

CHAPTER – IV

CHRISTIANITY IN AHDHRA AND RAYALASEEMA REGIONS

The present chapter deals with the growth and development of Christianity in Andhra Pradesh which is inhabited by the Telugu.* Speaking people of India. Since this is an historico-social study it is felt necessary to trace in brief the political history of the Telugus till the formation of Andhra Pradesh State. The Telugus lived in Deccan** of the Indian peninsula lying to the South of the Narmada River.¹ The Deccan is usually understood to designate the South excluding Tamilnadu and Kerala.²

The Andhras or the Telugus lived at the mouth of the river Godavari and perhaps further to the North. The Andhras developed one of the greatest kingdoms in the Deccan which extended from the Western

* The original meaning of the word 'Telugu' is not quite certain. Some Puranic writers derive it from 'tre-linga' as indicating the country between the three Shiva Lingams of Draksharama, Srisaillam and Kaleshwaram.

** Deccan is the vernacular pronunciation of the Sanskrit word 'Dakshina' namely Southern.

to the Eastern Ghats, with its capital at Srikakulam and later at Amaravathi, ruling from 220 B.C. to 226 A.D.³ From the 10th century upto the commencement of the 14th century there were three Hindu Kingdoms between the Tapti and the river Krishna, (a) the Yadavas of Devagiri (1000-1311), (b) the Ganapatis of Kakatiyas of Warangal * (950-1322) and the Hoysalas of Dwarasamudram (1050-1331).⁴

The Muslim rule which extended from 1001-1764 in India began its first invasion in 1294 South of River Narmada. The three Hindu Kingdoms were reduced to Muslim subjection between 1307-1311.⁵ For the purpose of easy administration, the Sultan of Delhi made Deogiri or Daulatabad the capital of Deccan. He appointed an imperial viceroy to have an overall control of Deccan. He divided Deccan into four provinces and appointed a Muslim Governor, or Amir to each of these Provinces.

VIJAYA NAGARA KINGDOM :

In 1334 the Telugus of Warangal revolted, recovered their independence and formed the Telingana Kingdom.⁶ In 1565 the Vijayanagar Kingdom was defeated at Tallikota by the United forces of the

* The Kakatiyas derived their name from Kakati or Kakatamma, a form in which the ancient Dravidian Mother Goddess was worshipped among the Telugus

Kingdoms of Bijapur, Golconda, Ahmednagar and Bidar.⁷ The defeat of Vijayanagar Tallikota proved a turning point in the history of Andhra. It established the supremacy of Islamism in Deccan for about three centuries. The Kings fled and resettled at Penugonda, then at Chandragiri and find another line of dynasty known as 'Karnata'⁸ which extended over the whole of Southern India for about a century.⁹

MUSLIM KINGDOMS :

Hasan Zafar Khan with the Muslims of Deccan revolted against the Sultan of Delhi and established the Bahmani Kingdom with Gulbarga as its capital in 1346¹⁰ which was subsequently split into five Sultanates: Ahmednagar, Berar, Bijapur, Bidar and Golconda. These Kingdoms were always at war with each other, yet they joined together, when it was a question of fighting against Vijayanagar. Golconda was the capital of the Kutub Shahis until the foundation of Bhagnagar in 1589. In 1687, Aurangazeb conquered it after a siege of eight months and annexed it to the Moghul empire.

MOGHUL EMPIRE :

All ready in 1591 Akbar, the Moghul Emperor from North India sent embassies to the four Kingdoms of Deccan to have them

recognise his authority. Only Khandesh submitted but later rebelled against Moghul Emperor in 1601.

In 1635, Shah Jahan fought against the Sulthan of Bijapur, which resulted in the Sultan's obedience to the emperor and the appointment of Aurangzeb as the Viceroy of Deccan, having charge over the four provinces of Khandesh, Beer, Telingana and Danlatabad.

When Aurangzeb succeeded to the Mysore in 1658, he carried on his aggressive policy of conquering the Sultans of Bijapur and Golconda in 1686 and 1687 respectively.¹² On the death of Aurangzeb in 1707, the Moghul empire was in utter confusion and several independent principalities came into existence, the Principal ones being; Hyderabad, Maratha Kingdom and Mysore.

Here it is described the political history of Hyderabad until the formation of Andhra Pradesh. The State of Hyderabad was founded by Mir Quamruddin Chin Qilich Khan. He was the son of Aurangzeb's general, Ghazi-ud-din Khan Feroz Jang. In 1713, six years after Aurangzeb's death, Emperor Farruksiyyar made Mir Qamruddin, Viceroy of Deccan, with the title of Nizam-ul-Mulk Feroz Jung. Later Emperor Mohammad Shah conferred on him the title of Asaf Jah. By 1724, Mir Qamruddin made himself virtually independent of Delhi.

THE NIZAM OF HYDERABAD UNDER BRITISH PROTÉGÉ :

On September 1, 1798 Lord Wellesley made the Nizam of Hyderabad to accept the Subsidiary Alliance on the death of General Raymond on March 25, 1798. The Nizam was the first one to come under this 'Subsidiary Alliance'. Once this was concluded, the Nizam Ceded the districts of Bellary, Cuddapah, Anantapur and Kurnool to the English¹³ which are known as Ceded Districts in the history of Andhra Pradesh.¹⁴ In 1947, when India gained its independence, the Nizam of Hyderabad wished to remain independent without joining the Indian Union. He was adamantly jealous of his independence. There was unrest and fear in Hyderabad for the non-muslims. As things were getting out of control, Hyderabad was given an ultimatum by the Government of India to join the Indian Union. On September 13, 1948, the Hyderabad army surrendered to the Indian troops under Major General Chaudhuri.¹⁵

FORMATION OF THE STATE OF ANDHRA PRADESH :

India after her independence divided the country into linguistic states in 1956 in pursuance of States Reorganisation Act, 1956. The present State of Andhra Pradesh was formed out of the old Madras Presidency under British Administration and the Nizam's Dominion. At one time the whole area of the present State belonged to the Nizam. By stages the British acquired the seven coastal districts – Srikakulam,

Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur and Nellore and the four interior districts – Cuddapah, Kurnool, Anantapur and Chittoor - called the Rayalaseema region. As a culmination of a long struggle of the Telugu speaking people to have a separate administrative unit of their own, Andhra State was created on September 14, 1953 with the Eleven Telugu Speaking Districts of Madras State. Later in November 1, 1956 the Nine Telugu Districts of the Nizam's Dominion were merged into Andhra State which was then known as the State of Andhra Pradesh.¹⁶

ADVENT OF AND EARLY CHRISTIANITY IN ANDHRA :

As stated in the earlier Chapters, it was in A.D. 52 that St. Thomas introduced Christianity in Kerala in South India. However, Christianity was limited to the South West Coast of India, i.e., within the boundaries of Kerala State only until the arrival of the Portuguese in India in 1498 and later by East India Company from England in Seventeenth Century. The dynamic spirit of missionary activity began in different parts of India including Andhra and other parts of the State during these periods.

Although the first contacts of the Telugus with Christianity were established at the beginning of the 16th century, the seeds of

salvation have not taken deep root among them during the first three centuries in the Nizam's Dominion. The reason could be political, the attitude of the Telugus towards Christianity and the lack of missionaries to spread the Faith.

