

Chapter VII

THE CATHOLIC CHURCH AND LUSO-INDIANS

Luso-Indians of Kerala are zealous Catholics, devoted to Church, priests and Catholic Hierarchy. Their life is centered around sacramental life at every stage of life. They do not have any observable Hindu stamp in the socio-religious life as in the case of other Catholic communities of Kerala. The Luso-Indians are born and brought up in pristine Catholic faith from birth. They ardently follow Western Catholicism and the Roman Pontiff is their supreme head of the Church. They do not claim any succession from St. Thomas as in the case of traditional Christians and new Christians of Kerala. The Luso-Indians are descendants of the Portuguese ancestors who married native women and settled down in this land of cultural diversity in the 16th century. They followed over centuries the culture and religion of their Portuguese ancestors in the Indian environment and assimilated Indian ethos. But in religious matters they never compromised and during the invasion of the Calvinistic Dutch, they faced atrocities in the 17th century. They fled from their citadels in the coastal Kerala to the interior villages to safeguard their Catholic faith. They established themselves in their new rural settlements and continued their religious life. The Luso-Indians are very generous to the Church and Church-owned institutions. They are in front to celebrating the feasts of saints and confraternity, in donating to the Church and in constructing chapels and churches. Their religious fervor and piety, combined together is the salt of their life. The celebration of a feast in his parish church was often the life's ambition of a Luso-Indian. It is in this background an attempt is made to trace the Luso-Indians' identity in the mosaic of traditions of Kerala Church along with the contributions of Luso-Indians to the Catholic Church in this concluding chapter.

The tradition of St. Thomas, the Apostle, is deep rooted among the 'Syrian Christians' of Kerala. It is on the basis of this tradition, the morale of their existence is built over the centuries. The migration of a group of Christians from Persia to Malabar under the leadership of Thomas of Cana in the 4th century is yet another tradition. Some probability is found on the reference to Christianity in the account of the mission of Theophilus in the middle of the fourth century¹ about the Christianity in India. There is dispute on the period of which

Thomas of Cana arrived at Cranganore . The traditional belief that in 345 A.D. during the reign of Perumals of Mahodyapuram he arrived is disputed by modern researchers as they attribute the period of Perumals between C. 800 – 1124 A.D. ². Portuguese author Dionisio wrote in 1578, 'it is now 753 years since the Quinai Thome came from Babilonia' (i.e. in 825 A.D.). He says 'all this is according to an inscription written on a sheet of iron, which the Portuguese found in the possession of the Christians ³. Diogo de Couto wrote, 'the arrival of this man (Thome Canoneo) was in about A.D. 811, as is found in the Chaldean books of those Christians ⁴. Kulasekhara Perumal of the period appears to have given a charter of privileges to Thomas of Cana and the Persian Christians accompanied ⁵. This charter, however, has been lost, but the contents copied from the original version is preserved in the British Museum and published ⁶. The charter is written in the 9th century *vatteluth* character and granted by the Cheraman Perumal of the period.

Another group of Christian traders from Persia is said to have arrived in Quilon in 822 or 823 and the founding of Quilon is credited to these settlers in 825 A.D. the year in which is reckoned the '*Kollam Era*' (Kerala Era) which still is used as local calendar year. It is clear from these traditions that the early Christianity in Kerala was introduced from Persia.

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1. Eugene Tisserant, *Eastern Christianity in India*, Trans. and adapted by E.R. Hambey, Bombay, 1957, pp.7-8.
 2. K.J. John, *The Road to Diamper*, Cochin, 1999, p.14 : also see, M.G.S. Narayanan, *Political and Social Conditions of Kerala Under the Kulasekhara Empire*, 800 to 1124 A.D, unpublished Ph.D. thesis, University of Kerala, Trivandrum.
 3. Dionisio, Report of 1578, ARSI Goa, 12-11, ff.439-441.
 4. Diogo de Couto, *Do Asia*, XII, book III, Ch.5, Lisboa, 1788, p.285.
 5. T.K. Joseph, See the article by Monteiro D'Aguair in *Kerala Society Papers*, Trivandrum, 1929, series 4, p. 169-200.
 6. *Ibid.*,

The early Christians maintained their allegiance to East Syrian Patriarch of Seleucia – Ctesiphon ⁷. For over centuries pre-Portuguese Christians of Kerala had no proper Christian formation in the modern sense and practically not distinguished with other Hindu sects. The traditions of Manichaeism, Nestorianism, Buddhism, Judaism etc. seems to have integrated in their cultural and social life. Until they came into contact with the western missionaries, the pre-Portuguese Church in Kerala was a closed corporation ⁸.

The Roman Catholic missionaries, with Pope in Rome as its head, could not proceed to Asian region because of Arab resistance, till 13th century. With the establishment of religious orders like Franciscans and Dominicans, the Roman Catholic Church could send the message of Jesus to countries of Asia. The first missionary of this kind - John of Monto Carvino, a Franciscan was landed in Quilon in 1291 ⁹, then an ancient port in Kerala coast. Friar John worked among the Persian Christians and could baptize hundreds of them, during his thirteen month stay and formed the first set of Roman Catholics in India ¹⁰.

The Dominican Friar Jordanus Catlani continued the evangelization work initiated by John of Monte Carvino and concentrated his activities in Quilon among the Persian Christians. In 1328 he left for Europe, met the Pope and conveyed the news of his efforts at Quilon and convinced him of the need to establish a diocese. The Pope accepted his suggestions and after evaluating the situation, established the bishopric of Quilon under the Archiepiscopal See of Sultanieh in Persia through a Papal Bull *Ad Perpetuom* on 9th August 1329 ¹¹. Jordanus Catlani was appointed its first bishop. Circumstantial evidence show that Bishop Jordanus reached Quilon in 1330 ¹², and established his Cathedral church. Bishop

7. P.J. Podipara, *The Thomas Christians*, London and Bombay, 1970, p.65.

8. G.M. Moraes, *A History of Christianity in India*, Bombay, 1964, p.293.

9. Vanden A Wyngaert, *Jeran de Monte Carvin*, 1924, p.20

10. Tisserant, *op.cit.*, p.20.

11. G.M. Moraes, *op.cit.*, pp.98,99.

12. Julius Richter, *A History of Missions in India*, Edinburg and London, 1908, p.40.

Jordanus while visiting his mission centers in Thane, was stoned to death by Muslims in 1336¹³.

It seems that after the death of Bishop Jordanus, the evangelization and the continuation of the activities of the new diocese become stalled and slowly became defunct. The only reference available after the martyrdom of Bishop Jordanus was about the reception given to Papal Nuncio Bishop John Maringolli, while returning from China landed at Quilon on 23rd March 1346 at the Cathedral church of St. George¹⁴. After that no undisputable records are available about the Catholic missions in India for about a century.

Missionary Activities of the Portuguese

The discovery of new sea-route to India by Vasco da Gama in 1498 paved the way for great economical, social and religious changes in India especially in Kerala. The privileges granted to the King of Portugal by Pope in 1442 through the Bull *Jus Patrnatu*s and again in 1452 through the bull *Dum Diverse* entitled or empowered the Portuguese to take measures for the propagation of Catholic faith, facilitating the activities of the Church, nomination of the prelates for the diocese, to the Holy See etc. The privileges in case of Portuguese Patronage or *Padroado* briefly were the following:-

- 1) The possession of dioceses involving the task of watching over the administration of funds set aside for their use by the Crown.
- 2) The nomination to the Holy See by the King of Portugal of the prelates of the said dioceses within a given period.

