CHAPTER V

THE SOCIO-CULTURAL AND RELIGIOUS CONDITIONS OF ANDHRA AND THE GROWTH OF CHRISTIANITY DURING BRITISH RULE
Political Aspects

The beginning of sixteenth century witnessed many social, political and religious changes in Andhra Desa. It marked the collapse and the raise of kings and the kingdoms that battled for power and fame. The Vijaynagara Empire which flourished under Krishanadevaraya saw its decline in the sixteenth century and totally obliterated from the political scene in seventeenth century.\(^1\)

Observing the disunity among the Kings, the English and French found it easy to make alluraces with one or the other ruling groups and settled down in the country. The Dutch, French and the English started their trading companies and established themselves at Pulicot, Machilipatnam and various costal towns. The Dutch established themselves by 1616 while the French established themselves in 1611 and the British East India Company established themselves in 1634.\(^2\)

The Mughal conquest of Deccan spread out through vast lands, made a lasting impression. The Qutab Shahi Dynasty held sway over Andhra for over two hundred years i.e. from the early part of the sixteenth century to the end

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\(^1\) Mackenzie, Gordon, “manual of Krishna District in the presidency of Madras, Madras, 1883, P 102.

of the seventeenth century. Aurangzeb the Mughal Emperor in 1687 invaded Golconda and annexed it to his empire. He appointed Nizam to look after the affairs of the empire and thus the Mughal Nizams ruled Andhra for over a period 35 years. After the death of Aurangzeb the empire began to crumble, giving way to foreign invasions\(^3\).

The Mughal viceroy ruled the Deccan from 1713 to 1778. Busy a French diplomat maintained good relations with the Nizams. He was a remarkable leader and maintained French influence in Hyderabad from 1751 to 1758. He managed to get Salabat Jung successor to Muzzafar Jung after he was murdered. Busy managed to get the Northern Circars along the Coromandel Coast under the French influence but the French were short lived to their successors\(^4\). The English got the Northern Circars under their influence. The Nizams were totally getting dependent on the British resident who was posted at Hyderabad. A year later Guntur was under the control of the British. The British then had a better control of Coastal Andhra\(^5\).

\(^5\) Ibid, PP.325-29.
The English did not enjoy favor initially from the Mughals but later extended their support to Zulficar Ali Khan the Mughal general against the Marathas. As a result of this, English got access to the Madras Coast. The English minted coins and traded with diamonds and helped the Mughals recover from the losses they incurred through the decades. The British made speedy development through which trading became more convenient.

Ten years later, Wellesley forced the Nizams into subsidiary allowance and acquired the districts of Ballari, Cuddapah, Anantapur, Kurnool to the Madras Presidency. By the eighteenth century the British placed the total Administrative control over the Hindu Chiefs who are known as Palayakara. Under the Palayakaras and Maniakaras who were mainly police officers, as for the Brahmins though they were a minority they were dominated by the Naidus and Palayakara. However Brahmins were Administrators.

**Economic Aspects**

The villages during the medieval period were self sufficient, at the time of the advent of British. Many notable centers like Machiliptnam,

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Nagapatnam, Narsapur, Armagaon and Mangalagiri gained a great name and became notable centers of weaving. The commodities were produced with two fold aim. Firstly for production of the handicrafts and secondly the production of the artisans for sale in the market. There was a lot of power and freedom that the weavers enjoyed. But the introduction of joint stock exchange by British has resulted in the disintegration of village economy. The British paid money in advance to the artisans and they in turn were forced to sell their goods to the British only. Thus, the weaved cloth by the villagers gradually replaced by the printed cloth which was prepared and exported by British companies.

This system became rigid in course of time, as the British created jobs for the local men who worked as brokers between the artisans and the East India company. The artisans suffered a lot when there were a famines. A number of inscriptions reveal that there were eight forms of ownership such as nidhi, nikshepa, pashama, siddha, sadhya. Water privileges were also enjoyed by the people. Land was bought and sold for religious and charitable purposes. Many believed that the ownership came into existence only after

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7. Ibid. 46.
the British introduced the ryotwari system, but independent land ownership was existing in the medieval times.

The palayakaras and the Brahmins who held the high position in the society and who formed the upper class of the society were the ones who are fortunate to have education. The people of Andhra Pradesh were time and again effected by famines and drought that effected the economic life of the poor.\(^9\)

The zamindari system was very prevalent in the Madras Presidency, the British did not terminate this system. The Zamindars were mainly non Brahmins such as Kshatriyas, Vellams or Khammas.\(^10\) Agriculture was the occupation of the people in Andhra Region. According to the census of 1891, the Madras Presidency has 8.35% of the entire population and they were cultivating land occupants, 15.36% were tenants and shared agriculture, the census also showed that about 19.61% were servants and farm labourers. Coolies were used for farming and harvesting the crops and many others carried on different occupations based on their castes. Some were

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\(^9\) Ibid. P.382.
businessmen, barbers, craftsmen, Artesians etc. It was low caste people that were affected economically\textsuperscript{11}.

**Land Revenue**

Many inhuman methods were used to collect the revenue. People who were extremely poor had to face bitter consequences. This system is oppressive, as a result many were forced to become labourers in farming. Many went into great losses due to drought and extreme oppression. It was at this oppressive stage, Christianity was introduced in Andhra Desa which offered to the people hope, safety and security\textsuperscript{12}. Caste system was another oppression, many people were left to their unfilled wants and needs. Only the rich were educated while the poor were denied of many opportunities. Thus there appeared a great gulf between these two groups of people in the same society.