POLITICAL

In the 16th century, the present day Andhra Pradesh was divided among the many kingdoms. Most of the land was in the muslim kingdoms and the southern part of Andhra Pradesh was under the Bisnagar kingdom. The idea that religion of the Ruler should determine the religion of the subjects accepted in the XVI century, was no exception to the greater part of Andhra Pradesh as it was under the Golconda and Bijapur kingdoms. The Prophet 'Allah' gained more followers than Christ in these parts. The missionaries tried to penetrate into these kingdoms, but without much success. The rulers were frequently at war with each other, with the result that the missionaries found it difficult to penetrate into the interior.

ATTITUDE OF THE TELUGUS TOWARDS CHRISTIANITY

At the beginning of the 16th century the missionaries who came in contact with the Telugus, found them rather inimical to Christianity, although by nature they are very kind and sympathetic, due to the instigation of the Brahmin gurus. The Hindus argued that as it is not

good to change one's wife, so it is not proper to change one's religion.¹⁷ Missionaries could not travel in the mountain area with safety as there were a lot of highway robbers. In other words, Telugus were not very much prepared for the Word of God in the 16th century. Although there were some Portuguese and American Christians settled down in Golconda for trade, they were far from being exemplary in Christian life.

LACK OF MISSIONARIES :

The early missionaries who had come to India, concentrated themselves on the coastal areas. Very few really tried to go into the interior. A few missionaries did travel across the vast and extensive Bisnagar kingdom. They set the spark of Christianity at the very heart of the kingdom, namely, the capital of the kingdom. Unfortunately they did not persevere in their efforts of conquering souls to Christ in these parts, for whatever reasons it might have been. At the very beginning, a new Christian needs a constant reminder and an encouragement to face all the difficulties arising from social and family life. This was not given to the new Christians. There were times when the Christians of these parts were neglected even for a period of forty years. Therefore how could any one expect Christianity to take deep root among the Telugus in the first two centuries? While the number of Christians started increasing in a few

centres, they were completely abandoned due to lack of personnel, so much so, that the Theatines and Augustinians themselves ceased to exist.

One begins to wonder why the mission work suffered so much among the Telugus, while at the same time it prospered in the south. The first reason is that at a later period, after the fall of the Bisnagar kingdom, the country was under the muslim rulers.

Secondly to add that many missionaries were not too interested in going to the interior of the country? Instead of affirming this statement, let us quote the words of Robert De Nobili, who wrote to his General in 1609 :

"It is, but too true, till that now, our Fathers have hardly tried to enter into intercourse with the people of the interior. Thus the way to the conversion of India is shut among the people of the interior. All our reputed missionaries are content to employ themselves in the colleges of Cochin and in the four residences we have along the coast, and shut their eyes to the innumerable multitude of souls living in those wide-spread lands of India. Only a few try to penetrate into them."¹⁸

CATHOLIC MISSIONS IN ANDHRA :

The first contact of the Telugu people with Christianity dates back to 1505 on the arrival of Fr. Luis de Salvador, a Franciscan

Missionary who came as an ambassador to Vijayanagara empire from Portugal. His main object was two fold – to win over the friendship of Vijayanagar ruler for the advancement of the Portuguese trade in India and to obtain permission to preach the Gospel.¹⁹ His approaches and discussions with Brahmins with regard to religious aspects did not bear any fruit but on the other hand, he was even ill treated by them. During his preaching he could make single conversion before he was murdered in the capital of Vijayanagar empire by a mission. Although the atmosphere in the South India was not very favourable to the missionaries, the missionary activity went on. It was Antonia de Padraoe, another Franciscan, who came to India sometime in 1530 converted and many to the Christian faith in the kingdom of Vijayanagara empire. He also built a Church there. During the reign of Ibrahim Adil Shah I (1535-37), there took place good number of conversions to Christianity from the Golla, Sale and Goundla castes at Mudgal and Raichur areas.²⁰

JESUIT MISSION :

The Jesuit missionaries came to India in 1542. In the beginning they too confined to the coastal areas but eventually they began to extend their apostolate to Bijapur and Vijayanagara empires as well. In the year 1561, the King of Bijapur requested the Archbishop of Goa, to send two scholars. The Archbishop sent Gonsalves Rodringuiz and Superior of the Dominicans. Though they were received well by the king,

soon the Bishops realized that the king of Bijapur asked for them only out of curiosity and nothing else. They returned to Goa, disappointed. Yet according to a Report of 1582, they made a few conversions in Bijapur.

In 1608, two Jesuit Missionaries requested the ruler of Bijapur to grant permission for a Christian settlement and to construct a Church in Bijapur. The King favoured their request on one condition that the Portuguese should allow for a construction of a Mosque in Goa. This condition was not liked by Portuguese and hence the whole idea was given up. But their third attempt in 1662 was successful. The king gave them permission to build a house to a Christian missionary. This act has resulted in immigration of Christians from Portuguese territory to Bijapur.

Franscesco Manco, the Jesuit Missionary toured the kingdom of Golkonda in 1641. He travelled across the kingdom from one end to the other and ultimately started his apostolate at Masulipatnam. His travel and gospel preaching has resulted in the establishment of two Christian Mission stations, one at Golkonda and the other at Masulipatnam. The Jesuit Mission constructed a Church at Masulipatnam in 1652 to facilitate 300 Catholic converts. In due course Franscesco Manco expanded his activities and as a result of which several churches were established at Narsapur, Bimilipatnam, Chicacol (Srikakulam) etc. A Church was built at Hyderabad in 1652 with a congregation of 100

Christians. Another Church, built 6 miles away from Hyderabad incourse of time was dedicated to our Lady of the Rosary, with a following of 300 Christians.²¹

Carnatic Mission was one of the most flourishing missions of the Jesuits in the Telugu country in 18th century. To achieve their goal of evangelism, they resorted to different methods.²² They provided funds and presentations to disarm enemies and there by secured the favour of princes. They entered into secret deals with different warring groups, one against the other and thus avoided hostility from both the groups. They commanded respect from the educated masses by their own scholarship and linguistic ability. They won the confidence of the poor by living with them and suffering with them. They exercised authority over the minds of the credulous by assuming to perform miraculous cures through their blessings and prayers. They accomplished surprising results by gaining control of mental process of diseased and afflicted persons. Above, all, they committed themselves unreservedly to the endurance of persecution when it met them. They baptised a large number of people but majority of them were either aged persons or little children, or the sick and the dying.²³

Fr. De. Nobile was another popular Jesuit Missionary from Germany who propagated gospel from Madurai in South India. His broad

ideas made them clearly distinguished between religion and social customs, between superstition and good manners, between faith and nationality. Though he faced thousand difficulties and numberless hardships, success crowned his enterprise.²⁴ The most commendable thing Fr. De Nobili of Madurai was – his adoption of Food and Clothing of Brahmin and the retention of the manners and customs among the newly baptised Christians which he found not contrary to the new faith. He insisted that the Jesuit Missionaries going to the missions should possess the qualities namely acquisition of the vernacular literature, efficient organisation, condemnation of polygamy, opposition to idolatry, personal courage, and endurance for suffering. This new approach brought greater results in the context where the Jesuits failed a hundred years ago. This only showed how a suitable method of human approach and intellectual persuasion could reap fruit where there was none before.

