

Economy of India under Company rule



The **Economy of India under Company rule** describes the economy of those regions (contemporaneously [British India](#)) that fell under [Company rule in India](#) during the years 1757 to 1858. The British [East India Company](#) began ruling parts of the [Indian subcontinent](#) beginning with the [Battle of Plassey](#), which led to the conquest of [Bengal Subah](#) and the founding of the [Bengal Presidency](#), before the Company expanded across most of the subcontinent up until the [Indian Rebellion of 1857](#).

^ Economic impact

Main article: [Economic history of India](#)

A number of historians point to the colonization of India as a major factor in both India's [deindustrialization](#) and Britain's [Industrial Revolution](#).^{[1][2][3]} The capital amassed from [Bengal](#) following its 1757

conquest helped to invest in British industries such as [textile manufacture during the Industrial Revolution](#) as well as increase British wealth, while contributing to deindustrialization in Bengal.^{[1][2][3]} British colonization forced open the large Indian market to British goods, which could be sold in India without any [tariffs](#) or [duties](#), compared to local Indian producers who were heavily [taxed](#), while in Britain [protectionist](#) policies such as bans and high tariffs were implemented to restrict Indian [textiles](#) from being sold there, whereas raw [cotton](#) was imported from India without tariffs to British factories which [manufactured textiles](#) from Indian cotton and sold them back to the Indian market. British economic policies gave them a monopoly over India's large market and cotton resources.^{[4][5][6]} India served as both a significant supplier of raw goods to British manufacturers and a large [captive market](#) for British manufactured goods.^[7]

Indian textiles had maintained a competitive advantage over British textiles up until the 19th century, when Britain eventually overtook India as the world's largest cotton textile manufacturer.^[5] In 1811, Bengal was still a

major exporter of cotton cloth to the [Americas](#) and the [Indian Ocean](#). However, Bengali exports declined over the course of the early 19th century, as British imports to Bengal increased, from 25% in 1811 to 93% in 1840.^[8] India, which was previously the world's largest economy under the [Mughal Empire](#) in 1700, had by 1820 fallen to become the second largest economy, behind [Qing China](#).^[9]

^ Land revenue



In the remnant of the [Mughal](#) revenue system existing in pre-1765 Bengal, [zamindars](#), or "land holders," collected revenue on behalf of the Mughal emperor, whose representative, or [diwan](#) supervised their activities.^[10] In this system, the assortment of rights associated with land were not possessed by a "land owner," but rather shared by the several parties with stake in the land, including the peasant cultivator, the *zamindar*, and the state.^[11] The *zamindar* served as an intermediary who procured [economic rent](#) from the cultivator, and after withholding a percentage for his own expenses, made

available the rest, as [revenue](#) to the state.^[11] Under the Mughal system, the land itself belonged to the state and not to the *zamindar*, who could transfer only his right to collect rent.^[11] On being awarded the *diwani* or overlordship of Bengal following the [Battle of Buxar](#) in 1764, the [East India Company](#) found itself short of trained administrators, especially those familiar with local custom and law; tax collection was consequently left in the hands of the existing hereditary collectors. This uncertain foray into land taxation by the Company, may have gravely worsened the impact of a famine that struck Bengal in 1769–70 in which between seven and ten million people—or between a quarter and third of the presidency's population—may have died.^[12] However, the company provided little relief either through reduced taxation or by relief efforts,^[13] and the economic and cultural impact of the famine was felt decades later, even becoming, a century later, the subject of [Bankim Chandra Chatterjee's](#) novel *Anandamath*.^[12]

In 1772, under [Warren Hastings](#), the East India Company took over revenue collection directly in the [Bengal Presidency](#) (then [Bengal](#) and

Bihar), establishing a Board of Revenue with offices in Calcutta and Patna, and moving the existing Mughal revenue records from Murshidabad to Calcutta.^[14] In 1773, after Oudh ceded the tributary state of Benaras, the revenue collection system was extended to the territory with a Company Resident in charge.^[14] The following year—with a view to preventing corruption—Company *district collectors*, who were then responsible for revenue collection for an entire district, were replaced with provincial councils at Patna, Murshidabad and Calcutta and with Indian collectors working within each district.^[14] The title, "collector," reflected "the centrality of land revenue collection to government in India: it was the government's primary function and it moulded the institutions and patterns of administration."^[15]

