CHAPTER – VIII

THE SOCIO-ECONOMIC AND PHILANTHROPIC ACTIVITIES OF C.B.M. CHURCH
The real purpose of religions is not only to bring about a spiritual reformation of the individual, but also to inculcate a sense of economic discipline and sincerity in the lives of individuals and community as a whole. A human being is least interested in the spiritual aspects of his personality when his physical and mental needs trouble him all the time.

The pioneer C.B. Missionaries like Rev. John McLaurin and A.V. Timpany and others soon realized this fact and while imparting Christian mode of living to the down trodden people of Northern Coastal Andhra they tried to improve their economic, social and educational conditions so that they may be benefited from their religious teaching. Regarding the socio-economic work rendered by them, missionaries did it on two fronts. The first one was through the establishment of vocational institutions to teach various practical crafts, educational institutions to provide skills in employment to become teachers, preachers, colporteurs, ministerial staff and Nurses for lower classes through various means of livelihood and thus to remove their age-old professions which made them miserable and degraded their social status.

The second part of socio-economic work rendered by the missionaries was the organization of relief works and rehabilitation camps during cyclones draughts and famines. Andhra being a monsoon based country, was always susceptible to these natural calamities and fortunately or unfortunately, the areas of Northern Coastal Andhra where Canadian Baptist Missionaries started their work happened to be one of the most hit areas. In this connection, it may be
noted that the eastern parts of the districts such as Krishna, West Godavari, East Godavari, Visakhapatnam, Srikakulam of Andhra region and Ganjam of Orissa states are located all along the Bay of Bengal of Coramandel Coast. It is comprised in its Southern part mostly of deltaic regions of Krishna and Godavari rivers and interspersed by criss cross of rivulets and estuary regions. The Northern areas of Visakhapatnam, Srikakulam and Ganjam districts are drained by the rainfed independent rivers such as Vamsadhara, Sarada, Sileru and Eleru rivers and whenever there is excess rainfall in the catchment areas, these rivers overflow their banks and cause lot of damage to the lives and properties. Further, as this area is located adjacent to the sea coast of Bay of Bengal, cyclones created lot of havoc in the lives of the people.

CYCLONES:

Several instances of cyclones were recorded by the Canadian Baptist Missionaries during 1886, 1892, 1908\(^1\), 1913, 1923\(^2\), 1931, 1936, 1943\(^3\) etc. These cyclones were very severe and caused lot of damage to the church properties and the people residing in the region. During the cyclone times, missionaries and the laity have immediately plunged into activity by providing relief and rehabilitation programmes. The first task of relief was to provide food grains and utensils besides the shelter to the homeless. Several types of gifts were also given to the victims to make them to start a new life. As per the long term

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\(^1\) Report CBTM, 1908, pp. 42-43.
\(^2\) Report CBTM 1923-24, p. XV.
\(^3\) Report, Among the Telugus, 1943, p. 42.
plan, the missionaries adopted to provide seeds of food grains to be used in the damaged fields and construction materials to repair their houses. The relief gifts and money were usually collected by the missionaries from the overseas missions, White Cross Mission and Indian friends.4

Rev. John Hart mentioned in his report about the damage of cyclone that occurred in 1943 at Chicacole. "On Sunday, October 31st, a cyclone struck this part of the coast and in a few minutes all our repair work done during February and March for the cyclone that occurred last year has been undone. Every mission building and other church properties in the field suffered damage and several were completely wrecked". "Considering the fact that it was the worst cyclone for over hundred years, there were surprisingly few casualties, except the death of two children of Pastor Harry. After it was over, Chicacole certainly looked like "a bombed city".5 The Canadian Missionaries provided shelter for the homeless folks and the expenses were met from the church funds for construction of houses again. In this way the missionaries came to the rescue of the converts to rejuvenate from the sufferings they faced at Avanigadda, Akidu, Ramachandrapuram, Kakinada fields also.

FAMINES : The area under consideration is rainfed area and hence there were frequent occurrences of draught and famines that struck the area. The Famines-

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4 Report, CBTM, 1936-37, p. 29.
such as the great famine of 1876-78, 1900, 1906 etc. were worst and the missionaries did what all they could to relieve the Christians from suffering and starvation. At first, with the slender resources of the missionary purses, they fed the hungry, clothed the naked, provided treatment for the sick.