THE JESUIT ACTIVITIES IN ANDHRA :

Calmette mentioned in his letter of September 17, 1735 about the conversion of a Lady, Ann, the first convert from the Kamma caste in Andhra. The whole incident had a lot to do with belief in magic. A young woman was afflicted with some maladies. It was attributed to witchcraft practised by a relative of her who once unsuccessfully tried to solicit her. Whatever might be the cause of her affliction, the poor lady was subjected to a great suffering. The relatives rushed her to the

Brahman Priests and other magicians who they thought could cure her.

Calmette says :

“Every night, she was agitated by the most frightful phantasms, which tormented her so much that she became quite emaciated losing all her strength. Six long months she suffered when, at last, she had recourse to Jesussist Priest. It required little persuasion to make her see the necessity of becoming a Christian. In fact there and then, she placed herself under instruction of Lord Jesus Christ.²⁵

She was relieved of her affliction and received baptism with a changed name namely Annamma. This incident spelled over the beliefs in witchcraft and paved the way for the spread of Christianity in upper castes especially in the villages in Guntur, Nellore and Chingelput districts.²⁶

A large number of Kamma Christians in Guntur, Nellore and Chingulpet Districts claimed themselves to be the descendants of the first Kamma Christians and also of the commonly found Christian name Annamma, who was the first convert from Kammas and from her a large number of Kammas embraced Christianity in the later part of 18th Century.²⁷ Though the Roman Catholic Missionaries could convert many people into Christianity drawn from upper castes in Andhra, but till the end of Seventeenth Century they could not convert anyone from among the depressed classes i.e., Malas and Madigas into Christianity.

Most of the Roman Catholic Missionaries were Doctors. This medical knowledge helped them much in their missionary work. Once it so happened that one Zamindar who was the nearest relative of Nawab of Kurnool brought his daughter for treatment to Roman Catholic Bishops. That daughter after listening to the teachings of the missionary went back to her home and sent her servant to bring that missionary to Kurnool. Meanwhile that daughter died without taking baptism from the missionary. Later her parents got baptised. That servant also later took the name as Paul and took baptism. When this servant refused to worship the Zamindars' Gods he was sent out from his job. Later, he became a catechist and started preaching the Gospel of Jesus Christ and reached Cuddapah. There he changed one Brahmin by name Thimmaiah and baptised him. Later he also treated the ill health of the daughter of Nawab of Cuddapah and as a gratitude the 'Siddavatam' Zamindary was donated to one of the Christian missionaries.²⁸

At that time one by name 'Rachappa' was living in Rajampet in Cuddapah district. He was married and had no children since long time. On one night when a Roman Catholic monk was passing through Rajampet, Rachappa gave him shelter in a animal shed. At that night, Rachappa found this monk feeling down and praying at length, Rachappa fell on the feet of the monk and requested him to pray God to give him children. The monk after praying for him left the place by giving him some

Christian literature. After sometime Rachappa's wife begott one male child. Then for more than four years not even one Christian preacher passed through his area. Thus he travelled to Pondicherry by foot and got himself baptised. After coming back to his area he converted as many as forty families into Christianity.

In this manner the Roman Catholic Churches were established in Andhra Pradesh starting from Mysore to Guntur. But till 19th Century effective missionary work was not carried out in northern part of Krishna river.²⁹

PROTESTANT MISSIONARY ACTIVITIES IN ANDHRA :

The history of Protestant Missionaries in Andhra presents special features when compared to the history of the Catholic Missionaries. First Catholic Missionaries were active when Portuguese and French were strong in India. Once these powers declined, the Catholics lost their importance. Secondly, the Catholic Missionaries were not very successful in the area of proselytisation or social services. Lastly, Protestant Missionaries took up their work with much zeal and enthusiasm. But such qualities as devotion to duty and sincerity of purpose could not be found among the Catholics in greater degree. Thus the history of Protestant Missionaries presents some interesting features.

Before 1805 there was little Protestant Missionary activity in Coastal Andhra Desa. This was the situation inspite of the fact that the area was close to Madras and easily accessible from the sea. In 1804, when the London Missionary Society was established in Andhra, the activities of the Protestant Missionaries were quickened.

Bartholomeu Ziogenblag was the first Protestant Lutheran Missionary to visit the Andhra Desa.³⁰ He was sent by King Frederick IV of Denmark in 1706 on behalf of the Royal Danish mission to work among the Tamils.³¹ During his course of work at Tranquebar, he made a short visit to Tirupati in 1716. But it was his successor, Benjamin Schultz, who started work among the Telugu people shortly after his coming to Madras in 1726. He learnt Telugu and translated the Catechism and the New Testament. As to the point of conversions, the early reports of Schultz do not distinguish between Tamil and Telugu converts. Schultz's successor John Philip Fabricious continued to work among the Telugu people in Madras.³²

The Dutch Missionaries who stayed in India were people with strong will power. They were the Protestant Missionaries who lived in areas like Pullikota, Bundar (Musilipatnam) and Khammammet in Andhra. The tomb of Jacob Dedil is the oldest of Tomb of Dutch in India.

There is also a story on Abdul Hassan, the youngest Nawab of Golkonda. In 1676 he visited Bundar. There the Dutch traders invited him to Sunday Church service and after the Church service, as mark of respect all the Dutch traders who attended the church arranged sing and dance programme.

Some historians also say that Christianity entered Andhra region through Karnataka Mission during 1700 A.D. In 1701 A.D. Missionary Father by name Mr. Matwing succeeded in converting one 'Velama' family at Punganur in Chittoor District, Rayalaseema Region. Gradually Punganur became the Centre for the spreading of Christianity. From there with the help of rich families like Velama Kapus spread the religion to Venkatagiri (Nellore District) and Perakuru villages.³³

Ranga Reddy, a rich man of 'Mudigubba' village in Anantapur District suffered with chronic disease. He was healed by the prayers of one Missionary from Krishnapuram by name Mr.Reegak. with this influence the reddiees of Mudigubba and Almur villages converted into Christianity.

During the period between 1743-1776 Christianity declined in other regions except Guntur district. In 1743 the armies of Nizam destroyed the Churches of Kambala Dinne in the District of Cuddapah.

Churches in Krishnapuram and Mudigubba were destroyed by the Palegars of the Region. The same treatment was meted out to Venkatagiri Churches also. Some Christian families of Nellore migrated to Guntur District. Christianity was able to stand in this region due to the influence of French authority. The missionaries could secure 17 ½ acres of land as 'Inam' in Mutlur village. After the Establishment of English authority in 1788 A.D. the work of these missionaries declined slowly in Guntur district.

There were also the American Christians lived in Bundar and they built one Church in 1782 at Bundar. The Anglo-Indians, who were born to European Male and Indian Female couples also used to gather as small groups in areas like Kurnool and Cuddapah whenever they camped at these places.³⁴

SPREAD OF CHRISTIANITY DURING EIGHTEENTH CENTURY :

Sixty years prior to the year 1810 the Christian Church faced difficult situations due to frequent wars and the normal conditions in the country were disturbed. Consequently the Christian Missionary work received setback in Andhra Region. In 1751 the French after gaining Kurnool area persecuted many non-Christians. This activity of French created hatred in the minds of people towards Christianity. Some

Christians started deserting their dwelling places. In other local wars some Christians who could not bear the persecutions that came from non-Christians left to Nellore and Guntur districts via Anantapur and Cuddapah areas. Among them some could settle at 'Aler' and constructed one Church. When these people also received problems from local people they left 'Aler' leaving one Dalit family who belonged to 'Maha Caste' so as to enable them to look after the Church. But this Church was collapsed due to heavy storm struck the area in 1864.³⁵

In Andhra region the Christians faced persecution not only due to frequent wars but also from native Kings. Specifically since 1784 onwards Tippu Sultan started paining the Christians of his region. Consequently many of the Catholic churches were destroyed. Christians were put in dark jails for years together.

