



THE PLIGHT OF CHRISTIAN MISSIONARY SERVICES INTO ANDHRA DESA PROGRESS AND PROSPARITY

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Social awakening is connected with mobilization and modernization of the society in all means. In the era of modernization liberty, fraternity and equality are given the importance. This awakening emerges in gradual and steady process in all the human societies. The social consciousness awakening and political identity in the south Indian states gradually emerged as a continuation of the politico-social movements that took place in India owing to the impact of western political thoughts and growth of English education. As a prelude to the social awakening, the spread of political consciousness worked as a contributory factor. The introduction of western education, judicial system and administrative measures and reorganization paved the way for the rise of a new middle class. Initially this group consolidated itself into some political associations in a caste based society like some parts of the south Indian states. As time went on, the caste Hindu who formed a predominant social group in the state along with the depressed section worked against the Braminocracy. It resulted in the rise and growth of non-Brahmin movement. Though the two movements forged ahead on parallel lines, ultimately they helped the emergence of new trends, which ignited the people towards progressive thinking. The Missionaries from the U.S. and the Continent came to India primarily for evangelical work, they rendered substantial services for the weaker sections of the sun to which they were not accustomed in their native lands, frequent visitations of plague, cholera, smallpox, enteric fever etc., the Missionaries rendered yeomen services to the people of India, it is prudent to make a brief but graphic account of the missionary entry into the Andhra districts and their early trails and travails. India is a country mainly based on agricultural; three-fourths of the people of India are supported directly or indirectly by agricultural. The social organization of the village with land utilization as its base has been from the ancient times. The people of this country considered the land as goddess and some described in detail the village as a unit in the economic development of

India. It is essentially the rural social solidarity and almost complete economic self-sufficiency one have enabled the village to survive repeated conquests and persist under every type of political control that has been imposed upon it. These same features of rural life very largely explain why the ordinary Indian village is much more concerned about the weather than with politics.

From the history and tradition, we know that small Christian communities existed in the west cost of India in the early centuries of Christianity. St. Thomas, the Apostle preached the gospel in Malabar area.¹ But the gospel of god did not spread to the interior parts until the arrival of the Portuguese missionaries. The very first contact with Telugus started at the beginning of 16th century with Louis d Dalvador, one of the Portuguese Franciscan missionaries who is also acclaimed as the first martyr to the shed his blood in the Telugu land. The next Franciscan missionaries enjoyed the honor of preaching gospel among Telugus until the Jesuits came to India in 1542. With the arrival of these Portuguese Jesuits missionaries in India, the very first attempt on evangelization of southern Andhra started. From 1599 to 1611 they had a mission at the court of king Venkatapatiraya II in Chandragiri, but was not so successful. Therefore, they were Obliged to close the mission, and as a result the work of evangelization in this area was postponed to another century.

In 1689, the French Jesuit has crossed over to Pondicherry from siam and in 1700 planned to start their own mission, quiet independent of the Portuguese province of Madurai. They planned to start in Karnataka which to them meant work among the Telugu people and started what in Karnataka what is called Carnatic mission. through the Franciscans, capuchins, Augustinians, Oratorians and other Portuguese Jesuit missionaries sporadically worked in the area, it was also with Carnatic mission founded by the French Jesuit; the presented day Andhra church's roots had begun to take shape.

Clement Bonnad was looking after the whole mission from Nellore to Machilipatnam, who was known as the father and the apostle of the Telugus because of his missionary activity in the Telugu districts.² In 1843, the Telugu area, south of Krishna consisting of Phirangipuram, Kilachery, Punganur in the south, Hyderabad and Visakhapatnam in the north was cut off from Pondicherry and attached to the vicariate of madras. Since then Phirangipuram, Cuddapah, Kurnool, Ananthapur and Nellore came to be looked after by the priests of madras. Now the entire work is carried out.

In 1928, the diocese of Nellore was born comprising of six Telugu district: Nellore, Guntur, Ananthapur, Kurnool, Cuddapah and Chittoor and was entrusted to the mill hill society. In 1929, William Bouter was appointed as the first bishop of Nellore. Eleven years later the civil district of Guntur was detached from Nellore and made into a separate diocese with bishop Thomas Pothakamury as its pastor. When bishop Bouter died in 1970, bishop thumma showry, who was his co-adjutor since 1967, succeeded him as bishop of Nellore.

