

CHAPTER – V

CALDWELL AS A RELIGIOUS HISTORIAN

Many people became missionaries and selected their working spot in India, especially Tirunelveli. Among the missionaries of that time Rev. Caldwell was elevated to the post of Assistant Bishop of Madras. Accepting a post, shows his supremacy. His supremacy showed his multifaceted personality. He was a preacher, teacher, scholar, researcher, writer and administrator. He was a versatile personality. Psychology terms these persons as abnormal¹. In the World Map of Christian Missions, Tinnevely occupies a significant place as a field, most congenial to the sowing of the Gospel seed, where missionaries have found their labours most rewarding. Surveying it in 1857, Caldwell wrote with just elation. There the eye and heart..... are gladdened by the sight of the largest, the most thriving, and the most progressive Christian community in India.²

Generally Missionaries used to record their day today doings in note books and diaries. Having been a servant of the Society for the Propagation of Gospel (SPG)*Caldwell wanted himself to be a model for other missionaries. Besides, he was coming from a land where the new spirit of enquiry about. The past was becoming widespread to a country where there is no sense of history proper. In the medieval times in Europe, new method of philology became a popular subject of study in Western Universities. Caldwell also *learnt this subject and got training* in their techniques.

¹ E.James R.Daniel,(ed.)Proceedings of the Seventh All India Conference of BCRC, Idaiyangudi, 2008,P.34.

² Lectures on the Tinnevely Missions (Bell & Daldy 1857) & DS George Muller, Birth of a Bishopric, Tirunelveli. 1980, P.I.

* Society for the Propagation of the Gospel in Foreign Parts,(SPG) This society was established in 1701, belonged the church of England. Its foremost aim was to propagate Christianity to the countries ruled by England especially to Indu Desam (The Rev. W.T. Sathianadhan, A sketch of Church History, Madras, The Religious Tract and Book Society, 1910, p. 404.

Belonged to a Scottish family but born in Ireland and educated in England, Caldwell learnt the Hebrew religion, Greek arts, Roman ethics and modern science and took up religious service. He could have served a University in any city and enjoyed the royal treatment, but chose to live in a dry sand dune area in Tirunelveli District. He had decided to serve God, the service to humanity by his *intellectual and human* ways. Caldwell was not only a Missionary but also a religious historian. The historic sense in him made him to write the church History of Tirunelveli.

The aim of this chapter is to throw light on the religious works of Caldwell. Before we delve deep into the religious work of Caldwell, at the outset let up have a birds eye view of the related factors such as i) Religious condition of the natives. ii) Christianity at the time of the advent of Caldwell. iii) Services of Caldwell. iv) Christianity after Caldwell. v) works of early Missionaries / contemporary Missionaries. vi) Clarinda church vii) Opposition to Christianity.

Religious condition of the natives Paganism, multi gods and goddesses, rituals and festivals :

Since the fall of Vijayanagar Empire, the political authority passed from the Telugus to the Muslims and from the Muslims to the British; yet the dominant status of the priestly community the Brahmans continued unaffected.

The existence of many temples in the Tinnevelly district dedicated to Siva, Vishnu at Tinnevelly, Tiruchendur, Alwartir nagari, Nanguneri, etc. might suggest the omnipotence of Brahmanism. In the villages where the Brahmans are found, the traditional respect due to them both individually and as a class was rendered. They were the owners of better irrigated lands. They still ranked as the head of the native society as a sacred, priestly aristocracy. They had not degraded themselves by

intercaste marriages with the lower caste. They performed priestly rituals in temples, lived in Chaturvedimangalams (which the rulers seized from the common the peasants to be given away to them and agraharams, took food in the feedings houses attached to the temples³. Though they constituted just three percent of the population, they occupied most of the high posts under the British administrators. They looked down upon the Tamils with hatred contemptuously referred to the inhabitants as melechas and considered Tamil as the languages of the melechas⁴.

The degraded superstitions of the natives old devil worship degraded them and their fore fathers down for generations.⁵

South India's blood and power divinities can be divided into two main categories. The first of these are the goddesses or Ammans, including Mariyamman (or Muttumariyamman) the bringer of small pox and fever Bhagavathi the divine female warrior of Malabar, and the spear – Wielding Durga who fights a savage blood drenched battle against the buffalo demon Mahisasura. These battles were (and still are) crucial to the south Indian goddess tradition.⁶

The second group of beings who belong to this category of blood as power divinities are the masculine figures such as (Munisveran, Muniyaiyar) Lord Aiyandar the warrior horseman, Karuppan the club bearing hero and Madan or Sudalaimaddan who is often visualized as pig faced giant or a mustachioed sword – waving military man. The divinities also play a part in the destruction of 'demonic' enemies, and the goddess they too are perceived as divinities who may play an active role in human affairs.⁷

³ Rajayyan K., History of Tamil Nadu, Madurai, 1982, p. 274.

⁴ Ibid., p. 275.

⁵ Bishop Caldwell Protestant Missions in India, p.370.

⁶ Susan Bayly, Saints Goddesses and Kings, Cambridge University press, Cambridge, 1989, p. 28.

⁷ I bid., p.31.

The power of the serpent has also been very widely recognized in south India, especially on the Malabar Coast. Throughout the region Vaishnavite iconography gives an important place to the divine cobra *sesha* who shelters the sleeping Vishnu beneath his outstretched hood. In the domain of every day worship there are the ubiquitous *nagas*, protective earth spirits who also take the form of serpents.⁸

Apart from the two main groups of male and female power divinities there are also many lesser demonic beings including the army of invisible supernatural warriors (*vīrans* : a term denoting power and heroic valour) who attend figures like *Aiyanar* and *Munisveran*, and the violent and destructive spirits known as *pēy –picācus* who feed on human blood and on the violent passions of their living victims.⁹ Women who die by *sati* (self immolation on their husband's funeral pyres) also came to be worshipped as power divinities in many parts of south India¹⁰

Eighteenth century south India then was still a land in which established 'present' communities overlapped and interacted often explosively – with groups who were only just beginning to adopt a sedentary agrarian life style. All the same, wherever settled villages were established, whether in the old river valley population centres or in the newly cultivated plains and forest uplands, the agrarian locality - the Tamil *ūr* or *Malaiyali kara*-tended to evolve into a ritual community, that is a miniature ordered cosmos with its own gods shrines and procession routes, and a set of recognized boundaries which were persecuted by fierce supernatural guardians such as *Aiyanar* and *Karuppan*.¹¹

⁸ Ibid., p-32

⁹ Ibid., p.33

¹⁰ Ibid.

¹¹ Ibid., pp.34-35

At festival time, especially during the festivals of the pre-eminent blood – taking Amman (goddess) whose shrine stood at a central point in the locality’s main residential quarter, the village identified it self as a self – contained ritual unit. Once the worshippers and their ritualists had begun the rites- often by setting up a Karagam , the lime topped clay pot in which the deity resided during the festival no one was to enter or leave the village until all the rites had been safely concluded. These generally included processions with tērs and capparams, wheeled chariots and hand held plat forms on which the deities were brought out from their shrines and paraded through their worshipper’s residential quarters.¹² The divinities who were honored and propitiated in these corporate rites were perceived both as dispellers of suffering and as figures of blood, terror and destruction.¹³

During visitations of Cholera and small pox pots of rice soaked with blood and entrails from the amman’s buffalo sacrifice might be carried to the village boundaries, thus removing the illness from the village precincts; at the same time the goddess’s Karagam would be anointed unlimited with sandalwood paste and other sacred healing substances.¹⁴

During epidemics Village Washermen danced through their villages with the goddesses karagams on their heads; sheep were sacrificed, each locality’s holy places were anointed with the sheep’s blood, and the karagams were carried to the village boundaries and passed on to worshippers from nearby localities. The rites would then be repeated, each group striving to remove the affliction wrought by the goddess by transferring it ever onwards from locality to locality. These dancing washermen (members of the Vannan caste category in Tamilnadu) were among the many village

¹² Ibid.,pp.35-36

¹³ Ibid., p. 36

¹⁴ Ibid., p.37.

service people whose inherited occupational specializations involved the right and the obligation to act as ritualists in local festivals and domestic life-crisis rituals. Village barbers are also involved in the rituals surrounding birth, death and other 'life crises' Dependent labouring groups like the Malabar Cherumas and Tamil Paraiyans (a title which is supposed to derive from Tam. parai : drum) have had the task of removing animal corpses from the village precincts; They also perform the ritual drumming which is associated with possession rituals and trance dancing at south Indian Goddess festivals.¹⁵

Although much of the worship of Ammans and other 'demonic' deities took place at the level of the individual locality, it would be wrong to describe all the gods and goddesses of this tradition as 'village' deities Migrating warriors, cultivators and artisans carried their power divinities with them into new regions, and this helped to build up complex networks of interregional devotion and pilgrimage in South India. Often a particular deity would be taken up by a local notable and have a great new temple built in his honour: such a deity might acquire a large and wide – ranging constituency of worshippers extending far beyond the limits of anyone locality. Further more, while some shrines housed divinities who received worship from entire localities, many villages also contained the shrines of kulatevam or kin group tutelaries who worship usually transcended the boundaries of the individual village.¹⁶ The knowledge of god raised them in mind and spirit, in habits and aims. Education expanded their capacities and Christian teaching led them by degrees along the path of honesty and truthfulness.¹⁷

¹⁵ Edgar Thurston, *Castes and Tribes of Southern India* (7 Vols. Madras, 1909), VI, pp. 77-139.

¹⁶ Susan Bayly, *Op.cit.*, p. 39.

¹⁷ Bishop Cardwell, *Protestant Missions in India*, p. 370.

