CHAPTER - I

THE HISTORICAL OUTLINE OF SOUTH KERALA DIOCESE

Kerala is one of the smallest states of India and it is situated in the southwest corner. Kerala emerged as a State in the year 1956. After independence on August 1947, the two major princely States of Kerala, Cochin and Travancore were merged into the Indian union in 1956. Thiruvananthapuram (Trivandrum) is the capital city of Kerala.

South Kerala Diocese (SKD) is one of the biggest Dioceses in the Church of South India (CSI). It consists of CSI churches in Trivandrum and Kollam districts of Kerala. In Kerala, there are three other C.S.I. Dioceses North Kerala Diocese, Madhya Kerala Diocese, and East Kerala Diocese. But the South Kerala Diocese is the biggest one and it has 359 ordained Pastors, forty nine retired Pastors, 78 Evangelists, 140 Volunteers, forty seven H.M.S. workers and District based under District Chairman Volunteers (Church workers). There are sixty district and 623 churches, forty four H.M.S. Churches, Six Internal Mission and three South Travancore Gospel Band in this Diocese\(^1\). The Diocesan boundary stretches from Quilon in the North to Kaliyikkavila in the South of Kerala. The geographical area of the South Kerala Diocese is a beautiful green land with rivers, hills, valleys and forest. The coconut, arecanut and rubber trees add to the beauty of the landscape.

Kerala is the thirteenth largest Indian state by population. It is divided into forty districts with the capital Thiruvananthapuram. Thiruvananthapuram is the largest metropolis area and the capital city of Kerala. Malayalam is the most widely

\(^1\) Annual Report of SKD, 2009-2010, p.10.
spoken language and the official language of the State. This chapter begins with the historical outline of South Kerala Diocese and tries to trace the formative years of South Kerala Diocese and its progress.

In the 15th century, the spice trade attracted Portuguese traders to Kerala, and paved the way for European colonization of India. At the time of Indian independence movement in the early 20th century, there were two major princely States in Kerala—Travancore State and the Kingdom of Cochin. On 1 July 1949, Cochin and Travancore merged to form the State of Travancore-Cochin or Thiru-Kochi. The state is called Kerala today, was once a collection of princely states and British administered provinces. The northern regions were a part of the Madras Presidency, and it included Dakshina Kannada or South Canara and the Malabar district. The southern regions were either a part of the Kingdom of Cochin or the bigger Kingdom of Travancore. On 15 August 1947, India became independent. Madras Presidency became Madras State and a part of the Indian Union. As a consequence, the Malabar district and South Canara became Indian districts. Sardar Vallabhai Patel, the Iron Man of India began his mission of integrating princely states into the Union. Cochin was one of the first princely states to agree to join the Union, while Travancore took a little more persuasion. In 1956, as a result of many movements all over the country, the States Reorganisation Act was passed. In Kerala, the movement was called Aikya Kerala Movement. The Act reorganised the states on linguistic lines. So, Kerala was created by merging Thiru Kochi with the Malabar district of Madras State and Kasaragod Taluk of South Canara district. The Act also transferred the southern part of Thiru-Kochi which included Kanyakumari district to Madras state. Madras state would eventually become Tamil Nadu.
Kerala has the lowest positive population growth rate in India, 3.44%, the highest literacy rate, 93.91% in the 2011 census; the highest life expectancy, 77 years; and the highest sex ratio, 1084 women per 1000 men. The State has witnesses' significant emigration, especially to Arab States of the Persian Gulf during the Gulf Boom\(^2\) of the 1970s and early 1980s, and its economy depends significantly on remittance from a large Malayali community\(^3\). The culture is a synthesis of Aryan and Dravidian cultures, developed over millennia, under the influences from other parts of India and abroad.

The production of pepper and natural rubber contributes significantly to the total national output. In the agricultural sector, coconut, tea, coffee, cashew and spices are important\(^4\). The State’s coastline extends for 595 kilometers and around 1.1 million people in the State are dependent on the fishery industry which contributes 3% to the State’s income. Kerala is one of the prominent tourist destinations of India, with backwaters, beaches, Ayurveda tourism and tropical greenery as its major attractions.

1.1. Political Background of Kerala

The earliest known kingdoms which had enjoyed some political identity were Nanjilnadu, Kurunadu and Padappanadu. Out of these three, Nanjilnadu and Kurunadu emerged out as dominant political units by the close of the first century A.D. While in Nanjilnadu the Ay kingdom flourished, in Kurunadu, the kingdom of Venad exercised prominent authority. Both these countries had very different history, affected by the vicissitudes of time and fortune. The political atmosphere of

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neighboring Pandya State had substantially influenced their historical process.

Owing to her favorable seasonal conditions and balanced ecosystem, Nanjilnadu was exposed to frequent attacks from the east, and hence it became the "cockpit of the south." It is generally accepted that Nanjilnadu belonged to the Ays. With their historical past, they emerged as a political power in the first and second century of the Christian era. Between 96 and 140 A.D., they had apparently replaced the feeble Pandya authority from Nelcynda to Kumari. The earliest known Ay king was Ay Andiran, the much celebrated in the Sangam Anthologies. It seems that Aykudi remained as his capital. The next notable sovereign who belonged to the Ay dynasty was Titian. It was during the days of Titian, Bhutapandyan the Pandya ruler invaded Nanjilnadu and subdued Titian. After Titian, the Ay showed signs of eclipse from the pages of history.

The northern part of Nanjilnadu was known as Valluvanadu during the Sangam Age. NanjilValluvan was the most successful ruler of this hilly tract. His capital was somewhere in the Podiyil hill. Avvai, the much celebrated Sangam Poetess, refers to his prowess and generosity in unstringing terms. Though he had successfully expelled the Ays from Nanjilnadu, his dynasty soon became extinct, after the battle of Thalayalanganam. Between third and eighth centuries, the Ay power was reduced to a depressed level. Checked by Nanjil Valluvan in the north, Pandyas in the east and Cheras in the west, they enjoyed very little sway over South

Nanjilnadu and Kurunadu. After their expulsion, they shifted their capital to Thiruviliaicode in Kurunadu. The dynasty was revived in the ninth century A.D. by King Vikramaditya Varaguna. The Ays lost their separate identity after him and were assimilated with other ruling families.

The early Pandya kings established their sway in and around Cape Comorin. With the fall of Cape Comorin, Kottar was exposed to frequent Pandya invasions. It is obvious that Bhutapandian was the earliest invader of Nanjilnadu. Right from the days of Nedunchezhiyan, the Pandyas maintained continuous contact with Nanchilnadu and before the seventh century A.D. Nanjilnadu fell to them. The successful exploits of Koccadayyan against the Ay ruler at Maruthoor, Sengodi and Puthancode are referred in the Velvikudi grant. However, only in their hey days of supreme power, they could extend their political paramountcy to the whole of Nanjilnadu. Jatavarman Parantaka Pandyan, who succeeded in 770 A.D overran Nanjilnadu; subdued the Ay chief and made him a vassal.

The Ay kingdom acted as a buffer state between the Pandyas and Cheras. Naturally, its decline opened the Chera kingdom vulnerable to incessant attacks from the Pandyas and Cholas. Around 787 A.D., Parantaka advanced to Venad and conquered it with elephants, horses and treasures. His successive thrust was against Karunandan, the Ay chief, who was in friendly terms with the Venad ruler. Subsequently, the Pandya power penetrated deep beyond the borders of Venad and

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10. Ibid., p.3.
12. Ibid., p.185.
soon it reached Vizhinjam. Ancient Tamil literature like Madurai Kanchi, Purananuru, Pathitrupaththu and Pandikkovai would reveal that as early as in the tenth century, Nanjilnadu remained under the Pandya rule.

The Cholas capitalised the political situation after the decline of the Pandyas. The conquest of Madurai by Parantaka Chola marked the beginning of Chola political ascendency in the South. After the conquest of Madurai in 920 A.D, the Cholas assumed sway over Nanjilnadu. KulotunganI defeated the Pandyas, burnt Kottar, and extended Chola power upto Vizhinjam and Salai. However an organised Chola invasion took place under Raja Raja I. Nanjilnadu became a part of Raja Raja as Cholavalanadu. His successor Rajendra Chola's suzerainty reached as far as Kurunadu and he set up military posts at Kottar. Kulotunga appeared that nothing could arrest the Chola expansion in the Chera dominion and the Chera-Chola war prolonged for about a century. However, after Kulotunga I, the Cholas could not effectively impose their sway over Chera kingdom and this decline in their political fortune was largely complemented by the events that took place at Cholamandalam. Decline of Chola power facilitated the revival of Pandya power. For a while Nanjilnadu passed under the political influence of the Korava chiefs till they fell victim to the trickery of the crafty Mudaliyars.

Venad has almost an unbroken history. The early history was wars centered on the capital at Thiruvidamcode, the Anglicized form of Travancore. Decline of Ay power exposed her to repeat attacks from the Pandyas and Cholas. When the ruling Chera family disappeared in the midst of the Chera - Chola war in 1036 A.D., Venad

15. Ibid., p.186.
declared her independence.\textsuperscript{18} The waning Pandya and Chola rule created a political vacuum in Nanjilnadu. Veera Kerala Varma, the Venad ruler exploited the situation to expand his sovereignty over parts of 'Nanjilnadu by the first quarter of the twelfth century.\textsuperscript{19} Koda Kerala Varman extended his supremacy over South Nanjilnadu during successive years. In the time of Veera Ravi Varma, he imposed his sway over the eastern parts of Nanjilnadu. Subsequently, the sovereignty of Venad was extended to Valliyoor and Nanguneri.\textsuperscript{20} Major portion of Tinnevelly soon fell into the hands of Udaya Marthanda Varma.

The ascendancy of Venad to power and its constant incursions into the Pandyan territories displeased the powerful Vijayanagar kings. Udaya Marthanda Varma's violation of the Pandyan territory led the Pandyan prince to make an appeal to Vijayanagar for help. Achuta Raya, the successor of Krishna Deva Raya, led an army against Venad and inflicted a crushing defeat on her in 1532 on the banks of the river tambraparni or tambrapoorney flows through Tirunelveli district of the Tamil Nadu State. Again during the period of Veera Kerala Varma, Vijayanagar forces attacked Venad. This time the battle was fought on the soils of Nanjilnadu, and it is reported that Venad began to recognize the supremacy of Vijayanagar Empire. However, after sometime Venad declined to pay tribute to Vijayanagar and once again resorted to intrusions into Pandyan regions. This had provoked the second Vijayanagar invasion. But this time, Venad emerged victorius.\textsuperscript{21}

The last Vijayanagar expedition took place in the year 1558 and left Venad after this incident. The Nayaks of Madurai became the successors to the Vijayanagar

\textsuperscript{18} Ibid., p.21.
\textsuperscript{20} Ibid., p.103.
\textsuperscript{21} Pillay,K.K., op.cit., pp. 38-39.
power and overlords of Venad. Viswanath Nayak of Madurai proceeded against Nanjilnadu, and Kanyakumari fell in 1609. Thereafter till 1634, Nanjilnadu faced no serious threats. In 1634, ThirumalaiNayak led an expedition into Venad. In the battle of Kaniyakulam that followed, Iravikuttai Pillai, one of the greatest generals of Venad, was killed. Between 1677 and 1696, Venad was disturbed. Internal strife started and the then ruler Ravi Varma had to seek the aid of the Badagas to subdue his feudal lords the Ettuvittil Pillaimars. In 1697 Rani Mangammal of Madurai sent Dalevoy Tvarasappayato Venad, who suffered terrible reverses in these encounters.