13. H.C.Perumallil, ed., *History of Christianity in India*, Alleppey, 1972, p.44.

14. Moraes., *op.cit.*, p.104.

- 3) The presentation by the King to the Bishop not only of the Canons, but Also of cures (parish priests) holders of prebends etc. ¹⁵

Pedro Alvares Cabral, the second Portuguese navigator reached Malabar in 1500 and along with him were 8 Franciscan missionaries. Eventhough the fleet was well received by Zamorin at Calicut on 13th September 1500, West Asian Muslim merchants managed their influence on Zamorin against the Portuguese and attacked the Portuguese on 16th October 1500 and killed three Franciscan friars. Four remaining missionaries were friars Henry Alvares of Coimbra, Francis da Cruz, Simon de Guimoraes, Louis do Salvador and lay brother John de Vitoria escaped to Cochin and settled there. They slowly started their evangelization work. Friar Simon de Guimoraes worked among the Persian Christians and Friar Francis da Cruz engaged in the conversion of infidels. It appears that Friar Louis do Salvador left for Cannanore and worked among the infidels for some time ¹⁶. The friars of Cochin extended their evangelization work across the Vypin island with the help of the Brhamain convert ,Christened as Michael de Santa Maria ¹⁷.

The expedition of Joao da Nova from Portugal which reached Kerala in 1501, brought four more Franciscans who divided among themselves between Cannanore and Cochin. Every year each fleet from Portugal brought more friars ¹⁸. In 1522 the Franciscan Friars erected Friary of St.Antony at Cochin ¹⁹. In Cochin, from both among Muslims and Hindus were converted to Roman Catholicism ²⁰. Many Persian Christians, referred to as `Thomas

15. K.J. John, *op.cit.*, p.74.

16. A. Meersman, *The Friars Minor 1291 -1942*,Karachi, 1943, , p.11.

17. A.M. Mundadan, *History of Christianity in India*, I, Bangalore, 1984, p.375.

18. A.Meersman, *op.cit.*, pp.12-13.

19. A. Meersman., *The Ancient Franciscan provinces in India, 1500 -1835*, Bangalore, 1971, , p.311.

20. G. Schurhammer, *Francis Xavier , His Life His Times II*, trans. M. Joseph Castello, Rome, 1973-82, pp.493-494.

Christians` by the Portuguese chroniclers, were properly instructed in the doctrines of Roman Catholic faith and administered baptism by the Franciscan friars. Thus the number of Christians at Cochin reached up to 10,000 in 1518 ²¹. The Poorer converts were attracted to Roman Catholicism on account of the help and protection given to them by the Church. The King of Portugal in 1509 had ordered that, relief should be administered to the poor Christians in Cochin ²². According to Silva Rego, the first among the converts were people who were in direct contact with the Portuguese. Among them were the Kerala women who lived with the Portuguese, Thomas Christians and merchants who profited by their trade with the Portuguese.

The Portuguese built a fort at Calicut and a chapel inside the fort and dedicated to Our Lady of Immaculate Conception ²³. Soon, Roman Catholic community grew up near the Portuguese settlement through conversion and intermarriage. Joao da Cruz, a *Chetti* by caste, who got converted while in Lisbon as the envoy of the Zamorin and on return to Calicut he was very zealous in promoting the faith sometime around in 1516 ²⁴. When Duarte Nunes, Bishop of Dume visited Calicut in 1522, the indigenous Roman Catholic population of Calicut was 200 ²⁵.

Quilon, the seat of the diocese established by Bishop Jordanus Catlani, already had a Christian population even though they lost their vigour for want of spiritual formation. When Affonso de Albuquerque made treaty with the queen of Quilon, clauses were inserted in it to safeguard the interests of Christians ²⁶.

21. A. Meersman, *op.cit*, p.309.

22. SRD, I, pp.69-70.

23. Gasper Correia, *Lendas da India*, II, Lisbon, 1858-64, pp.329-36.

24. *Ibid.*, p.556.

25. SRD, I p.444.

26. Braz de Albuquerque , ed., Albuquerque, *Commentarios do Grande Afonso Albuquerque*, Lisbon, 1774, ch.5.

Crangannore, the once prominent Christian settlement was under the threat of Muslims and with the arrival of the Portuguese with considerable military power , the Christians sought protection which was granted to them. The Portuguese constructed St.Thomas Fort of Crangannore at Kottapuram on the banks of river Periyar in 1536 , garrisoned to prevent the attack by the Zamorin ²⁷.

In the circumstances the Syrian Christians began to depend more on the Portuguese for their religious needs and social security , and on the request of Mar Abuna Jacob, the East Syrian bishop of Kerala , who desired to be baptized and instructed in the Roman Catholic faith, the Portuguese King sent Fr.Alvaro Penteadó entrusting him the task of bringing these native Christians into Catholic Church ²⁸. The efforts of Fr. Alvares Penteadó slowly brought Mar Jacob and Mar Thomas, from the East Syrian church at that time on the pay-roll of the Portuguese Treasury ²⁹. Mar Jacob accepted the Roman Catholic faith and instructed his people in this faith and was instrumental in converting thousands of Syrian Christians to the Catholic faith ³⁰. The Franciscans had opened a college at Cranganore in 1541 for raising priests from among the traditional Kerala Christians ³¹. The college was under the charge of Fr.Vincent de Lagos. In 1539 four students of Syrian Christian parents were sent to Lisbon for Roman Catholic priesthood ³².The Franciscans who began the work of evangelization of Cochin , Cranganore and other Portuguese settlements in Kerala found themselves unable to cope up with the amount of work, asked help from other religious orders. Fr. Ferdinand Lapoz, superior of the Cranganore college wrote to the King of Portugal in a letter of 1557, sought the help of Dominicans and the Society of Jesus ³³

27. R.S.Whiteway., *The Rise of Portuguese Power in India*, New York, 1969, p.291.

28. SRD, II, 358 ff.

29. *Ibid.*, IV, pp.477-78.

30. SRD ,II, pp..213-15, iii,p.19

31. SRH., I, p.398.

32. G.Schurhammer, *op.cit.*, p.20. also Vol.II.p.486.

33. A. Meersman, *op.cit.*, p.71.

The Era of Francis Xavier

The arrival of Jesuits, Francis Xavier and Paul Camerino marked a significant phase in the Catholic missionary activity. Francis Xavier and his companions in the Jesuit order reached Goa on 6th May 1542. They were obliged by the terms of the *Padroado* and were aware of the privileges of the Portuguese King in the matters of their sphere of activities. Xavier studied the problems of missionary activities in the country and made efforts to learn the vernacular. By the end of 1544 he had baptized in Travancore about 10,000 people. In his letters dated 20th January 1545 from Cochin, Xavier requested King John III of Portugal to increase the subsidies to India considering the increase in the number of population of Roman Catholics as a result of vigorous evangelization³⁴. To establish a Jesuit mission in Quilon, Nicholas Lancillotti was sent there in 1549. He started a college in Quilon in the same year and named it 'Salvador College' where Portuguese, Latin and Catholic doctrines were taught. In 1552 he enlarged the college and built a beautiful church attached to it. In 1574 there were about 12,000 Catholics in Quilon³⁵.

Padroado Diocese of Cochin

Being the headquarters of the Portuguese, Cochin was not only the center of all commercial operations but the center of control for the evangelization activities also. The port, the Santa Cruz Church, the seat of Episcopal see and the Portuguese settlement gave Cochin a unique position among the cities in South India. The trade relations of the Syrian Christians and the intermediaries had with the Portuguese and the arrival of Western missionaries through the port of Cochin paved the way for the concentration of attention to this city and Cochin played an important role in the early missionary activities in Kerala coast. The Catholic Encyclopedia defines that, Cochin had the honour of being the 'Cradle of Christianity in India'³⁶. The foundation of the Santa Cruz church was

34. G.Schurhammer and J. Wicki, ed., *Epistole S. Francisci Xavierii Aliaque ejus scripta*, Rome, 1944-45, p.252.

35. K.J.John, *op.cit*, p.91 :Also see the letter of George de Castro in DI, Vol. II, p.754

36. *The Catholic Encyclopedia*, vol.IV, p.76.

laid on 3rd May 1506 ³⁷. The city was mainly inhabited by Roman Catholics , Lusk-Indians and the Portuguese and the population was about 15,000 ³⁸. As early as in 1542 Francis Xavier visited Cochin. Later, the Franciscan seminary, the renowned library, St.Francis church (the present `Lenthappally`), the *Madre de Deus* Jesuit college established in 1550, the *Santa Casa da Misericordia* (House of Mercy) and other institutions , were concentrated in Cochin. By the evangelization work in the vast mission field in the South and Eastern India the number of Catholics through conversion were increasing day by day. The great monasteries and majestic churches enriched the beauty of Cochin. As a result of these achievements and increasing demands the Roman Pontiff Paul IV erected the Diocese of Cochin by his Papal Bull `Pro Excellenti Pro Eminentia' dated 4th February 1577 and declared Goa as its Archdiocese ³⁹. The Pope also declared the church of Santa Cruz as the cathedral of the new diocese and its boundaries extended from Cannanore to Cape Comorin and the whole of North Eastern India and Ceylon.