The first efforts at evangelizing in Andhra districts, says martin L. Dolbeer Jr., who has done extensive research on this aspect, came from the French Jesuit of Pondicherry. M. Manduit of the society of Jesus started missionary work in Chittoor district.³ His first converts came from Punganur in 1701, but , according to Dolbeer, Manduit's labours did not mark the beginning of Christianity in Andhra districts they however , intensified the earlier efforts by Franciscan missionaries in converting 300 Telugu speaking people in the sultanates of Bijapur and Golconda.⁴

With these elementary beginnings, activity of missionaries gained ground slowly, but steadily. Bartholomew Ziegenbalg and Benzaman Schultze did some good work among Telugu people. Schultze translated some scriptures and the new-testament into Telugu. Thus, the Telugus were introduced to Christian literature. However, the London mission society was given the privilege of opening of Andhra desa to the influence of Christian missions. In 1805 George Cran and Augustey des granges of London mission society arrived in Visakhapatnam. They were credited as leaders in the contribution to Telugu Christian literature.⁵

Rev. Robert T. Nobel of the church missionary society began his work among Telugus at Masulipatam on October 28, 1841. Impetus for this mission had come from john Goldingham, collector at Masulipatam, who had since 1836 urged first the 'society for the propagation of the gospel' and the 'church missionary society' to depute missionaries to the Andhra desa.⁶Nobel made masulipatam his headquarters because of its location and importance. As with other missions in Andhra desa, converts were few and far between in the early days.⁷

To Rev. Christian Frederic Heyer of the united states goes the credit of establishing the Andhra. Evangelical Lutheran church in Guntur. Every day dozens of poor, maimed, blind and helpless beggars used to flock to him to receive alms. He took the opportunity to read the scriptures to them in Telugu; teach them hymns and gospel verses; the ten commandments;

and always closing with prayers. By his benevolence, he attracted persons belonging to low castes and more especially out castes. His wife judge walker helped him in many ways.⁸ Rev. Walter Gunn took up the work left by Heyer.⁹ Rev. August Milius of Germany did missionary work in Nellore , Gudur and Sullurpet.¹⁰ The Baptist mission made headway in Ongole and its surroundings under Rev. and Mrs. Lyman Jewett and John Erevattclough and the latter's wife, Harriet John E.Clough wrote a volume called from darkness to light , which was a story dealing with Indian life. But the letters and reports he sent home U.S are more informative although the head of Ongole affected clough adversely, he seldom sought the cooler climate of the hills during summer. A perusal of his letters reveals Ramayapatnam , avillage on the coast of bay of Bengal , some twenty five miles south of Ongole.¹¹

No wonder, these early missionaries by their charitable disposition and benevolence, permeated with evangelical spirit, attracted the outcastes-Malas and Madigas. They extended to them all assistance to hold their head high. Their contribution to the education was undisputedly great. Their helping had to the health, hygiene and economic upliftment of the untouchables was not less great. Here a serious attempt is made to trace their contribution to the all-round growth of untouchables. they displayed a genuine sympathy for the suffering of the underprivileged. The coastal districts of Andhra were dotted with missionary educational institutions, hospitals and work shops, some of which stand even today as living symbols of the indefatigable zeal of missionaries. Naturally, untouchables, the poorest of the poor were attracted by the kind missionaries. The cross became to them symbol of self-reliance and hope.¹²

Canadian Baptist missionaries arrived in India already in 1868¹³ and began a new and independent work in the very northern and coastal part of Andhra Pradesh in 1847. It is interesting to note that the independent missionary work among the Telugu speaking population by the Canadian Baptist mission was initiated by a Telugu Christian in 1870, named Thomas Gabriel. He began his work independently in Kakinada area. Only in 1874, the Canadian Baptist church decided to support his work and to integrate the mission into there own fold.¹⁴

There was another mission started by the Canadian Baptist in the northern part of Andhra Pradesh, i.e. northward from Visakhapatnam and eastward from the coast to Bobbili. It was founded in 1875 by the maritime foreign mission board in co-operation with the already started work of the Ontario foreign mission board, which worked in the are around

Kakinada. The mission north from Visakhapatnam became known as the Canadian Baptist mission north, while the mission south from Visakhapatnam was the Canadian Baptist mission south.¹⁵ The area of Canadian Baptist mission south was located around Koliar lake and Kakinada. The work southwards down to the Krishna river. The salvation army has been founded by rev. William booth in 1867, when he was preacher in London. In India, the mission began by f. tucker in 1882. In Andhra Pradesh the mission work began in 1895 by Abdul Azeez, who settled in Vijayawada. Land societies were established to provide land to the converts. Today, the salvation army is also present in Hyderabad, Rajahmundry, and Nellore and Visakhapatnam.¹⁶ The salvation army very dominant in Bapatla town where there is a big leprosy hospital and the salvation army is response to convert and educate the Stuwartpuram settlers who were previously call as criminal tribe.