The political unity of Travancore at this time was greatly disturbed by the rise of feudal barons. The Vassals and feudatories of Venad, such as Yogakkars and Ettuvittilpillaimars, always rebelled against the throne. It was at this juncture that Bala MarthandaVarma came to power (1729-1758) after crushing his rivals, Iyappan Thampi and Raman Thampi. With the same determination, the young prince suppressed the rebellious vassals and feudatories. In the meantime, ChandaSaheb of Arcot attacked Nanjilnadu, plundered and pillaged the areas, and looted the temple treasures of Sucindram. To prevent further destruction, Marthanda Varma paid a huge sum of money as ransom to ChandaSaheb who in turn withdrew.

The Dutch who were on the West Coast began to render assistance to the rebellious vassals and feudatories. Their ambitions programme of controlling the seaborne trade in the West Coast naturally dragged them into the vortex of confrontation with Travancore. The rise and consolidation of the State of Travancore acted as an obstacle to their imperialistic tendencies. This had developed in them

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antagonistic attitudes and they decided to settle the issue once and for all. The Dutch forces got reinforcement from their bases in Ceylon. Under the command of Eusthacius Delannoy, they advanced upon Eraniel and from there to Kalkulam, the capital. Plundering the conquered country on the way, they advanced and led the army and in the fierce battle that ensued in 1741 A.D, the Dutch forces were crushed and Captain Delannoy was taken as a prisoner.\textsuperscript{25} By successive campaigns in the north, Marthanda Varma consolidated a vast-territory and for administrative convenience, he shifted his capital from Kalkulam (Padmanabhapuram) to Trivandrum around 1749 A.D.

The successors of Marthanda Varma were quite incompetent to administer the vast kingdom bequeathed by him. Exploiting the situation, the Mysore forces advanced deep into Travancore. The Mysorean invasion and the treaty of 1762 put a real check on the independence of Travancore. The Raja Bala Rama Varmaproposed the perpetual Treaty of Subsidiary Alliance in 1793.\textsuperscript{26} Based on his proposal, a treaty was signed in 1705 A.D, which entertained British interference in the political, commercial and administrative affairs of Travancore.\textsuperscript{27}

By this time the internal situations warranted a thorough overhaul of the administrative structure. The elements not satisfied in the administrative echelon rallied under Velu Thampi and coerced the Maharaja into dismissing his advisors. Velu Thampi soon became the Dalawa. He maintained friendly relationship with the English and entered into a treaty with the British Resident in 1805. By that the British agreed to render military aid to Travancore and to quell even internal disturbances. In

\textsuperscript{25} \textit{Ibid.}, pp. 61-69.
\textsuperscript{27} Kusuman, K.K.,"\textit{English Trade in Travancore}”, Trivandrum, 1977, p. 88.
return, the Raja had to pay an annual tribute to the British.\textsuperscript{28} The treaty, however, caused several difficulties.

The British Resident started interfering with the internal administration of the State which infuriated VeluThampi and prompted him to ask the Company for the recall of its Resident. On the contrary, the Company demanded the dismissal of VeluThampi. It forced VeluThampi to turn to the people so as to marshal support for his campaign against foreign interference. He made a historic proclamation at Kundara in 1809 which kindled the zeal and enthusiasm of the people and ultimately resulted in the launching of a struggle for freedom from the Company's domination.\textsuperscript{29} VeluThampi preferred death to dishonor. Therefore, he killed himself rather than allowing himself to fall into the Company's hands.

UnniThampi, succeeded VeluThampi, made peace with the British Resident and agreed the influence of the British. Yet the Maharaja could carry on the administration as he liked without affecting the interests of the English. British administrative structure and institutions began to make headway and were slowly supplanted in Travancore. The government became more benevolent and enlightened. This situation continued till 1947, when Travancore joined India the Union.\textsuperscript{30} As far as the political condition was concerned, the government existed only for the rich and the higher caste people. The common people had no political rights or they have no place in administration. The downtrodden people were always afraid of their lives because their life was insecure.

\textsuperscript{28} Velupillai,T.K., \textit{op.cit.}, p. 721.
\textsuperscript{29} \textit{Ibid.}, p.722.
\textsuperscript{30} Velupillai,T.K., \textit{op.cit.}, Vol.1, p. 280.
1.2. Social Condition

Caste did not form part of the ancient Vedic period of 1500 to 800 B.C. Later it was introduced by the Brahmins.\(^{31}\) When the Brahmins came to Travancore during 10\(^{th}\) century A.D., the whole scenario changed.\(^{32}\) The castes were divided into high and depressed classes.\(^{33}\) They were sub-divided into many sub-castes, the Pallan and the Parayan. They were treated separately and they belonged to the depressed classes.\(^{34}\) The society consisted of various groups like Hindus, Christian, Syrians, Muslims, Brahmin, Vellalan, Pallan, Parayan, Chetti, Krishnavaka, Pulant, Kuruwan, Nayar, Kammalan, Havan and Nadar.\(^{35}\) The Nambudirs are an exclusive caste of Brahmins peculiar to Malabar.\(^{36}\)

Joint family system was common among Nayar, Ilavas and NanjanadVellalas who constituted nearly a third of the entire population of the State with independent occupations. Rice was the staple food of the people. The Brahmins, the Kshatriyas and the Ampalavasis were vegetarians. The Nayars and the Ilavas were generally non-vegetarians. The backward communities like the Pulayas and the Parayas were branded as meat-eaters.\(^{37}\) The poorest people could not even afford rice except once or twice a week and whose staple food was tapioca root called in Travancore as mara-chini or kappa.

1.3. Health condition

Health and sanitary conditions of the people on the whole appeared to be very

\(^{31}\) KunjanPillai, N., *op. cit.*, p. 129.
\(^{33}\) KunjanPillai, N., *op.cit.*, p. 129.
\(^{34}\) Ibid., p.131.
\(^{35}\) Ibid., p. 110.
poor. The people of the region suffered from various common and contagious diseases. Outbreaks of epidemics became regular and seasonal. Plagues like cholera, small-pox and malaria fever consumed hundreds of human lives and the majority of those who died of these plagues belonged to the unprivileged sections of the society. They had no good drinking water in their villages. Most of their houses were small huts filled with all sorts of dirt and dust. Western medicines and western mode of treatments were totally unknown in the country. But native medicines and medical people were available. The medicines prescribed by native medical people were very costly and the fees they charged were also so heavy. In a similar manner, the strict schedule they prescribed for their medicines very often discouraged the people to approach them at times of necessity. It is equally interesting to know that most of the people due to their illiteracy did not approach a native physician at the onset of a disease. In most of the cases they would go to a physician only at a critical stage.  

1.4. Hygienic Condition

The poor palmyra climbers frequently met with accidents of a very serious nature during the Palmyra season. Fall from a height of twenty, thirty or forty feet upon a hard rocky soil, sometimes proved fatal. But in many cases, it caused fracture of compression of the brain, paralysis. Injuries were frequently sustained. Economic poverty stood in the way of the patient getting the best medical attention. Famine followed by diseases like dysentery occurred frequently and it took place in the most

virulent form in 1877. This was followed by epidemics. Small-pox and cholera visited these places regularly.

Travancore was mainly agricultural and cultivation formed the common man’s occupation. The majority of the people had to live in villages and rural areas where sanitation was far from satisfactory and people were always exposed to infection. Diseases of the eye in all Tropical climates were very common. Cholera made its appearance and ravaged in the Southern Districts.

1.5. Economic Condition

Agriculture appeared as one of the main occupation for the people. A major portion of the agriculture land was occupied by the crops of rice and tapioca. The variety of money crops produced in the State became largely responsible for the favorable economic balance sheet of the agriculturists from year to year. Palmyrah palm in the South and coconut palm and tapioca in the other parts of the country formed the common dry crops. The Palmyrah Palm was used to produce toddy.

Coconut palm was the chief money crop of the ordinary people and with the income they got from such sources was used to buy paddy from Burma. Commercial crops like rubber, tea and cardamom showed a phenomenal increase. A sizeable area of the country was occupied by less natural forests. They produced a variety of a good timber like teak, rosewood and other species of hardwood, which was a very good source of revenue to the State. Travancore once had a share in the Coastal trade.

42. Agur, C.M., op.cit., p. 713.
47. Ibid., p.7.
pathamars (country made boats) carried on a thriving trade in the ports of Travancore. Toilet and detergent soaps were manufactured in Colachel, Thiruvithankodu, Thakkala and Trivandrum. The most important industries in Travancore were those connected with the production of the coconut based products, such as the coconut oil, the retting of coconut husk, the spinning of countryarns and the weaving of coir mats and matting. Other cottage industries like cotton weaving, basket and mat weaving also showed considerable progress during the decade.

The preparation and export of cashew kernels was a newly developed cottage industry. A very large portion of the exports was in the hands of foreign capitalists. Trade flourished and oil mills and rice mills grew in number. Nagercoil was the most important distributing center for various goods which came from Tinnevelly, Kottar and Vadassery. From early 1970s, mass migration from Kerala to Gulf countries brought huge changes to the economic and social scenario of Kerala. Around 3,000,000 Keralites are working abroad, mainly in the Persian Gulf where the migration started with the Gulf Boom. This Gulf diaspora resulted in significant foreign remittances that form a major chunk of Kerala’s revenue.

1.6. Condition of Women and Children

The condition of women and children was far from satisfaction. Women were merely considered as a commodity to enjoy and they were not given the right to wear clothes. By strict convention and rigid rules, low caste women were denied the right

51. Ibid., p. 22.
to wear clothes on their upper bodies.\textsuperscript{53} Besides this, child marriage and sati were also existed which dehumanized women. It is a fact that the health of women is usually worse than that of men. Moreover, certain health problems are more prevalent among women than among men and certain health problems are unique to women differently than men. Furthermore, some environmental problems have a disproportionate impact on women compared to their male counterparts.

The difference between genders is more keenly felt in patriarchal societies like India where men are considered to be “superior” to women just because of their sex. Women are inferior to men in every aspect of life including health. The health needs of men and women are different. Women with their biologically and culturally assigned roles actually have more healthcare needs than men. To elaborate, biologically they bear the burden of reproduction. Women have to go through all the problems and discomforts related to pregnancy and delivery. Culturally, in India, women are expected to be subservient to the male members of the household and work for the latter’s happiness and satisfaction. Further, society expects them to play a very important role in providing informal healthcare to all the members of the family. It is their responsibility to rear children on healthy lines, teach them health habits, prepare and select the family's food, and care for the young, the sick, the aged and the disabled.

A large number of children died immediately after birth due to the deficiency of proper child care measures. The condition of pregnant ladies was worse than anyone else. Tradition and superstition prevented them from going out of their houses for childbirth. Even in the houses, they were attended by the village midwife who was

\textsuperscript{53} George, D.H., “Kanyakumari Mavattathil Penngal Urimai Poratam” (Tamil), Chennai, 1982, p.3.
the illiterate, untrained and ignorant barber lady. As she did not have any trained knowledge in this matter, in most of the cases either the child or the mother or both of them died on the spot.  

1.7. Religion of Kerala

In comparison with the rest of India, Kerala experiences relatively little sectarianism. According to 2011 Census of India figures, 54.73% of Kerala's residents are Hindus, 26.56% are Muslims, 18.38% are Christians and the remaining 0.32% follow other religions or have no religious affiliation. Hindus constitute the majority in all districts except Malappuram, where they are outnumbered by Muslims. Kerala has the largest population of Christians in India. In 1931, the Muslims in the State were divided into two major sub-divisions, Shia and Sunnis.  

The Church of Travancore was one of the oldest churches in the world. An important event in the history of Syrian Christians was the establishment of a Syrian Colony in Malabar in 345 A.D. under the leadership of a rich American merchant named Thomas of Cana or KnayaThoma.  

The introduction of Protestant Christianity in Travancore was associated with the personal history of the first convert Vedamanickam whose original name was MahaRasan.  