The Church history of Andhra Pradesh also gives terrific incidents of drought and the epidemic deceases that hit the lives of the people in general in Andhra areas especially during 1802-1810. Due to Cholera which hit the Deccan area, many villages were uninhabited. The drought which hit in Andhra region during this period also caused heavy sufferings to Christians of this region and young missionaries also lost their lives.

During this period 'Renta Chintala' was a village in Cuddapah district and few families of Reddy converted Christians were living. Though their ancestors were Christians but as there was no continued evangelic work in those areas after some years they left Christianity. The Christians of 'Proddutur' in Cuddapah District during this period deviated from Christian religious principles and started marrying Hindus.

Nandyal area of Kurnool District also figured much in the early Christian Church history in Andhra Pradesh. During the year 1810, few ladies from Nandyal travelled to Proddutur in Cuddapah district. When they were witnessing one Church worship organised by Catholics, they were much impressed by the order of service and started enquiring about Christ and Christianity. Later they embraced Christianity and went back to their homes and converted many of the Hindus along with their family members. But these families though strongly attached themselves to Christianity did not make any efforts to propagate the religion. By the year 1847 the Christian population in Cuddapah District was 700, in Kurnool 400 and in Guntur 700.³⁶

During the year 1830's one person by name 'Aakula Nancharu' who belonged to a depressed class from Andhra area was a village youth and he was a cotton merchant. He had a great desire to

know about God. He travelled many places in search of truth and finally he reached famous Temple at 'Ahobilam' which is situated near Allagadda of Kurnool district in Rayalaseema region. When he entered the temple, the Brahmins identified him as a Dalit and when they prevented him from entering the temple he protested them. Thus, there was some quarrel and law and order problem. Immediately the police kept him in a jail. One Christian missionary visited his jail and preached him about Christ. After his release he started thinking about what the Missionary preached to him. Later he went to Cuddapah and met the missionaries and requested them to send the teacher to his village. As a result of his efforts, a teacher was sent to his village and he started preaching the gospel of Christ in that village and converted thirty families into Christianity. Thus, this was the way how missionary work for the first time commenced in Telugu area.

In the year 1839 the British occupied Kurnool and the Nawab of Kurnool 'Rasool Khan' was put in Tiruchirapalli Jail on the pretext that this Nawab was webbing a compirasy against the British. When he was in the Jail he was given some biblical literature. He read the literature and later converted to Christianity.³⁷

In 1831 there was a Brahmin by name 'Veerappa' who got converted to Christianity by London Missionary Society. He was the first Brahmin convert in Telugu area among Protestants. He became a

Preacher and faced many threats from his caste members. At last he was murdered by his own community people near Cuddapah in a Traveller's Bungalow.³⁸

One of the Anglo-Indian who did missionary work in Rayalaseema area was William Howell. He was working as a Surveyor in a Government Department. During his leisure time he used to visit nearby villages and preached Gospel. After sometime he resigned from his job, joined in London Mission and worked as Missionary at Cuddapah. He served for nearly twenty years at Cuddapah and surrounding places and established one small Church. History reveals that from this small Church the present major Churches like London Mission and S.P.G. Church were emerged.

After few years John Goldinghome served as Collector of Krishna District. He strived for the establishment of Churches in that area. He gathered few preachers and entrusted them the work of preaching gospel among Telugus in that area. He was also responsible to send two eminent missionaries namely Robert Nobel and Henry Fox to Telugu areas to start the work of Church Missionary Society. Afterwards, Mr. Stocks succeeded John Goldinghome as District Collector. He also took lot of interest in Gospel Preaching especially in Kurnool area and made possible for the SPG Mission to start work in those areas. He was also

responsible for inviting Father Higher to start Lutheran Mission in Guntur District. Later he was transferred from Andhra area on the grounds that he neglected his normal official duties. Later General Hike a missionary with two of his associates laid strong foundations for Christianity in surrounding areas of Krishna District without looking into denominational differences like Delta Church, Lutheran Church or Church Missionary Society and so on.³⁹

In 1823-32, George Watkins served as District Judge in Chittoor, one of the districts in Rayalaseema Region of Andhra Pradesh. He preached Gospel in this area and converted ten Hindus into Christianity. When he was transferred to Cuddapah, he took all his converts alongwith him and kept them at Cuddapah and built one Church for them at Cuddapah and also for the London Mission Christians who were already staying at Cuddapah. Another Lawyer by name Mr. Eliot constructed one Anglican Church at Cuddapah spending his own money. Another Lawyer by name Crozier built Churches in Nellore and Vizianagaram. Mr. Walker another Lawyer built Baptist Church in Nellore.

Captain Taylor a missionary from London preached Gospel in Eluru and Amalapuram areas of Andhra. Mr. Jackson who was a Military Officer translated the new Testament Gospels of Holy Bible into

Urdu language. Mr. New Well who served as Guntur District Collector translated prayer books into Telugu.⁴⁰

The above were the few incidents which were brought into light by writers in respect of the missionary work carried out by the Europeans in Andhra Pradesh. Though the instances were few but their services were great.

Some of the Christian Missionaries in Andhra region were in the guise of Hindu Saints and preached Gospel secretly. During 18th century, a Goa missionary, to propagate Christianity in the Ceded Districts of Anantapur, Cuddapah and Bellary regions, went in guise of 'Adi Kandiswami'. Earlier this Propagation was stopped due to the adoption of Ceded districts by the English in 1800 A.D.

Earlier, Roman Catholics were the only Christian missionaries who propagated the religion throughout Andhra till 1805. After 1805 A.D. the Protestants started their propagation with the help of London Mission in 1805. They made Visakhapatnam as the Centre of religious propagation. With the help of one person by name 'Subbarayudu', a Brahmin Christian they translated the Bible and other books into Telugu. These Missionaries also tried to propagate Christianity in Cuddapah District in 1822 A.D. The Scottish Missionaries of Calcutta

thought that they can create interest in Christianity among the people by means of higher education through English and hence they followed this method. The method was encouraged by 'Noble', a missionary who came to Machilipatnam in 1841 A.D. and established a College namely 'Noble College; and started to educate the higher communities. Through the activities of Mr. Noble, forward communities like the Brahmins and other Kammias were converted to Christianity. Slowly this spread to lower castes like Dalits. In 1842 the Lutheran Missionaries who arrived at Guntur also followed this method and established educational institutions.

Though considerable efforts were made by the Asian Missionaries for the upliftment of lower caste people, they were criticised. In giving education and medical facilities these missionaries have done remarkable service through their continuous efforts in converting the people in Andhra where there was not even a single Christian.

