As per the tradition, St. Thomas one of the twelve disciples of Jesus Christ introduced Christianity in India in A.D. 52. Yet, it was mainly confined to the Malabar Coast of Kerala till the advent of the Portuguese rule in India in the first decade of the 15th century during which period a new dynamic spirit of Roman Catholic missionary activity began in India. Christianity followed the Portuguese flag and every Portuguese vessel brought a number Missionaries to India to look after the spiritual needs of European Christians and every Portuguese Trading Center thus becoming the nursery of Christianity. Soon Roman Catholic centers began to appear in the coastal areas and southern Madras. In every seaport of some importance where missionary activities took place, there was a Chaplain and a small church. The Roman Catholic converts in the Portuguese territories, adopted the life style of the Portuguese and their names as well.¹

A. ROMAN CATHOLIC MISSIONS:

The first contact of the Telugu people with Christianity dates back to the year 1505 when Fr. Luis de Salvador, a Franciscan Missionary came to Vijayanagara Empire as an Ambassador of the Portuguese. The main aim of his efforts was two fold, i.e., to win over the friendship of the Vijayanagara ruler for the advancement of Portuguese trade in India, and to obtain permission to preach Gospel. Although, he accomplished his two-fold vision and by the time the priest

was murdered in the Vijayanagara capital by a Muslim, he was able to make one conversion.²

In this connection, it may be noted that the Telugus were not very much prepared for the Word of God in the 16th Century as the new Faith propagated much against the then existing socio-cultural and religious aspects of the people. Though the atmosphere was not very favorable as it was expected for the propagation of Gospel to the Missionaries, the missionary activities went on. Antanio de Padrao, another Franciscan came to India some time before 1530,³ and it was told he converted many to the Christian faith and built a Church in the Kingdom of Vijayanagara. During the rule of Ibrahim Adil Shah I (1535-57) it was recorded that there were a few Christians from Golla, Sale and Goundla castes in his territory at Mudgal and Raichur.⁴

A.1. The Kingdom of Bijapur:

The Jesuit Missionaries came to India in 1542 and in the beginning they confined only to the West coast. But in the course of time they began to extend their apostolate to the interior parts such as Bijapur and Vijayanagar Kingdoms. They altogether made three attempts but attained success only in their third attempt in 1622 when the King of Bijapur gave permission to Francesco Manco and his companions to build a house to minister to the Christians and this

³ Ibid, p. 15.
⁴ Ibid, p. 16.
had resulted in the migration of many the Christians from the Portuguese territories to the Bijapur territory.\(^5\)

\(^5\) Firth, C. B. ibid.,
A.2. The Kingdom of Golconda:

In 1641 Francesco Manco went to the Kingdom of Golkonda and started his apostolate. In the course of time, he established two Christian communities - one at Golkonda, and the other at Masulipatnam. He also constructed a church at Bhimilipatnam and worked there for 6 years until his death on August 14, 1646. About the conversions his biographer Fabri stated that Francesco Manco converted a great number of pagans, baptized adults and many children of Christians and whether he really converted many pagans or not one do not have authentic evidence but it is very likely that he might have baptized all those who remained in the Portuguese colonies. The recorded evidence shows that there were only Christians when Bhimilipatnam was captured in 1666 by Dutch.

After the death of Manco, there was none to continue his work at Bhimilipatnam until such time the missionary Gaetano Monaldini came to Bhimilipatnam at the end of 1665. He was succeeded by Bergamora in 1675 and continued the evangelistic work all along the Coramandel coast and established churches at Ponepaly, Cornage and Narasapur. Though he was very jealous, from all evidences available, he worked mainly in and around the European settlements and also constructed one church at Masulipatnam and two churches at Hyderabad.

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6 Solomon, T. op. cit. p. 17
7 Ibid., pp. 37-38.
8 Ibid.
9 Ibid, p. 40
A.3. The Kingdom of Vijayanagara:

As a result of the defeat in the Talikota war of 1565, the Vijayanagara Empire was considerably weakened and hence the capital was shifted first to Penukonda and later to Chandragiri. The Jesuits in the beginning were afraid of the Badagas (Telugus) mainly due to the killing of two missionaries – Luis de Salvador in 1510 in Vijayanagara and Antonio Criminal in 1549 near Madurai. But, the things began to change and in the course of time, the Naik of Jinji gave permission to Fr. Nicolas Pimenta, the Jesuit Superior to travel freely in his Kingdom and to propagate the Christian religion.

Simon de sa, a Jesuit missionary accompanied by Francis Ricci and a Telugu Christian merchant, visited Chandragiri in 1599. Venkata II, the King of Vijayanagara not only gave them permission to construct churches but also supplied the required materials for the construction work. \(^{10}\) Besides the construction of churches they also started a school for the caste children and Francis Ricci began the translation of the Christian doctrines into Telugu. All their sincere efforts did not materialize as they expected but they hardly converted six outsiders who belonged to the Vaishanavite sect. These small numbers of conversions were attributed to several reasons and the important one was centred round the problem of Parangi. In this context Fr. Heras remarks, “on account of a fatal misunderstanding, the paravas and their missionaries were called parangis; and the missionaries themselves, were unaware of the real meaning of the word.

had accepted it; and even called the Catholic Religion, ‘the Religion of the Parangis.”"^{11}

Thus the missionary activities of Franciscans and Jesuits did not produce the expected results in 17th century among the Telugus. What puzzles was that during the same time Fr. De Nobili made a number of conversions in Madura mission. The secret of his success was his readiness to adopt many Indian customs, manners and Indian grab while preaching Christianity to Indians. It is true that if the Jesuits of Chandragiri adapted these measures they too might have been successful, if not to the extent of De. Nobili. There are scholars who would explain away the failure of the 17th century Catholic Mission efforts in Andhra, by attributing it to the superstitious beliefs and the influence of Brahmins on the ignorant and credulous people. However, the fundamental cause for the failure can be attributed to the inability of the Jesuits to Indianize the missionary methods.

A.4. The Carnatic Mission:

Carnatic mission was one of the most flourishing missions of the Jesuits founded in the southern peninsula in the 18th century. The usage of the term Carnatic Mission was a loose one and it meant people of the South. When the Muslim rulers of the North started conquering South India including Tamil and Telugu areas, they applied this term to all the territories conquered by them in the

^{11} Ibid, op. cit., p. 369.
Indian Peninsula. Thus the same term was applied even by the Catholic Christian Missions for convenience.

The French King Louis XIV, wanted to share similar political control gained by Portugal through the evangelistic activities in some of the pagan countries in the East. This dream of Louis XIV to establish new Catholic Mission Stations in India could not be realized without the approval of the King of Portugal as per the Papal Bull of May 4, 1493, given by Pope Alexander VI. The continuous persuasion of the Jesuit missionaries ultimately led for a formal separation from the Madura Mission in 1701, but technically they continued to be under the Portuguese ruler.

A.4.1. Fr. Maudiut

Fr. Maudiut who was considered as the founder of the Carnatic Mission started Telugu Mission in June 1700. The two other missionaries who joined Fr. Maudiut in the new mission stations were Fr. Bouchet at Tarkolam in Tamil Country and Fr. De la Fontaine in Punganur in Chittoor district of Andhra country.