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54. Ibid., p. 85.  
56. Ibid., p. 135.  
1.8. Advent of Christianity

In the 19th century, Travancore presented a gloomy picture both socially and economically. There was nobody to guide the people from the darkness to the light. Everybody believed in the superiority of his own caste and tried to isolate the others from society. The social evils of different dimensions that prevailed among the socially downtrodden sections of the region offered a rich ground for the Christians and accelerated their programme of Gospel propagation. Christianity came to India by the middle of the second century. Christianity in Kerala, which is believed to be of ancient origin is traditionally associated with Saint Thomas, one of the twelve disciples of Jesus at the ancient seaport Muziris on the Kerala coast in AD 52 which is in the present day Kodungalloor, Kerala. The families Pattamukkil near St. Mary's Church, Niranam, Sankarapuri, Pakalomattam, Kalli, and Kaliyankal were considered particularly pre-eminent and historically the most aristocratic Syrian Christian families tended to claim descent from these families. However, with the arrival of the Dutch power in India, especially in the Malabar the trend was completely changed.

1.9. Formation of London Missionary Society (LMS)

At the dawn of the 19th century, several missionary societies were organized important among them were London Missionary Society, Church Missionary Society and the Basel Mission were firmly established in England, America and Europe. The London Missionary Society was established in 1795, the Church Missionary Society formed in 1799 and the Basel Mission in 1816. The original tittle of London

60. John A. Jacob, op.cit., p.18.
61. Ibid., p.19.
Missionary Society was simply “The Missionary Society”. The name London was prefilled in 1818. In 1818 the Anglican Church began its work in India. The LMS was the child of Evangelical Revival in England. The two great men who were responsible for religious awakening in England were George Whitefield and John Wesley. The great awakening created by them in the Churches of England resulted in the creation of missionary fervor in the minds of the people. This caused the formation of Missionary Societies. The London Missionary Society was one among those societies. The activities of LMS were concentrated in South Travancore, those of the Basel Mission in Malabar area and of the CMS in Central Kerala.

1.10. LMS Missionaries in South Travancore

London Missionary was the first Protestant organization to attempt proselytization in South Travancore. It was formed on 21 September, 1795 London at the castle and falcon in Aldergate street as an interdenominational body for spreading the Gospel. It sent out missionaries to India, Rev. Ringel Taube a German Lutheran young man was one among them. They sailed in Kings Packet, a Danish vessel and arrived at the flourishing Danish trading port Tharangampadi in the South East Coast of India on 5 December 1804. The Society left the choice of the ‘Station’ to the individual missionaries. Ringel Taube stayed at Tharangampadi,

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64. Ringel Taube was born on 8th August 1770 in South Prussia. After his baptism, he was called William Tobias. In 1789 he studied in the University of Halle and later he was appointed as missionary to the S.P.C.K. at Calcutta and then by L.M.S. to Tirunelveli in 1804. In 1806, he visited Mylaudy and laid the foundation for the L.M.S. in Travancore. (Arno E. Lehman, "It began at Tranquebar", Berlin, 1955, p.15.)
studied Tamil to serve in the Tamil country. At this juncture, Vedamanickam, a convert from South Travancore approached Rev. Kolhoff, a missionary of Tanjore and requested him to send a missionary to Travancore. Kolhoff directed him to Tharangampadi to meet Ringel Taube. While Ringel Taube was deeply thinking about the establishment of a new mission station, Vedamanickam met him and told him that a group of people were ready for baptism in his native village of Mylaudy. He sent back Vethamanickam with the promise that as soon he had acquired sufficient knowledge in Tamil, he would come to Travancore.

1.10.1. William Tobias Ringel Taube

The introduction of Protestant Christianity into any land is generally connected with the European missionaries. The work of the pioneer missionary William Tobias Ringel Taube, a German Lutheran who came to India a second time in 1804 under the banner of London Missionary Society and started his missionary activities in South Travancore in 1804. On 25 April 1806, W.T. Ringel Taube the first L.M.S missionary started the L.M.S station at Mylaudy. After spending a couple of days at Mylaudy, Ringel Taube went to Cochin to meet Col. Macaulay, the British Resident and sought permission to build a church at Mylaudy Col. Macaulay, promised to talk to VeluThampi, the Dewan of Travancore for this purpose.

Meanwhile Ringel Taube met the Dewan at Quion who enquired about his

68. Ibid., p.455.
69. Ibid., pp. 156-157.
religion and refused to grant permission to construct a church. Ringel Taube returned to Palayamcottai on 10 July 1806 and continued there as a Superintendent Missionary. On 1 March 1807 Ringel Taube came to Mylaudy, baptized forty people, made Vedamanickam the Catechist to lead the congregation and then left for Palayamcottai. In the meantime, Dewan Velu Thampi led an armed revolt against the British to drive them out of Travancore (1808-1809), which not only affected the peace of the State, but also arrested the progress of the mission and threatened to demolish the infant church. However the rebellion was crushed, internal peace was restored and the British became paramount in Travancore. This aided the rapid growth of Christianity. Vedamanickam informed it to Ringel Taube who was at Palayamcottai. Utilising this situation, Ringel Taube returned to Mylaudy and started his effective gospel work from 1809.

Ringel Taube went to Quilon in 1808 to meet Col. Macaulay and got permission to build a church at Mylaudy. Vedamanickam donated his land for the construction of a church and a parsonage. Moreover Ringel Taube received substantial financial support from Col. Macaulay for the construction of the church. In May 1809, the foundation stone was laid for the church and it was dedicated in September 1809. It was the first Protestant Church in Travancore. In 1810, the Government of Travancore permitted him to build six more churches at

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72. The Dinamalar (Tamil), 6 May 2000, p. 5.
77. Samuel Mateer, op. cit., p. 262.
Pichaikudiyirupoo, Thamaraikulam, Puthalam, Zionpuram, Kovilvillai and Eathamozhi. Each church was placed under the control of a native Catechist. Ringel Taube visited the churches twice in a month, addressed the gathering every evening. Ringel Taube, accompanied by Vedamonicam visited all the congregations before he left Travancore in 1816. He invited all the converts to the church at Mylaudy for a church service and formally informed them about the appointment of Vedamonicam to conduct the missionary work till the arrival of another L.M.S missionary.

Rev. Ringel Taube stood as a backbone of the Missionary movement in South Travancore. He identified the sufferings of Nadars and other low castes from the upper caste people. Ringeltaube with his fellow Western Missionaries introduced western education among the people of South Travancore. He started schools in different places. English Education transformed the social set up of the people. In addition to the introduction of western education, he has given proper training for the local people to undertake missionary work. By 1812, there was a remarkable transformation in the evangelical programmes and educational field. He started many churches in South Travancore and more than 300 people were baptized. All sections of people in the society supported his social work for uplifting the society. A remarkable achievement was that the brother of Dewan Ummini Thampi became a convert to Christianity with the name of Samuel. Social reforms under the leadership of Rev. Ringel Taube brought social security among the Christian converts with the support of western administration.

In 1816, he appointed Vedamanickam as his successor and went back to his own land on 23 January 1816. On 23rd January 1816 he left the mission due to his ill

81. John A. Jacob, op.cit., p. 45.
health. It is assumed that he died while at sea, due to liver failure. Vedamanickam discharged his duties carefully for about two years after the Ringel Taube's departure and he formed a new congregation at Ammandivillai consisting of about thirty converts.\textsuperscript{82} Vedamanickam maintained the infant churches without getting any aid from the L.M.S and spent the income from the paddy field at Vailakulam and Thamaraikulam.\textsuperscript{83} The Mylaudy church was the first protestant church built in the Princely State of Travancore and it formed the nucleus of the present C.S.I. Kanyakumari Diocese.

1.10.2. Maharasan Vedamanickam

Maharasan Vedamanickam was the pioneer Protestant Christian in Travancore. He belonged to the right hand Valluvar caste of Mylaudy, family of reputed astrologers. Maharasan had his education at Eraviputhoor, east of Mylaudy and became a good Tamil Vidvan (Scholar). He also knew Astronomy, Metaphysics, Medicine and Astrology.\textsuperscript{84} On reading “Skandavarakam” he arrived at the conclusion that Lord Subramania is the true God to be adored by all castes. Maharasan went to Marungoor Subramania Koil (temple of Subramania) annually and built a `sathram’ (inn), dug a well and planted palm and other trees with a flowering garden. A Pandaram who was placed in charge of this, gave alms to the poor and garlanded the idol with the flowers from the garden.\textsuperscript{85} Inspite of Maharasan’s staunch belief and religious observances, he had no peace of mind after seeing the sight of Chidambaram temple. Where he saw the sacred courts full of wickedness, unpiety, dancing and all

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{82} Agur, C.M., \textit{op. cit.}, pp. 628-630.
\item \textsuperscript{83} John Abbs, “\textit{Twenty Two Years Missionary Experience in Travancore}”, London, 1870, p.151.
\item \textsuperscript{84} Joseph V., “\textit{Maharasan Vedamanickam}” (Tamil), Mylaudy, 1984, p.2.
\item \textsuperscript{85} \textit{185th Anniversary Souvenir, Knill memorial CSI Church-1812-1992}, Agasteeswaram, 1997, p. 64.
\end{enumerate}
\end{footnotesize}
abominations, irreligion and immorality in 1799. Vedamanickam went to Tanjore where his cousin sister and brother-in-law, lived. Protestant Missionaries were labouring in Tanjore.66 On the following Sunday his sister and her husband along with Maharasan attended the Church service. Rev. J. C. Kohlhoff preached about the way of Salvation and called “Come to Jesus Come to Jesus.” This appealed to Maharasan and he felt his heart burn within him and decided to follow Jesus Christ.67 Rev. Kohlhoff gave him a tract ”Meignanam” (True Wisdom) to inform him about his idea of the way of Salvation. Maharasan expressed his willingness to profess Christ and he was baptised at Tanjore in 1799 as ”Vedamanickam” and his brother Sivagurunathan as ”Masilamani.”68 After some days’ stay at Tanjore, Vedamanickam went to Tranquebar Mission and met Dr. John to study about the Mission and its work. Rev. J. C. Kohlhoff presented Vedamanickam with a copy of the Scripture and few other books and permitted him to go to Tanjore.

Vedamanickam taught ”Gnana Upadesa Kurippidam” the church Catechism to his relatives. Vedamanickam adopted the mode of worship, as in the Book of Common Prayer, used by the Christians of Tanjore. Women were taught to cover their head when they come out for service and were seated separately.69 In February 1805, he left Mylaudy due to persecution. He went to Tanjore after selling a few cows at Koodankulam.90 Rev. J. C. Kohlhoff of Tanjore welcomed him and agreed to send Mr. Yesuadian a Catechist to Rev. W.T. Ringle Taube who was engaged in studying Tamil at Tranquebar. Rev. W. T. Ringle Taube promised him to go over to South

67. Ibid., p.11.
68. Ibid., p.14.
Travancore as soon as he had acquired some knowledge of Tamil. Vedamanickam returned home\(^9\) and subsequently in April 1805, Rev. W. T. Ringle Taube reached South Travancore and Vedamanickam welcomed him.\(^9\) Both of them visited the entire congregation and then Ringel Taube appointed him as the Superintendent of the Mission. He administered the mission until Rev. Charles Mead arrived in 1818.

