CHAPTER – III

CHURCH UNION MOVEMENT –
FORMATION OF CHURCH OF
SOUTH INDIA
The Christianity as a religion though it came to India some two thousand years back but it never crossed the borders of Malabar and Travancore. But it was only after fifteen hundred years the attempts to spread this religion to other parts of the country were made. It was first the Roman Catholic Churches which started spreading of Christianity but the conversion of non-christians into Christianity took a very slow pace.

Later in Eighteenth Century the Protestant missionaries arrived India and started their preaching of Christian Gospel. The simple understanding methodology adopted by the Protestant missionaries in preaching the gospel made very easy to reach the illiterate common man in Indian society and thus made them to accept Jesus Christ and prompted them to slowly join as members of the Church. In this way, the Churches established by foreign Christian missionaries replaced the traditional Hindu religious customs and traditions including idol worship. The Indian Christians also started adopting and following the foreign and westernized Christian traditions and procedures in all their religious
practices, worship, church constructions including their dress and language.

The Christian Church which was founded in the first Century in Rome slowly divided itself into three sects and divisions namely Eastern Church, Western Church and Coptic Church. Under Eastern Church Division the Churches formed in the countries like Palestine, Syria, Asia and Greece were grouped. In Western Church Division, Italy, Germany, France, Spain, Holland and British Islands Churches were included. The Church in North Africa were called as Coptic Churches. The Bishop in Rome slowly expanded his influence and power and entitled himself as Pope and then started exercising his authority on the Churches in Western Division.

This position continued for few hundred years and the Popes started misusing their authority. Then there broke out a threat and protest movement in Germany under the leadership of Martin Luther, a Catholic monk and protested the papal authority and his doctrines in 1517. Later many Christians got convinced his philosophy and followed Martin Luther. Consequently the Catholic Church under Pope divided among itself and new Churches like Lutheran, Calvanist, Anglican Zynlivian, Baptist and so on Churches were formed in addition already to the then existing Catholic Church. Later some new Churches were further formed
consequent on the divisions among these Churches and all these Churches spread throughout the length and breadth of the world.

Christians worshiping one God, one religion and one salvation but keeping themselves divided as different Churches and denominations was against to the commandment of Jesus Christ. Bible speaks unity, love and sacrifice. Jesus Christ gave his commandment to all his disciples to 'go and preach the word of God to the whole world'. This emphasised the unity among all for a single mission. Otherwise it is against to the principle. This was realised by the Missionaries as well as Church elders and leaders and thus they started advocating for Churches unity and oneness of Christians.

This desire for unification of Churches was discussed for the first time by the Anglican Bishops in 1867, the Methodists in 1881, the old Catholics in 1889 and so on. Even the Young Men Christian Association (YMCA) formed in 1854 which comprised of Christians of various Churches and denominations also worked in this direction. The Student Christian Movement (SCM) which was formed with Christian students of various Churches and denominations also contributed their might for this noble cause. The Christians in foreign countries also formed 'Missionary Societies' for propagating the Gospel of Jesus Christ in their respective countries. These societies travelled to various other countries including
India and established Christian Churches by preaching the Gospel of Christ. These Christian Missionary Societies also felt the need and urgency of unification of Church for the purpose of spreading the Gospel of Christ as quickly as possible and to reach nook and corners of the world.

The call given by the Founders of National Missionary Society in December 1900 for the unification of Churches into one United Church for India resulted in the efforts for Churches Union Movement in India. Although the Union Movement had proceeded in a delayed manner, as far back as 1902 informal colloquies had taken place with missions. While forming part of the Church Union, in most cases the sacrifice was gladly made, and indeed some one both the sides felt that the new basis was more suitable for Indian Church than either of the systems it replaced. While addressing the World Missionary Conference at Edinburgh, in 1910 A.D, Bishop V.S. Azariah of Dornakal was one of the two non-westerners participated and highlighted the need and urgency of Churches relation and Churches cooperation. Moreover, Indian Christians living in the midst of non-Christian majority, were naturally much more conscious of the things which united them than of those which divided them. It shocked converts to discover that they could not be baptized simply as Christians but had to become Anglicans, Methodists, Baptists, Presbyterians and so on. Out of these conditions the Movement for Church Union was born.
CHURCH UNION MOVEMENT – FORMATION OF SOUTH INDIA UNITED CHURCH (1908 A.D)

The South India United Church (SIUC) was formed with the Churches of Madura and Jaffna Missions, and those of the South India District Committee and the Travancore Mission of the London Missionary Society, in their organised capacity as ‘The United Churches of South India and Ceylon on the one part; and the Churches of the Arcot Mission of the Dutch Reformed Church and those of the United Free Church Mission of Madras in their organised capacity as ‘The South India Synod of the Presbyterian Church’ on the other part. The first General Assembly of the South India United Church was held at Madras from 25th to the 27th of December 1908. The formation of this Church was an important step in the developing of Church Union Movement in India.3

SHORT HISTORY OF THE UNION

The above two bodies determined to and agree on a common basis of Union which has been accepted by the Church which they represent. Although the negotiations for this kind of Union were begun less than ten years ago, preparatory work went on without which the subsequent rapid progress of the movement would have been impossible. The idea of a United Church was first in the minds of the missionaries who came from distant lands and then arouse in the minds of
Indian Christians. The idea that 'why Christians of different Missions should worship apart, although they might live in the same town? Thus the way for a union was being slowly prepared. In fact, sundry attempts to effect a Union had actually been made as far as 1883, when Presbyterian Churches in India should unite. Two years later, the matter was brought before the Northern India Synod of the American Presbyterian Church by the Rev. Dr. Morrison and a Committee was appointed to correspond with the different Presbyterian Churches in India. As a result of this correspondence, a conference took place at Allahabad in 1887; and six years later the Indian Presbyterian Alliance came into being. In the year 1888, the subject of Union was brought before the general Synod of the Reformed Church in America by one to whom the Union cause owes much – Dr. Jacob Chamberlin – and the Synod called upon its representatives in South India – the classics of Arcot – to initiate such measures 'as shall tend to bring together the Churches of the Presbyterian politics in India'. Later in the same year, a Conference of Representatives of the Mission Boards of the Presbyterian Churches of the United Kingdom was held in Edinburgh. The resolution of this body gave effect to formation of this Union.4

Meanwhile, an attempt was made in South India on different lines. In 1886 some Madras Christians leaving the Churches with which they had been connected combined under the title of the 'National Church
of India'. In 1900, the 'South Indian Missionary Conference' met in Madras and discussed about the cooperation among the Churches. Within two months of the close of this Conference, a Committee was constituted with the representatives of 'American Arcot Church of Scotland' and 'Free Church of Scotland Missions' and applied itself to the two-fold task of leading the Missions into cooperation and the Churches into one organic Union. In less than two years a basis of Union was agreed upon, the missions and 'Presbyteries of the Arcot' and 'Free Church Mission' and secured the approval of their home authorities. In the case of the Church of Scotland the scheme was approved locally, but the Home Committee did not at the time see its way to sanction more than the cooperative part of the plan. The other two Churches resolved to proceed, and the first Synod of the 'South India United Church' was held in September, 1901 under the moderatorship of Dr. Chamberlin.

The steps leading to the formation of the South Indian United Church were eagerly watched by the Members of London and American Madras Missions. The idea of a wider union such as has been now effected, was suggested but it was thought best to let each of these ecclesiastical families complete its own union first. Accordingly, in 1903, a Committee of Representatives of the London and Madras Missions was constituted. In little over as a year, it had a scheme ready which received with general favour. The union included not only Churches of the
American-Madura Mission, and the majority of those of the London Mission, but also the Churches founded by the American Board of Ceylon. In 1905, the first General Assembly met at Madura under the Presidency of Dr. Duthie. The Report of the Second General Assembly of SIUC held at Trivandrum in December 1909 revealed the continuing interest in wider Church Union in relation to both South India, Sri Lanka and the Union as a whole.

MISSIONARIES AND CHURCH UNION: THE EDINBURGH (SCOTLAND) CONFERENCE (1910):

In what was then called the mission field, the lesson of Christian Unity was also being learnt. C.F. Andrews once said that when he was in England he knew why he was an Anglican, but in India he knew why he was a Christian. Faced with the non-Christian world, missionaries learnt how much all Christians have really have in common, and began to realise the scandal and handicap of the divisions of Christian-down. One of the first results of this was the World Missionary Conference at Edinburgh (Scotland) in 1910, under the Chairmanship of John R. Mott and J.H. Oldem as Secretary. This was largely a Conference of Missionaries with very few delegates indeed from the younger Churches. It began an era of much greater cooperation between missionaries and was the real starting point of the economical movement.
The Edinburgh Conference of World Missionaries was convened to discuss another aspect of 'how to spread the Christianity throughout the world. It is to be noted that this Conference was attended mostly by American and British islands representatives. This Conference has finally given birth to three important Churches Movements namely:

1) International Missionary Movement
2) Movement for faith and order
3) Movement for Life and work

V.S.AZARAJAH’S ADDRESS TO THE WORLD MISSIONARY CONFERENCE, EDINBURGH (SCOTLAND)

V.S.Azariah was one of the two non-westerners and members of younger Churches to give major addresses at the World Missionary Conference held at Edinburgh. He was born in a Tamil Christian family. His comments on the subject, the problem of cooperation between Foreign and Native Workers' made deep impression on the delegates. '......the problem of race relationship is one of the most serious problems confronting the Church today. The bridging of the gulf between East and West, and the attainment of the greater unity and common ground in Christ as the great unifier of mankind is one of the deepest needs of our time. This is not only my own impression, but what I
have gathered from a large number of my Indian brethren; and even a ten European Missionaries'. He said.\textsuperscript{10}

The elevation of V.S.Azariah to the episcopate as Bishop of the newly formed diocese of Dornakal in 1912 A.D, was an important steps in the Anglican Communion. He was the first Indian Bishop of that tradition.\textsuperscript{11}

Followed by the World Missionary Conference of Edinburgh, the first International Missionary Conference was held at New York in 1912. Sixty one delegates representing 14 countries attended the Conference and resolved to coordinate the efforts for missionary movement, working together in Missionary activities, printing of required Christian books, and bringing solidarity and unanimity in respect of Christians opinions on international affairs. Later this Council met at Jerusalem in 1928, Tambaram (Madras) in 1938, Ghana (Africa) in 1958 and finally in 1961 it got merged with World Council of Churches at Delhi (India).

