CMS and its influence in Kerala Church
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Introduction
Rev. C V Eapen invited me to write an article to be published in the Souvenir in connection with the North American CSI family Conference, and he suggested the topic to be CMS and its influence in Indian Churches. As it is a very wide subject, the present writer decided to limit it a period what is called “Mission of Help” period or “Syrian period” (1816-1836).

The dawn of the nineteenth century saw great evangelical revival in England. It had a strong following in the famous English universities of Cambridge and Oxford. The members were very keen about their Christian faith and were equally concerned about social reforms. It was a period when great social reformists like Wilberforce entered the arena; he became the leading champion for the abolition of slavery. It was also a period when Fellows and Graduates of those universities offered to go abroad to Asia and Africa as missionaries. For example, Henry Martyn of Cambridge came to India (1781-1812), John Chapman, a Fellow of St Johns came to Kottayam as Principal of CMS College, Kottayam (1841-53), his successor Richard Collins (1854-65) was also a graduate from St Johns. The third Anglican Bishop of Travancore and Cochin Bishop Charles Hope Gill (1905-24), and the fourth, Bishop E A L Moore (1925-37) was an Oxonian.

The British Parliament granted Royal Charter to the East India Company in 1600 for complete trading monopoly in India. For the first few years no one had been permitted to enter the Company's territories without a license from it. The Company had not granted license to missionaries to India except a few British chaplains to minister to the spiritual needs of the company's staff. The reason for the rejection was that the shareholders of company were mainly interested in securing maximum profit in trade, and probably felt that mission work might create communal disharmony among the people of the company. Further, it was the opinion of a number of the shareholders that preaching the Gospel in India was unnecessary, because (i) Hindus and Muslims were as good as Christians, useless, (ii) because no respectable Hindu or Muslim would become Christian, dangerous (iii) because it would influence the people of India with a fanatic hatred of the English which would imperil their lives and destroy the British Empire. It was because of those reasons that William Carey his other Baptist missionary friends were not allowed to land in Calcutta; instead they had to start their work in Serampore, a few kilometres away, in a Dutch colony.

When the East India Company’s Charter came up for renewal in 1813, there was a strong and successful effort to deprive the Company of the trade monopoly with India which was advocated by the Evangelical leaders. Charles Grant, a high official in the East India Company and William Wilberforce, a philanthropist and statesman were deeply interested in India and the well being of its people. The authorities inserted in the new bill two additional clauses (i) the forming of a regular Anglican Church establishment in India, and (ii) the inclusion of missionaries as persons to whom a license to pursue their trade might be given.

CMS Work in India.

The evangelical influence enabled the start of a few missionary societies in England, one of which was the Church Missionary Society (CMS). It is not a society established by the Church – the Church of England in this case –, but a voluntary organisation of clergy and laity belonging to the Church of England (16priests and 9 laymen) on 12th May 1799 at a place in Anders Gate, London; this was initially known as the Society for Missionaries in Africa and the East. The leaders were Thomas Scott, Wilberforce, Henry Baker, John Wenn, Charles Simeon and Charles Grant. As soon it was started a number of Christians showed interest in joining the work in India. Anglicanism is a term used to denote the religious beliefs and position of members of the established Church of England which was started in 1559 when the first parliament of Queen Elizabeth I promulgated as Act of Supremacy concerning religion, and the communicating churches in the United States and elsewhere. CMS is a Missionary Society like Baptist Society and London Missionary Society whereas
Anglicanism is a Church Denomination.

The CMS Mission in India centred their work in three centres – Calcutta, Madras and Bombay. In 1807 a Corresponding Committee was set up in Calcutta. With the new development after the renewal of the Royal Charter in 1813 the mission took the role of CMS Auxiliary. The first batch of missionaries arrived in Calcutta only in 1816. In Madras a similar Correspondence Committee was formed in November 1814 and the first missionaries arrived the following year. A third Corresponding Committee was formed for CMS work in Bombay in June 1818, and their missionaries arrived in 1820; the work in South India was run by the Madras Corresponding Committee until 1881. Travancore and Cochin Mission were set up as an autonomous one in 1879. The work in Telugu country and Thiruvalveli was separated from Madras in 1924 when they were made two independent missions.