1.10.3. **Rev. Charles Mead**

The London Missionary Society appointed Rev. Charles Mead as a missionary after Ringel Taube\(^9\). Rev. Charles Mead, who was an educator, builder, economist and social reformer first came to India in August, 1816 and spent a few months in Madras.\(^9\) Charles Mead laid the foundation for the institutional work of the mission in South Travancore.\(^9\) Mead was appointed as Civil Judge of Nagercoil and Norton of the CMS as Civil Judge of Alleppey. But this experiment lasted only one year because the Committees of the Societies in London forbade any such assumption of civil duties. In 1819 the foundation of the church at Nagercoil was laid and by 1820 about 3000 persons mostly Shanars embraced Christianity. Charles Mead started a Seminary to train local Christians in October 1819 at Nagercoil.\(^9\) Charles Mead was the architect of the Nagercoil Seminary of the L.M.S. It was Mrs. Johanna Mead who helped Rev. Charles Mead to implement his scheme of a Seminary for boys in Nagercoil. The Seminary was later shifted to Trivandrum and became one of the


\(^{93}\) Rev. Charles Mead was born on 1st October 1772 at Bristoll Gloucestershire in England. After his theological education, he accepted his invitation of the L.M.S. in 1814. He reached Madras by the ship, “East of March” on 20th April 1816 and learnt Tamil. Then he reached Colachel in 1817 and he was welcomed by Vedamanickam and his people escorted him to Mylaudy.


\(^{96}\) Hacker, I. H., “*Kerala: The Land Of Palms*”, London, 1921, p. 35.
famous theological seminaries (Kerala United Theological Seminary, Kannammoola, Trivandrum) in Kerala. Besides being trained in the Biblical subjects, the students were taught languages such as Tamil, Malayalam, Sanskrit, English and Greek.

For the orphaned and economically backward girls, Mead started a Boarding School in 1819. In 1820, under the leadership of Mrs. Mead, a lace industry was started for the girls of the Boarding School. In the same year, a printing press was established in 1822 and the Bible was translated and printed at the Nagercoil Mission press. The press also printed reported minutes, school textbooks and Christian tracks. The establishment of the printing press was an important step both in the fields of evangelization and education. Charles Mead built a Christian village in Nagercoil. He fought against slavery and worked for the rights of varnas to wear upper clothes.

1.10.4. Rev. Charles Mault

Rev. Charles Mault, the L.M.S. missionary entered Nagercoil Mission service in 1819. Within a few years the converts had multiplied and hence the mission field was separated into two divisions, Neyyoor and Nagercoil Mission. Neyyoor division was brought under the control of Rev. Charles Mead and Nagercoil division under Rev. Charles Mault. Their congregations rose to 110 in 1830 and the number of Christians exceeded 4000. In 1830, the missions had ninety seven schools, consisting 3100 pupils. Boarding schools were started to impart Christian knowledge to many young men and women. The Girls Boarding School at Nagercoil offered

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98. Charles Mault was born on 11th May 1791, at Salop in England. He studied at Gasport in England and was ordained as a Pastor on 28 October, 1818. He travelled in a vessel called the “West Moreland” and landed at Bombay in 1819. He obtained passport from the Resident at Bombay and started his journey to Travancore.
knowledge in industrial enterprises to girls and spiritual knowledge.\textsuperscript{100} The introduction of lace making in the School brought considerable income to the establishment. As these schools proved successful, similar schools were started in other mission stations which too yielded satisfactory results.\textsuperscript{101}

In a letter dated 22 September 1822, Rev. Charles Mead and Rev. Charles Mault wrote regarding the progress of the Girl’s School from Nagercoil\textsuperscript{102}. According to him, the knowledge of the Christian religion, the girls are taught knitting, lace making and sewing. In 1829, Mead and Mault received ten lads and Thompson and Addis got five youths each to be trained in missionary labours.\textsuperscript{103} John Robert, a native of England and a trained English teacher were appointed to assist Mault in instructing the youths of the Seminary. After two years, Robert requested by Swati Tirunal Maharaja of Travancore to commence the free school at Trivandrum which later developed into the Maharaja’s College.\textsuperscript{104}

1.10.5. Rev. Charles Miller

In 1834, the Seminary was shifted from Nagercoil to Neyyoor where Rev. Charles Miller took charge of the institution to assist Rev. Mead in the educational work of the District and to be in charge of the Seminary there. He was the first trained educationist of the mission.\textsuperscript{105} Rev. Miller evinced great interest in promoting the Seminary. It is remarkable that two of his students C. Yesudian and N. Nanupillai rose to honourable positions, the former as Native Assistant Missionary and the latter as Dewan of Travancore, Nanupillai, in recognition of his indebtedness to his early

\textsuperscript{101} Ibid., p.305.
\textsuperscript{103} Minutes of Travancore District Committee, Mandaikad, 7 January, 1829, p.18.
\textsuperscript{104} Minutes of Travancore District Committee, Neyyoor, 18 February, 1831, p.427.
\textsuperscript{105} Ibid., p.93.
training in the Seminary instituted annual prizes for the best students of the institution in later years.\textsuperscript{106} Christian Higher Education became a prominent theme of discussion among the missionaries during the second half of the nineteenth century. Miller was one of the protagonists of missionary education and his writings were mainly responsible for changing the opinions of many who were opposed to higher education. As a missionary, Miller declared that the aim of Christian colleges was not to separate individuals from the masses but to carry on a process of fermentation and penetration of the whole non-Christian world by the message of the Gospel with a view to obtain greater in gathering at some future date.\textsuperscript{107} According to him the main function of Christian Colleges was “Preparatory”.

Miller opines that the main task of education was preaching whereas the responsibility of harvesting was that of the preachers. He brought out the important aims of educational missions. Education was to be primarily a “preparatory agency” among non-Christians, and as a strengthening training and developing agency in order to train leaders for the Indian Church. Though Miller did not entirely rule out the possibility of conversion through Colleges it could only be a side product.\textsuperscript{108} Instead of baptism, Miller’s goal was diffusion of Christian principles and ideals on the non-Christian Community through a sound and liberal higher education.\textsuperscript{109} After rendering meritorious services, he died in 1841.\textsuperscript{110}

\textbf{1.10.6. Rev. Frederich Baylis}

Rev. Frederich Baylis took charge of Neyyoor Mission after Rev. Mead. He

\textsuperscript{106} Hacker, I.H., \textit{op.cit.}, p. 71.
\textsuperscript{107} Ambrose Jeyasekaran, T., “Educational Policies of Protestant Christian Missions in South India till the end of the Nineteenth Century”, New Delhi, p.29.
\textsuperscript{108} Ibid., p.29.
\textsuperscript{109} Ibid., p.30.
\textsuperscript{110} Richard Lovett, \textit{op.cit.}, p.158.
continued the medical work-left by Leitch. He opened a ‘Widows Welfare Centre’ in Neyyoor in 1853. Rules and regulations for this association were drafted by Rev.Baylis.Rev.Baylis made free meals centre (Kanchipurai) for the poverty stricken people. He took many relief measures including the construction of free houses for the widows whose husbands died due to cholera\textsuperscript{111}. By preaching the Gospel, he adds, “The inculcation of Christian truth by means of Catechism, the teaching imparted to young in the schools, especially in boarding schools, have been brought to Christ, some of whom are doubtless, now rejoicing in his presence and others still with weak and faltering steps but humbly and sincerely his disciples”.\textsuperscript{112} There were vernacular schools attached to churches, where the children of all Christians were asked to attend. The Church Missionary Society furnished books and met the salaries of the teachers. There was also a superior Grammar School preparatory to the instruction at the College under Mr. Baker’s care. In all the schools, a strict scriptural education was given.\textsuperscript{113}

1.10.7. Rev. Duthie

Rev. Duthie took charge of the mission at Nagercoil due to the departure of Baylis on furlough.\textsuperscript{114} Rev. Duthie was associated with the Nagercoil Seminary for nearly thirty three years. His principles were maximum with minimum cost. During the period of Duthie, the Nagercoil Seminary was raised to the standard of a Second Grade College, affiliated to the Madras University on 1 January, 1893.\textsuperscript{115} It was

\begin{itemize}
\item\textsuperscript{111} Hector, S.S., Church History (1806-1907), Nagercoil, p.89.
\item\textsuperscript{112} Sherring, M.A., \textit{op.cit.}, p.306.
\item\textsuperscript{113} \textit{Ibid.}, p.290.
\item\textsuperscript{114} John A. Jacob, \textit{op.cit.}, p.164.
\item\textsuperscript{115} Marsden, G.H., “A Word from the Principal”, \textit{Scott Christian College Magazine}, 1951, p.1.
\end{itemize}
commenced in February 1893 consisting of nine Christians and six Hindus. Rev. Duthie took effort to collect funds towards a college building. He laid the corner stone of the Scott Christian College building on 16 October 1896 in the presence of a large number of Christians and non-Christians. He pointed out that the teaching of Gospel and building up of the moral character of the students was the most important part of the college work. With the appointment of George Parker as Principal in 1900, the College entered into a new age. He transformed the life of the college into a model institution in the State of Travancore. The following extract from his report of 1903 contains and interesting account about the college. “The College classes prepare students for the first Arts or Intermediate Examination of the Madras University. The highest number on the registers had been twenty two in junior class and in all thirty four”.

Mr. Duthie furnishes the following statement on other branches of the work: “The seven Hindu Girls’ Schools were under our Superintendence during the year; but in December we had the joy of welcoming back from furlough, our daughter Beatrice, who will henceforth as before Superintendent of this and also Zenana work. Zenana means ‘Women’s apartments’. These departments are the most important spheres of effort, and a powerful uplifting and evangelistic agency in the neighbourhood. Two Boys Schools have been at work as usual and have been the means of spreading the elementary truths of Christianity in the places where they are situated”. Mr. Duthie supervised the Zenana Mission, seven schools for Hindu girls, a lace industry and an

118. Ibid., p.68.
orphanage. In Nagercoil, the aim of Zenana mission was to teach only married women and grown up girls who will not be allowed to go out of the house to attend school. Mrs. Duthie started a Zenana mission to educate ten girls of silk weavers. Four Bible women under Mrs. Duthie worked among Muslim women teaching more than hundred and twenty four.

Mrs. Duthie gave the following statistics regarding Zenana Mission. In 1871, nineteen Zenana teachers and two Bible women were employed and 629 women were under instruction, of which 339 women were able to read. The two Bible women visited 1706 houses and spoke to 15,030 women. Enlisting of women among the Muslims began this year by earnest request. Thirty three were on the list at the end of the year. Mrs. Duthie writes: “The teaching we give is only elementary and my attention as in past years has been largely confined to the Superintendence of the Bible lesson. Examinations in Scripture held three times a year have proved how much these little Hindu girls have Christian knowledge. Mr.Duthie’s cherished Christian instruction and his conscience could not be set at rest until a Catechist’s class was opened side by side. This was done in 1867 and it continued for two years. Students were sent for the Matriculation Entrance Examination of the Madras University for the first time in 1876. After a mission worker’s training class was secured for the Travancore mission, Mr. Duthie received representation from the people on the need for a provision for higher education of the growing Christian

122. Ibid.,1883, p.11.
123. Ibid.,1894, p.16.
125. Ibid., p.203.
126. Ibid., p.117.
Community. Without delay, a beginning was made by the Travancore District Committee in this direction in 1876.¹²⁷

Rev. Duthie and his wife had heavy work in the mission and their daughter Miss. Florie Duthie was in charge of the Zenana Mission from 1892.¹²⁸ Her sister Miss. Beatrice Duthie was in charge of the Zenana Mission from 1905.¹²⁹ Though the Directors of the London Missionary Society always recognized Zenana Mission as a valued agency, they did not accept any financial obligation with regard to them.¹³⁰ Therefore missionaries had to find the money from personal friends. Many friends from the different parts of Britain responded.¹³¹ The sale of lace and needle work was used for the Zenana Mission.¹³² In the meantime, Miss Beatrice Duthie was in charge of the Hindu Girls Boarding School as well as the Lace Industry in Nagercoil. She donated about Rs. 50,000/- for the construction of the Girls High School in Nagercoil, which is named after her.¹³³ Within a short period, nine schools for Hindu Children, seven of them for girls were brought under the zealous care of Miss Duthie. The aggregate number of scholars on the rolls was between 400 and 500 but the attendance was most variable¹³⁴. The chief difficulty in the Girls Schools was the utter indifference of the parents. Any excuse was good enough to keep them at home, and every morning they had to be fetched to their classes by their teachers.