The British extended their helping hand to the poor. Worrlen says that the British improved the economic situation of the oppressed, therefore the British were willing to teach these oppressed people the art of reading and writing so that the poor can fit into decent occupations. On the other hand the

\textsuperscript{11} Ibid., PP.331-332.
\textsuperscript{12} Rama Rao. AV Economic Development in Andhra Pradesh, Hyderabad, 1982, P.143.
Rajas were very cruel to the peasants who worked under them. They would not spare the peasants if they do not bring the price demanded. There were many problems to the poor people about these in just practices by the workers of Raja but there is nobody to hear them and help them\textsuperscript{13}.

**Social Conditions**

The society in Andhra Pradesh prior to the advent of Christianity in eighteenth century was based on the hierarchical order of castes such as Brahmins, Ksathryas, Vaisyas and Sudras and sub castes which were enjoying fixed status\textsuperscript{14}. These castes and sub castes were branched off from the original varna system and on account of the geographical expansion and growth of new crafts. These were endogamous groups where inter marriages and inter dining was strictly prohibited. Thus, prevalence of cast system in its highest order has prevented the feeling of commonness among the people. On the basis of the existing caste system in the eighteenth and nineteenth centuries,

\textsuperscript{13} Majmдар, R.C, “The History and culture of Indian People”, Bahratiya Vidya Bhavan Series, X, Bombay 1965, PP.58 & 59.

\textsuperscript{14} Hanumantha Rao, OP.cit. P. 263.
the population is divided into three social groups the privileged, the under privileged and the unprivileged\footnote{Kenneth Ingham, Reformers in India,1793 to1833, Cambridge University press, Cambridge,1956, PP.82.}.

While the Brahmins and Vaisyas represented the privileged class, the other groups were represented by under privileged and unprivileged respectively sudras and panchamas (Untouchables). The Brahmins enjoyed highest social status by virtue of their high position in Hindu religion as priests and monopoly of traditional learning. The Brahmin community has two divisions viz vaidika and niyogi, the former devoted to the sacred functions of Hindu religion while the later to the secular aspects such as sword and pen i.e. as generals, as administrators and zamindars\footnote{Satyanarayana, K.A study of the history and culture of Andhras, Volume.II, New Delhi, 1982, P.299.}.

The Brahmins were most vulnerable in character and adopted different vocations at the time of need. They occupied 6.5% of the total population in the state and exercised greater control over the land and property than any other Hindu community\footnote{Ibid. P.301.}. The Kshatriya caste was not very prominent in Andhra as that of North India especially in their numerical strength, the Vaisyas, locality called Komaties occupied a middle position
between Brahmins and Sudras. Although the Vaisyas were allowed to exposure of Vedas, they were not permitted to perform the sacrifices as they were not held in high esteem. The chief occupation of the vaisyas was trade, even though many of them were money lenders and bankers. Some of the vaisyas acted as dubasbees (translators) during nineteenth century\(^\text{18}\). They preferred to migrate to any other area which offered them commercial opportunities. Since the rulers did not enquire into their crimes, the komaties enjoyed a lot of freedom and thus became very rich in society.

The Sudras were a heterogeneous caste, standing last in the hierarchy of castes. They were composed of several sub castes, each having its own caste rules. Members of each sub caste marry within their own caste, though inter dining was allowed with some restrictions. Majority of them lived as tenants or agricultural labourers\(^\text{19}\). Hamsavimsathi, a Telugu work of eighteenth century refers to the existence of Reddy, Velama, Khamma, Baliya, Kumara, Besta, Kammari, Vadrangi, Kasa, Knachara, and Goudla communities. Beside these, there were also Kapus, Telagas, Rajus, Devangas,


Padmasalis, Mangalis, Chakalais, etc\textsuperscript{20}. They belonged to mostly peasant and artisan classes ranking below Brahmins and Viyasa in social status but above the untouchable communities.

The Reddies, Khammas, Valmas, and Rajus found the main stay in the cultivation, and enjoyed higher social status by virtue of their economic power and control of land and production\textsuperscript{21}. Among the professional communities, the weavers were notable from the sixteenth century onwards. Many of them became textile merchants and the rich among them took to production of textiles and employed a good number of workers under them. The communities which took to these professions of weaving include Sali, Padmasalis, Jangama, Kuruba and Mala\textsuperscript{22}. The people who worked as blacksmith (Khammara), goldsmith (Viswabrahmin), carpenter (Vadringi), pot makers (Kummari) and masions were called panchamavaru. They kept their caste identity by making their profession as hereditary one. In the eighteenth century, the Zamindari of Visannpet in Krishna Districts, and Polvaram and Lakkvaram in east Godavari districts were Brahmans.

\textsuperscript{20} Ibid. P.384.
\textsuperscript{21} Ibid.P.380.
\textsuperscript{22} Hanumantha Rao, B.S.L, op, cit., p.51
The seventeenth and eighteenth centuries witnessed rigid caste system in Andhra. The caste system characterized on the wealth of the person. The hierarchical membership, marrying only people of the same caste and avoiding personal contact with the other castes and choosing hereditary occupation were some of the rules in the caste system. Further, the caste of a person is determined on the basis of one's own parent hood and change of caste or profession was not allowed at any case. Thus this system was oppressive and discriminating. Caste system contributed a lot of injustice in the society and forced people to have pessimistic view of life.

The people believed in fate. If a person is born in a low caste he was not allowed to change new profession or take another skill even if he had the potential. They could not change their live situations\textsuperscript{23}. The traders, artisans, and skilled weavers, regarded stone workers and Dalits as low caste people.