CMS work in Travancore

Travancore attained its present position by the middle of the 18th century. Before that it had been composed of a number of smaller States between Cape Comorin (Kanyakumari) and Cochin. But a young energetic Rajah, Marthanda Varma annexed most of those and his successors held on to them. The closing years of 18th century were a period of wide spread ravages of Tipu Sultan (known as Tiger of Mysore) in South India. He was an ally of the French and a sworn enemy of the British. He brought renewed conflict with an attack on the British allied Travancore in 1785. These conflicts necessitated Rajah Marthanda Varma of Travancore to make alliance with the British to help them. Incidentally, the British had some connection with Travancore as the East India Company had a factory at Anjengo and they had helped the Rajah with arm and ammunition, receiving pepper in exchange. They also agreed to defend the State and they were requested to appoint a Resident to help with the Government.

The first two Residents were Colonel Macaulay (1808-10) and Colonel Colin Munro (1810-19). A very young princess, the Rani Lakshmi Bai, succeeded to the throne, and she invited Munro to be her Diwan and for four years and a half he held both the offices for the betterment of the State. He held a similar position in Cochin as well. He was a devout Christian of evangelical character and deeply interested in Christian work. On arrival he was attracted to the Jews and Christians. The Christians numbered about 240,000(at the beginning of the 19th century) belonged to the most ancient body of Christians in India, and one of the most ancient body of Christians in the world. In 1813 he took a keen interest in their education especially among the clergy. With the generous help of the Rani he was able to build a Syrian Seminary (College) in 1813 (later known as the Old Seminary). In a correspondence from the Madras Correspondence committee there was a sentence which read “The Mission to Travancore should not be delayed one day unnecessarily” and it continued “we greatly wish for an establishment there for three missionaries at least.”

The CMS missionaries during the ‘Syrian Period’

During the two decades of the ‘Syrian Period’ or the ‘Mission of Help’, there were nine missionaries who served the mission. They were the Revds Thomas Norton, Benjamin Bailey, Thomas Dawson, Henry Baker (Sr), Joseph Fenn, Samuel Ridsdale, John Doran, B.A., Stephen Lima, and Joseph Peet. However, the pioneering missionaries were four in number. They were Rev Thomas Norton (1816), Rev Benjamin Bailey (1816), Rev. Henry Baker (1817) and Rev Joseph Fenn (1817). The controlling figure during the early days of CMS work was none other than Col John Munro, the Resident and Diwan, in collaboration with the Metropolitan of the Syrian Church. Bailey, Baker and Fenn were known as the ‘famous Kottayam trio’ each taking special responsibility according to their special interests and needs of the mission. It was decided that Bailey should have the charge of the clergy and translation while Fenn should have the management of the college and Baker should have the charge of the schools intended for the people at large. After the arrival of the ‘trio’, Norman gradually ceased to have much to do with the Syrians.

1. Rev Thomas Norton (the first CMS missionary in Travancore (1816-1840).

On January 15, 1816 Thomas, Ann, his wife and a two year old son sailed from Plymouth in England and
reached Cochin on May 8, 1816; the Mission had changed his place of service to Travancore. They reached Kottayam (Cottayam) on June 19th. Norton moved to Alleppie (Alappuzha) and established himself there. Alappuzha was the principal place which the East India Company ships used to visit to take pepper at a sandbank about ten miles in length and three or four miles in width provided, with the backwater, a natural harbour, where ships may lie in safety even in the monsoon. Norton visited Kottayam and met with the Metran of the Syrian Church and other leaders and shared his great concern to work with them. Col Munro had requested the Madras Corresponding Committee to send missionaries not with the intention of establishing an Independent Mission in Tavancore, but to help the Syrian Church in their evangelistic work. In the Missionary Register of 1829 Rev Henry Baker mentioned that “the business of the Society's missionaries is not to pull down the ancient Syrian Church and to build another on some place of their own out of the materials; our object is .....repair the decayed places of the existing Church. We are but advisers and helpers an instructors, to such as be willing to hear” On arrival at Alleppie, Norton met a few Europeans, and one among them was Mr Robert Walcott, a supporter of the CMS and a Government official. On the first Sunday itself (October 27, 1816) a Christian service was held in Mr Walcott’s bungalow. In December he started building a church; the ground selected was the place where his house stood as it would be ample room for a church and a cemetery. With the grant from the government and contribution from CMS friends a building measuring 60ft by 30ft was completed and dedicated July 19th 1818 as an English church. The church was a typical English church with a round topped windows and a small tower surrounded by a cross. There was the first baptism of five adult men, seven women and fourteen children.

