CHAPTER I

THE ADVENT OF THE MADRAS DIOCESE

Of the various elements that constitute the grand mosaic of Indian culture and society, the Churches of India partake a significant aspect of it for more than five centuries now. Being facilitated by the discovery of sea route to India in the late 15th century, the European missionaries started coming to India, settled and served the people of the locality and steadily contributed to the development of the Indian milieu. The growth of these churches from the one-man mission to the Bishopric of the Dioceses thus makes a fascinating study for revelation.

The Earliest Missionaries in India

It was generally believed that the first Christian missionary who visited the shores of India was St. Thomas, the Apostle who was said to have died a martyr near Madras. However the history of Christianity in India could be traced only from the advent of the Europeans. The earliest Christian Missionaries were those of the Roman Catholics. As early as in 1420 a reference was made of a Catholic Bishop named Jordamus in Quilon. However more concrete evidences came in 1498 with Vasco da Gama landing at Calicut. Within the next half century the Portuguese had planted trading forts along the coasts of Western India. The Jesuits began their works in the Tamil country and their first missionary was St. Francis Xavier, who worked in Tinnevelly and then went to Goa where he died and was buried in 1553. Other distinguished Jesuit missionaries in South India were Robert de Nobili, John de Britto

1 S V. Thomas, Missionary Work in South India, in The Harvest Field, vol I, (Mysore, July 1889- June 1890), p. 331
2 Sherring, et.al. History of Christianity in India with its Prospects, (Madras,1895), p.2
and Father Beschi. The Madura Mission was started in 1606 by Nobili and was revived by Father Beschi in 1714. From that time onwards the Jesuit missionaries started spreading all over India and even entered Nepal in 1661. According to the census given by the Madras Catholic Directory for 1894, there were 619 European missionaries, 668 Native priests and 11,30,489 Roman Catholics in that territory. Apart from Madras, the major Catholic centers were Calcutta and Bombay where they established notable educational institutions.  

**Denmark** had the high honour of being the first Protestant country in Europe which attempted and successfully carried out the establishment of the first Protestant mission in India. As early as 1612 the Danes had established a company to trade with India, and the first Danish vessel arrived on the coast of Coromandel in 1616. Their fair dealings inspired the natives with confidence and the Raja of Tanjore allowed them to own a small territory, on which they built the town of Tranquebar on the eastern coast of South India.  

Tranquebar [the modern Tharangambadi] lies on the Coromandel or the southeast coast of India about 200 miles south of Madras and about 20 miles north of the port of Nagapattinam. More than eighty years elapsed before the Danes took any step to establish a mission in India. When the religious awakening swept through the Protestant Europe, the Danish King, Frederick IV decided to preach the Gospel in the three colonies over which waved the flag of Denmark. Among the Danish colonies of Greenland, West Indies and India, the mission sent to India was the earliest of the three.

In 1705 at the initiative of Dr. Lutkens, the Chaplain to the king of Denmark, two young Germans of learning and ability, Bartholomaeus Ziegenbalg and Heinrich

4 Ibid., p.11

5 C H Robert Kennet, An Account of the Danish Protestant Mission, Tranquebar, (Madras, 1875), p.3; Cf. Sherring, et. al., n. 2, p 11
Pluetschau were sent to the Danish settlement of Tranquebar. They landed in India on July 9, 1706 the voyage having lasted nearly eight months. Between the two of them Ziegenbalg was not only one of the founders of the Danish mission in India but also the one who worked for it with undiminished zeal to his last breath. To quote the German theologian Dr. H.W. Gensichen,

The mission work, which began with the landing of the first two "royal Danish Missionaries"...was to become the parent mission of all Protestant Missions on India, in a sense even of all Protestant Mission enterprise in the world.

Tranquebar thus became not only a gateway of Protestant Christianity into India but also an outlet through which new and powerful missionary impulses went forth to the western churches. As time went by, many others drew themselves drawn to pursue opportunities to establish the church beyond the boundaries of the Danish Colony and joined these two. The efforts of the Tranquebar Mission soon evoked the curiosity of the Protestants in Denmark, Germany and England. In 1717 when the Danish king withdrew his support from those who ventured outside his domain, the King of England graciously assured them of England's readiness to support their mission. That seemed to be the earliest record of the official British interest in missionary activity in India especially in the Madras Mission.

The German Lutherans were the next Protestant missionaries to India and first to Madras also. It was Benjamin Schultz, a German Lutheran missionary who

7 Briraj Singh, The First Protestant Missionary to India: Bartholomaeus Ziegenbalg (1683-1719), (New Delhi, 1919), p. 40
8 J. Fred Fenger, History of the Tranquebar Mission: Worked Out from the Original Papers, (Tranquebar, 1863.), p. 15
9 David Chellappa, Ziegenbalg: Missionary and Prophet, in The South India Churchman (Madras, November 1956), p. 3
founded the Madras Mission in 1726.\textsuperscript{11} When he found the Governor of Fort St. George and his Council were favorable to him, he decided to work in Madras as an agent of the Society for Propagating Christian Knowledge (SPCK). The SPCK and the Society for Propagating Gospel (SPG) were founded in the year 1698 and 1701 respectively with the vision to send missionaries abroad. SPCK had been formed by a group of Anglicans in England to promote religion and learning in the plantations abroad and to propagate Christian knowledge at home. Thus its work was mainly in the field of education and publishing learning materials.\textsuperscript{12} SPG was the second Anglican Mission Society to be formed and it also took over in addition the work of the SPCK also in 1825\textsuperscript{13} when the SPCK ceased to exist. But in the ensuing years, Christianity in India suffered a setback due to the Carnatic wars between the British and the French. The Christian community had to evacuate Madras to a safer place in Pulicat in the north in 1746 and again in 1758. Later in 1780, when Hyder Ali was plundering the countryside around Madras, they had to seek refuge in Fort St. George. This had a retarding effect upon the life and growth of the church. The unforgettable luminary of this period was Philip Fabricius. His extensive literary work was greatly patronised by the British who presented him with a printing press, which they had previously retrieved from Pondichery. His most memorable endeavor was, an admirable translation of the Tamil Bible, completed in 1796.

The London Missionary Society (LMS) was the next to initiate mission work in Madras. In December 1804, five agents of the society landed at Tranquebar. While three of them proceeded to the southern part of the peninsula, the other two, Cran and

\begin{itemize}
  \item A. Westcott, \textit{Our Oldest Indian Mission: A Brief History of the Vepery (Madras) Mission}, (Madras, 1897), p. 4
  \item \textit{The South India Churchman}, (Madras, April 1952) p 1
  \item \textit{The Madras Diocesan Magazine}, Vol XXV No. 11, (Madras, November 1930), p.335
\end{itemize}
Desgroues went to Madras. The pioneer missionaries of the LMS were William Toheas Ringeltaube, the first Protestant missionary to work in Travancore (Kerala), W.C. Loveless who worked in Madras from 1805 and John Hands who worked in Kannada from 1810. Thus by the end of 1825, LMS missionaries were stationed in Bangalore, Belgaum and Cuddapah apart from Madras. It was to the credit of the LMS that within five years of the arrival of the first missionary in South India, work had started in Malayalam, Telugu, Tamil and Kannada speaking areas. No other mission could equal this record of paramount importance.

The Waves of Expansion

From the beginning of eighteenth century, there occurred a hundred years of organised Protestant Mission work by the Danish Mission and the SPCK. That work was done by a Danish Lutheran King, German Lutheran Presbyters and English Anglican money. The area covered during this period was mainly the present Tamil Nadu. By the end of the eighteenth century a new era began and a new religious revival had swept through all the churches in England. This resulted in a great desire to preach the Gospel to the ends of the world. It was not long before most of the churches had formed their own mission societies. The East India Company’s unfavourable attitude towards missionaries in India was also changed. The result was that when the Company’s Charter Act was renewed in 1813, Wilberforce and his friends, in spite of great opposition, secured the insertion of a clause, which said that it was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India.

14 Proceedings of the South India Missionary Conference held at Ootacamund, April 19 - May 5, 1858, (Madras, 1858), p. 32

15 Beth Walpole, Venture of Faith: A Brief Historical Background of the Church of South India, (Madras, 1993), pp. 53-62

16 Sherring, et.al, n 2, p 29
The importance of the Act lay in the fact that the British Dominions in India were declared open to the work of European missionaries.\textsuperscript{17} Thus it was from 1813 the rapid expansion of Protestant Missions in India began. In the meantime, a number of the Company’s Anglican Chaplains stationed in Madras were keen that a mission connected with their church might be established in the city. The Madras Corresponding Committee of the Church Missionary Society (CMS) was formed in the year 1814.\textsuperscript{18} The notable missionaries of the CMS were Rhenius and Schnarre.