The Dalits comprised of two untouchable communities of the Malas and Madigas are popularly known as panchamas, chandlas etc. They were treated as slaves, despised, abhored and shunned by all. Their shadow was considered pollution. They were not allowed to mingle with upper castes as

\textsuperscript{23} Aloysius Soares, the Catholic Church in India, Government Press, Nagpur, 1964, pp.4-5.
it was considered a disgrace to have them around. Even the money was to be taken from him, the upper caste people insited that the money should be dropped on the ground stating that it was from an unclean hand. When a Dalit passed on the street, if a zamindari happens to pass by, the Dalit has to take the load to his back and stand until such time the upper caste people pass by. If a Dalit enters a residential area of a higher caste man, he was expected to carry a bowl tied to his neck to spit and a bell on one of the hands to herald his presence. He also had to carry a broom stick on his back to clean his foot prints on his entry and exit of the area.

The Dalits had a very unhygienic residential areas. Their houses were small and rechered and closely packed. They were forced to stay at the unsanitary part or at the corner of the village or town. They were not allowed to draw water from the common water tank or well. The schools were literally closed to them and even if they were allowed the upper caste students treated the Dalit children like culprits giving them room at the far

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end of the classroom. Temples and magistrates were not open to them and they were not taken care properly and were treated mercilessly\(^25\).

Rev.L.L.Uhl an American missionary observed the treatment given to the untouchables that they were not treated well even at the hospitals and they were deprived of vaccinations for the diseases like malaria, influenza etc\(^26\).

Even though the Malas and Madigas are considered as untouchable communities there exist lot of caste differences among them. The malas felt themselves superior to the madigas. The malas lived separately from the madigas. The malas took care of farming and weaving while the madigas took care of all leather works, trappings for bullocks and other irrigation process. Insipite of the inferiority they faced the madigas were economically better in comparison with malas, because of less competition in their profession.

The malas and madigas preferred tasks collectively for the smooth functioning of the village. The malas were the village grave diggers. They


\(^{26}\) Picket J W. Christian Mass Movement in India New York, the Abengdong Press, 1933, P.105.
also removed the burnt bodies of the people. Malas and madigas were employed as porters, sweepers, scavengers etc. The missionaries while writing about these castes, they opined that the caste divided them into two warring groups\textsuperscript{27}. Illiteracy and ignorance were the two dominant features among the Dalits.

The paternalistic and joint family system was exited in the society. Their grand parents, especially grand mother played prominent role in domestic affairs while the financial and other matters were looked by their grand father. He took care of the welfare of every one in the family and received greater respect from their family members. After his death the eldest son was promoted to his role. Closeness was there among the family members. They dine together and lived together. There was no distinction shown between the brothers and sisters. Arranged marriages by the elders were a common custom.

**Religious Aspects**

There are three main religions that existed in India namely Hinduism, Islam and the Christianity. In the eighteenth century, Hinduism

\textsuperscript{27} Oddie, Op.Cit.P 462.
was divided into two groups, the Saivites and the Vasiyanaites. The Saivites were divided into lingayaths and the nonlingayaths. Srisailam, Kalahasthi, Alampur, were the pilgrimage centers of the Saivites. The Vaishnavites on the other hand were divided into Vaishnavas and Madhavas. Vaishnavas were the disciples of Ramanuja while and the Madhavas were the disciples of Madhavacharya. Vaishnavas were more liberal. Tirupathi and Tirumala were some of its pilgrimage centers. Both the Saivites and Vaishnavites maintained their own followers. Disputes were common among the two sects. The mathas were the learning centers and were attached to the temples. The students in mathas learnt everything that as those of the student’s in Gurukulas. The entry to the Gurukulas is given especially to the Brahmins and for a few richer sects of the society. The sudras had no opportunity to learn and were left in ignorance.

The worship of gods and goddesses was a notable feature during and eighteenth and nineteenth centuries. The Dalits worshipped goddesses named like Gangamma, Poleremma, Yellamma, Maramma, etc. They

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believed that these goddesses spread diseases like cholera, malaria and plague etc.

Hinduism held supreme position and the people celebrated festivals like Sivarathri, Sankranthi, Sriramanavami, Vinayakachavathi, and Dussehra. Brahmminical shrines attracted huge crowds of pilgrims mainly from the richer sects of the society. The Dalits and sudras worshipped the local gods that did not have any prominence or power. It appears that the worship of local gods was motivated by fear.

ANCESTORAL WORSHIP:

Apart from the religious worship, they gave a lot of preference to the ancestral worship. Ancestral worship means the reverence shown to dead relatives. They believed that these ancestors become spiritual beings. It is believed that the ancestors are still concerned about the affairs of the family and that they have great power to change or improvise on any upcoming event. They believed that the ancestors acted as mediators with the living beings and gods which is revealed through dreams. People worshiped their ancestors with a lot of fear. It is believed that when the ancestors are not

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30 Ayyar, P.V.J. "South India Customs" New Delhi, 1985, PP.36-37.
worshipped they can cause diseases and pain and that the ancestors worship shows a strong indication between the past and the present. The worship of the ancestor leads to karma siddantha. The Hindus believed in rebirth which depends on the life ways of the previous birth. If a person does good he will be born as a humanbeing or some thing better and if he does bad he will be degraded into something worse31.

SUPERSTITIOUS BELIEFS:

The seventeenth and eighteenth centuries Hindus were very superstitions. They believed in powers of the village deities. To appease their gods and goddesses they pluck their eyes, pierced their body with arrows, chopped their head with scissors and even walked on burning coal. Child marriages, denouncement for widow marriages the self immolation on the pyre of the diseased (sati) were also practiced during this period32.