Christianity at the advent of Caldwell :

The native Christians at the time of Caldwell's arrival were poor, unprogressive, and in places dwindling communities. In 1838, the native converts sneered at by the governing races as 'rice Christians' and disdained by the Brahmans and educated Hindus as a new low caste, begotten of ignorance and hunger.¹⁸ In 1802 the number of Christians in and around the villages (32) of Idaiyangudi were nearly 4500¹⁹ There existed a Prayer House and school at Idaiyangudi²⁰. C.T.E .Rhenius established a school at Idaiyankudi in 1821. There were 26 students studying in that school. After 1810 Tamil Nadu witnessed an epidemic fever, flood and severe famine resulted in the loss of thousands of lives. In Tirunelveli too there occurred a considerable decrease in Christian population. In 1828 the school at Tharuvai was closed. The number of students in Idaiyangudi school raised up to 40 in 1828.²¹ As a result of the atrocities wrought by orthodox Hindus, land lords and officials of the government nearly 2000 Christians betrayed / denied their faith, in the adjacent villages such as Gundakal, Kārikoil, Pudur, Uvari, Navaladi and Itchangudi. Karnam, and Mirasudar overtaxed the Christians by 15%. When the Christians refused to pay that they filed false cases on the Upadesiar and some members of the congregation and imprisoned them at Palayamkottai and Madurai Prisons where they were treated harshly.²²

In spite of the fact the people of Idaiyangudi, Pothakalanvilai and Kailasapuram did not deny Jesus.²³ In Idaiyangudi the church was built outside the village. Rev. David Rosen says that when he had gone to that village, the villagers took him to

¹⁸ Sir W.W. Hunter London Times Under date 19th October, 1891.

¹⁹ D.A. Christadoss, Op.cit., p.35.

²⁰ Ibid., p.36.

²¹ Ibid., p.39.

²² Ibid., Op.cit., pp.40-41.

²³ R.S.Arulanandam, Thiruthonadar Caldwell (71) Uaga Ratchahar Publication, Palayamkottai,

the mission land situated in the middle of the village, and asked him to build a church there. He says that it was a big congregation. Further he states that there were ten Christian families in Pothakalanvillai, but they went to Idaiyangudi for service worship.²⁴

In 1830 the number of Christians at Idaiyangudi and the surrounding villages was 1026. In 1835 Rev. Rosen divided Tirunelveli S.P.G. into 4 regions and placed them under the supervision of a chief upadesiar. They were Ukkirankottai 2) Nazareth 3) Mudalur and 4) Idaiyankudi. Rosen was residing at Mudalur and supervised Mudalur and Idaiyangudi.²⁵ In 1839 when Rev. C.S. Kohlhoff and in 1840 Rev. G.Y. Heyne were the Missionaries of Mudalur. At that time Idaiyangudi and the surrounding villages did not function as a separate pastorate but as a part of Mudalur pastorate.²⁶

Idaiyangudi had earlier come under the influence of Gericke* and Sathianathan*. But the early converts, with no adequate supervision, had relapsed into Hinduism. It was among the wreck of these once Christian Congregation that the Rev. Caldwell was sent (in 1841) by the society to labour together upto the fragments that remained and to bring back which was lost.²⁷ After the arrival of Caldwell, he and Rev. Heyne met and consulted each other and carved Idaiyangudi as a separate pastorate. At that time the members in that pastorate was 1283.²⁸

²⁴ D.A. Christadoss Op. cit., p.43.

²⁵ Ibid., pp.44 -45.

²⁶ R.S.Arulanadam, Op.cit. p. 10.

* C.W. Gericke was a German Missionary sent to serve at Tanjore. In 1802, Sundaranandam took Rev. Sathianathan of Tinnevely and Rev. C.W. Gericke of Tanjore on a visit to the region of Karaichutru and baptised nearly 5000 souls. (Rev. Christadoss, Caldwell Iyer, Op.cit., p. 83)

* Sathianathan : Sathianathan, the Palamcottah catehist, was ordained in Tanjore. He was a man of ability, who left his mark in the district. He was the first Native Minister ever located in Tinnevely, and it was through him, as will be seen, that a Christian Movement among the *Shanars* commenced. (Bishop R. Caldwell, Op.cit., p. 215.)

²⁷ D.S.George Muller, Op.cit., p.1.

²⁸ D.A.Christadoss, Op.cit., p.46.

Holy Trinity Church at Idaiyangudi:

The church which was built by Rosen in 1829 was not big enough to accommodate the members. So Caldwell built another church and extended for five times, again and again. In this juncture Caldwell laid foundation for the big church in 1848, which the people of Idaiyangudi are using till date. Because of financial difficulties, it took 32 years for him to complete the construction work. A construction Corporation of London presented him with a plan of the church. He built it on a strong foundation. Construction work hampered at few feet above the foundation level owing to financial shortage or crisis. This wearied his eldest daughter Isabella. She wrote letters to her friends and known people of England, stating the Missionary services of her father and the critical condition of the construction of the church. Moved by her letter an old women sent \$250. Equal to ` 2600/- at that time. Some other people too sent small/considerable amount. Napier the then Governor of the province of Chennai, who visited Idaiyangudi in 1868 startled at the beauty of the windows of the church, presented ` 500 for the construction work. Rev. Philip Ray and Gellibrand of England too sent considerable amount for the construction of the church. It was built under his personal supervision and own labour. Amidst all handicaps, the construction work was completed in 1880 after a period of 33 years. It was consecrated by him after he became the Bishop in Tinnevely, on the 6th of July 1880. Apart from the members of the church, nearly 2000 non-christians participated in that service²⁹ for its dedication Caldwell translated the hymn, 'The Churche's one foundation since sung on thousands of such occasions³⁰. The sermon was delivered by the C.M.S.* Bishop, Rt. Rev. Edward

²⁹ R.S.Arulanandham,Op.cit., p.14-16.

³⁰ D.S.George Muller, Op.cit., pp-56-57.

Sargent. The first who was baptised in the church was Earnest son of Isabella (daughter of Caldwell) and J.L.Wyatt. The salient feature of the church is its four big tuning bells presented by one of the family members of Caldwell³¹.

Christianity after Caldwell :

A renowned SPG station in the extreme South of Tirunelveli District was Idaiyangudi, the “Shepherded shire”. So entirely a product of the labour of Caldwell with immense devotion and wisdom did Rev. Caldwell apply to himself to his task that his rewards were phenomenal. Entire villages accepted Christ Churches and schools were rising apace; and the Bishop of Hong Kong who visited Tirunelveli in 1853, pronounced Idaiyangudi to be a kind of model Christian settlement.³² Caldwell succeeded in bringing large number of natives into the church and transforming the entire village. He was very eager to make acquaintances with poor people and children and know their mind; wherever and whenever he met poor people, he would converse with them without any difference.³³ The Christian missionaries are interested not only in the spiritual needs of the people but also the physical and social needs of them. Caldwell was not an exception on this regard. He played a vital role at a time of severe famine and when a dreadful fire torched several houses in his beloved Idaiyangudi. People do recognise such brotherly love and kindly actions³⁴. Caldwell’s efforts witnessed vast expansion of Christianity in the district of Tirunelveli. For more than fifty years Caldwell had been identified with this great work of humanity. The Christians prospered and their standard of living was raised on the eve of Caldwell’s

* CMS meaning Church Missionary Society. This Society was established in 1799 with an intention of propagating the Salvation of Jesus Christ to the Gentiles of Africa and eastern countries. (Rev.Sathianadhan, Op.cit., p.412.)

³¹ R.S.Arulanandham, Op.cit., pp.

³² D.S.George Muller, Op.cit., pp-56-57.

³³ International Journal of Dravidian Linguistics, Vol. xviii, No.1, January 1989, p.63.

³⁴ Mass Movement in Tirunelveli Church, p.6.

arrival to Tirunelveli, the number of Christians in the district was only six thousand. The census of 1881 disclosed the fact that the native Christians were increasing at four times the rate of the general population in British India during the same period. At the end of his service the number increased upto 100 thousand. In his funeral sermon at Kodaikanal (September 1891) it was stated that he had seen Christians in Tirunelveli increase from 6000 to 100,000³⁵ It was the rare of the rarest attempt / performance. When he started service the English made fun of Christians as rice Christians. Others despised them as defiled caste, originated from ignorance and hunger spread of education among native Christians by Caldwell's effort even shocked the heads of education, Department of the Government. The president of Education Department penned as follows; if education makes progress in this rate among Christians, they will possess chief places for themselves in their secular life. This progress was due to the rarest service of Caldwell.³⁶

The proportion of the inhabitants of Tirunelveli who have embraced Christianity is larger than that of any other province in India. In many places entire villages have renounced their idols, and the movement in favor of Christianity was extending from village to village, and from caste to caste. In every district in the province, churches and schools and Missionary houses and model villages are rising apace, testimonies of the churches faith in expecting to possess the entire field.³⁷

A large number of people lost their lives owing to the flood of 1869 never know before, and the recurrence of typhoid in the Idaiyangudi area. Moved by the needs of

³⁵ W.W.Hunter, in London Times 19th October 1891.

³⁶ N.Kandasamy Pillai, Op.cit., 1958, p.129.

³⁷ Robert. L Hargrave, The Nadars of Tamilnadu, Oxford, 1969, pp.20-22

the people there, Caldwell established the Immanuel Hospital in 1870 with the assistance of Lord Napier the then Governor of the province Madras.³⁸

Caldwell applied himself to his task that his rewards were phenomenal. Entire villages accepted Christ; Churches and schools sprang up so fast that Idaiyangudi soon became a model Christian Settlement.³⁹ The most part of the new Christians were drawn, from marginal groups the lower Castes, Bhill tribes, Anglo-Indians. Certainly the large accession to Christianity made by Caldwell, Wyatt and their colleagues were primarily among the lower castes of Tirunelveli, and the Shanars in particular. This was marvelously enhanced by Caldwell's work on local language and history, which helped to give the self confidence and cohesion stimulated the Tamil revival and the non-Brahmin Movement that followed.⁴⁰

Catholic Missionaries

1.Xavier

Jeyakumar writes, 'Xavier arrived in India in 1542 and in less then ten years, he could claim between fifteen to twenty thousand converts among the oppressed classes, particularly the mukkuvas, a sub class of the parava community.⁴¹ Francis Xavier arrived in India in 1542 and worked mainly among the paravas in the Tuticorin and adjoining coastal areas. He left India a decade later and the work was carried on through carious Roman Catholic, Missionaries.⁴²

2. John De Britto (1647-1693)

³⁸ D.A.Christadoss, Op.cit., p.169 & R.S.Arulanandam, Op.cit., p.26.