In Rayalaseema region the pioneering missionaries during 1860s were Rev. D.S.John Hands and William Howell stationed at Cuddapah. In the year 1868, Rev. R.D.John Stone stationed at Nandyal and used to visit Tadpatri, who was assisted by a local clergy by name Rev. William Moses. Since the year 1872 the Bellary Missionary Rev. Eduru Lavis was visiting the places like Adoni, Alur, Anantapur, Dharmavaram and Penugonda. From 1868 onwards he made Adoni,

Gooty and Bukkapatnam as his outstations. In 1880 Anantapur was made the mission station in place of Bukkapatnam and Mr. Enoch Andrew, a National Christian was appointed as the Mission worker at Anantapur. For some time Rev. B. Lucas was the Missionary at Penugonda but later he moved to Anantapur. Rev. Lucas was succeeded by Rev. W. Hinkley at Anantapur. Mrs. Hinkley, Miss M.L. Christ Lib and Mrs. Stephenson worked tirelessly among women, assisted by a national Bible women by name Bhagyamma and two other Bible women. They travelled from village to village teaching women sanitation, cleanliness, sewing and godliness and they established schools for girls in Anantapur, Bukkapatnam and Dharmavaram. In the year 1881, the Missionary Rev. W.W.Stephenson had to leave Nandyal for reasons of health and moved to Gooty, making it his centre of activity. By then the National Christian Rev. Mathew Seth was preaching Gospel of Jesus Christ in Tadipatri. He was followed by Rev. Williams Moses, as already mentioned, and made many converts to Christianity from the Mala Harijans and Sudras. Churches were established in and around Gooty and Tadipatri. The workers from Cuddapah also were helping the work in Tadipatri. Many were embracing the Christian faith not only because of the propagation of the Gospel but also due to the influence of those who had become Christian converts.

Christianity from Cuddapah also spread to Kadiri. About the year 1894, some of the villagers around Pamidi on seeing their relatives and friends in and around Gooty converted into Christian faith went to the Missionary in Gooty asking him to baptize them. So, a School was opened in Pothuru and a Catechist was stationed in the Agraharam there. In the year 1899, through the preaching of one national evangelist Mr. R. Joseph, three Erukulas became Christians. In 1906, sixteen others were also baptized in Gugudu. Nearly 30 families of Erukulas from these villages in Anantapur taluk embraced the Christian faith through this evangelist.

The Ceylon and Indian General Missions were working in Madakasira and Kalyanadurg taluks. The L.M.S. handed over their Mission stations in Hindupur, Penugonda and Kadiri to C.I.G.M. in 1906. The G.I.G.M. had a hostel for Boys in Hindupur and for Girls in Kadiri. Many from the surrounding villages joined the Church. Rev. D.S. Scott, Davidson, Silas fox, Henning, Herlop, Russel, Christopher, Mrs. Dickson, Peter and Wilson were some of the Missionaries of the C.I.G.M., who had worked in these stations. About the year 1928 one evangelist Mr. K.P. Agrippa moved to Anantapur and later he was joined by Mr. Silas Fox and others, who like the Pioneer Missionaries did intensive propagation of the Gospel all over this district making many converts from all communities.⁴¹

ESTABLISHMENT OF DENOMINATIONAL CHURCHES IN ANDHRA PRADESH :

The most important feature of 19th Century Christian Missionary work was establishment of Denominational Churches by Europe and American States in India in general and Andhra and Rayalaseema regions in particular. The most significant and related Churches established in these areas are :

TELUGU BAPTIST CHURCH: (AMERICAN BAPTIST CHURCH)

The Telugu Baptist Church was established in 1840 in Nellore by Samuel Dey an American Baptist Missionary. The American Baptist Christians started 'American Baptist Missionary Union' America in 1814. Rev. Amos Suttan a Missionary of Baptist Evangelical Church of England which was started in 1792 came to Orissa region to propagate Christianity. When he went to America in 1835 he participated in a big Baptist Churches Conference and submitted a memorandum expressing the need and urgency of preaching Gospel in Andhra region among Telugus. Conceding his request the American Baptist Missionary Church sent Samuel Dey alongwith his wife to India. He reached Calcutta in 1836 and from there he travelled to Visakhapatnam. From there he reached Madras and after learning Telugu language he went to Nellore in 1840 and

started Telugu Baptist Mission. In 1848 Layman Jnett came as Missionary to Nellore and joined with Samuel Dey. As the local people did not accept Christianity as their faith, these Missionaries decided to leave the place. But Layman Jnett decided not to leave Telugu people. In 1854 Jnett and his family members along with three national Christians by name Nurse, Julia and Ruth started another branch of Telugu Baptist Mission Church at Ongole in 1865. Dr. John Clough came as Missionary from America and settled at Ongole. During 1876-77 there was severe drought in Ongole area and that time Clough accepted the work of digging a small portion of Buckingham Canal and that helped many people by giving them canal work. At the time of executing the canal work he started preaching the Gospel to the people. Those workers who listened to the preachings of John Clough converted themselves into Christianity. On July 3, 1878 as many as 2222 people got Baptism in 'Gundla Kamma river'. Clough toured the neighbouring villages and converted many people into Christianity. During that year more than 9000 persons became Christians.

In addition the 'Sudras' of this area who came and listened to Clough's preachings, good number of Dalits belonging to 'Madiga Caste' believed Christ and converted themselves into Christianity. In order to strengthen the people who believed Christ and became Christians, a theological school was also started at 'Ramayapatnam' in

1869. This Institution produced thousands of preachers who later served as full time Evangelists in and around Andhra Pradesh.

Later Telugu Baptist Churches were established in Cumbum, Vinukonda, Narasaraopet and Bapatla. The Evangelical work was so speed and active in these areas. On December 28, 1890 nearly 1671 persons were baptised at Dr. Clough's Bunglow. Few months later as many as 10,000 people were baptised. Consequently Churches were started in Kanikiri, Kandukuru, Podili, Sathanapalle areas each place one Missionary stayed with family and looked after the Church and Missionary work.⁴²

From this place, the Missionary work of Telugu Baptist Mission spread to Telangana region of Nizam State. For the first time in Secunderabad Telugu Baptist Church was started in 1875. Later in 1898 Missionary work spread to Hanumakonda and Nalgonda areas. Later it spread to Kurnool District also.

The methods and techniques adopted by Telugu Baptist Mission in preaching the Gospel positively helped to spread Christianity quickly to various parts of Andhra Pradesh especially among Telugus. These Missionaries not only concentrated in evangelical work but also took interest in the establishment of schools in these regions. In 1879

they started one High School at Ongole. Later, High Schools were started in Nellore and Kurnool. Even today these educational institutions are functioning and progressed as Colleges. Today all the Telugu Baptist Churches got united and formed as one United Church under the name of 'Samavesam of Telugu Baptist Churches ' (STBC) in 1962. There are more than 550 Churches in this Union.

LONDON MISSIONARY SOCIETY (L.M.S) :

The London Missionary Society was established at London in England on January 8, 1795. This society without confining to a particular denomination attracted all Christians of different denominations and sent them as missionaries. It also gave freedom to those who converted into Christianity by this mission to go and join in any Church. Consequently it sent in 1804 three of its missionaries to India who arrived in February 1804.⁴³ Originally they were intended to work in Tamilnadu, but in course of time, they were led by friends in Madras to go to Vizagapatnam.* The missionaries Rev. George Gram and Rev. Augustus Des Granges were cordially received by the Collector of Vizagapatnam and the English residents in July of 1805. They immediately turned to the study of Telugu while at the same time held the services for the English population.⁴⁴

* Visakhapatnam

In course of time, two more missionaries, Rev. Gordon and rev. Pritchett of L.M.S. came to Telugu country. They not only made substantial contribution for the development of Christianity of Visakhapatnam district, but also pioneered the translation of the portions of Bible into Telugu and thus paved 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 gospel to the natives.