ISLAM

Muslims believed in one god and the prophet as their messenger. The Quran is their holy book. The Quran expects to follow five duties (1) the

31 Ibid, PP.45-46.
melation of kalms (2) the saying of namaz (3) roza (4) Huj (5) zakat. The
Muslims also believe in saints and frequently go to Dargas. Islam came to
Andhra through the Mughal rule. The Mughals who were the rulers of
Mysore and Golconda and the Nawabs of Karnatak, Cuddapah and the
Kurnool helped Islam to take deeper roots in Andhra Desa. As there were
many restrictions among the people in Hinduism on account of caste system
and the incentives shown by muslim rulers many were attracted to Islam.
There are two sects in Islam i.e. the Sunis and Shiyas. The Muslims are found
in different types of professions and they don’t confine themselves to one
profession. They can be hardly be distinguished from Hindus in various
beliefs and customs including professional sense.\(^{33}\)

CHRISTIANITY

The Christians of Andhra, like their co-religions all over the world,
believe in God as the sole Father of the universe and in Christ, His son, as the
messenger, who came down to earth to justify the ways of God to men.
Christ is the Savior of mankind as He viewed with infinite compassion, the
fallibility of man and redeemed man by shedding His own blood on the

\(^{33}\) Rowena Robinson, “Marginisation and Violence for India and its Muslims in Social Actins,” Vol.57
(3), July-September pp240-242
Cross. The Bible is the holy book of the Christians and the Sermon on the Mount which is one of the most beautiful passages of all other religious literature, represents the Summary of Christian ethics. Almost all the Indian Christians are converts from the Hindu fold. There are both Catholics and Protestants whose missionaries came to India from Europe and America.

The Protestants however, are numerically larger in Andhra Desa and belong to the various denominations such as the Christians of the Church Missionary Society, London Missionary Society later became as Church of South India, Lutherans, Godavari Delta Mission, Indian Pentecostal Church of God, Seventh-day Adventists, Salvation Army and so on. The Canadian Baptist Church and the American Baptist Church also have considerable following in Andhra Desa. There are well-built churches in Andhra for both the Protestants and Catholics. The Christians of Andhra have taken to a variety of professions, though a large number is engaged in the teaching, nursing and preaching professions. Even though Christianity does not recognize any caste system, nevertheless, the influence of the castes to which they belonged before conversion from Hinduism does operate in their general
social life, particularly in the matters of matrimonial alliances. Converts from the same caste tend to group together in such endogamous practices.

Almost all the section of the Christians are found in Andhra, a majority of whom are converts from the so called untouchable communities of Hinduism. In most of the reports from the missionaries sent to the home Board, they had expressed their frustration at the reluctance of the upper Hindu castes to come out openly to be baptized and become members of the congregation. Even though many people had realized that Jesus Christ is the real Savior and Christianity as the true religion, the caste system and the family bondage, in which they were brought up hindered them to embrace Christianity because by doing so they became aliens to their own people, they were driven away from their parents and relatives and friends and all the bonds of relationship with the community was totally cut off, for which many upper caste people were not prepared.

Therefore, it can be said that Christianity was introduced at the beginning of 17th and 18th Centuries in Andhra, during which period, the conditions were politically in a fluid state, economically much exploited by
the European Trading Companies and socially divided by its own caste system and superstitious beliefs.

**Growth of Christianity**

The traditional record shows that Saint Thomas landed at Crangamore on the Periyar north of Cochin, Kerala in about 52 A.D\(^{34}\). He is sent to preach to the Jewish colony and settled there to make converts among them and their neighborhood. Later he is said to have established nearly seven churches in seven different places and later moved to Mylapore in Madras and settled there. While he was preaching among the Brahmins, hostility aroused which led for his death in about 72 A.D\(^{35}\). Thus the Syrian Orthodox Church of east was organized in AD.180 on the Malabar Coast. The Roman Catholic contacts with India were traced to 1319, marked by the visit of Franciscan missionaries.

A continuous catholic missionary presence began in 1533 with the Portugese mission that became the patriarch of Goa in due course\(^{36}\). The advent of Portugese missionaries in the Eighteenth century infused new sprit

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\(^{35}\) Ibid, P.203.

\(^{36}\) Ibid,P.202.
of missionary activity on India. It was during this period that the Christian missionaries were attracted by the people of Andhra and it is due to the entry of these Christian missionaries in Andhra Desa that most of the social and religious problems were addressed.

**Roman Catholic Mission**

The Roman Catholic Church attempts to trace its origin to New Testament time believing Peter as the first pope understanding Jesus Words, “thou art Peter and upon this rock I will build my church”…. I give unto thee the keys of the kingdom of heaven (Matthew 16:18-19) to mean that the heavens divine authority was given to pope. The Catholic Church took the position that the authority of the church is superior to the authority of scripture. There are approximately 926 million Catholics in the world and 18.5% of the world’s population is Catholics. The Catholic mission sent missionaries throughout the world even to India for spreading their faith.

The Karnataka missions in the Telugu country and its origin dates back to 1505 to the arrival of Louis De Salviodor. He was a Franciscan missionary who came to Vijaynagara Empire as an ambassador from Portugal. His trip had two fold objectives i.e. to build the friendship of
Portuguese with Vijayanagar rulers for the advancement of trade in India and to propagate Christianity. His discussions with the Brahmins in religious matters did not bear much fruit, and on the other hand, he was ill-treated by them. Although the atmosphere in South India was not so favorable to the proselytisation, the missionary activity continued. In the year 1530, Antonio de Pardraoe, another Franciscan came to India and built churches and converted many people to Christianity in the Vijayanagara Empire. During the reign of Ibrahim Adil Sha I (1535-1537) a good number of conversions took place from the Golla, Sale and Goundla castes37, at Mudgal and Raichur areas.