The Conference for Movement for faith and order was convened first at Laussane (Switzerland) in 1927 which was attended by 335 delegates from 108 Churches. Later in 1937 at Edinburgh (Scotland),
its Second Conference was held and finally merged with World Council of Churches in 1948 at Amsterdam (Holland).

The Conference for Movement of Life and Work was first convened at Stockholm in Sweden in 1925 which was attended by 600 delegates from 37 countries. Its Second Conference was convened in 1938 at Utrecht and finally this was merged with World Council of Churches in 1948 at Amsterdam.

WORLD COUNCIL OF CHURCHES

The two Movements which originated from Edinburgh Conference in 1910 namely 'the Movement for Faith and Order and the Movement for Life and Work started functioning as separate movements. But the Churches elders and leaders felt that it would be good and advantageous if these two movements work together. Thus these people contemplated to unite these movements and form 'World Council of Churches'. Finally it was decided in Life and Work Movement Conference held at Utrecht in 1938 to form the 'World Council of Churches'. The first Conference of World Council of Churches was held at Amsterdam on August 23rd 1948. As many as 351 delegates from 147 Churches and 44 Nations attended the Conference. The Second Conference of World Council of Churches was held in 1954 at Evanston. At the third
Conference held in 1961 at Delhi, all the International Missionary Councils merged with this 'World Council of Churches'. The fourth Conference was held at Sweden in 1968. The Roman Catholic Churches, however did not exhibit interest in joining in this 'World Council of Churches'.12
<table>
<thead>
<tr>
<th>Conferences Relating to International Missionary Movement</th>
<th>Conferences Relating to Movement for Faith and Order</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921 (New York)</td>
<td>1927 (Laussane) (Switzerland)</td>
</tr>
<tr>
<td>1928 (Jerusalem)</td>
<td>1937 (Edinburgh) (Scotland)</td>
</tr>
<tr>
<td>1925 (Stockholm)</td>
<td></td>
</tr>
<tr>
<td>(Sweden)</td>
<td></td>
</tr>
<tr>
<td>1938 (Utrecht)</td>
<td></td>
</tr>
<tr>
<td>1938 (Tambaram)</td>
<td>1948 (Amsterdam) (Holland)</td>
</tr>
<tr>
<td>(Madras) (India)</td>
<td></td>
</tr>
<tr>
<td>1948 (Amsterdam)</td>
<td></td>
</tr>
<tr>
<td>(Holland)</td>
<td></td>
</tr>
<tr>
<td>1958 (Ghana)</td>
<td></td>
</tr>
<tr>
<td>(Africa)</td>
<td></td>
</tr>
<tr>
<td>1961 (New Delhi)</td>
<td></td>
</tr>
<tr>
<td>(India)</td>
<td></td>
</tr>
</tbody>
</table>

Merged with World Council of Churches

**Source:** History of Christianity in India, Devadas B.E., The Telugu Theological Literature Board, Andhra Christian Council, m 1969, P.211.
The Headquarters of 'World Council of Churches' is located in Geneva, Switzerland. There are seven sections in this Council each under one President elected at the time of Conference. The seven sections are (1) Faith and Order (2) Laity Affairs (3) Youth Affairs (4) Financial Affairs (5) Gospel Work (6) Congregations and Churches (7) Inter Cooperation of Churches. Later one Regional Branch was opened at New York for the convenience of Churches in U.S.A. This Council has no authority on any Church. It cannot make Legislation or rules pertaining to any Church but it is only an advisory body on Churches problem at international level. However, this Council played a major role in unification of Churches in all countries in the world. 13

CHRISTIANS AND THE NATIONAL MOVEMENT:

The First All India Conference of Indian Christians which brought together various provincial Indian Christian Associations (AICIC) was held in 1914. The leaders of the AICIC who counted among their number the most highly qualified and influential Indian Protestant leaders of the pre-independence period were committed nationalists. But they were often reserved their attitude towards the Indian National Congress. One of its resolutions stated 'In view of a State of flux in the principles and Constitution of Indian National Congress, it is the opinion of the Conference that Indian Christians should reserve judgement as to the
advisability of either joining or refraining from joining the Indian National Congress’.14

In its 1921 year resolutions, the AICIC reiterated its opposition to the Non-Cooperation Movement of Gandhi. It also illustrated the fact that for Indian Christians the National Movement had ecclesiastical as well as political implications. The Indian Church like the Indian Nation should be liberated from foreign rule. The Conference had also opined that ‘the time has come’ when Protestant missions as such should be completely merged in the Indian Church and that in future all foreign Missionaries should be related to it.15

Gandhiji while writing on the subject of conversion of non-Christians as Christians and the life style and attitudes of Indian Christians, he appealed to them not to equate Christianity with denationalization.16 He also expressed the opinion that Christianity has made little positive contribution to National Life in India.

INDIAN CHURCH ACT (1927 A.D):

On 22nd December 1927, the British Parliament acted in consequence of the Indian Church measure already passed by the National Assembly of the Church of England. This was an Act to make
provision incidental to and consequential on the dissolution of the legal union between the Church of England and the Church of England in India. The Act stated that 'The Governor General in India in Council with the sanction of the Secretary of the State in Council of India, with the concurrence of Bishop of Calcutta may make rules –

i) regulating the licensing, posting, discipline, ministrations, duties and supervision of chaplains.

ii) the Indian Christian Marriage Act, 1872 shall apply to the Indian Church on and after the date of the severance in like manner in all respects as it applied to the Indian Church before the date of Severance.'

THE ROMAN CATHOLIC CHURCH AND THE REST OF THE CHRISTIAN WORLD

THE LATERAN TREATY 1929

One of the most important events in the history of the Roman Catholic Church in this period was the agreement made by Pope Pius XI with the Italian state in 1929, by which the estrangement which began with the Italian occupation of Rome in 1870 was brought to an end. This was the more necessary for the Pope because by this time there was no longer any Roman Catholic great power in Europe to which he could
look for support. France had become a secular state, and the Austrian Empire had broken up into a number of comparatively powerless succession states. By the Lateran Treaty the Pope received a small area, including the palace of the Vatican and St. Peter's cathedral, in full sovereignty, with the right to independent diplomatic representation. The Establishment of the Vatican City makes the Pope a citizen of no earthly state, but it is too small to have the disastrous effect on papal policy which was exercised by the former States of the Church.

ROMAN CATHOLICS AND OTHER CHURCHES

The attitude of the Roman Catholic Church to other Churches in the twentieth century has been rather ambiguous. On the one hand, the decree on the Immaculate Conception of the Blessed Virgin Mary (1854), making an essential part of the faith a matter for which there is no reliable historical evidence whatever, and which was denied by medieval thinkers like St. Thomas Aquinas, the decree of papal infallibility (1870) and the pronouncement on the Assumption of the Blessed Virgin Mary (1950) are undoubtedly additions to the faith once delivered to the saints, and make reunion between Roman Catholics and other Christians more difficult; on the other hand, the misfortunes of the twentieth century have led Roman Catholics to join with other Christians to withstand non-Christian forces; and this had led to better relations. Soon after the First
World War, the Malines Conversations (1921-1925) took place between Anglicans and Roman Catholics. The initiative on the Anglican side came from Lord Halifax (1839-1934), the leading Anglo-Catholic layman of the Church of England; and on the Roman Catholic side, from Cardinal Mercier (1851-1926) who had been a centre of Belgian national resistance during the German occupation. The conversations ended without agreement. They also suffered from the fact that the Anglican participants represented only the 'high' or 'catholic' school of Anglican thought; but it was wonderful that they should have taken place at all. The Roman Catholic Church suffered the same kind of persecution under the Nazi regime in Germany as the Protestants did, and proved in some ways better equipped for resistance; and the relations between the Roman Catholic Church and the State in Germany are still regulated by the Concordat of 1933, negotiated with Hitler. Moreover, since the beginning of the ecumenical movement, the non-Roman Christian world no longer presents the unedifying spectacle of divided churches, most of which have few dealings with one another, and some of which are actively hostile; and so the unity of the Roman Church becomes less impressive than it used to be by contrast.18

REFORMS WITHIN THE ROMAN CATHOLIC CHURCH

In the Roman Catholic church itself there is an important liturgical movement, particularly strong in north Italy and parts of France.
This involves making the mass more congregational by supplying the laity with books in which they can follow the Latin mass in a parallel vernacular translation; reading the epistle and gospel in the vernacular; and encouraging more frequent lay communion. The laity are now being encouraged to study the Bible in vernacular translations, of which one of the best is the English translation of R.Knox (1888-1957). Of late years too, the Roman Catholic attitude to biblical scholarship has become less rigidly conservative, and good work has been done by Roman Catholic scholars in this field. Besides this, a noteworthy series of papal encyclicals has attempted to define the attitude of the Roman Church to modern social and industrial problems. An interesting experiment was tried in France, in order to win back the industrial working class to the Church. Worker-priests took jobs in factories like ordinary workmen, in order to get into touch with their fellow workmen. The experiment, however, was abruptly stopped by higher authority, as it was felt that the worker-priests were getting too much involved in left-wing politics.