In 1817, there was a school in the Mission compound with 44 pupils in addition to an orphanage with 22 inmates supported by local contribution. A few years later he built another school in the Great Bazaar and the strength of the school rose to 301 boys and 37 girls. Norton adopted the usual methods of evangelism—bazaar preaching, conversation with all and sundry, tract distribution and occasional itineration He was able to get assistance of some members of the church. In 1820 he went to the famous Ampalapuzha Hindu festival (12 miles away) and distributed tracts and leaflets. He also able to provide medical help at the time of the great cholera; he was able to instigate the government level to sponsor a hospital at Alleppie.

2. Rev Benjamin Bailey (1816 to 1850)

The second CMS missionary to Travancore was Rev Benjamin Bailey. On May 4th May, Bailey family with his sister Sara Archer and her husband Davis left Gravesend port in a sailing ship and reached Madras after a very difficult journey reached Madras on September 6th where they stayed for a for a few days and then proceeded to Travancore and reached Alleppie on November 9th 1816. After staying there for a time learning Malayalam language he moved to Kottayam (which was to be his main centre of activity) on March 17, 1817. Bailey was warmly welcomed by the Malankara Church representatives and students of the seminary as he was to be the first English man to be the Principal of the seminary where secular education was also being introduced. Three scholars of different languages were employed in the seminary; Hindu pundit to teach Sanskrit, and Malayalam pundit to vernacular, and a Jewish scholar to teach Hebrew language. Munro instructed Bailey to take the responsibility of translating Syrian scriptures into Malayalam for which he secured the assistance of Moses Easarpathi, a Jewish scholar, Vaidyanatha Aiyar, a Sanskrit scholar and Chanthu Menon, a Malayalam pundit. In the meantime Rev Joseph Fenn arrived in May 1817 and Bailey handed over his responsibility of the college to devote his time in translating the Holy Scriptures. Bailey selected Kottayam as his base, and lived there for 34 years, and contributed a great deal to the development of Kottayam church and the people. During the decade 1816-1826 much progress was achieved in translating the Bible into the vernacular language.

Bailey saw missionary work as a means to realise his dream of bringing into being a new humanity based on freedom, justice, and equality through education. Bailey's contribution triggered off a cultural revolution. He started a Malayalam printing press in Travancore, established the Malayalam prose style, refined Malayalam language and standardised it through printing, publication, formed the round and small Malayalam fonts, started liberal education. All these certainly helped the laymen justice and modern
knowledge. His Bible translation provided the base for a new Malayalam prose style that developed and flourished. Bailey combined the 'high Malayalam' used by the educated people and the 'colloquial Malayalam' to provide a new middle-path Malayalam. Bailey used the same principles used by Ezhthachen for poetry for Malayalam prose. His contribution to Malayalam typography was unique; made his own types over-riding the Corresponding Committee's decision to make the types in Madras itself, thus leaving his imprint on the history of printing. Hence he could be rightly called 'The Father of Malayalam Printing’

By 1821 Bailey studied Sanskrit and Syriac; Isoparishat and Cenouparishat were translated by the Hindu linguist Chathu Menon, under Bailey's supervision. On October 18th 1821 the CMS Press Kottayam was established. In 1824 the first Malayalam book – Cheru Paithangalkku Upakarartham Imklisil ninnum Paribhaspeduthiya Kadhalakal (Stories for little children translated from English), a collection of eight stories. On March 8th 1835, Bailey and Peet freed the slaves of Munrothuruthu – Kallada (Munro Island) which was the first slave liberation in Kerala, long before the time of Abraham Lincoln. In 1841 translated independently from the Authorised Version. In 1842 he translated and published Sathyavedathilulla Kadhalakal (Stories from the Bible – Isaac Watts). On March 13, 1850 he returned to England after 33 year long mission in Kerala. From 1856 to 71 he was Rector of Salop; he was made a Honorary Governor for Life of the CMS and also was made Rural Den of Condover at Salop. Bailey passed away at the age of 80 at Sheinton in England.