Further, a Famine Relief Fund was opened in Coconada in 1897 and over three thousand dollars were received from different donors. The Peddapuram field which was hit very badly received the largest share and Tuni and yellamanchili fields received small amounts. When famine visited the area again in 1900 many hearts at Ontario and Quebec were moved and the contributions received was nearly four thousand dollars which were spent judiciously.

Various work camps were instituted during times. For those who had strength to do work the suitable employment was provided and for those who were weak, the missionaries provided food and shelter so they can be preserved from starvation and deaths. Various voluntary organisations also contributed including the Red Cross and White Cross societies according to their own capacities. The Baptist Missionaries worked with commitment and zeal towards the mitigation of the suffering of the people. In addition to that they aided

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7 Report CBTM 1918-19, pp. IV – V.
8 John Craig, Forty years among Telugus, Toronto, 1908, p. 112.
9 Report CBTM, 1908-09, p.113.
farmers by giving seeds and loans at the time of plantation\textsuperscript{10}. They also secured lands from the government for poor Christians for their livelihood and personally distributed them to avoid disturbances while distributing.

**ECONOMIC UPLIFTMENT**

The CBM Church contained a moderate proportion of higher caste converts; but ninety percent of the entire church membership were from the outcaste community. Contrary to the popular opinion, the people of the area under consideration were exceedingly poor. The average income of an upper caste person per year was more than fifteen dollars and a family of five was having an income of something less than a dollar and half per week\textsuperscript{11}. The out caste home was quite below this average and did not exceed ten dollars per person per year. These people did not have land and even if it was with any one of them, they did not possess the ability to keep it clear. Working chiefly for the land lords, great numbers were caught helplessly in their hands and were virtually their slaves for life\textsuperscript{12}. As already referred to earlier, they were poorly lead, under nourished, wretchedly housed, untouchables and illiterates. Their home was a hut for the body and a hut for a soul, with no thought of higher things. Amid these economic conditions and problems of poverty enumerated above, the CBM missionaries felt that the industrial evangelism was quite necessary to develop self

\textsuperscript{10} Report CBTM, 1918-19, pp. IV \textendash{} V.
\textsuperscript{12} Ibid.
supporting Christians to raise the ethical and moral standards and to assure the permanency of Christianity through it.\(^{13}\)

To achieve self-sufficiency and economic upliftment among the downtrodden, the missionaries introduced several methods such as

1) Formation of Co-operative Societies & Distribution of Land.
2) Help to Jewellers.
3) Establishment of Industrial schools
4) Lace making industry
5) Knitting factory etc.

**CO-OPERATIVE SOCIETIES:**

Co-operation with government in a persistent effort to uplift the economic condition of outcastes was an important feature of Canadian Baptist Missionaries. The missionaries secured the land from the government in the form of lease or alienation and distributed it to the poor Christians wherever it was possible.\(^{14}\) At Akidu field 300 acres of land was secured on deed and much more, upon a three-year lease by Dr. Wolverton to assist poor Christians. On the Vuyyuru field many acres were secured through the co-operative society. The Christians who never dreamt of possessing land could secure land of one acre or one and half of an acre for 300-400 rupees only.\(^{15}\) In 1923 the Christians were

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\(^{13}\) Report CBTM, 1930, p. 41.
\(^{15}\) Ibid.
benefited with 175 acres of land at Avanigadda field. It was hoped that the land would help the Christians both economically and socially and enable them to assume financial responsibility of their churches\textsuperscript{16}.

In 1920 Mr. Gordon established Co-operative Society of Vuyyuru Christians\textsuperscript{17}. The cost of each share was fixed at five rupees and the maximum shares given to a single person was not more than 20 shares. The society was registered by government and held all the lands in its name. The main objective of Gorden for establishing the society was "to assist and to bring some degree of independence in Christian community who were in debt to the farmers under whom they were coolies"\textsuperscript{18}.

Besides these the school teachers and preachers were instructed to do community service in their leisure time. They were asked to verify the money documents of the downtrodden Christians who were illiterates before they take loan from the lenders. Thus the loany's problems on account of their illiteracy was properly settled by the teachers and preachers. In addition to this, the school children themselves also acted as direct social gift; for the 10,000 boys who were in daily attendance knew how to read the contracts of their parents and thus relieved the Christians from their agonies created by the money lenders\textsuperscript{19}.