The most commendable thing in their mission was their efforts to implement the proven methods of De Nobili of Madura such as his adaptation of

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15 Ibid., p. 4.
16 Ibid. p. 6.
food, clothing and living habits.\textsuperscript{17} Besides these, they also adopted qualities such as the acquisition of the vernaculars, distribution of Christian literature, efficient organization, condemnation of polygamy, opposition to idolatry, personal courage and endurance of suffering. This new approach brought greater results in Andhra where the Jesuits failed a hundred years ago.

### A.4.2. Karuveippampundi

Karuveippampundi is considered as a land mark in the spread of the Carnatic Mission. It was the place where the first church of the Carnatic Mission was erected. Though it was ruled by a Nawab, the Brahmins were in greater control over the town and hence they persecuted the missionaries.

### A.4.3. Punganur

Punganur was one of the flourishing Catholic Centers of Carnatic Mission. Fr. De La Fontaine won the friendship of the ruler of Punganur and baptized the first batch of five Velama caste people in 1701 into Christianity – a widow and her four children. In the course of time, he converted hundred adults and nine Brahmins.\textsuperscript{18} Fr. De La Fontaine was joined by another zealous missionary Fr. Le Gac and by 1705, the new mission had weathered its first stormy beginnings, and gathered its first harvest. The number of conversions then was put at 1600.\textsuperscript{19}

\textsuperscript{17} Ibid., Pp. VI-VII  
\textsuperscript{18} JCM Manuscripts, pp. 109-110.  
\textsuperscript{19} Ibid., p. 123.
A.4.4. Conversion of the Reddis:

The conversion of Reddis marks an important period in the history of the Telugu Christians. Their earlier converts were certain Kapus of Maddigubba. In 1715, the Headman of that village, who suffered for two years from an obstinate disease, was cured by Fr. Le Gac, the Jesuit missionary at Krishnapuram in Mysore. This led to his conversion with a new name, Rayappa Reddi and also with his immediate relations. It was said the 50 people embraced Christianity when the priest, Fr. Le Gac, visited the village. All the Reddis who were converted so far belonged to the Thumma family of Maddigubba.20

The conversion of Thumma Reddis of Madigubba had influenced the Gopu Reddi family which was under the influence of Sanjivinandha swamulu (Le Gac). Both Gopus and Thummas were not only neighbors but also relatives and were exchanging brides for several generations and shared the same exploits on the battlefield. Rayappa Reddi’s embracing Christianity was a signal to his fellow Gopu Reddis and other Reddis like the Endrella Reddis, the Pentas, the Daggulas, the Mudas, the Udamallas, the Kommas, the Aduris, the Gades, the Boyas, the Yerravs and others to follow his example.21

20 Hambye. E.R, op. cit., p. 315
21 Madras District Gazetteer, p. 27.
Though the missionaries and the Christians were constantly harassed by the Dasaris from the evidences available, Christianity grew from strength to strength in Krishnapuram, Maddigubba and Alamuru.\(^{22}\)

Prasanappa Naidu (1696-1720) a Prince of Maddigubba was sympathetic towards missionaries and his help to the church was something unique. He not only gave the missionaries permission to preach and propagate their religion but was also very helpful in the construction of churches.\(^{23}\) However, the Prince could not become a Christian because he did not want to lose his caste identity, which was an important aspect of social hierarchy in those days.

In this situation, Prasannappa Naidu along with his son continued to support the Church till his death in 1720. He protected churches in Maddigubba and Alamuru even from the onslaught of the Dasaris. The same enthusiasm was continued by his younger brother, Panadappa who succeeded Prasannappa which led to the increase of Christian communities at the rate of 200 per year at Anantapur and Tadipatri Principalities.

The records of the third decade of 18\(^{th}\) century show that conversions were going on steadily at Krishnapuram and there was a record of 200 baptisms in 1726 and 100 in 1727. This decade also saw the great desire of the missionaries to reach out to other regions. In a letter written by Fr. Ducros to Fr. Souciet, he mentioned the great desire of the Fathers to push the Carnatic Mission up to

\(^{23}\) Solomon, T., op. cit., p. 67.
Masulipatnam.\textsuperscript{24} By 1733, that is, 33 years of the Mission after the establishment of Carnatic, it could count as many as 10,000 Christians in the Telugu country and established 16 churches all over Andhra. The famine of 1927-28 and 1734-37 caused a severe blow to the spread of the Gospel as many people died in the famines. During the famine time, Calmette was at Venkatagiri, Garam at Bukkapuram and Arikatla, Gac at Krishnapuram and Mozac at Punganur.

A.4.5. Conversion of the Kammas:

Jean Calmette wrote in his letter of September 17, 1735 about the conversion of a lady by name Ann, the first convert from the Kamma caste. She received baptism with the name of Annamma.\textsuperscript{25} Those who were behind the power of God especially her relatives were converted to Christianity. In a similar fashion, several kammas of Gandikota seema of Cuddapah district converted to Christianity and later migrated to Guntur, Nellore and Chengalput districts. Even today they trace their origin to Gandikota seema.\textsuperscript{26}

A.5. Relief Measures by the Missionaries:

The missionaries took great pains to support Christians during the famines. They organized ‘food for work’ for the sufferers and made plans for church construction works at several places.\textsuperscript{27}

\textsuperscript{24} Hambye, E.R., op. cit., p. 317.
\textsuperscript{25} Ibid., pp. 282-84.
\textsuperscript{26} Ibid., pp. 255-56.
\textsuperscript{27} J C M Manuscripts, Pp. 277-278.
There were also instances of the missionaries selling their furniture and other personal belongings to support those hopeless people. Many a time, these humanitarian measures taken by the missionaries were overlooked and they were continued to be looked as despicable wretches whose company to be shunned.

In spite of the natural calamities, the Fathers did not forget their main task of evangelization. Amidst of all these troubles the missionaries baptized two thousand, two hundred and forty two (2,242) people. The other missionaries have similarly, each in his district, baptized a great number.\(^2^8\)

**A.6. The Decline of the Roman Catholics:**

The decline of Roman Catholics who flourished all over Andhradesa in the first 35 years of the 18\(^{th}\) century began to decline steadily. The major causes were the famines and the invasion of the Marathas and Muslims, the Carnatic wars and the suppression of the Society of Jesus. To these, political and economic causes, the death of these two zealous and exemplary missionaries Fr. Calmette in 1738 and Fr. Le Gac in 1739 was also responsible as there was no leadership left to educate and organize the young church.

The French Revolution was another major cause for the stoppage of priests coming from France to India. Once the revolution started in 1789 only two priests came to India in 1791 and from 1791 to 1819 nobody turned up. Under these circumstances, there was not much mission work done, as the personnel

were over-burdened with the needs of the existing Christians, together with shortage of men and also the lack of funds. Finally the non-arrival of missionaries due to the French Revolution became detrimental to the Catholic Missions in India.