3. Rev. Thomas Dawson (1816-1818)

Rev. Thomas Dawson married sister of Rev. Benjamin Bailey. Baileys, and Dawsons left Gravesend in Portsmouth on May 4, 1816 and arrived on September 4th in Madras. Dawson was to Cochin. The chief interest of Dawson was the Jews; their condition was calculated to excite compassion. A number of them were disseminated by small pox, and, only, a few years before, the victims of Tippu's ferocity. They were despised by the rest of the community, and, were, for the most part, ignorant and despised. Dawson computed their strength at 1520 and they had seven synagogues. He opened a school for the children at Mattancherry. Besides this work Dawson ministered to the handful of English and other Protestants He had to return home early in 1818; neither he nor his wife long survived their return.

4. Rev Henry Baker (Sr): (1817 -1866)

The Baker family contributed a great deal as CMS missionaries in Travancore, starting with Henry Baker (Sr) 1818 to Robert George Alexander Baker (1866), a clan of fifteen people. Henry Baker (Sr) was born on October 1st 1793 as the son of Mr William Baker and Mary Brown in the parish of Dorothea Kohlhoff in England. He came to Alleppie and finally settled down at Kottayam. He started many schools and church centres. His wife started a school for girls in her house with six girls; this was the beginning of female education in Travancore. Baker was a good preacher and teacher. He died at the age of 73 and was buried in CMS cemetery at Kottayam. After them, their daughter also devoted her whole life to the cause of education. The establishment of different types of schools by the Bakers and other missionaries was a challenge to the existing doctrine which banned the 'sudras', a people belonging to the lower caste, for acquiring knowledge. With their endeavour they proved that acquiring knowledge is not reserved for the high caste alone.

Education for girls was a revolutionary aspect of the educational movement spearheaded by the Bakers. So they went the extent of taking many girls into their house to stay with them to be taught reading, writing, arithmetic and different kinds of skills such as tailoring, stitching, embroidery, book binding, house keeping and so on. Similar schools were started by Mrs Bailey, Mrs Norton and other missionaries of the time. Initially the girls were reluctant to join the schools; hence they motivated the elderly people by giving them honoraria. The Baker Memorial School was known as Miss Baker School. From 1869 to 1894 it was recognised as a Lower Secondary School by the Madras Educational Department. Henry Baker’s daughters continued good work till 1939; this school became a High School in 1903. The policy of the mission was to provide education for all. Parochial schools were established for Syrian Christian students; they also established village schools, boarding schools, nair schools, anglo-vernacular schools, high schools; even night schools
for those who were employed during day time and training schools.  

Other responsibilities of Henry Baker (Sr) included supervision of various schools from Kunnammukulam to Quilon. He was in charge of a Grammar school and was the head of the college (during leave vacancies of the college principal or teachers). In 1821 there were several girls studying in Miss Baker School at Kottayam. The introduction of community schools was another experiment. Buchanan Institution was established in 1891 to provide training for women teachers at the elementary schools.

5. Rev Joseph Fenn (1818-1827)

Rev. Joseph Fenn was the son of a very rich English man. After his college education he became a lawyer and started practice of law. His interest in mission work was aroused by reading Rev. Claudius Buchanan’s ‘Christian Researches in Asia’. After receiving theological training Fenn was ordained priest in 1814 and worked for a time with the CMS in London. Joseph Fenn and his wife, after a sea voyage of five months, reached Madras on May 19, 1818. With the division of labour of the ‘Kottayam trio’ it was Fenn’s responsibility the management of the College and the introductory school (also spoken of as the Grammar School). The Grammar School at Kottayam was opened in 1821. Through the efforts of Col Munro, the Syrian Church was able to get very liberal donation and Fenn felt it necessary to make it “our duty and endeavour to take advantage of this feeling”. Travancore Government had applied to the College for men to fill posts as judges, collectors, revenue peons and so on, as much of the curriculum was not purely religious in nature. Fenn and Bailey were able to receive a large tract of land in Callada (Kallada) about six miles from Quilon (which came to be known as Munro Island). There were certain differences of opinion and misunderstanding over churches in certain places – Kottayam, Piravom, Changanacherry and Alleppey - between the Roman Catholics and Syrians. The mission was unfortunately squeezed in the trouble. However, after some time the whole matter was solved. Joseph Fenn worked in Travancore only for nine years. In ‘827, Fenn returned to England for furlough. Owing to ill health, they were not able to return to the Travancore Mission. Fenn died in 1878.