Then came the Wesleyan Mission, which began its work in Madras in 1816 and by 1826 established four churches.\textsuperscript{19} The American Board of Commissioners for Foreign Missions entered Madras in 1836 and their main missionary stations at Madras were Royapuram and Chindadripet where they built churches and schools for boys and girls.\textsuperscript{20} The missionaries of the American Board withdrew from Madras after twenty-five years, however to intensify their work in other areas. In the meantime the Leipzig Evangelical Lutheran Mission (LELM) arrived in the city in 1848 and began its work.

In 1837, the Free Church of Scotland Mission (FCSM) entered Madras with John Anderson as a missionary sent by the General Assembly of the Church of Scotland.\textsuperscript{21} The main emphasis of the FCSM was education and they opened numerous educational institutions. By the inspiration provided by Alexander Duff of Calcutta, Anderson opened a school in Madras, which later became the Madras Christian College. The following table shows the educational mission of the FCSM, reaching out the various age groups.

\begin{tabular}{|l|}
\hline
17 & J. N. Ogilvie, Our Empire’s Debt to Missions: The Duff Missionary Lecture, (London, 1923), p. 20 \\
18 & Proceedings of the South India Missionary Conference-1858, n. 14, p. 49 \\
19 & Graham Houghton, The Impoverishment of Dependency: The History of the Protestant Church in Madras 1870-1920, (Madras, 1993), p. 3 \\
20 & Proceedings of the South India Missionary Conference-1858, n 14, pp. 44-45 \\
21 & Ibid, p. 37 \\
\hline
\end{tabular}
### TABLE-I

**SCHOOLS OF THE MADRAS FREE CHURCH OF SCOTLAND MISSION-1858**  
(MALE SCHOOLS)

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of The School</th>
<th>Pupil under 9 years</th>
<th>9-12 years</th>
<th>12-16 years</th>
<th>Above 16 years</th>
<th>Total no. of pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Madras Central Institution</td>
<td>12</td>
<td>36</td>
<td>145</td>
<td>155</td>
<td>348</td>
</tr>
<tr>
<td>2.</td>
<td>Triplicane Branch</td>
<td>7</td>
<td>32</td>
<td>143</td>
<td>82</td>
<td>264</td>
</tr>
<tr>
<td>3.</td>
<td>Black Town Branch</td>
<td>2</td>
<td>29</td>
<td>100</td>
<td>51</td>
<td>182</td>
</tr>
<tr>
<td>4.</td>
<td>Conjeevaram Branch</td>
<td>86</td>
<td>87</td>
<td>81</td>
<td>41</td>
<td>295</td>
</tr>
<tr>
<td>5.</td>
<td>Chinglepet Branch</td>
<td>69</td>
<td>73</td>
<td>72</td>
<td>30</td>
<td>244</td>
</tr>
<tr>
<td>6.</td>
<td>Attoor</td>
<td>10</td>
<td>8</td>
<td>14</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>7.</td>
<td>Nellore, Goodoor, Calligherry</td>
<td>67</td>
<td>91</td>
<td>137</td>
<td>112</td>
<td>407</td>
</tr>
<tr>
<td>8.</td>
<td>Wallajabad</td>
<td>40</td>
<td>23</td>
<td>29</td>
<td>12</td>
<td>104</td>
</tr>
<tr>
<td>9.</td>
<td>Trivellore</td>
<td>6</td>
<td>13</td>
<td>28</td>
<td>22</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>299</td>
<td>392</td>
<td>785</td>
<td>513</td>
<td>1962</td>
</tr>
</tbody>
</table>

### TABLE-II

**SCHOOLS OF THE MADRAS FREE CHURCH OF SCOTLAND MISSION-1858**  
(FEMALE SCHOOLS)

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of the School</th>
<th>No. of Girls under 7 years</th>
<th>No. of girls above 7 years</th>
<th>Total No. of girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Mrs Anderson Institution</td>
<td>2</td>
<td>20</td>
<td>22</td>
</tr>
<tr>
<td>2.</td>
<td>Madras Day School</td>
<td>70</td>
<td>122</td>
<td>192</td>
</tr>
<tr>
<td>3.</td>
<td>Triplicane Day School</td>
<td>29</td>
<td>102</td>
<td>131</td>
</tr>
<tr>
<td>4.</td>
<td>Mrs. Campbell's Day School</td>
<td>0</td>
<td>25</td>
<td>25</td>
</tr>
<tr>
<td>5.</td>
<td>Macfie’s Day School</td>
<td>11</td>
<td>44</td>
<td>55</td>
</tr>
<tr>
<td>6.</td>
<td>Conjeevaram Day School</td>
<td>43</td>
<td>49</td>
<td>92</td>
</tr>
<tr>
<td>7.</td>
<td>Chinglepet Day School</td>
<td>12</td>
<td>42</td>
<td>54</td>
</tr>
<tr>
<td>8.</td>
<td>Nellore Day School</td>
<td>33</td>
<td>47</td>
<td>80</td>
</tr>
<tr>
<td>9.</td>
<td>Wallajabad Day School</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td>10.</td>
<td>Trivellore Day School</td>
<td>20</td>
<td>13</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>228</td>
<td>486</td>
<td>714</td>
</tr>
</tbody>
</table>

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22 Ibid., p 43  
23 Ibid., p 44
A comparison of both tables would show that the girls were not allowed to pursue their education above the age of nine even when it was provided. At this juncture only the wives of the clergies went from house to house and taught the girls and women about general hygiene, health and a little bit of accounting to maintain their houses.

The American Arcot Mission (AAM) was established in 1853 with its mission headquarters at Vellore and Vellore remained as a part of Madras Diocese till 1976. At first its work was carried on solely by the famous Scudder family (a family of doctors) and the vision of Ida Sophia Scudder had grown into the Christian Medical College and Hospital, Vellore. The Arcot Mission was the first mission society to make medical work as important as evangelistic work in South India. For the Scudders, medical work and evangelism went hand in hand. A number of other missions also began work in Madras mainly because of the importance and strategic nature of the city whose population rose to 3,97,552 according to the census report of 1871. Thus by 1871 various missions established their stations in Madras. To put the situation in even more clear perspective a peep into the following table could be made.

**TABLE- III**

THE PROGRESS OF MISSIONS' WORK IN MADRAS & CHINGLEPET DURING 1861 AND 1870

<table>
<thead>
<tr>
<th>i.No.</th>
<th>Particulars</th>
<th>Position in 1861</th>
<th>Position in 1870</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of Protestant Native Christians</td>
<td>50855</td>
<td>52343</td>
</tr>
<tr>
<td>2.</td>
<td>Number of Communicants</td>
<td>22001</td>
<td>22415</td>
</tr>
<tr>
<td>3.</td>
<td>Number of Ordained Native Ministers</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>4.</td>
<td>Number of Unordained Native Preachers</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Number of Mission Colleges &amp; Schools</td>
<td>112</td>
<td>131</td>
</tr>
<tr>
<td>6.</td>
<td>Number of Pupils, Male &amp; Female</td>
<td>8252</td>
<td>9864</td>
</tr>
<tr>
<td>7.</td>
<td>Number of Christian Teachers Male &amp; Female</td>
<td></td>
<td>151</td>
</tr>
</tbody>
</table>


25 *Report of the Census of the Madras Presidency -1871* (Madras, 1874), p. 70

26 M A Sherring, n 6, p 409
In December 1905, there came into existence an Indian Missionary Society named as the National Missionary Society of India founded at Serampore by seventeen leaders of the church. V. S. Azariah, the first Indian Anglican Bishop was one of its founders.27 The aim of the society was to evangelise the Indian workers, funded by Indian money and managed by Indians. Their area of work was Dornakal, a backward jungle area, which was a part of the Anglican Diocese of Madras. The last and the smallest of the missions associated with CSI was the Australian Presbyterian Mission (APM) formed in 1912. It was also called as the daughter mission of the Church of Scotland mission and had its headquarters at Arakonam.28 With the rising number of missions, the number of Christians also increased correspondingly. According to the census reports the number of Christians increased during 1871-81 by 22 percent and during 1881-1901 by 30.8 percent. The increase during the thirty years 1871-1901 was 113.8 percent.29

Thus by the end of the nineteenth century many Protestant missions were working in and around Madras. Each mission was associated with a different denomination or church in England, Europe, America or Australia. Furthermore each mission had its own teaching and organization - some were Anglicans, Methodists, Congregationalists, Presbyterians, Baptists, and others. Missionaries were used to different denominations in the mother countries. They saw nothing wrong in importing the same church patterns into India also. However, it was in India, (one of their mission fields) the missions and the Indian church leaders also decided to unite forgetting their differences. And this became a reality when the Church of South India was founded on September 27, 1947 as the world’s first

27 C E Abraham, The Founders of the National Missionary Society of India, (Madras, 1947), p 1
28 Beth Wallpole, n 15, pp 140-144
29 J. A Sharrock, South Indian Missions: Containing Glimpses into the Lives and Customs of the Tamil People, (Westminster, 1910), pp 298-299
united church to include Anglican, Methodist, Presbyterian and Congregational traditions.30

Origin of Anglicanism in India

The origin of the Anglican Diocese of Madras could be traced back to the arrival of British on the Indian soil as well as the birth of the Madras city itself. Though Madras was the first territorial acquisition of the British, Surat was the first place of the British landing in India. In 1608, Captain Hawkins arrived at Surat, a port in the Bombay Presidency which had been described as the Cradle of the British Empire in India. The first British factory in India was established in Surat in 1614. However local conditions in Surat proved unfavourable to extensive and profitable trading. In 1626 the English merchants obtained the grant of a small piece of ground at Armagaon, situated thirty-five miles to the north of Pulicat, where they subsequently erected a small factory and a fort. But this also proved to be a miserable place for trading. Hence Francis Day, the chief of Armagaon secured a grant on July 22, 1639 from Venkattapa Nayak, the Chief of Wandiwash and who enjoyed much influence over his master, the Raja of Chandragiri. After the permission the British built a fort and a castle at Madraspatnam,31 and in 1644 St. George was founded in Madras.