DEVELOPMENT OF CHRISTIAN MISSIONARIES

India people have Contacts with Western world from the time immemorial, however, especially since British occupation, has profoundly affected on the Indian Village and its chief industry, agriculture. Occasional voyages of Westerners for spices of other minor articles of strade developed into organized systems of cultivation and supply to meet the increasing demands of the west for indigo, jute, and cotton. Each extension of trade demanded an equal extension of protective measures. Private guards became public armies and complete political control was the inevitable outcome of profitable trade relations. Establishment of central government made necessary the collection of land revenue and, consequently, the recognition and regularization of the cultivator's rights in the soil. In madras presidency, the first revenues 'were collected on the native plan that is from villages as units. In 1780 the country was leased by the east India company 'in large farms on nine-year leases. 'but the renters failed and the estates were sequestered in 1788. In some areas, arrangements were made with local chieftains whereby the cultivator retained half the gross produce, the government got one-third, and the chieftain one-sixth. In other areas, an effort was made too collect revenue through the traditional organization by setting up the 'village-lease system' one of the conditions being 'that all the resident cultivators of a village should be jointly responsible for the revenue due on all the lands cultivated during the year. But this attempt failed and what is termed the 'ryotwari system', the current prevailing type of land tenure, was introduced.¹⁷

The east India company's economic stake in indigo guaranteed its interest in scientific agriculture and government's interest in land revenue secured the continuation and expansion of its efforts to increase production. The opening of the Suez canal and the establishment of coaling stations along the new sea route opened the markets of the world to India's products of the soil. Serious attention to the scientific problems involved in Indian agriculture is indicated in a British report by Volcker in 1891. He very sensibly challenged the westerner's uncritical condemnation of the Indian plow that he believes that in the great majority of cases the native system of ploughing is the one best adapted to the conditions, the result would be to lose a great deal of the precious moisture.

In 1904, government established a department of agriculture and work was begun in research, education and extension. The chief practical results of these activities have been in plant breeding and seed distribution. Higher-yielding varieties have been developed and the seed widely distributed. New varieties of rice, wheat, cotton, tobacco, sugar-cane, jute, and peanuts developed by the department are being cultivated in millions of acres, but in most cases the proportion of the area in the new variety to the total area in that crop is disappointingly small. For instance, with rice, the chief crop, the proportion is only 0.8%, with wheat it is about 7% and even with cotton only 12% improved varieties, however, are grown in 25% of the tobacco fields and in 75% of the sugar-cane. It is significant that all cases of superior achievement are with the crops around which there are grouped many strongly organized European interests. These results of the plant breeding and seed distribution operations of a foreign government represent a tremendous net gain to the Indian cultivator because the consequent increase in production has been accompanied by only a relatively insignificant increase in cost.¹⁸

In all other directions, however, progress has been much slower. With cattle, for instance, it has not been possible to effect much change because of religious prejudice against slaughtering the unfit; for no program of improvement through breeding can succeed where the prompt disposal of the unfit is impossible. Improved implements have been introduced, notably the iron plow, but their use has not become at all general. With respect to the western type of plow the question is asked by the director of the institute of plant industry at Indore 'is soil inversion really needed in India?'