Miss Duthie furnished a review of the progress of ten years, which will be read with interest and thankfulness. She writes: “In 1877, after a protracted stay at

¹²⁹. Ibid., 1906, p. 114.
¹³³. John A. Jacob, op. cit., p. 163.
home on account of ill-health, I was permitted to return to our loved work at Nagercoil. Soon after, my attention was specially directed to the work that needed to be done among the women in the surrounding towns and villages. A commencement had been made at Kottar. Two teachers had been employed and fifty one women were learning to read. But there were many openings on every side presenting a large and interesting field for work among women which only women could do. After a long period of dedicated service, she died in Nagercoil on 29 June 1919 at the age of 49.

The work of the L.M.S. Missionaries enlightened the people and prepared them to fight for their rights. As pioneers of modern education in India, the Christian Missionaries worked untiringly for the eradication of superstition and poverty.

Western education brought about salutary changes in society. As far as South Travancore was concerned, higher education on Western lines was achieved by the missionaries of the London Missionary Society. Thus, the advent of L.M.S. Missionaries to South Travancore established a new era in the history of South Travancore. They awakened the people by imparting education and bring to light their talents. Thereby the people were able to get liberation from the clutches of the feudal Lords. In addition to their attempt to the enlightenment of the depressed people, the social reformers like BagavanMuthukuttySwamigal and Sri Narayana Guru started their propaganda against oppression and taught them to break the chains of oppression and bondage. Thus, they not only enlightened the people but created social awakening in their minds.

135. Ibid., 1902, p.135.
1.10.8. Rev. John Cox

Rev. John Cox, the successor of Mead arrived in Trivandrum in 1838 and worked in Trivandrum till 1861. Col. Frazer who was a well-wisher of the LMS helped him to get the land for the mission center in Trivandrum. Mr. VenketaRao, the Dewan of Travancore, suggested a low lying slum area near Pettah. But the missionaries suggested a hill at Kannammoola, believed to be a haunted hill. The Maharaja granted the land for the mission center, free of cost. Rev. Cox built a bungalow, a chapel and a boarding home on that hill\textsuperscript{139}. None of these buildings stand there today at the site, which is presently the Kerala United Theological Seminary. By that time; LMS missionaries from Nagercoil had come here at the invitation of the Maharaja to start the Raja’s Free School. John Roberts was the first Principal of the school, which later became the Maharaja’s College (present University College). Cox conducted worship for Europeans at the veranda of the house of Mr.Roberts at Pettah. On 13 May 1838, Cox started a Tamil worship at the veranda of his rented house at Pettah. Col. Frazer wanted Rev. Cox to build a chapel at Cantonment for Englishmen to worship. Cox built a chapel in August 1838 on government land, at the area where the University Library stands today. After the English worship, the Tamil worship at Pettah was also shifted to this church. Later Malayalam worship service was introduced. This chapel was known as the Trivandrum Protestant Church\textsuperscript{140}.

With its inception, Rev. John Cox and his wife began their ecclesiastical work.\textsuperscript{141} John Cox constructed a bungalow and founded the City Mission. In January 1838, a fellowship was formed with five members consisting of Nadars, Ezhavas and

\textsuperscript{139} Sherring, M.A., \textit{op.cit.}, p.307.  
\textsuperscript{140} Mateer Memorial C.S.I. Church 100 Years, \textit{Souvenir},1906-2006, p.103.  
\textsuperscript{141} Report of L.M.S., 1839, p. 68.
high caste people. The number of Christians increased from 40 to 250 in the year 1840 due to his strenuous religious work and seven readers supported him in this task. John Cox took great efforts to abolish slavery and tried to convert slaves, but the government officials objected to their conversion. He resided at Kannamool and worked for 23 years but was forced to resign from his missionary work in 1861. After the death of his wife, John Cox wanted to marry a girl from the Ezhava community which was once considered as a low caste in India. It was opposed by the L.M.S missionaries in Travancore. Even after his resignation he evangelized the depressed classes in collaboration with the L.M.S. This led to the strengthening of the Salvation Army in the southern part of Kerala in course of time.

1.10.9. Rev. Samuel Mateer

Rev. Samuel Mateer (1835-1893) of Belfast belonged to the Methodist Church. After completing his education in Bedford Theological College, he was sent to Travancore as a Missionary by the Board of Directors of the LMS in 1859. He was given charge of the Parassala Mission. When Cox resigned, Mateer became the Trivandrum missionary and served the Trivandrum Mission for 33 years. Rev. Mateer concentrated his work among the downtrodden people, suppressed by the upper castes and so was mockingly called ‘PulayaPadiri’. He was a friend of nature and he kept a good collection of plants and trees of rare varieties in the mission compound. He wrote books and translated some parts of the Epistles for Malayalam Bible. Rev. Samuel Mateer is the founder President of the YMCA, Trivandrum. The Trivandrum Mission grew steadily and progressed under his care. In 1866, Dr. Mullens, Foreign Secretary of the LMS visited Trivandrum and he made

142. Letter from John Cox to Travancore District Committee, 27 July, 1861.
arrangements to buy a compound of 16 acres known as ‘Captain Davidson’s Compound’ for Rs. 9000 at Cantonment, Palayam. This is the present LMS Compound, headquarters of South Kerala Diocese. Mateer wished to build a magnificent church in the newly purchased ‘Captain Davidson’s Compound’. But his dream could not be materialised since he had to return to England in 1891 as he fell ill. At the end of his service in Trivandrum the number of Churches increased from 25 to 56 and the number of believers from 3000 to 10,060.

1.10.10 Mr. Harold Temple

Mr. Harold Temple Wills took up the Trivandrum Mission after Samuel Mateer in 1892. In 1899, H. T. Wills built a hostel funded by his father in the Davidson’s Compound (later named Wills Hostel for Men) for the young men who came from village areas to study in various colleges and other institutions in Trivandrum.

Samuel Mateer, continued his service from 1861-1891. At that time, there was no congregation in Trivandrum. He purchased land in Trivandrum Cantonment area and shifted the headquarters there. Moved by the plight of the downtrodden and the oppressed, he took special measures for their welfare and uplift. Wherever he went, crowds of such people flocked to him earnestly seeking conversion. In order to keep contact with the people of other faiths, he arranged meetings twice a week for Hindus and Muslims. His closeness to the Kuravas made his detractors call Christianity 'KuravasVedam' or "the religion of Kuravas'. Most of the congregations established by him comprised Pulayas and Pariahs and hence he was called


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PulayerPadiri.\textsuperscript{146} But his ill health made him return to England in 1891 at the end of a long service spanning thirty years.\textsuperscript{147} He was responsible for the establishment of the Trivandrum Mission which became the South Kerala Diocese of the Church of South India.\textsuperscript{148} H. T. Wills, T.W. Bach, Arther Parker and A. H. Legg succeeded Samuel Mateer. A.H. Legg served as the last L.M.S missionary in Trivandrum district. In 1933 T.W. Rasalarn was appointed the first Indian District Minister of this mission. A.H. Legg was appointed the evangelical missionary of the Malayalam area and was stationed at Quilon.\textsuperscript{149}

1.11. Trivandrum Mission District

The Trivandrum Mission District lies between Parassala in the South East and Quilon on the North West. Right from the beginning, the L.M.S longed to establish a station in Trivandrum, the capital city of Travancore and also the headquarters of the British Resident. But the law of those days never permitted the establishment of any congregations in the vicinity of temples.\textsuperscript{150} However as a first step, the L.M.S missionaries started a school in Trivandrum in 1822.\textsuperscript{151} Subsequently during 1822-1825, small congregations were formed near Trivandrum.\textsuperscript{152} In 1827, the L.M.S appointed W.B. Addisas a missionary to Trivandrum, but he left after three years. The prejudice against any missionary work near the sacred pagoda was too strong and so the permission for opening a mission station was not granted until 1838.\textsuperscript{153}

\textsuperscript{146} Hacker,I.H., \textit{op.cit.}, p. 53.
\textsuperscript{147} Yesudas,R.N., \textit{op.cit.}, p. 4.
\textsuperscript{149} Report of L.M.S Ten Years Church and Mission, Travancore, 1931-1940, Nagercoil, 1940, p. 5.
\textsuperscript{151} Report of L.M.S., 1822, p. 94.
\textsuperscript{152} Ibid., 1825, pp. 104-105.
\textsuperscript{153} Emily Gilchrist, “\textit{Travancore}”, Madras, 1933, p. 214.
Subsequently in 1838, with the help of General Col. J.S. Fraser, a British Resident, Maharaja SwathiThirunal, donated a piece of land at Kannammoola near Trivandrum which became the fourth missionary station of the L.M.S.\textsuperscript{154}

1.12. Quilon Mission District

The first missionary to Quilon was John Smith. He started his work opening schools, for which he got the support of the British Resident\textsuperscript{155}. According to the statistics in 1825, the number of students attending different schools except Trivandrum center was 1422, of which forty two were girls. The available statistics shows that in the year 1830, there were 97 schools and 3,100 students attending the classes all over their centers. Seven more schools for girls were opened in 1837.

1.13. Parassala Mission District

John Abbs, who worked with Charles Mead, shifted his residence from Neyyoor to Parassala in 1845\textsuperscript{156} and upgraded it as a mission district. He erected almost fifty churches in this district and started two schools to spread the gospel among the people of this district. He framed rules and regulations to be followed at marriages, funerals and religious ceremonies.\textsuperscript{157} After twenty two years of service he and his family returned to England in 1859. Samuel Mateer and G.O. Newport were in charge of the district after his service. James Emlynshouldered the responsibility of the district from 1st May 1869. He concentrated his attention on the uplift of the fishermen of the coastal areas who were earlier Roman Catholics. Though it seemed a success in the beginning, most of them returned to their former faith due to the efforts

\textsuperscript{154}. Richard Lovett, \textit{op.cit.}, p. 167.
\textsuperscript{156}. Shine Wills,T.R., 'AbbsNinaivuAlayam, ThotamumValarchium',\textit{Abbs Memorial Church,Souvenir}, Sivakasi, 2000, p. 2.
\textsuperscript{157}. John A. Jacob, \textit{op.cit.}, p. 108.
of Catholic priests. But his work among the slaves was a great success. He established a new centre called Marthandam to spread the gospel among the people of other faiths. He constituted “United Evangelical Council,” the first of its kind in South Travancore. With its help he carried out the missionary work against great odds. In order to remove caste system, he invited two men from each caste along with their wives for a feast in his bungalow. Though he continued to strive he could not wipe away the caste system and retired in 1890. J. Knowles and A.T. Foster succeeded him as missionaries of the district till Paul Nesamony, an Indian was appointed the District Chairman in this mission district in 1933. In 1938 as per the decision of the deputation, the Parassala district was united with the Trivandrum mission district to form the Central Mission District.

1.14. Vakkom Mission

A new station was opened in Vakkom in 1895. Osborne and his wife worked very hard to establish churches and schools. Important places were Vakkom, Attingal, Malavila, Vembayam, Chattanoor, Panyoor, Nadayara, Pallodu, Kadakavoor, Anjengo and Nedungolam. In all these places, churches and schools were established. In 1900, the Vakkom Station was transferred to Attingal.