The ancient records of East India Company contained requests for ministers of religion to be provided in the ships that sailed to India. Hence practically every ship had her Chaplain and when factories were established it was clearly laid down that all employees should faithfully perform their religious duties.32 To this end a permanent

30 http://www.anglicancommunion.org/acns/acnsarchive/acns1300/acns/1316.html
31 C.S. Srinivasachari, History of the City of Madras, (Madras, 1939), p 5
chaplain named Master Isaccasson came to Madras and became the first resident chaplain of Fort St. George in 1647. This was how Anglicanism had its roots in the city of Madras. Thus the Anglican Church in India was started as a spiritual provision for the English traders.

In the beginning only a special room in the inner fort was set apart for divine services, which used to find a place wherein the secretariat buildings are now situated. When Streynsham Master became the Governor of Fort. St. George in 1677, he with the assistance of his Council, set about building a church. Thus the St. Mary’s Church also called as the Westminster Abbey of the East was built in 1680. It is not only the oldest place of worship built by the English settlers in India and still in use, but it is believed to be the oldest British building of any kind within Indian bounds.

Work began on the construction of the church on Lady Day (April 1), 1678 and it took two and a half years to finish the church. The consecration of the church was conducted by Richard Portman, the Chaplain acting under a commission from the Bishop of London on St. Simon and St. Judes Day (October 28), 1680. Richard Portman thus became the licensed first Indian chaplain. The church thus completed was the first Anglican Church built in India not with the aid of Government grants, but entirely by private subscription. The governor of Fort St. George, Streynsham Master, topped the subscription list with hundred pagodas.


35 Charles Herbert Malden, A Hand Book to St. Mary’s Church, Fort, St. George, Madras, (Madras, 1905), p 1

36 Ibid


38 M F. Gibbs, n 34, p 7
THE EARLIEST BRITISH ANGLICAN CHURCH IN INDIA

St Mary's Church in the Fort, Madras
The architects of the church were William Dixon and Edward Fowle, the Master Gunner whose names were mentioned in the guide books.

Some of the interesting facts about the significance of the church were that the first marriage to be solemnised in the church was that of Elihu Yale (the succeeding Governor of Fort St. George of Streynsham Master) to Catherine Himmers on November 4, 1680 and that of Robert Clive to Margret Maskelyne on February 18, 1753. Elihu Yale was the great personality after whom the famous Yale University in America was named, in honour of the endowment made by him. The first baptism was performed on the day the church was opened, and the child was named John Monk and the three of children of Elihu Yale were also baptised in the same church. William Dixon took much care to make the roof of the church as bombproof, which was five feet thick and the church could accommodate 600 people at a time. St. Mary's Church had not been in continuous use as a church. Twice it had been deployed for more urgent purposes. Once in 1758, previous to the French siege, it was used as a temporary barrack while in 1782, owing to the great influx of French and Dutch prisoners, it was used as a storehouse for food.

Due to the marked increase in the missionary activities in England and the formation of the Anglican missionary societies like SPCK and SPG, apart from the ordained chaplains, missionaries also acted as chaplains. The first missionary who came to Madras was Benjamin Schultz, a Danish missionary who opened a school in Black Town. Other notable missionaries were Fabricius, Schwartz and Gericke who acted as chaplains to troops and were helpful in dealing with the Swiss and other


41 The Madras Diocesan Magazine, n. 39, pp 360-367

42 A Westcott, n 11, p. 4
European mercenary troops. Frederick Christian Swartz, a Danish missionary was held in high esteem by many Indian princes. For example, Hyder Ali, in the midst of a bloody and vindictive war with the British, gave orders to his officers to permit the venerable Father to pass unmolested and to show him every kindness and respect by saying, For he is a holy man and means no harm to my Government.\textsuperscript{43}

Due to the evangelical revival that swept through England, many enlightened Christians and missionaries discussed the necessity of an ecclesiastical establishment in British India. Wilberforce Buchanan, in the British Parliament, made a heroic but an unsuccessful attempt to include a favourable class for the support of the missionaries in India in the Company's Charter Act in 1793.\textsuperscript{44} Watson, Bishop of Llandaff also championed the cause in the House of Lords, and because of such efforts, a favourable attitude towards British missions in India was created.

The Charter Act of 1813 was a turning point in the history of the Anglican Churches not only in India but also in Madras. The act gave official support to the missionary work in India but one of the clauses of the Act said, it is expedient that the church establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three Arch-deacons and that adequate provision should be made from the territorial revenues of India for their maintenance.\textsuperscript{45}

This enactment was a very definite landmark in the history of the Church of England in India. Though the Ecclesiastical Establishment was stereotyped in 1805, it remained as a body without a head. Many priests were ministering to their countrymen and other employees of the East India Company, but there was no bishop

\textsuperscript{43} The Madras Diocesan Magazine, n. 39, p. 363

\textsuperscript{44} Julius Richer, A History of Missions in India, (London, 1908), p. 150

to confirm, ordain clergy or consecrate churches. Under these circumstances the Charter Act of 1813 paved the way for the establishment of the first Anglican Diocese in India. India then ceased to be a part of the Diocese of London. The Bishopric of Calcutta, the First Diocese in India was established with the appointment and consecration of Thomas Fanshaw Middleton as the First Bishop of the Diocese of Calcutta on May 8, 1814. The appointment of the first Bishop of Calcutta was quite a remarkable event and it was recorded in the Missionary Register of January in 1814 as the most important charge with which any Englishman left his native shores entrusted with. The Bishop of Calcutta was not only the bishop for the rest of India but he was also expected to exercise episcopal supervision over Australia, Ceylon, the trading stations in China, the straits settlements, the Cape of Good Hope and St. Helena.

Efforts for the Madras Bishopric

With the establishment of the Bishopric of Calcutta, two archdeaconries were created. One was the archdeaconry of Madras over the presidency of Madras and another was of Bombay over the Presidency of Bombay. These two archdeaconries should be subject and subordinate to the Bishop of Calcutta. Till the creation of the archdeaconry of Madras, it had been customary for the local Government to appoint one of the senior chaplains to the Presidency church [St. Mary’s] and to make him the channel of all communications with other chaplains. In 1814 Rev. John Monslay was sent as the First Archdeacon of Madras. He took over all the correspondence work the very next year and this continued till 1831, when his duties and the records were transferred by order of Government to the Registrar. Thus by stages, the Archdeacon

47 Oliver T. Arockiam, In the Beginning, in Cathedral Chimes, (Madras, April 1996), p. 3
48 The Church in Madras, n 32, p. 4
49 Ecclesiastical Consultations, n 46, pp 581-582
became the head of the Ecclesiastical Department and continued as such till the formation of the Madras Diocese in 1835.\textsuperscript{50}

The area of jurisdiction under the Bishop of Calcutta was so enormous and beyond any human endurance to have the supervisory control. Travelling was so difficult in those days when even railways and steamships were not known. Travelling had to be done in palanquin or on horseback, except that the journey to Ceylon or Madras had to be done in a sailing ship. Between the years 1815 and 1835 the diocese of Calcutta had five Bishops and four of them died within five years mostly because of very tiresome and excessive work in an exhausting climate and difficult situations. Despite all the hardships, the Bishops did not neglect to visit Madras and they went as far as Palayamcottah.\textsuperscript{51} Considering all the administrative inconvenience, when the Charter Act of 1833 came for renewal, a plan for the creation of Madras and Bombay Dioceses was put up.