The fruitful results of Northern Coastal Andhra encouraged L.M.S. to open the second Telugu Mission in the Ceded districts of Cuddapah, Bellary, Anantapur and Kurnool. These districts were taken over by the British from 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 sections until Mr. William Howell who was sent in November, 1822, to establish a station at Cuddapah. This mission was more successful than the mission at Vizagapatnam, because it was able to convert more than 100 members to Christianity in 1850. This shows how successful it was in proselytisation work when compared to Vizagapatnam Mission.

In 1810 John Wands came as Missionary and started his missionary work in Bellary. He used to visit Cuddapah frequently and

started preaching gospel among Europeans. Thinking good to have one preacher at Cuddapah, he kept an Anglo-Indian by name William Howell as first Missionary at Cuddapah in 1822.

CUDDAPAH DIVISION :

William Howell began his gospel work at Cuddapah and earned good name and gained the favour of Europeans. As he learned Telugu, he started gathering all Telugu people working under Europeans and commenced Sunday Church Services. The Judge who was transferred from Chittoor, George Watkins brought many Christian families whom he converted to Christianity to Cuddapah and then constructed one Church at Cuddapah in 1824. Many writers estimate that this was the first Church constructed in Telugu land. The Christian line in Cuddapah is also constructed by this Judge George Watkins.

William Howell travelled the whole Pulivendula Taluk in Cuddapah district and preached the gospel. In 1842 he left London Mission and joined in Anglican Mission. At this time many Christians left London Mission and joined in Anglican Church. These families were 46 in number and notable among them were Woods, Watts, Bunyan, Neil and so on.⁴⁵

The London Missionary Society Preachers who came later preached gospel in many areas of Rayalaseema and started Churches in Nandyal, Jammalamadugu, Gooty, Kamalapuram etc. When the Church of South India was formed in 1947 these Anglican Churches in Rayalaseema did not join in Church of South India. But later in 1975 the SPG Church which belonged to Anglican Church joined in Church of South India.

SOCIETY FOR PROPAGATION OF GOSPEL (SPG) MISSION – ANGLICAN MISSION

Towards the end of Seventeenth Century there was a marked increase in missionary interest in England. The Pious Christians in England wanted to spread the knowledge about Christianity to other parts of the world. With this aim in 1698 'The Society for Promoting Christian Knowledge' (S.P.C.K) was formed. Three years later, in 1701 the Society for Propagation of Gospel (SPG) was founded and incorporated in Royal Charter. This Mission could establish many Churches in various countries in the world. This Society also established good number of Churches both in North India and South India including in Telugu speaking areas and Rayalaseema region.

While discussing about London Missionary Society it was mentioned that William Howell who served as missionary in Cuddapah left that Mission in 1842 and joined in Anglican Church. Followed by him as many as 46 families also joined in Anglican Church. When William Howell left Cuddapah, once for all, the SPG Church from Madras sent W.W. Wittford as Pastor and he served this Anglican Church of 46 families for seven years.

At the time when Wittford stayed at Cuddapah one dalit by name 'Aakula Nancharu' from the village known as 'Rudravaram' of Kurnool district who got baptised through a missionary when he was in jail worked for propagating Christianity in Kurnool area. He was responsible for requesting the SPG Missionaries to send one Preacher to Cuddapah. When they sent the Preacher to Cuddapah, through him the relatives and friends of Akula Nancharu and his village people converted into Christianity. In this way the mass conversions in Kurnool district took place through SPG Missionaries.

Within no time the Gospel was spread to surrounding areas of Kurnool district namely Muthyalapad, Kalasapad, Giddalur, Kurnool, Nandyal and Jammalamadugu. The Dalits who belonged to Mala caste in these areas were converted into Christianity through two Anglo-Indian

Missionaries namely Robert-Spencer and John Clay. These two were assisted by two brothers namely Basil Wood and Alfred Wood.

The SPG Mission in England came to know about the speedy evangelical work carried out in Rayalaseema. Consequently, this Mission sent two Missionaries namely Rev. Groves and Rev. Brink to Kurnool. Later Rev. Richard Shepherd, Rev. Alfred Briton and Rev. Arthur Inmann were sent to Kurnool. These missionaries travelled all areas in Kurnool district and did good evangelical work. The SPG Mission in Britain established High Schools in Nandyal and Primary Schools in many villages in Kurnool district and contributed for the education of both boys and girls. This Mission also started Theological Schools at Nandyal to train Christian Preachers and evangelists. In 1905 a beautiful Church was constructed in Nandyal by SPG Mission.

The SPG Bishop of Madras entrusted the work of looking after the Anglican Churches in Kurnool and Cuddapah Districts to Rev. V.S. Azariah, the Bishop of Dornakal in 1912. Later the SPG Mission Churches of these areas were merged to Dornakal Diocese.⁴⁶

When the Church of South India (CSI) was formed in 1947 and when the proposal was made to invite the Anglican Churches to join in the Union more than 40,000 SPG Christians rejected the offer and

stayed outside. Afterwards for sometime the SPG Churches of these areas were kept under one Calcutta Metropolitan Diocese Commissary. Later in 1964 Nandyal was made as Diocese. Later in 1975 the Nandyal Diocese was brought into Church of South India – Rayalaseema Diocese as one of the 21 Dioceses.

ANDHRA EVANGELICAL LUTHERAN CHURCH (AELC) :

The Andhra Evangelical Lutheran Church in its formative stages was known, as the 'American Lutheran Mission' because all the missionaries came from the American Lutheran Church. The missionaries who followed Father Heyer concentrated their missionary activities in Guntur and West and East Godavari districts. Like the missionaries belonging to other denominations elsewhere in coastal Andhra, the American Lutheran missionaries relentlessly pursued their ideal of proselytisation through means of establishing educational institutions, orphanages, hospitals, vocational schools in Guntur, West and East Godavari districts of Andhra desa. Among the prominent missionaries of Lutheran mission Guntur, the name of Christian Frederick Heyer was outstanding. At the age of 49 years he came to India in 1842 and established Lutheran Church.⁴⁷

WORK OF REV. C.F.HEYER :

After reaching Guntur on July 31, 1842 Fr. Heyer began his work on the first Sunday in August when a service was held in a building provided by Stokes the then Collector of district. The same building and compound was later used for a school and meeting house. Two Telugu schools were started in September, in order to help people to get education in their vernacular language. The English-Telugu school which was hitherto under the patronage of the Collector and other English residents was formerly transferred to the care of Fr. Heyer. At 8' 'O' Clock in the morning he opened the English Telugu School with prayer and a Bible class. Religious service on every Sunday was conducted in Telugu. Heyer employed four teachers of whom none was a Christian. A month later Fr. Heyer established six schools in Guntur District. All Telugu schools except the original English one were attended not only by the children of upper castes but also children of low castes and outcastes.

In November, Father Heyer, with the support of the wife of Judge Walker organised the first Hindu caste girls school with 15 pupils to provide educational opportunities to the Hindu girls who were averse to attend to co-educational school.