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\textsuperscript{16} Ibid.
\textsuperscript{17} Report, CBTM, 1929-30, pp.141-142.
\textsuperscript{18} Orchard M.L. and K.S. Mc Laurin, op.cit. pp. 318-19.
\textsuperscript{19} Ibid., p. 319.
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PURCHASE ORDERS TO JEWELLERS

When the converts from the Goldsmith caste in Polepilly were baptized, they were not only ostracized from their Hindu friends, but effectually cut off from all native custom for their work. Mrs Morse therefore began to solicit orders from English people and made possible good jewellery business to the converts. Mr. Somalingam, who was a convert, was able to support himself and his family in this way. His hands ministered unto his own necessities and his mouth spoke of the salvation of Johovah. The number of converts from the Goldsmith caste increased and the trade grew too, for each man put Christian character into his work.\(^{20}\)

Mrs. I. Newcomlie Gullison was incharge of the evangelistic work among the Goldsmith families for several years, which she conducted most efficiently, but at the expense of all her leisure time. Without slackening in her direct evangelistic efforts, she carried on a great amount of correspondence and attended to numerous details connected with this enterprise. The missionary encouragement was so great to these jewellers that they did have orders for more than 6 months ahead. In 12 months of a year, a couple of months are slack months to the jewellary trade, but however, while "many of the anvils in the neighbouring goldsmith houses of Hindu background were silent, those in Christian homes were ringing from morning to evening."\(^{21}\) Speaking from Hindu

\(^{20}\) Orchard ML and K S Mc Laurin, op.cit., p.319.
\(^{21}\) Ibid., p.320.
stand point, dishonesty was an underlying principle of goldsmith trade. But the missionaries were very much satisfied with the honesty of Goldsmith converts. Each year, the converts from Goldsmith community left their work for 10 days, which means direct loss of income, and engaged in preaching and participated in evangelistic campaign. Thus the evangelistic work was encouraged among the Goldsmith community.

**THE INDUSTRIAL SCHOOLS**

With a view to bring about the socio-economic change among the converts, industrial schools were established to give vocational training. Physical and intellectual upbuilding went hand in hand with spiritual growth on the mission field.

In 1895, the Conference of joint body voted to commence an Industrial school at Samalkot. Mr. J.E.Davis opened the school in February of the year with a carpenter teacher and four boys. After purchasing tools and erecting a shed for work shop, Davis began to take orders and before the end of March, the school has turned out over a hundred rupees furniture. The school in 1896 had 8 men learning the trade and earned about 325 rupees. Then it was carried on by Mr. J.R.Stillwell. In 1899, the school was moved to Coconada under the management of general missionary Mr. Laflame.

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23 Report CBTM, 1895, p. 35.
24 Ibid.
In the Industrial school at Coconada many boys have been trained to greater efficiency in their work and to larger influence in their church. The missionaries main aim was to bring real help to the Christian community, not only in a financial, but in an evangelistic way as well. Mr. Scott who was instrumental in this work narrated a story of a boy, who after finishing his training, settled in a village in Tuni field in which there were no Christian at all. In a short time, he was used by God to win a score of men in that village for Christ. Rev. H. Dixon Smith took special training for this work during his furlough at Canada and after that came to India with funds and plans to extend the industrial scheme at Coconada.

A Carpentry school was developed at Coconada in 1904 by Dixon with 20 boys with a regular curriculum and timetable for 5 years. For this purpose 20 benches were prepared and other required tool kit was secured. The main aim of the school was to train young boys as teachers of this department. Of the 5 years training, 3 years was aimed for instruction and the remaining 2 years for commercial work in the factory. In 1927, the school had thirty one students and unfortunately many of the students were anxious to learn simplest methods. Sufficiently trained teachers were hard to find and hard to keep as they were few and obtained much higher pay in non mission enterprises.

In course of time, the carpentry work was expanded to the mission schools. The McLaurin High School and the Central Boarding Schools at Samalkot, Vuyyuru and Akidu had started industrial departments, which also gave
helpful training to the boarding boys and also made considerable school furniture.\textsuperscript{25}

Besides carpentry work, training in blacksmithing was also started simultaneously because of the nature of links between these professions. The course was designed for 20 boys with a simple but wide curriculum of work and regular timetable for 2 years\textsuperscript{26}. For this department trained teachers and forge equipment was also provided.