The Company inherited a revenue collection system from the Mughals in which the heaviest proportion of the tax burden fell on the cultivators, with one-third of the production reserved for imperial entitlement; this pre-colonial system became the Company revenue policy's baseline.^[16] There was vast variation across India in the methods by which the revenues were collected; with this complication in mind, a Committee of Circuit toured the districts of expanded Bengal presidency in order to make a five-year settlement, consisting of five-yearly inspections and temporary [tax farming](#).^[17] In their overall approach to revenue policy, Company officials were guided by two goals: preserving as much as possible the balance of rights and obligations that were traditionally claimed by the farmers who cultivated the land and the various intermediaries who collected tax on the state's behalf and who reserved a cut for themselves and identifying those sectors of the rural economy that would maximize both revenue and security.^[16] Although their first revenue settlement turned out to be essentially the same as the more informal

previous Mughal one, the Company had created a foundation for the growth of both information and bureaucracy.^[16]

In 1793, the new Governor-General, [Lord Cornwallis](#), promulgated the [permanent settlement](#) of land revenues in the presidency, the first socio-economic regulation in colonial India.^[14] It was named *permanent* because it fixed the land tax in perpetuity in return for landed property rights for [zamindars](#); it simultaneously defined the nature of land ownership in the presidency and gave individuals and families separate property rights in occupied land. Since the revenue was fixed in perpetuity, it was fixed at a high level, which in Bengal amounted to £3 million at 1789–90 prices.^[18] According to one estimate,^[19] this was 20% higher than the revenue demand before 1757. Over the next century, partly as a result of land surveys, court rulings and property sales, the change was given practical dimension.^[20] An influence on the development of this revenue policy were economic theories which regarded agriculture as the engine of economic development and consequently stressed the fixing of revenue demands in

expectation behind the permanent settlement was that knowledge of a fixed government demand would encourage the zamindars to increase both their average outcrop and the land under cultivation, since they would be able to retain the profits from the increased output; in addition, it was envisaged that land would become a marketable form of property that could be purchased, sold or mortgaged.^[16] A feature of this economic rationale was the additional expectation that the zamindars, recognizing their own best interest, would not make unreasonable demands on the peasantry.^[22]

However, these expectations were not realised in practice and in many regions of Bengal, the peasants bore the brunt of the increased demand, there being little protection for their traditional rights in the new legislation.^[22] Forced labor of the peasants by the zamindars became more prevalent as cash crops were cultivated to meet the Company revenue demands.^[16] Although commercialized cultivation was not new to the region, it had now penetrated deeper into village society and made it more vulnerable to market forces.^[16] The zamindars

themselves were often unable to meet the increased demands that the Company had placed on them; consequently, many defaulted, and by one estimate, up to one-third of their lands were auctioned during the first three decades following the permanent settlement.^[23] The new owners were often **Brahmin** and **Kayastha** employees of the Company who had a good grasp of the new system, and in many cases, had prospered under it.^[24]

Since the zamindars were never able to undertake costly improvements to the land envisaged under the Permanent Settlement, some of which required the removal of the existing farmers, they soon became rentiers who lived off the rent from their tenant farmers.^[24] In many areas, especially northern Bengal, they had to increasingly share the revenue with intermediate tenure holders, called **Jotedar**, who supervised farming in the villages.^[24] Consequently, unlike the contemporaneous **Enclosure movement** in Britain, agriculture in Bengal remained the province of the subsistence farming of innumerable small **paddy fields**.^[24]