³⁹ A Review of S.P.G. Missionaries of Tirunelveli and Thoothukudi District-An article found in the proceedings of the 7th All India Conference of BCRC, E.James R.Daniel (ed.),2008, p.38.

⁴⁰ Dorcas Shanthini, Ibid.,p.6.

⁴¹ Jeyakumar, Dalit consciousness and Christian Conversion, Op.cit., p.93,

⁴² Frederick Norris (in his Christianity: A short Global History (Oxford: One world, 2002) p.150.

John De Britto was born in an aristocratic family of Portugal in 1647. He was elected to the Royal life and service. But he denied that. From his early age he was filled with an insatiate thirst to become a missionary for Hindus of India. He joined Jesuits Society in 1662. He came to Madurai in 1673. He adopted a life of Hindus of India. He joined Jesuit society in 1662. He came to Madurai in 1673. He adopted a life a Hindu Sanyasi like Nobili. He was the cause for the redemption of Maravar Community of Madurai Region. He met with unspeakable torture and tribulation in the hands of the servants of the Sethupathi. He died a death of Martyr as a reward of his missionary service among Maravar Community.⁴³

3. Beschi

Father Constantine Joseph Beschi popularly known as Beschi (1680-1741) was an Italian. He became an ascetic of Jesuits. He was well verse in Italian and Latin. He was sent to India in 1700. He made Madurai as his abode. Here he learnt Telugu, Sanskrit, Tamil and later Hindustani and Persian. He adopted a life of Hindu Sanyasi. He wrote many poems prose and lexicon. He was well known, for his popular poem 'Thempavani'. In 1742 he breathed last at Manappadu in Tirunelveli.⁴⁴

4. Robert De Nobili

Robert De Nobili founded a Mission at Madura. He belonged to the Jesuit Congregation. To attract the people towards Catholicism (Popism) he used treacherous techniques which were not applicable to Christianity. Being found that Brahmins were the high caste, he acquired their attire and customs for their conversion. But in 1744,

⁴³ D.A.Christudass Iyer, Indian Christian History (T1) Part I, The C.S.I Theological Series, Diocese of Tirunelveli, 1975, pp.111-125.

⁴⁴ Mayilai. Seeni. Venkatasamy, Kirithuvamum Tamizlum (TI) Meyyappan Tamil Aiyvaham, 53, Puduthuru, Chidambaram, pp.76-89.

Pope Benedict XIV knowing the treacherous teachings of Jesuits cancelled the Missions at Madurai and Carnataka⁴⁵.

Protestant Missionaries

1.Barthalomew Ziegenbalg

Presbyter Barthalomew Ziegenbalg (1683 – 1719) was a saxson (Pulsnitz) of Germany. He was a scholar of the University at Halle. He was sent to Tranqueba by King Frederic IV of Denmark. King Fredric IV sent him to preach for the Denmark traders of the Tranquebar and the native Tamils there, with the intention of giving religious instruction and to make them godly people. Ziegenbalg and his friend Plutscho reached Tranquebar on July 9 1709. He learnt Tamil with in eight months. He collected many Olai Suvadis and kept in a library. He read them or made others read for him. He was the first and foremost missionary who taught Protestantism in Tamil Nadu. He built churches and schools and translated Christian book in Tamil. He established a printing press in 1713 at Tranquebar. He was the first to supply printed books for commoners/ lay people.⁴⁶ He passed away on February 23rd 1719 at Tranquebar.

2. Schwartz

“The Most renown of all European Evangelicals in eighteenth century India, was Christian Fredric Schwartz⁴⁷. He was another pietist from the University of Halle. He arrived at Tranquebar on July 30, 1750. Stephen Neill remarks: “Schwartz was

⁴⁵ The Rev. C.T.Sathianadhan, Op.cit, p.377.

⁴⁶ Mayilai. Seeni Venkatasamy, Op.cit p. 89-97.

⁴⁷ Frykenberg, “India, (in A. Hastings),p.176. There is an excellent discussion of Schwartz in the concise Dictionary of the Christian World Mission by H.W.Gensichen, pp.541 – 542.

without doubt the greatest of all the Tranquebar Missionaries. Yet, it is a little difficult to put this greatness into words”⁴⁸. His linguistic capabilities were astonishing. Frykenberg writes that he was, “Fluent in Tamil, Telugu, Marathi, Persian, Sanskrit, Portuguese and European tongues, both modern and classical⁴⁹. Like Neill his life long celibacy afforded him the opportunity for this type of rigorous learning. Both Neill and Gibbs refer to this idea. Schwartz was the founder of the Tirunelveli Church. It was he who baptized Clarinda in 1778 at Palayamkottai. He served until his death in 1798 without once returning to Europe. He was the guardian of Prince Serfojee of Tanjore and later his Dewan. The range of his missionary labours was amazing-extending almost all over South India⁵⁰.

3. Schaffter (1842 -1923)

Rev. H.J. Schaffter was the son of Rev. P.P. Schaffter. Though an European was born in India in 1842. He came to Ireland to get education and returned to India and CMS college (The Tirunelveli Schaffter School) was founded by him. For 40 years he served as its Principal. He breathed his last and buried at Kodaikanal⁵¹.

4. Rhenius

Charles Theophilus Ewald Rhenius was a German Missionary sent to Palamcottah. Rhenius proved an exceptional ability to rapidly learn the indigenous languages and he was able to build on the church then existed. By 1826 Rhenius had supervised the construction of a Renaissance-style church. He made schools mandatory in every Christian village. He proved to be an effective leader. He died on June 5,

⁴⁸ Stephen Neill, A History of Christianity in India, 1707 – 1758, Cambridge University Press, Cambridge, 1985, p.45.

⁴⁹ Frykenberg, Op.cit., p.176.

⁵⁰ D.S.Georgemuller, Birth of Bishopric, p.6.

⁵¹ Hand Book of Schaffter Higher Secondary School, Tirunelveli Town, 2009, pp. 9-12.

1838. Rhenius's name enjoyed popular assent as the third founder of the church in Tinnelvely, the "apostle to Tinnelvely and a "Prince in Israel"⁵².

5. Rev. Charles Mead

London Mission Society sent Rev. Charles Mead to continue the Missionary services left by Ringle Taube in 1817. For about 55 years he labored for the life and development of the people of Kumari. Rev. Mead founded a seminary in 1819 at Nagercoil and imparted English Education. In 1820 Rev. Mead founded a school to impart industrial education. Printing and Binding of books was taught there⁵³.

6. Rev. Charles Mault

Rev. Charles Mault, a missionary of the London Mission Society was from Shropshire Society. His wife belonged to the family of Oliver Cromwell. They came to India in 1818 and settled in Nagercoil. He established a Female Boarding school there. Their elder daughter Eliza was married to Bishop Dr. Robert Caldwell on the 20th of March 1844⁵⁴.

7. Rev. Samuel Mettir

Rev. Samuel Mettir was a missionary of Travancore Province. He wrote a book called The Land of Charity. In that book he depicted tragic scene of famine and plague

⁵² Rev. Dyron B. Daugherty, A brief History of Missions in Tirunelveli (Part one), pp.11-12.

⁵³ Ibid,p23.

⁵⁴ J.L.Wyatt,Op.cit p.180.

stricken area in the year 1860. He says that he was praying that his eyes should not witness such a tragic scene once again⁵⁵.

8. Rev. G.U. Pope

Pope Iyer was a native of England. On behalf of Wesleyan Mission he did religious service in Tamil Nadu since 1839. At Sawyerpuram in Tirunelveli he established a seminary. Then he shifted to Tanjore and to Ootacamund. At last in 1882 he left for England and served as a secretary of S.P.G. in Manchester, and then as a Tamil Professor at Oxford University. In 1894 he was in receipt of the laureate D.D. from the Bishop of Canterbury. His fame lies in translation work of Thiruvasham from Tamil into English. He published many religious pamphlets too⁵⁶.

9. Edward Sargent

Edward Sargent (1815-1889) was a stalwart of C.M.S. The history of Edward Sargent is the history of Church Missionary Society of Tirunelveli⁵⁷. As a lay missionary he lived and served at Palayamkottai. He held intact the schools and churches established by Rev. Rhenius. As an ordained missionary his first station in Tirunelveli was Suvishesapuram and later Palayamkottai. Bishop Dr. Robert Caldwell remarks, that Bishop Sargent had a perfect knowledge of Tamil which he spoke as fluently as a native, and was also thoroughly familiar with native ideas. . He was one of the twin stars consecrated to the Episcopal office on March 1877 and served as C.M.S. Bishop, Assistant to the Bishop of Madras. Another star was Bishop Dr. Robert Caldwell who served as S.P.G. Bishop.

⁵⁵ Proceedings of the 5th All India Conference, of BCRC, 2006, Editor E. James R. Daniel, pp.110 & 43.

⁵⁶ Mayilai Seeni Venkatasamy Op.cit pp. 104,105.

⁵⁷ The Madras Mail, October 1889 & Rev.J.L. Wyatt, Op.cit., pp.104-105.

Both of them met often and their intercourse was often pleasant and Bishop Dr. Robert Caldwell benefitted much, Bishop Dr. Robert Caldwell maintained a Cordial relationship with Bishop Sargent till Sargent's death in 1889.

Margoschis Iyer

Caldwell During his furlough (England) in 1875 delivered many sermons in Parishes and conducted meetings in Universities such as Cambridge and Oxford. In one such meetings for students at London, he talked about the needs of mission field in India. Moved by his speech a youth of 22 years (Final year Medical Student) dedicated himself for the Lord's Mission in India. That was none other than Arthur Margoschis. He was born at Lamington in England on December 24th 1852. He had his theological studies at Canterbury St. Augustin College. He had his missionary training under Caldwell (November 1875 to November 1876) and learnt Tamil from him. He was appointed to serve at Nazareth in 1876. He was ordained as a priest in 1880 by Bishop Sargent. Since his childhood he was not healthy. He was asthmatic but was a keen intelligent person. He was firm in his endeavours. Along with his missionary service, he had to serve in Nazareth Hospital. The Congregation of Nazareth and the hospital connected with it improved during his days. He established schools for children and also an Industrial school. SPG Mission developed a lot during his period. Margoschis died on 27th April 1908⁵⁸.