Jesuit Missions

The Jesuit missionaries came to India in 1542 and propagated Christianity in Bijapur and Vijayanagar empires. In 1608, two Jesuits made requests to the ruler of Bijapur to grant permission for Christian settlement and for the construction of a Church in Bijapur. However, they were not successful until their third attempt which was in 1662. Thus a mission

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station was established at Bijapur\textsuperscript{38}. As a result, several Catholic Christians have migrated from Portugese territories to Bijapur.

During the eighteenth century the Karnataka mission gained popularity in the Telugu country through the various methods adopted by the missionaries. They were actively involved in the local politics and provided funds and presentations to the local rulers and gained the favour of princes.

They demanded respect from the literate group by their own scholarship and linguistic ability. They won the confidence of the poor by living with them and by suffering with them. They performed miraculous cures through prayers and blessings; above all they opposed to the persecutions that came on their way\textsuperscript{39}.

The commitment and the concerns of the early missionaries paved the way for propagating Christianity among the people of the upper castes, especially in the villages of Guntur, Nellore and Chengelput districts. A large number of Khamma Christians in Guntur, Nellore and Chengelput districts

\textsuperscript{38} Ibid. P.15.
\textsuperscript{39} Hambye, S.J, History of Christianity in India Volume III; The Church History Association of India, Bangalore, 1997, P315.
claimed themselves to be the descendents of the first converts of Andhra Desa. Franciscan Mana was another missionary, who went through the kingdom of Golkonda in 1642 and established two churches, one at Golkonda and the other at Masulipatnam with the permission of Nizam. Later Franciscan Mano expanded his activities and built several churches at Narsapur, Srikakulam etc. He also constructed a church at Bhimilipatnam and worked there till his death on August 14th, 1646. Thus the activities of Karnataka Missions and Jesuit Missions paved the way for the growth for Christianity in Golconda kingdom. The preliminary work by the Roman Catholic missionaries brought initial success but in course of time it declined in Andhra when the French East India Company lost their power to the British East India company which encouraged protestant Christian missions.

**London Missionary Society**

The first protestant mission that came to Andhra was the London missionary society. It has sent three of its missionaries who arrived in India during February 1804. Originally they were meant to work in Tamilnadu but in course of time they were led by their friends in Madras to go to

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Vishakhapatnam\textsuperscript{42}. London Missionary Society was formed at London in 1795 and ten years later its missionaries started their work at Vizagapatnam on 18th July 1805, A.D.\textsuperscript{43} The first missionaries at Vizag were Crain and Das Granges. These missionaries were cordially received by the then collector of Vishakhapatnam and the English residents in July of 1805.

They immediately turned to the study of Telugu language while at the same time held the services for the English population. This was the first Protestant mission that established Christian religion in Northern Coastal Andhra. In the year 1813, William Wiber Force \textsuperscript{44} proposed a resolution in the House of Commons regarding amendment of Charter Act of British East India Company. This paved the way for the Anglican Churches from Britain to do gospel work in India.

In 1833 Charter was again revised. On account of this many more protestant missionary organizations outside the Britan came to India during the second quarter of nineteenth century for propagations of Gospel. As a result of this inspiration, the London missionary Society established its

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\textsuperscript{42} Salomon, Thanugundla, Structure of the Church in Andhra Pradesh, Secunderabad, 1977, P.19.
\textsuperscript{44} Aloysius Soares, the Catholic Church in India, Government Press, Nagpur, 1964, pp.4-5.
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second mission station at Cuddapah and built a church there in 1832 by John Wands. After the death of Crain Das Granges, Mr & Mrs Porter were sent as a second missionary couple who did considerable work in Vizag. They opened a school in 1836 and a church in 1846. After the death of this missionary couple, Joseph Merson was appointed as Pastor in Vizag and a second school was started by the end of 1868.

In course of time two more missionaries, Reverend Gordon and Pritchett of L.M.S came to Telugu country. They not only made substantial contribution for the development of Christianity in Vishakhapatnam district but also pioneered the translation of same portions of the Bible into Telugu, thus making the way for the growth of Telugu Christian literature. Besides the translation work, they also established schools at different places in northern coastal Andhra and regularly preached the gospel to the natives.

The fruitful results of northern coastal Andhra encouraged LMS to expand the missionary activities in the ceded districts of Cuddapah, Bellary, Anantapur and Kurnool. These districts were taken over by the British from

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46 Picket J W. Christian Mass Movement in India New York, the Abengdong Press, 1933, PP.158-159.
the Nizam of Hyderabad in 1800. From the newly developed station in the Kannada speaking part of Bellary, work was extended into the Telugu speaking section until Mr. Willim Howell who was sent in November, 1822, to establish missionary work in Andhra Desa. This mission was more successful than the mission at Vishakhapatnam, because it was able to convert more than hundred members to Christianity in 1850. This shows how successful it was in proselytisation work when compared to Vishakhapatnam mission.

This was the first mission to establish schools in Coromandel Coast. Later, the L.M.S. extended its centers to Palakonda, Srikakulam, Kurnool and Nandyala etc. Due to administrative and financial problems the mission has disposed off its properties at Vizag in 1911 to Canadian Baptist Mission.