1.15. Attingal Mission District

The Travancore District Committee (T.D.C) attempted to extend its missionary activities. Hence it emphasised the need for forming a new district before the L.M.S deputation. The L.M.S Board of Directors accepted the proposal and in 1893, a Malayalam District was formed at Vaikkam between Quilon and Trivandrum.

160. Ibid., p. 9.
The churches at Vaikkam, Attingal, Malavila, Vembayam, Chattanoor, Panyoor, Nadayara and Palodu of the Trivandrum Mission District and Quilon Mission District were handed over to this district. However, insufficient accommodation for the mission and fierce opposition from the caste Hindus forced the mission to be shifted to Attingal in February 1899. H.Hewett and W.D.Osborn headed the mission.\textsuperscript{161}

Eventhough the high caste people were hostile to them in the beginning, many accepted Christianity. Eventually the district drew its adherents chiefly from the former ex-slave communities in the region, although the congregations were composed mainly of Ezhavas. After the retirement of H.Hewett, the mission district came under the control of P.E. Burckhardt followed by A.H. Lefever who served from 1934 to 1936.

\textbf{1.16. Development of Indigenous Church}

From the beginning, native agents specially trained in English and Vernacular languages under the missionaries at Nagercoil, were appointed catechists in the villages to spread Christianity.\textsuperscript{162} Known as readers, these catechists stayed with any one of the congregations and worked under the direct supervision of the L.M.S missionaries. In the absence of the missionaries, they conducted the public worship. They visited every family under their control to impart catechism and to teach the word of God.\textsuperscript{163} In 1850, the Travancore District Committee resolved to institute evangelists, who were ranked above the readers or catechists, for promotion of the mission of the Church and the L.M.S Board of Directors approved it. Accordingly some catechists were promoted as evangelists. Devadason, C.Massilamoni and

\begin{itemize}
\item 161. Dick Kooman, \textit{op.cit.}, p. 63.
\item 162. Samuel Mateer, \textit{op.cit.}, p. 420.
\end{itemize}
Gnanakan were chosen for Nagercoil district, Vedamanickam for Agesteesvaram, Nathanial for Santhapuram, Samuel Zechariah and Vedamanican for Neyyoor, Daniel and Gurupatham for Parassala and Joseph Kamalam for Trivandrum in 1860.\textsuperscript{164} In addition to the above, on February 1860 the L.M.S appointed C. Yesudian, the Headmaster of the Seminary at Nagercoil, as assistant missionary and placed him in charge of the twelve congregations in the northern division of the Nagercoil mission district.\textsuperscript{165}

Joseph Mullens, the Foreign Secretary of the L.M.S visited South Travancore in 1866.\textsuperscript{166} All self-supporting churches capable of maintaining an ordained minister were formed into Pastorates\textsuperscript{167}. Subsequently in 1866, C.Yesudian, Samuel Zechariah, N.Devadason and C.Masillamani were posted as ordained pastors to Thittuvillai, Neyyoor, Nagercoil, and Dennispuram Pastorates.\textsuperscript{168} Followed by this, in 1867, deacons were appointed in the churches from among their members. The deacons were vested with the responsibility of looking after the secular affairs of the churches. In the same year, seven more evangelists were ordained pastors. This paved the way for the churches to become independent, self-supporting and self-governing\textsuperscript{169}.

1.17. South Travancore Church Council (S.T.C.C), 1867

The entire Church administration was handled by the L.M.S missionaries through the Travancore District Committee (T.D.C), which was not a representative body. Hence the L.M.S Board of Directors proposed to create an organization

\begin{footnotes}
\item[164] Agur,C.M., \textit{op.cit.}, p.938.
\item[165] Richard Lovett, \textit{op.cit.}, p. 169.
\item[167] Desopakari (Tamil), Nagercoil, January 1968, p. 13.
\item[168] Report of L.M.S., 1867, pp. 142-143.
\end{footnotes}
S.T.C.C. to give representation to the natives to administer the South Travancore Churches. In 1868, a Constitution was framed for the systematic working of the South Travancore Church Council which came into force only in 1874.\(^{170}\) It consisted of all native ministers, one evangelist by election, two communicants from each district, one Seminary teacher, one medical evangelist and one deacon or one communicant from each Pastorate. The preliminary meeting of the S.T.C.C was held in Neyyoor on 28 July 1874 and C. Yesudian; an Indian missionary presided over it. It passed resolutions on self-support and social regulations and sent these resolutions to the Travancore District Committee for approval. The T.D.C was empowered with the right to alter or add or delete the resolutions passed by the S.T.C.C. But the S.T.C.C had no administrative powers.\(^{171}\)

**1.18. South Travancore Church Union, 1904**

A union of self-supporting churches named 'South Travancore Church Union' was constituted in 1904 to bring the churches together and training the natives to exercise their rights and privileges. It consisted of all native Pastors, male missionaries of the L.M.S and one delegate for every hundred church members. Aimed at the overall supervision, control of Churches, the appointment, ordination and dismissal of Pastors.\(^{172}\) This union also served as a court of appeal in all disputes, arose between the Pastors and the Churches.\(^{173}\) Moreover it verified the work of each Pastorate, its records and accounts in the annual meetings of the union. Thus the L.M.S missionaries handed over the whole work of the Pastorates to the native community from 1904. In

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addition, the control of the church was transferred from the L.M.S to a body largely composed of representatives from the churches.\textsuperscript{174}

1.19. South India United Church (S.I.U.C.) 1908

In the year 1899, LMS Missionaries, Morries Philips and Bernad Lukas suggested that the church should become united and should have its own constitution. Thus seventy one Pastorates in south Travancore came together in 1903. The same phenomena took place in Madurai also and a united forum came into being in 1905. There were 1, 33,000 members in this united church and they also formed a common constitution for the church\textsuperscript{175}.

A new dynamic wave of Swadesi Prasthanam of India by Surendranad Banarji also influenced the church. The church came forward with a desire to have a self-governing system and it resulted in the formation of a united church. The South Travancore Church had a congregational background to join the SIUC in 1908. The congregational churches and Presbyterian churches expressed their willingness to join and that resulted in the formation of the South Indian United Church (SIUC) in 1908. The SIUC was a union of all the Congregationalists and Presbyterians in South India and the Jaffna District of Ceylon. The Church order was a mixture of Congregationalism and Presbyterianism.

The Church was governed by eight Regional Councils and also had a General Assembly. Since the fundamental principle of the L.M.S was interdenominational in character, the L.M.S always encouraged a union with other denominations in the area

\textsuperscript{174} Hacker, I.H., \textit{op.cit.}, p. 102.
\textsuperscript{175} Hacker, I.H., \textit{op.cit.}, p. 102.
concerned. Moreover, the Indian National Congress supported the missionaries to take over the responsibility of the church. In addition, the financial crisis of the L.M.S also necessitated the formation of a union. Accordingly, in 1908 all the churches under the L.M.S in South India came into the orbit of the South India United Church (S.I.U.C.). In 1919, the Basel Mission District of Malabar also joined this Union. S.I.U.C. consisted of South Travancore Church Council, Jaffna Church Council, North Tamil Church Council, Canaries Church Council, Arcot Church Council, Telugu Church Council, Madras Church Council and Madurai Church Council. It was a step forward towards the development of the self-supporting, self-governing and self-propagating native churches.

1.20. Travancore Church Council (T.C.C) 1920

The First World War (1914-1918) had its effects on the churches too. The Indians demand for self-government extended to the churches as well. Hence to give representation to both Pastorates as well as aided churches, the Travancore Church Council and Mission Council were constituted. A representative body, the Travancore Church Council (T.C.C.) was elected for one year from the churches, where missionaries represented 1/10 of the total members. It met once in a year for two or three days according to the needs and requirements of the church. Since the church administration was left in the hands of the church itself, the Travancore District Council’s control over the administration of the churches of South Travancore ceased to exist. The Mission Council was constituted to look after the industries, high

schools, college, medical mission and properties.\textsuperscript{180} It composed of twenty L.M.S missionaries and four Indians and framed a Constitution for itself in 1921. Accordingly the whole area of the South Travancore Mission was divided into six districts, each under a District Council and a District Chairman as administrative head.

A revised Constitution was framed on the 15 June 1939 and its copies were printed in English, Tamil and Malayalam.\textsuperscript{181} Due to the appointment of Indians as District Chairmen, the Europeans lost their authority in decision-making bodies. But they continued as evangelists to inspire and train churches.\textsuperscript{182} A joint committee consisting of the office bearers of the Church Council and Mission Council was also formed to modify the administration of the mission. From 1942 to 1947, they met periodically and subsequently they resolved in favor of the amalgamation of the Church Council and the Mission Council. The church recognized the need of amendments in the Constitution due to the new structure of the church. The whole administration of the church was divided into two- the Travancore Church Council where more participation was given to the Travancore Christians and the Travancore Mission Council where missionaries were the dominant figures. The new Constitution was introduced in 1928 and after the introduction of the Constitution; a new administrative arrangement was made to give more responsibilities to the Travancore Christians.

According to the new Constitution, the main object of the T.C.C. was to provide an ecclesiastical organization to work in co-operation with the L.M.S and to

\textsuperscript{180} Ibid., p. 46.
\textsuperscript{181} Special Meeting of the Travancore Church Council, 28 March 1939, p.1.
control all the pastoral evangelistic and educational work. Appointment of executives of other committees, rules and regulations for districts and their councils, circle councils, ordination, appointments, installations, transfer, retirement and discipline of the ministers were under the authority of the Church Council. Its function was to work for the spiritual and intellectual welfare of teachers and ordained and unordained ministers. The Church Council was organized into District Councils, Circle Councils and Church Committees. The whole church was divided into six Districts. The Districts were under the supervision of District Ministers. Each District had a Council and the District minister acted as its Chairman. The appointment of the Circle Chairman was also decided by the District Council. The Executive Committee was the body to receive and consider reports of sub-committees including the ministerial and finance committee and make recommendation to the Church Council.

1.21. Travancore Mission Council (M.C) 1920

All the Pastorate and Non-pastorate churches were brought under the control of the Travancore Church Council in 1921. By 1947, the proportion of the missionaries and the local leaders in the Travancore Mission Council was 11:11. The Travancore Mission Council had its control over the institutions for higher education, theological training, industrial work, medical work and also the supervision over women’s work and properties with certain limitations (property should not be sold). The T.M.C. continued until the Travancore church amalgamated into the C.S.I. union.

184. Ibid., p. 2.
185. Ibid., pp. 2-3.
186. Ibid., p. 11.
in 1947. It handed over all its responsibilities to the newly formed South Travancore Diocese of Church of South India.

**1.22. Formation of Church of South India (C.S.I.) 1947**

The National Movement of India which gained momentum in the second half of the 19th century, prompted many Christian leaders to envisage a united church of India which resulted in the birth of the Church of South India (C.S.I). The joint committee composed of the members from the South India United Church (S.I.U.C), the Anglicans, and the Wesleyan Methodists was constituted to bring proposals for the union. The resolution of the joint committee was discussed in the Travancore Church Council (T.C.C) periodically. It raised the question regarding Constitutional Episcopacy and giving equality to lay people in ministry. To discuss the union with C.S.I., a committee from S.I.U.C was constituted. A.H. Legg was the Convener of this Committee and D.M. Devasahayam, J.A. Jacob, A. Nesamony, A. Gunamony, R.H. Eastaff, G.H. Marsdon, Thomas David, A.H. Lefeverwas members. Constitutional Episcopacy was the main question raised in these committees. In 1935, the T.C.C asked for certain clarifications about historical episcopacy, freedom of thought and practical and financial commitments.