This question calls attention to the fact that the early efforts of westerners in scientific agriculture in India were all too often based on an assumed universal applicability

of established European practices. In the use of manures, in irrigation practice, and in disease control, the way to larger profits has seemingly been demonstrated but the problem of application on the cultivator's own land remains largely unsolved. The department of agriculture has education, but it has failed, by and large, in application.¹⁹

Foreign missionaries have generally been impressed with the poverty of India. The reasons seemed to them so obvious: the crudity and mechanical inefficiency of the implements employed and the 'backwardness' of cultivation practices. It has become almost a habit to characterize Indian agriculture in one phrase as 'scratching the ground with a crooked stick'. The honest, deliberate use of that phrase reveals the user as uninformed in the complicated technology involved in the manufacture of the Indian plow and in the mechanics of the preservation of moisture and soil tilt under a tropical sun, and quite lacking in the scientific attitude.²⁰ Furthermore, missionaries have been handicapped in their efforts at agriculture improvement by inadequate financial support, insufficient time for careful consideration and planning, and by long furloughs which seriously interfered with the continuity of the undertakings. In addition, the discouragement of failures or of what seemed insignificant successes and the apparently complete failure to get Indian's to adopt some new practices no matter how successful, have proved very destructive of mission programs of agricultural reform. Discarded machinery in almost every mission station bears mute but impressive testimony to unsuccessful agricultural experiment. The western missionary, too, in spite of great devotion to the task has been generally ineffective in efforts to change Indian agriculture.²¹

Such was the situation in the mission we are studying when an agricultural survey was undertaken in 1923 by an experienced agriculturist trained in research. The surveyor demonstrated the poverty and landlessness of the Christian community and recommended concentration of attention on the correlation of subject-matter of class-room instruction in elementary science with everyday rural life. He recommended leaving all expensive research and technical agricultural education to well-established and not over-used government institutions. A further recommendation was for the establishment of a rural community school planned definitely for advancing all phase of rural life. This combined with a training school for village school teachers would provide for the encouragement of not only agricultural but also other rural activities in the villages, the very centers of agriculture.

The school recommended was established in cumbum in 1931 by the surveyor, a missionary trained in agriculture and education. How the teacher-training departments of the school, opened in accordance with the grant-in-aid rules and using the government course of study, quickly won a place in the community. Agricultural activities have been handicapped by inadequate resources, transfers of missionaries, and furlough interruptions, but certain lines of activity are worthy of note. The government agricultural department has been called in to demonstrate an improved peanut harvester and to give a course of lecture-demonstrations with the aid of their extension truck. Improved varieties of field crops have been grown on the mission farm. The growing of fruit and vegetables has been demonstrated and seeds and plants have been freely distributed. The profitable conversion of organic waste into agricultural fertilizer has been practiced and recommended. A system for the control of termites in the garden was developed and put into practice. The experimental installation of a conservancy system designed to preserve night-soil for fertilizer. Extension of the use of vegetables and fruits in the boarding home has also been described. Better irrigation practice has been observed. In short, accessible facilities, for improving agriculture, both government and mission, are being called upon in the hope that some innovation will prove practicable under local condition and attractive to local cultivators. But it must be admitted that measured in terms of change in village agricultural practice, the results of the mission program have been very meager.²²

With respect to the depressed classes, however, there has been definite change. The depressed classes children in the boarding home have learned the art of cultivation and the value of using in the diet many vegetables, some new to the area. In the process, a healthful attitude toward manual labor and growing plants has been fostered. By showing caste farmer visitors the innovations and explaining the superiority of the practices to which they themselves are contributing, depressed classes experience a feeling of achievement which has definite psychological value. With most of the Christians coming from the depressed classes and Andhra desa suffering from periodic famines, it not difficult to understand why progress towards self-support was extremely slow. The early missionaries were so moved by the tragic plight of the people that most of them distributed gifts regularly to the poor and helpless. They tended to be lenient with the converts and not insist on regular offerings; in fact, the Hermannsburg missionaries felt impelled to help the Christians when they left work to attend worship services on Sunday. The same was true of the period of catechetical training. At the

time director Ermont harms visited Nayudupeta in 1892 he found more than 100 catechumens in the compound receiving instructions. Entire families were there, sleeping in the church, the school and the proches of the missionary bungalows. Harms realized some were probably there to receive material help. Other had planned to come long before his but could not leave their employment. Now that famine and lack of rain had put most of people out work, they took this opportunity to receive instruction and, incidentally, receive enough food to keep them going for a while.²³