To cater to the needs of the trained students until their employment elsewhere, a Wood working factory was established at Cocanada. For their factory a small portable saw mill was obtained with the simpler wood working machinery to demonstrate to the public the latest technology in carpentry work. A dry-kiln for seasoning wood by modern methods was also established.

In 1930, the Andhra Christian Council has adopted a policy of cooperation in Mission industrial work along the following lines; that each mission should develop one particular vocation to the advanced stage while carrying on subsidiary subjects in the elementary grade to higher grade and each mission should send their specialists to visit and advise and the traveling expenses be met by the mission visited. If necessary the specialists should conduct class for short periods. The immediate result was that the United Lutheran Church Mission of Guntur sent 10 boys to Cocanada Industrial school for elementary and advanced

\textsuperscript{25} Report CBTM, 1920-21, p. XVI.
\textsuperscript{26} M.L. Archard and K.S. Mc Laurin, op.cit. p. 321.
carpentry training and the CBM sent 10 students to Lutheran Mission for well equipped Agricultural school at Guntur for training\textsuperscript{27}.

In 1931 the Industrial school at Cocanada was separated and placed under charge of general missionary. In October 1932\textsuperscript{28} the school celebrated jubilee of fifty years. In 1933-34 a Student Council was formed which was the new system of self-government reflecting the new political ideas of self rule, a part of Gandhian Philosophy. There were two hundred boys in the school in 1935. The students were given leadership responsibility and this shaped the boys to become further leaders of Andhra. As time went on, school showed no progress and was running at losses hence school was closed for some time\textsuperscript{29}.

From 1942, onwards, the management responsibility was shared by both Indian and C.B. Missionaries. Mr.K.P. Joseph was appointed as Headmaster of the school and served it until 1945. Mr. G. John was appointed as Headmaster, Correspondent and Manager of the school from the end of September 1946. Rev. P. Mro.E.J. Church was the last missionary manager. In 1950 Management was completely handed over to the Indian hands\textsuperscript{30}. The school developed under Indian leadership and catered to the manifold needs of the Andhra Pradesh people.

\textsuperscript{27} Report CBTM, 1929-30, p.41.
\textsuperscript{28} Report CBTM, 1931-32, p.42.
\textsuperscript{29} Report CBTM, 1935-36, p.56.
\textsuperscript{30} Report CBTM, 1950, p.102.
LACE MAKING

Lace making was one of the methods through which the women of the church area were lifted out of despair and helplessness to a place of self reliance and self respect. Mrs. Gunu started lace industry at Ramachandrapuram in 1917. Several hundred women engaged in this industry. They prepared the laces in their own houses or the varandas of the industrial school and toiled to prepare good laces. Special training camps were conducted by the missionaries to the workers to impart easy methods in lace making.

Boarding school girls, widows, orphans and cripples found this a means not only to support themselves but also the church as well. Miss Elliot who was associated with the lace work at Bobbili was of the opinion that "it is gratifying to note the awakening consciousness that they need not be forever dependent on others, but can earn for themselves. This engenders self-reliance and self-respect. Wives of the preachers and teachers were among the busy of lace makers and thus supplemented the salaries of their husbands, which were small for the needs of their growing families. The sales were usually conducted by the lady missionaries and the missionaries wives, who, with a great deal of care and time, forwarded the lace to America and Canada for selling it. In the leisure time, the lace makers were assembled in an auditorium and Gospel

31 Report CBTM, 1917-18, p.46.
32 Report CBTM, 1922-24, p.32.
33 Report CBTM, 1928, p. 72.
preaching and hymns\textsuperscript{34} etc. were taught. Miss Jones who was a evangelical missionary was of the opinion that "in Kallam, one sunday evening, twelve girls brought another twelve ladies to the sunday school. One caste girl brought her mother, sister, aunts and neighbours who recited two, ten and even twenty Bible verses\textsuperscript{35}. Miss Elliott spoke highly about the Bobbili boarding girls in the following way.

"It is gratifying to note the awakening consciousness that they need not be for ever dependent on others, but can earn for themselves. This engenders self-reliance and self respect"\textsuperscript{36}. Thus the lace making by the church women at their leisure time not only uplifted their economic status but also brought deliverance to their families from social and economic clutches.