To sum up, the 18th and 19th centuries saw the rise, growth and decline of the great Carnatic Mission founded by the Jesuit Missionaries from France. It was founded in 1700 by Guy Tachard, Leon Mauduit, De La Fontaine and others. Though the response of the people was not that enthusiastic in the beginning, by 1730 the missionaries were able to break through all social barriers and converted thousands of people from all castes to their fold. Finally, some of these Christians reverted to their original religion due to lack of pastoral care and the remaining ones began to migrate to other parts of Andhra Desa. The people from Gandikota seema migrated to Kondavidu area of Guntur district while people from Oleru migrated to Chingelput district. By the last quarter of the 18th century many of the original Catholic Centers were deserted. It could be said rightly that all these adverse situations only eclipsed and not extinguished the Mission.

A.7. The Intellectual Contributions of the Catholic Missionaries:

A.7.1. Education:

India came into contact with Trading Companies of the Portuguese, the Dutch, the French and the English from the end of the 16th and the beginning of the 17th centuries. Each Trading Company with its settlements maintained schools
for the children of its employees. The Carnatic Missionaries were primarily interested in the evangelization of the people and hence they did not start any regular schools except a Technical School in Pondicherry for the training of Sea Pilots. The main beneficiaries of all these activities were Europeans and their descendants.

A.7.2. Literature:

The Jesuit and Carnatic Missionaries from the beginning made it a point to acquire real command of Sanskrit and Telugu languages. The keen interest exhibited by the missionaries led them to undertake literary works as well. The first Telugu grammar was composed in 1729 by Fr. Pierra La Lanne and the Jesuit missionaries also prepared the manuscript of the Old Testament in Telugu and books on the lives of saints and on the Miracles. It is very probable that book like *Mokshamargamu* might have been written by a Missionary around 1746.

Religious literature was also given much importance by the Missionaries. Fr. Calmette was a great scholar in Sanskrit and translated ‘Catechism de la foi’ from French to Sanskrit. He also translated into Telugu one of the famous works of De Nobili of Madura, entitled *Atma Nirnayam*. Another major work of Fr. Calmette was *Satya Veda Saarasangraham* or *A Short...

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29 JCM Manuscripts, p. 296.
30 Paul. R.C., quoted from the Writings of Le Gac. The manuscript sources place the date as 1711.
32 JCM Manuscripts, p. 349.
It contains one hundred and seventy four slokas, along with Telugu and Sanskrit underlines and this shows the urge of missionaries to impart Christian principles to Christian converts in their native language.

**A.7.2.1. Secular Literature**;

The Jesuits were not only interested in the religious literature, but also were keenly interested in geography and in the activities of people. In their letters they even mentioned about the steel, iron, salt and other minerals they found in South India and it shows their great interest in the land of their adaptation.  

Fr. Pons was the first among the pioneers who made known Sanskrit, the sacred language of India to the Europeans. The other three Jesuits of Carnatic Mission who excelled in the study of Sanskrit were Fr. Calmette, Fr. Gaston Laurence Coeurdoux and Fr. Antoine Mosac. Fr. Gargam was the first scholar who gave European scholars an account of the decline of the Church and how the Catholics lost their importance.

The rise of protestant missions in India and Andhra Presents new features when compared with the Roman Catholic missions. These include the Catholic missions were achieve in India when Portuguese and French were very strong in India. Once these powers declined and gave way for the rise of British

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33 Paul. R.C., op. cit., p. 75.
34 Solomon, T., op. cit., p. 167.
35 Ibid.
East India Company, the Catholics lost their importance and in its place protestant missions gradually grew\(^{36}\).

Secondly, the Catholic Missionaries gave much emphasis in the areas of proselytization or but not on social services. The Protestant Missionaries on the otherhand took up their work with much zeal and enthusiasm and such qualities of devotion to duty and sincerity of purpose could not be found among the Catholics in greater degree.

In this context it may be noted that the protestant missionaries gave equal importance to both evangelism and social activities such as establishing schools, hospitals, orphanages, vocational training centers, sucker to the Victims of natural calamities such as famines and floods. On the other words, the protestant missionaries mixed themselves with the natives and showed their compassion and love to them especially to the dalits and thus attracted the to their new religion.

Thus the history of Protestant Missionaries presents some interesting features. Before 1805 there was little Protestant Missionary activity in coastal Andhra. This was the situation in spite of the fact that the area was close to Madras and easily accessible from the sea. In 1804, when the London Missionary

Society was established in Andhra, the activities of the Protestant Missionaries were quickened.

**B. The Protestant Missions in Andhra Desa**

Bartholomeus Ziegen Balg was the first Protestant Lutheran Missionary to visit the Andhradesa. He was sent by King Frederick IV of Denmark in 1706 on behalf of the Royal Danish Mission to work among the Tamils. During his course of work at Tranquebar, he made a short visit to Tirupati in 1716. But it was his successor, Benjamin Schultz, who started work among the Telugu people shortly after his coming to Madras in 1726. He learnt Telugu and translated the Catechism and New Testament into Telugu language. As to point of conversion and the early reports of Schultz do not distinguish between Tamil and Telugu converts. Shultz’s successor John Philip Fabricius continued to work among the Telugu people in Madras. He founded Boarding Homes for the school children and had moved to Dutch settlement in Pulicat because the mission buildings were destroyed by French in 1746.

**B.1. The London Mission Society (LMS):**

The London Mission Society which was established in England in 1795 and sent its first missionaries, Augustus Des Granges and George Gram to

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37 Ibid.
38 Holcomb, Men of Might in Indian Missions, Madras, 1901, PP. 23 – 24.
39 Firth, C.B. An Introduction to Indian Church History, ISPCK, Delhi, 1988, PP. 136 – 137.
India in 1804. Originally they were intended to work in Tamilnadu, but were led by their friends to Visakhapatnam to do evangelistic work. The Collector of Visakhapatnam received them cordially and arranged for them the study of Telugu language and offer services to the English residents there. With the help of Anandarayar, a Brahman convert these LMS Missionaries were able to translate the four Gospels in to Telugu in 1810 which were printed at Serampore and the translation of the New Testament was completed in 1818 by the untiring efforts of Mr. Edward Pritchard and John Gordon who came as replacements of Gram and Des Granges to Visakhapatnam. Gordon also started work on Old Testament translation which was later completed by these missionaries. Thus the missionaries of LMS paved way for the growth of Telugu Christian Literature and preached Gospel to the natives.

The first Anglo-Telugu school was opened by these missionaries in 1844 and this was the first Anglo-Vernacular school in the Madras Presidency. In 1853 Mrs. Hay opened a school for caste girls where the girls were given education as well as basic training to become teachers.

In 1847 Pulipaka Jagannadham, a Brahmin, was converted to Christianity and became an outstanding lyricist and one of the triumvirates along with the illustrious Purushotham Chowdhary and William Dawson in Christian

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43 Ibid.
45 Ibid.
hymnology. Thus Visakhapatnam, Vijayanagaram and Chicacole became the three main Centers of LMS in coastal Andhra Pradesh.

The Missionaries also maintained a Printing Press at Vishakapatnam for many years and printed portions of Telugu Scriptures, books and tracts for distribution. Rev. John Hay who joined the Mission in 1840 distinguished himself in educational work and exhibited mastery over the Telugu language. He was acclaimed as the most accomplished Telugu scholar among the missionaries. He revised the Telugu New Testament of Pritchard and Gordon and in 1890 and revised both the Old Testament and New Testament in celebration of the 50th anniversary of his arrival in India.