**Godavari Delta Mission**

The London missionary society was working in Andhra since 1805, initially from Vishakhapatnam mission station, and in 1822 from Cuddpah mission station. The Godavari mission station has established its mission

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48 Ibid. P. 182.
49 Koroot, A., "History of the Telugu Christians, Trichunapalli, 1901, P298.
stations in 1837 with Narsapur in West Godavari District as its districts headquarters.

The mission was originated with A.N.Growns, Mrs.W.Bowden and George Boer who were members of British Brethren church. They have arrived in India on account of continuous pressure of Sir.Arthur Cotton, who was a contractor of Dowlaiswaram Annicut on river Godavari.

Sir Arthur Cotton, a military engineer who toured India in 1833 received requisitions from the European officers and soldiers stationed at Godavari Delta area to initiate measures to establish a mission station at Godavari deltaic region to cater to the spiritual needs of the Andhras. Later in 1836 while Cotton was returning from England, he brought along with him thirteen missionaries of the Plymouth brethren. Two of these missionaries, viz., Bowden and Beer established a mission station in 1836\textsuperscript{51}, in the delta of Godavari River which in course of time came to be known as the Godavari Delta Mission.

In course of time, they established a second mission station at Palakollu. This mission station became a pioneer institution for propagation

\textsuperscript{51} SHering ‘The History of Protestant Mission in India” (1906-1881), London, 1884, PP.162-163.
of gospel among the Indian officials and workers who were employed by Sir. Arthur Cotton in the construction of Godavari Barrage near Dowlaiswaram and Rail Bridge across River Godavari between Rajahmundry and Kovvuru. Besides the evangelical work the Godavari delta mission established several schools in different parts of East and West Godavari districts. The mission hospitals at Narsapur and Ambajipeta are the pioneer medical hospitals which were established in the second quarter of nineteenth century providing valuable services till today. The leprosy hospital at Narsapur was also established by this mission, serving a number of leprosy patients in and around that area. After the death of missionaries their sons succeeded to their positions and served the Godavari Delta Mission, their work gave fruitful results and thus spread to different areas of Godavari Delta in Andhra Desa.

**Church Missionary Society**

The Church Missionary Society was the next mission which got established in 1841 in Northern parts of Andhradesa. On October 28th, 1841, its pioneer missionary Re. Henry Watson Fox and Rev. Robert Tunlingtom

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52 Gibbs M E, The Anglican Church in India (1600-1970) ISPCK, Delhi, PP.102-104
Noble began their work in Musilipatnam\textsuperscript{53}. Rev. Noble exercised remarkable influence over high caste youth at Machilipatnam where he established first school for their benefit. In 1848, after the death of Fox, John Shark and Thomas Darling came as missionaries from C.M.S. They opened schools and a dormitory for girls in 1849. In 1857, they organized a church and school at Eluru. In 1854, Noble converted many people into Christianity at Jaggayyapeta, Raghavapuram, and Indupalli. They also established several village schools in Krishna district. Noble died in October 17\textsuperscript{th} 1865\textsuperscript{54}. In course of time the mission started a college named after Noble to perpetuate his memory at Machilipatnam. In due course, the activities of Church Missionary Society were extended to Guntur, Krishna and East Godavari Districts. In 1947, CMS got amalgamated into Church of South India (CSI) along with other London based Anglican societies viz. London Missionary Society (LMS) the society for propagation of Gospel (SPG), society for propagation of Christian knowledge (SPCK), the Anglican Methodist Church etc.

\textbf{Society for Propagation of Gospel}

\textsuperscript{53} Gladstone FF, The church Missionary Society Telugu Mission, Mysore, 1941, P.29
\textsuperscript{54} Ibid. P.46.
Society for propagation of Gospel was started by John Henry Side in the year 1826. This missionary came to Madras to begin his work initially he represented the London mission. After working for that mission for some years about fifty of the members were separated from London mission to be formed as a Society for propagation of Gospel. William Havell who was an Anglo India missionary was among them. Rev. William Wilford became pastor for this group. Society for propagation of Gospel mission was initially started in the town of Cuddapah, by the year 1854 the great missionaries like Spenser, Heggons and John Clay joined hands to spread this mission around Giddaluru, Nandyala, Jammalamadugu and Kalasapadu. They established many schools and medical institutions to spread this mission by the time of 1945 there were 50,000 members in this mission.

**Society for Propagation of Christian Knowledge**

Society for propagation of Christian Knowledge mission was started in England in the year 1698 by an English evangelist Thomas Brow. They started this society on the interest of sending Gospel missionaries to other countries. By the year 1700 this society was well developed and sent missionaries even
to the state of Andhra Pradesh. Bishop Bassell C Robert was the first secretary of this society.

**Lutheran Mission**

Lutherans grew out of Catholicism in the Sixteenth century. The powerful teachings of Martin Luther coupled with the power of German princes who supported him created a major break from the authority of Rome. Luther believed in the supremacy of the Word above tradition. He emphasized that salvation by grace alone in Christ, the priesthood of all believers and man’s innate sinfulness and lostness without God’s free gift are the essential aspects of Lutheranism.

The Lutheran Mission was organized in 1820 in America to do evangelistic work among different countries of the globe. In course of time the mission sent its missionary John Christian Fredrick Heyer who arrived to Guntur on July 31st 1842. He had given warm welcome by the then Guntur collector H. Stocks. Father Heyer started his evangelistic work immediately in Guntur district with the help of an interpreter, and baptized seventeen persons before the close of 1842. Thus with in a two years time, father Heyer

had collected a small congregations of native Christians. Besides these, father Heyer also pioneered to established three schools, one at his bungalow and the other two at Kothapeta and Nallapadu\textsuperscript{56}. The foreign missionary society encouraged the evangelistic work and sent a second missionary, Rev. Gun to assist Heyer in 1844. In 1849 this mission commenced its work in Palnadu area, where it achieved more success in evangelism and education\textsuperscript{57}.