6. Rev. Samuel Ridsdale (1824-1839)

Rev Samuel Ridsdale and his wife reached Madras in September 1824. He was originally planned to work with the Grammar School at Kottayam; but teaching was not ‘his cup of tea’ he was transferred to Cochin where he worked for twelve years and worked mostly with high caste Hindus. He had very intensive and innovative ideas for his work. He obtained a grant of sixteen acres of land from Madras Government and invited those persons of whom he hoped would settle on it; soon collected around him a little Christian village (consisting of converts from all creeds, but chiefly from 'Roman Catholicism')(but afterwards some of them reverted). He opened a seminary for boys, and another one for girls, within the compound. He insisted that all those who lived within the Mission compound, or had any employment there, were expected to attend the morning worship (to whom he expounded the Scriptures). There were among them heathen of various castes, Jews, Syrians and Roman Catholics; usually 100 or more present. Mrs Ridsdale also started a ‘female school’ in which were Dutch, French and Portuguese pupils as well as Indian ones.

Among the converts there were some special persons. One was the son of Cochin Raja Veera Kerala Varma – Rama Varma was born on November 8th 1814. After the demise of the Raja, his successor did not show any sympathy to Rama Varma and his family; so they moved to Vaipineth from Thripunithura. Colonel Morrison tried to reconcile the problem in 1821; hence they returned to Thripunithura. However, the priests of the temple looted golden images and other valuables worth ten thousand rupees. In the meantime Rama Varma received a copy of the new Testament from a sailor and began reading it. He then joined the school run by Ridsdale as a day scholar. Once he had very serious fever and he vowed that if he became well again he would become a follower of Christ; he was healed. Keeping up the vow, he received baptism and took the name Yakub Ravi Varma. Another person was a konkan Brahmin student who studied in the Anglican school at Kochi. He also received baptism on the same day with Rama Varma and took the name as John Ananthan. Later both joined the ministry and became priests. The Ridsdales returned to England in 1839; they could not return. Ridsdale died in 1840.
7. Rev. John William Doran (1825-1829)

Rev. John William Doran came to Travancore in 1825 when Rev. Joseph Fenn relinquished the office of Principal of the College. He worked in Travancore only for four years; as he was unable to adjust to the weather conditions of the place he returned to England in 1829. He was the only graduate priest with LLD degree. On his return he worked with the CMS committee Secretary and visited many countries in connection with the CMS Committee.


Rev. Stephen Lima was one of the members of the Goa Justice Sanyasi Society, who became an Anglican. He was one of Rev. Samuel Ridgwell's helpers. He was introduced to the missionaries by one of the officers of the East India Company, Mr Blair, working at Talaserry. Lima was appointed as worker there in 1826. After some time he was transferred to Cochin. Unfortunately, in September 1835, a severe storm hit his house which collapsed resulting in the instant death of Dawson and his wife.


Rev Joseph Peet left England on January 18th 1833 and reached Madras on May 20th; reached Kottayam in June and took over charge of the College. He was a very tall and handsome man of 31 years of age. He was quite a different personality with that of Bailey and Baker. A number of people thought that he was a man who ruled with an iron rod. Although he was very strict with people, he was like a father and protector to the people. He was a strict master and lord of the people; at the same he would caress and look after those in need. He would be very happy for any one to visit him at any time with their personal problems. A number of people held the view that his youth and impetuosity accelerated the sudden end of the Mission of Help with the Syrians. The present day historians do not necessarily hold that view at all, as there were many underlying forces working on the matter.

Peet made a valuable contribution in the beginning of the first Anglican Outstation church at Mallappally. He visited Mallappally with a number of students from the Kottayam College. As a result of his visit, the church and a parochial school were established; this school gradually grew and developed as a High School and Higher Secondary School. It was through his effort that schools in Mavelikara, Kodukulanjee, Chengannur, Poovathur, Elanthur, Thalavadi, Puthupally, Kannetu, Krishnapuram and Kattanam started. Mallappally became the first centre from which the first slave was converted to Christianity. It was in Mavelikara the first convert from Hindus was baptised.

Peet arrived in Travancore as a bachelor. On February 25th 1835 he married Miss Emily Idranjil; they had only 19 years of married when Emily died on April 18th, 1854 in Ootty and was buried there. On April 9th 1856 he married Miss M A Handuff in Mavelikara. In 1864 his health deteriorated he had to return to England. On April 6th 1865 he returned to Travancore; but he passed away on August 12th 1865 at Mavelikara and was buried there.