It was once the aim of many missionaries in India to gather Christian converts into agricultural colonies for protection from persecution, for economic betterment, and to facilitate further instruction. These have usually failed and the reasons commonly assigned are indolence or inexpertness of the settlers, insufficient finance or supervision, or inadequate land facilities. But a more plausible reason is disrupted social organization. The colonists, torn from affiliation with widely separated villages, strangers to one another, are suddenly faced with the problem of setting up an entirely new community organization. Accustomed to a very narrowly circumscribed and strictly controlled role in village life they find the task of establishing and directing a new organization beyond their capacity furthermore, the exchange of services with other village artisans is upset and fresh arrangements in the new area are handicapped in many ways. Being new-comers, they find the market for their labor restricted; consequently, they must pay cash for the services they require. In the case of one colony, however, these difficulties have been overcome and the settlers are prospering. This is Coles Dharmapuram. Here the lands is unusually good, the sponsor has been very generous in granting financial assistance and the location within one mile of the city of Kurnool has made accessible a large market for spare-time labor. This has accelerated the development of individualism and obviated the necessity for much of the traditional village organization. as a matter of fact, in this case the problem of a new socio-economic organization has objection that mission agricultural colonies are socially disruptive still holds.

The same factor operates to impede progress in the utilization of new areas opened to cultivation by government; only in such instances there is no selective force in operation in the choice of settlers. As a consequence, the community is more likely to contain representatives of every rural occupational class and is, therefore, in a much more favorable position with respect to the problems of community organization. Disrupted community organization remains, however, one of the chief obstacle to the financial productiveness of

many large irrigation projects in India and will continue so to operative until some way is found to solve these social problems.²⁴

Harms at tat visit instituted a saving and association with the initial capital investment of 3, 000, marks. He also recommended that as much land be secured as possible for the people. Although he did not feel the day of large industrial schools had arrived in the mission, he urged the missionaries to search for other way to teach the native Christians new crafts to take the place they became Christian. He promised the congregation at Tirupati that he would raise funds in Germany for the purpose of buying land for Christians. But he expected them to show diligence and faithfulness by repairing their chapel. Missionary maneke reported that he bought land for his people and at the same time training them to support the poor and the windowed in the congregation. While some missionaries felt that the outcaste, not being accustomed to ideas of independence and self support, had lost all sense of initiative, thrift, industry, and honesty, other felt that the Christian should be faced with the responsibility of contributing something just as he had given before his conversion. In times of festival and disease, most hindu gave heavily to their gods. They must be trained to do so in the church as well as not expect hand-outs from the missionaries where ever needed. Part of the problem, of course, was that the native worker or pastor preferred his regular support from the mission rather than the people; this gave him greater freedom of action, for the people could not demand services of him when they did not pay for them. And he felt much more secure in the service of the mission.

Missionary Warber, who had come to India in 1894, was the first to make a real attempt at a large agriculture undertaking to help the untouchable communities to help themselves. About two miles from Kodur, their was a river with an old dam and canal leading to rice-fields. This had fallen into disrepair and the fields were not being cultivated. Warber approached government and land was given to him on the condition that he should repair the dam and channel and pay the taxes. Although the other missionaries favored the project since they were in the midst of one of India's worst famines. It was a big project; and when completed he had so much I and that he distributed it among not only untouchables but also Sudras and Brahmins. Money was lent to outcastes for purchase of oxen and agricultural implements. In 1909, the same missionary established farm school. The most successful of the schools was at Nayudupet. This mission had learned by previous experience that this elementary knowledge was necessary, if the outcaste was to hold on the land he bought

through mission assistance. The value received from the crops raised on these farms was far greater than the amount spent. So, they became self dependent. This system of self dependency soon spread to other areas. Un angst secured lands for outcastes in Sattenapalli and Bapatla taluks. High tide of the policy was between 1894-1899. Much land was reclaimed from primeval waste, and put for sale at public auction. A lbrect in Palnadu, Dr. Uhl in Tenali, Repalle and Bapatla were leaders in purchasing this type of land for depressed classes. Uhl declared; “hundreds of acres passed through my hands and most of them paid for by the recipients within 15years”. He was able to help about 1000 people.

Not only milk but sugar, too, is deficient in the Indian diet. Some of this deficiency could be repaired if the sweet juice of the palmyra and date palms were used for that purpose. This juice is customarily allowed to ferment and then is sold as an alcoholic beverage called today. With the introduction of prohibition by madras government in several districts, the way is open for utilization of the product of tapping either as a sweet drink or for the manufacture of sugar. Such a redirection of the utilization of a food resource should be a clear gain to rural India for the palms grows largely on soil that is not suitable for the production of other food crops. Furthermore, the change need cause little if any social or economic disruption since the chief work involved, tapping the trees, would continue unchanged and the manufacture of sugar would entail merely the revival of an indigenous industry and a more continuous use of apparatus now employed only seasonally for the making of cane sugar.