**MUTUAL IGNORANCE AND VESTED INTERESTS**

To these misunderstandings must be added the ignorance of one another in which the divided churches live. Even where, as in most towns of any size in the English-speaking world, churches of a wide variety of denominations stand side by side, many of their devout
members never in their whole lives think of sharing in the worship of a denomination to which they do not belong. Further, divided churches acquire property, institutions and organisations which provide additional practical problems for reunion, and often vested interests against it. Besides this, divided churches grow apart. A more lively appreciation of what Wesley was trying to do in the Church of England, and more patience on his part, might have kept the Methodists within the Church of England in the eighteenth century; but the problem of reunion between Anglicans and Methodists is now much more formidable. In countries like India, where Christians are a small minority of the population, and many of them the result of fairly recent conversions, these non-theological factors are less formidable. Very many Christians move about a good deal, and constantly find themselves in the position of having to join in public worship with a denomination to which they do not belong or else refrain from public worship altogether. Yet in India too, non-theological factors, such as doubt about continued support from parent churches after reunion, and questions about the right to property, complicate the question.

PROGRESS IN UNDERSTANDING. THE ROMAN CATHOLIC CHURCH

Nevertheless, some progress in understanding has been made, even where it seemed most difficult, between the Roman Catholic
church and other Christians. The Roman Church is now prepared to recognise all the baptised as at least fellow-Christians, and to speak of them as 'our separated brethren'. Some Roman Catholic scholars are keen students of the oecumenical movement. A French priest, the Abbe Couturier (1953) was the promoter of a movement of prayer 'that our Lord would grant to His Church incarnate on earth that peace and unity which were in His mind and purpose when, on the eve of His Passion. He prayed that all might be one'. This 'Octave' of prayer, the week between January 18th and 25th has been officially accepted by the World Council of Churches' Commission on Faith and Order. When, in 1958, Pope John XXIII succeeded Pius XII, a new spirit seemed to inform the Vatican. But there has been no abating of the claim that, apart from the uncovenanted mercies of God, salvation is impossible for those out of communion with the see of Rome; and no doubt there is sufficient recognition on the Roman side of the great difficulties for Protestant Christians which have been created by recent Roman additions to the faith. Pope John XXIII has announced his intention of calling a General Council; and while this Council would be, like that of 1870, a Council of the Roman Church only, observers were to be invited from other Christian communions. Meanwhile a notable event was the tour of Arch bishop Geoffrey Fisher of Canterbury, which was one of the last acts of his primacy, before he resigned in 1961. On this tour he met and had friendly conversations, not only with the ecumenical Patriarch at Constantinople and the Patriarchs of
other churches of the Middle East; but he was the first Arch Bishop of Canterbury since the Reformation to meet the Pope. Too much importance must not be attributed to courtesy calls; but there is certainly a new atmosphere in the Christian World to make them possible at all.20

CHURCH UNION IN SOUTH INDIA – A CRITICAL ATTACK

A.H.Legg, a London Missionary Society Missionary made critical comments on the proposed scheme of Church Union in South India in 1929. When this Scheme was published which was put forwarded by negotiators representing the South India United Church, the Anglican Church, and the British Methodist Church, Legg spoke for a number of persons both within SIUC and abroad who felt that union on the proposed terms was sacrificing too much Christian liberty. He published a pamphlet entitled 'An Examination from the congregational point of view, with some suggestions'. In fact this Scheme advocated that an attempt has been made to conserve for the United Church the elements of value in each of the traditions that are to be brought together, and the scheme itself contemplates application with amongst others, the World Union of Congregational Churches. He criticized that in the United Church as outlined in the Scheme, seems that the emphasis on importance of the individual congregation and individual Church member would disappear. They would be swamped in a vast and complex organisation and would
become mere cogs in the machine. A Church would not be able to call its own minister or suspend its own backsliding members. The Bishop or the Diocesan Council might often act in accordance with the wish and judgement of the congregation, but they might also often act contrary to them.\textsuperscript{21}

\section*{CHURCH UNION IN SOUTH INDIA – ENGLISH METHODISTS}

Of all the Church bodies negotiating Church Union in South India, the English Methodists had the least difficulties accepting it, both in India and in England. The pastoral session of the English Methodist Conference held at Leads in 1930 represented a positive reaction to the first edition of the Scheme of Union (1929). The resolution stated 'The Conference has received with profound thankfulness the proposed scheme of Union prepared by the 'Joint Committee of the Church of India, Burma and Ceylon. The South India United Church and the South India Provincial Synod of the English Methodist Church for presentation to the governing bodies of these Churches in India and elsewhere'. This Conference authorised the South India Provincial Synod to continue the consultations with the representatives of the other Churches concerned, and would watch with the most sympathetic interest the further process of such consultations.\textsuperscript{1}
Later in 1931 A.D the All India Conference on Church Union was convened at Nagpur in accordance with the resolution of the Round Table Conference held at New Delhi in 1930. It met to consider the principles that would be accepted in the formation of a United Church for India and thus brought together those involved in Church Union discussions in both South and the North.22

In 1943 the All India Conference of Indian Christians during its meetings gave attention to the political situation of that time and demanded for assurance of independence to India following the end of the war and also demanded that Christians be given due share in appointments made on a communal basis, though they would prepare that appointments should not be made on that basis.

FORMATION OF CHURCH OF SOUTH INDIA (CSI) (1947 A.D) :

The year 1947 was marked by two epoch making events; the first being India's Independence and the second was the inauguration of the Church of South India.

After lengthy negotiations that began in 1920s, the Church of South India was formed on 27th September 1947. The decision to unite was made by the autonomous Indian Churches that had been historically
related to these traditions through mission societies. It brought together the Churches of the Anglican, English Methodist, American Reformed (Presbyterian), British and American Congregational and Basel (Lutheran Reformed) traditions.

The birth of this new united church marks a sacred and significant land-mark in church history. It was rightly hailed by Christians and ecumenical leaders from all over the world as a great and momentous event in the history of the church union movement, as significant and epoch-making as the Sixteenth Century of Protestant Reformation Movement of Martin Luther. The significance lies in the fact that for the first time, episcopal and non-episcopal churches joined together to form the new united Church of South India. The inauguration of the Church of South India at a solemn and moving service in St. George's Cathedral, Madras, on that day brought to a glorious consummation the devoted labours of many Indian Christian leaders who worked hard to see the fulfillment of Church Union.

The desire for church union had been there ever since the various Christian missionary societies started their work in India in the 19th Century. Even as far back as 1806, William Carey called for holding missionary conferences once in ten years. Such Decennial missionary conferences had been held regularly since 1892. Those conferences
provided a forum for the mission bodies and churches to discuss ways and means of fostering and promoting co-operation and co-ordination among the churches and missions in India. The South India Missionary Conference was another such organisation which tried to bring together the different churches and missionary societies in India for mutual conservation and support. Later on the National Missionary Council, and the National Christian Council together with their regional branches also did valuable spade work in this regard. Further, ecumenical institutions like the Madras Christian College, Vellore Christian Medical College and Hospital, the United Theological College at Bangalore and several others in different parts of India represent the experiments in positive and constructive inter-denominational and inter-missionary relations and co-operation in various fields of Christian Mission and ministries. But in all these discussions and ventures, there was much missionary initiative and involvement, and very little presence of Indian Christian leadership. Moreover, they were limited to co-operation and joint action in certain specific projects and programmes without venturing into any serious discussion of doctrinal issues pertaining to church union.23

However, it must be admitted that those decennial missionary conferences and other inter-denominational organisations and institutions did pave the way for the emergence of certain inter-denominational united churches. For instance, in 1901, the Presbyterian
Missions in South India, the United Church of Scotland Mission and the American Arcot Mission of the American Dutch Reformed Church formed themselves a Federal Union. Those missions were of the same doctrinal background. In 1904, another church union took place between the Congregational churches of the American Mission in Madurai and Jaffna, and the Congregational churches of the London Mission, South Travancore as it was known then. Those two bodies joined in 1908 to form the South India United Church (SIUC). Subsequently, the Telugu congregational churches of the London Mission also joined the S.I.U.C. All these unions were really the fore-runners of the Church of South India. But in all these cases, church union was limited to the churches subscribing to the same doctrine and belonging to the same tradition.

