to all groups and it helps to share the opinions in the community, irrespective of age, religion, profession, sex, political

It can claim a dynamic part in community life; it can shape the thought process of a community. Libraries give light and people find their way to become good citizens of world, endowed with a deep desire to secure peace and progress.

Swati Tirunal was primarily instrumental for the library movement in Kerala. The Trivandrum Public Library was established during his reign. "This library is the oldest of its kind in India. It was started in 1829 by the then British Resident Col.Edward Cadogan, the grand son of Sir Hans salane, the founder of British Museum. The Maharaja and the British Resident took an active interest in the affairs of the library." The former being the patron and latter the president. The library was managed by an association known as Trivandrum Public Library Committee." This library was founded by a few prominent individuals, some of whom


were Britishers and some Civilians. There were Military men, a few Indians, and some local residents of Trivandrum. They were given high status entitling them to be invited to the 'Darbars' of the Maharaja. They managed it as a private club, though it was called a Public Library.\textsuperscript{19}

In 1836 at the request of Trivandrum Public Library Honorary Secretary J. Robert an amount of Rs.1000/- was sanctioned to the library (See Appendix-A).\textsuperscript{20} Even though the British officers used this library the doors were opened to the natives also. The natives were allowed to read books in the library by paying Rs.1/- as monthly subscription. The Public of Trivandrum could not easily afford it at that time.\textsuperscript{21}

The objective of the library was the gradual formation of an extensive library of books of general reference for the use and the benefit of the people of Trivandrum.\textsuperscript{22} It was established in a pattern similar to the British Book Clubs and Private Subscription Library of the early nineteenth century. In 1847 it had acquired its


\textsuperscript{20} Travancore, Maharaja Swathi Tirunal, Nittu, (Trivandrum: Directorate of State Archives, 5 Kanni 1012 M.E.[18-5-1836]).

\textsuperscript{21} P.V. Varghese, Souvenir of the XXV All India Library Conference, (Trivandrum: Geo Printers, 1979), p.135.

\textsuperscript{22} Trivandrum Public Library, Minutes of Special General Meeting, 15 October 1854, (Trivandrum: Public Library), pp.1-4.
own land and building which was near the present public library building. The members had also constituted themselves formally into Trivandrum Public Library Society with proper constitution and body of rules.\(^\text{23}\) The Travancore Government recognised the library and an agreement was reached between the Government and subscribers of the library on 28 February 1856. According to this agreement the Government agreed to pay Rs.13/- per mensum for office expense, and to shift the library to museum after constructing a suitable building.\(^\text{24}\) In 1865, when this institution was transferred to the museum complex it had enriched itself by a good collection of scientific books.\(^\text{25}\)

While the Trivandrum Public Library was thus slowly coming up a new library called People's Library came into existence in Trivandrum near the Police Stadium on 18 October 1862. John Allan Brown, the Astronomer to the Travancore Sircar and Director of the Observatory during 1852-65 was mainly responsible for this.\(^\text{26}\) Thus in 1038 M.E. (1862-63) there were two public libraries for the people in Trivandrum, and the circulation of English and vernacular

\(^{\text{23}}\) V.K.M. Menon, No.19, p.15.


newspapers and periodicals visibly increased. Two years later, two reading clubs were opened in the town and they were maintained by private subscription.

In 1894, Trivandrum Public Library was registered under Travancore Joint Stock Companies Regulation, in the name of Trivandrum Public Library Society and it was taken over by the Government in 1898, when the People's Library merged with this. After the Government's take over, the library was opened to the public. "Thus in 1898, fifty years before the dawn of independence, the common people of Trivandrum were allowed entry into the temple of knowledge, during the reign of Sree Mulam Tirunal, which is an event as unique as the Temple Entry Proclamation."