Thus on October 10, 1835 the new Bishopric of Madras was created with the area of jurisdiction that included the whole Presidency of Madras and the Island of Ceylon.\textsuperscript{52} As defined by the Letters Patent of June 13, 1835 the jurisdiction of the Madras Diocese included,

\begin{quote}
The territories subject to the jurisdiction of the Governor and President in Council of Fort St. George, including the town of Cochin and the British Indian Cantonment stations of Trevandrum and Quilon in the Native State of Travancore. In addition the Bishop of Madras has jurisdiction over the clergy in the native states of Hyderabad [Deccan] including Berar and Mysore, and in the Province of Coorg [administered by the Government of India] the Presidency proper alone occupies and area of some 137,315 square miles.
\end{quote}


\textsuperscript{51} Oliver T. Arockiam, n. 47, p 3

\textsuperscript{52} \textit{Letter dt. November 16, 1835, Ecclesiastical Consultations}, Vol XXV, (Madras, 1835), p 579
The Registrar of the Archdeaconry of Madras forwarded the copies of the Letters Patent, appointing Daniel Corrie, as the first Bishop of the 'see of Madras,' to the Chief Secretary to the Government, Fort St. George. On October 28, 1835, Daniel Corrie was enthroned at St. Mary's Church as the First Bishop of Madras and the Diocese strictly speaking came into being. Thus after making a division of the Bishopric of Calcutta, the Bishopric of Madras was created. When the Bishopric of Madras was created it had only a total number of Anglican Christians not more than ten or fifteen thousand.

The Seal of the Diocese was sent out in a box containing the King's Letter Patent, establishing Armorial Ensigns for the Bishop’s See, and the Royal License to use them by the end of the year 1836. These arrived only after the demise of the Bishop Daniel Corrie and it was made use of only by his successors. It is to be noted that the present CSI Madras Diocese still uses the same signet, which implies its great significance.

The Letter Patent of June 22, 1835 of the King of England described the seal of the Diocese. In the Emblem of the Diocese of Madras there was the picture of a lamb kid and a leopard couching together under a banyan tree and a dove above with an olive branch in its beak. The signs clearly depicted the task of the church in bringing about reconciliation between man and man, between church and church, between race and race and finally to bring unity among men and all living creatures of

53 Ibid
57 Madras Diocesan Record, Vol. XVII, No: 1, (Madras, January 1903), p. 2
the world. The Diocese fulfilled this stupendous task by joining the CSI in 1947, which was a union of four denominations and is still on the process of bringing further unification.

Though the British, the late entrant in colonial race, came in without any secondary desire other than trading, got entrenched in the missionary zeal, paving the way for Anglicanism in India. The Anglican Diocese of Madras carved out of the Bishopric of Calcutta in 1835 signalled the organisation of Ecclesiastical Department, though the Danish missionaries sowed the seeds of the Gospel as early as in 1706. The diocese underwent another major change in 1947 by emerging into a CSI Diocese. The ecclesiastical status of Madras from 1640-1997 could be gleaned from the following table.

**TABLE-IV**

<table>
<thead>
<tr>
<th>S.No</th>
<th>Year</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1640-1815</td>
<td>Madras, Part of the Anglican Diocese of London</td>
</tr>
<tr>
<td>2.</td>
<td>1815-1835</td>
<td>Madras, as Part of the Anglican Diocese of Calcutta</td>
</tr>
<tr>
<td>3.</td>
<td>1835-1879</td>
<td>Madras a Diocese of South India</td>
</tr>
<tr>
<td>4.</td>
<td>1879-1947</td>
<td>Madras, a Mother of Dioceses</td>
</tr>
<tr>
<td>5.</td>
<td>1947-1997</td>
<td>Madras, a Part of the CSI</td>
</tr>
</tbody>
</table>

With the establishment of a Diocese in Madras, the Anglicans with the help of the missionary societies like the SPCK and SPG, built churches, educational institutions, health centers and hospitals, which still speak the legacy of the Diocese.

**Establishment of the Anglican Diocese of Madras 1835-1947**

The creation of the new diocese of Madras was regarded as yet another landmark in the church history of Madras especially for the Protestant Christians. The

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58 The Madras Diocesan Magazine, n 55, p 65

59 The Church in Madras, n. 32, p. 1
diocese from 1835-1947 was under the episcopate of seven Bishops, the first being Daniel Corrie. It is interesting to note that though these English men were new to the customs of the soil, they took interest in the study of social customs and manners and were sternly against the practice of caste system in the church life. The episcopate of these seven bishops not only witnessed the growth of number of churches and increase in the Christian population but also reflected their interest in the upliftment of the downtrodden, especially the poor, orphans, outcastes and women. The present Diocese of Madras derived its motto *Sharing Life is Mission* from its precursors and is committed to share its life with the least, last and the lost of the society.

The first Bishop of Madras, Daniel Corrie assumed charge of office after his enthronement on October 28, 1835 at St. Mary’s Church. The King of England approved the appointment through his letter dated July 8, 1835 as the Bishop of Madras. Daniel Corrie was born on April 10, 1777 studied law at Cambridge and became a Deacon in 1802. He took an appointment in the Company’s service and was sent to Bengal in 1806. When the Charter Act of 1833 elevated Madras and Bombay from the position of Archdeaconries to the dignity of Bishoprics, the Archdeacon of Calcutta Daniel Corrie was designated as a Bishop first to the presidency of Bombay in October 1833. A month later, he received letters announcing a change on the part of the authorities and stating that he had been nominated to Madras. He was despatched home in 1834, took his LLD degree at Cambridge in 1835 and was consecrated as a Bishop in London. On October 24, 1835 Daniel Corrie arrived in Madras. He was given the charges of the administration of the diocese and his

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60 Letter dt. July 8, 1835, Ecclesiastical Consultations, Volume XXV, (Madras, July 1839), p 574


62 Frank Penny, n 56, pp.1-3

63 Letter dt. October 28, 1835, Index to the office set of proceedings for the Year 1835, Ecclesiastical Department, p. 26
episcopal authority in St. George’s church\textsuperscript{64} by the Archdeacon Robinson. Herein a note about the purpose of building the St. George’s Cathedral deserves mention. By the year 1781, the British were relieved of the panic of war and the people began to build beautiful abodes for their dwelling in Madras. So with people spreading far and wide, the crowding around Fort St. George dwindled. With the changing scenario, to commute to St. Mary’s Church would mean undertaking a three to four mile journey in a palanquin. It was felt that the St. Mary’s church alone could not serve the needs of the Christian populous in Madras and hence in 1815 St. George’s Church was built and was elevated to the position of a Cathedral in 1863.\textsuperscript{65}

The gentle and unobtrusive Daniel Corrie, who was fifty-eight years of age when he came to the diocese, could only hold charge for another year and a half as its bishop. But he contributed much in that short time. His Cambridge training made him a good teacher, his study of law gave him balance of judgment and his reputation in Bengal as the Archdeacon of the Calcutta Diocese ensured him a hearty welcome and he greatly endeared himself to the people of Madras also. With courage he faced the tremendous task of shepherding the Diocese, for he had to commence his work in an alien country, among people who spoke languages strange to him.

During his short episcopate the mild and gentle bishop brought drastic changes for the improvement of the diocese. His salary was fixed as Rupees two thousand and four hundred per year by an Act of William IV, the King of England but did not make any provision for a residence for the Bishop.\textsuperscript{66} Before his coming to India the Bishop had an interview with the British King William IV, who expressed his concern over India and its people. In his memoirs the Bishop wrote, \textit{His Majesty expressed a high}


\textsuperscript{66} Ecclesiastical Despatches from England, Volume, No, 4, (Madras, 1836), p 96
opinion of the Indian servants of government, and much interest in the welfare of India....

As per the wishes of the king, Daniel Corrie proceeded to Madras having the welfare of the Indians in his mind. He commenced his work by inspecting all the church schools in Madras and was much impressed with what he saw at the St. Mary’s Charity School built in 1715, the military Male and Female Orphan Asylums, the Civil and Female Orphan Asylums and the different mission schools of SPG and CMS. While this inspection was proceeding, the Bishop received a letter from Tanjore and Palayamcottah to settle the caste differences. He abhorred the caste observances inside the church, especially during the service where certain seats were reserved in the front for the high caste people and during the celebration of Holy Communion, when people hailing from lower caste were forbidden to come to the Holy Table along with the caste people. He strictly admonished the catechists in those areas, for not drawing a stronger demarcation between things religious and things social and for ministering among the people without reproving their errors.