In the course of time, the LMS opened a Centre at Ceded districts especially at Cuddapah, Nandyal, Gooty and Ananthapur. Rev. William Howell was in-Charge of Cuddapah. and many schools were opened in the villages for the education of converts form the Brahmin and Sudra communities. The statistics of 1875, show that there were 80 Centres, 31 native teachers or evangelists, and 147 churches, 1386 baptised adherents, 27 boys schools, with 419 students within the Cuddapah jurisdiction of the LMS. They also established a Training Institution at Cuddapah for training Teaching Evangelists for the Mission. From Cuddapah the Mission was extended to Jammalamadugu and Produtur and by 1890 there were as many as 2,825 baptized Christians in the Cuddapah district.

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46 Ibid.
48 Richard Lovett and henry Frowde, op.cit. p. 142.
49 Ibid, p. 144.
The Nandyal Mission Station was started in 1853 as a branch of the one in Cuddapah. Within 10 years the Mission established 8 schools with 450 students in all. Many of the members of the Mala caste were converted. The Report sent to LMS Office, London by Miss Mary Bacon for 1880 from Cuddapah, reveals that Mission had separate caste girls Day School in which the Missionaries’ children also studied. The mission started its work in Gooty in 1881 and the Cuddapah, Ananthapur Centres in 1890.

In 1891 Mr. T. V. Campbell opened a Medical Hospital in Jammalamadugu and in the same year Rev. H. G. Goffin opened a new Station in Kadiri.

In the course of time, the LMS gained more popularity in the Ceded districts than the Visakhapatnam area. Hence it withdrew form Vishakhapatnam in 1910 sold its properties and transferred its work to the Canadian Baptist Mission. The work in Cuddapah, Kurnool and Anantapur, however, was carried on. Purushothan Chowdhary was converted during this period and attached himself to the Church at Vishakhapatnam.

William Howard Campbell served in Gooty and mastered the Telugu language, particularly vernacular Telugu. He authored in Telugu a Compendium of Christian Theology, a Commentary on the First Epistle of the Corinthians, and a volume of Christian Evidences. At the request of the Madras Government, he along with two other colleagues, revised Brown’s Telugu Dictionary and Arden’s

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50 L.M.S. Archives, University of London, Reports Box 1, (1866-1888).
Telugu Grammar, and was on the Revision Committee of the Telugu Bible.\textsuperscript{52} Later he was appointed as the first Principal of the United Theological College, Bangalore.

The LMS Missionaries contributed uniquely to the enrichment of Telugu language and production of Telugu Christian literature. The most outstanding among these were John Hay, W. H. Campbell, Bacon, Edwin Lewis, F. L. Marler and J.I Macnair. In 1923, Marlerin became the Literature Missionary of the Telugu Mission Conference (later known as the Andhra Christian Council). MacNair’s contribution to Telugu Theological Literature (including an Introduction to the Old Testament and village preaching) was of lasting value\textsuperscript{53}.

The LMS medical work was also outstanding. T. V. Campbell, brother of W.H. Campbell, started a 100 bed Hospital at Jammalamadugu in 1891 whose Silver Jubilee was celebrated in 1846\textsuperscript{54}.

**B.2. The Church Missionary Society (CMS):**

In 1837, Mr. Goldingham, the Collector of the Krishna District, gathered around him a few pious friends in Masulipatnam to work and pray for the evangelization of the country.\textsuperscript{55} They first applied to the Society for the Propagation of Gospel (SPG) for arranging Missionaries for gospel work. However, SPG finding itself unable at that time to undertake a fresh field,\textsuperscript{56}...
requested the Church Missionary Society (CMS). When the C.M.S also refused their request on the ground of lack of funds, they themselves offered to give or guaranteed the necessary money\textsuperscript{56}. They holy persistency of MR. Goldingham and his friends had its reward when the first two C.M.S missionaries H.W. Fox and Robert Tirlingron Nob were sent to the Telugu country in the later half of 1841.

For some time, these Missionaries met with negative response from the Telugu people for evangelistic work. In the course of time Noble founded the great educational institution known as the Noble School on 20\textsuperscript{th} Nov. 1843, which later became Noble College\textsuperscript{57} which contributed greatly to the academic progress of the area. The first converts were two young men viz., Manchala Ratnam, a Brahmin and Inala Bhushanam a Velama from the school, who were baptized a few months later\textsuperscript{58}. Mr. Fox was the founder of the district works and was an earnest preacher of the Gospel and spent his time touring throughout the country. The Mass Movement of the CMS began with a person named Pagolu Venkayya\textsuperscript{59} of an outcaste community, and he and his relatives were baptized. When Venkayya was baptized the converts of the CMS Telugu Mission were 200, and at the time of his death in 1891, largely due to his efforts the membership had risen to 10,000.

The CMS established its mission work through the Noble School in Machilipatnam. Many converts were won from the Mala caste and a few converts

\textsuperscript{58} Gledstone, op.cit., p. 31.
\textsuperscript{59} Prakasam, E., (Ed) Stories of Telugu Church Founders, Madras, 1950.
from the upper castes turned out to be the leaders of the Church. By 1878 Noble School became a High School. Mr. J. E. Padfield started a Vernacular Training Institution which supplied catechists and school teachers to various districts. Mrs. Padfield opened the Girls Boarding School. The Mission established centers at Vijayawada, Eluru, Raghavapuram and Dummugudem. The Telugu Native Church Council held its first meeting in 1876. There were reports in the Missionary Annals of harmony and fellowship among converts from upper castes and outcastes.\(^{60}\)

The outstation established by the CMS at Dummagudem was meant to reach the Koyas. This was done at the instances of Sir Arthur Cotton who took up the work on the Dhowleshwaram barrage. The first missionaries sent to the Koyas were W. G. Edmonds and W. Ellington.\(^{61}\)

The Rev. V. S. Azariah of Dornakal visited England in 1910 and was present at the Edinburgh conference. He was consecrated as the first Indian Bishop of the CMS on December 29, 1912 which was historic. The Telugu Mission of the CMS was under the Madras Diocese and Bishop Azariah served as its Bishop.

Bishop V. S. Azariah had the credit of being the Architect and driving force behind the famous Epiphany Cathedral in Dornakal. The style of architecture chosen for this monumental edifice was a blend of Saracen and

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\(^{60}\) Ibid, 192.  
modern Dravidian temple architecture blended into a Christian Church – the imposing Minarets giving the appearance of a Muslim structure, the Mantapam giving the appearance of a Hindu Temple and the Cross at the top of the pinnacle symbolic of the Christian faith. This is the only Church structure in India, which represents an architectural combination of all the three major religions of the country. It was also noteworthy that the Nizam of Hyderabad gave a donation of Rs.1,000 toward this structure\textsuperscript{62}.

The CMS experienced a Mass Movement in the conversion of the Malas and Madigas in the early part of 20\textsuperscript{th} century (1916) and consequently there were 9,200 baptisms and 28,000 members and 700 catechumens. Besides the Noble College at Machilipatnam there were also High Schools in Vijayawada and Eluru as well as other schools of various kinds run by the CMS Telugu Mission. Khammammet in the Dornakal diocese was opened in 1888 and witnessed a phenomenal success by the turn of the century. That is to say, that there was 115 lay teachers working in 75 villages, 4,271 baptized persons, 2372 catechumens and 7 Pastors\textsuperscript{63}.