By the close of the eighteenth century Tipu Sultan of Mysore had succeeded in establishing his political hegemony over Malabar and Cochin. Soon after the departure of Tipu Sultan from Cochin, the king of Cochin openly discarded his allegiance to him and joined the English. By the formal treaty signed on 6 January 1791, the King

29. V.K.M. Menon, No.19, pp.16-17.
31. The King of Mysore (1782-1792) who conquered Kerala.
agreed to throw off all allegiance to Tipu Sultan and became a tributary to the East India Company. The English men settled in Cochin started English Schools. The first English School was opened at Mattancheri in 1818 and followed by a number of schools and a second grade college affiliated to Madras University were opened.

The erstwhile Cochin State kept pace with Travancore in the case of vernacular education. By a Royal Proclamation issued in 1818 at the instance of the Resident, Colonel Munro, thirty three vernacular schools were established by the Cochin Government. In 1877, District Schools were opened in all Taluks, and in 1889 grant-in-aid was given to private schools which attracted private agencies to start educational institutions.

After the fall of Tipu Sultan (1892), Malabar slipped into the hands of East India Company by the treaty of Srirangapatnam (18 March 1792). For years that followed Malabar remained a part of the Bomaby Presidency and by and by it became a part of the Madras

33. Ibid., 291-292.
34. Ibid., p.291.
35. Ibid., p.292.
Presidency in which it remained till the birth of independence in 1947. It was ruled by the English till India attained independence in 1947. But the spread of education and the growth of literacy were at a low pace when compared to the other two Princely States of Kerala. The enactment of the Madras Local Boards Act of 1834 gave an impetus in the field of education. They had started many schools in different parts of Malabar. The Government provided liberal grant-in-aid to those private agencies and missionaries who were ready to start schools consequent on the acceptance of the principle of free education. Five Municipalities were opened in Malabar under the Town Implementation Act of 1865. These Municipalities and District Boards encouraged and administered the educational affairs of Malabar.

In 1855, all kinds of slavery was abolished in Travancore and education was opened to backward classes too. Missionaries of Kerala, and the Government of Travancore took keen interest to educate people of backward classes. After 1856 the Travancore Government showed much interest in improving the vernacular

38. Ibid., p.246.
40. V. Nagam Aiya, No.10, pp.481-82.
education of the State. As a result of this, the number of vernacular educational institutions increased in Travancore and the Travancore Educational Rule was drawn up in 1894 and it was issued for grant-in-aid.\textsuperscript{41} In 1866 the Raja's Free School (as the name indicates the levy of fee was not insisted on) of Trivandrum was raised to the status of a college.\textsuperscript{42} An important change was made in the year by the abolition of the system of free education and compulsory levying of fees. However, in 1904 the Government of Travancore accepted the responsibility of providing free primary education irrespective of caste, creed or race.\textsuperscript{43}

Non-formal education also had its modest beginning in Kerala by that time. Night schools were opened in different parts of the country. The proper hailing from various walks of life like the labourers, coolies, traders, merchants, people of backward classes and artisans took to adult educational facilities available. Along with the increase in the number of night schools, the number of illiterate people receiving instruction also increased.\textsuperscript{44} Till the development of library movement, it played an important role in the development

\begin{itemize}
\item \textsuperscript{41} Ibid., pp.457-459.
\item \textsuperscript{42} A. Sreedhara Menon, No.8, p.172.
\item \textsuperscript{44} Report of the Director of Public Instruction, 1073 M.E. (1897-1898), (Ernakulam: Cochin Government Press, 1898), p.8.
\end{itemize}
of literacy. Later on, night schools were replaced by libraries and reading rooms as agencies of social education. The literacy rate in the three political units of Kerala in 1911 was as follows.