Caldwell – G.U. Pope relations:

Caldwell records that he met George Uglow Pope (G.U.Pope) at Madras in 1839. G.U.Pope arrived in Tirunelveli in 1842 in connection with the Society for the

⁵⁸ D.A.Christadoss I Year, Nazareth Mission History (TI), Bethel Publishers, 1950, pp.164-180, same authors, Bishop Caldwell, p.180.

propagation of the Gospel. He was appointed to serve at Sawyerpuram. He set himself for the founding of congregations and schools. He started a “Seminary” at Sawyerpuram for the training up of Native Agents in the higher learning⁵⁹. Caldwell sent his own students to this seminary to be trained as native agents and catechists. Caldwell praised his varied abilities and accomplishments’, and described him as a ‘conspicuous exception’ among the Englishmen who ‘cared to acquire any more than a colloquial knowledge of Tamil’.⁶⁰ In May 1844, Eliza Caldwell started a girls boarding school at Idaiyangudi. G.U. Pope had a more positive view of the school. In appreciation he wrote as follows, ‘Among the institutions of more recent date in the diocese, which are eminently calculated to raise and improve the social condition of the people, a school for the education of native girls, under the superintendence of Mr. Caldwell, deserves honorable mention⁶¹. This shows that a cordial relationship prevailed between Caldwell and G.U.Pope.

G.U.Pope was Caldwell’s mission contemporary. For Caldwell, Pope as a Tamil Scholar was a ‘conspicuous exception’ among English men, and they developed a mutual respect in regard to their scholarly work. Caldwell acknowledged Pope’s valuable help in the preface to the second edition of his Grammar Similarly, Pope cited Caldwell as among those who contributed to the advancement of knowledge of Tamil culture.⁶²

Caldwell – Margoschis Controversy:

As we mentioned earlier Margoschis dedicated himself for the Lord’s Service on hearing the message of Caldwell at home (England). He had his missionary training

⁵⁹ J.L.Wyatt, Op.cit., p.58.

⁶⁰ Y.Vincent Kumaradoss, Op.cit., p.18.

⁶¹ Ibid., p.60.

⁶² Ibid., p.143.

under Caldwell at Idaiyangudi. In spite of the fact, a strained relationship crept between them echoed in many circumstances. Ex.

- i) As we mentioned earlier, huge protest raised against the work of Caldwell on Shanars Y.Gnanamuthu Nadar, a native of Nazareth, a Shanar Christian clerk in Tirunelveli courts, raised a banner of protest⁶³. Caldwell suspected the complicity of Margoschis, the missionary in Nazareth-with whom Caldwell had a strained relationship-in encouraging such 'Characters.'⁶⁴
- ii) Margoschis's public announcement of a plan for a high school at Nazareth, virtually as a rival to Caldwell College and the Sawyerpuram Institution⁶⁵. Caldwell argued that this was setup in order to stop sending girls to the first and the only SPG Normal School at Trichinopoly. While large reductions have been made or threatened in the grants of the failure of the MDC to Caldwell college on the ground of the failure of funds, the rival High School was sanctioned (January 1887) and opened in direct opposition to the 'express will of Caldwell'⁶⁶
- iii) Since because Sharrock was most closely linked to Caldwell and his projects, Margoschis roused against Sharrock for Margoschis, Sharroc was always supported by Caldwell, was the chief source of trouble and his presence in Tirunelveli was the cause of dissensions. Margoschis repeated by appealed to the MDC for the removal of Sharrock.⁶⁷ MDC

⁶³ Y.Vincent Kumara doss, Op.cit., p.200.

⁶⁴ Ibid., p. 205.

⁶⁵ Ibid., p. 254.

⁶⁶ Ibid., pp. 254-55.

⁶⁷ Ibid., pp. 255-57.

dismissed Sharrock as a result of the prolonged conspiracy hatched out by Margoschis. The MDC and Margoschis pursued their game with undiminished vigour, intent now on crippling the progress of Caldwell college and Eliza's schools⁶⁸.

- iv) Eliza applied to MDC for the recognition of her female Training college at Tuticorin. But MDC passed a resolution that they were unable to recognise the institution or undertake its future expenditure. But at the same time it sanctioned a female normal school at Nazareth on the demand of Margoschis.⁶⁹ Thus Margoschis joined hands with MDC, his proximity with that served as a stumbling block to the efforts of Caldwell and Eliza, forgetting the fact that he was trained up by Caldwell to the mission field.
- v) Finally MDC succeeded in closing down the first rate college of Caldwell at Tuticorin, which hastened the demise of Caldwell. This incident was also connected with Caldwell Margoschis controversy.⁷⁰

The Clorinda Church

In February 1778 Schwartz was called to Palayamkottai by a European Officer (Colonel Littleton) who wished to be married and who informed him also that there was a number of children to be baptised. The congregation in Palayamkottai now numbered

⁶⁸ Ibid., p. 263.

⁶⁹ Ibid., p.268-69.

⁷⁰ D.A.Christadoss, Op.cit., pp.266-268.

about fifty-evidence of the strength of the Christian movement in places further north, from which these soldiers and their families had migrated⁷¹.

In the meantime there was an occurrence of Sati at Tanjore. A Maratha Brahmin woman by name Kohila was saved from the funeral pyre of her husband. The British Military Officer named Colonel Littleton was responsible for that and he brought her to Palayamkottai under his custody⁷². He gave her some instructions in the Christian faith and taught her English also. After his death she was baptised by Schwartz, receiving in baptism the name Clorinda. She became the first Christian of Tirunelveli District. Including Clorinda the number of converts were forty on that day. From that day onwards Christianity began to grow. For a number of years she was one of the great pillars of the Christian movement in the Tirunelveli District⁷³. It is usual to take the year 1780 as the starting point of the recorded history of the Tirunelveli church. For it was by then that the earliest church in Palayamcottah took an organised shape. Bishop Caldwell discovered in Tanjore the first Palaymcottah church Register of 1780, which lists 40 names that of Clorinda heading the list⁷⁴. With the help of English Officers a small church was built in or close to the fort, and became generally known as Clorinda's Church⁷⁵. It will be surprising to note that the main person responsible to build the oldest protestant church at Palayamkottai was a Hindu (convert) lady (Clorinda).

Opposition to Conversion

⁷¹ Stephen Neill, *A History of Christianity in India, 1707-1858*, Cambridge University Press, Cambridge, 1985, p. 53.

⁷² R.S. Arulanandam, *Op.cit.*, p. 9.

⁷³ *Ibid.*, Stephen Neill, *Op.cit.*, pp. 53-54.

⁷⁴ D.S. George Muller, *Birth of Bishopric*, *Op.cit.*, p. 9.

⁷⁵ Stephen Neill, *Op.cit.*, p. 54.

The enlightened Christian holds that personal freedom of choice on the basis of conviction should be within the reach of anyone, who sincerely wishes to pass from one form of religious faith to another. Hinduism knows no such tolerance. A man becomes a Hindu by birth; there is no other way by which he can become a Hindu. Any Hindu at who becomes a Muslim or Christian is therefore once expelled from his caste. Even if his relations would like to keep him in their home, they can hardly do so, since they would then share in his defilement. On the lower levels of society it was sometimes possible for converts to remain at home; among the higher castes this could hardly be considered a possibility. The missionaries did not feel that they could desist from their aim of making all men one in Christ, they hoped that the opposition they aroused would grow less with the spread of enlightenment⁷⁶.

The conversion of young people of good standing to the Christian faith continued to perplex Hindu society. Hindus had the utmost difficulty in believing that anyone could genuinely be converted from the religion in which he had to be born to another. They could not but suppose that the missionaries here used underhand methods of one kind or another to secure the appearance of conversion⁷⁷.

Not unnaturally the relatives of converts, having failed to obtain what they regarded as justice in the courts, at times decided to take matters into their own hands and forcibly to remove young Christians from the care of those who had given them protection.

The first known case of the kind was recorded in *The Friend of India* for August 1835. A young enquirer named Ram Ratan Mukerji had taken refuge in the house of a missionary of the CMS, the Reverend J. Haberlin. A Crowd of Hindus forcibly entered

⁷⁶ Ibid., p. 375.

⁷⁷ Ibid., p. 376.

the house, pushed Haberlin on one side and carried of the young man. Missionaries were usually extremely reluctant to take legal action, even in the face of aggression. In this case no action was taken, the kidnapping was successful, and nothing was ever heard again of Ramratan⁷⁸.

After the period of Ringletaube the German Missionary to Tirunelveli started the dark age of the church of Tirunelveli (1810-1816). During that period many Christians renounced their faith due to the atrocities of Hindus, Government officials and wealthy land lords⁷⁹. In 1843 Caldwell wrote that he had given advice to the Upadesis (preachers) to tackle the problems and troubles created by Hindus of the respective villages⁸⁰.

In 1840-41 conversion was wide spread in Tirunelveli region, The Hindus who could not tolerate that, assembled at Tiruchendur and started 'Vibuthisangam'. The members of that sangam resolved. to persecute Christians and to make them renounce Christianity and to prevent people becoming Christians. As they determined, they attacked and oppressed the church of Eral and marched towards the south and persecuted many churches and then they reached Meignanapuram and Nazareth with mega plan to attach Christians there. But their plan was thwarted by the timely effort of Camerar of Nazareth. He sought the help of the collector, who imprisoned and punished the head of the enemies. This was known as Eral Persecution⁸¹.

In November 1845 Nallur witnessed a persecution similar to that of Eral persecution. Thousands of Hindus gathered under the leadership of Azhahappa Nadar attacked CMS people of Nallur plundered and fired their houses. Some Christian

⁷⁸ Ibid., p. 380.

⁷⁹ D.A. Christadoss, Op.cit., p. 38.

⁸⁰ Ibid., p. 63.