The zamindari system was one of two principal revenue settlements undertaken by the Company in India.^[25] In southern India, [Thomas Munro](#), who would later become Governor of [Madras](#), promoted the *ryotwari* system, in which the government settled land-revenue directly with the peasant farmers, or *ryots*.^[13] This was, in part, a consequence of the turmoil of the [Anglo-Mysore Wars](#), which had prevented the emergence of a class of large landowners; in addition, Munro and others felt that *ryotwari* was closer to traditional practice in the region and ideologically more progressive, allowing the benefits of Company rule to reach the lowest levels of rural society.^[13] At the heart of the *ryotwari* system was a particular theory of [economic rent](#)—and based on [David Ricardo's Law of Rent](#)—promoted by [utilitarian James Mill](#) who formulated the Indian revenue policy between 1819 and 1830. "He believed that the government was the ultimate lord of the soil and should not renounce its right to 'rent', *i.e.* the profit left over on richer soil when wages and other working expenses had been settled."^[26] Another keystone of the new system of temporary settlements was the classification of agricultural fields according

to soil type and produce, with average rent rates fixed for the period of the settlement.^[27] According to Mill, taxation of land rent would promote efficient agriculture and simultaneously prevent the emergence of a "parasitic landlord class."^[26] Mill advocated *ryotwari* settlements which consisted of government measurement and assessment of each plot (valid for 20 or 30 years) and subsequent taxation which was dependent on the fertility of the soil.^[26] The taxed amount was nine-tenths of the "rent" in the early 19th century and gradually fell afterwards.^[26] However, in spite of the appeal of the *ryotwari* system's abstract principles, class hierarchies in southern Indian villages had not entirely disappeared—for example village headmen continued to hold sway—and peasant cultivators sometimes came to experience revenue demands they could not meet.^[28] In the 1850s, a scandal erupted when it was discovered that some Indian revenue agents of the Company were using torture to meet the Company's revenue demands.^[13]

Land revenue settlements constituted a major administrative activity of the various governments in India under Company rule.^[29]

In all areas other than the [Bengal Presidency](#), land settlement work involved a continually repetitive process of surveying and measuring plots, assessing their quality, and recording landed rights, and constituted a large proportion of the work of [Indian Civil Service](#) officers working for the government.^[29] After the Company lost its trading rights, it became the single most important source of government revenue, roughly half of overall revenue in the middle of the 19th century;^[29] even so, between the years 1814 and 1859, the government of India ran debts in 33 years.^[29] With expanded dominion, even during non-deficit years, there was just enough money to pay the salaries of a threadbare administration, a skeleton police force, and the army.^[29]

Judiciary of India



The Judiciary is a system of courts which interpret and apply the [law](#). The role of the courts is to decide cases by determining the relevant [facts](#) and the relevant [law](#), and applying the relevant [facts](#) to the relevant [law](#). The **Indian Judiciary** administers a [common law system](#) in which [customs](#), securities and legislation, all [codify](#) the law of the land. It has, in fact, inherited the legacy of the legal system established by [the then colonial powers](#) and the [princely states](#) since the mid-19th century, and has partly retained the characteristics of practices from the ancient^[3] and medieval times.^[4]

The Indian Judicial system is totally managed and administrated by officers of judicial service unlike in the past when [civil service](#) officers also were part of judicial system. The expression judicial service means a service consisting exclusively of persons intended to fill the post of district judge and other civil judicial posts inferior to the post of district judge.^[5] The Judges of Subordinate Judiciary is appointed by the governor on recommendation of the High Court. Judges of the High Court and [Supreme Court](#) are appointed by the [President of India](#) on the recommendation of a [collegium](#). The Judicial system of India is classified into three levels with subsidiary parts.

The [Supreme Court of India](#), also known as the Apex Court, is the top court and the last [appellate court](#) in India, and the [Chief Justice of India](#) is its top authority. High Courts are the top judicial bodies in the states controlled and managed by Chief Justices of States. Below the High Court are District Courts, also known as subordinate courts, controlled and managed by the District & Sessions Judges. The subordinate court system is further classified into two: the civil court of which a

Sub-Judge is the head followed by the munsif court at the lower level, and the criminal court headed by Chief Judicial/Metropolitan Magistrate at top and followed by ACJM /ACMM & JM/MM at the lower level.

The another court is executive & revenue court which are managed and controlled by state government through District Magistrate & Commissioner, respectively. Although the executive courts are not the part of judiciary but various provisions and judgements empower the High Courts and the Session Judges to inspect or direct the working of executive courts.