The early Christian settlers of Crangannore slowly started shifting to Cochin owing to the decline of sea-port and also because of the growing trade at Cochin. Several Luso-Indians from the Diocese of Cochin became Missionaries and served in different parts of Asia including Ceylon. Under the Portuguese, Cochin became a powerful Christian center on the Malabar coast. The Cochin Diocese under the *Padroado* regime flourished in the number of institutions and the number of Catholics. The 400 year old *Padroado* rule lasted till 18th July 1950. Thus the origin and growth of Luso-Indians could be traced from the establishment of the first Portuguese settlement at Cochin since 1500 A D.

37. Gasper Correia., *op.cit.*, Vol I, p II, p.156.

38. G. Schurhammer, *op.cit.* Vol.II, pp.289-90.

39. D. Ferroli., *The Jesuits in Malabar*, vol I, Bangalore, 1939, p.147.

Contribution of Luso-Indians to the dioceses of Verapoly, Quilon and Calicut

The Portuguese maintained their power in Kerala till 1663 with their settlements and trade centers concentrating mainly on the port towns of Cochin, Calicut, Cannanore and Quilon. In and around these port towns the Christian population was concentrated and later in these places the first Roman Catholic dioceses were established. In consequence of the decline of *Padroado* administration, the first center of Carmelites sent by Propaganda Fide, Rome was established at Verapoly, a small island near Cochin and the Vicariate of Malabar was erected in 1659 by suppressing the *Padroado* Archdiocese of Cranganore and was brought the Syrian Catholics under the new Vicariate. Later, in 1886, the Vicariate was transformed into the Archdiocese of Verapoly.

The Diocese of Quilon claim a history of 700 years. Being one of the two main ports in the Malabar coast, Quilon had access to travellers from China and Persia and the possibility of a settlement of Christians cannot be ruled out. So much so, as mentioned earlier John of Monte Carvino, a Franciscan came to Quilon in 1291. Later, the Dominican friar Jordanus Catlani of Severac and four Franciscans reached Quilon in 1321. The diocese of Quilon was erected in 1329 and Jordanus became the first bishop there⁴⁰. Syrian Christians were converted under him in the diocese and slowly Latin domination was established. With the death of Bishop Jordanus, the vitality of the new diocese was diminished and slowly it become defunct. Much later, with the arrival of the Portuguese in 1502, a Portuguese settlement was developed at Quilon. Much efforts were made by the Portuguese with liberal financial support to evangelize the areas in and around Quilon and the old diocese of Quilon became part of the diocese of Goa in 1553.

St. Francis Xavier's visit to Quilon in 1544 stimulated the Christian activities there. In 1557 when Goa was raised to be an Archdiocese and Cochin was dismembered from Goa and

40. Jerome Fernandez, 'The Diocese of Quilon', *The Christian Heritage of Kerala*, ed., K.J. John, Cochin, 1981, p.384.

made suffragan to Goa, Quilon remained part of the diocese of Cochin for the next 280 years. On 28th April 1838, Pope Gregory XVI published his Brief *Multa Praeclara* and made Quilon part of the Vicariate of Malabar, having its seat in Verapoly. Quilon became an independent diocese on 1st September 1886 with Msgr.Ferdinand as Bishop, suffragan to the Archdiocese of Verapoly.

The traces of Christians in some parts of north Malabar was reported by Ferolli.⁴¹ It was by the arrival of Vasco da Gama in 1498 at Calicut the evangelization began in these areas. Though Padre Pedro de Covilham accompanied Vasco da Gama in his first voyage and landed at Calicut⁴², the initial efforts of him was not on favourable grounds. The Franciscans accompanied Pedro Alvares Cabral in his visit of 1500, could preach Gospel after some initial difficulties with Zamorin, the ruler of Calicut. They could build a small church which may be the first church built by Portuguese in India⁴³. In Cannanore, the Portuguese could establish a fort (Fort St.Angelo) and a factory around which a good number of Catholics along with *casado* settlers mainly under the care of the Franciscans, could develop and prosper⁴⁴. They also could build a convent there and had made some conversions⁴⁵. From Cannanore many zealous missionaries went to preach the Gospel in the neighbouring areas and some of them were martyred by the Moors⁴⁶. During the Governorship of Affonso de Albuquerque, the restrictions on conversions were lifted in Cannanore and people from all castes began joining the Catholic Church. A good number of

41. D.Ferrolli., *op.cit.*, , vol.I, p.69-70; also see, Maxwell Valentine Noronha, 'The Diocese of Calicut', in *Christian Heritage of Kerala*, ed., K.J. John, Cochin, 1981, pp.392-401.

42. *Ibid.*, p.86.

43. *Ibid.*, p.92.

44. A. Mundadan, *St.Thomas Christians*, 1498-1552, Bangalore, 1967, p.95.

45. Moraes, *op.cit.*, p.129.

46. D. Ferrolli., *op.cit.*, p.97. Fr.Martin da Guarda was martyred at Cannanore and in the fortress of Kunhalee, near Badagara, in a mosque Fr.Francis Gallego was beheaded.

Muslim and Hindu women embraced Christianity in Cannanore so as to marry Portuguese soldiers ⁴⁷. St.Francis Xavier visited Calicut and Cannanore in 1549 ⁴⁸. In 1597 the Zamorin was prepared for an alliance with Portuguese and facilitated the preaching of Gospel and building of churches ⁴⁹. From 1601 onwards, after the founding of the Malabar Province of Jesuits, the Mission work was carried on by the fathers inspired by the zeal of Padre Giocomo Fencio, known as the Apostle of Calicut ⁵⁰. After the suppression of the Society of Jesus the territory was entrusted to the care of the Carmelite Fathers and made part of the Vicariate of Verapoly and later under the Vicariate of Mangalore.

The present diocese of Calicut was erected by a Papal Brief of Pope Pius XI dated June 12, 1923 by which the then diocese of Mangalore was divided into those Mangalore and Calicut and Calicut was entrusted to the Jesuits. The first bishop of Calicut was Rt.Rev. Dr.Paul Perini S.J. (1923 – 32) The fourth bishop was Rt.Rev.Dr.Aldo Maria Patroni , an Italian Jesuit (1948 – 1980). Bishop Patroni`s period was noteworthy with the all-round progress of the diocese especially in evangelization and education. His Malayalam speeches were famous for its lofty ideas and that of a great visionary. On the resignation of Bishop Patroni in 1979, Rt.Rev. Dr.Maxwell Valentine Noronha was elected Bishop and was consecrated on 7th Sept. 1980. ⁵¹

The Synod of Diamper

The Synod of Diamper held by the Portuguese Archbishop Alexis de Menezes of Goa in 1599 at Udayamperoor, near Cochin was mainly intended for the Catholic formation of

47. SRD I, p. 151.letter of Albuquerque written in April 1512; Also see, Moraes., *op.cit.*,p.137.

48. D.Ferrolli. , *op.cit.*, p.127.

49. A. Mundadan., *op.cit.*,pp.212-13.

50. *Ibid.*, p.249.

51. Maxwell Valentine Noronha, 'The Diocese of Calicut', *Christian Heritage of Kerala*, ed., K.J. John, *op.cit.*, p.401.

the St.Thomas Christians, in the Latin mould . It was a difficult task in the background of the age old contacts of Kerala Christians with the East Syrian Church of Babylon.

The Synod of Diamper is still a subject of controversy, over the jurisdiction of Alexis de Menezes and the purposes of the Synod. Jonas Thaliath, former Syrian Catholic bishop of Rajkot raised this matter in his book *The synod of Diamper* ⁵² .