⁸¹ Ibid., pp.67-68.

women were raped. Thus they made many to renounce their faith. But that was suppressed by the district collector. But Caldwell of Idaiyangudi, Thomas of Meignanapuram, Camerar of Nazareth and Sargent of Suvishesapuram prevented the spread of such persecution in their respective areas⁸².

Another thing which evinced interest in him to write the church History was as follows, Caldwell happened to read the Madras Christian Intelligencer vol. ii) p.201, 1845 he noticed the anxiety, expressed by Arch Deacon short land, the then secretary of Madras Diocesan Council (MDC) of Society for Promoting Christian Knowledge (SPCK)⁸³ and the Society for the Propagation of the Gospel in foreign parts (SPG).⁸⁴ In that he expressed his desire for the compilation of a history of that kind by Missionaries during their leisure hours / whenever they could find time. Otherwise the memory of the Missionaries such as Gericke, Jaenicke, Schwartz and their native helpers Sathianadhan, Viswasanadan and Abraham would have faded away⁸⁵. He felt the urgency of the work. When Caldwell happened to read this, his inner man, already filled with such ability, started working Mr. James Hough wrote a book titled *History of Christianity in India*. For that he consulted some of the records. But many interesting records were not known to him. Because it was not his intention to publish records and document⁸⁶. Moreover History of Tinnevelly was a micro study included in his

⁸² Ibid., p.77.

⁸³ SPCK – Society for Promoting Christian Knowledge: In the end of 17th century Church of England started a Society known as Society for Promoting Christian Knowledge in 1698. It was aimed at 1) Promoting education among poor people. 2) To write and propagate small books on ethics. 3) Helps to propagate Christian truth in far off / own countries. (The Rev. W.T. Sathianadhan, A Sketch of Church History from the first to the Present Century, Madras, The religious Tract and Book Society, 1910, p.

⁸⁴ S.P.G : Society for Propagation of the Gospel in Foreign Parts Society for Propagation of the Gospel in Foreign parts was established in 1701, belonged to the church of England. Its foremost aim was to propagate Christianity to the countries ruled by England especially to Indu Desam. (The Rev. W.T. Sathianadhan, Op.cit., p. 404.

⁸⁵ R. Caldwell, Records of the Early History of the Tinnevelly Mission of Society for promoting Christian knowledge and the society for the Propagation of the Gospel in Foreign Parts, Madras, 1881, pp. 1-2.

⁸⁶ Ibid., p. 1.

extensive work. One may not expect an indepth study of Tinnevely in his extensive work, *History of Christianity in India*. Though few records were published in various Missionary periodicals and biographies, they lacked chronological order / arrangement. Many of them were missed then. So Caldwell attempted to arrange them in an order and to publish them so as to enable the reader to know the history of the early missions.

Caldwell collected manuscripts and letters in English and Tamil and gave a chronological order to make it interesting and informative⁸⁷. For he pointed to the Christian world, several interesting achievements both spiritual and temporal, otherwise might have been missed. He gave a fresh life to the missions by venturing a task like this. His book was entitled as Records of the Early History of the Tinnevely Mission of the Society for the Propagation of the Gospel in Foreign Parts. This book contained 356 pages, and was published in 1881. Writing was not new to him. He had already published two books earlier to this. They were his magnum opus A Comparative Grammar of the Dravidian or South Indian Languages and The History of Tinnevely. The striking feature is that his third book was exclusively a religious one, where else the former two were secular in nature. His aim as, he himself explained, was to collect and preserve all those records, many of them in manuscripts, which seemed to throw light on the early history of so interesting a mission but, which seemed likely to disappear, and be forgotten⁸⁸. Caldwell had a peculiar interest in depicting the progress of Christianity in Tirunelveli, in particular, because of its 'greater and rapid expansion than in many other provinces of India⁸⁹. He attempted to bring about the life history and mission history of the various societies such as C.M.S., S.P.C.K. and S.P.G; their

⁸⁷ Ibid., p. 2.

⁸⁸ Y. Vincent Kumaradoss, Op.cit., p. 163.

⁸⁹ R. Caldwell, Records, Introduction. C.M.S – Church Mission Society : Church Mission Society was established in 1799 with an intention of propagating the Salvation of Jesus Christ to the gentiles of Africa and eastern countries. (Rev. Sathianadhan, Op.cit., p. 412.)

missionaries, Bishops, native and foreign clergy, catechists, congregations, educational institutions, etc.

The book has 11 chapters and 3 appendices. Chronological arrangement can be noticed in the book by the reader. He has given every importance to accuracy. He collected very carefully the materials and scrutinized them so as to give accurate information. Let us now have a glance of C.M.S., S.P.C.K., and S.P.G. societies. The Church Mission Society sent out two Lutheran Missionaries to Tinnevely in 1820; the S.P.G. entered the field in 1826. These two bodies have since then practically divided the district between them. It is not too much to say that apart from the religious aspect of the case, their labours have produced a social and economical revolution in the condition of the low castes and remnants of the aboriginal races⁹⁰.

Rev. Schwartz worked on behalf of Danish Halle Mission⁹¹ in Tranquebar and Tanjore since 1750. In his late 20 years, he joined the society for the promotion of Christian knowledge on behalf of the church of England. He established congregations in Tirunelveli and Ramnad Districts⁹².

Persons coming to Trichinopoly on business sometimes got converted and returned home as Christians got converted and returned home as Christians. It was through such migrations of individuals that our church in Tinnevely had its beginnings. The Trichinopoly Baptism Register records on August 10, 1770, the baptism of

⁹⁰ D.A. Christadoss, *Op.cit.*, p. 313.

⁹¹ Danish Mission : The Danes of Denmark established their society at Tranquebar. From there, their congregation spread / extended upto Tanjore, Trichy and Ramanathapuram. Like other Europeans, Danes also came to trade with India. They founded a small trading company at Tranquebar in Tanjore District. Tranquebar was estate them by the king of Tanjore in 1621. Daniesh Mission was founded /established by the devout King Frederic IV in 1705. The first two missionaries of that Mission was Bartholomew Ziegenbalg and Pluschan of Germany (Rev.V. Henry Packianathan, *Tirunelveli Church Bicentenary 1780-1980*, Chapter I, p. iv).

⁹² D.A. Christadoss, *Life History of Bishop Sargent*, Tirunelveli, 1990, p. 2.

Laxmanana 20 year old youth from Tinnevely, as Gnanaprakasam⁹³. F.J. Western and D.A. Christadoss too mention the above mentioned fact as follows.

The church of Tirunelveli came into existence on August 10th, 1770. Laxmanan Vellala had been to Trichinopoly on business. There he heard the Gospel from the preachers of Rev. Schwartz and became a believer. He was baptised on August 10th, 1770 receiving the name Gnanaprakasam⁹⁴. With this incident the church was established in Tirunelveli.⁹⁵

In the 20s of the 19 century, SPG society was not strong enough. Economical condition was deplorable. The Missionaries who were sent by the society were not able to withstand the climate and not competent. They were few in number. There was no hope for improvement and betterment. In 1825 the SPG society accepted to take the ministry of SPCK. Even then they could not send even a single Missionary upto 1829. Only in 1829, they sent Rev. David Rosan as their first Missionary to Tirunelveli.⁹⁶ LMS, CMS⁹⁷, SPCK and SPG were some important societies sent Missionaries to India for proselytizing. The London Missionary Society appointed the Scottish Caldwell to their mission in Madras⁹⁸. Then he made up his mind to join the Society for the Propagation of the Christian Gospel⁹⁹. He received ordination at the hands of Bishop Spencer¹⁰⁰.

⁹³ Ibid. and Rev. V. Henry Paekianathan, *Nellai Thiruchabai Irunoorandu Carithiram*, 1780-1980, p. v.

⁹⁴ D.S. George Muller, *Birth of a Bishopric*, Op.cit., p. 6.

⁹⁵ F.J. Western, *Early History of the Tirunelveli Church*, p. 44, D.A. Christadoss, *Life of Bishop Sargent, Palayamkottai*, 1990, p. 3, Same authors. *Life of Caldwell*, p. 32, and *Clorinda*, pp. 36-37.

⁹⁶ D.A. Christadoss, Op.cit., p. 20.

⁹⁷ LMS - London Mission : London Mission Society was established / founded in 1795. It aimed at propagating Christianity to the barbarians of Southern Islands. It sent priests to many countries including India, especially they had a good mission field at Thiruvithancode. They had a seminary at Nagercoil. (Rev. W.T.SAthinanadhan, Op.cit., pp. 412 & 441-442.

⁹⁸ J. L. Wyatt, Op.cit., p.9.

⁹⁹ Ibid., p. 63.

¹⁰⁰ Ibid., p. 67.

At Tanjore Caldwell met Mr. Kohlhoff, the pupil and successor of Schwartz. He was the last Missionary of the Society for the propagation of Christian Knowledge. After him the Mission had been transferred to the care of SPG¹⁰¹. An account of the Records of the Early History of the Tinnevelly Mission of the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts (1881) by the Right Reverend Reverend R. Caldwell, D.D.L.L.D., Assistant to the Right Reverend the Lord, Bishop of Madras, Honorary member of the Royal Asiatic Society, Fellow of the Madras University, Madras Higginbotham and Co. By appointment in India to His Royal Highness the Prince of Wales, and to the Madras University in 1881 is given in the Review¹⁰².

The valuable store-house of knowledge, regard to the most Southernly of our Indian Protestant Missions and useful addition to the literature of Indian Missions has just come to hand. With its full table of contents and index and the orderly arrangement of its materials collected, we are very sure by much persevering diligence, enlightened and experienced judgement, and much devoted sacrifice of loving labour, the book cannot fail to be highly praised by all who are interested in the rise and progress of the Tinnevelly Mission. Commencing with a native female convert bearing points of resemblance to her who was the first convert of Europe as recorded in Act xvi(16), it had in 1780 only 40 converts (whose, names are still presented in an ancient register), it had in 1878 upwards of 20,000 baptised, including communicants, in addition, to 15,220 unbaptised adherents.

In due course CMS and SPG became more powerful and influential than the other societies. In the middle of the 19th century a spiritual revival which was known as

¹⁰¹ Ibid., p.71.