Table No.1 Literates in thousands

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<th>Political Units</th>
<th>Males</th>
<th>Females</th>
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<tr>
<td>Cochin</td>
<td>324</td>
<td>45</td>
</tr>
<tr>
<td>Travancore</td>
<td>215</td>
<td>31</td>
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<tr>
<td>Malabar</td>
<td>89</td>
<td>63</td>
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When literacy increased, the reading habit of the people also increased. The growth of reading habit helped the birth of libraries in different parts of the State. Along with the spread of education and literacy the vernacular press and its publications too began to make headway. Journals and periodicals in Malayalam were first started by the Missionaries and in most cases, they were for proselytisation purpose. Rajya Samachara (1847) published from

46. C. Achutha Menon, No.32, p.296.
Tellichery was the first printed newspaper in Malayalam language. 47 Paschimodayam (1847) and Jananishapam (1848) are the other early Malayalam newspapers published from Tellicherry and Kottayam respectively. 48 The Malayali (1866) published from Trivandrum, Nazarani-Deepika (1887) and Malayala Manorama (1888) from Kottayam, Swadeshabhimani (1905) from Trivandrum and Mitavadi (1907) from Tellicherry are the other important newspapers. 49

In Travancore, some of the newspapers criticised the wrong policies of the authorities. 50 As a result of such criticism a Royal Proclamation was issued on September 1910 by which the Swadeshabhimani Press was confiscated and the editor of the daily, K. Ramakrishna Pillai, was sentenced to be exiled for life. 51 The other dailies like Mitavadi (1907) and Kerala Kaumudi (1911) stood for social reforms and development of backward classes. 52 All these newspapers caught the attention of the literate as well as illiterate.

48. Ibid., p.31.
50. Ibid., p.15.
They found it necessary to meet at a common place for reading, hearing and discussing items appeared in the newspapers. They thought that library and reading rooms would be the proper places for this purpose.

The nineteenth century saw the beginning of a cultural renaissance in Kerala. The desire for basic change was reflected in the field of culture. The rulers of Travancore and Cochin undertook several cultural pursuits. The Malayalam literature reached its highest peak during this time. The spurt was noticeable in its variety. They were not merely translations of weak adaptations or imitations of some Sanskrit Works, but genuine and original. The style and technique of writing of these classical works attracted the vast majority of reading public. Some writers concentrated on social evils which prevailed in Kerala Society. The situation goaded the ordinary people to think on the line of centres of reading where these works could be made use of.

The upsurge in the field of literature culminated in an upheaval in the social life of Kerala. In the caste dominated

53. A. Sreedhara Menon, No.8, p.174.
feudalistic society of Kerala, institutions like Joint Family, Polyandry and Marumakkathayam were peculiar. The low caste people who constituted the bulk of the population, were denied almost all the rights which were enjoyed by the high caste. Though slavery was abolished in Trivandrum a large number of slaves were condemned to agrestic slavery in the state, with the result they could be brought and sold like cattle by the land ownin classes. The codes of untouchability and unapproachability were observed in an irrational manner. The caste tyranny created havoc in the Kerala Society till the end of the nineteenth century. As a result of the spread of modern education, and when the rulers underwent moderation, changes had begun to be seen in Kerala society. The missionaries offered opportunities to the depressed classes for their upbringing. The educational activities of the missionaries rapidly advanced the social conditions of the backward classes. It gave them hope and aspirations of a better living.

The slumbering depressed communities gradually woke up with their own organisations, educational institutions, temples, libraries

56. Matrilineal inheritance.
57. A. Sreedhara Menon, No.8, p.186.
58. Ibid., p.208.
Popular socio-religious reform movements of the depressed communities in Kerala played a vital role in the social transformation of Kerala. Social reform movements led by Chattampi Swamikal (1853-1934), Srinarayana Guru (1854-1928), Ayyankali (1861-1941), Vagbhadananda (1885-1940) and A. Ayyappan (1889-1968) helped the people of Kerala to taste the sweetness of modern development.  

Srinarayana Guru was the most outstanding social reformer in Kerala. His active campaign was in favour of socio-economic and educational advancement of the Ezhava Community, which constituted a dominant section in Kerala society. He was strongly opposed to caste system, primitive religious practices and traditional social systems. He was an advocate of formal schooling as well as informal education. He advised the teachers of his community to build libraries and cultural societies in every village which could enlarge the educational horizon. In course of time, he founded several temples, educational institutions, industrial enterprises and libraries.