The first serious and major step in the direction of a wider union between episcopalian and non-episcopalian churches was taken in 1919. This was in response to the political and socio-cultural changes taking place in India at that time as well as the growing awareness among the Indian National Christian leaders of the need to search for church unity. The Indian National Movement which was spreading fast and acquiring a broad popular mass base under the dynamic leadership of Mahatma Gandhi, resurgent Hinduism over the prospects of India achieving swaraj as a British Dominion in the near future challenged the Indian Christian leaders to think about the future of the Indian Christian
community which was microscopic minority in independent India and made them realise the need to close their denominational differences over divisions, and come together to safeguard their legitimate rights in the impending dispensation of freedom and independence of India. They also realised that such closer union was needed to facilitate the continued participation of the Indian Churches in nation-building. As far as the Indian churches were concerned, there was positive change in their attitude to and relations with one another. Under the impact of the Missionary Conferences, National Christian Council and other ecumenical institutions, the old inter-denominational rivalries and bickerings which marked the missionary enterprise in the nineteenth century, had begun to gradually yield place to mutual appreciation and understanding, and respect for one another’s doctrine, tradition and church polity. In fact, they were eager to enter into negotiations for church union. For instance, the Anglican Church in India and the South India United Church were anxious to start such negotiations because of S.I.U.C. presbyters felt that the episcopalian elements of the Anglican church were needed for the S.I.U.C. while the Anglican priests realised that they needed the elements of individual freedom, lay participation and evangelical zeal of the S.I.U.C. Moreover, Indian Christian leaders like Bishop V.S. Azariah of Dornakal, Rev. Santiago of the S.I.U.C, Rev. M.Theophilus of the CBM and several others began to question the theological validity, and national and cultural relevance of the denominational labels branded on the Indian Churches by
their respective parent churches and missionary bodies in Great Britain, Europe and U.S. They wanted that the Indian churches should become truly Indian by shedding their foreign denominational, indigenising their forms of worship, music and orientation, striving for self-reliance and financial self-support, and making evangelism and mission of the churches relevant to the socio-cultural milieu of India. They were also keen to acquire Indian national identity for the churches and equip them for effective participation in nation building. There was also a growing awareness among the laity as well as the clergy about the weakness and ineffectiveness of Christian witness by a divided church, especially at a time when Indian nationalities and leaders of the resurgent Hinduism were highly critical of the foreignness and dependence of the Indian churches on foreign Mission Boards. It was also hoped that a united church would add strength to the Indian Christian minority community to unitedly represent the problems of the community to the government and secure redressal for their grievances. All these created a congenial and hopeful atmosphere for the leaders to meet as friends and colleagues in the Mission of Christ and negotiate for forging unity among all Protestant churches.

It was under such circumstances that 33 Christian leaders, all Indians except two, representing the episcopalian and non-episcopalian churches met together under the leadership of Bishop V.S. Azariah of
Dornakal at Tranquebar to share with one another the burden they were carrying in their hearts for church unity. After careful deliberation and prayerful consideration, this small group of Indian Christian leaders issued a statement at the end of the conference setting forth the following points as the basis for church union negotiations. They appealed to all churches in India to enter into negotiations for union on the basis of those points. This came to be known as the Tranquebar Manifesto of 1919. The following points contained in the Manifesto were to form the basis for church union negotiations:24

- The Apostle's Creed and the Nicene Creed.
- The two sacraments ordained by Christ Himself – Baptism and the Lord’s Supper.
- The Historical Episcopate locally adopted.

The S.I.U.C. was the first to agree to negotiate for union on the basis of the Tranquebar Manifesto in 1919. The Anglicans decided to enter into negotiations with the S.I.U.C. in 1920. These two churches set up a Joint Committee consisting of their respective representatives in order to facilitate church union negotiations. Later in 1925, the British Methodists also nominated their representatives to the Joint Committee and joined the negotiations. In 1937, the Joint Committee appealed to all
the churches in India to join union negotiations. The discussions made good progress in all issues except in the problem of the maintenance and continuance of the historic episcopate. The single issue defied a solution for a long time and stalled the birth of the church union for more than a decade. As a matter of fact, the Joint Committee held twenty meetings between 1937 and 1947 to find a solution to this problem. Several solutions were suggested but finally this obstacle was overcome by introducing the formula of initial mixed ministry, the pledge and the thirty year experimental period. With agreement reached on this seemingly intractable issue, the stage was all set for the inauguration of the new united church called the Church of South India, which took place on the twenty-seventh of August 1947.

CHURCH UNION IN INDIA. BISHOP AZARIAH OF DORNAKAL (1874-1945):

It was on the basis of the Lambeth Quadrilateral that the Anglican church entered the negotiations which resulted in 1947 in the formation of the Church of South India, an event which has implications for the Christian world far greater than the actual numerical strength of the united church. The initiative for this union came from one of the most remarkable Indian Christians of his generation – Samuel Azariah. Azariah was born in a Tamil Christian family, and was one of the few members of the younger churches present at the Edinburgh Conference. The Indian
Missionary Society of which he was a founder had begun to work in Dornakal where mass movements were taking place among the lowest castes. In 1909 he had been ordained for work in this mission, and in 1912 he has consecrated Bishop of Dornakal. He thus became the first Indian to be an Anglican diocesan bishop. Bishop Azariah built up his diocese from the very foundations, for most of his people were now converts; he built a remarkable cathedral which is a daring attempt to apply Indian architectural traditions to the purposes of Christian worship; and he was concerned from the beginning with the developments of the National Christian Council which turned out to be the most successful and influential of the national councils which resulted from the Edinburgh Conference. In 1919 Bishop Azariah was one of fifty Indian Christians with one or two missionaries who met in retreat at Tranquebar; and the result was that thirty-three of them, including Azariah, issued a passionate appeal for church union. It took nearly thirty years, however, for this appeal to bear fruit, and Azariah himself died in January 1945, just on the eve of its accomplishment. The uniting churches were the Anglican church, which accounted for about half the membership, the Methodists of the British connection, and the South India United Church which had resulted from a previous union between Presbyterians and the mainly Congregationalist churches founded by L.M.S. In South India, the historic episcopate was conveyed to the united church through the existing Anglican bishops, who consecrated the first bishops of the Church of
South India, using the Anglican ordinal; but all existing ministers of the uniting churches were received immediately as presbyters of the united church, whether they had received episcopal ordination or not; though all future presbyters were to be ordained by the bishops, and after thirty years, the church was to decide its future relations with its parent churches abroad. This concession has led to some difficulties in the relationships between the Church of South India and the Anglican communion; and a somewhat different plan has been adopted in the proposed unions, likely to be realised in the near future, in north India and Pakistan and in Ceylon. Here at the inception of the union, all ministers received authority by mutual laying on of hands. This is not to be interpreted as reordination in the sense of the denial of any grace of ordination which has already been received by the ministers of the separated churches; but it meant that the whole ministry of the united Church would at once be placed on the same footing; and enable those Anglicans who considered episcopacy to be of the esse of the Church to accept them all as having been validly episcopally ordained.25

Another significant personality who also played an important role in the Church unification and formation of Church of South India was Rev. J.S.M. Hooper, M.A., who, as Secretary of the Joint Committee on Church Union and later as the Secretary of the Continuation Committee and Treasurer of the Synod of C.S.I, had played a great part in bringing
into being the C.S.I. and guiding it in its first critical years. When Rev. J.S.M. Hooper was leaving India to Britain after his service all the members of the Synod, on 10th January 1950 at Madras presented him a brief illuminated address with the signatures of all its members. The following is the text of the address which shows the Yeomen service of Rev. Hooper and the sentiments filled gratitude of the Synod members.²⁶

"We who are so closely associated with you in the fellowship of the Church of South India cannot let you leave India without some expression of our gratitude and of our affection. You have spent forty four years in this land in the service of one common Lord and Saviour. Your service more particularly, your labours for Church Union in South India during many years that we now think. Those most closely associated with you in the work of the Joint Committee and after the unforgettable experience of September 27, 1947 in the Government of Church of South India are of one mind in thanking you for all that you have done. 'With your God given gifts of spiritual insight, tenacity moral courage, without which the Church of South India could not have come into existence'.²⁷

After the formation of Church of South India (CSI) the Constitution was drafted in 1947. The Constitution says that this United Church is called by the name ‘Church of South India’ and constituted by Union in 1947 of the Madras, Madura, Malabar, Jaffna, Kannada, Telugu
and Travancore Church Councils of the South India United Church: South India province of the Methodist Church, comprising the Madras, Trichinopoly, Hyderabad and Mysore Districts, and the dioceses of Madras, Dornakal, Tinnevelly and Travancore and Cochin in the Church of India, Burma and Ceylon to which in 1950 was added the North Tamil Church Council of the South India United Church. The Constitution also says that the Church of South India recognises that the episcopal, Presbyteral and Congregational elements would have their place in the order of life.  

CONSTITUTION OF CHURCH OF SOUTH INDIA:

The Church of South India was started in St. George Cathedral on September 27, 1947. The Resolutions made and the Act prepared for the unification of the Churches were ratified by the Church Councils of SIUC, Anglican and Presbyterian in 1945, 1946 and 1947 respectively. The church of South India was formed with the strong promise of ‘That they all may be one’.