¹⁰² Indian Evangelical Review of April 1881, p. 502.

the Oxford movement occurred. Many of the ardent supporters of SPG belonged to this movement. Moreover; Most of the members of MDC also were aggressive High Church men so they expected the missionaries of SPG to be High Church men. Rev. Adamson introduced High Churchmen's rituals (Ex. Genuglexion) first in Sawyerpuram amidst the opposition of the congregation, then in Nazareth with the help of Margoschis. CMS Missionaries such as Sargent, Ducklas, Kampher and Stores were considered as low Churchmen. CMS Missionaries vehemently condemned the SPG Missionaries and their rituals as servants of Roman Catholicism. After 1789, hatred and bitterness started growing between the two societies of Missionaries (CMS and SPG). It went upon the level of the funny saying that CMS horse would not eat SPG grass¹⁰³.

Sargent championed the cause of CMS and guarded it against SPG rituals. But Caldwell, though condemned by MDC as an Evangelical, he tried to pacify the opponents of new rituals and settled the matters amicably. He established cordial relations between the congregation and the Missionaries and introduced High Churchmen rituals in Idaiyangudi and Radhapuram¹⁰⁴. This was the reality of the situation.

In the TAMILIAN context, it may be said to be a sectarian struggle between the Saivites and the Vaishnavites. They used to ridicule each other but maintain friendly relations. Still then CMS Sargent and SPG Caldwell maintained good friendship; they loved each other and helped each other. In the consecration ceremony, Bishop Gell referred to them as "the double stars". The double stars are separated . . . Yet they do not part from each other altogether, but attract one another and each contributed to maintain their planets in equilibrium and order". So also the ministries of Sargent and

¹⁰³ J.L. Wyatt, Op.cit., p.189.

¹⁰⁴ D.A. Christadoss, Op.cit., pp. 225-228 and the same author's Life History of Bishop Sargent, Op.cit., p.8.

Caldwell had been so closely intertwined. After becoming Bishops also they both maintained the most cordial relationship until Bishop Sargent died in 1890¹⁰⁵. Another example of the existence of cordial relations between CMS and SPG could be cited here. In the Centenary celebration of Tinnevelly Mission in 1880 January 20th Rev. V. Vedanayagam of Vagaikulam made a brief speech. In that he remarked that the great societies carrying on mission work in Tinnevelly were one in the great object they had in view, and states that he himself brought up at Idaiyangudi and now labouring in the C.M.S shows the mutual help the societies were to each other¹⁰⁶. Yet another example of the cordial relationship between C.M.S and SPG missionaries such as Caldwell and Sargent could be had from the words of Sargent himself. On the centenary celebration Bishop Sargent made a speech at last. He made a touching allusion to the long period that Bishop Caldwell and he had been permitted to labour side by side in the work of consolidating and extending the Native Church.¹⁰⁷

The progress of Christianity in Tinnevelly was greater and more rapid than in other provinces of India. The early history was also interesting. Caldwell hoped that the missionaries of his period would be glad to know the origin and the various links in the chain of events which led to its prosperity. Certainly the records he could procure would be useful to the missionaries and the church workers in their mission¹⁰⁸.

After reading many records, letters and accounts of the missions, he came to a conclusion that it was in 1780, the first congregation was originated in Tirunelveli. He convinced Bishop Sargent with ample evidences. So they determined to celebrate the first (centenary celebration on January 20; 1880, at the Holy Trinity Church,

¹⁰⁵ D.S. George Muller, Op.cit, p. 8.

¹⁰⁶ Rev. J.L. Wyatt, Op.cit., p. 156.

¹⁰⁷ Ibid.

¹⁰⁸ R. Caldwell Records, Op.cit., p. 1.

Palayamkottai. The Bishop of Madras was invited to the celebration. Bishop Caldwell and Sargent, two native chaplains, all the European Missionaries and native clergy of both the Societies (C.M.S & S.P.G) attended the meeting. At the end of the meeting Bishop Caldwell read an interesting historical summary of the progress of Christianity in Tirunelveli in English. Afterwards, Rev. D. Samuvel of Idaiyangudi read the Tamil 'translation of the same'¹⁰⁹.

Caldwell in his Appendix II gives a detailed account of the instructions issued by the Christian Knowledge Society to their Indian Missionaries in 1735. The Missionaries had to observe those instructions in discharging their respective duties / functions. A Missionary must possess the characteristic features according to ITM 3:2 & Titus 1:7. All the Missionaries would consult together in the most friendly manner upon all affairs relating to the work. They had to conduct weekly General Conference to catechists and school masters. It suggested a friendly behaviour of the missionaries towards each other, brotherly love and respect to one another due to seniors and juniors. Of the ministerial function of a Missionary and care and diligence incumbent on him for the discharge of it,

1. He should be a Minister of the Gentiles; he must dedicate himself entirely to the service of the Gentiles and the new converts. He must be impartial and always at their disposal with caution.
2. If there were several missionaries, the whole business and affairs should be properly distributed among themselves.
3. As soon as a new missionary arrived to Madras, he must immediately learn the native language.

¹⁰⁹ Rev. J.L. Wyatt, Op.cit., p. 156.

4. The catechizing of children or other people must be shared among senior, junior missionaries and school masters.
5. Every Missionary must be ready to give sermon before the congregation whenever situation arouse. He must prepare the sermon with serious meditations and fervent prayers.
6. The chiefest functions of Missionaries was to converse with the 'heathens'.
7. Periodic visit to strengthen their belief and faith in Jesus.
8. A missionary should avoid unnecessary journeys.
9. They should not employ servants, if at all there are any servants, they must be taught to become true Christians. The servants of the mission were to be hired and dismissed. They enforced this to ensure good morals.
10. The education of children and well ordering of the schools, is what the Missionaries must have most at heart, and tend with their utmost care and diligence. Missionaries must show tender and parental affection towards the children.
11. To handle money they had to choose a Treasurer, who had to receive and disburse money and should submit a report of the same every 6th month. He should not take any decision himself but in consultation and consent of his Co-Missionaries.

12. No Missionary could print and publish any book on his own account but that as subjected to the permission of the special conference.

13. These instructions were to be read in the special Conference at Madras every year. These instructions would be communicated to new Missionaries as soon as their arrival.

**APPENDIX¹¹⁰ CONSISTED OF THE INSTRUCTIONS OF SPG TO ITS
MISSIONARIES ISSUED IN 1706 PRIOR TO SPCK¹¹¹
INSTRUCTIONS TO CLERGY**

1. During their voyage they had to become remarkable examples of piety and virtue to the ships company;

2. They had to conduct morning and evening prayer and preaching every Lords day;

3. Whenever they got opportunity they had to instruct exhort, admonish and reprove the Co-voyagers. Upon their arrival in the country;

4. They should always kept the design of their undertaking in mind i.e., to promote the salvation of men by propagating the Gospel of our Lord and Saviour;

5. Their qualifications viz a sound knowledge, hearty belief of the Christian religion, Apostolical zeal, prudence and constancy;

6. To obtain qualifications they had to offer fervent prayers, read Holy scriptures and reflect upon their ordination vows;

¹¹⁰ R. Caldwell, Records, Op.cit., pp. 340.

¹¹¹ Ibid., p. 342.

7. They must become genuine Missionaries from this church (SPG) by following the doctrine of the Church of England, its worship and discipline;
8. In order to preserve their flock, they had to make them masters in the controversies,
9. They must be Christians unblameable and should not offend others in word or deed;
10. Whatever family they lodge they should persuade them to join with them in morning and evening prayers;
11. They must be contented with the available and healthy meals;
12. They must be frugal as against luxury and liberal and charitable;
13. They should not offend the civil government by involving themselves in affairs out of their own calling and functions; and
14. They had to maintain a brotherly (bondage) acquaintance with one another and to ensure this they had to meet at intervals for mutual advice and assistance¹¹².

SPCK had given elaborate instructions covering all aspects, i.e characteristic features of missionaries, their functions, powers, good morals, administration of Church, schools and finance, evangelism among heathens, publication of books, etc.

SPG had given a clear cut and simple instructions of the clergy during their voyage and after arrival, had given much importance to personal behaviour and purity.

¹¹² Ibid., pp. 347-348.

A brief sketch of the authors birth, arrival of India (Chennai) till the beginning of his Evangelical mission in the mission field at Idaiyangudi¹¹³ is also given. In the concluding remarks Caldwell expressed his thoughts and feelings, that he had done the work of a collector and editor. It seems that he did not give any impression of his own, on the contrary he allowed the reports, letters and other documents to speak for themselves¹¹⁴. With utmost care and labour he had collected information so as to enable the reader to have first hand information. He gave freedom to the reader to form his own conclusions. He hoped that the future Church would attain enormous growth and the native educated Christians would find it interesting to know the first beginnings of their community. He laid foundation for future investigations. He hoped that the future church will be benefited much from this Records. He expected the future generation to carry on his work along the path he has treaded with. He hoped that the future researcher need not invest pains taking labour to collect information. Because published reports and journals are available within their reach¹¹⁵. He remarked that the future would excel the past and the Native Church would shine in both the spheres that is temporal and spiritual. He wholeheartedly confessed that the fault finders might find some defects in his work. He never bothered about such people. But Gods servant's would find it interesting and could preserve and utilize them.¹¹⁶

COMPARISON

The Rev. W.T. Sathianadhan while writing his *A Sketch of Church History from the First to the Present Century* in Tamil, has followed the method of Caldwell in his

¹¹³ Ibid., p. 330.

¹¹⁴ Ibid., p. 331.

¹¹⁵ Ibid., p. 332.

¹¹⁶ Ibid., pp. 330-333.

presentation of Table of Contents. The slight difference that could be noticed is that Rev. Sathianadhan did not number the points in the contents. But what he had given in the content he used as side headings inside the chapter like Caldwell.