The [Ministry of Law & Justice](#) at the Union level is responsible for raising issues before [parliament](#) for the proper functioning of the judiciary. The Ministry of Law & Justice has complete jurisdiction to deal with the issues of any courts of India, from SC to Subordinate and Executive Courts. It also deals with the appointment of Judges of the High Courts and the Supreme Court. At the state level, the law departments of the states deal with the issues of the High Court and the Subordinate Courts. The constitution provides for the single unified judiciary in India.

^ The Constitution and the Judiciary



The relation between Judiciary and Constitution is that Constitution empower Judiciary to act as the Guardian of the Law. Therefore in common language can say Judiciary is itself a constitution but this does not mean that the court have unlimited power because in India the doctrine of Constitutionalism is also applied. However, there are number of provision which specifically deals with the Indian Judiciary role, power & function and appointment of officer. Under the [Constitution of India](#) the major provisions are-

- Part V - Chapter IV - Deals with Union Judiciary i.e., Supreme Court - appointment & removal, role & function
- Part VI - Chapter V - Deals with High Court - appointment & removal, role & function
- Part VI - Chapter VI- Deals with Subordinate Courts - appointment & removal, role & function
- Article 50 - Independence of Judiciary -

which separates judiciary from executive

- Other provision are also under various parts & Articles which deals with the court responsibility.

The judiciary interprets as the final arbiter. The Inner Conflict of Constitutionalism: Judicial Review and the 'Basic Structure' (Book – India's Kiving Constitution: Constitution, to be its watchdog, by calling for scrutiny any act of the legislature or the executive, who otherwise, are free to enact or implement these, from overstepping bounds set for them by the Constitution.^[6] It acts like a guardian in protecting the fundamental rights of the people, as enshrined in the Constitution, from infringement by any organ of the state. It also balances the conflicting exercise of power between the centre and a state or among states, as assigned to them by the Constitution.

While pronouncing decisions under its constitutional mandate, it is expected to remain unaffected by pulls and pressures exerted by other branches of the state, citizens or interest groups. And crucially, independence of the judiciary has been held

to be a basic feature of the Constitution,^{[7][8]} and which being inalienable, has come to mean – that which cannot be taken away from it by any act or amendment by the legislature or the executive.^[9] This independence shows up in the following manner: No minister, or even the executive collectively, can suggest any names for appointment as judges, to the President,^{[10][11]} who ultimately decides on appointing them from a list of names recommended only by the *collegium* of the judiciary. Nor can judges of the Supreme Court or a High Court be removed from office once appointed, unless an overwhelming two-thirds of members of any of the Houses of the Parliament back the move, and only on grounds of proven misconduct or incapacity.^{[12][13]} A person who has been a judge of a court is debarred from practising in the jurisdiction of that court^[citation needed].

The constitution and hence judiciary need continued review to ensure they don't lose relevance, with the present and are kept in synch with the changing times. The judiciary, in India (and the world over) is making efforts to computerise and hence e-courts and e-

judiciary but this will require a rethink and re-packaging of judiciary for maximum benefits from available judicial resources, i.e. judges, jury ... [E-courts in India](#)

Appointment



As per legal provision, the appointment of -

- Supreme Court & High Court Judge should be done by the President of India with the consent of Chief Justice of India provided Under Part V & VI.

But existing norm followed in India - As per the [Three Judges Cases](#) – (1982, 1993, 1998), a judge is appointed to the Supreme Court and the High Courts by the [President of India](#) from a list of names recommended by the *collegium* – a closed group of the Chief Justice of India and the senior-most judges of the Supreme Court, for appointments to the Supreme Court, and they, together with the Chief Justice of a High Court and its senior-most judges, for appointments to that court. This has resulted in a Memorandum of Procedure being followed, for the appointments. Judges used to be appointed by the President on the recommendation of

the [Union Cabinet](#). After 1993, as held in the Second Judges' Case, the executive was given the power to reject a name recommended by the judiciary. However, according to some, the executive has not been diligent in using this power to reject the names of bad candidates recommended.^{[14][15][16]}

Earlier, one recommendation by a collegium came to be challenged in court. The court held that who could become a judge was a matter of fact, and any person had a right to question it. But who should become a judge was a matter of opinion and could not be questioned. As long as an effective consultation took place within a collegium in arriving at that opinion, the content or material placed before it to form the opinion could not be called for scrutiny in a court.^[17]