In 1921 the Dornakal diocese under Bishop Azariah became independent of the Madras diocese of the CMS. The Diocese encompassed all the Telugu speaking CMS missions – Krishna, Khammamet and Dummagudem\textsuperscript{64}.

\textsuperscript{62} Ibid, P. 18.
\textsuperscript{63} Ibid, P. 244.
The 1928 CMS Mass Movement figures for the Telugu speaking area show that there were 68,807 baptized adherents, and 45,733 under instruction for Baptism. The CMS joined the Church of South India (CSI) in 1947.

**B.3. Society for the Propagation of Gospel (SPG):**

The SPG was founded in England in 1701 by Thomas Bray (1656-1730) of the Church of England. This man already started the SPCK (Society for Promoting Christian Knowledge) in 1698, of which the SPG became, as it were, the missionary arm.

The first Missionary of the SPG, John Henry-Side, reached Madras in 1826. The SPG reached the Telugu speaking country in the person of William Howell, and Anglo-Indian missionary, who arrived in Cuddapah in 1852. Later other missionaries joined and they evangelized in Cuddapah, Giddalur, Nandyal, Jammalamadugu and Kalasapadu village and started churches. By 1898 there were around 1000 members in the Jammalamaduju church. In Nandyal the SPG High School was established in 1885 and the Holy Cross Cathedral was also built in the same place in 1905. Besides these the SPG Missionaries also established a Higher Elementary Training School, a Boarding Home, and a School For Girls as well as a Hospital in Nandyal. Thus Nandyal became an important center of SPG.

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In 1904 Giddalur became another important SPG center for evangelism. Rev. Britton started a vocational training center at Giddaluru in 1929 for which the government had given him 30 acres of land. In 1930 Bishop Azariah inaugurated the St. Raphel Hospital. One outstanding leader who emerged from the Giddalur center was the late Bishop Bunyan Joseph. The SPG work in Secunderabad-Hyderabad twin cities started in 1841 by Rev. Witford. He labored in the Trinmulgherry, Bolaram areas. The St. Thomas SPG Church near Secunderabad railway station was built in 1854 at a cost of Rs. 7000-00\(^69\). Most of the SPG Churches in Cuddapah, Kurnool and Secunderabad have joined Church of South India in 1947.

**B.4. The American Baptist Church (ABM):**

Rev. Samuel Day and his wife from the United States of America were the pioneers of this Mission in India under the aegis of the American Baptist Missionary Union. They landed in Calcutta in early 1836 and proceeded to Srikakulam and there they met Purushotham Chowdhary, the famous Andhra Christian lyricist, who welcomed and helped them in their initial missionary efforts. After two years the Rev. Day couple went to Madras and tried to evangelize the Tamils, but finding the work very discouraging, they returned to the Telugu country and settled in Nellore in February, 26, 1840\(^70\). Day went on furlough in 1846 due to ill health and returned in 1848 along with another missionary couple, Mr. and Mrs. Lymon Jewett. The labors of these missionary

\(^{69}\) Gazetteer of Hyderabad, 1962, p. 286.

\(^{70}\) Latourette, op.cit. P.P. 147 – 159.
couples however did not bring the desired results. The small Telugu Mission Station in Nellore was for this reason called the Lone Star Mission.\(^{71}\)

The Missionaries were greatly discouraged because of the poor results among the Telugus and for some time they seriously debated whether they should wind-up the mission in India and go to Burma. But in 1853 the Headquarters in America decided that the Telugu mission should continue and sent another couple, Rev and Mrs. Douglas to take up the challenge\(^{72}\).

In 1876 they started a school for girls and laid the foundation for the Lone Star Church. There was also a hospital built in 1893 under the initiative of Dr. Mrs. Idapaye Levering. In 1854 Rev. and Mrs. Lymon Jewett started the work in Ongole and John E. Clough joined the Jewetts in 1866. Thereafter, it appears, there was such an appreciable spurt in conversions and the growth of the church. Yarraguntla Pariah’s name figures prominently as the pioneer for the outcaste Madiga community, who was already converted to Christianity through some Anglican Missionaries, but now, along with 200 others he came to be baptized by Rev. John Clough. This was the beginning of the Mass Movement, which according to Bishop Stephen Neil, was the first of its kind in the Indian Church History\(^{73}\).

The most significant event occurred in the context of the great famine of South India between 1876 and 1878 when the American Baptist Missionaries

\(^{71}\) Stephen Neill, *The Story of Christian Church in India and Pakistan*, CLs, Madras, 1972, p. 117.

\(^{72}\) Ibid, p. 122.

plunged themselves into famine relief activities not only by providing free food grains to the poor but also by providing them thousands of jobs in the digging of a portion of the Buckingham Canal for which Rev. Clough took the franchise from the Government. By virtue of these social and humanitarian gestures the Missionaries won many thousands of converts to Christianity. Toward the end of the famine on July 3, 1878, Clough baptized 2,222 people in the Gundlakamma river.\textsuperscript{74}

The efforts of Rev and Mrs. Clough in Ongole, especially in the area of education were very laudable. The school that Mrs. Harriet Clough started with six girls in 1867 became a Girls High School in 1960.

Rev. and Mrs. Baker succeeded the Cloughs in Ongole and served ABM till 1929. The bakers built a hostel for students. In 1904 they also built the Jewett Memorial Church at a cost of Rs. 21,000 and in 1916 a hospital in memory of John E. Clough at a cost of Rs. 22,000 at Ongole.

In 1870 the Rev. A. T. Timpany started work in Ramapatnam on the sea coast. The Mission possessed an area of 108 acres and started what later became the Ramapatnam Baptist Theological Seminary.\textsuperscript{75}

In 1887 Rev. E. Bullard opened a Center in Allour and in 1887 he opened a school there for boys. In 1884 Udayagiri was made a Center and Rev. Burdett opened schools in nine different villages and constructed a beautiful

\textsuperscript{74} John Craig, \textit{Forty Years Among Telugus}, New York, 1908.
\textsuperscript{75} The Union Baptist Theological Seminary Jubilee Memorial 1874 – 1924 and Catalogue, Madras, 1974, p.p. 4 - 7.
Church in Udayagiri. In 1895 ABM opened a hospital there in memory of Mr. Waterbury.

This Mission impact in Kavali was very profound socially. In 1893 Rev. Bullard made this as a special center and converted 423 Erukalas to Christianity. About 80 families were baptized at one time. They were settled as a colony and provided gainful employment by the missionaries. This was called the Erukula Industrial Settlement. In 1913 Rev. Badan Succeeded Rev. Bullard and he did much more to these Erukulas by providing them Technical Education in Weaving, Carpentry, Handicrafts, etc., as well as free education was also provided to their children\textsuperscript{76}.