Amazingly at present, that in no church under the CSI, separate seats were reserved for the caste people and the Holy Communion was administered to all the believers of God irrespective of caste, colour or creed. His other significant contributions to the Diocese were the opening of the Madras Grammar School on July 1, 1836, increasing the number of Chaplains in the diocese and elevating the senior

67 Memoirs of Rt. Rev. Daniel Corrie, n. 61, p 575
69 Memoirs of Rt. Rev. Daniel Corrie, n 61, pp 580-81
70 Frank Penny, n 56, p 8
most chaplain of the diocese\textsuperscript{71} to the office of the Archdeacon.\textsuperscript{72} In recognition of Daniel Corrie's services, the Madras Grammar School was later renamed after him posthumously. The issue of marriage license by the Bishop was yet another important change introduced by Daniel Corrie. Previously the Governors granted marriage licenses. It was Daniel Corrie who represented to the Government that the granting of marriage licenses was, by ecclesiastical law, inherent in the office of a Bishop. He held that in accordance with the law, the old system by which licenses were granted by Governors might be put aside and the Ecclesiastical system of the English Church be substituted. This request was granted and the reply of the Government was duly registered in the Bishop's Act Book on November 18, 1836.\textsuperscript{73} He was also instrumental in designing the emblem portraying its motto for the Diocese when he was in England in 1835 but it was a pity that he never made use of it, since the seal reached the Diocese of Madras only after his death on February 5, 1837.\textsuperscript{74}

The news was informed to the Metropolitan Bishop of Calcutta by the then Archdeacon Henry Harper\textsuperscript{75} and the Government passed a resolution on February 6, 1837 condoling his death to be published in the Official Gazette. The honour and the esteem, the Government had towards the ecclesiastical heads could be well seen from the words of tribute paid in the resolution.

\textsuperscript{71} Letter dt. January 26, 1837, No. 10, Ecclesiastical Consultations, Volume XXVIII, pp 112

\textsuperscript{72} Letter dt. January 26, 1837, No. 7, Ecclesiastical Consultations, Volume XXVIII, pp 108-109

\textsuperscript{73} Frank Penny, n 56, p 14

\textsuperscript{74} ibid, p 13

\textsuperscript{75} Letter dt. February 5, 1837, No. 1, Ecclesiastical Consultations, Volume, XXVIII, (Madras, 1837), p 122
With the feelings of infringed sorrow the Rt. Hon. Governor in Council [Sir Frederick Adam] recorded the demise of the Rt. Rev. the Lord Bishop of Madras. As a tribute to his memory the flag of the garrison was hoisted half-staff high during the day, and on the funeral procession bearing His Lordship's late residence fifty-nine private guns corresponding with the age of the deceased were fired from the fort battery... The Right Honourable the Governor in Council is pleased further to restore that the expenses of the funeral be borne as public charges.76

The Bishop's brothers, who were his biographers, gave the best explanation for his character, that he had more than ordinary share of natural kindness of heart, benevolence of disposition and warmth of affection so that he could not but be generally be loved.77 This was certainly the verdict of the crowd, which gathered at his funeral.

In Madras at a large meeting, it was decided to perpetuate the memory of the Bishop by means of a monument in the Cathedral and the establishment of scholarships at the Grammar School for Europeans and Eurasians, which was made to bear his name. This was testified in naming the institution Bishop Corrie Anglo Indian Higher Secondary School in George Town after him.78 The Government also passed a resolution on February 9, 1837 permitting all letters, solely on the subject of the subscriptions for the monument to the late Bishop, be posted free of postage.79 At Calcutta, the capital of the Presidency where his best work had been done as the Archdeacon of the diocese, a similar meeting decreed a marble slab in the cathedral and another at the old church.80 Though the Bishop had paid only one visit to Ceylon,

76 Government Resolution No.3, dt. February 7, 1837, Ecclesiastical Consultations, Volume XXVIII, (Madras, 1837), p 124
77 Frank Penny, n 56, p 16
78 Black Town was renamed as George Town in 1906 after the visit of King George to India
79 Government Resolution No. 42, dt. February 9, 1837, Ecclesiastical Consultations, Volume, XXVIII, (Madras, 1837) p 142
80 F. T. Sandys, One Hundred And Forty Five Years at the Old or Mission Church, Calcutta, (Calcutta n d), p 36
he carved a deep impression upon many people in the island. Hence a monument to
his memory in St. Peter’s Church, Colombo was founded. From these efforts, which
served to keep alive the memory of the Bishop, one could certainly conclude that he
served his generation well and faithfully.

George John Trevor Spencer (1838-1849) the second Bishop of Madras
arrived in Madras on November 1, 1838 and was enthroned at the Cathedral Church.
Before becoming the Bishop he was the Chaplain at Bellary. The three problems,
which the Bishop addressed during his tenure of office were, the training of the
catechists, the observance of caste distinctions and the necessity of female education.
He established the Diocesan Institution at Sullivan Gardens, Madras, for the education
and training of catechists and clergy. This showed his belief that native clergies
should be appointed in the churches rather than depending upon the Europeans who
were very reluctant due to the low remuneration offered. He discovered caste to be a
mere social distinction and took the same stand as Bishop Corrie with regard to it. He
was very firm in not allowing the caste distinction to have its way in the church
practices when he said, if it is a civil or social distinction, I touch it not; if it is a
badge of religious or moral superiority, I say, away down with it, even to the
ground.

With regard to female education, during these days when enough number of
schools for girls were not established, the wives of the missionaries used to go to the
houses in villages and educate the women and the girls of these households about
general hygiene, health, accounting and house management. The Bishop lauded
their services but he stressed that much more to be done to streamline the education of

81 Frank Penny, n 56, p 17
82 Letter dt. January 30, 1837, No. 3, Ecclesiastical Consultations, Volume, XXVIII,
(Madras, 1837), p 97
83 Frank Penny, n 56, p 52
84 Ibid , p 52
women, which was made a reality with the founding of more girls schools by the Diocese.

The Bishop consecrated twenty one churches and at all places where a church was consecrate, a burial ground was also consecrated. The Government also gave its consent by allotting sites for the burial grounds. He was the first Anglican Bishop to visit Tinnevelly mission field and to have divided the Tinnevelly mission into small districts with a European missionary in each.85 The three important reforms he carried out in the church administration were, the appointment of Lay Trustees to the churches, nomination of a civilian officer to conduct the divine services at military stations in the absence of a Chaplain, by a visiting Chaplain and faithful observance of feasts and festivals

Though the appointment of Lay Trustees originated in 183086 itself, it was Bishop Spencer who made a rule by which one trustee was to be appointed as in 1830 but with the condition that he should be a communicant and the other was to be nominated by the Chaplain and both should be recommended by the Bishop and approved by the Government.87 Thus he made the appointment of the lay trustees to be done by following certain procedures. Though the observance of feasts and festivals seemed very simple and normal at the present, during that time it was considered as a bold step to be taken. Because the only church festival religiously kept in India was the Christmas Day. The significance of Easter, Ascension Day, Ash Wednesday and even Good Friday had to be laboriously explained year after year

Though the Bishop was a great reformer, he was considered too autocratic to be popular with the chaplains and in several ways he offended them. This was seen when he wished to have the power of transferring the chaplains from station to station

85  Ibid, p. 52
87  Ecclesiastical Despatch, dt. September 30, 1846
at his will. But the Government, which said that they were appointed by the Government and could only be moved by the same authority, declined this wish of the Bishop.\textsuperscript{88} It was also laid down by the Government that the parishes in Madras were to be reserved for the senior chaplains with due regard to their seniority.\textsuperscript{89} It was most unfortunate that the Bishop was so often in conflict with the chaplains, and the Archdeacons. Yet the Bishop maintained a bright and unclouded relationship with the missionary clergy. He was invalidated home in April 1847 and resigned the Bishopric at the end of the following year. In South India the Bishop is still remembered for the helpful character of his service to the mission cause.

The third Bishop of Madras was Thomas Dealtry who held the ‘See’ from 1849-1861. He had been a chaplain initially in North India for about twenty years, later the Archdeacon of Calcutta since 1835\textsuperscript{90} and was fifty-four years old when he was ordained as the Bishop of Madras. His period witnessed a rapid development of diocesan activity with a phenomenal increase in the number of churches built, increase in the number clergy and the Christian population mainly due to the development of railways in South India. When he assumed office in 1849 there were only 79 clergymen, but he left the diocese with 151 clergymen and 37 churches. The significant reform brought out in the diocesan administration was the formation of the Madras Clerical Conference in 1853.\textsuperscript{91} The conference discussed ecclesiastical and religious questions, started the Diocesan Record, and formed the Diocesan Council with its several boards of education, employment, finance, mission and

\textsuperscript{88} Ecclesiastical Despatch, dt. October 20, 1847

\textsuperscript{89} Ecclesiastical Despatch, dt. March 6, 1844

\textsuperscript{90} F. T. Sandys, n 80, p 36

Thus the seeds for the formation of the Diocesan Council were sown during his period.

**Works under Bishop Gell**

The fourth Bishop Frederick Gell held the 'See' of Madras from 1861-1899, the longest episcopate of any Anglican Bishop in India. He was a Fellow of Christ's College, Cambridge and was always fair and just to everybody, no matter what his theological position might be. He was a generous benefactor of missions and by his gentle and loving character he won the respect of Christians and non-Christians alike. There was a report of the Bishop in the newspaper *The Hindu*, *As true Hindus we are tolerant, nay, large-hearted enough to recognise ir Dr. Gell a saintly personage*.