When the Constitution of the Church of South India was drawn up it was decided to include as Appendix-I, the ‘Basis of Union’ which had been drawn up earlier by the negotiating Churches. This was done for the historical record and to fulfil the desire of the Constitution that...
'Full regard shall be paid to the Basis of Union as a permanent record of the intentions and desires of the Churches by the Union of which the Church has been formed. The Uniting Churches affirmed that the purpose of the Union was carrying out the God's will as expressed in the Holy Bible. The United Churches recognise that they must aim at conserving for the common benefit whatever of good has been gained by each body in its separate history. The uniting Churches also agree that they should have right to be free in all spiritual matters from the direction of interposition of any civil government. Further this Church must be an autonomous church and free from any control, legal or otherwise of any Church or Society external to itself. At the same time they remember that the United Church, on account of its origin and history must have special relations with the Churches in the West through which it has come into existence, and they are confident that it will regulate its acts as to maintain fellowship both with those Churches and with other branches of the Catholic Church with which the uniting Churches are now in common.\textsuperscript{29}

SYNOD OF CHURCH OF SOUTH INDIA:

In the beginning of formation of Church of South India, the C.S.I. was divided into 14 Dioceses and wanted 14 Bishops (vide Table 3.2). But by that time there were already three Anglican Bishops functioning and thus they were allowed to continue. Additionally 10 new Bishops were consecrated. At present there are 21 Dioceses in the
Church of South India. At the time of formation of Church of South India, the strength of members of Church were a total of 10,25,000 comprising of 5,00,000 Anglicans, 2,25,000 Wesleyans, 3,00,000 S.I.U.C.30

Since, then, the Church of India completed as many as 55 years of age and has grown leaps and bounds both in respect of its organisation, membership and activities. The CSI has its Headquarters at Chennai (Madras) Tamilnadu with 21 Dioceses, each Diocese headed by one Bishop. The following are the names of the dioceses under Church of South India.31 (Vide Table 3.4)
### TABLE 3.2
THE DIOCESES FORMED AT THE TIME OF FORMATION OF C.S.I. IN
1947 WITH BISHOPS AND OFFICE BEARERS

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Diocese</th>
<th>Name of the Bishop</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Anantapur- Kurnool</td>
<td>- Rt. Rev. Michael Hollis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Moderator, &amp; Bishop Incharge</td>
</tr>
<tr>
<td>5.</td>
<td>Krishna</td>
<td>- Rt. Rev. Y.Muthyalu</td>
</tr>
<tr>
<td>8.</td>
<td>Medak</td>
<td>- Rt. Rev. F.Wittaker</td>
</tr>
<tr>
<td>10.</td>
<td>North Kerala</td>
<td>- Rt. Rev. T.G.Stuart Smith</td>
</tr>
<tr>
<td>11.</td>
<td>Tirunelveli</td>
<td>- Rt. Rev. G.T.Selwyn</td>
</tr>
<tr>
<td>12.</td>
<td>Travancore (Central)</td>
<td>- Rt. Rev. C.K. Jacob</td>
</tr>
<tr>
<td>13.</td>
<td>Travancore (South)</td>
<td>- Rt. Rev. A.H. Legg</td>
</tr>
<tr>
<td></td>
<td>Moderator</td>
<td>- Rt. Rev. Michael Hollis</td>
</tr>
<tr>
<td></td>
<td>Dy. Moderator</td>
<td>- Rt. Rev. F.Whittaker</td>
</tr>
<tr>
<td></td>
<td>General Secretary</td>
<td>- Mr. G.V.Job</td>
</tr>
<tr>
<td></td>
<td>Treasurer</td>
<td>- Rev. J.S.M. Hooper</td>
</tr>
</tbody>
</table>

Source: Minutes of the First Statutory Session of the Synod of the CSI
Held at Madura, March, 1948.
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Committee</th>
<th>Name of the Convenor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Working Committee</td>
<td>Rt. Rev. C.K. Jacob</td>
</tr>
<tr>
<td>3.</td>
<td>Faith and Order Committee</td>
<td>Rev. C.B. Firth</td>
</tr>
<tr>
<td>4.</td>
<td>Board of Missions</td>
<td>Rt. Rev. F. Whittaker</td>
</tr>
<tr>
<td>5.</td>
<td>Area Literature Committee</td>
<td></td>
</tr>
<tr>
<td></td>
<td>for Telugu</td>
<td>Rev. E. Priestly</td>
</tr>
<tr>
<td>6.</td>
<td>-do- for Tamil</td>
<td>Rev. G.S. William</td>
</tr>
<tr>
<td>7.</td>
<td>-do- for Kanarese</td>
<td>Rev. C.B. Firth</td>
</tr>
<tr>
<td>8.</td>
<td>-do- for Malayalam</td>
<td>Rev. Thomas David</td>
</tr>
<tr>
<td>9.</td>
<td>Liturgy Committee</td>
<td>Rev. L.W. Brown</td>
</tr>
<tr>
<td>10.</td>
<td>Finance Committee</td>
<td>S.J. Augustus</td>
</tr>
<tr>
<td>11.</td>
<td>Trust Association</td>
<td>J.S.M. Hooper</td>
</tr>
<tr>
<td>12.</td>
<td>Property Committee</td>
<td>S.J. Augustus</td>
</tr>
<tr>
<td>13.</td>
<td>Reference Committee</td>
<td>Rt. Rev. G.T. Selwyn</td>
</tr>
<tr>
<td>14.</td>
<td>Legal Questions Committee</td>
<td>Rev. T.R. Foulger</td>
</tr>
<tr>
<td>15.</td>
<td>Marriage Law Committee</td>
<td>Rt. Rev. Michael Hollis</td>
</tr>
<tr>
<td>16.</td>
<td>Committee on Social Problems</td>
<td>Dr. E.S. Challappa</td>
</tr>
</tbody>
</table>

**Source:** Minutes of the First Statutory Session of the Synod of the C.S.I. held at Madura, March, 1948.
An insight into Table 3.2 and 3.3 reveals that during the period of formation of Church of South India all the highest positions like Moderator, Deputy Moderator including the Treasurer were held by Europeans. Even in respect of the positions of Bishops and Dioceses also, these positions were headed by Europeans. Table 3.2 shows out of 14 Bishops 9 Bishops were Englishmen. Same was the case in respect of the Governors of various standing committees. Out of 16 standing committees shown in Table 3.3, only Four were Indians and the remaining twelve were Europeans. But later slowly the domination of Europeans came to a close and the present position is no European is found in any important positions in the Synod or in 21 Dioceses of Church of South India.
### TABLE 3.4

LIST OF DIOCESES UNDER CHURCH OF SOUTH INDIA AS ON MARCH 2002

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Diocese</th>
<th>No. of Pastorates</th>
<th>No. of Congregations</th>
<th>No. of Families</th>
<th>Total Baptised Christians</th>
<th>Date of Formation</th>
<th>Present Bishop</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>East Kerala</td>
<td>73</td>
<td>165</td>
<td>10215</td>
<td>66000</td>
<td>03.4.1983</td>
<td>Rt. Rev. K.J.Samuel, B.D.</td>
</tr>
<tr>
<td>5.</td>
<td>Kanya Kumari</td>
<td>190</td>
<td>431</td>
<td>60969</td>
<td>238204</td>
<td>1.06.1959</td>
<td>Rt. Rev. G.Devakataksham</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1885</td>
<td>10889</td>
<td>576217</td>
<td>2650151</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Minutes of the Proceedings of Church of South India, 28th Session,
A look into Table 3.4 shows the growth and development of the Church of South India for the last 55 years in respect of its pastorates, congregations, families and total baptised Christians. At the time of formation there were only 10,25,000 baptised Christians and the number increased to 26,50,151 by March 2002. The number of Pastorates increased to 1885 and the, number of congregations stood at 10,889. Thus, the number of Christian families under Church of South India by 2000 were 5,76,217.
TABLE 3.5

CHURCH OF SOUTH INDIA DIOCESAN TERRITORY
(TERRITORIAL JURISDICTION OF EACH DIOCESE)

The existing Diocese of the Church of South India with their present boundaries.