Kanigiri also occupied a special place in the ABM as Rev. B. H. Brock started this Center in 1892. By 1896 there were schools in 82 villages with a student enrollment of 1,309\textsuperscript{77}. By 1925 there were 22 churches in this field with 11,763 members. In 1884 the Bullards opened a Center in Bapatla and started two schools, one for the boys and the other for girls with a separate Boarding Homes for each. They also started 30 village schools and in 1888 a Teaching Training School was also set up. By 1925 there were 9,609 Christians in Bapatala\textsuperscript{78}.

The Narasaraopet Center\textsuperscript{79} was opened in 2803 by Rev. Mapelson. In two years’ time nearly 1000 were baptized. In 1887 Miss Powell rendered commendable service in the area of women’s education. In 1883 Rev. Thompson

\textsuperscript{76} David Downie, op.cit. P.P. 186 – 188.
\textsuperscript{77} Ibid.
\textsuperscript{78} Ibid, P.P. 221 – 223.
\textsuperscript{79} Ibid.
started work in Vinukonda and many were converted from Erukala, Yanadi and Lambadi tribes.

Kurnool deserves a special place in the annals of ABM history. Rev. John Clough and Rev. D. H. Drek arrived in Kurnool in 1875 and started the work. With the financial help given by Rev. Coles and in his memory they built a High School, which was elevated as a Junior College. The Coles Centennial Baptist Church, serves as a prominent landmark in Kurnool. Kurnool also boasts of three other American Baptist Educational Institutions such as Rockwood Memorial High School, the E.C.M Girls High School, and the STBC College\textsuperscript{80}.

In 1872 Rev. Campbell visited Hanamakonda where Rev. Lakriz started the mission work. Gradually two churches – one in Hanumakonda and one in Warangal came into being. In 1893 he opened the Queen Victoria Memorial Hospital. The Telugu Baptist Church in Secunderabad was established in 1875. This has resulted in establishment of two large Baptist churches in the twin cities such as the Lallaguda Baptist Church and the Sanathnagar Baptist Church\textsuperscript{81}. Besides these major centers mentioned above, the ABM has smaller centers and the churches at Allur, Atmakur, Udayagiri, Donakonda, Podili, Bapatla, Sathenapalli, Gurjala, Cumbum, Markapuram, Nandyal, Gadwal, Suryapet, Madhira and Vijayawada.

The American Baptist Mission which after the upheaval and division of 1968, was renamed as the Samavesham of Telugu Baptist Churches, and is by

far the largest of the Christian Missionary Societies in Andhra Pradesh in terms of geographic extent covered as well as the influence exerted\textsuperscript{82}.

**B.5. The Godavari Delta Mission (GDM):**

The origins of the Godavari Delta Mission (GDM) are traceable to the Open Brethren Movement of England\textsuperscript{83} under the leadership of men like George Muller, Robert Chapman and A. N. Groves\textsuperscript{84}. Two young men, William Bowden and George Beer, the pioneers of the GDM, were members of the Ebenezer Chapel in Barnstaple, pastured by Mr. Robert Champan. A. N. Groves, the architect of the GDM, visited this chapel in 1835 in search of missionaries for India.

Groves himself was a missionary to Baghdad, but through the instrumentality of Sir Arthur Cotton who was a British Missionary Engineer in India, he was persuaded to turn his missionary gaze upon the ripened fields of India. Arriving in Bombay in July 1833\textsuperscript{85} Groves then surveyed the need in the country and returned to Europe and UK looking for missionaries and went to Barnstaple and found Bowden and Beer willing and prepared for the task. William Bowden and George Beer, together with their families arrived in Madras on July 8, 1836 and then moved to Narasapur in April of 1837. The arrival in India of the

\textsuperscript{82} Ibid.
Bowden and Beer families represented the first ever Brethren overseas missionaries anywhere in the world\textsuperscript{86}.

The primary mission of the GDM was unquestionably evangelistic. Intensive evangelization was carried out by every GDM missionary. Till a few years ago no foreign Missionary left India withdrawing themselves from the missionary work. Consequently today there are more than 300 GDM churches with a membership of anywhere in between 40 to 50 thousand\textsuperscript{87}.

Among the accomplishments of the GDM, the Mission High School at Narsapur was an outstanding example. Hardly three years after the arrival of the GDM pioneers, George Beer established the Narsapur School in 1839. The motto of the school was “Bear the Cross – Wear the Crown”. Beer himself managed the affairs of the School till his untimely death in 1853. Mrs. Beer took over charge and ran the school till 1861 and gave it to her son John William Beer who was barely 18 years old at that time.

John Beer developed the School into an Anglo-vernacular school with an enrollment of 200 pupils. He mastered Telugu language and managed the school till 1894. Then his brother Charles Beer held the reigns until 1903 and passed on the management to E. B. Bromley who developed it to the level of a middle school by 1921. Bromley, besides administrating the Narsapur School, was also taking care of 60 smaller schools in the villages.

\textsuperscript{87} Ibid, P. 223.
Jeevan Jyothi Press was started in Chagallu in 1928 by Charles Adams and functioned there for 40 years before it was moved to Narsapur in 1969. After Adams death in 1949 it was managed successively by Kevin Osborne, Miss. G. Rogers, Miss Wright and then David Dren. In 1969 the Press was handed over to a native Indian, K. Wilson and at his instance, moved to Narsapur. A great deal of Telugu Christian literature has been produced in this Press besides publication of Telugu Christian Magazine, Rayabari, of which Wilson is the Editor.\textsuperscript{88}

**B.6. The Canadian Baptist Mission (CBM):**

The Canadian Baptist Mission, founded in 1867, was originally an offshoot of the American Baptist Missionary Union which had been in existence since 1814. Its first missionary to India A. T. Timpany arrived at Nellore in 1868 and worked for some time with the American Baptist missionary, Jewett. He was the founder of the Baptist Theological Seminary in Rampatnam. In 1871 Rev. and Mrs. John B. McLawrin came from Canada and worked with the American Baptist Missionary Clough in Ongole. Then Timpany and McLawrin together started their missionary work separately in Kakinada in 1874 under the banner of Canadian Baptist Mission.\textsuperscript{89}

The Mission established Centers in Bobbili, Vijayanagaram, Srikakulam, Avanigadda, Adiveedu, Vyyuru, Tekkali, Tuni, Parlakimidi,


Pitapuram, Yelamancili, Ramachandrapuram, Rayagadda, Vishakapatnam, Samrlakota, Sompeta and other places\textsuperscript{90}.

John Craig started the McLaurin High School at Kakinada in 1887. There was also a boarding home for students. Besides the McLaurin high school, the CBM also started two schools for girls in Kakinada. After Timpany’s death a school was established in Kakinada for Anglo-Indian children. This was later moved to Vishakhapatnam. H. Dickerson Smith started the Arunodaya Training School as well as the Telugu Magazine \textit{Ravi}. The Canadian Baptist Theological Seminary was established at Kakinada in 1881 and the Craig Memorial Church was built in memory of Rev. John Craig who served the mission in Kakinada till 1920\textsuperscript{91}.

Armstrong who was the Missionary in Pitapuram started a school here and thereafter, Dr. Smith established two Hospitals and later a Training School for Nurses was also opened. A.B. Masilamani’s father A. B. Gershom worked in the Hospital in Pitapuram for many years. Masilamani earned for himself a name as a preacher and was also the Principal of the Canadian Baptist Theological seminary in Kakinada from 1954 to 1958.