In 1941, the T.C.C had a majority of 63% vote in favour of the union but according to rules, a majority of 75% vote was required. On 9 November 1946, the annual Travancore Church Council was held in Trivandrum and the L.M.S Foreign Secretary H.L. Hurst was also present in the meeting. They had a serious discussion about the union and 116 votes were polled in favour of the proposal and thirty nine

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against the proposal. Even then the percentage of votes could not reach the 75% of total vote. Many Churches did not participate in the Council meeting. At this critical juncture, A.H. Legg requested the delegates that the small difference may be taken as a majority by voice vote, to pass the resolution. Finally the proposal was accepted. Subsequently the S. I. U. C, the Anglican and the Methodist Churches were united to form the Church of South India, (C.S.I) an indigenous and autonomous Church. It was inaugurated on 27 September 1947 with fourteen Dioceses in Madras.\textsuperscript{190}

1.22.1. South Indian United Church (S.I.U.C)

Certain members of the L.M.S churches objected to the union of S.I.U.C with the C.S.I and called themselves as London Mission South Indian United Church (L.M.S.I.U.C) and London Mission Travancore Church Council (L.M.T.C.C). This resulted in the creation of friction among the Christian communities of South Travancore. The church members, who opposed the union with C.S.I, kept aloof and tried to take over the churches of the L.M.S. Hence the South Travancore Diocesan Council resolved that the London Mission Travancore Church Council (L.M.T.C.C), Office bearers, members and ordained Pastors were to be considered as Anti Unionist or Sectarians. Besides it refused to accept the ordination and also the marriages signed by the Sectarians. Moreover, the Pastors of the sectarian group were given two months’ time to join the newly formed South Travancore Diocese. Bishop A.H. Legg was against this resolution and stated that ‘we are making a formidable enemy’\textsuperscript{191}

\textsuperscript{190} South Travancore, Central Travancore, North Travancore, Krishna Godavari, Tirunelveli, Medak, Madras, Kadapa, Trichinopoly, Dornakal, Karnool-Anandapur, Madurai Ramnad, Mysore, and Yalpanam.

\textsuperscript{191} Legg, A.H., “An examination from the Congregation point of view, with some suggestions”, Trivandrum, 1929, p. 120.
Twelve Pastorates\(^{192}\) did not accept the Union. N.H. Haris, the retired lecturer of the
Kannamoola Seminary and the Pastor of Marthandam Church, Zachariah, the Vice
Principal of Scott Christian College, Jeyapaul an advocate and Gnanamoni were the
leaders of these Churches and decided to continue as Congregationalists.

The Christians, who showed allegiance to the sectarians under Zachariah's
leadership, were forbidden to have C.S.I marriage alliances, admission to college,
schools and institutions of the CSI. Subsequently Zachariah sent a letter to the L.M.S
Secretary H.L. Hurst with a request to recognize them. On 23 January 1948, the
L.M.S Secretary replied that L.M.S accepted only the newly formed South
Travancore Diocese. He also clearly stated that all the finances and properties
belonged to the Travancore Church Council were transferred to the South Travancore
Diocese. Hence Devadas from Kannanoor and Edwards from Marthandam of the
Sectarian group sent two letters to the L.M.S Directors questioning the Travancore
Church Council union with the Church of South India.

The L.M.S Directors replied that according to the L.M.S doctrine, they should
not interfere in the internal affairs of the already established mission fields. Moreover
the South Travancore Church Council joined the C.S.I only on the basis of a majority
decision and that the L.M.S also endorsed their union and transferred their properties
to C.S.I. In 1947, there were twelve churches that called themselves as L.M.S
churches and in 1956 the number rose to thirty six.\(^{193}\) C.S.I and anti-unionist feuds
continued for a long time resulting in violence within the Churches and within the
groups. Civil suits were also filed and many cases are still pending in the court.

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\(^{192}\) Twelve Pastorates were Kadanmlaikuntu, Pafflyadi, Pacode, Arumanai, Kuzicode, Valiavillai,
Thamariculam, Andarkulam, Viricode, Vadasery, Marthandam and Nagercoil.\(^{\text{Tamil}}\),
Poovancode, 1985, p. 66.

\(^{193}\) Ibid., p. 68.
verdict of the District Court as well as the High Court in the cases went mostly in favor of the C.S.I. Hence the L.M.S constructed new churches in the respective villages. There was no prospect of compromise between the two groups because both were adamant in their attitudes.

1.22.2. Church of South India

The Church of South India is the result of the union of churches of varying traditions Anglican, Methodist, Congregational, Presbyterian, and Reformed. It was inaugurated in September 1947, after protracted negotiation among the churches concerned, organized into twenty two dioceses, each under the spiritual supervision of a Bishop. The church as a whole is governed by a Synod which elects a Moderator (presiding Bishop) every two years. Episcopacy is thus combined with Syndical government and the church explicitly recognizes that Episcopal, Presbyterian and congregational elements are all necessary for the church's life. The historic creeds are accepted as interpreting the biblical faith and the sacraments of baptism and the Lord's Supper are recognized as of binding obligation.\textsuperscript{194} Discussions concerning union had begun at a conference at Tranquebar in 1919 and in 1947, after India attained independence, the union was completed.

On 27 September 1947, the General Council of Church of India, Pakistan, Burma and Ceylon, General Assembly of South India United Church and South India Provincial Synod of Methodist Church joined together to form the Church of South India as the largest united national church in India. The continued growth was further enriched with the joining of the churches of Basel Mission and the Anglican Diocese of Nandyal. A unique church was born out of the blending of the Episcopal and non-

\textsuperscript{194} The Directory of Church of South India, Chennai, 2002, p. 41.
Episcopal traditions of the ecclesiastical unity for the universal church.\textsuperscript{195} The Church of South India affirms that the Church is the Servant of God to carry on the mission rooted in Jesus Christ based on the Scriptures. The Church through her mission expresses solidarity with broken communities for a new hope to face the challenges of life. The Cross continues to be the sign of hope for the witnessing Church, which strives towards Unity, Peace and Reconciliation as a vibrant Channel of God.\textsuperscript{196} C.S.I. the largest Protestant Church in India raises her voice on matters of justice, peace and integrity of creation through community development projects and skill training programmes the marginalized and disadvantaged sections of the people.

1.22.3. Synod

The Synod of the Church of South India as the apex body of the church endeavors to encourage, equip and empower her dioceses, congregations and institutions through varied ministries. The Church of South India has three main administrative bodies namely the Synod, the Synod Executive Committee and Synod Working Committee. All Bishops of the C.S.I. Diocese, the Moderator, the Deputy Moderator, General Secretary, Treasurer, and the General Secretary of the C.S.I Women's Fellowship are ex-officio members of the Synod. The Diocesan Council of each Diocese elects representatives to the Synod for two years. The maximum number of delegates elected from a Diocese at present is six presbyters and eight lay people. The General Secretary and Treasurer of the Synod are elected by the members of the Synod through secret ballot and the Moderator and the Deputy Moderator are elected from among the Bishops. The Moderator is the President of the Synod. The Deputy

\textsuperscript{195} Ibid., p.41.
\textsuperscript{196} Ibid., p. 42.
Moderator chairs the meeting of the Synod in the absence of the Moderator.\textsuperscript{197} 

The Synod is the supreme governing and legislative body of the C.S.I. It is the final authority in all matters relating to Churches.\textsuperscript{198} It deals with matters of common interest to the whole of C.S.I. It leaves the Diocesan Council of each Diocese to deal with its internal affairs. Besides, each Diocese has been given the freedom to evolve its own administrative system and Constitution. But the Diocese gives due weight to the decision of the Synod.\textsuperscript{199} When the Synod is not satisfied with the activities of the Diocesan Council of a particular Diocese and not function according to the Constitution of the Diocese, it can take steps to correct or control the administration of the Diocese on the recommendation of the Bishop.\textsuperscript{200} In addition to it, the Synod is empowered to receive particulars regarding the administration of the Diocese from the Bishop whenever required. It also determines the boundaries of each Diocese. Ordinarily, it meets once in every two years.\textsuperscript{201} The Synod Executive Committee consists of Office bearers, all the Bishops, one layman and one Presbyter elected by each Diocese. From its members, the Executive Committee of the Synod appoints a Working Committee consisting of six Bishops, seven presbyters and seven laymen. It takes action and gives direction regarding different matters in the meetings of the Executive Committee of the Synod.

\textbf{1.23. South Travancore Diocese}

The South Travancore Diocese was created as one of the Dioceses of the C.S.I. on 27 September 1947. The special meeting of the Church Council held in

\textsuperscript{197} The Constitution of the Church of South India, Madras, 1993, p. 1.
\textsuperscript{198} Proposed Scheme of Union, Madras, 1929, p. 32.
\textsuperscript{200} Minutes of C.S.I Third Synod, Madras, January 1952, p. 16.
\textsuperscript{201} The Constitution of the Church of South India, Madras, 1972, p. 59.
Trivandrum on 4 February 1947 and nominated A.H. Legg, the President of the Church Council to be the first Bishop of the proposed South Travancore Diocese of CSI. At its inception itself, the Diocese consisted of 456 churches, 24761 communicants, 10192 baptized and 152165 Christians. The Travancore Mission Council and the Church Council were amalgamated with the C.S.I in the name of South Travancore Diocese. All the branches including hospitals, college, schools, industries and churches came under the control of South Travancore Diocesan Council. Under the Council, separate autonomous Boards were set up to look after the various sections. The Office bearers and members of the Travancore Church Council and Mission Council were permitted to serve in the South Travancore Diocesan Council up to the triennial election in 1948 and hence the transition became simple.

The Diocese of South Travancore comprised the area previously administered by the Travancore Church Council of the S.I.U.C together with St. Thomas Church, Quilon. The jurisdiction of South Travancore Diocese extended from Quilon to Cape Comorin. The South Travancore Diocesan Council in its first meeting on 15 January 1948 prepared and approved a revised Constitution. The Constitution was supplementary to the Constitution of the C.S.I.

1.23.1. Division of the South Travancore

In 1956, the Central Government of India reorganized the States in the Indian Union according to the language basis. South Travancore was divided based on

Malayalam and Tamil language and thus it became essential that two separate diocese should emerge. On 13 October 1956, the Church leaders gathered together to discuss this issue and they decided to study the situation seriously. On 27 March 1957, they met again and asked all the districts to collect datas and opinions on this issue and they appointed A. Gunamani as Convener with a four member sub-committee under him. On 5 July, based on the recommendation of the sub-committee it was decided to form a new Diocese, the Kanyakumari Diocese. The Moderator commented on this occasion: a joint committee to constitute south Travancore area into two Dioceses has now come about at the initiative of the Diocesan Council itself. The neighboring and the present Kanyakumari district in the south of Tamilnadu and the Trivandrum and Quilon district of Kerala were part of South Travancore.

The first procedure was the right of the Synod of the C.S.I. to see whether such a division was necessary or not. Therefore, on the request of the Executive committee of the South Travancore Diocese, the C.S.I. Synod approved the proposal and suggested the names of the two dioceses as South Kerala and Kanyakumari respectively. Then the Synod had to make special transitional arrangements to cover the period between the date of division and election of new diocesan councils, election of officers and boards and passing of new diocesan constitutions. The undivided Diocesan Council in August 1958 gave its consent for the division scheme. The next step was the drafting of suitable constitutions for the diocese. So the Executive Committee appointed two sub-committees headed by I.R.H. Gnandason and D.S. Sahayadas as Conveners for drafting two constitutions for Kanyakumari and

211. Minutes of K.K Diocesan Council, 2 June 1959, p. 3.
213. Minutes of the Diocesan Council, South Travancore, 29 August, 1958, p. 5.
South Kerala respectively. By this time, the Executive Committee of the Synod of the C.S.I. sanctioned the division with effect from 2 June 1959, and appointed A.H. Legg as the Bishop of South Kerala Diocese.