<table>
<thead>
<tr>
<th>Names of Dioceses with Headquarters</th>
<th>The existing Diocese of the Church of South India with their present boundaries.</th>
</tr>
</thead>
<tbody>
<tr>
<td>COIMBATORE – Coimbatore</td>
<td>The Nilgiris, Salem and Dharmapuri Districts, Jolarpet and Tirupathur in North Arcot District and Coimbatore District except Dharapuram and Udumalpet Taluks, the Anamalai Hills in Pollachi Taluk, and the churches in and around Kangayam and Talavadi.</td>
</tr>
<tr>
<td>DORNAKAL – Dornakal</td>
<td>Khammam Districts and the East Godavari Agency with extensions into Madhya Pradesh and Orissa.</td>
</tr>
<tr>
<td>EAST KERALA</td>
<td>Whole of Idukki Dt. Touching Tamil Nadu boundaries of Madurai Ramnad Diocese except Mannar as North and East; part of Ernakulam Dt. Covering Perumbavoor and Muvattupuzha as North and West; part of Kottayam Dt. Covering Palai and Hill stations of Melukavu and Erumparamattom as South and East.</td>
</tr>
<tr>
<td>JAFFNA – Vaddukoddai</td>
<td>Jaffna District in North Ceylon.</td>
</tr>
<tr>
<td>KARIMNAGAR – Karimnagar</td>
<td>Warangal, Nalgonda and Karimnagar Districts.</td>
</tr>
<tr>
<td>KANYAKUMARI – Nagercoil</td>
<td>Kanyakumari District and the churches in Kannankulam and Levenchipuram in Tirunelveli District.</td>
</tr>
<tr>
<td>KARNATAKA CENTRAL – Bangalore</td>
<td>Bangalore City and Civil District, Tumkur and Kolar.</td>
</tr>
<tr>
<td>KARNATAKA NORTHERN – Dharwad</td>
<td>Northern Karnataka, Bellary, Shimoga, Chitradurga and Challakere Districts.</td>
</tr>
<tr>
<td>KARNATAKA SOUTHERN – Mangalore</td>
<td>South Kanara, Coorg, Chikmangalur, Hassan, Mandya and Mysore Districts and Talavadi area in Coimbatore District.</td>
</tr>
<tr>
<td>MADURAI-RAMNAD – Madurai</td>
<td>Madurai and Ramnad Districts with the inception of a small area around</td>
</tr>
<tr>
<td>Region</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>MADHYA KERALA - Kottayam</td>
<td>The portion of Kerala State North of Trivandrum District and North and West of Ashtamudi Lake and Kallada river in Quilon District and South of the south and west boundary of the North Kerala Diocese.</td>
</tr>
<tr>
<td>MADRAS - Madras</td>
<td>Madras and Chingleput Districts, parts of South Arcot District and Nellore and Bitragunta in A.P.</td>
</tr>
<tr>
<td>MEDAK - Medak</td>
<td>The Cities of Hyderabad-Secunderabad and environs, and the Revenue Districts of Medak, Nizamabad and Adilabad.</td>
</tr>
<tr>
<td>NANDYAL - Nandyal</td>
<td>The diocese of Nandyal, comprises of parts of Kurnool, Cuddapah, Anantapur, Prakasam, Guntur and Mahaboobnagar districts.</td>
</tr>
<tr>
<td>NORTH KERALA - Shoranur</td>
<td>The area within the Kerala State boundary in the North, the Arabian Sea on the West, the Eastern boundary of the Kerala State as far as South Munnar in the East and the Bison Valley in the Udumpunchola Taluk, and the Alwaye-Neriamangalam Road in the South with the exception of Perumbavoor with extension to the English speaking congregation in Mangalore.</td>
</tr>
<tr>
<td>RAYALASEEMA - Cuddapah</td>
<td>Kurnool, Cuddapah and Anantapur Districts and parts of the Chittoor District.</td>
</tr>
<tr>
<td>SOUTH KERALA - Trivandrum</td>
<td>Trivandrum District and that part of the Quilon District that lies South and East of the Ashtamudi Lake and Kallada River, together with Vilakkuvettam, Edamon and other places of work beyond the river.</td>
</tr>
<tr>
<td>TIRUCHIRAPPALLI-THANJAVUR - Tiruchirapalli</td>
<td>The Tiruchirapalli and Thanjavur Districts, Dharapuram and Udumalpet Taluks and the Annamalai Hills in Pollachi Taluk of Coimbatore District and a small area around Kuthampundi in the Palani Taluk of Madurai District and Pudukottai District.</td>
</tr>
<tr>
<td>TIRUNELVELI - Palayamkottai</td>
<td>Tirunelveli District.</td>
</tr>
<tr>
<td>VELLORE - Vellore</td>
<td>The western parts of South Arcot District, parts of Chittoor District in Andhra Pradesh and North Arcot District except Jolarpet and Tiruppathur.</td>
</tr>
</tbody>
</table>

The basis of 'Union and Constitution of Church of South India' were contained in a booklet called 'Scheme of Church Union in South India' published by the Christian Literature Society in 1941. In 1952, the Church of South India with its constitution embodying some alterations of the original constitution which received the approval of the Synod up to December 31, 1951 was published. Subsequently the Constitution of Church of South India as amended in the following years, 1956, 1963, 1972, 1982 and of late in December 1992 was adopted.32

SYNOD:

The Church of South India is headed by a Governing body called the 'Synod' which is Supreme. Its headquarters is located in Chennai, Tamil Nadu State. This is also a legislative body of Church of South India and is the final authority in all matters pertaining to the Church. It has power to make rules and pass resolutions and take executive action as may be necessary from time to time for the general management and good government of the church and of the property and affairs.

The Synod is the top management body responsible for implementing the objectives of the Church Union as well act as a coordinating and unifying agency. The Synod has a definite role to play
and cannot be dispensed with. It is an ecclesiastical governing as well as sometimes advisory body. It is also a governing body of an episcopal province. The Synod is composed of one Moderator, one Deputy Moderator, one General Secretary, one Honorary Treasurer, 33 Bishops of 21 Dioceses, 42 delegates two from each Diocese and three nominated members with a total of 70 members. The Synod is headed by a Moderator elected by the Bishops of all 21 dioceses of Church of South India spread over to the four States of India namely Andhra Pradesh, Tamil Nadu, Karnataka and Kerala and Jafna Province of Sri Lanka and other delegates. According to the rules of the election adopted by the Synod, the election of the Moderator would be without nomination. That means, the members were free to vote for any Diocesan Bishop of their choice. The Moderator is assisted by one Deputy Moderator, who is also one from among the Bishops of 21 Dioceses elected. In addition to these officers, there is one General Secretary and one Honorary Treasurer who are nominated by the Nominations Committee. The Executive Committee of the Synod, consists of all 21 dioceses Bishops, 42 delegates two from each Diocese and three other delegates nominated by the Nominations Committee. There is also a provision to send other persons as delegates from the dioceses as substitutes if the officially elected delegates from each diocese do not turn up to the Synod elections. The term of Synod, Moderator, Deputy Moderator, General Secretary, Honorable Treasurer and the delegates from each Diocese and the three nominated members
is two years. However the Bishops of each Diocese will continue as members of the Executive Committee of the Synod till their retirement. The General Secretary of the C.S.I. Women's Fellowship is also the ex-officio Member of the Synod.  

Every diocese is represented in the Synod by not less than two Presbyters and four laymen and will have one additional Presbyter and one additional lay representative for every complete 10,000 Baptised members in the Diocese above the first 10,000 up to a maximum of 6 Presbyters and 8 laymen representing any one Diocese. Out of the total representatives from a diocese to the Synod, at least 25% from among the Presbyters and at least 25% from among the laymen must be youth. Out of the total lay representatives from a diocese to the Synod at least 25% will be women.

The Moderator also authoritsed to appoint to the Synod on the advice of the Executive Committee not more than ten and not less than three persons as additional members of the Synod.

Every Diocese Council will hold a fresh election of the ministerial and lay representatives of the diocese in the Synod for each ordinary meeting of the Synod, and these representatives hold the office till the completion of the next ensuing election of such representatives.
SYNOD DEPARTMENTS & BOARDS:

There are thirteen other Departments and Boards under the Moderator. Each Department is headed by a Chairman and a Director. The Chairman will be generally any Bishop of the 21 Dioceses and the Director will be any one of the Presbyters (Pastors) from any C.S.I. Diocese. The following are the Synod Departments. (vide in Table 3.8)
TABLE 3.6

ORGANISATIONAL STRUCTURE OF CHURCH OF SOUTH INDIA

Synod of Church of South India
(Headquarter Chennai)

Moderator

Deputy Moderator

General Secretary

Hon. Treasurer

Executive Committee
(66 members)
21 Bishops
42 Delegates
3 Nominated Members

Regional Offices of CSI (6)
Andhra Pradesh – 2
Karnataka – 1
Kerala – 1
Tamilnadu – 2
21 Dioceses

Synod Committees and Councils

Chairman the Directors
Synod Departments/Boards
(1) Dept. of Christian Education
(2) Dept. of Mission & Evangelism
(3) Dept. of Pastoral Aid
(4) Dept. of Communication
(5) Dept. of Youth
(6) Board of Diocesan Ministry
(7) Laity Department
(8) Dept. of Dalit and Adivasi concerns

Source: Office of Synod, CSI, Chennai, Tamilnadu.
1) Department of Christian Education.
2) Department of Mission and Evangelism
3) Department of Pastoral Aid
4) Department of Communication
5) Department of Youth
6) Board of Dioconal Ministry
7) Department of Dalit and Adivasi Concerns, and
8) Laity Department

The Department of Christian Education was started in the year 1990 and is headed by one Chairman and a Director both are clergy. The main motto of this Department is 'To nurture God's people for Christian service'. This Department since the time of its establishment and for the last ten years initiated several of its programmes to nurture at the Diocese, Region and Synod level. These programmes included the training programmes for material, Peter Cator scripture examination and several other special programmes like conduct of special schools for children, teachers and so on. With the help of Bishops, Diocesan Coordinators and selected resource persons from the Dioceses the Department could enlarge the Christian Education activities for a comprehensive nurturing ministry of the Church. The term of this committee is two years and after completion of the term new office bearers are nominated.35
The Department of Mission and evangelism started was in 1954 with the motto of “pray, proclaim and participate”. This department is also headed by one Chairman and one Director, the Chairman happened to be one of the Bishops of the C.S.I. Dioceses and the Director is also from clergy. The functions of this Department is to coordinate the work carried on by the dioceses. It is also entrusted with the responsibility to arrange for the missionary work of the Church of South India outside the CSI area in India and also in other countries. It designs programmes to stimulate the evangelistic and missionary zeal in the Churches with a view to challenging every Christian become an active witness to Jesus Christ. It also organises Conferences, Seminars, Workshops, Consultations and Bible Studies in order to equip the people of God to take part in God’s Mission which is a participatory and holistic one. This Department develops more relevant and need based curriculum materials for use in the missionary or evangelistic training centres in the dioceses.