He also installed a few measures for the progress of the Diocese like negotiating with the Colonial and Continental Society to supply more clergy to the diocese, urging for daily services and weekly celebration in the churches and expressing his concern in 1877 about the reduction of the Government grants for Chaplains. The major change introduced by him was the division of the Madras Diocese and the formation of the Diocese of Tinnevelly and Travancore respectively. The birth of these daughter dioceses revealed the growth of the church in the South.

Rapid progress was also brought about in the diocesan administration with the organisation of diocesan councils, though the seed was sown earlier during the tenure of Bishop Dealtry. Due to the Diocesan Conference held in 1872, a Committee was

92 *Ibid*.

93 Oliver T Arockiam, *In the Beginning*, in *Cathedral Chimes*. (Madras, July 1996), p 4

94 *Ibid*, p 5

95 *The Church in Madras*, n 32, pp 4-5
appointed to draw up a constitution in 1886. Bishop Gell made an enquiry into the removal of caste prejudices through out the Diocese and emphasised its removal from the church and its practices. These orders were sent to all the clergy and catechists of the Diocese and they were even asked to send their feedbacks to the Bishop. The Bishop insisted that, in the churchyard no separate place is allotted for the interment of those of the higher castes as they were called.... These must not be impassable barrier at the Holy Table.  

Like the first two Bishops Daniel Corrie and Spencer, Bishop Gell also insisted on caste removal through out the Diocese and undertook remedies for the removal of the cast prejudices. His episcopate of nearly thirty eight years naturally saw enormous amount of activity in church building and in bringing into the Diocesan fold those parishes which had quietly erected building for their worship without any help from the Diocesan authorities. The following table would reveal the building of some important churches during his period.

**TABLE-V**

**YEAR-WISE ESTABLISHMENT OF CHURCHES BY BISHOP GELL**

<table>
<thead>
<tr>
<th>No</th>
<th>Year of Establishment &amp; Consecration</th>
<th>Place</th>
<th>Name of the Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1862</td>
<td>George Town</td>
<td>Holy Immanuel Church</td>
</tr>
<tr>
<td>2.</td>
<td>1864</td>
<td>Rajamundhry</td>
<td>Holy Trinity Church</td>
</tr>
<tr>
<td>3.</td>
<td>1865</td>
<td>Mysore</td>
<td>St. Bartholomew’s Church</td>
</tr>
<tr>
<td>4.</td>
<td>1866</td>
<td>Berhampore</td>
<td>St. Stephen’s Church</td>
</tr>
<tr>
<td>5.</td>
<td>1868</td>
<td>Tellichery</td>
<td>St John’s Church</td>
</tr>
<tr>
<td>6.</td>
<td>1870</td>
<td>Calicut</td>
<td>St Mary’s Church</td>
</tr>
<tr>
<td>7.</td>
<td>1870</td>
<td>Ootacamund</td>
<td>St. Thomas Church</td>
</tr>
<tr>
<td>8.</td>
<td>1870</td>
<td>Bangalore</td>
<td>All Saints Church</td>
</tr>
<tr>
<td>9.</td>
<td>1872</td>
<td>Coimbatore</td>
<td>All Souls Church</td>
</tr>
<tr>
<td>10.</td>
<td>1880</td>
<td>Madurai</td>
<td>St. George’s Church</td>
</tr>
<tr>
<td>11.</td>
<td>1881</td>
<td>Cuddappah</td>
<td>Christ Church</td>
</tr>
<tr>
<td>12.</td>
<td>1895</td>
<td>Perambur</td>
<td>Holy Cross Church</td>
</tr>
<tr>
<td>13.</td>
<td>1899</td>
<td>Mylapore</td>
<td>Good Shepherd Church</td>
</tr>
</tbody>
</table>

*Inquiries made by Fredrick Gell, the Bishop of Madras, Regarding the Removal of Caste Prejudices and Practices, in the Native Church of South India, together with the Replies of the Missionaries and Natives together Sent Thereto; (Madras. 1863), pp 2-3*

*Oliver T Arockiam, n 93, pp 7-9*
Thus Bishop Gell's episcopate witnessed the progress of the Diocese in many directions and no doubt that the proceeding of the Church Missionary Society for the year 1901-1902 had correctly remarked that his tenure of office in Madras (1861-98) was distinguished for its wise, large hearted, evangelical character.98

Such were the notable contributions of Bishop Gell to the Diocese that his successor Henry Whitehead raised funds to put up a sculptural monument to the late Bishop in St. George's Cathedral Madras.99 Balance of the fund was given to the Endowment fund of Bishop Gell Girls School in Madras, an objective in which the late Bishop took a deep interest.100

Impact of the World War I

The episcopate of Bishop Henry Whitehead (1899-1922) witnessed drastic changes in the Diocese, due to the World War I and the beginning of the church union activities. With the good wishes and accreditations of the Government he assumed office on October 11, 1899.101 His period saw the birth of the Dornakal Diocese in 1902, which was formed out of the Madras Diocese.102 Vedanayagam Samuel Azariah, the First Indian Bishop assumed the charge of the new Diocese. With the formation of the Dornakal Diocese, the Madras Diocese, which was the Mother Church of Madras became very much the Church of the Remnant; the mother church who had seen the daughters growing up around her, each bigger than herself.

99 Madras Diocesan Record, Volume, XVI, No. 2, (Madras, April 1902), p. 69
100 Madras Diocesan Record, Volume, XVIII, No 2, (Madras, April 1904) P 67
101 G.O. No.143, (Ecclesiastical Department), 18 10 1899
102 Madras Diocesan Centenary Volume, n 32, p 5
The significant progress made during his time were preparation of a scheme for a Women's Diocesan Society,\textsuperscript{103} erection of Diocesan Office and Library in the Cathedral Compound, Madras;\textsuperscript{104} establishment of the Bishopric Endowment;\textsuperscript{105} steps taken to bring about Church Union Movement in South India;\textsuperscript{106} and opening up of the Women's Christian College, Madras\textsuperscript{107}

The World War I had its repercussions in the Diocese of Madras also. During the war period the Diocese experienced a heavy financial burden. The Government also reduced its grant for the maintenance of the chaplains. The missionary societies, which used to help their missionaries in the Diocese, had also done likewise. The SPG for example used to send the Madras Diocese about Rupees 1,50,000 per year before the war. But that was reduced to Rupees 100,000.\textsuperscript{108} Hence during the years 1923-1935 to augment the revenue, the Diocese had to call on the congregations to device some system like the creation of a maintenance fund. The congregations generously responded but even then the Diocese faced a short fall of requirements. Cuts in salaries, undermining of work and impoverishment of institutions were the inevitable consequences. When the church became self-governing, the Government ceased to appoint and pay its bishops. But it continued to appoint and pay such chaplains, as it required and to maintain the churches as ever before.

\textsuperscript{103} Madras Diocesan Record, Volume, XIX, No. 2, (Madras, July 1905), p 70
\textsuperscript{104} The Madras Diocesan Magazine, Volume, II, No. 1, (Madras, January 1907), p 30
\textsuperscript{106} The Madras Diocesan Magazine, Volume, XIV, No. 12, (Madras, December 1919), pp 277-278
\textsuperscript{107} Ibid, pp 269-272
\textsuperscript{108} The Madras Diocesan Magazine, Volume, XIV, No. 10, (Madras, October 1919), p 200
The Government agreed to pay to the province, a sum of about two-thirds of the pay and allowances for a recognised bishop. The continuing bishops were not affected by the change, which was to operate as each relinquished the 'See'. Though the church in England generously gave a gift of £50,000 to the Church in India to meet the necessary balances, not less than £25,000 was to be raised in India to augment the shortfall. This was the Bishopric Endowment and the Diocese of Madras decided to raise Rupees 1,50,000 towards it.