Msgr.Gregorio Magno Antao, former Chancellor of the Archdiocese of Goa, in his thesis *De Synodi Diamperitanae Nabura atque Decretis* (at the Pontifical Gregorian University, Roma, in 1938) defended that the Synod was valid ⁵³ . K.J. John, Professor of History and Archeology, Calicut University in his book *The Road to Diamper*, defends the decrees and canons passed by the Synod and argue that they were framed for understanding the fundamental teachings of the Catholic faith and morals as follow-up of the Council of Trent and the Synod was valid and well within the jurisdiction of Alexis de Menezes ⁵⁴. Even Jonas Thaliath wrote:-

“It (the Synod) effectively removed some of the abuses arising out of the ignorance of the people and clarified the Catholic doctrine leaving no room for ambiguity” ⁵⁵. He also states “It must be recognized, that the development evinced by the Church of Malabar in later times was, due to a considerable extent, to the stability of organization it received under the Latin rule and the Malabar Church will be ever grateful for that ” ⁵⁶ .

52. Jonas Thaliath, *The Synod of Diamper*, Pont. Institutum Orientalium Studiorum, Roma, 1958, reprint, Bangalore, 1999, p.173-74.

53. Pius Malekandathil , trans. *Jornada of Dom Alexis Menezes* Quoted by Raul Nicolou Gonsalvez, Archbishop of Goa, in his message , Kochi, 2003, p.XI.

54. K.J.John,*op.ci*, p.144-45.

55. Jonas Thaliath., *op.cit.*, p.173.

56. *Ibid.*, p.174.

Introduction of Printing

The invention of printing press in 1450 by John Guttenburg was one of the greatest factors that helped learning in all spheres of life. In the year 1556 the first printing press was founded in India. By order of the King of Portugal, Dom Joao III, a printing press was shipped from Lisbon to Abyssinia in order to carry on missionary work there. But the ship drifted and landed in Goa. It was thus the printing began in India much earlier than in Russia or America. In all probability *Doctrina Christao* of Dom Francis Xavier that came out in 1556 was the first book published by this press.

The Portuguese settlements in Cochin, Quilon, Vaipicotta and Sampaloor had educational institutions attached with them and printing presses were established in these centers. In the light of evidences available, the earliest book printed in Kerala belongs to the Quilon press established by Fr. Joao de Fario S.J. which was attached with the San Salvador Seminary in Tankassery. The book was titled *Doctrina Christam* and had 16 pages. Mr.T.M. Chummar supports the contention that the first printing press in Kerala was established at Fort Cochin, by the Portuguese in 1577, and the book titled *Doctrina Christiana* which was printed in this press in 1577 in Tamil letters. Evidently, his theory is based on the testimony of Bishop Marcellinus on the witnesses given by Fr.Paulinus in the *Voyage to East Indies*⁵⁷

The liturgy, church services and ceremonies and more than 200 Portuguese words in Malayalam show the involvement the Portuguese had in the religious and social life in this place. After the Dutch conquest in 1663, the Portuguese descendants – the Luso-Indians, took up the task to a very great extent. In serving the Church and supporting its activities; in

57. George Veliparambil, 'Early Printing and Origin of the Press in Kerala: Contribution of Christian Missionaries', ed., K.J. John, *Christian Heritage of Kerala, op.cit.*, p.162

also see, K.J. John, ed., *Thampuram Vanakkam – Christian Doctrine in Malabar Tamil*, Publication Division, University of Calicut, 2005.

establishing new churches and maintaining them ; and in defending the various external threats to the Church, the Luso-Indians were in the forefront. Right from the year 1676 with the selection of Raphael de Figueredo Salgado, a Luso-Indian from Cochin, as Vicar Apostolic of Malabar and titular bishop of Adrumenta (*Malabariae Vicarius Apostolicus*) and coadjutor to Alexander de Campo. The Luso-Indians played major role in the Episcopal administration of Kerala Catholic Church. He was a ‘ Canon Visitor and Governor of the vacant Episcopal See of Cochin’. Bishop Raphael was consecrated at Calicut in 1677 by Dom Thomas de Castro, Bishop of Fulcivilens and Vicar Apostolic of Travancore, Tanjore and other places this side of Ganges.⁵⁹ He died on 12th October 1695 and his tomb is now seen at St.Mary’s Syrian church, South Pallippuram, near Cherthala.

Luso-Indians contributed their might and wealth for the Church. Bishop Maxwell Noronha of Calicut from among the Luso-Indians is a recent example. The former Vicar General of the Diocese of Cochin Rt.Rev.Msgr. Francis Figureido , Msgr.Augustine Pinheiro and Msgr.Joseph D` Almeida, who served as Vicar Generals for the diocese of Vijayapuram. Msgr. A.J.Rozario, former Vicar General of the diocese of Quilon who also served as Principal, Fatima Mata National College, Quilon and Rt.Rev.Msgr. Emanuel Lopez, and Msgr.Sebastin Luiz, former Vicar General of the Archdiocese of Verapoly were among the prominent Luso-Indians. Considering the centuries old relations with the Portuguese and the Luso-Indians , it is a precedence in the Archdiocese of Verapoly, to appoint a Luso-Indian either as Vicar General, Chancellor or Procurator. Rev.Dr.Athanasius D` Almeida who served as Definitor General of the Carmelites (O.C.D) is another prominent Luso-Indian. Around all the ancient Latin churches in Kerala, the concentration of Luso-Indians were/are at Ernakulam. Large extent of land and huge sums of money were donated to the Archdiocese of Verapoly and other dioceses by the Luso-Indians for the establishment and maintenance of the churches. There are innumerable examples – past and present, and this tradition is still

58. L.M. Pylee, *St.Thomas Christians and the Archdiocese of Verapoly*, Cochin, 1977, pp.180-81.

59. Paulino a San Bartholomaeo, *India Orientalis Christiana*, Rome, 1794, p.79

followed by Luso-Indians as they consider the progress of the Church is of paramount importance for them. The zealous missionaries from the Luso-Indian community , mainly from Cochin and surrounding areas served at far and near places in evangelization service. Fr.Manuel de Gama , a Cochinite was deputed to Ceylon as a missionary in 1605. The following Luso-Indian clergymen worked as missionaries at different parts of Asia and suffered martyrdom at the hands of infidels:-

1. Fr.Jose de Madre de Deus, a Cochinite of the Franciscan Order.
2. Fr. Francisco Contreira, a native of Cranganore of the same order
3. Fr. Manuel D'trinadada, a Cochinite of the same order
4. Fr.Mareo de S. Catreirina “
5. Fr.Amadeu de Nossa Senhora “
6. Clergio Fr.Jose “
7. Fr.Joao de Amaral “
8. Fr.Francisco de Chagar “
9. Fr.Gasper de S. Thome, a Cochinite of the Dominican Order ⁶⁰

In the churches of Kerala , whether it is Latin Rite or Syrian Rite, still many of the Portuguese customs and traditions are followed. In Latin Catholic parishes, where a concentration of Luso-Indians are there, the Portuguese traditions are more. In many of these churches, the people who serve in the churches were Luso-Indians. The titles of officials in churches , like *chemmador*, *escrever*, *procurdor*, *Cappiar etc.* are still in use.

60. Casimiro Christovão de Nazareth, *Mitras Lusitanas no Oriente*, Tomo 3, Nova Goa, 1924, pp.202, 203, 207.

In the Dioceses of Quilon, , Alleppey, Cochin, Kottapuram Verapoly, Calicut etc. the Luso-Indian priests have rendered their services, far beyond their numerical number and the churches and other institutions they built formed the very foundation of the Catholic church in Kerala. The following is a brief account of this:-

Luso-Indians at Quilon diocese

Very Rev.Father John Rebeiro , prominent Luso-Indian priest was born in Mavelikkara in 1863. FrBenjamin d`cruz, parish priest of Santa Cruz Cathedral, Fort Cochin helped him in his education, Fr.Rebeiro was sent to *Pontifical Collegie Urbane de Propaganda*, Rome and there he obtained the Degree of doctor of divinity with distinction. Perhaps the first priest in India to have secured the Doctor of divinity.. Later he succeeded Fr.Benjamin D`cruz as the Vicar of Santa Cruz Cathedral, Cochin. After relieved from Cochin, he settled at Mavelikkara. Fr.John Rebeiro at Kunnam (Mavelikara) and Fr.Lawrance Pereira at Charumood were the pioneers in the **Reunion Movement** initiated by Mar-Ivanios, a native of Mavelikara and founder of the Syro-Malankara Catholic Church . Mar Ivanios was formerly a bishop of the Jacobite Church.. Fr.Rebeiro was instrumental in founding the Sacred Heart Home and Sacred Heart Church at Mavelikkara.