The Department of Pastoral Aid was started in 1950 with the main motto of ‘Servants of the Servant Lord’. This Department is organising various programmes for Church Pastors, like Pastor’s continuing education, publication of Bible study material, Sermon Almanac, organising Pastors summer family conferences, Pastor’s study and reflection programme, and so on. It also organises special programmes like workshop on Music, Bhajans, Lyrics and
Communication, training in counselling, journalism, homilics and worship, management training to ministers etc.\textsuperscript{37}

The Department of Communication is a unique department attached to the Synod which develops communication network system connecting the Churches, dioceses and the Synod and also with the Churches overseas – Partner Churches CWM, CCA, etc. It establishes communication centres, cells in all dioceses and provide necessary equipment, train communicators through these centres. It organises Seminars, Conferences on communication, technological development, innovative methods in media and gospel communication. It also conducts courses on effective communication, communication skills, dynamics of communication etc. It also publishes the C.S.I. monthly magazine namely 'The South India Churchman'. It also points the Joint Diary for CSI-CNI-MTC Churches. This Department was started in 1958.

The Department of Youth which was started in 1962 with a vision of 'to enthuse the young people with a new vision and a passion. Vision about Church and Society, passion for Christ and his gospel rooted in Justice and truth. It conducts programmes for youth at Synod level, regional level, Diocesan level including ecumenical programmes. The objectives of this department are to ensure that all the youngsters of the age group 13-35 feel 'belonged' to the Church, actively and constructively
participating in the life and witness of the Church. It helps youngsters of
different social clusters to come together for fellowship and joint action. It
also organises specific thrust programmes relating to education, health
and basic amenities to the people, Human Rights, preferences to combat
poverty, illiteracy and unemployment, democracy, civil society and
empowerment of life in community and so on.

The Church of South India created the 'Board of Dioconal
Ministry' to promote hope, meaning and self dignity in the life of people
living amidst forces of darkness so that they may see the light of a new
dawn... life in all its abundance. The Dioconal Ministry is an initiative of
the Church of South India, part of its faith, commitment to facilitate
transformation and empowerment of those subsisting on the very edges of
society. It is promoting a process of sensitisation and capacity building of
the Church, and involvement in creative action of affirming the identities
and facilitating the empowerment of Dalits, Adivasis, women, children,
displaced and so on. The uniqueness of this Board is that it is chaired by
the Moderator of Church of South India himself.

The Department of Dalit and Adivasi concerns, a department
of recent origin was started in the Church of South India in the year 1992
with various environed programmes like – empowering the C.S.I.
congregation which are victimised by untouchability, caste atrocity,
encroachment of agricultural lands and enable them to overcome forces of marginalisation. To work towards the prioritised forces of girl child among dalits and Adivasis in all the workings of the Department. To impart skills among dalits and Adivasi boys and girls in gainful employment. To encourage Dalit and Adivasi members to become award of the socio-political realities and equip them enter public life and enable them to run for public offices and so on. This department joins with secular organisations to lobby for the inclusion of the plight of the Dalits in India.28

SYNOD BOARDS / COMMITTEES AND COUNCILS

There are as many as Twenty Seven different Boards/Committees and Councils in the Synod constituted through nominations by the Nominations Committee which function under the control of the Moderator of the Church of South India. Each Board/Committee or Council have one Chairman and one Convenor. All those bodies are constituted both with clergy as well as laity.(vide Table 3.7) Each Board/Committee/Council is represented by one delegate from each Diocese and the strength of each Board is twenty three members which include 21 delegates from 21 Dioceses and the Chairman and the Convenor. The Chairman of all these Boards / Committees / Councils are clergy and the Convenor may either be a clergy a laity.39
TABLE 3.7
SYNOD BOARDS / COMMITTEES / COUNCILS

Synod

Moderator

Deputy Moderator

General Secretary

Treasurer

Synod Boards/Committees/Councils
1) Ministerial Committee
2) CSI Mission & Evangelical Board
3) Marriage Questions Committee
4) Churches Integrated Life Development Programme (CHILD)
5) Council for Christian Education
6) Commission on Political Questions
7) Committee on Laity Work
8) Court of the Synod
9) Union Negotiations Committee
10) Liturgy Committee
11) Theological Commission
12) Council for Child Care
13) Youth Board
14) Legal Questions Committee
15) Relief & Development Committee
16) Committee on Dalit & Adivasi concerns
17) Committee on Communications
18) Ecological concerns Committee
19) Commission on Election Disputes
20) Ecumenical Relations Committee
21) Stationing Committee
22) Arbitration Board
23) Constitution Revision Committee
24) CSI Trust Association
25) Urban Industrial Mission
26) Council for Healing Ministry
27) Council for Technical & Vocational Training

Governing Bodies
1) National Missionary Society
2) Madras Christian College, Tambaram
3) United Theological College, Madras
4) Christian Literature Society, Madras
5) Woman's Christian College, Madras
6) St. Christopher's College, Chennai
7) Christian Medical College, Vellore
8) Ecumenical Christian Centre, Whitefield
9) CSI Women's Fellowship Central Committee
10) C.S.I. Women's Order
11) American College, Madurai
12) Community Service Centre, Chennai
13) Christian Counselling Centre, Vellore
14) Meston Training College, Chennai
15) Finance Committee

Source: Office of Synod, Church of South India, Chennai. Tamilnadu
GOVERNING BODIES:

The Church of South India also runs good number of Theological Colleges, Theological Societies, Educational Institutions, Medical Colleges and Hospitals and other Service Centres. All these institutions are managed by respective Governing Bodies constituted by the Synod and functions under the control of the Moderator of Church of South India. The following are the Institutions:

1) **The National Missionary Society**: The Director of C.S.I. Council for Mission and Evangelism is the Chairman.

2) **Madras Christian College (MCC), Tambaram**: The Governing Board of this College consists of six members of which one is the Moderator of C.S.I. who is the Chairman of the Board.

3) **United Theological College (UTC), Bangalore**: This is a Theological College which offers various Theological Courses like Bachelor of Theology, Bachelor of Divinity, Master of Theology etc. The Governing Body of this College comprise of five members of which the Moderator of the C.S.I is the Chairman and all other members are clergy.

4) **Christian Literature Society (CLS), Chennai**: This is a society which is involved in preparing Christian theological literature and made
available to the readers. The Governing Body of the Society is comprising of five members drawn each one from one Diocese.

5) **Women’s Christian College, Chennai**: This is also an educational institution which imparts secular education to those who got admission into the College. The Governing Body of this College is comprising five members drawn from the Dioceses.

6) **Christophers College, Chennai**: This is a secular educational institution located at Chennai and it has a Governing Body with five members.

7) **Christian Medical College (CMC), Vellore**: This is a Medical College attached to a Super Speciality Hospital at Vellore. Its Governing Body consists of five members of which the Moderator of CSI is the Chairman.

In addition to above, there are other institutions like Ecumenical Christian Centre, Whitefield, American College, Madurai, Community Service Centre, Chennai, Christian Counselling Centre, Vellore, Meston Training College, Chennai, and so on shown in Table 3.7.

**COUNCIL FOR TECHNICAL AND VOCATIONAL TRAINING (CTVT):**

**INTRODUCTION:**

The Council for Technical and Vocational Training, best known as CTVT, has been functioning since 1980 as a Development arm of the CSI Synod with the primary objectives of facilitating capacity and
perspective building of the Dioceses on Development and Skill Training issues; and assisting them in planning and implementation of need based programmes through its accompaniment services; as also liaisoning between the Overseas Partners and the Dioceses in matters relating to accountability and stewardship. Another significant thing that happened was that through concerted and sustained efforts, this Council succeeded in starting Rural Community Polytechnics on the Yellareddy model in four of the five Andhra Dioceses. Programmes around issues such as Dalits, Sustainable Agriculture, Environment and Ecology, Street Children, Urban Labourers, Women etc., were attempted, thus slowly registering a shift towards issue-based initiatives. The Council also enlarged its service activities involving itself in projects and programmes supported by Overseas Church Agencies other than its traditional partners.

VISION FOR EQUIPPING THE LOCAL CONGREGATION IN MISSION (VELCOM):

'VELCOM' as a programme, has been introduced to bring out not only guided development through its four tenets, Agape, Agenda, Analysis and Action but also changes in attitude, outlook, goals and aspirations. Efforts are being made by the VELCOM contact persons, one in each diocese, and the small action groups they have formed, to orientate congregations in rural and urban areas towards emerging new values of sharing, caring, serving and praying communities.
CHURCH OF SOUTH INDIA WOMEN’S FELLOWSHIP (CSIWF):

The C.S.I. Women’s Fellowship is an important wing of the Synod which was created in February 1948 just one year after the formation of Church of South India. The Women’s Fellowship at Headquarters level has a Central Committee with five members of which one is the President and the one is the Vice-President. One member acts as General Secretary. This Women Fellowship is spread to nook and corner of CSI jurisdiction. The Women Fellowships are organised at Diocese, and Local Church levels including remotest congregations. These Fellowships have their programmes like conduct of Bible study, Fasting prayers apart from social programmes like Hospital and Jail visits and helping the helpless like widows, lepers etc. Many women Fellowships are engaged in developmental activities, and providing a platform for the women to learn amongst and thereby earn a living. The Women Fellowships in the CSI are also involved in activities like running of 250 innovative pre-schools which provide facilities for nearly 10,000 children, oldage homes, sewing schools, pottery work units, handicraft centres, day care centres, Creches, Typewriting institutes etc. Ladies Hostels and pre-marital counselling centres are also run by these Women Fellowships.41
ORDER OF SISTERS:

It was in June 1952 on Whit-Sunday that the Order of Sisters came into being. Twenty seven Sisters were Commissioned and ten Probationers were admitted in Bangalore. The Order had grown year by year. A total of one hundred and thirty seven have joined the order during the forty five years. At the moment there are seventy three Sisters, fifty active and twenty three retired in the fifteen Dioceses. Eleven have resigned for various reasons.