The Women's Christian College was a notable illustration of the value of cooperation in the work of education in India. It was the work of thirteen mission societies in Europe and America and probably the most notable piece of co-operative work, which had been seen in the mission field, and the Anglican Church had contributed a share to it. Church Union Movement had also attained significant milestones such as the formation of the South India United Church (SIUC) in July 1908, the famous Tranquebar Conference in May 1919, publication of the Tranquebar Manifesto and appointing of a Joint Committee to work towards church union proposals. In all these endeavours Bishop Henry Whitehead gave his support and encouragement, to make the church union a reality. His opening remarks in the Fourth Decennial Indian Missionary Conference held in 1902 revealed the Bishop's ardent desire not only in the church union but also that the church should reach out specially to the depressed classes of the society.\(^{109}\) Having had a fruitful career as the Bishop of Madras from October 11, 1899 Whitehead resigned his post on April 3, 1922 and his resignation was accepted by the Bishop of Calcutta and Metropolitan in India and Ceylon with effect from December 21, 1922.\(^{110}\) He was also admitted to a pension at the rate of £800 per annum.\(^{111}\)

\(^{109}\) Report of the Fourth Decennial Indian Missionary Conference, December 11-18, 1902, (Madras, 1903), p 9

\(^{110}\) G.O.M.S. No. 91, (Ecclesiastical Department), 13 10 1922

\(^{111}\) G.O.M.S. No. 11, (Ecclesiastical Department), 26 1 1923
Upon the resignation of Henry Whitehead, the Government appointed Edward Harry Mansfield Waller as the Bishop of Madras and that had been duly approved by the King of England. E. H. M. Waller was previously the Bishop of Tinnevelly and Madura and had the experience of serving as a Bishop from 1915 onwards. His formal enthroning ceremony as the Bishop of Madras took place on January 11, 1923 in St. George’s Cathedral, Madras, though he assumed charge of the office of the Bishop Madras on January 1, 1923 itself.

His period mostly witnessed the progress of education and the improvement of the condition of schools, which were in a bad shape due to lack of financial assistance. The notable schools, which were improved by upgradation, addition of new buildings and augmentation of financial position were the Doveton and Bishop Corrie School at Vepery, St. Mark’s Elementary School in North George Town, Christ Church Middle School, Civil Orphan Asylums, The Gordon Orphanage and three parish schools attached to the Christ Church Madras, The Vestry School at Trichinopoly, St. George’s School Hyderabad and St. Mary’s Home, Bangalore. Great changes were introduced with the coming of the Lindsay Commission, headed by the Master of Balliol, which made a tour of the colleges in India and advised the churches and missions accordingly. In accordance with its recommendations, Heber Hall, a hostel was opened in the Madras Christian College. Another example of union

112 G.O. No. 16, (Ecclesiastical Department, ordinary), 5.2.1923
115 G.O. No. 3, (Ecclesiastical Department, ordinary), 9 1 1923
116 Oliver T Arockiam, In the Beginning in Cathedral Chimes, (Madras, September 1966), p 5
117 A D Lindsay, Report of the Commission on Christian Higher Education: An Enquiry Into The Place of The Christian Colleges in Modern India, (London, 1931)
institutions was at Tambaram on the outskirts of Madras. The missions like the CMS and SPG also provided grants to improve the conditions of the schools. The SPG even started an Education Board for Tanjore and Trichinopoly and the improvement of the schools was taken up both in Trichinopoly and Tanjore simultaneously. A Training School for Village Teachers was also opened at Irungalur by the cooperative efforts of SPG, The Church of Sweden and The Danish Missions. Another ongoing event of great importance during his period was the Church Union Movement in which Bishop Waller took keen interest and rendered his whole hearted support and help towards the movement.

Towards Indianisation of the Madras Diocese

When Arthur Michael Hollis become the Bishop of Madras in 1942, he was the first person to have the elected post and the first Tamil knowing (although within a limited vocabulary) English Bishop. After the death of Bishop Waller, he was consecrated on September 27, 1942 in St. George's Cathedral Madras. As the last Anglican Bishop of Madras, the first CSI Bishop in Madras and the first Moderator of the CSI during the formative years of its life and lastly as professor in the United Theological College at Bangalore, Bishop Hollis made a lasting contribution to the life of Christian Protestant Church in India which could not be easily matched.

From the beginning, his motives were in favour of Indianisation and also of the reunion of the churches. He reorganised his Diocese and by the middle of 1944, had created five District Conveners to whom he delegated some of his powers and had

118 Oliver T. Arockiam, n. 116, p. 6
120 The South India Churchman, (Madras, July 1954), p. 2
121 The South India Churchman, (Madras, August 1954) p. 5
‘Indianised’ practically every educational institution in the Diocese.\textsuperscript{122} He was not one of those who while talking about the need for training Indians to leadership and did nothing about it. He relinquished his Moderatorship in January 1954 and his Bishopric in June 1954 in order that an Indian might occupy that place.\textsuperscript{123} Thus he always emphasised the desperate need for Indian leadership in the church in India, which he backed up, by setting his own example.

From the very beginning Bishop Hollis threw himself heart and soul into the Church Union Movement and had written and spoken vigorously and unceasingly on that theme. He persuaded his Diocesan Council in 1944 to approve the Proposed Scheme of the Union. In 1945 at the General Council at Nagpur, he piloted the Scheme to its final approval. At the next General Council in Madras he was chiefly instrumental in securing approval of the Joint Committee’s interpretation of the Pledge to the satisfaction of the other negotiating bodies. Having taken a leading part in the negotiations, which hatched the Church of South India into being, he became its architect as the First elected Moderator of the CSI.\textsuperscript{124} The lead he gave to the infant church in its formative years was magnificent and wonderful. What the CSI is now, among the churches of the world is mainly because of his splendid guidance.

Beyond all his contributions to the Diocese of Madras and the Protestant Movement in South India, the crowning factor of Hollis was his deep humility. In his address at the Centenary Celebration of the Arcot Mission, he spoke that,

\textsuperscript{122} Rajaiah D. Paul, n 119, p. 260  
\textsuperscript{123} Laicus, \textit{The first CSI Moderator and Madras Bishop}, in \textit{The South India Churchman}, (Madras, June 1954), p. 3  
We have to admit that Christians have not always been Christ like in the method of their witness and that today we need constant vigilance and deep humility.\textsuperscript{125}

Similarly in his book, \textit{Paternalism and the Church}, he wrote,

\begin{quote}
I remember, in Pre-Independence days when I was still a Bishop of Madras, planning with the old Tamil Pastor, a visit to Coonoor in the Nilgris. He wanted to provide a car to carry me some 400 yards from the station to the church. I said that I would walk.

He further wrote that the villager might respect him even envy him if he went by car but cannot find him as an example of self-sacrifice and humility.\textsuperscript{126}Such a rare combination of scholarship and humility, profession and practice, sincerity and conviction, clear thinking and administrative ability was ingrained in Bishop Hollis. Thus from 1835-1947, seven Bishops held charge of the Diocese, bringing about changes and reforms, and finally leading the Anglican Diocese to form an integral part of the CSI fold. When the diocese was formed in 1835 it was the \textbf{first and only Anglican Diocese in South India} with not more than ten to fifteen thousand Anglicans. By 1947, three more Dioceses (Trinevelly, Travancore and Dornakal) were formed out of the Madras Diocese and after the partition, the number of Anglicans in the Madras Diocese stood at 40,000. The period of the last three Bishops, Henry Whitehead, Waller and Hollis witnessed the Church Union Movement, which is discussed in detail in the next chapter.
\end{quote}

\textbf{Relationship With British Government}

With regard to the relationship between the British Government and the Madras Diocese and the missions varied views had been projected. The relationship between the Government and the missions was firmly established because the various mission societies carried on their work in India with the approval of the British Government. At one point it was felt that the Government provided a favourable

\textsuperscript{125} Ibid., p. 6

\textsuperscript{126} Michael Hollis, \textit{Paternalism and the Church}, (London, 1962), pp. 45-46
climate to the missionary enterprise and at another point it was felt that because of the intrusion of the Government, the missionary activities were hindered.

The only nexus the British Government had with religion was the maintenance of an **Ecclesiastical Establishment** \(^{127}\) for the sole purpose of providing Christian services for the **British born subjects of the crown and especially to soldiers and their families**. While with regard to the natives of India, the policy of the Government had always been on the strictest neutrality.\(^ {128}\) The ecclesiastical establishment consisted of a Bishop, an Archdeacon and a Registrar. The Secretary of State in Council fixed the salaries and allowances of the Bishop and the Archdeacon, provided that no additional charges was imposed on the revenues of India.\(^ {129}\) Under Rule 2 of the extant Government Servants Conduct Rules, for the acceptance of gifts from the natives of India, the Government servant must get the prior sanction of the Government of India. For example when Henry Whitehead resigned in 1922, the Government sanction was given to enable to him to accept a gift presented to him by the clergy of the Diocese of Madras on the eve of his retirement.\(^ {130}\) It was made clear that no additional burden was levied on the Indian people for the maintenance of the officers of the Ecclesiastical Department.

With regard to the extent of the Madras Diocese, the Report of the Administration of the Madras Presidency said that its jurisdiction extended over the Madras Presidency, native states of Hyderabad (including Berar), Mysore and the British Province of Coorg. It also said that the **limits of the diocese may be altered**

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130 G. O. No. 27, (Ecclesiastical Department, ordinary), 8 3 1922
from time to time by His Majesty by letters patent. This became a reality when the Madras Diocese was partitioned and the new Dioceses of Tirunelveli, Travancore and Dornakal were created. The Bishop of Madras was subject to the metro political jurisdiction of the Bishop of Calcutta.