Caldwell did an intensive study of the Church of Tinnevelly alone whereas Rev. Sathianadhan's work was one of extensive. It is an international Church History and also it covers period from the first century A.D. to the 19th century A.D. Caldwell's micro study is limited to only two centuries only from latter 18th century to early 19th century. Rev. Sathianadhan was a contemporary of Caldwell. He died one year latter than Caldwell (February 1892). He published his macro Church History book before that of Caldwell's i.e. in 1870¹¹⁷. He got opinions from 6 missionaries other than Caldwell. This method was not followed by Caldwell. Like Caldwell he also got inspiration from a small book published in English in 1864. Reports, magazines and some small books published prior to his book served as his source. His Church History is intertwined with political History, Century wise history is given in it. After each chapter he has given some questions to recapitulate what the reader has read sofar. He attached 3 appendices, in a brief manner. His fourth appendice is in the form of Index. Index is an elaborate one. According to Rev. Sathianadhan Church Missionary Society was established in 1799¹¹⁸. In 1814 only, they established their mission in South India¹¹⁹. Congregations of SPCK joined S.P.G in 1826¹²⁰. He made a mention of Caldwell's consecration as Bishop at Calcutta took place in 1876. But Caldwell marked that it took place only in 1877, March¹²¹. He has given only a birds eye view of Caldwell.

¹¹⁷ Rev. W.T. Sathianadhan, Op.cit., p. xi.

¹¹⁸ Ibid., p. 442.

¹¹⁹ Ibid., p. 443.

¹²⁰ Ibid., p. 445.

¹²¹ Rev. J.L. Wyatt, Op.cit., p. 165.

Rev. F.J. Western wrote a book entitled the *Early History of the Tirunelveli Church*. It seems that the author was aware of Caldwell's Records of the Early History of the Tinnevelly Mission. In his introduction he appreciated the work of Caldwell. At the same time, he did not fail to point out the short comings of Caldwell's book.

Appreciations :

1. Caldwell used valuable unpublished materials which were not available during his period (age).
2. The successors of Caldwell would be benefited much from his works.

Shortcomings:

1. Caldwell could not use some primary sources.
2. He did not touch the history of C.M.S. But his second flaw could be brushed aside by Caldwell's title of the book i.e., *The Records of the Early History of the Tinnevelly Missions of the SPCK and SPG*. Title, itself shows that he had nothing to do with CMS. So to do away with the defect, F.A Western tried to bring out the history of CMS along with SPCK and SPG missions. F.A.Western began his book with an introduction of the people and geographical situation so as to enable the readers outside Tinnevelly to understand the country well. He used Caldwell's book the *History of Tinnevelly* also. He also made use of Caldwell's *Early History of the Tinnevelly Mission* and Caldwell's notes found in various records to strengthen his writing.

At the end of the V chapter, he asks the reader to see Caldwell, p. 119 for the full text of the order of Chapter V. Again in the notes and references of Chapter VI, the

author asks readers to go through the History of Tinnevelly to have a detailed record of the epidemic. He used Caldwell's writings whenever and where ever, it is necessary. He might have been influenced by Caldwell's writing. Rev. F.J. Western also attempted a micro study and also about the Church of Tinnevelly from its commencement. He added the history of the Church of Ramnad also. He made use of a copy of the mission Register made by Caldwell. Caldwell drew the Church History of Tinnevelly upto 1841. But, F.J. Western stopped his writing with 1828. He was very much influenced by the Church History of Caldwell. F.J. Western just collected reports, documents, journals, books like Caldwell's mission registers, etc, and narrated them in a chronological order. He accepted the fact that some more original materials may still exist in Tinnevelly or else there, which he could not be able to trace¹²².

History of Christianity in India

During the later part of the 20th century, Rev. D.A. Christadass did a macro study of the History of Christianity in India. Consisting of 3 Volumes, the first volume deals with Christianity in India since its entry in India by St. Thomas, one of the disciples of Jesus Christ. He arranged the facts in a chronological order. Religious history coincides with political history. Religious history could not be separated from political history. Both are intertwined and interwoven. The reader may arrive at a conclusion that the growth of Christianity was under the influence of the Roman Government and the Pope, till the advent of Portuguese in India i.e., in the 15th century. It depended upon the ruler. He outlined an interesting history of the proselytizers of Christianity in India. It grew under the auspices of Portugese, Dutch and Danes in India. His first volume gives us the history of Christianity from the first century to the

¹²² F.J. Western, Op.cit., Introduction.

twenties of 18th century. A student of history may be benefited much from his writings about various kings and kingdoms not only of Rome and other foreign countries but also the native kings. But Caldwell's history of the Church gives us only the religious workers and religious conditions. It might be that the period for which he had written, the British government was the sole powerful ruler of India and growth of Christianity was in the hands of various missions such as CMS, SPCK and SPG. His focus was only on Christianity in Tinnevely alone. D.A Christadass has given footnotes below the pages, and explanations where ever necessary. He has given controversial views which shows that he was unbiased in his presentation. It is a treasure house not only to the students of religion but also to the historians. He gives a detailed explanation of Catholicism in Tamil Nadu upto Constantius Beschi. His volume I, is ended with the history of Danish Halle Mission¹²³ in India. He presented it in a lucid Tamil so as to enable the Tamilian reader to get into the facts easily and interestingly.

The Centenary History of the C.M.S. Mission in Tinnevely :

Caldwell wrote a church History of SPCK and SPG. In an unavoidable circumstances only he cited few matters related to C.M.S. Apart from that his work is exclusively about SPCK and SPG missions. Realizing this Rev. F.J. Western in his church History included CMS along with SPCK and SPG. To do away with the defective¹²⁴ work of Caldwell, Judge Paul Appasamy made a worth mentioning history of C.M.S. Mission alone, titled as "The Centenary History of the C.M.S. Mission in Tinnelvely". Unlike Dr. Caldwell, the author was asked to write the history of C.M.S. Because of his position in Madras, he could not avail time for such work. So he accepted that work on a condition. By that he got the materials collected by some

¹²³ D.A. Christadass, Christianity in India, Palayamkottai, 1975, p. 136.

¹²⁴ Defective in the sense it did not give a clear and whole account of CMS like SPCK and SPG Missions.

helpers. Then he went through that and compiled his book. He has given a vivid and lucid account of C.M.S. Missionaries, their life and work, the clergy, not only of foreign origin but also of the natives, their Evangelistic and Educational services. From his writings one may apprehend that CMS had done a commendable service both temporal and spiritual. Educational institutions started by them in and around Palayamkottai are invaluable. The book is just narration. Simply a collection of materials and literature.

According to him Church Missionary Society was founded in England in 1799 and C.T.E. Rhenius* was the first C.M.S. Missionary, sent to Tinnevely. In 1820, work in the district of Tinnevely really commenced¹²⁵. He gave a sketch of Christianity in south India in the latter 15th century. Compared to Caldwell, he gave a somewhat elaborate account of Roman Catholic priests, following the advent of Portugese in India. Caldwell started with the commencement of Protestant Missionaries since 1771. But earlier history of Christianity found place in the work of Paul Appasamy. He confirmed the idea of Caldwell that SPCK handed over its work (mission), in Tinnevely to S.P.G in 1826¹²⁶. Earliest SPCK Missionaries were Schwartz, Pohle, Jaenicke, Kolhoff and Ringeltaube were all Germans. Likewise Charles Theophilus, Ewald Rhenius, Bernard Schmid, J.C.F. Winkler and Muller were C.M.S. Missionaries. Despite Paul Appasamy's attempt, the history of C.M.S would have been forgotten.

* Rhenius was a German from Prussia. A man of strong convictions and steadfast in his views, Rhenius came to Chennai in 1814, the year in which Caldwell was born, and started his Gospel service in 1817. He bought some land near the Golden Street (தங்கசாலை) and started building a church there. See Kandasami Pillai, Op.cit., p. 99.

¹²⁵ Paul Appasamy, The Centenary History of the CMS in Tinnevely, Palayamkottai, 1923, p. 2. Ibid., p.28.

¹²⁶ Ibid., p. 20.

Rev. V. Henry Fackianathan - History of Tirunelveli Church as Nellai Thiruchabai Iru Noorandu Charithiram 1780 - 1980 (TI)

On the requisition of Bishop Daniel Abraham Rev. Henry Packianathan resolved to write the above mentioned book. In this task he was assisted by many persons. But Caldwell wrote the Church History of Tinnevely Mission by himself. He relied on sources alone not on any person. His work started from Roman Empire, advent of Portugese, Dutch and Danes. He gives a brief life history along with work services of missionaries. Bishop Caldwell's life history is given in page xxxxxvi and xxxxxvii. The investigator opines that Dr. Caldwell's work surpassed that of Rev. Henry Packianathan's.

Paul S. Kadambavanam - The Foundation of The Diocese of Tirunelveli.

Paul S. Kadambavanam explained some incident with photographs. It is not so informative as Dr. Caldwell's. He did not give equal importance to all the missionaries. Dr. Caldwell's history is given only in 4 lines in the appendix page no. 90. The investigator opines that, it is less informative and less descriptive and vague.

The Birth of a Bishopric :

Yet another book of the History of the Tirunelveli Church was from the pen of George Muller. The book was titled as *The Birth of a Bishopric*. It will help us know about the early days of the church in Tirunelveli, how the Lord worked from a humble beginning to its present stature. He starts from the advent of Portugese and finishes with the birth of Tirunelveli Bishopric in 1898. He made use of Letters, Biographies, Autobiographies, Committee Resolutions and Records. Caldwell's writings too influenced him. He made use of Caldwell's Records of Early History of The Tirunelveli

Mission in the following pages pp. 1, 7, 9 and 15. He accepts the views of Caldwell regarding the birth and the founder of Tirunelveli church. In his second chapter he accepts the fact that Tirunelveli church came into existence in 1780 and Rev. Christian Fredrich Schwartz to whom he dedicated his book was the founder of the Tirunelveli church. He divided his book into 5 chapters giving importance to chronology. In each chapter he gives a brief discussion of the services of Missionaries. Unlike Caldwell he gives the history of *Church Missionary* society too. But he did not ignore SPG and SPCK. He gives a vivid explanation of the separation of LMS and SPG, then he narrates the merger of the two societies into one as Tirunelveli Bishopric. He gives a brief account of Bishop Caldwell too.