The Mission of help (1816-1836)

The Mission of Help of the CMS to the Malabar Church (1816-1836) progressed well for a number of years. In course of time due to both administrative and theological differences surfaced and the two decided to be independent of each other. The Syrians organised a meeting of the Syrian church leaders at Mavelikara (1836) about 50 kilometres from Kottayam; this Synod discussed the role of the Mission of Help arrangement, and decided in the best interest of both parties it would be better to end their relationship. Consequently the CMS Mission had to shift their strategy. The net result of the Mavelikara Synod was that the CMS had to stop work with the Syrians and had to look for green pastures elsewhere. The concerned document is known as Mavelikara Padiyola. The Madras Civil Court divided the properties and funds between the Syrian Church and the CMS Mission. According to the agreement the Malankara Church acquired the college (Seminary) as its own.
Probably the separation was the providence of God. Had the relationship remained for a longer time the CMS would have had to be satisfied to work among the Syrians only? It was time to look towards the masses, especially to the depressed, Dalit and Izhava communities and the hill Aryans. So they started what is called “Open Mission”. The Mission decided to establish Anglican Churches in Travancore and Cochin. In 1836, Mallappally Church became the first Syrian Anglican Outstation which was built entirely by the efforts of the local people. The Church spread itself to places like Alappuzha, Mavelikara, Pallom, Thiruvalla, Mallappally, Ranni, Melukavu, Thrissur and so on.

A word about the work of the CMS Mission during the following years would not be out of place. Till the middle of 1870s, the Anglican Church in Travancore and Cochin was under the jurisdiction of the Bishop of Madras, and the Madras Bishop used to make occasional Episcopal visits. Towards the end of 1870s, plans were afoot to create a separate diocese for Travancore Cochin. After a lengthy period of negotiations between the CMS and the Secretary of State for India, it was finally decided to form a new diocese under the Jerusalem Bishopric Act for the Church of England in the States of Travancore and Cochin. This change was similar to that of the separation between the Mission of Help and the Syrian Church.

From 1837 onwards the CMS work in Travancore and Cochin has been an ordinary “Mission to the Heathens”. Its aim has been, like that of the other CMS Missions to convert non-Christians and to build up a “native church” in communion with the Church of England. During the beginning stage ecclesiastical supervision was from Calcutta and then by Madras. After the establishment of Travancore and Diocese, the English Bishops in Travancore Cochin were Rt Rev. J M Speechly (1879-1885), Rt Rev. E N Hodges (1885-1904), Rt. Rev. C H Gill (1904-1925), Rt Rev. E A L Moore (1925-1937), and Rt Rev. Bernard Corningham Corefield (1938-1944).

**Sacrifice of the Missionaries**

The diocese has been built on the graveyard of the missionaries, their beloved wives and little children not to mention the several women missionaries who served the Lord single. When a young man in his early twenties was sent out as a missionary from England and parents gave their daughter of sweet seventeen as his wife, they were almost certain that they saw them last as they bid farewell on the shores of the English Channel. Sailing vessels were either drowned or wrecked, caught in the whirlwind for days on and below the darkness of the horizon, their bulwark torn and water knee deep in the cabin, and all the food stored on board tossed into the turbulent sea that nothing was left. Those who escaped a watery gave reached the shore as the Lord held them in the hollow of His hands.

Places that are at present town, on the arrival of the missionaries, were forest coverage, wild animals roaming around day and nigh. Young Mrs Henry Baker (Jr) as she woke up the day after her arrival at Pallom, was told that a tiger had killed a cow near their house. The thirty six acres of land, presently, at the heart of Kottayam, was a thick forest when the English bishops occupied the Bishop’s House, not to speak of Mallappally and other outstations. Tropical diseases took a heavy toll of many in all parts of the diocese. There were yet other causes for untimely death. Young J Johnson, son-in-law of Henry Baker Senior did of sunstroke; in delirium fell into a well and died, as he supervised the construction of the Olesa Church. Mrs Johnson died as a widow. Their biographies were written on the tombs of the cemetery. The tombs were usually kept up. Sometimes the granite plaques on church walls were remodelled, with many mistakes. It is now written on Hawksworth’s tomb that he was a man of food, instead of faith.

(The writer of this article is a Church historian who has to his credit publication of several Church history books: “Church of South India: Negotiations towards Union (1919-1947)”, “Church of South India: Life in Union (1947-1997), “Development of Christianity through the centuries: Tradition and Discovery”, “Christianity in India through the centuries” and “Selfless to the Core: Life and Witness of Bishop E A L Moore”.)