The North German Lutheran society has established a mission station at Rajahmundry in 1845 under missionary Vallt. They transferred their property to the American Lutheran mission in 1851 in consequence of the financial embarrassments in Germany, and at the same time Messrs, Groenning and Heisse has connected themselves with this mission. The management of the Lutheran mission in 1852, after the merger was running three stations at Guntur, Palnad and Rajahmundry\textsuperscript{58}.

The missionaries of the Lutheran Church in Guntur and Godavari Districts worked hard to improve the conditions of the widows. The missionaries encouraged western education in Andhra through their schools

\textsuperscript{56} Swaley ‘One Hundred Years in the Andhra Country, New York, 1942, P.3.
\textsuperscript{58} Swaley ‘One Hundred Years in the Andhra Country, New York, 1942, P.234.
and college\textsuperscript{59}. They propagated new social values like widow remarriages and eradication of child marriages which were the major evils of the then Hindu society\textsuperscript{60}. Students from different castes of Hindu society attended these schools. This was directly due to the modern education offered in missionary schools. As a result of the influence of the missionaries, there was a tremendous socio-economic and cultural change among the people.

The zeal and pursuance of Lutheran missionaries allowed the church to grow to new areas and several conversions to Christianity took place. They have established several mission fields spreading in Guntur, Krishna, West Godavari and East Godavari districts\textsuperscript{61}. The Rajahmundry and Guntur fields which under two different organizations were united once again in 1911 as United Lutheran Church. The Andhra Evangelical Lutheran Church was organized in 1927\textsuperscript{62}. The statistics of 1936 shows that it has 1880 congregations and 1,76,068 members.

The A.E.L church in course of time established more than nine hundred village schools, Ten secondary schools, Seven hospitals, two

\textsuperscript{59} Ibid, P.209.
\textsuperscript{60} Ibid, P.209.
\textsuperscript{61} Ibid, p. 209.
orphanages, three industrial schools and one college in its fields. These fields were divided into five synods for administrative convenience such as East Guntur Synod, Central Guntur Synod, West Guntur Synod, West Godavari Synod and East Godavari Synod. The church in course of time has developed as a biggest protestant church in Andhra Pradesh\textsuperscript{63}.

**American Baptist Mission**

Baptists trace their roots to the reformation period, when certain Bible students discovered the Biblical truth of Baptism by immersion. Baptists grew out of the reformation times with the word of God as their guide, the cross as the center of faith and water baptism by immersion as the external expression of inner faith. The Baptists carried the torch of truth a step beyond Lutherans. John smith founded the first Baptist church in the British Isles in 1611. Later missionaries were sent throughout the world even to India to establish Baptist churches.

The attention of American Baptist mission union was first directed to the Telugus by Rev. Amos Sutton of the English Baptist mission of Orissa. In 1835 while on a visit to America Mr Sutton urged the board to organize a

\textsuperscript{63} Swaveley, Opocit, p.10.
mission among the numerous and interesting Telugu people. The proposal was favorably entertained in 1835 and Rev. Samuel Day was designated to the Telugus. He reached Calcutta in 1835 and in 1840 Rev. Day fixed upon Nellore as the place best suited for a mission among the Telugus. He organized a church in 1844 consisting of eight members. In 1848 Rev. Lyman Jewett offered himself as a missionary and came to India.

This mission had suffered a great extent because of discouragement, struggle for life for the first few years. In 1853 the question that was discussed in America was shall the Telugu mission be reinforced or discontinued. However, in a miraculous way amidst great discouragement the Telugu mission was resolved and was reinforced after the great famine of 1876-78. Mass conversions took place to ABM church under the leadership of Rev. Clough and there after, Baptist church grew to new fields which came up in due course in Nellore, Prakasam and Guntur Districts and more churches and schools were established in different places. In accordance with the Ongole conference in 1919, vocational training was introduced in high schools and steps were taken to carry out that policy. In addition to this

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64 Fishman, P.T For, This Purpose Madras, P.1
work, much industrial work was also introduced in the stations and boarding schools. The church has also established clough memorial hospital at Ongole and gave healings to body and mind as well\textsuperscript{66}.

The ABM church in coarse of time spread to nook and corners of Andhra desa. The prominent mission fields it established in Andhra include Nellore (1840), Ongole (1966) Ramayapatnam (1870), Kurnool (1875), Bapatla (1883), Kavali (1892), Kanigiri (1893), Kandukur (1893), Udayagiri (1894) while the mission stations were established at Allur (1870), Cumbum (1882), Narasaraopet (1883), Vinukonda (1883), Atmakur (1898), Podili (1894), Donakonda (1894), Sattenapalli (1894), Markapur (1895), Gurazala (1895), Nandyala (1904) etc.\textsuperscript{67} with the establishment of the mission fields and stations, the ABM Church became one of the prominent church in Southern Andhra in coarse of time.

**CANADIAN BAPTIST CHURCH**

The Canadian Baptist Mission started its operation in 1874 when Rev. John McLurin opened a mission station at Kakinada. Thomas Gabriel, who

\textsuperscript{66} Clough John, E, Social Christianity in the Orient – A Man, A Mission and A Movement, Newyork, the Macmillan Co. 1914, pp. 195-197.