THE KNITTING FACTORY

With the sole object of providing work for some of the Christians, Miss Flora Clarke purchased in 1917 a knitting machine and established a factory at Vijayanagaram. Initially it was established on the varandah of ladies bungalow and after the increase of the funds, a separate building was constructed for the same. Soon, couple of machines were purchased and several men were given employment in the factory\textsuperscript{37}. Although there was much loss on account of rising prices of cotton, wool and needles and lack of expertise in handling machines

\textsuperscript{34} Report CBTM, 1920-21, p. XVI.
\textsuperscript{35} Orchard M.L. and Mc. Laurin, op.cit, p.322.
\textsuperscript{36} Report CBTM, 1923, p. 38.
\textsuperscript{37} M.L.Archa and K.S. Mc Laurin, op.cit., p. 323.
which resulted in breaking of needles and dropped stitches, the missionaries took every care to run the machines perfectly. In a country where ninety-eight percent of people go bare footed, it was not easy to sell hosiery but Miss Clarke did tremendous job of selling the knitted products such as golf stockings and socks as well as some ladies and children's stockings.

After the First World War, the price of raw materials went down and on account of that, substantial increase in the income was recorded. In 1921 Miss Clarke took an "Auto knitter" from Canada and sent a man to Madras for a special course in operating it. The chief glory of organizing the factory is not only that it provided a living for nearly a score of people, but that it was a teaching India that Christianity consisted not ritualism or ceremony, but doing all things for the honour and glory of God.

THE ORPHANAGES:

The C.B.M. Church has organized several orphanages for destitutes at various centers like Vijayanagaram, Srikakulam, Serango, Ramachandrapuram, Pithapuram etc. The main prosperous orphanage however, was the Henriett Ayer Anderson Orphanage which was established in Vijianagaram on 4th July, 1918 by Miss Harrison, through a personal gift from Mrs. H.A. Anderson.

Most of the orphans who were admitted in these orphanages were the children of the soldiers who lost their parents in the I World War or the children

38 Report, CBTM, 1921-22, p.42.
39 Report, CBTM, 1918-19, p. XIX.
of those parents who were dead in famines that occurred frequently. The attendance in the orphanages increased gradually and there were 65 orphans enrolled during 1925. Gifts of clothing and other articles were received from several philanthropists especially from the Maritime Provinces and from Canada and England. Gifts also were received from Vuyyuru, Sompeta, Bobbili and Vijayanagaram Sunday School children. The gifts included dishes, sheets, mats, slates etc. Besides these the missionaries also encouraged the orphan children to prepare pretty articles and the income generated of the sale was used for the upkeep of the home.

The number of orphan children in 1930 were 85. To provide good food, the vegetables were produced besides promotion of a poultry farm in the compound. The children were encouraged to water the plants, collect fire wood and manufacture of leather articles and baskets. Miss Clarke was in charge of the orphanage until 1936 and in that time more than 200 boys and girls had found shelter in the home. When she handed over the work to Miss Edith Mann, there were some eighty children under its roof.

During the year 1945, there were 53 children in the orphanage. Of them, 5 girls wrote entrance examinations and of them, 4 passed. Two girls were under nurses training and two were married and 11 returned to their relatives.

40 Report, 1925-26, p. XI.
41 Ibid.
42 Report, 1930-31, p.103.
43 Report, 1945-46, p.68.
The statistics of 1946 showed that there were 76 children and of whom, 3 students were taking teacher training, 3 went to boys boarding school and 15 boys joined in military. Two girls got baptism and joined Gospel work at Vijayanagaram field.44

During the II World war, the Vijayanagaram orphanage gave shelter to refugee children from Burma. In 1949 the numbers were small and it may be that the need for this institution was over. During the twenty-seven years of its existence 375 children have been cared for. Many of them have established Christian homes, some have given full time service to mission work and all have found love and understanding when they needed it most.45

THE BABY FOLD – SERANGO

A Saora baby's mother died at Childbirth and instead of neglecting the child, as was the custom, they brought it to Miss Anne Munro. As the little girl had been born on a Wednesday she was called Wendy. This was in 1939 and in that year seven other babies, who would otherwise have been left to die because their mothers had died when they were born, were brought too. In this way the 'Baby fold' began. Miss Ruth Troyer served the Baby fold of five older children besides infants in her care. In 1950, the missionaries from Canada has sent $456 for the support of this work in India.46

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44 Ibid.
45 Report, CBTM, 1950-51, p. VIII.
HOME FOR UNTAINED CHILDREN

In 1903 a building with 69 feet long and consisting of five rooms was constructed by C.B. Missionaries for accommodation of the untained children of the leprosy parents at Ramachandrapuram. The children of this institution were educated and were taught some useful trades. Some girls were trained to do the cooking and other necessary works. These little children were committed to the missionary care and the missionaries felt that it was their privilege to keep the children from becoming victims of leprosy. The Christian women also gave financial assistance towards their support in 1920.