Bishop Dr.Lawrance Pereira of the diocese of Quilon was nominated on May 26, 1930 as the Bishop of the new diocese of Kottar. Fr.Lawrance Pereira is hailed as the greatest missionary of the diocese of Quilon Fr.Pereira could bring a good number of Jacobite families including five Jacobite priests with their families to the Catholic fold. Fr.Charles Fonseca was an eminent scholar and served various parishes in the Trivandrum diocese. Fr.Richard Rozario was born in Kayamkulam and served the diocese of Kottar . Rt.Rev.Msgr.Vincent Fernandez B.A., L.T. hails from Clappana and served as Vicar General of Kottar . For many years he was principal of Mount Crmel High Schoool, Nagercoil. Rev.Fr.Cyril Motha worked among the Syro-Malabar and Malankara Catholics and the oppressed classes for many years. Fr.Harry D`souza hailed from Kayamkuilam and worked many years among backward classes. He was also warden of Infant Jesus Anglo-Indian High School, Tangasserry and prefect of St.Raphael`s Minor Seminary. In the mission field , he put up several churches, spending a sizable income that he inherited from his parents.

In the diocese of Quilon, Very Rev.Fr.Dias served as diocesan councilor, and Rt.Rev.Msgr,Bernard D`cruz as vicar general, with distinction. It was mainly through the efforts of Msgr.D`cruz that the Infant Jesus Anglo-Indian Schol was established in Tangasserry. Fr.John Fernandez (from Eravipuram, Quilon) was a popular parish priest in St.Joseph`s Cathedral, Trivandrum. Msgr.Vincent Fernandez B.A., L.T. and Fr.Richard Rozario served the Kottar diocese. Rev.Sr.Theodira , sisiter of Rt.Rev.Msgr.A.J. Rozario, belonging to the Carmelite Sisters of St.Tresa has been a school teacher and she secured the State Award for Teachers in recognition of her services.

Luso Indians at Alleppey and Cochin Dioceses

The Diocese of Cochin was established by Pope Paul IV on February 4, 1557 and the diocese of Alleppey was created on June 19, 1952 bifurcating the cochin diocese. Many distinguished priests from the Luso`Indian community served these dioceses. Rev.Fr,Charles Noronha who was born in 1888 was parish priest of the church of Our Lady of Hope (*Nossa Senhora da Esperança*), Vypin. Rev.Fr.Stepohen Noronha was appointed as the first *Procurator* of the newly formed Alleppey diocese. Both Fr.Charles and Fr.Stephen belonged to Poracad, Ambalappuzha. Rev.Fr.Andrew Gomez of Fort Cochin was the parish priest at Mount Carmel Church, Allepey, when it was part of the cochin diocese. Rev.Fr.Mathew Noronha, also from Poracad was Manager of St.Michael`s College, Sherthalai. Rev.Fr. Clinton D`coutho from Saude was parish priest at Arthumkal church.

As members of the Luso-Indian community were preferred for priesthood during the Portuguese period, the priests from the community were posted to responsible position in the diocese of Cochin, during the early years of the diocese. Rev.Fr.Bernard D`cruz and Rev.Fr.John Rebeiro were parish priests in the Santa Cruz Cathedral. Later , when the community was mixed with the Dutch and other Europeans, conversions of Dutch , and English people who were Protestants , to Catholic faith was increased . The community also absorbed all the European descendants . Rev.Fr.Joseph Meyn hailed from Saude was ordained at Alleppey seminary by the Bishoop of Cochin , Dr.John Gomez Pereira in 1888. He was secretary to the Bishop of Cochin for a long time and well-versed in Portuguese

language. In addition to his pastoral duties he had to translate Portuguese correspondence into English.. Msgr.John Gomez, brother of Rev.Fr.Andrew Gomez was the parish priest at the church of Saints Peter and Paul, Amaravathy.

Rt.Rev.Msgr.Francis Figureido was a distinguished priest of the Luso-Indian community, who was born in 1898 at Thoppumpady. He was Vicar General of the diocese of Cochin for a long period. He was also the Administrator of the Cochin diocese and was elevated as *Domestic Prelate* in 1947 and *Protonotary Apostolic* in 1974. Msgr.Figureido was a linguist and well-versed in Latin, Portuguese, Italian, French and English, besides Tamil and Malayalam. He was also proficient in music an inherent gift of Figureidos.

Br.Nicholas Verhoven was a famous physician belonged to Vypeen , born in 1841. He acquired the required qualification from Medical School in Cochin and later joined the Carmelite Monastery at Koonanmavu . Br.Nicholas started a dispensary in Manjummel and earned name as a good physician and later this dispensary grew to the St.Joseph's Hospital in 1888. His humanitarian services as a good physician and services to the poor was appreciated by all including the Bishop of cochin , Dr.Leonardo Melano, Archbishop of Verapoly , ruling Royal families of Cochin and Travancore etc. In recognition of the Services of Br.Nicholas , he was honoured with gold rings and medals by the Maharaja of Travancore .

Br.Nicholas sent Br.Isidore, son of Paul D`costa from Fort Cochin, to Calcutta Medical College and on his return after medical graduation, he joined the Carmelite Monastery, Manjummel . Br.Nicholas was responsible for the construction of several roads, construction of churches in Manjali and Thottekkattukara and made research on indigenous medicines and also grown Ayurveidc herbs. Br.Nicholas died in 1937 at the age of 97 and his funeral services was attended by numerous priests and nuns. A statue of Br.Nicholas was unveiled by the then British Resident , D.P. Scoose, at the premises of the hospital at Manjummel, as a monument of his services.

The following religious members also from the parish of Our Lady of Hope, Vypin, served the Church. Rev.Sr.Collete D`Souza - Congregation of Teresian Carmelites; Justin Lowe (lobo) – Canossian; Bertyl Paynter Ph.D – Carmelite, St.Tresa’s’ Melrose D`Ross, Theresian Carmelite.

Rev.Fr.Francis D`Nazareth (Fort Cochin), Rev.Fr.Denson Oliveira (Kumbalangi), Rev.Fr.Saiza (Saude). Are from the diocese of Cochin. The Directory of Cochin diocese for 1895 shows that Very Rev.Fr.Antony D`Padua was the Vicar of St.Lawrance church, Edacochin. The Rev.Sisters from this parish are:- Tresa Mendez - Canossian, Cannanore, Cessay D`souza – FMM, Our lady of Nativity Convent, Shirva, Uduppi, Josephine Mendez – FMM, Rosary Convent, Gungoundary, Hyderabad, Jacintha Mendez – Mercy Convent, Aroor.

From the parish of Santa Cruz, Fort Cochin, apart from priests like Msgr.John Gomez, and Rev.Fr.Andrew Gomez and Francis D`Nazareth, we find Rev.Fr.Valentine D`cunha S.J. and Rev.Srs. Phyllis Alvarez – Canossian, Mary D`cruz – Canossian, Phyllis Morris – Xcalcutta, Dishantil D`coutho – St.Tresa’s , Ernakulam and later at Abu Dhabi, Cassio Fernandez – St.Tresa’s , Ernakulam, and Philo D`coutho – Sacred Heart, Lucknow.

The following priests of the Luso-Indian community are seen to have been parish priests at the Church of Our Lady of Life, Mattancherry :-Rev.Fr.Francis D`cruz, 1879, Rev.Fr. Alvaros, 1890, Rev.Fr.A.D. D`souza 1898, Rev.Fr.Antony Suarus, 1898, Rev.Fr. Daniel A Everette, 1910 and Rev.Fr. Francis Figureido , 1937. Rev.Sr.Catherine Lambert was also from this parish.