Sisters while representing the Order wear a white sari with a blue piping or a white dress with blue piping. A silver badge of a cross within a circle or a sari pin or the same design is given to the Sister at the Admission Service when she is admitted as a Probationer. On reception to membership of the Order of Sisters at the Commissioning Services the Sister receives a wooden cross on a silver chain similar to that of the Bethel Sisters. These are not in any way to distance the Sisters from the others. When they are not taking a Service or not officially representing the Order they wear ordinary clothes.

CHURCH OF SOUTH INDIA TRUST ASSOCIATION (CSITA) : 1947

The Church of South India Trust Association was incorporated on 26th September 1947 – the day immediately proceeding
the inauguration of the Union. The Association was established primarily for the purpose of holding in trust the properties vesting in the Church of South India or the properties henceforth acquired by it. This association consisted of the Moderator, the Secretary, the Treasurer and Twelve other members elected by the Synod. There is a Committee of Management consisting of six members elected by the Members of the Association.

The Committee of Management on the 10th November 1947, resolved that to cover the expenses incurred in Management one percent be charged on all interest from investments held by the Association as 'bare trustee'.

The First Meeting of this Association was held at the American College, Madura on the 9th March 1948 when the Committee of Management was elected and the budget was approved for the time being, the Synod appointed Attorneys to act on behalf of the Association in the matter primarily of acquisition of properties for the association. Accordingly the Bishop, the Secretary and Treasurer of the respective Dioceses were appointed to function as Attorneys on behalf of CSI Trust Association.42
DIOCESAN ASSESSMENTS:

In addition to the income from the properties transferred to the Church of South India in 1947, the 14 dioceses were also asked to send their contribution to the Synod of the C.S.I. every year as Diocesan assessment. The following were the assessments fixed to the Diocese.

TABLE 3.8
SYNOD INCOME THROUGH DIOCESAN ASSESSMENTS

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Diocese</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>South Travancore</td>
<td>1200 – 0 - 0</td>
</tr>
<tr>
<td>2</td>
<td>Central Travancore</td>
<td>1100 – 0 - 0</td>
</tr>
<tr>
<td>3</td>
<td>N. Kerala</td>
<td>750 – 0 - 0</td>
</tr>
<tr>
<td>4</td>
<td>Tinnevelly</td>
<td>1200 – 0 - 0</td>
</tr>
<tr>
<td>5</td>
<td>Trichinopoly</td>
<td>800 – 0 - 0</td>
</tr>
<tr>
<td>6</td>
<td>Madura</td>
<td>850 – 0 - 0</td>
</tr>
<tr>
<td>7</td>
<td>Jaffna</td>
<td>500 – 0 - 0</td>
</tr>
<tr>
<td>8</td>
<td>Madras</td>
<td>1200 – 0 - 0</td>
</tr>
<tr>
<td>9</td>
<td>Mysore</td>
<td>1250 – 0 - 0</td>
</tr>
<tr>
<td>10</td>
<td>Medak</td>
<td>1100 – 0 - 0</td>
</tr>
<tr>
<td>11</td>
<td>Dornakal</td>
<td>900 – 0 - 0</td>
</tr>
<tr>
<td>12</td>
<td>Krishna</td>
<td>600 – 0 - 0</td>
</tr>
<tr>
<td>13</td>
<td>Anantapur</td>
<td>250 – 0 - 0</td>
</tr>
<tr>
<td>14</td>
<td>Cuddapah</td>
<td>300 – 0 - 0</td>
</tr>
</tbody>
</table>

TOTAL 12000 – 0 - 0

A glance at the Table No.3.8 gives the details about the financial relationship that was arranged between the Synod of CSI and the Dioceses. Each Diocese was asked to send every year some amount towards Diocesan assessment. In the year 1949-50 the total amount received from 14 Dioceses was only Rs.12,000/- But during the year 2000-2001 this assessment reached to Rs.15,25,018/-. This shows the visible progress of Church of South India in its financial aspects also.43

CHURCH OF SOUTH INDIA – REGIONAL OFFICES:

The geographical area of Church of South India has been distributed among four Southern States of India namely Andhra Pradesh, Karnataka, Tamilnadu and Kerala and the Jafna area of Sri Lanka. In all these States there are Six Regional Offices functioning as shown in Table 3.9.

TABLE 3.9

REGIONAL OFFICES AND DIOCESAN COVERAGE

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Region</th>
<th>Local Regional Office</th>
<th>Dioceses Coverage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Andhra Pradesh</td>
<td>Khammam, Kurnool</td>
<td>Dornakal, Karimnagar, Krishna, Godavari, Nandyal, Medak and Rayalaseema</td>
</tr>
<tr>
<td>2.</td>
<td>Karnataka</td>
<td>Mysore</td>
<td>North Karnataka, South Karnataka</td>
</tr>
<tr>
<td>3.</td>
<td>Kerala</td>
<td>Kottayam</td>
<td>North, South, East and Madhya Kerala</td>
</tr>
<tr>
<td>4.</td>
<td>Tamil Nadu</td>
<td>Salem, Dindigul</td>
<td>Coimbatore, Madras and Vellore, Trichy, Tanjaore, Madurai, Ramnad, Tirunelveli &amp; Kanyakumari</td>
</tr>
<tr>
<td>5.</td>
<td>Jaffna (Sri Lanka)</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

NOTE: Jaffna Diocese not included in Indian States

Source: Office of the Moderator, CSI, Chennai, Tamilnadu.
In Andhra Pradesh there are two Regional Offices namely Khammam covering three Dioceses, and Kurnool covering three Dioceses. Karnataka has one Regional Office at Mysore covering North Karnataka and South Karnataka Dioceses. Kerala has one Regional Office at Kottayam covering North, South, East and Madhya Kerala Dioceses. In Tamilnadu there are two Regional Offices one at Salem covering Coimbatore, Madras and Vellore Dioceses and one at Dingigul covering Trichy, Tanjore, Madhurai Ramnad, Tiruchirapalli and Kanya Kumari Dioceses.

AN OVERVIEW:

The Church of South India is the Church constituted by the Union in 1947. It was in the year 1919 an appeal by thirty three Christian leaders of which thirty one of them were Indians, was issued after a Conference at Tranquebar. In the same year the South India United Church which was formed earlier decided to open negotiations on the basis outlined in the appeal. Then in 1920, the Anglicans came forward to negotiate for unification. Later in 1925 the Methodists also joined in the negotiations. Then in the year 1929, the first edition of the scheme of the union was released and in 1941 the Seventh edition of the scheme of the Union was ready. This scheme was approved by Methodists in 1943 and in the year 1945 the General Council of the CIBC (Anglican) approved. In
1946 the South India United Church General Assembly approved the unification scheme and finally on September 27, 1947 the Church of South India came into existence with its headquarters at Madras. At the time of formation, there were only thirteen dioceses and today there are 21 Dioceses spread over to four States of South India including Jafna area in Sri Lanka.

The Church of South India is run by 'Synod' which is its governing body headed by 'Moderator'. This Church has been functioning with the help of various Departments, Boards, Committees and Councils and performing both Religious, theological, educational and other social activities. Of these 21 Dioceses Rayalaseema Diocese is also one of the oldest Dioceses formed in the year 1950 with a series of historical developments. The formation of Church of South India Rayalaseema Diocese from a historical perspective is dealt in the succeeding chapter.
REFERENCES:

1. Donald Fosset Ebright., 'The National Missionary Society of India (1905-1942)' Doctoral Thesis submitted to the University of Chicago, 1944, p.76.


4. Ibid.


9. Ibid.

10. Ibid.


13. Ibid.


16. Young India, August 20, 1925.


19. Ibid.


22. Ibid., pp.74-75.


24. Ibid.


27. Ibid, p.27.

28. The Constitution of Church of South India, Chapter-I.


31. Ibid., Proceedings of Twenty Eighth Synod Executive Committee Meetings, Melukavu, East Kerala, 2000, p.211.

32. Forward written to the Constitution of Church of South India, P.1.

33. CSI Constitution, Chapter IX, Rule (6).

34. Ibid., Chapter IX, Rule (1).


36. Ibid.

37. Ibid.
38. Ibid.


40. Ibid.

41. CSIWF, Golden Jubilee Souvenir, 1948-98.

42. CSI, Minutes of the Proceedings of the Second Synod, Madras, 7-11 January 1950, p.38.

43. CSI, Synod 28th Session, Report by Frederick William, Treasurer.