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Chattampi Swamikal, another important social reformer, raised his voice against the existing social order in which the Brahmins had superiority over the members of the depressed castes. He also gave incentive to start educational institutions and libraries for the social development. He selected for his Samadhi the C.P.P. Library at Panmana near Quilon.65 The other social reformers of Kerala also gave encouragement for starting educational institutions and libraries. They found that social changes can be brought out through these institutions. Due to the interest evinced by these pioneer social reformers schools and libraries were established all over Kerala.66 It was this trend that ultimately brought Kerala in the forefront of education, outstanding all other states. These social reformists accepted library as an important social institution and it not only enriched the knowledge of the people but also acted as a nucleus for promoting social reform movements.

Literary renaissance coincided with social renaissance and both were instrumental for the growth of political consciousness in Kerala.67 The first manifestation of political consciousness was the submission of a mammoth petition 'Travancore Memorial' signed by 19,308 people to Maharaja Sri Moolam Thirunal on 18 June 1891. It


66. P.K. Gopala Krishnan, No.61, p.518.

67. T.K. Ravindran, No.55, p.XVII.
gave vent to the pent-up feelings of dependency, indignation and
disappointment of the non-Brahmin subjects of the Maharaja due to the
denial of the right of employment under the State service. The
Memorial claimed to express the grievance of all Malayalies
eventhough it was not so. However, what is relevant is that a
section of the people had become conscious of their political right,
and for its enjoyment they were prepared to move to the path of
open protest and agitations. The incentive behind this, it must be
said, was certainly the education they got and the enlightenment they
attained.

In order to prepare an 'Explanatory Memorial' and select a
six member deputation to discuss the memorandum with the Maharaja a
meeting was held. The petitioners preferred Kottayam Public Library
(1882) as the venue of the meeting. The memorialists held the view that
the 'Travancore Memorial' had the representation of all the subjects
of the Maharaja and as such the venue chosen must be suitable for
the participation of all. On 3 July 1891 a big crowd had
assembled in the Library to discuss the 'Travancore Memorial' and

68. T.K. Ravindran, No.55, p.LXXI.
69. Robin Jaffery, The Decline of Nayar Dominance: Society and
Politics in Travancore - 1847-1908, (New Delhi: Vikas
70. John Pellishery, "Malayali Memoriyalum Librariyum". Kottayam
Public Library Souvenir, (Kottayam: Indian Press, 1967),
p.22.
select delegates. Thus the library got the rare opportunity to witness the matters of 'Travancore Memorial.' It was the first direct constitutional protest of the people against discriminatory rule.

The spurt in learning naturally led to the formation of a number of public libraries in various parts of Travancore. In this connection reference can be made of Sugunaposhni Library at Vanchiyoor in Trivandrum (1884), Jnanapradayani Library at Neyyattinkara, Munthankara Sankaravilasom Library at Chengannoor (1913), Y.M.C.A. Library at Kizhakara (1913), Sree Chitra Tirunal Library at Trivandrum (1914), Raja Raja Library at Oachira, Lalithavilasom Library at Padmanabhapuram (1916), Kodiyoor Jnanapradayani Library at Mavelikkara (1916) and the two rural libraries at Elenial and Thodupuzha (1917). Sugunaposhini Library which started with a collection of Malayalam books during the reign of Visakam Thirunal (A.D.1880-85) in 1884 was a unique one. It was the first rural library in Travancore and the collections were mainly in Malayalam. But it functioned only for two years.


72. T.K. Ravindran, No.55, p.IXXI.


In addition to the above libraries, another library, namely, Ernakulam Public Library was founded on 1 January 1870, in a small thatched shed, which was originally a part of the high school behind the present building of the Maharaja's College. The stalwarts who helped the growth of the library in its rudimentary states include A.F. Sealy, the Head of the Education Department, Cochin State, Lock, the Chief Judge, Cochin Chief Court, Thomas Manjooran, Chief Justice, Court of Cochin and M.P. Padmanabha Menon. 75