Luso-Indian Priests at Vijapuram Diocese

Vijayapuram is known as the Mission diocese which was formerly part of the Verapoly archdiocese. Even during this time several Luso-Indian priests and nuns were serving in this area . The following are the Luso-Indian priests :- Very Rev.Fr.Francis X. D`Aruja of Mulavukadu, Rt.Rev.Msgr.Augustine Pinheiro (from Padiyoor) was Vicar General of the diocese. He was also vicar of the Mount Carmel church, Munnar for long

time., Rt.Rev.Msgr.Joseph M D`Almeida M.A. (from Palliport) was also Vicar General of the diocese and Vicar of the Mount Carmel church, Munnar. Rev.Fr.Antony Correya (from Kadukutty), and Rev.Fr.Justine Pinheiro also serve at Vijayapuram diocese.

Luso-Indians at Archdiocese of Verapoly

This is the diocese from where quite a number of Portuguese descendants came forward to work in the vineyard of Christ. Msgr.Joseph Correya (from Kadukutty) who was Dioceseian Councilor and served the archdiocese in many ways. He also served the community as the first Treasurer of The Central Board of Anglo-Indian Education. Msgr.Emmanuel Lopez (from Chathiath), was Vicar General of the Archdiocese and known as the 'saintly priest'. Msgr.Lopez, also served as patron of the Anglo-Indian Education fund for about 34 years. He was honoured by His Holiness Pope with the title of *Privy Chamberlain* and later with *Protonotary Apostolic* (supernumerary), Msgr.Frnacis Fernandez (from Chathaiath) served the archdiocese as Chancellor and also as Director of the Lourdes Hospital. Msgr. Wencelaus Pereira belonged to Infant Jesus Church, Ernakulam and opted for missionary work in Jhansi.

There were quite a number of priests from the Luso-indian community at the Archdiocese of Verapoly, past and present: Late Rev.Frs.Romold Luiz, Clement Correya, Ignatius Aruja, Joseph D`Almeida, Antony Rebeiro,, Charles D`cunha, Blaise D`Almeida, Vincent Pinheiro, antonym Lopez, Paul Luiz, Stanley Padua , Francis Xavier Aruja, Leo Rocha and Sylvester Lopez were known for their zealous pastoral works and rendered very valuable services to the Archdiocese.

Among the present priests the following are prominent by their various qualities and services rendered:- Very Rev.Fr.Simon Fernandez, who served as Director of Lourdes Hospital, Ernakulam and Holy Angels Institute, Kalamasserry, Rev.Fr.Paul Figureido B.A., B.Ed., N.Engg., P.Engg, Canada served as director and Principal Little Flower Engineering Institute, Kalamassery, Rt.Rev.Msgr.Sebastian Luiz, Vicar General, Director of Holy Angels Institute and Manager of St.Alberts college, Ernakulam, Rev.Fr.Paul Denzil Luiz, Parish Priest, Infant Jesus church, Ernakulam, Rev.Fr.Antony Pinheiro, Rv.Fr.Joseph Zimendi,

Rev.Fr.Charles Lopez, Rev.Fr.Francis Avarev, serving at Nalgonda, Rev.Fr.Francis D`cruz, serving at Andhra Pradesh .Rev.Fr.Joseph Pereira, Trivandrum, Rev.Fr.Joseph D`Cruz, Cathedral, Indore, Rev.Fr.Antony Dominic Figureido B.A. B.Th., Rev.Fr.Douglas Pinheiro, Director Family Apostolate, Rev.Fr.Francis D`silva, Adjutant Vicar, Dioceseian Curia, Rev.Fr.Francis Dixon Fernandez, , Rev.Fr.Francis Glanson Aruja, Rev.Fr.Francis Nelson Libera, former Secretary to the Archbishop, Rev.Fr. Hollin D`cruz, Very Rev.Msgr.Jain Mendez, Apostolic Nunciature, Philipines, Rev.Fr.John Capistan Lopez, Rev.Fr.Johnson D`cunha, Director, Catechetics & Bible Apostolate, Rev.Fr.Manuel Lopez, Rev. Fr.Mathew D`cunha, Rev.Fr.Michael D`cruz, Asst.Director, Assisi Vidyaniketan, Rev.Fr.Paulson Simethy,

Other religious priests are: Rev.Fr.mark Vivera O.C.D., Br.D`cruz, author of *Christian Perfection* (in Malayalam), Very Rev.Dr.Athanasius D`Almeida OCD, former Provincial and Definitor Genral, Rome, Rev.Fr.Marcel Rozario OCD, provincial procurator, Rev.Dr.Antony Pinheiro OCD, Professor, Pontifical Seminary, Alwaye., Rev.Fr.Joe Fernandez SDB, Rector, Don Bosco Youth Centre, Vaduthala, and now Vice Provincial (S. India), Rev.Fr.Sebastian Jacob OSJ, superior delegate, Alwaye, Rev.Fr.Christopher Coelho OFM, Hyderabad (musician and lyrist of hymns), Rev.Fr.Manuel Mendez OFM, Artist, Rev.Fr.Joseph Lopez SVD Bombay, Rev.Fr.Tomy Luiz M.A SVD, Rome,Rev.Fr.Joseph Fernmandez SDB, Chathiath, Rev.Fr.Francis Fernandez S.D.B. Chathiath, Rev.Fr.Sistus Correya SDB, Chathiath, Rev.Fr.Pius Figureido OCD, Ochanthuruth, Rev.Fr.Francis Rebeiro OCD Perumpilly, Rev.Fr.Manuel Rebeioro, Perumpilly, Rev.Fr.Francis Adolph Avarev, Jhansi, Rev.Fr.Joseph D`Avarev, Jhansi, Rev.Dr.Joseph Correya O.C.D , Rev.Fr.Antony D`cruz O.C.D.,, Rev.Fr.Jolly D`silva , Rev.Fr.Basil Padua O.C.D., Rev.Fr.Gladwin D`Almeida OSJ, Archbishop Hubert D`Rozario S.D.B., who was Archbishop of Dibrugarh, Assam , belonged to the diocee of Quilon.

There are religious women, past and present who have served both the diocese as well as various other congregations.

Luso-Indians at Congregation of Teresian Carmelites (C.T.C.)

Very Rev. Mother Dorothy (Lopez) former Headmistress of L.M.C.C.G.H.S., Chathiath, Rev.Mother Rozario (Lopez) Superior, Rev.Sr.pauline (Lopez) former J.M. St.Joseph`s High School, Verapoly and St.Xavier`s Alwaye, Mother General, director of NCCW of the Archdiocese, Superior of North Indian Region of the Carmelite Congregation., Rev.Mr.Francina (Mendez) Former Superior , Pisa (italy), councilor of Mother General., Rev.Sr.Audrey (Correya) Former Regional superior, Northern Province (India).

Carmelites of St.Teresa

It is remarkable that the founders and builders of St.Teresa`s convent , Ernakulam and the Congregation of St.Teresa, its college and other institutions were Luso-Indians. The founder, Mother Teresa was a Portuguese descendant from Madras. The Portuguese settled at Mylapore shifted to 'Black Town' (the present George Town) and later came into contact with the Britishers there. Mary Grace D`Lima who became Mother Teresa subsequently was the eldest daughter of Peter D`lima, an officer with the British at Fort St.George. Fr.Alphonsus who was appointed parish priest of Mount Carmel church, Alleppy managed to convince Mary Grace D`Lima to join him in Alleppy. She left Madras and arrived at Alleppey on May 14, 1879, the very day on which Mother Magdolen (French) had arrived from Cannanore. They started a new school in the parish. Later Grace was clothed in the habit of Our lady of Mount Carmel on April 29, 1883 taking the name of Sister Teresa of St.Rose of Lima. In 1884, Sister Teresa`s two step-sisters , Mary Josephine and Anne Elizabeth D`Lima came to study at St.Joseph`s Convent Alleppey.