Besides these, a Rescue Home was started at Vijayanagaram in 1912 and was in operation for ten years. It gave shelter for 20 untained children below 10 years for longer duration and 35 children for a short period with much care and affection47.

With the help of government, the missionaries also distributed the banjar lands to the landless symptom free people who were very eager to obtain land. Some of them would never be able to buy land. This facility has created a kind of self confidence among the lepers to live in dignity.

TEMPARENCE AND MORAL REFORM

Taking intoxicating drinks, Opium and Tobacco has become a great menace in India. The statistics between ten years between 1904-1914 has shown

47 Report CBTM, 1925-26, pp. 86-87.
that the sale of sheep has gone up from one hundred to four hundred percent and
the government revenue on the sale of liquor has risen from three million to seven
million pounds sterling\textsuperscript{48}. Formerly indulgence in intoxicating drinks was
confined to lower classes and pariahs. Later it has spread among the higher castes
including Muhammadans as well. It was not to be wondered that the temperance
forces were bestirring themselves to cope with this gigantic evil and the
missionaries of all denominations came forward for the protection of the poor
people from the danger of this evil practice.

Reports from some of CBM fields also showed that the opium and
liquor were consumed by majority of the church members. Hence the C.B.M.
conference of 1900 appointed\textsuperscript{49} a new committee on Temparenee which
subsequently voted the following resolutions to collect fresh data on the subject.

(1) to prepare blank forms asking for such data as they shall deem
necessary (2) to distribute these forms to the different missionaries with the
understanding that they be filled out and returned to the committee not later than
November 15\textsuperscript{th} 1900 and (3) to prepare a report on the subject for the next
conference from the data then obtained.

The Temperance Committee reported in 1902 that alcoholic liquors
and opium were largely consumed by the lower castes and panchamas among the
Hindus and also to a considerable extent among Christians in some places. The

\textsuperscript{48} Report, CBTM, 1920-21, pp. 92-93.
\textsuperscript{49} Report, CBTM, 1900, p. XXI
Confence was of the opinion that the temperance question was a burning one in the C.B. Mission fields and further that it was committees' opinion that all missionaries should be fully alive to the extent of this great evil and should do all that in their power to awaken a public sentiment especially among the Baptist Christians against the evil.

Hence C.B. Missionaries entrusted the duty to Mr. Laflame\textsuperscript{50} on the subject. In 1893 he met the Royal Opium Commission on the use of hemp drugs and requested the chairman to take up necessary activity on the subject\textsuperscript{51}. In January 1894 he appeared before the Royal Commission at Bombay and gave a report\textsuperscript{52} about the use of hemp drugs by the Christians and non Christians as well.

Further, the question of temperance or total obstinence of liquor and opium was discussed in the various CBM institutions including schools, churches and resolutions have been adopted in reference to the sale of liquor and opium. But it was gratifying to know that the use of opium as well as liquor was very common among the babies and old people of Telugu Christians. The Committee on temperance reported at the Union Conference in January 1904 that much vigilance, prayer, faithful teaching and discipline were necessary to prevent the widespread evil of intemperance from the Christian converts and to show their homes as model houses to non Christians. In addition to the moral and spiritual loss involved, attention was called to the immense waste of money by use of

\textsuperscript{50} Report, CBTM, 1893, p. 75.
\textsuperscript{51} Ibid., p. 80.
\textsuperscript{52} Report, CBTM, 1895-96, p. 72.
intoxicants, and also use of tobacco. The committee recommended the systematic circulation of temperance literature, and the teaching of temperance in the Mission schools. Besides that the use of tobacco, liquor was banned in schools, Hospitals, Bible Training institutes and those who use them including students teachers and workers were either dismissed or debarred or suspended depending on the nature of the crime that was committed. To curtail the menace, the missionaries never hesitated to debar or suspend those Christians from the roles of church membership. Besides that, with the co-operation of government, the liquor shops were removed from the hamlets and villages where the Christians lived.