\textsuperscript{67} Joseph, R, American Baptist Missions among Telugus, Secunderabad, pp. 139-140.
was converted to Christianity and has established a small congregation in
Kakinada has co-operated with McLurin in strengthening the mission
activities. The presence of the host of missionaries that came from Canadian
Baptist mission in course of time has resulted in establishing mission stations
all along the Coromandel Coast starting from Avanigadda in Krishna district
to Sompeta in Srikakulam district-a total of 12 mission stations in between,
Kakinada being the headquarters of the mission. The CBM mission has
established general and female hospitals at Akividu, Pithapruam, Kakinada,
Samlakota etc. and leprosy hospitals at Ramachandrapruam, Pithapruam and
Vijaynagaram and thus gave not only spiritual healings but also physical
healings as well. In the field of education, the CBM has did yeomen service
and established at several places, the educational institutions such as
primary, secondary, boarding and caste girls schools for the benefit of the
down trodden people. Besides there, the mission also established industrial
school, vocational schools an normal schools to provide job opportunities to

the Christian converts and also started several welfare schemes to encourage economic potential for women folk\textsuperscript{70}.

\textsuperscript{70} John Craig, Forty Years Among the Telugus, Toronto, 1908, PP.9-90.
Pentecostal and Brethren Group Churches

Pentecostalism is often referred to as the third force in Christianity alongside traditional Catholic and historic Protestantism. They particularly emphasised the baptism of the holy spirit accompanied by speaking in tongues, divine healing and charismatic gifts of the early church. The actual Pentecostal movement began in the United States as the outgrowth of holiness movement of the late 1800 and early 1900.

Almost all the Penticostal missions in India were established by foreign missionaries. Who came from Abroad and started the work and supervised until it grew and handed over the responsibility to the local leadership. Unlike the other denominations Pentecostal churches in India was administered by the local Indian ministers. During the early stages these dedicated men of God faced great struggles. With great difficulty they preached the Gospel in costal areas of Andhra Pradesh. Foundations for the Pentecostal churches in Andhra Pradesh were laid in the year 1932 and the credit goes to Sri.P.M.Samuel who belonged to Malabar Coast of the Syrian Christian fellowship which is the oldest Christian church in India. In spite of

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71 Titus Varghese, V and PP. Philip, Glimpses of the Christian Church in India, CLB., Madras, pp. 128-129.
being born and brought up in the Syrian Christian group he was not
confounded to that religion, instead he stepped into Andhra Pradesh and
with the help of P.T.Chacko, T.K.Thomas, P.L.Paramijyoti and CP.Thomas he
established Pentecostal Mission in Andhra Pradesh. It was in Eluru in the
year 1932 by the help of P.L.Pramajyothi that the first Pentecostal church was
established after a successful revival Meetings. In the year by 1940 it was
developed to be a big mission, later P.M.Samuel started another branch in
Vijayawada. This mission reached Warangal and Vijayawada and
Antervedipalem in east Godavari District, Hyderabad and Secunderabad,
Rajahmundry and many more places72.

**Salvation Army**

Salvation Army was started in the year 1865 by General Booth in
North London. He originally belongs to Methodist church. William Booth
and his wife organized a small group and gave them the military dress and
named them as Salvation Army. William booth was the first commander in
chief for this mission and was instrumental in spreading the gospel all over
the globe. They sang songs in the streets and preached the gospel.

Salvation Army was established in India by Booth Thucker in 1878. From 1882 onwards salvation Army spread in the state of Andhra Pradesh in the places like Eluru, Tanuku, Nellore, Tenali, and Baptna, Gudivada, Rajahmundry, Nidabvrolu and Hyderabad and established its stations. It did yeomen service in the fields of education, medical and social service. The most remarkable contribution of Salvation Army was the criminal rehabilitation settlements at Sitnagaram and Stuvartpuram, both in Guntur district. The Salvation Army missionaries successfully reformed these criminals who once upon a time did not yield to police and Governmental organizations. With their motto ‘soup, soap and salvation ‘they did yeomen service to the needy and downtrodden in Andhra Pradesh. Besides these, the Army established several schools at different places and a junior college at Bapatla. One of the most humanizing aspect of Salvation Army is the Leprocy hospital at Bapatla and a General Hospital at Nidubrolu which are still serving the man kind even today.

**Seventh-day Adventist Church**

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73 Mackenzie, M the Mud bank, A Story of Missionary, Endeavour, Pennsylvania, 1959, PP.87-90.
The Seventh-day Adventist church is a denomination that grew out of the prophetic Millerite movement in the United States, during the middle part of the Nineteenth Century. The name of the Seventh-day Adventist denomination indicates its two main distinctive characteristics i.e., Sabbath observance on the seventh day that is Saturday and an expectation that the end of the world is drawing near. Seventh-day Adventist church developed very fast to be a world wide church during 1870’s. It had sent missionaries to various countries to spread his message among the people of the world. It was during 1893 that the Seventh-day Adventist message reached the shores of India. Later it was in the year 1914 that this truth reached the state of Andhra Pradesh.

Seventh-day Adventist work in Andhra Pradesh is a fascinating story. From the humble beginnings in 1913-1914, the work of the SDA church in the Telugu field has steadily prospered under the leadership of Elders H.W. Votaw and G.A. Hamilton.

Vagari Jacob Joseph Vagari Jacob Benjamin and Nalluri Bhushanam Solomon, Mathi Prakasham and Mathi Daniel. The missionaries had established Schools, Hospitals, and mission stations. Today the SDA church

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had grown and spread to the nook and corners of Andhra placing a significant impact on the minds of the people of Andhra Desa. (A detailed note of SDA Church in Andhra is given in the following pages).

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