In 1887 Sr.Teresa was summoned to Ernakulam by the Carmelite Fathers. On the initiative of Fr.Candidus , started the construction of a convent in 1887 at ERnakulam. Sr.Teresa was only 29 years and just two years professed as a Carmelite Tertiary, when God was pleased to place on her young shoulders the burdon of founding the religious order of the Carmelites of St.Teresa. The founding of the St.Teresa`s school and later the St.Tresa`a College were milestones in the history of Ernakulam as these institutions have contributed much for the women`s education not only in the district of Ernakulam but to the whole State of Kerala. A number of Sisters, who were pioneers of women`s education in Kerala, were

Luso-Indians. Sr.Beatrice (Mary Jsephine), Sr.Mary Agnes (Mary Stevenge), Sr.Josephine (Ann Elizabeth D`Lima), Caroline Jane Isaacs, Catherine Gilson, Sr.Ursula (Mary D`costa) are other women educationalists from Luso-Indian community.

Sr.Beatrice became the first Principal of St.Teresa's College. Mother Teresa was succeeded by Mothers Margaret Mary, Veronica, Mary, Alphonsus, Rita and Bernadine, respectively – all Portuguese descendants. Mother Veronica (1921 – 1934), Mother Mary (1934 – 1952), Mother Alphonsus (1952 -1964), Mother Rita (1964 -1976) all hail from Luso-Indian families. Mother Alphosus hailed from the Godinho family of Areepalam and Mother Rita from the D`costa –Scolt family of Ernakulam.

Luso-Indians at other Congregations

Rev.Dr.Hilary (Rodrigues), Rev.Sr.Patsy D`coutho, Vimalalayam, Rev.Sr.Augustine (Lopez), Sisters of Charity, Calicut, Rev.Sr. Crecentia de D`Almeida, Sr.Philomina Fernandez, Sr.Ritsel de Almeida, Sr.Ann Fernandez (all FMA congregation -Salesian) are few among the Rev.Sisters from Luso-Indian community.

Luso-Indians at Calicut Diocese

Dr.Maxwell Valentine Noronha had the good fortune to become the first indigenous bishop of Calicut diocese. Rev.Fr.Tomy Rodrigues (from Verapoly Archdiocese) is serving at Calicut diocese. At present he is in United States, serving in a parish and also representing the diocese of Calicut in various projects of the diocese.

Churches Built by the Luso-Indians

In keeping with the noble tradition of their forefathers, the Luso-Indians of Kerala were always in the forefront to build churches and to support the church in all its requirements. There were innumerable churches built by them. Some of them are;-
For the constructin of St.Annes Church, Pettha, Trivandrum, St.Joseph`s Cathedral , Trivandrum, the Luso-Indians had contributed the major share, quite a number of churches in the coastal areas also received liberal help from the Luso-Indians.

The Infant Jesus Cathedral. Tangasserry , Quilon was built by the generous support of the Luso-Indians. The St.Joseph`s Cathedral at Allepey and many of the old churches were built from the generous contributions of the Luso-Indians.

The Santa Cruz Cathedral (now Bascilica) at Ccohin was built by the Portuguese in 1506 and later , reconstructed and maintained by the descendants of the Portuguese. The church of Our Lady of Hope (*Nossa Senhora da Esperança*) , Vypin , church of Our Lady of Health at Saude (*Nossa Senhora da Saude*) , St.Sebastian`s church, Thoppumpady, St.Lawrance Church, Edacochin etc. were all built by the initiative of the Portuguese descendants. The church of Our lady of *Loretto* , at Moolmkuzhy, Saude , known as *parangippalli* , was built by the Luso-Indians exclusively for them. The St.Francis church, Fort Cochiin, the first church built by the Portuguese in India is now an attractive monument of the Portuguese period. But it is now administered by the C.S.I, as the last colonial power in India was British.

At Archdiocese of Verapoly, the old churches at Verapoly island, and other churches by the Carmelites were built with the support mainly of Luso-Indians. The Infant Jesus church, Ernakulam known as *parangippalli*, was built by the Eurasians in 1826 exclusively for them. St.Francis Xavier`s church, Sampaloor (Kadukutty) near Ambazhakkad, Sacred Heart church, Areppalam, St.Sebastian`s Church, Kadavanthara (built and donated by Chev.C.J. Luiz), St.Jude`s chapel, thevara was built and donated by Mrs.Mary P. Luiz (wife of Chev.C. Paul Luiz), the church of Our Lady of Ransom, (now Bascilica and national Marian shrine) Vallarpadam was established by the Portuguese and later the the Portuguese descendants renovated it. Also the St.Sebastain`s chapel at Vallarpadam , was established by the Portuguese descendants and even after 110 years , the feast is celebrated by the Luso-Indian community and maintain the chapel well. The church of Our Lady of Snow at Palliport also was built with the support of the Luso-Indians.

At Calicut, the *Madre Deu Cathedral*, built by the Jesuits had the backing of the Eurasians there. As the place where Vasco da Gama was first landed, Calicut has a glorious history with a number of churches built by the Portuguese and many of them were later destroyed in wars.

At Wayanadu, the St.Jude's Church, Chundale, was constructed with the active support of the Luso-Indian estate contractors, especially of late T.M. D`cruz, who was honoured by His Holiness Pope with the title of *Pro Ecclecio et Pontifice*. So also, the St.Antony's church, at Rippon, Wayanadu was also constructed mainly with the support of Mr.Joseph D`silva, estate contractor and planter.

At Cannanore, the Holy Trinity Church (now Cathedral) was built by the Portuguese in the first decade of the sixteenth century and later renovated by the Portuguese descendants. Inside *Fort St.Angelo*, which was built by the Portuguese in 1505, they had built the church of Our Lady of immaculate conception and later renamed St.James church. This church is still existing inside the fort even after 500 years.

A recent example of donating land and building church by the Luso-Indians, is the church now under construction at Padiyoor, Trichur district, under the diocese of Kottapuram. Mr.Augustine Pereira, has donated 40m cents of land and Rupees.8,00000/- (rupees eight lakhs) for the construction of a church.

Papal Laureates

The Portuguese descendants, were always in front to work for the Church and for its institutions. Many of them have donated lands, houses, their entire properties to the church. They have worked for the upbringing of various institutions for the Church and also had rendered yeoman services on occasions of crisis for the church and its interests. Some of them were honoured by His Holiness Pope with various Papal honours:- Chev.C. Paul Luiz, (Perumanoor) with *Knighthood of St.Gregory*, Chev.C.J. Luiz (Ernakulam), *Knighthood of St.Gregory*, Joseph Pinheiro (Palliport) with the title of *Bene Merenthi*, Peter Correia (Chathiath-Pachalam) with the title of *Bene Merenthi*, A.J. Lopez (Vallarpadam) with the title of *Pro Ecclecio et Pontifice*, Francis Mathew Paynter, with the title of *Pro Ecclecio et Pontifice*, Randolf D` Netto, with *Pro Ecclecio et Pontifice*, Lilian D` Moraes, with *Pro Ecclecio et Pontifice*, T.M. D`cruz (Wayanadu), with *Pro Ecclecio et Pontifice*, and Francis Cornelis Aruja, with *Bene Merenthi*.

The 163 years long Portuguese presence in Kerala and the efforts they made to build the Catholic church are to be evaluated considering the number of Catholics in this place and the progress achieved in the spheres of religious and social life. The Gothic and Romanesque style of churches and various other institutions still display and witness the power and influence the Portuguese exercised here. Their descendants - the Luso-Indians, who have inherited the traditions of their forefathers, still maintain these traditions to a very great extent.

The evangelization and works of charity initiated by the Portuguese in the beginning of 16th century was instrumental in raising the Catholic Church in India. It was by the tireless efforts of the Portuguese and their descendants, the namesake Christians who were in Kerala when the Portuguese arrived, were brought to the right path of Catholicism. The Synod of Diamper held in 1599, was a milestone in the history of Christianity in India, by which single great incident the Thomas Christians were properly instructed and brought to the fold of Catholic church.