\textsuperscript{91} History of the Canadian Baptist Mission, In Souvenier, Centenary Celebrations, 1885 – 1985, Kakinada.
The Canadian Baptist Mission started Hospitals in all its centers along with churches at Vuyyuru, Pitapuram, Yelamanchili, Srikakulam and Sarango and a Leprosy Hospitals at Vijayanagaram and Ramachandrapuram92.

Architecturally outstanding churches of the Canadian Baptist Mission include the Craig Memorial Baptist Church at Kakinada and the Simm’s Memorial Baptist Church in Vijayanagaram, where the Mission celebrated its centenary in 1986 from February 20 to 23.

B.7. The Wesleyan Mission:

The Wesleyan Mission so named after John Wesley of England, started its work in Madras around 1816. In 1879 William Berges and Henry Little came to Hyderabad. In 1880 William Pratt came from England and started his ministry in Trimulghery among the British soldiers93. In 1880 there was a church built at Chadarghat and three years later in 1883 a small church was built in Ramkote and the present church in Ramkote was built in 1930.

The Wesley Girl’s School which was started in 1884 became a Middle School in 1920, a High School in 1947 and then a Junior College in 1972. The Wesley Boy’s school was started in 1896. In Karimnagar the Wesleyan Mission started a school for girls in 1900 and a hospital in 190294.

W. Hunt started his work in Medak in 1884 and in 1887 Charles Walker Posnett and his sister Emily Posnett came to help the work at Medak.

92 Carder, W.G. Hand to Indian Plough, Kakinada, P. 168.
94 Ibid, P. 916.
They undertook extensive relief operations during the great famine that occurred in these parts between 1897 and 1900. Posnett laid the foundation of the famous Medak Cathedral in 1914 and the work on this building took ten years and the dedication of the Church took place on Christmas day, 1924. The stained glass panes for the windows were brought all the way from England. The paintings on these windows were the work of the famous artist, Frank D. Salisbury.  

The Cathedral is a masonry structure built in Gothic style and its tower is 68 feet above the ground – one foot lower than the Charminar at the Nizam’s instance. The Nizam and his Prime Minister Salar Jung were close friends of Posnett and encouraged his work.  

There were also a Basic Training School and a Hospital started by the Missionaries in Medak.  

The Wesleyan Missionaries also labored in Aler, Jagityal, Siddipet, Sanga Reddy, Nizamabad and Adilabad Districts. In every place they started schools and boarding homes, and hospitals were opened in Sangareddy, Nizamabad and Laxatpet. The Wesleyan mission is now part of the Church of South India.  

B.8. The American Lutheran Mission (ALM):  

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96 Ibid, P. 10.  
The present Andhra Evangelical Lutheran Church (AELC) was established in 1842 by the John Christian Friederick Heyer of the USA\(^98\). Heyer arrived in India on October 1841, and after a brief stay at Nellore with the Baptist Pioneer Missionary Day, he reached Guntur on July 1842.

Guntur is the Headquarters of AELC and from there Heyer reached out to Prathipadu, Nallapadu and Kothapeta and converted and baptized a few people. Rev. Heyer coupled his evangelistic activities with educational efforts and started his first school in 1844 AT Guntur and later at Prathipadu, Nallapadu and Kothapeta\(^99\). In 1855 Robert J. Wolf started a College and provided higher education facilities in the Guntur area.

In 1881 Miss Kate Boggs came to Guntur and did much towards the welfare of women. Then in 1883 Dr. Aannah Sarah Kugler came and started her medical work and laid the foundation for the now famous Kugler Hospital\(^100\). She died in 1930 in Guntur after 47 years of medical service to the people of Guntur. Anna Kugler received from the Viceroy of India the Silver \textit{Kaiser – I – Hind} medal\(^101\) in recognition of her services.

John Aberley started a Bible Training School in Guntur for the training of pastors for the Lutheran Churches.

\(^{101}\) Ibid, P. 102.
In 1920 the now famous Andhra Christian College was founded. J. Roy Strock\textsuperscript{102} was the first Principal. In 1950 the first Indian native, T. S Paulus was appointed as the Principal and he distinguished himself as an outstanding educationalist and disciplinarian shaping the College to such enviable heights, that it became the alma mater for many of the outstanding leaders in Andhra Pradesh today.

The AELC opened centers at Chirala, Sathenapalli, Bapatla, Bhimavaram, Dhawaleswaram, Rajole, Tarlupadu, Korukonda, Kovvuru, Polavaram, Markapuram, Cumbum, Narasaraopet, Vinukonda, Palnadu, Rentachintala, Repalli, Tenali, Tanuku, Parvathipuram and Rajahmundry. In all these places the missionaries built schools as well as churches. Besides the well-known Kugler Hospital in Guntur AELC opened similar hospitals at Rajahmundry, Chirala, Tarlupadu, Bhimavaram, and Rentachintala and Ankalaandem\textsuperscript{103}. They also built hostels in Kovvuru, Narasaraopet, Tenali and Rajahmundry and a Higher Grade Training School at Narasaraopet which was opened in 1946. In Rentachintala the Missionaries started a Special School for the Blind in 1911\textsuperscript{104} and taught Braille to many Christian as well as non-Christian youth, both boys and girls.

The North German Missionary Society has established a mission at Rajahmundry in 1845 under missionary vallett. It transferred its properties to American Rutherford Church in 1851 on account of the financial problems it faced.

\textsuperscript{102} Swaveley, Ch., Op.cit.
\textsuperscript{103} Ibid.
\textsuperscript{104} Ibid.
A Teacher Training School was opened. Rajahmundry also was the home of Luthergiri a Theological Training School for men – from 1850 to 1971, which in 1972 merged with the B.D section of the Ramapatnam Baptist Theological Seminary to form the Andhra Christian Theological Seminary and then was shifted to Secunderabad as the Andhra Christian theological College.\(^{105}\) (A detailed Study of AEL Church History is given in next chapter).

**B.9. The Methodist Church in Southern Asia (MCSA):**

The origin of the Methodist Church goes back to John Wesley of England. The name reflects the methodical way of life advocated by its founder. A little later the Methodists were divided into Wesleyan Methodists (British) and Episcopal Methodists (American). Both these Methodist Missions came to India in the 19\(^{th}\) century – the British in 1813, and the American or the Episcopal in 1856.\(^{106}\) The Episcopal Methodist Church by and far was the largest of the Protestant Missionary Societies that entered India between 1841 and 1850. The British Methodist Mission or the Wesleyan Methodist Missionary Society although older than the American Methodist Church in India, it is insignificant for its presence in Andhra Desa. Hence this study will be occupied exclusively with the American or Episcopal Methodist Church in India which in 1939 assumed the title “Methodist Church in Southern Asia”\(^{107}\).

\(^{107}\) Ibid, P. 240.
The first missionary of the Episcopal Methodist Church to India was William Butler who arrived in this century on October 10, 1856 and started his work in Bareilly in Uttar Pradesh.