- However, unlikely from the SC & HC judges appointments the Subordinate court Judges, appointments are done as per the statutory provision mentioned under Constitution & other Acts/Code. The appointment generally done by the State Public Service Commission but in few states High Court also appoint but procedure of appointments are same i.e.,

through a competitive examination. The direct appointment made on two post -

1. Civil Judge (Junior Division) - Provincial Civil Service(Judicial)
2. District Judge (Entry Level) - Higher Judicial Service Exam [candidate must have 7+ year of experience in Bar]

^ History



Jury trial



The first [jury trial](#) decided by an English jury in India happened in Madras (now Chennai) in 1665, for which Ascentia Dawes (probably a British woman) was charged by a grand jury with the murder of her slave girl, and a petty jury, with six Englishmen and six Portuguese, found her not guilty.^[18] With the development of the East India Company empire in India, the jury system was implemented inside a dual system of courts: In Presidency Towns (Calcutta, Madras, Bombay), there were Crown Courts and in criminal cases juries had to judge British and European people (as a privilege) and in some cases Indian people; and in the territories outside the Presidency

Towns (called "moffussil"), there were Company Courts (composed with Company officials) without jury to judge most of the cases implying indigenous people.^[18]

After the Crown Government of India (Raj) adopted the Indian Penal Code (1860) and the Indian Code of Criminal Procedure (1861, amended in 1872, 1882, 1898), the criminal jury was obligatory only in the High Courts of the Presidency Towns; elsewhere, it was optional and rarely used.^[18] According sections 274 and 275 of the Code of Criminal Procedure, the jury was composed from 3 (for smaller offences judged in session courts) to 9 (for severe offences judges in High Courts) men; and when the accused were British and European, at least half of the jurors had to be British and European men.^[18]

The jury found no place in the 1950 Indian Constitution, and it was ignored in many Indian states.^[18] The Law Commission recommended its abolition in 1958 in its 14th Report.^[18] Jury trials were abolished in India by a very discrete process during the 1960s, finishing with the [1973 Code of Criminal Procedure](#), which is still in force today.^[18]

The 8:1 acquittal of Kawas Nanavati in *K. M. Nanavati v. State of Maharashtra* was overturned by higher courts on the grounds that the jury was misled by the presiding judge and were susceptible to media and public influence. A study by Elisabeth Kolsky argues that many "perverse verdicts" were delivered by white juries in trial of "European British subjects" charged with murder, assault, confinement of Indians.^[18]

Evolution of independent judiciary

The Sapru committee's report, published in 1945, considered the question of the judiciary in some detail, reiterating what the Government of India Act 1935 had set out.: there would be a Federal Court of India which would be the forerunner to the Supreme Court. To separate the judiciary from the executive, the Sapru committee suggested that judges should have fixed salaries and tenures, and that they could only be removed for gross misbehaviour. Judges were to be appointed by the president, in consultation with the CJI. The committee appointed to deal with judicial questions as part of the Constituent Assembly in 1946 was influenced

by the Sapru report, though there was concern over the degree of power given to presidential will. Nehru However supported the Sapru Committee's suggestions. In 1949, Nehru told the Constituent Assembly judges ought to be individuals of "the highest integrity," who could "stand up against the executive government, and whoever may come in their way." BR Ambedkar emphasized the need for judicial independence as well, saying that: "There can be no difference of opinion in the House that our judiciary must both be independent of the executive and must also be competent in itself." Finally, the constitution stated that "Every Judge of the Supreme Court shall be appointed by the President by warrant under his hand and seal after consultation with such of the Judges of the Supreme Court and of the High Courts in the States as the President may deem necessary for the purpose," given that "in the case of appointment of a Judge other than the Chief Justice, the Chief Justice of India shall always be consulted."^[19]

Besides Madarsas and Patashalas, there too existed advanced centres of learning in languages along with ordinary schools teaching language proficiency based on oral tradition and memorization of the texts. The British who acquired territorial control and became political masters did not interfere in the educational field till 1813. After 1813, with the cooperation of a limited number of Indians, the British colonial rulers introduced the western system of education in India.