The Luso-Indians took up the great task and mission of supporting the Church in its laborious process of evangelization, establishing of churches and other religious institutions. Besides, along with the Portuguese clergy, it was Luso-Indians who were destined to take up the responsibility to carry on the mission of the Church initially for a long period and it was only later the indigenous people were allowed to join priesthood and other religious congregations. The great number of Luso-Indian priests and nuns served the Church, is a lasting testimony to their contributions to the growth of Church in Kerala. It is also pertinent to note that, the Luso-Indians consider it their responsibility to support the Church and work for the Church, which they still continue.

Luso-Indian Contribution to the Nation

Despite their numerical smallness and slender resources, the Luso-Indians of Kerala have not lagged behind in contributing to the general welfare and progress of the state and its people. Sylvester Mendes, Captain of the Topasses rendered highly useful service as diplomat during the Dutch period. In compiling the famous '*Hortus Malabaricus*', the services of a Luso-Indian had been conspicuous. It was Emmanuel Carneiro who translated the description of each plant from Malayalam ⁶¹. The family of Carneiro is still in Cochin. From 16th century onwards in ship building, the Luso-Indians and later the Eurasians had an important role. From early days the Paivas of Cochin were associated with the ship-building activities in Cochin. Later during the British period Pony Gueizler ⁶² and his son Cornelius Gueizler were considered to be master ship builders. Among the ship owners of Cochin there were a few D'cruzes and D'souzas and some of them were captains of ships too.

As leaders of people and officers of Government, quite a good number of Luso-Indians have played prominent and highly useful roles. Mrs. Lizie Gertrude D'costa who was the Chairperson of the Fort Cochin Municipality was the first lady in the whole of India to rise to that distinguished position. Mr. Peter Correia was Municipal Chairman for 10 years in the erstwhile Ernakulam Municipality. In the Municipal Council of Quilon, Mr. Dann Gonzago served as Vice Chairman while Mr. Jose Pereira of Padiyoor and Francis Severence of Chathiath and Francis Noronha of Poracad and David Pinheiro of Elamkunnappuzha were elected as Presidents of Panchayat. Manuel Simethy of Kadukutty, George Sequira of Elamkunnappuzha, Peter Correya of Vallarpadam, Dennis D'costa and Antony Simethy of Kadukutty, Mrs. Kaduthose of Moolampilly, Jaison D'cunha and Teddy Mendez of Mulavukadu, Nelson Correya of Manjummel, were served as members of Panchayat.

61. Stephen Padua 'A Peep into History', *Souvenir of The Union of Anglo-Indian Associations*, Cochin, 1975, pp.68-69

62. K.L. Bernard, *Flashes of Kerala History*, Cochin, 1977, p.178

Dominic Bavaria of Palluruthy was elected to the erstwhile Mattanchery Municipality Nelson Mendes (originally from Vaduthala) was elected to Nelliampathy Panchayat, where he had his business. Tresa Luiz of Perumanoor, Deleena Pinheiro of Pachalam and John Rebello of Edacochin were elected to the Corporation of Cochin.

Several Eurasians were holding responsible positions in the Government Services not only in the States of Travancore and Cochin but also in the Malabar district. Mr. Maurice Watts was *Diwan* of Travancore, the highest official in that State in 1924-28 during the regency of Maharani Sethu Lakshmi Bai.⁶³ His sister Dora Watts was Principal of Maharaja's College for Women Travandrum. Mr. A. Viyera was Chief Secretary to the Government of Travancore and Mr. Francis Rice was Chief Secretary to the Government of Cochin.

Departments of Excise, Police, Education, Engineering, Medicine and Law owe much to the loyal and efficient services of Eurasian officers in the States of Travancore and Cochin. As Excise Commissioners in Travancore State M/s. A.J. Vanross and A. Hoogwerf modernized the Department while Mr. H. Brown who was Superintendent of Salt and Excise in Cochin State brought out the Cochin Excise Manuel. H. Williams served as Conservator of Forests in Cochin State.

Dr. Daniel Francis Gunther was the Head of the Cochin Medical Department and George Horatio Gunther who was a Judge and later Supdt. of Police. It was on his report (The Gunther Report) the Cochin State Police was reorganized. Herman Lopes of Trivandrum was Pilot Officer to Sree Chitira Tirunal Balarama Varma and Supdt. of Policed, Traffic & Railways. Dr. Harry De Mello of Ernakulam and Dr. Padua of Mattancherry were well known doctors. The services of Drs. Mrs. D'souza Williams as Civil Surgeon were well appreciated both at Trichur and Mattanchery. So also, that of Mrs. Izy Sawyer as Superintendent of Government Women's Hospital, Trivandrum, Drs. Gomes, Brandeburg, Edger Burby and Vincent Lopes served in Defense Services. Dr. Antony Morera Clement was founder Principal of Trivandrum Dental College.

63. T.K. Velu Pillai, *Travancore State Manuel*, Vol II, Trivandrum, 1940, p.71

Luso-Indians and Eurasians have left their impression on other Departments also. William and J.O. Surrao were conservators of Forests in Cochin and Travancore respectively. Mr. Stephen Netto was inspector General of Registration. Mr. Hartwell Noronha, brother of former Bishop Maxwell Noronha of Calicut, was District Registrar in Cannanore. . Mr C.J.B. Netto of Trivandrum and Mr. Darrel Jones of Ernakulam were served as Chief Engineers and Mr. Robert D'coutho served as Deputy Chief Engineer in Kerala State Electricity Board .

Brigadier William Napier of Trivandrum retired after a distinguished service. Retd. General Reggie Noronha of Congo fame, hails from Tangasserri, Quilon. He was decorated with MC and Bar during the Burma campaign, with the rank of Brigadier. He was the Commander of not of Indians but of the UN Forces in Congo. For his exceptional services there, he was awarded the *Visisht Seva* Class I Medal. Admiral E.L. Pereira from Calicut was Chief of Naval Staff of India. Rear Admiral L.A. Lowe, VSM is from Vypeen.

In the journalistic world, the Luso-Indians and Eurasians have left indelible foot prints. The first editor of the now defunct *Cochin Argus*, started in 1860 was Francis Rice who subsequently became Chief Secretary to Cochin Sarkar. *Cochin Argus* was edited by Francis Augustus (1890 -1901) and later on by Christian Pereira and Hamilton Pereira. E.W. Nigli and his E.F. Nigli were associate editors of *Malabar Herald* . J.M. Platel edited the now defunct *West Coast Spectator*, *The Standard* edited by M.A. Hoogerwerf.

Among the new generation, Maxwell Fernandez who was a Gold Medalist in journalism , became the first Head of the Department in the faculty of Journalism in Calicut University. Later, he joined as News Editor with *Indian express*. Maxwell was again noted for his sensational coverage of some news and articles in *The Week*. Mr. Ignatius Gonzalez was Chief News Editor and Bureau Chief of *Malayala Manorama* at Ernakulam. Later he became the Joint Director of Manorama Institute for Mass Communication at Kottayam. He has a number of articles and books to his credit and was awarded the 'Titus Brandsma Award' and 'Media in Your Continent Award' for his excellent articles.

In the educational field, quite a number of Luso-Indians have contributed for raising the educational institutions and teaching standards in Kerala. There are innumerable examples. Prof. Richard hay of Tellicherry was recently retired as Principal from Govt. College, Mokeri. Mr. Antony Aruja and Mrs. Novella D'cruz were Principals in Aquinas College, Edacochin. Mrs. Iris Paynter was awarded with President's Medal for Teaching and Ms. Audrey Nigli is winner of Dr. Radhakrishna Award for 'Best Teacher' from the Govt. of Tamil Nadu in 2001. Dr. Marian Pinheiro from Palliport is now Principal, VM Salgoacar College, Goa.

Dr. Christy Fernandez I.A.S., hails from Mavelikara, after taking senior positions in Central Govt. became Chairman of Coir Board and now serve as Secretary to the President of India. Mr. Desmond Netto I.P.S., from Cannanore, was till recently working as Inspector General of Police (Crime) and Dr. Branson Corrie I.F.S. from Cochin is Chief Conservator of Forests, Kerala.