The other important Public Library in Cochin State was Trichur Public Library, formed in 1873. 76 After the formation of this Library Irinjalakuda Victoria Jubilee Library and Reading Room started functioning. In 1889 many new institutions came into existence in Cochin and this was one among them. H.M. Appadura was mainly responsible for the formation of this library. 77 Following this Cherai Public Library (1914), Kodungaloor Public Library (1912) and Yogaskshema Library and Reading Room (1915) also began to function. 78 Some of these libraries were started by different caste

75. "Centenarian Library". Indian Express, (Cochin), 14 July 1990.
77. C. Achutha Menon, "Mahatma Vayanasala". Grandhalokam, Trivandrum, (Mal.), Special Issue, September 1990, p.52.
78. Kerala Grandhasala Sanghom, No.73.
organisations as part of their social reform movements. The Arayas (Hindu fisherman) of Kerala formed an Association in 1908 for their social and educational developments. They started a library called Vinjana Sandayani Library at Cheriyazhikkal as part of their social development programme. Though the Sanghom disappeared after two years the library survived and is still in existence.  

The Tellichery Public Library, formed in 1901 was the earliest of public libraries in Malabar. Two more libraries founded later were the Rural Library at Engandiyoor (1914), the Sreenarayana Vilasom Library and Reading Room at Panagode (1919). The social reformer Vaghabadanandanand and his Athmavidhya Sanghom had also started many rural libraries during that period. The organisers of these libraries were educated young men with some literary talents.

It is noteworthy that the progressive socio-cultural movements and the political awareness attained by the people resulted in the starting of new libraries in different parts of Kerala by the end of nineteenth century. The libraries in the schools and colleges were


actually incentives to the students to work for the formation of public libraries, when they came out of those institutions, after completing their studies.83

When the libraries sprang up in different parts of Kerala, the rulers began to look upon them as inevitable social institutions. For instance, applications for grant to libraries and Reading Rooms were invited by the Assistant Inspector of Vernacular Schools of Travancore in 1917.84 Accordingly thirty seven well-organised reading rooms and libraries were entitled to receive grant-in-aid during 1917-18.85 Krishnavilasom Mahila Vayanasala, functioned during that period at Balaramapuram, Trivandrum, was exclusively for the women folk. This library too received grant from the Government.86

The first proceeding regarding the libraries of Travancore was issued on 23 September 1917.87 As per the proceeding a library means a collection of books that may be issued to persons for

86. Akhila Thiruvithamcore Grandhasala Sanghom, No.74, p.347.
reading. Reading room means, in addition to all that is included by 'library', the existence of a room in the premises in which a person may, read.' Such libraries and reading rooms were the repositories of current books and newspapers. It was not essential that such reading rooms should possess newspapers.\textsuperscript{88} This order had also put down certain conditions for getting grants from the government.\textsuperscript{89}

Though the libraries sprang up profusely, some of them were short-lived. This was mainly due to the non-cooperation of the public and the lack of educated men and sufficient literature in mother tongue.

In the meantime an All Travancore Library Workers' meeting (the first ever Library Conference in the State) - was held at Neyyattinkara under the Chairmanship of C.V. Chandrasekharan in 1101 M.E. (1925-26). Neyyattinkara Jnanapradayani Library was mainly responsible for this meeting which helped to project the seriousness

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\textsuperscript{88} Ibid.
\textsuperscript{89} I. (1). They shall be under the management of a Committee and Office Bearers to approved by the Director; (2) They shall be freely opened to the public for purposes of reference; (3) They shall be entirely undenominational; (4) The rent of the library and reading room should be approved by the Director; (5) Each library and reading room shall contain a minimum of 200 approved books; (6) The minimum guaranteed annual income from subscription should not be less than Rs. 40/-.