1.24. South Kerala Diocese

The formation of the South Kerala Diocese of the Church of South India is on second June 1959\(^{214}\). It is a remarkable event in the history of Protestant Churches in Kerala. The origin of the South Kerala Diocese is to be traced back to the missionary activities of the London Missionary Society in the former state of Travancore. South Kerala Diocese consists of CSI Churches in Thiruvananthapuram and Kollam districts of Kerala. It is one of the biggest Dioceses in the Church of South India. Its headquarter is at Thiruvananthapuram. Following the formation of Kerala, the erstwhile South Travancore Diocese was bifurcated into South Kerala Diocese and Kanyakumari Diocese in 1959\(^{215}\). Rt. Rev. A.H. Legg was the Bishop of South Travancore Diocese since 1937 continued to serve as the Bishop of South Kerala Diocese. In April 2015, a part of the Diocese was removed to form a new Diocese, the Kollam Kottarakkara Diocese. The Parish churches north of Attingal in National Highway and north of Valakom MC Road have been included in the newly formed Kollam-Kottarakkara Diocese.

In Kerala, there were until April 2015 three other CSI Dioceses: North Kerala Diocese, Madhya Kerala Diocese and East Kerala Diocese. In 2002, the South Kerala Diocese had 173 pastorates, 440 congregations, 107138 families and 649630 Baptized Christians. In 2010, the Diocese had 359 ordained Pastors, forty nine retired

\(^{214}\) Diary, CSI SKD, 1999, p.9.  
\(^{215}\) Reports of the Travancore Administrative, 1956-1957, Trivandrum, 1958, p.22.
Pastors and more than 200 church workers. There are sixty districts and 623 churches in this Diocese\textsuperscript{216}. At present, there are more than 623 parishes and 359 Ordained Priests and church workers under this Diocese. There are 60 Parish districts in this Diocese, each run by a District Chairman. Many schools, Industrial Training Centers and Professional Colleges are in this Diocese. The premier educational institutions run by it were the Christian College, Kattakada, Dr. Somervell Memorial Medical College, Karakkonam and John Cox Memorial Engineering College, Kannammoola. The South Kerala Diocese is administered by a Diocese Council where all Parishes send their elected representatives. The Diocese Secretary and other office-bearers are elected by this council. At present, Rt. Rev. Dharmaraj Rasalam is the Bishop of the South Kerala Diocese\textsuperscript{217}.

1.24.1. Administration of South Kerala Diocese

Christianity tries to express and expand its faith by carrying out various ministries. The Diocese as an ecclesiastical organization was established with a view to control pastoral, evangelistic, educational, medical and social needs of society within its jurisdiction. Recognizing diversified ministries the Diocese functions through various Boards- the Board of Mission, Board of Christian Education, Board of Youth Work, Board of Communication, Board of Charitable Societies and Board of Women’s Fellowship. Education remains one of the most important ministries of the South Kerala Diocese. The main objective of the Church is to minister the people through different ministries of the Church; educational ministry, medical mission, orphanage, old age homes and helping the destitute.

\textsuperscript{216} Diary, CSISouth Kerala Diocese, 2008, p.9.
\textsuperscript{217} Diary, C.S.I. South Kerala Diocese, 2012, p.10.
1.24.1.a. Board for Mission

The purpose of the Board for Mission is to promote the missionary outreach of the Diocese. The vision of this Board is to stimulate evangelistic and missionary zeal in the Churches. South Kerala Diocese is very active and dynamic participant in evangelisation in twenty four States including Delhi and Nepal. At present, the Diocese has 420 Missionaries, forty five mission fields, 275 worship centers, 190 Churches, 220 Sunday Schools, thirty nursery schools, six lower primary schools, four upper primary schools, three high schools, twelve tailoring training centers, twenty five tuition centers, four orphanages, two health clinics, and now the Diocese is providing free nursing education for girls from the mission fields. The aims and objectives of Board for Missions are:

1. To facilitate networking among the churches and mission boards, fostering the message - 'Together in Mission'. To empower the congregations to creatively respond to the contemporary missiological challenges.
2. To encourage, develop support and strengthen people’s participation in the mission.
3. To promote and explore the new models and strategies for a mission to be adopted in the context of religious pluralism and to motivate and organize the people and resource for God's mission.

The primary task of Christians in the world is to go into the world in order to preach the Good news to all creatures, a command given by Jesus Christ (Mark 16:15-16). There are various definitions of evangelism. It is derived from the Greek concept “euangelismos” meaning “a preaching of, a zealous effort to spread the gospel, as in revival meetings”. It also means “any zealous effort in propagandizing

for a cause.” Evangelism also entails “proclaiming the gospel.” There are various methods of evangelism, such as person-to-person witnessing by early Christians, debating in synagogues, spontaneous addresses to informal assemblies, winning a tribe by converting its leader and catechetical instruction for inquirers. Evangelistic work became the cornerstone of the ministry of South Kerala Diocese and its own people carried out the spiritual activities of the church.  

1.24.1. b. Board for Christian Education

The Board for Christian Education is about the Theological education. It recommends the candidates qualified for theological education through Sunday schools. A magazine both for the Sunday school children and for the members of the Christian Endeavour was started. In 1950, the first issue of the magazine was released in Tamil and the Malayalam issue in 1951. In 1950, another important step to boost the work of the Sunday school was the starting of “Sunday School Training Courses” to provide proper guidance and leadership in Sunday school activities. To introduce the programme of Christian education for the younger generation, it was felt that the foundation for the higher standard of spiritual life should be laid at the younger stage itself. With this aim, that the various programmes were introduced through the organizations like Sunday school, Christian Endeavour and Youth Fellowship. The main objective of Sunday school was to help the children to acquire Christian knowledge. The Constitution of the South Kerala Diocese describes the objectives of the Sunday school as: “a voluntary organization in order to impart Bible knowledge and Christian doctrine to young people with a view to lead them to accept

Jesus Christ as Saviour and Lord and create Christian character in them”.

The Board for Christian education is having 50,000 Sunday school students and 10,000 teachers. The main hope for this board is to mould a value based citizen for tomorrows. This board conducts Sunday school fests too. Every year the Diocese conducts a Vacation Bible School (VBS)\textsuperscript{224}. In South Kerala Diocese, Sunday school is conducting Sunday school fest in every year and leadership training programs, regional Sunday School fest, World Sunday School day celebrations, education Sunday, painting, pencil sketch competitions, children’s publications and conducting annual exams. Through these activities, this board tries to equip the all-round development of the children\textsuperscript{225}.

1.24.1. c. Board for Youth Work

The aims and objectives of Board for Youth Work are: To empower the young people to critically analyze issues pertaining to their life in church and society. To shape their perspectives on various issues like Ecology, Gender Justice, Caste system, Globalization, Girl Child, Media and its effects, Addiction and Abuse, Politics, Finance and Accountability and Inter-faith dialogue.\textsuperscript{226} Make them an integral part of the church, its worship mission and structure, providing leadership at various levels of church structure and a participatory involvement in the decision-making process. To build a healthy and strong network with the youths of other churches to come together for a common cause and to make them servants of the Lord to serve the church\textsuperscript{227}.

The Diocese took interest in the social and spiritual development of the Christian young people because the future of the church depends on such people.

\textsuperscript{225} Annual Report of CSI SKD, 2010-2011, pp.39-44.
\textsuperscript{226} Annual Report of Board for Youth work, CSI, SKD, 2011, p.28.
\textsuperscript{227} Ibid., p.21.
Therefore, with a view to revive the activities of the ‘Christian Endeavour’, a sub-committee, under the Convenership of Rev. I.R.H. Gnanadason was appointed in 1948. Christian Endeavour was an association of every local church. The members were both girls and boys. The minister in charge was its President. They used to meet every Sunday after the common Sunday worship for prayer and fellowship. Also, they conducted Bible studies for themselves. In some places, the Christian Endeavour Societies engaged in social service activities. Later this Christian Endeavour became ‘Youth Fellowship’. In 1949 for the first time in the history of the church in South Travancore, a special worker, Rev. S. Alfred was appointed for the ‘work among the young’.

Youth Fellowship or Yuvajanasakhyamwas started in South Kerala Diocese in 1959. The aim of the Youth Fellowship according to the constitution of 1970, the young people of the Diocese are to encourage and support all activities that facilitate unity among the Christian churches. In 1958, the Christian Endeavor was taken to the Diocesan level. Rev. G. Robinson was appointed as the first full-time youth worker of the SKD in 1960. One day conferences were conducted at different centers for young people. Bible studies, discussions, group techniques, games and craftswere also conducted for young people. One of the achievements was the publication of the young bulletin called ‘YuvaDeepti’ in 1969. Prayer meetings, youth weeks, visiting programmes, youth festivals, spiritual get together, annual meetings, merit evenings, young pastors and church workers conferences, college students meetings, regional arts fest, regional youth assemblies, Bible quiz competition, orientation programmes for the Secretaries and awareness programs against drug abuse were conducted.

228. Minutes of Committee on Work among the Young, March 1948, pp.9-10.
Besides this, youth of the diocese engaged many social activities like blood donation through blood donating forum, building houses for the poor, helping poor girls for marriage, leadership qualities and participating in the reservation struggles of SIUC.

1.24.1.d. Board for Communication

The Board for communication is to help the CSI Synod to communicate the Church. The aims and objectives of Board for Communication are: To facilitate communication centers or cells in all the dioceses, share resources and expertise, to help the CSI Synod in the documentation of events, projects and programmes and provide communication assistance to the CSI Synod in the publication of magazines, bulletins, diaries and calendars, to organize programmes on social and ecological issues using latest and relevant media, to establish and facilitate media relations with the secular media and to operate the Church's main website.\(^{229}\) The Board for Communication operates web-sites, media, cultural forum, conducting media awareness workshop and Seminars.\(^ {230}\)

1.24.1.e. Board of Charitable Societies

The Board of Charitable Societies is organized for the charitable ministries of the Diocese.\(^ {231}\) The important Charitable Societies activities are: Balikamandiram Home for girls at Kollam and Parassala, Balikamandiram orphanage at Attingal, Training Centre and Home at Parassala, Polio Home at Trivandrum, Centre for Training and Rehabilitation of the mentally retarded and Shalom at Vattappara, Day Care Centers at Christhumangalam, Balaramapuram, Pannimala, Idinjar, Veeranakavu and Vithura, CSI Wills girls Boarding home at Trivandrum, school for the deaf and


\(^{231}\) Annual Report of Board of Charitable Societies, CSI SKD, 2010, p.28.
1.24.1.f. Board for Women’s Fellowship

The Church of South India Women's Fellowship was formed on 27 September 1948. The Women's group of the Mothers' Union of the Anglican Church, Sisterhood of the Methodist Church, Kings Daughters of the Presbyterian Church and Mothers' meetings or Women's meeting of the Congregational Church came together and became the Women's Fellowship of the Church of South India. The Women's Fellowship is one of the most effective bodies of the Church of South India to work among the needy and poor, oppressed and the marginalized women and children. The women are encouraged to promote unity, fellowship and justice.232

1.24.1.g. Human Resource Development Board

The Bishop and the Managers of different educational institutions and the diocesan officers are included in this board. So many activities are taking place through this board. There are fifty three Lower Primary schools, five Upper Primary schools, six High schools, five Higher Secondary Schools, two unaided Teacher Training Centers in Amaravila and Chemboor, special schools of Blind School in Varkala, and Deaf and Dumb High school, Higher Secondary school and Training centre in Valakam. Human Resource Development Board equips the studies, provided computer education, staff conference, aptitude examinations and conference for Headmasters. Education is the process of facilitating learning skills and knowledge. It leads to acquiring skills, values, beliefs and habits for life. South Kerala Diocese contributes in educational field through its Schools and different Colleges.