There was a great debate among Indians and the British, known as 'Orientalists' and 'Anglicists' about the type of education needed by the Indians. For nearly more than half a century, the British followed a policy of neutrality or non-intervention in the matters of religion and culture of the indigenous people.

But due to constant pressure from different sections – the Christian missionaries, the liberals, the utilitarians, and the Anglicists – the British yielded and agreed to take up the responsibility of promoting Western education. There is

also a view that the educational policy was designed to legitimize the domination of the British colonial needs.

No doubt, there also existed certain people among the British, who were genuinely interested in the promotion of oriental learning, like Warren Hastings who started Calcutta Madarasa in 1781, Jonathan Duncan who founded the Beneras Sanskrit College in 1791 and William James, who founded The Asiatic Society of Bengal in 1784. In this great debate, finally Anglicists, succeeded in introducing the western system of education in India. A general committee of public instruction was set up in 1823 to look after the development of education in India.

Macaulay, the president of the General Committee of Public Instruction and Lord Bentinck overrode the orientalist view point and declared, “the great object of the British government in India is henceforth to be the promotion of European literature and science among natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone”. Besides Macaulay and William Bentin, the efforts of Charles Grant and William Wilberforce deserve to be remembered in this aspect.

William Bentinck announced in 1835 that English replaced Persian as the court language, books in English were made available at low prices and more funds were allotted to support the English education, and fund for the support of oriental learning was curtailed. Lord Auckland, who succeeded Bentinck as the Governor General also continued encouragement for the promotion of English learning by opening English colleges in Dacca, Patna, Benaras, Allahabad, Agra, Delhi and Barielly.

Allahabad, Agra, Delhi and Barielly.

In 1841, the General Committee of Public Instruction was abolished and in its place a council of education was established.

Another landmark in the development of Western education was Wood's Despatch of 1854. The Despatch categorically states "the education that we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, and philosophy and literature of Europe, in short, of European knowledge.

Charles Wood also recommended for the starting of universities at Calcutta, Bombay and Madras, for the establishment of a network of graded schools, high schools, middle schools and the elementary schools, promotion of vernacular schools and the establishment of teacher training institutions and the introduction of grant-in-aid system to non-government schools opened by charitable bodies and individuals. As per the recommendation of Wood, in 1857 three universities were established at Madras, Bombay and Calcutta.


The Woods Despatch acted as a model for further development of education in India. Besides government support for Western learning in India, Christian missionaries and others took keen interest. The founding of Hindu College, which in later times was called Presidency College in Calcutta by David Hare and others helped the promotion of secular learning among the Hindus. Along with Western learning, woman's education also received wide patronage. The same pattern of promotion of education can be witnessed in Bombay and Madras presidencies too.

We notice a slow and gradual promotion of Western learning in India which ultimately led to a new spirit of rationalism and a new critical outlook in the Indians which finally led to the emergence of a spirit of nationalism; championing of self-rule and self-reliance. It does not mean that Western learning was primarily responsible for the above narrated process, but it acted as a catalyst in fostering the awareness of the colonial economic exploitation.

As the consequence of the spread of Western educational system, new notions of reason, justice and utilitarian concerns of welfare began to mould the minds of the educated Indians in search of an answer to the problems of poverty and impoverishment that plagued Indian society of the later 19th century. An interesting offshoot of the spread of Western education and transformation of British East India Company from that of trader-conqueror to that of rulers was the emergence of a middle class professional group to serve the interests of the British colonial and imperial interests.

Christianity in Tamil Nadu



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Christianity in the state of [Tamil Nadu](#), [India](#) is the second largest religion in the state.

According to tradition, [St. Thomas](#), one of the [twelve apostles](#), landed in [Malabar Coast](#) (modern day [Kerala](#)) in 52 CE. In the colonial age many Portuguese, Dutch, British and Italian Christians came to Tamil Nadu. Priests accompanied them not only to minister the colonisers but also to spread the Christian faith among the non-Christians in Tamil Nadu. Currently, Christians are a minority community comprising 6% of the total population.^[1]

Christians are mainly concentrated in the southern districts of Tamil Nadu -

[Kanyakumari](#) (48.7% of the population, 2001^[1]), [Thoothukudi](#) (17%, 2001) and [Tirunelveli](#) (11%, 2001).