'RAVI' NEWS PAPER

The religious vernacular journalism began in 1891 in Northern Coastal Andhra with the publication of Christian daily news paper 'Ravi', meaning 'Sun' by Canadian Baptist Missionaries. The twofold purpose of the paper was "to reach the educated Telugu Hindus with the story of Cross which could never be reached by any other means and to provide a news paper to the Christian Community". News items of general interest were reported "from a Christian stand point" and religious articles were included in each issue. Besides these, the paper also carried several articles against superstitious beliefs, caste and customs.

53 Report, Among the Telugus, 1943, pp. 73-74.
54 John Craig, op.cit., p. 134.
etc. As "Ravi" gained popularity, its circulation extended far beyond the two Canadian Mission areas.

Mr. Laflamme who started the paper in 1900, continued as its Editor and Manager till February 1st 1905 and was succeeded by Mr. Ralphe Smith. During most of the years, a Brahmin gentleman Mr. C.L.Narasimha Rao, B.A., kindly acted as its sub Editor, and published several articles and translations in every issue. The paper also brought Christian religious articles every week written by Christians and Hindus as well. An article by a Brahmin on "Jesus of Judaea" which appeared in a paper in Bengal, was translated from English to Telugu by a Brahmin friend in Cocanada was also published in Ravi.

A member of the Cocanada church, M. Kesava Rao, also prepared couple of articles for a few years and after him Mr. N.Abraham of Samarlakota Seminary undertook the task. When the paper was begun, it consisted of one sheet of four pages. In 1901 Mr. Laflamme added another two pages, one of which contained advertisements. In 1905 two more pages were added. From 1907 a new electro-type blocks came into existence by which printing programme became an easy process.

In the beginning the paper required the expenditure of a considerable sum of money to put it in the position it occupied. At the end of the first year i.e.,

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56 Ibid., p. 135.
57 Ibid., p. 135.
58 Ibid.
1902 there was a debt of three hundred Rupees. In 1903 the paper was taken as a part of the work of C.B.Mission and an annual grant of $ 100 or 300 hundred rupees was given to meet the expenses. The persistent efforts of the missionaries to reduce the expenses gave good dividends and in July 1905 when the paper was five years old, there was a balance of 60 rupees on the right side. The donations from year to year from many friends of CB Missionaries contributed largely in securing this happy result. Among these may be mentioned a special gift in 1904 of fifty reams of printing paper from the Religious Tract Society of London.

A Newspaper, like a human body, needs a good circulation. In 1905 Mr. Smith reported that there were nearly eight hundred paid subscribers to the paper and two thirds of them were Hindus. In 1906 these subscribers considerably increased with the joining of fewer clubs and more individuals and hence the subscriptions and the help from missionaries was lessened. In 1907 some subscribers were lost from the Hindus on account of political unrest but new subscriptions came from the Christian communities.

A few remarks by the editor on the usefulness of the paper may be quoted here – "The great reform movements and other agitations that are seeking India have been reported. The Maharajah of Burdwan delivered a forcible criticism of caste and other pernicious customs. His words would have been

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59 Ibid.
60 Ibid., p.135.
unheard by the majority of Telugus if the Ravi had not brought them to their notice. On account of serious competition from Telugu daily, 'Andhra Patrika' the circulation of Ravi has fallen down and in course of time, it was converted into a weekly magazine and was in circulation for several years.

As a weekly magazine the Ravi served not only the town of Kakinada, but the entire Telugu Country. Of the weekly issues of 753 copies in 1930's, 229 copies including 180 copies were circulated in Kakinada town itself. The other mission areas where the paper was circulated included 76 in London Mission; 75 in A.B.M; 70 in Maritime C.B., 46 in Church Mission; 38 in Burma and out side of the Telugu lands; 55 in Lutheran Mission; 22 in Godavari Delta Mission; 29 amongst the other missions and abroad. The paper in course of time has gained number of warm friends and its articles were well received in all parts of Telugu Country.