Walter Gunn, Second missionary to Guntur arrived on June 18, 1844 along with his wife. While Mr. Gunn taught English to Hindu boys and conducted Bible study class for the English residents, his wife taught English and needle work to Hindu girls. Another missionary, Vallet opened two schools, one in English-Telugu and the other purely Telugu at Rajahmundry situated 115 miles away from Guntur on the Godavari river.⁴⁸

Mission Stations were established at Guntur, Palnad and Rajahmundry by 1851. These stations not only cared the educational work but also the evangelistic work. Several churches were constructed at different towns and villages with liberal donations from America and native Indians. The mission has also established orphanages, assylums, for the benefit of the needy. No caste distinctions were allowed and all the members of the congregation were treated alike. The selfless efforts of Fr. Heyer and other missionaries gave great boost to the establishment of Lutheran Church in Andhra which in no time became one of the biggest Church establishments in India and an met spiritual and academic and sociological needs of the people.⁴⁹

The missionaries of the Lutheran Church in Guntur and Godavari District worked strenuously to improve the condition of the widows. The missionaries brought western education and modern

European thought into coastal Andhra. Through their schools and colleges, they propagated new social values like widow remarriage and discontinuance of child marriage which were major evils prevailing in Hindu Society.

Students from different castes of from Hindu society attended these schools. This was indirectly due to the modern education offered in missionary schools. As a result of the influence of the missionaries there was a decline in the number of child marriages and an increase in the number of widow remarriages. This was reflected in the Statistics of the period.⁵⁰

GODAVARI DELTA MISSION :

Although the Charter Act of 1813 made provisions for the appointment of a Bishop and three Archdeacons, besides liberalising the entry of the missionaries, it took couple of decades for the missionary organisations to mobilise the necessary men and material for the proselytisation work. Only after 1833, substantial progress was seen in the Protestant missionary activities in India. Till 1833 only the London Missionary Society could get permission to enter India. 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 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 Brethern. Two, of these missionaries, viz., Bowden and Beer, established a mission station at Narsapur in 1836 in the Delta of the Godavari river which in course of time came to be known as the Godavari Delta Mission with its headquarters at Narsapur. This mission station in course of time became a pioneer institution for propagation of gospel among the Indian officials and workers who were employed by Sir Arthur Cotton in the construction of Godavari Barriage near Dhavaleswaram and rail bridge across river Godavari between Rajahmundry and Kovvur in East Godavari District. Besides the evangelical work, the Godavari Delta Mission established several schools in different parts of West Godavari. The Mission Hospital at Narsapur is one of the pioneer medical centres in West Godavari District and providing valuable service even today.

THE CANADIAN BAPTIST MISSION :

The Canadian Baptist Mission started its operation in 1874, when a station was opened at Kakinada in Godavari District. This mission owned its origin to Rev. Thomas Gabriel and Rev. John Mchurin, D.D. who started work in Kakinada. Soon important mission sections were established at Tuni in (1879), Samalkot (1882), Ramachandrapuram

(1892) and Pithapuram (1902) in East Godavari district, Srikakulam (1877), Bobbili (1878), Sompeta (1911), Vizianagaram (1911) in Srikakulam district and Vuyyuru (1891), Akividu (1880), Avanigadda (1912) in Krishna District. The missionaries of C.B.M. Church who played vital role in the coastal districts of Andhra to the north of river Krishna contributed much for the overall development in the socio-economic, cultural and religious fields. They established several hospitals at Akividu, Pithapuram, Kakinada, Samalkot etc., and as a result of which they tried to save so many from the physical sufferings irrespective of creed, colour and caste. In the field of education, the Canadian Baptist mission did yeoman service and established at several schools including the primary, secondary schools, boarding schools, caste girl schools etc. A few such renowned schools include Timphany High School. Visakhapatnam, McLuaian High School, Kakinada etc. Besides these, the industrial schools for the vocational advancement of the people was another important contribution of Canadian Baptist Mission. The lace making and knitting industries were encouraged by the missionaries and there by brought economic advancement to the women folk.⁵¹

WESLIAN MISSION :

The British Methodist Church was propagating the Gospel of Jesus Christ in Madras and Mysore regions in 1816. Though they thought of working in Telugu areas to spread the Gospel of Jesus Christ but due to

various reasons they could not accomplish it. The Missionaries working at Madras sent two missionaries by name Rev. Henry Little and Rev. William Burgess to preach gospel among Telugus. These Missionaries went to Secunderabad and started their missionary work. In the same year in the month of October the missionaries who stationed at Madras sent another missionary by name Benjamin Wesley to assist Rev. Burgess. These two missionaries met one Telugu Christian family in Hyderabad and started Sunday Worship in his house. In 1880 they constructed one Church in such a way which could be useful for both Church as well as School. When the Scottish Mission people left Secunderabad Burgess took that mission Church and brought under his guardianship.

In 1880 Burgess fell ill and left to England. As a substitute another missionary by name Rev. Benjamin Frot came to Hyderabad in 1881 and practised Telugu language and later constructed three Churches in Hyderabad, Secunderabad and Trimalgerri. In 1884 he constructed one School in Hyderabad. That year the number of local Christians was 131.

In 1884 Benjamin Frot left to Karimnagar and settled there. He started visiting surrounding villages and started preaching gospel of Jesus Christ. Joseph Mangaiah, a local person also helped this missionary in evangelical work and as a result in 1887 as many as 13 villages nearly 274 persons got baptised. In the beginning some Sudras

were reluctant to embrace Christianity and later they also came forward. By 1894 the Christian population in 32 villages surrounding of Karimnagar was 1463.

Very speedily the gospel work spread to neighbouring areas. Churches were established in Siddipet and Medak. In Medak Rev. W.H.Soooper served as missionary from 1889 to 1896. Later Rev. C.W.Pasnet came as missionary to Medak. There was severe drought prevailed in Karimnagar areas during 1886-90. Added to it the epidemic decease 'Cholera' spread. During this period the missionary Rev. Pasnet gave them work and wages and while they were working he preached them the gospel of Jesus Christ and converted as many as 1330 Hindus as Christians. Later Medak Church developed in a big way. Theological schools, Hospital, Primary and High Schools were established by the missionaries. By 1903 when this Church completed 25 years there were 8631 Christians worshipping Jesus Christ. By 1913 this Church had 14 Wesleyan Missionaries, more than 300 native Preachers doing evangelical work in 300 villages. And the Christian population increased to 15, 541.

The Wesleyan Church also got merged with Church of South India Union in 1947. This Wesleyan Church became one of the 21 Dioceses of Church of South India.

EPISCOPAL METHODIST MISSION :

The Episcopal Methodist Mission was started by J.H.Gordon in Andhra region in 1886. He started his missionary work first at Bellary. After practicing Telugu language he went to Tandoor in 1888 and started evangelical work. One local missionary by name Rev. Benjamin Paul also helped this missionary in gospel work in this region. They used to preach in the streets of Hyderabad thrice a week. In 1891 for 115 days they organised gospel meetings and spread gospel in areas like Tandoor, Singanapalli, Gangavaram, Vikarabad and so on. Soon the gospel work spread to Bidar areas. As a result, the Dalits who belonged to 'Madiga' community embraced Christianity. Later the other Hindus who were following Siva religion also got converted.

In 1905 C.E.Parker another Missionary conducted gospel meetings in Sankarpalli and surrounding areas. Consequently 54 persons were baptised. As the gospel work spread to other nearby areas the number of Christians in the areas of Hyderabad and Vikarabad raised to 17,391 in 1913. Of these most of them were Dalits coming from Mala and Madiga castes.