The [Roman Catholic Church \(Latin Rite\)](#), the [Church of South India](#), [The Salvation Army Church](#), the [Syro-Malabar Catholic Church](#), the [Jacobite Syrian Christian Church](#), the [Syro-Malankara Catholic Church](#), the [Malankara Orthodox Syrian Church](#), the [Evangelical Church of India](#), the [Pentacosts](#), the [Apostolics](#), and other evangelical denominations constitute the Christian population in Tamil Nadu. The [Latin Rite](#) of Roman Catholic Church is the oldest and the largest among all. With 15 dioceses including the [Roman Catholic Archdiocese of Madras and Mylapore](#) and the [Roman Catholic Archdiocese of Madurai](#), the Latin Rite has a homogeneous presence throughout the state. The second-largest church by the number of members is the [Church of South India](#) with 8 dioceses in Tamil Nadu. They are [Coimbatore Diocese](#), [Kanyakumari Diocese](#), [Madras Diocese](#), [Madurai-Ramnad Diocese](#), [Thoothukudi – Nazareth Diocese](#), [Tirunelveli Diocese](#), [Trichy-Tanjore Diocese](#) and the [Vellore Diocese](#). [Church of South India Synod](#), the highest administrative body of the [Church of South India](#), is in Chennai. The vast majority of Christians in Tamil Nadu are either members of the [Latin Rite Roman Catholic](#)

Church or the Church of South India. The Pentecostal Mission (TPM) is headquartered in Chennai.

^ Salvation Army in Tamil Nadu



The Salvation Army is an International Christian Church and charitable organisation. There are six territories in India; Eastern, Western, Northern, Central, South Eastern and South Western Territory. Tamil Nadu and Pondicherry come under the Central and South Eastern Territory. There are more than 1000 churches over Tamil Nadu and Pondicherry. School, colleges, homes, shelters, and medical services are provided here. The Salvation Army does missionary, medical, educational, emergency disaster, and social services.

The Salvation Army operation commenced on 27 May 1892 as a result of the vision received by Major Deva Sundaram at "Medicine Hill" near Nagercoil in Kanyakumari District. He had been praying and fasting with three officers in South Tamil Nadu. As the Army experienced rapid growth in South India, the

Territory was separated from Southern Territory on 1 October 1970. States included in the territory: Tamil Nadu, Pondicherry. 'The Salvation Army' in Tamil: Ratchaniya Senai in Malayalam: Raksha Sainyam. Languages in which the gospel is preached: English, Malayalam, Tamil. Periodicals: Chiruveeran (Tamil), Home League Quarterly, Poresatham (Tamil), The Officer (Tamil)

Christians of Tamil Nadu who have made concrete contributions to [Tamil language](#) and [Tamil literature](#) are

- [Vedanayagam Sastriar](#) (1774 -1864)
- [Samuel Vedanayagam Pillai](#) (1826–1889)
- [Henry Alfred Krishnapillai](#) (1827–1900)
- [Dr.Abraham Pandithar](#) (1859–1919)
- [Xavier Thaninayagam](#) (1913-1980)

Christians who had been born in [Europe](#), but were adopted to [Tamil culture](#) and made major contributions to Tamil language and literature are

- [Roberto de Nobili](#), also known as *Thaththuva Bothagar*
- [Constanzo Beschi](#) / Constantine Joseph Beschi, also known as *Veeramaa Munivar*
- [Bartholomaeus Ziegenbalg](#)
- [Robert Caldwell](#)
- [George Uglow Pope](#)
- [Fred Goodwill](#)

Christian pilgrimages



- [Basilica of Our Lady of Good Health](#),

Velankanni

- San Thome Basilica, St. Thomas Mount
Chennai
- Poondi Madha Basilica
- Our Lady of Snows Basilica Thoothukudi
- St. Antony's Church at Uvari
- St. Francis Xavier's Cathedral Church at
Kottar
- Church of Maria Bambina Kangeyam.
- St. Mary's Orthodox Church,
Thiruvithamcode^[8]
- New Jerusalem Church, Tranquebar
- ST. JOHN DE BRITTO CHURCH, ORIYUR,
SIVAGANGAI