Methodism reached the Telugu-speaking country only 18 years later when James Shaw arrived in Secunderabad in 1874 followed by F. B. Davis in 1880. The Secunderabad Church owes its existence to him. The foundation stone of this beautiful church was laid by Fox and Davis on June 8, 1882 and the entire construction cost was only Rs. 4,700. The beautiful Hyderabad Methodist Church building was dedicated on January 28, 1877 by Bishop Andrews.

In 1896 Miss Alice Evans started the Stanley Girls School which became a High School in 1908. The present Methodist Boys High School was started in 1921 by J. Patterson.

The various Centers under the Hyderabad Episcopal jurisdiction were Bidar, Sorvancha, Tandur, Vikarabad, Ellandu, Chandrakal and Zaheerabad and in all these places the missionaries started schools. The Hospital in Vikarabad was built in 1913 by Miss Crawford. The Methodist church exists mostly in the north-western part of Andhra Pradesh.

B.10. The Salvation Army (SA):

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109 Ibid.
The Salvation Army was organized in London by William Booth in 1865. He and his wife selected some people and donned them in military uniform and organized the whole force on the lines of the army as God’s task force for the redemption of deprived and underprivileged. Unlike the other denominations the Salvation Army does not practice the ordinances of Baptism and the Eucharist.

The Salvation Army began its work in India in 1883 by the entire efforts of Booth Tucker, a Civil Servant who resigned his lucrative possession for propagation of the Gospel. The Army reached the Telugu speaking country in 1890 and its work spread, to North from the Tamil country along coastal Andhra in Eluru, Tanuku, Nellore, Tenali, Bapatla, Gudivada, Rajahmundry and Nidubrolu and then to Hyderabad.

The ‘War Cry’ (Yuddha Dhwani) is the official organ of the Salvation Army and is being published in different regional languages.

The Salvation Army operates two High Schools – one at Eluru and the other one in Bapatla and also runs three Hospitals each at Eluru, Bapatla and Nidubrolu.

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112 Solveig Smith, By Love Compelled – The Salvation Army’s One Hundred Years in India and Adjacent Lands, 1982, p. 4.
113 Ibid, P. 144.
The Salvation Army has rendered excellent service among the criminal tribe of Yerukulas at Sitanagaram and Stuartpuram of the coastal Andhra who were a perpetual problem to the people and a constant headache to the government. Salvation Army also has Centers of ministry to Criminal Tribes in other parts of India such as Punjab, Bengal, Bihar, Orissa and the Andaman Islands.

B.11. The Brethren Assemblies:

It is not clear how and when exactly the South Andhra Brethren Assemblies were started. There is no evidence that the Godavari Delta Mission had anything to do with the origin of these Assemblies. It appears that these Assemblies are more exclusive than the GDM assemblies in their theology as well as in church organization and have more in common with the original Plymouth Brethren who were less exclusive or open Brethren of the Bristol type.

For all one knows is that the Brethren Assembly in South Andhra was started by Silaz Fox, a Missionary from Canada who had his head-quarters in Anantapur. Fox come to India originally in 1917 under the Ceylon India General Mission, but he resigned from that Mission in 1926. It was in 1938 after he had returned from his third furlough, that he began to work independently and built up little groups of believers here and there and these have come to be known as

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Brethren Assemblies in South Andhra\textsuperscript{116}. Silas Fox labored among these little Assemblies for over 40 long years till 1968 when he left for Canada for good.

However, Fox never officially or formally identified himself with the Brethren Assemblies anywhere, either Canada or England or India. Nevertheless he did more than anyone else to build the Brethren Assemblies in south Andhra than any other place\textsuperscript{117}. The Brethren Assemblies were in fact called Fox’s Group by Christians of other denominations. Among the ones who co-labored with Silas Fox in the formative years of the South Andhra Brethren Assemblies in the 40s were men like P. V. George of Kerala who was known for his book \textit{Unique Christ and Mystic Gandhi}, David of Madras and G. S. Joseph and K. P. Agrippa, both of Ananthapur. K. Agrippa worked with Fox for nearly half a century, preaching the Gospel and teaching the Bible throughout Andhra till he died in 1967.

Silas Fox was versatile in the Telugu language and his preaching in Telugu was a fascinating entertainment to his listeners. Fox edited ‘The Christian Hope’ (Kristava Nirikshana) a monthly magazine in Telugu for over 50 years.

\textbf{The Indian Pentecostal Mission (IPC) :}

The founder of the Indian Pentecostal (IPC) group was a Malayalee by the name of P.M. Samuel who came to Andhra Pradesh in 1932. The other

\textsuperscript{116} Donald Fox, \textit{The White Fox of Andhra}, Madras, P. XII.
\textsuperscript{117} Ibid, P. 68.
prominent leaders in this movement in the early stages were P.T. Chacko, T.K. Thomas, C. P. Thomas (all Malayalees) and P. L. Paramjyothi (a Telugu).\footnote{Ibid.}

Starting from Eluru, the IPC has established churches all over Andhra Pradesh and prominent churches of IPC are located at Vijayawada, Warangal, Antharvedipalem, Secunderabad, Nizamabad, Rajahmundry, Tadepalligudem, Kakinada, Vishakapatnam, Amalapuram and Mandapeta.

The IPC or IPC-related organizations operate two Bible Colleges – Zion Bible College at Vijayawada (Gunadala) and Manna Bible College in Hyderabad.

The IPC has around 200 churches in Andhra Pradesh and the distinctive features of the IPC, as 11 other Pentecostal Churches in the world, are that it majors on the Holy Spirit and speaking in tongues as the singular manifestation of the Holy Spirit.\footnote{Basamalla Benjamin, Op.cit., P. 96.}

**B.12. The Indian Pentecostal Mission (IPC):**

The Indian Pentecostal Mission is the branch of the international mission with its Headquarters in Wayne, New Jersey, U.S.A. The founder the India Mission was Benjamin Davidson who came from Scotland in 1893. He was also the founder of the Ceylon India General Mission. The Headquarters of India in the beginning was Cheriyal, which lies about 90 kms North-East of Hyderabad.
The Mission acquired some property in Cheriyal and opened a Bible School for men in 1934. This was named Davidson Memorial Bible School\textsuperscript{120}.

Later the Headquarters were moved to Secunderbad. The Mission runs a high school in Peddapalli and a Bible School for men in Bhongir. The last of the Missionary couple, the Gillattles, left the country in 1993.

**B.13. The Mennonite Brethren Church (MBC):**

The Mennonite Brethren Mission work in Andhra Desa dates back to 1890 when Abraham and Maria Friesen arrived in India from Russia under the sponsorship of the Baptist Missionary Union of Boston, U.S.A. The Mennonite Brethren Church in India was officially organized on January 4, 1891\textsuperscript{121}. The first Mission Station was Nalgonda. Two years later in 1899, the Mennonite Brethren Conference of North America sent out its first missionaries to India.

**Conclusion:**

Having seen briefly the advent of various Christian Missions under the aegis of both the Roman Catholic and Protestant Confessions in Andhra Pradesh, the Researcher now wishes to study in detail the advent of the Andhra Evangelical Lutheran Church and its diverse ministries, especially that of the Medical Mission or the Healing Ministry in detail.

\textsuperscript{120} Ibid, P.P. 106 – 108.