We may conclude that the Records of the Early History of the Tinnevelly Mission was a worth while effort. Caldwell while involved in this task of collection and edition followed the typical eighteenth century pattern of Mission writers. They had an audience in mind and their aim was to satisfy them. So the pattern was to give a successful story of the Mission/Missionaries. Caldwell may be considered as a historian, since he has given the history of the church. Unless and otherwise, it would have been sunk in obscurity. The records talk very little of the native contribution, except of a few native catehists and priests, and so in a way it is mainly about western Missionaries. It talks very little about social and cultural life of the locals amongst whom the gospel had been conveyed.

Caldwell wrote an early and important work on the political history of Tinnevelly entitled a 'Political and General History of the District of Tinnevelly in the presidency of Madras, from the earliest period to its cession to the English Government in A.D. 1801. This work contains an important chapter on pre British Missions in that

region. Tinnevely has been the fulcrum for Christian missions in South India for at least 150 years. The region adds a rich and lively chapter to church history. It is difficult to point out an official date for the arrival of Christianity in the Indian sub-continent. The traditional view is that the apostle Thomas first brought Christian teaching to the land in the first century. No records survive that would put the matter to rest, but there is no doubt that many Indians attest to the veracity of the story. In Kerala and around Chennai in Tamil Nadu, there are many monuments, relics, and churches that testify to the popular belief to Thomas' presence. Whether true or not the story does demonstrate a historic fact; Christianity has had a presence in South India since early times¹²⁷.

Caldwell begins his work "Records of the Early History of the Tinnevely Mission of the SPCK and SPG with the period of Schwartz who came to Tinnevely in 1778. He didn't make a mention of the period prior to Schwartz. The same Caldwell, in his book a History of Tinnevely, presented a chapter (chapter x) on Missions in Tinnevely prior to the cession of the country to the English, in 1801. He says that the commencement of the Roman catholic Mission in Tinnevely dates from 532, when certain paravas-representatives of the paravas or fishing caste, visited Cochin to request the help of the Portugese against their Muhammadan oppressors, were baptized there by Michael vaz, vicar general of the Bishop of Goa. Then he proceeds the history of Roman Catholic Church upto 1831 with special reference to Francis Xavier, Beschi, and the period after them. Then he gives an outline of the Missions of the Church of England, mentioning a little about Schwartz, Jaenicke and the commencement of the Christianization of the Shanars. For a detailed study of the Missions in Tinnevely, he asks the reader to refer "Records of the early History of the Tinnevely Mission".

¹²⁷ Rev. Dyron B. Daugherty, A Brief History of Missions in Tirunelvelt (Partone) from the Beginnings to its Creation as a Diocese in 1896, p. 1-2.

The Progress of Christianity in Tinnevely was greater and more rapid than in other provinces of India. The early history was also interesting. He hoped that the missionaries of his period would be glad to know of the origin and the various links in the chain of events which led to its prosperity, certainly he could procure would be useful to the missionaries and the Church workers in their mission.¹²⁸

Caldwell was not satisfied with the life history and the achievements of the missionaries of SPCK and SPG. He adds some more details by way of appendix. Appendix II & III will certainly mould future missionaries of both the societies. The characteristic features, the powers, duties and functions of missionaries were also displayed. This shows his high ideals of preparing missionaries for their mission. Caldwell has given an Index at the back so as to enable the reader to find a particular place or person easily. In the beginning he framed a clear and detailed table of contents. Apart from giving the titles of each chapter, the subheadings are also mentioned, which is very helpful to the reader. If one is looking for information of any particular incident, occurrence or place or person this method of detailed table of contents helps a lot. He numbered the points too; we may find those points in the form of side headings inside the chapter. Caldwell's records bear statements of their connection with the court of Directors of East India Company. At times they sought their assistance to discharge their duties without huddles¹²⁹. Mission history was intertwined with the political history of that period. We may learn castes and creed of new converts Ex. Shanars, Paraiahs, Weavers, Vellalas, Maravas, Brahman etc. History and origin of various villages Ex. Mudalur, Uvari, Sattankulam, Nazareth, Palamcotta, Jeruselem, Kulasekgra Pattinam, Vadakkankulam, Sawyerpuram etc, Political pressure in them

¹²⁸ R.Caldwell, Op.cit., p. 1.

¹²⁹ Rt. Rev. Caldwell, Records, Op.cit., p. 49.

during poligars reign¹³⁰ troubles and sufferings wrought to Christians, struggles endured by Christians, persecution, and relapses are also found place in his writings. Other creeds also found mention in his writings Ex. Parsee, their advent of India and their life style.¹³¹

A historian may be benefited by his writings in which, mention is made about catastrophe such as Epidemic fever engendered by heavy floods of 1810, Coimbatore fever, Dindigal fever of 1812¹³² and unseasonable rain etc. From his writings we find that the Christian Bishops were influential. We may cite an example here to prove that made by Caldwell about the Brahmans of Tinnevelly who sought the help of Bishop Middleton against the then government to allow them to have more produce of their lands¹³³. Outbreak of a new disease called cholera in 1819¹³⁴. We have come to understand that Mr. Hough a missionary arranged a Tamil Dictionary - is an interesting tips to the lovers of language. It talks about the condition of education prevailed in several parts of Tinnevelly (Ex.P.220) about the life of the natives their grievances Ex. Edeyangudi peoples complaint to Mr. Rhenius.¹³⁵ It says about the geography of the land. Red sand hills could be seen east of Nazareth, elevated and barren land, invested by robbers often about 7 miles North to South and four miles from East to west.¹³⁶ About the payment of taxes i.e., Poll tax for the maintenance of the heathen pagodas¹³⁷. We know about architecture from the erection of the Church at Nazareth¹³⁸. One could

¹³⁰ Ibid, p. 81.

¹³¹ Ibid., p. 147.

¹³² Ibid., p. 170-171.

¹³³ Ibid., p. 174-175.

¹³⁴ Ibid., p. 206.

¹³⁵ Ibid., 236-237.

¹³⁶ Ibid., 242-243.

¹³⁷ Ibid., p. 250.

¹³⁸ Ibid., p. 253.

find foot notes wherever necessary Ex. P.269. But we may learn little about the labours of Church Missionaries¹³⁹.

INFERENCE

One may cull out certain traits of Caldwell in presenting facts and datas.

1. Wholeheartedly he appreciated and praised the services of others without jealous or prejudice. Ex. Though Schwartz was not a genius Caldwell remarked that Schwartz undoubtedly deserves to be placed in the first rank of Indian Missionaries¹⁴⁰.

2. Since he was very particular about accuracy and infallibility, he admitted his flaws and appreciated his ability. Ex. Caldwell pointed that though Schwartz could not be described as a man of genius, like Francis Xavier or a metaphysician like Robert de Nobili, or a scholar and man of letters, like Constantious Beschi, but he was not inferior to those great Jesuit missionaries, or to any missionaries of any church or society that ever lived, in simplicity, and godly sincerity, in wisdom, philanthropy and zeal¹⁴¹. Coherence and chronological order of facts is praiseworthy. He used tables wherever necessary to make the matter more impressive.

3. Apart from the title, he has given subtitles, side headings wherever necessary, so as to enable the reader, follow the events easily and interestingly. His vivid and lucid explanation of the past makes the reader feel the real situation himself. An interesting picture of the First visit of Schwartz to Palayamkottai in 1778 is noteworthy.

¹³⁹ Ibid., p. 274-275.

¹⁴⁰ Rt. R.R. Caldwell, Op.cit., p. 4.

¹⁴¹ Ibid., p. 4.

CONCLUSION

1. Caldwell really deserves the appreciation of a true and good reader. Because he did not like to write about the mission history of his time himself. Generously he let the future writers to compile the history of his time. So any church history of his time be free from subjectivity and elements of bias.
2. He had given dates wherever necessary to make the reader interesting and rouse involvement.
3. To add flavour to his work he added 3 appendices.
4. By his vivid and lucid explanations he takes the reader along with the missionaries and their mission field, so as to make the reader feel the reality of the situation. Since Caldwell was very particular about accuracy¹⁴², his Records of the Tinnevelly Mission is reliable and authentic. He paved way for future writers of church History. To that extent his writing threw light on the subject matter, that would evince-interest and induce the readers for future work.

Caldwell, as a Missionary wanted to leave a record containing the services of early missionaries - total converts, his services and his total converts. In this goal Caldwell achieved the maximum. He himself says that his work is not a critical study, but only a record for helping his successors to know about Church History. In that, Caldwell never deviated from it and had presented what he was able to collect, collate, edit and As a true Missionary Caldwell, it is learnt from his writings tried to settle the

¹⁴² J.L. Wyatt, Op.cit., p. 149.

difference of pinion that cropped up among some missionaries of different denominations. He never said that his is an authoritative work, but a guide to others. Since he concentrated more on writing the Comparative Grammar and History of Tinnevely, he could not spend more time on this work.

While Caldwell was giving finishing touches to the first publication of his comparative Grammar, he was in England for twenty two months. During this period, he visited two hundred and fifty Parishes and delivered three hundred and fifty discourses about India and Indian religions to the people of England. He witnessed with silence and patience all kinds of paraphernalia of welcomes offered to him by the people wherever he went. He never took seriously of the waste of time and energy in these functions. What he wanted was the happiness of the people. He never gave chance for misreading of any work. His versatility in many languages was surprising and surpassing. He was worth for the praise of Otto Bohthingh, the editor of the world famous Lexicon, St. Petersburg Sanskrit and Dictionary¹⁴³. With great understanding of all religious, Caldwell went ahead with his ordained work in the name of Christ.

SOURCE MATERIALS

1. Unpublished Proceedings of Madras District Committee.
2. Brief Narrative of the SPG published by Madras Diocesan Committee in 1851.
3. Committee resolutions.
4. Proceedings of the Madras District Committee.
5. Reports sent by Missions to MDC.
6. Letters.

¹⁴³ N. Kandasamy Pillai, Op.cit., p. 130.

7. Resolutions of Committee.
8. Church-yard inscription / epitaphs which he calls sermons in stones very little of contemporary government records.
9. The journal of Schwartz for the year 1771 served as a source material to Caldwell.
10. He got information from letters and documents preserved in the mission archives at Halle too.