In 1906 one School was started in Vikarabad by Parker family. This School was elevated to a High School in 1949. The gospel

work spread later to areas like Zaheerabad, Siruvancha and so on and the Christian population started growing year by year.

SALVATION ARMY :

Though started very late in Andhra under the auspicious of Frederick Booth-Tucker, the Salvation Army did Yeoman service in the fields of Medical and Education. It has established hospitals such as Booth Leprosy hospital and General Hospitals at Bapatla and Evangeline Tucker hospital at Nidubrolu. The primary, secondary schools were established at several villages and towns in Guntur District. The most remarkable contribution of Salvation Army was in the field of reformation of the criminals of Yerukula tribe by holding settlements at Stuartpuram near Bapatla and Sitanagaram, on the right bank of river Krishna near Vijayawada. The Salvation Army missionaries were successfully reformed the Yerukula tribes which were stamped as criminals by the Government of India. The Salvation Army gained success where the Government of India failed. The Salvation army is an outfit of army not intended to fight against enemies but to fight evil and to bring the people into the true faith i.e., Christian faith. It has achieved good succession in Andhra Pradesh.

AN OVERVIEW :

The entry and spread of Christianity in Andhra Pradesh in general and Rayalaseema in particular is quite historical in nature. The Andhra Desa and Nizam Dominions have opened their doors for sowing the seed of Christian faith inspite of the oppression of the native kings. It is also a fact that the missionaries from England and America could venture to go deep into the hinterlands and propagated the Word of Jesus Christ. Christianity which was limited only to South West Coast of India spread to various parts of Andhra Pradesh as a dynamic activity with a continued zeal and commitment of the foreign missionaries. Though the political situations in Andhra as well as the attitudes of Andras were not supportive to the spread of Christianity, still slowly Christianity penetrated. In the beginning years, there were very few missionaries available to send to unexplored interior areas like Bisnagar Kingdom. The Catholic missionaries also did lot of evangelical work by offering medical services to the people. To convert upper caste people, the Jesuit Missionaries adopted various techniques of following Hindu traditions and practices and attracted them. That way they could slowly penetrate into their society and induced them towards Christianity. The upper castes like Kamma, Reddi, Velama and Brahmins were attracted towards Christian faith. Later followed Protestant missionaries. During the Eighteenth Century the Missionary activity was activated and by the beginning of Nineteenth

Century Protestant Missions like London Missionary Society, Church Missionary Society, American Baptist Mission and so on came into existence and these missionaries started their evangelical work. These Missionary Societies started establishing their own denominational Churches in South India. Few such denominational Churches formed into one Union and emerged as Church of South India. This unified Church also covered the Ceded districts of Rayalaseema like Cuddapah, Kurnool and Anantapur including Chittoor district and created a new Diocese under its jurisdiction i.e., Church of South India – Rayalaseema Diocese (CSI – RD). A detailed study of formation of Rayalaseema Diocese is attempted in the next Chapter.

REFERENCES :

1. Bhandarkar R.G., History of the Deccan: Calcutta: World Press 1928, p.1.
2. Varkey, C.J., An Analytical History of India. Mangalore: 1923, p.26.
3. Ibid., pp.97-98.
4. Ibid., p.135. In 1764 the Moghul Emperor Shah Alam came under the protection of the British.
5. Ibid, p.183.
6. Gense, J.H., 'A History of India from the Earliest Times to the Present Day, London: Longman 1938, p.121.
7. Wicki, J., Documenta Indica, Vol.I-XI, Roma, 1948-1970.
8. The previous dynasties were the Sangama Dynasty 1336-1486; The Saluva Dynasty (1486-1505); The Tuluva Dynasty (1505-1565).
9. Varkey, C.J., Op.cit., p.192.
10. Ibid, p.184.
11. The Imperial Gazetteer of India, Vol. XII, Oxford, 1908, p.309.
12. Menon, V.P., The Story of the Integration of the Indian States Madras, Orient Longman, 1961, p.299. After the annexation of Golconda in 1687 to Moghul Empire, the 197 years of the Brahmani Kingdom came to end.
13. Hennessy, H.E., A History of India, 1526-1923, Bombay: Himalaya 1923, p.21.
14. Gense, J.H., Op.cit., p.296.
15. Menon, V.P., The Story of Integration of Indian States, Madras: Orient Longman, Madras 1961, p.34.
16. Manorama Year Book, 1972; Kottayam, 1972, p.502.
17. McGoldrick, S., Bellary Mission, London. SPCK 1960, p.195.
18. Ferrol D., The Jesuits in Malabar, Bangalore: UTC, 1951, p.339.

19. Solomon Thunugundla, Structures of the Church in Andhra Pradesh, Published Ph.D. Dissertation, Rome: University of Urbainiae, 1976, pp.12-13.
20. Ibid., p.14.
21. Ibid., pp.37-38.
22. Hanumantha Rao, B.S.L., Andhrula Charithra, Guntur, 1983, p.74.
23. Kroot A., History of the Telugu Christians, Madras: CLS 1956, p.6.
24. Henry Heras, South India Under Vijayanagara Empire – The Aravidu Dynasty (Vol.I), New Delhi: 1780, p.20.
25. The Jesuit Carnatic Mission. Letters and other Writings of the Missionaries who worked in the Carnatic Kingdom. Jesuit Archives of Andhra, Secunderabad, p.296.
26. Paul R.C., History of the Telugu Christians, Madras: CLS, 1929, p.5.
27. Ibid, p.31.
28. Gladstone and Sunderesan, Church History of India and Pakistan, Madras: CLS, 1956, p.49.
29. Ibid., p.50.
30. Paul, R.C., Op.cit., p.3.
31. Holcomb., Men of Might in Indian Missions, Madras: CLS, 1901, pp.23-24.
32. West Cott, Our Oldest Mission, Madras: CLS, 1893, p.3.
33. Gladstone and Sunderesan, Op.cit., p.52.
34. Ibid., p.54.
35. Smith George, The Conversion of India, Madras: CLS, 1958, p.42.
36. Ibid., p.56.
37. Gladstone and Sunderesan, Op.cit., p.118.

38. Christian Literature Society, Andhra Sangha Stapakulu, Madras. 1961, p.120.
39. Ibid, p.124.
40. Ibid.
41. Felix, K., Churches in Anantapur, unpublished M.Phil Dissertation submitted to S.K.University, Anantapur, 1985, p.18.
42. Christian Literature Society, Op.cit., pp.158-159.
43. Kroot A., Op.cit, p.296.
44. James Hough., The History of Christianity in India, London: Macmillan, 1915, pp.20-24.
45. Gladstone and Suderesan, Op.cit, p.148.
46. Gibbs, M.E., 'The Anglican Church in India', London, ISPCK, 1972, pp.220-225.
47. Dranch Kuder, The Telugu Missions, Madras: CLS, 1914, p.24.
48. Ibid, pp.65-66.
49. Manual of Administration of the Madras Presidency; Vol. I, Maclean C.D., Asian Educational Services, Madras: 1990, p.624.
50. Francis, W., Census Report, 1901, Vol.XI, Madras: Part-I, p.84.
51. Titus Virghese and Philip P, 'Glimpses of the History of Christian Church in India', Madras: CLS, 1983, p.73.
52. Gladstone and Sunderesan, Op.cit., pp.152-153.