The Bishop of Madras was appointed by the Crown and was entitled to pension after holding his office for fifteen years. He was expected to exercise episcopal function and ecclesiastical jurisdiction for the superintendence and good government of the ministers of the Church of England. The episcopal functions of the Bishop were to superintend the spiritual work of the Diocese, hold confirmations, ordain, exercise jurisdiction over the clergy, visit all the stations of the clergy, inspect the work in the Diocesan hospitals and schools, inspect registers and other church books, recommend to government the appointment and transfers of Chaplains, report on proposals for new churches, recommend for improvements in churches, or for changes suggested in any ecclesiastical arrangements and to consecrate new churches and cemeteries.

The Archdeacon usually administered the Diocese during the absence of the Bishop. He also attended more particularly to the details of the church establishments, church furniture, cemeteries, repair, drafting of budgets and communication with the Government on these subjects. The local Government appointed the Registrar. Quarterly returns of baptism, marriages and burials were received by the Registrar from the clergies of different stations and were communicated to the government.

132 Ibid, p 276
133 Report of the Administration of the Madras Presidency, 1924-25, (Madras, 1925), p 262
135 Ibid, p 275
The category of Chaplains was divided into three classes consisting of Senior Chaplains, Junior Chaplains and Probationers respectively. They were appointed by the Government. Their retirement was compulsory on completion of twenty-five years of service and they were eligible for pension after completion of twenty years of service. Besides Chaplains, there were other European and Eurasian clergymen acting under the license of the Bishop. Some of them were in receipt of allowances from the Government. Lastly, there were missionaries who were not entitled to the service of a resident Chaplain in the service of Government and they were not connected with the Government.\textsuperscript{136}

The Cathedral of the Madras Diocese was St. George’s in Madras, which was vested under a Trust created by the East India Company on February 9, 1821 in a body of Trustees who were appointed by the Government of Madras. By April 1902 there were 252 clergymen officiating under the license of the Bishop Madras. Of these 44 were officers of the ecclesiastical establishment, that was to say 34 Chaplains and 10 clergymen received allowances from the Government. According to the census of 1902, the number of European and Eurasian members of the Church of England within the Diocese was 19,639 and number of native members was 1,20,283.\textsuperscript{137} The maintenance of such a department was criticised by the \textit{Swadesimitran}, as unfair because the total expenditure of the department was twenty-lakhs annually which was a heavy burden on the Indian resources.\textsuperscript{138} Bernard Lucas was also of the view that the arrangement and sanctioning of such a department was questionable concerning

\textsuperscript{136} Ibid., pp. 275-276

\textsuperscript{137} Ibid., p 277

the Government’s neutrality in matters relating to the Christian community.\textsuperscript{139} The Charter Act of 1833 promised impartiality between the English and the Indian.\textsuperscript{140}

Upto 1758 the attitude of the Government in England and in India towards missionaries was not only friendly but also helpful.\textsuperscript{141} However subsequently the attitude had changed from one of encouragement to one of absolute hostility. This could be seen in 1793 when the Charter Act was renewed. William Wilberforce attempted very hard to get a clause favourable to missionary work included in that Act but miserably failed. Instead the following was adopted that the sending of the missionaries into our eastern possessions is the maddest most extravagant, most expensive, most unwarrantable project...\textsuperscript{142}

The Favourable Attitude Since 1813

From 1813 a changed scenario appeared and the restrictions on missionaries entering India were removed.\textsuperscript{143} But the principle of toleration was followed in the newly acquired territories and also with regard to other faiths. All the material and moral rights and privileges enjoyed by the people were guaranteed even after they became the British subjects. For example when the British took over the administration of Srirangapatnam after its fall, they did not enact new laws, rather adopted the erstwhile law with regard to property, succession, marriage and in other matters the magistrates and judges of the company adhered to the administration of justice according to the native caste norms.\textsuperscript{144} The Government paid an allowance to

\textsuperscript{139} Benard Lucas, n 128, p 328

\textsuperscript{140} C F Andrews, Hand Book of English Church Expansion, North India, (1ondon, 1908), pp. 21-22

\textsuperscript{141} G H Hutchiston, The Indian Government and Christian Missions, in Church Missionary Intelligeneer, (September, 1912), p 10

\textsuperscript{142} Ibid, p 3

\textsuperscript{143} Ibid, p 5

\textsuperscript{144} Frank Penny, n 56, p. 348
Roman Catholic Archbishop in Madras and also paid Roman Catholic priests. It built, furnished and repaired churches for the use of soldiers, both Protestant and Catholic. For its part it tried not to favour one religion over the other. Though the Religious Endowments Act of 1863 relieved the Government of the obligation of maintaining Hindu and Muslim places of worship, the Government did provide each temple and mosque with an adequate amount of movable and immovable property as an endowment. But the criticism levelled against the establishment of the Ecclesiastical Department was valid considering the following facts. The Government paid the Chaplains and other officers of the Ecclesiastical Department. In 1906 their salaries were fixed at Rupees 450 per month for Probationary Chaplains, Rupees 530 for Junior Chaplains for the first five years and Rupees 680 latter their fifth year of service, and Rupees 850 for Senior Chaplains for the first five years and Rupees 1000 after their fifth year of service. But over and above this, the churches under the jurisdiction of the Ecclesiastical Establishment looked forward to the Government for every possible help.

In 1878, the Trustees of St. George’s Church in Madras requested the Government for an extra amount apart from Rupees 400 per month, as contingency grant to undertake minor repairs to furniture, hire labour for periodical cleaning of the building and the repair of organ etc. and accordingly the Chief Secretary to the Government sanctioned it. Similarly sanctions for renewing the flooring of the All Souls Church at Coimbatore were made in 1911 and 1913 respectively in two installments. The Madras Diocesan Magazine in 1907 also informed its churches

146 Graham Hough, ion, n. 19, p 46
147 G.O. No. 91, (Ecclesiastical Department), 19 1906
148 G.O. No. 181, (Ecclesiastical Department), 16 7 1878
149 G.O. No. 820, (Public Works Department), 5 7 1911 and G.O. No. 1708, (Public Works Department), 28 8 1913
that the Government of India would henceforth take up the cost of maintenance of clocks in the church towers provided there was no pew rent collected by the church.\footnote{The Madras Diocesan Magazine, Volume II, No 4, (Madras, April 1907), p 173} It is also to be noted that the Government had sanctioned Rupees 17,000 for erecting the Diocesan Office in the Cathedral Compound Madras.\footnote{The Madras Diocesan Magazine, Volume I, No 4, (Madras, April 1906), p. 1} The Chaplains were also entitled for free passages on tour ships especially during the World War I.\footnote{The Madras Diocesan Magazine, Volume XIV, No 3, (Madras, March 1919), p 56} Accordingly the war office granted non-entitled passages to Indian Chaplains when there was spare accommodation. Apparently the question as to how the Government was justified in spending such huge sums of money for the propagation of the Christian religion was raised in the Imperial Legislative Council. The response was that the Government was quite impartial in its dealings with the various religious groups, for it was giving annual grants even to Hindu and Muslim places of worship.\footnote{Graham Houghon, n 19, p 50} But even while revealing the truth of such grants, \textit{the Swadesamitran} was not satisfied with the Government's relationship and grants to the Christian church.\footnote{Swadesamitran, 22.9.1913, Report of the English and Vernacular papers 1900-1922}

It was not only the Ecclesiastical Department but the Government itself was accused of collusion with missionary societies. For example in 1874 the Education Department granted the CMS Missionary the rent-free use of a tiled building to establish a School and an Orphanage.\footnote{G. O. No. 253, (Education Department), 20 7 1874} A few years later the same Department sanctioned the purchase of a cart and a pair of bullocks for the conveyance of the choir, St. Mary's Church from the Civil Orphan Asylum and back.\footnote{G. O. No. 413, (Education Department), 26 6 1885} But at the same time the Government granted not everything that was sought. In 1919 the Government
denied the request made by St. John’s Church, Vizagapatnam to consider the re-roofing of the church to be classified as repair.\textsuperscript{157}

It is thus seen that with the arrival of the European trading companies along with Christian missionaries in India, there began changes in Indian history, its geography and society. While the medieval systems were given a go-by, by the contact of new culture and establishment of modern governments; the geography was effected alternations in the sense that more trading centers, commercial towns and new cities were founded. However, it was the Indian society that underwent severe transformation. A new religion totally alien in its customs and culture to Indian society, began to be accepted, adopted and its circle expanded rapidly. Through various troubles and tribulations, the missionaries established their churches, provided them with administration and carried out various social welfare activities, by which they became the centres to impart new philosophy to man’s life and value.

\textsuperscript{157} G. O. No. 131, (Ecclesiastical Department), 13 11 1919