The Ravi faced several obstacles in 1940's. The printing process has become problematic due to the escalation of the prices of newsprint due to its short supply from different agencies including the Government. During II World War time, more problems have increased on account of the restrictions imposed by the Government to cover certain of the war news. Govt. also insisted to print the war pictures in the paper which resulted more expenditure for preparation of picture blocks. But all these problems were carefully sorted out by the mission by

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63 Ibid.
64 Report, Among Telugus, 1935-36, p. 121.
newsprint from Canada by shipment. Besides this, the Ravi also started printing denominational news, World news, Christian Endeavour, Sunday School and laymen's literature by which the sales of the paper was increased. The Ravi news paper has become Monthly paper and its circulation was increased to 850 copies during 1950's and was sent to new areas such as North Africa, Iraq and Siam, wherever the Indian Armies scattered in the war⁶⁵.

**TELUGU BAPTIST PUBLICATION SOCIETY:**

In the quinquennial Conference of Ongole in 1896, the missionaries of both American Baptist Society and Canadian Baptist Societies agreed to start "The Telugu Baptist Publication Society" with an object to promote the publication and distribution of a sound Christian literate in the Telugu Country⁶⁶. The society encouraged the translation of Bible Portions and write Telugu Hymns for use by the Public. It also published a monthly magazine called 'Telugu Baptist'. Dr. Boggs acted as Chief Editor since 1900. It has also published in 1901, besides, the Telugu Hymn Book, several tracts and books. The Society became very useful to the Christians during its existence of 12 years.

**TELUGU LITERATURE COMMITTEE:**

Telugu literature Committee took pleasure in commending the work of the Baptist Publication Society, and wished every member of the Committee be a member of that Society. At the Annual meeting held at Ongole, the membership

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⁶⁵ Report, Among the Telugus - 1944, p. 22.
fee for missionaries was reduced. The Committee also called the attention to the notice in the Telugu Baptists with regard to the Society's offer of two prizes of Rs.75 and Rs.25 respectively for original works in Telugu on Christianity.

Besides that the missionaries also initiated to sell monthly 236 copies of 'Satyaduta' a Telugu religious paper of Track Society and 65 copies of English magazine, to the largest subscribers in India. The other magazines of Track Society that were sold by the missionaries include 'The Ram's Horn', 'The Christian Herald', 'The Canadian Baptist', 'The youth companion', 'The Northern Messenger' etc.67

THE VIVEKAVATHI

The Vivekavathi was another Telugu monthly for women and Children published by Miss McLaurin since 1903. In course of time Miss Archbald became its editor. This magazine consisted of 32 pages and was divided into several sections such as 'Medical', 'Household', 'Religious', 'Women welfare', 'News and Notes', 'Children', 'Spread of Gospel' etc. For several years the magazine entered the homes of Christians and non Christians alike and the contributors of the magazine included both Christians and Hindus68.

THE BIBLE BOOK ROOMS

Many thousands of religious books and tracts also have been sold annually. The book room and the gate of the compound in Kakinada were greatly

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68 Report, CBTM 1910-11, pp. XIX – XX.
improved in 1902 and named after Thomas Gabriel in accordance with the resolution passed at the Semi-Jubilee of the mission in 1899. This shop has continued to take a large share in the distribution of Christian literature. In one of the annual reports after a reference to the sale of scores of copies of surgeons sermons, it is stated that a Hindu in Coconada had over two hundred sermons and books by Mr. Spurgen in his possession. In 1903 Mr. Laflamme reported that 236 copies of the Tract society of Telugu paper and sixty-five copies of English paper "Progress" were sold monthly on the Coconada field^{69}.

In 1906 among other reprints, there were two hymns by Mr. Soloman of the Seminary. One of them was entitled "A concise history of the wonderful Jesus Christ". These were so popular that the Tract Society of Madras printed an addition of 20,000. In 1907 ten of the religious articles were reprinted as tracts.

**Choudari Purushotham Singh & Others:**

Literary developments of the Canadian Baptist Church were significant. From the standpoint of original and popularity, the Christian lyrics written by Choudari Purushotham Singh, a Brahmin convert in the North Telugu country stand out as unique. Expression of the deepest emotion and experience of sensitive soul in verse of high literary merit, the hymns of Purushotham remained as inspiration to many Indian Christians irrespective of denomination, who were constantly seeking to express their religious feelings in song^{70}.

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^{69} John Craig, op.cit., pp. 133-134.