Indigenous leadership has been active in agriculture for many years in most effective ways. ‘all matters relating to the production, improvement, trade and utilization of cotton are now dealt with by the Indian central cotton committee, an unofficial organization financed by a small tax on each bale of cotton, this committee has done a great deal for the regulation of trade and the conduct of research. They furnished the capital cost and a large part of the recurring expenditure of the institute of plant industry at Indore where an effort is being made to co-ordinate of the various sciences that seem to have anything to offer for the improvement of the cotton enterprise.

During two great famines of 1897 a 1900, the missionaries did tremendous work in relieving starvation and giving employment. The latter famine was more severe in Guntur area. One half of the hill tribes were said to have died. 95% of cattle perished. The Lutheran mission carried on relief work among 1, 00,000 people. A sum of 4,700 English pounds was

sent by Lutherans in America to aid the people in this area. Harpster directed the central famine camp. Uhl, in the three southern taluks where he was serving at the time, employed 4,613 people, who earned total of Rs. 10,212 on various construction projects paid for by both the government and the mission. Similarly, Schmidt in Rajahmundry helped in famine relief. The situation was so bad that people were prepared to offer children in exchange for a morsel of food. This missionary bought lands and distributed money for their proper use.²⁵

This lack of co-ordination in research and extension has been one of the chief reasons for the unsatisfactory progress in applying the findings of scientific agriculture in India. Illiteracy of the rural population is a great obstacle to extension activities the royal commission on agriculture states it as their conviction that no substantial improvement in agriculture can be effected unless the cultivator has the will to achieve a better standard of living and the capacity, in terms of mental equipment and physical health, to take advantage of the opportunities which science, wise laws and good administration may place at his disposal if this conclusion be accepted, the improvement of village life in all directions assumes at once a new importance as the first and essential step in a comprehensive policy designed to promote the prosperity of the whole population and to enhance the national income at the source. The rural problem, should be attacked as a whole, and at all points simultaneously.

The howards, both economic botanists who have made enviable records in government service in India, write even more comprehensively of 'the supreme importance of dealing with the Indian village and its fields as a single subject. They deplore the piecemeal research of the past organized around scientific disciplines, and call for a co-ordination of all sciences in a concentrated effort to solve the main problems of Indian agriculture. Extension work is being handicapped by being divided into many independent movements. All these agencies, government and unofficial, as the howards recommend, should be guided by a single coordinating body.

The proposed co-ordinate program will lack comprehensiveness if it fails to include the Christian agencies; missions will lose an opportunity for participation in integrated community activity if they adopt an attitude of aloofness; the peculiar needs of the underprivileged classes will suffer if missions relax their special efforts in this direction short of actual rehabilitation of the entire group.

The Christian missionaries from the united states of America and the continent were often subjected by the orthodox sections of caste Hindus and Muslims to criticism. Ulterior motives were attributed for their efforts to education of the panchamas should under no circumstances be underestimated. The under-estimate their services to the education of the depressed classes is to fall into the pit of ingratitude, asserted some Christian localities in every coastal Andhra town reveals a high degree of sophistication multi-stored buildings and more than average standard of life by Indian standards. Both husband and wife earn. Their combined income as teachers and other professionals far exceeds that of a class I officer. In this context, it is imperative to know that more than ninety per cent of the Christians were the offsprings of the Mala and Madigas, some two or three generations back. But for the benefits conferred by the white missionaries, it would have taken a century or more for the outcasts among Christians to reach their present status. Hewers of wood and drawers of water were transformed into teachers. Medical men, engineers and other professionals. The present day average Christians, whose ancestors were treated as untouchables and were barred even to enter into the public streets, are now holding their heads high. This is due to the fair play. Servicemindedness and sacrifices of the Christian missionaries. Braving the inclement weather, poor health conditions in which they worked, the Christian missionaries rendered yeoman educational services to the untouchables. The epitaphs of the missionaries in the Christian cemeteries in coastal Andhra, which this research scholar visited unfeelingly tell the missionaries' services to educate the most unprivileged sections of Hindu society.

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