II. Separate buildings are necessary to accommodate libraries and reading rooms. Each library and reading room shall possess complete registers and records. The concerned Assistant Educational Officer should be allowed to verify them. III. Books and periodicals vetoed by the Director shall not find a place in any library or reading room aided by Government.
and importance of the public libraries. It gave an opportunity to the library workers to exchange their ideas about the functioning and prospect of this movement. The meeting passed the following resolutions:

1. Grant to libraries may be fixed to a minimum of Rs.100- and maximum of Rs.500/-
2. Sites for the libraries may be granted freely
3. All Government publications should be supplied to library freely
4. Rules of affiliation to the Public Library, Trivandrum may be revised.
5. An Officer for libraries may be appointed to inspect all libraries.

As a result of this, library grant was raised to a maximum of Rs.200/- Government publications were freely supplied to Libraries. Library building materials and furniture were granted as per the Travancore Educational Code to the public libraries of Travancore. The Government had also decided not to establish a particular library department or an officer, but instead an Inspector of Vernacular Schools to look after the affairs of the State libraries.

91. Ibid.
An Assistant Inspector of English Schools was put in charge of the libraries from the beginning of 1928.92

The political and social developments in Kerala as mentioned earlier, had been primarily responsible for the growth of libraries. The period between the partition of Bengal and the outbreak of the First World War (1904-1914) witnessed tremendous changes in the political chess board of India.93 On 4 May 1916 Malabar District Congress meeting was held under the chairmanship of Annie Besant in Palghat. One of the important resolutions passed in the meeting was to establish autonomous panchayats which would have full freedom to establish schools and libraries in each village.94 In other words the participants considered libraries as very powerful instrument for arousing political consciousness among the masses.

At that time, in Travancore, most of the politicians were actively engaged themselves in library works too. They made it a point to support and supplement all popular uprisings. Their support to the students strike of 1918-1921 in Travancore was conspicuous. Many library workers were arrested and one of the charges levelled

92. Ibid., pp.76-78.
93. E.M.S. Namboodiripad, No.54, p.106.
against them was that they were actively involved in library activities.\textsuperscript{95}

The annual meeting of the Kerala Pradesh Congress Committee (K.P.C.C) was held at Ernakulam on 24 July 1924. The meeting decided to spread the ideas of Congress through libraries which would be set up by each village committee of the Congress Party.\textsuperscript{96}

In 1927, along with the annual meeting of the Congress, a library meeting was also held. This gave a great leap to the library movement.\textsuperscript{97} These attempts helped the rise of new libraries in different parts of the State.

The Atmavidya Sanghom founded in 1920 by Vagbhadananda had been a major force of social change in Malabar. The cultural enlightenment created by the writings and speeches of Vagbhadanandan gave an inspiration to start many libraries after his name and by the Sanghom. Pattiyam Gurudeva Vilasam Vayanasala, Azhikkode Sree Vagbhadanandan Gurudeva Grandhasala and Ernajipalam Desabandhu Library had their origin, from initiative taken by the Sanghom.\textsuperscript{98}


\textsuperscript{96} A.K. Pillai, No.93.

\textsuperscript{97} P.K. Narayana Pillai, "Grandhasala Prasthanam Annum Innum". Grandhalokam, (Trivandrum), (Mal.), Vol.4(1), 1952, p.16.

\textsuperscript{98} P. Udayabhanu, No.82, p.31.
At the dawn of the twentieth century Malabar witnessed several conflicts between the rural people and the British authorities. A powerful expression of this conflict was the repeated uprisings of the Mappila peasantry against land lords and the colonialists. The early uprisings were of isolated nature with limited participants, but subsequent uprisings gained momentum and it culminated in the massive show of 1921. After the Mappila Revolt of 1921, many individuals and voluntary organisations rendered their service for the rehabilitation of the people. Devadar Malabar Reconstruction Trust (DMRT) under the leadership of G.K. Devadar was one important voluntary organization of that kind. According to them, lack of education was mainly responsible for this revolt. In order to spread literacy, they started many libraries in the present Malappuram District.

Thus during this period the public libraries were started to function in almost all parts of the state, and they received the social recognition and political support as an integral part for the socio-political development in the society. The libraries attained the strength and capacity to lead the library movement for enhancing socio-cultural progress in the society.

100. Ibid., p.IX.
101. P. Udayabhanu, No.82, p.32.