CHAPTER I

INTRODUCTION

1.1 Geography of the region

Karnataka is a state located on the South Western part of the Indian subcontinent. It has very unique physical features wherein we come across the northern plains, the southern highlands and the plateau region to the west of it there are the famous Western Ghats formed of the Shayadri mountain ranges that stretch from north to south covering the districts of Belgaum, Dharwad, Shimoga, Coorg, Mysore and Chamrajnagara. This Malenadu region also covers the eastern portion of Uttar Kannada, Udupi and Dakshina Kannada districts. To the west of it lies the narrow strip of land called the Canara Coast. This strip of land lies between two natural boundaries the Shayadri ranges (Western Ghats) in the east and the soaring Arabian Sea in the west.

1.2 Historical Background of the Canara Coast

The Canara Coast has played a very significant role in the History of Karnataka from the earliest times before Christ. Historically speaking the entire region was ruled by the local royal family called the Alupas. In principle they acted as the great subordinates of the Kadambas of Banarasi, the Chalukayas, the Rashtrakutas and the Hoysalas. When the empire of Vijayanagara came into existence this region was ruled by a number of petty Jaina royal families, however the rulers of Vijayanagara established their control over this region in a systematic way by appointing imperial governors to this region.
The Canara Coast had developed a culture of its own. It proved to be totally different from that of the main stream of Karnataka, but it was totally exposed to the activities of the entire Karnataka in the fields of trade and commerce. This had brought in a number of people, sailors, merchants, visitors etc., from time to time. Thus the Canara coast had been made open to the west. Several centuries before the Vijayanagara rulers took control over the area. It was during the Vijayanagara rule the Portuguese entered India and landed on the Canara Coast. The Portuguese who came as merchants turned themselves as rulers of a portion of the Coast and dictators of terms and policies over the entire Coast. This Portuguese policy caused drastic changes in the life and economy of the Canara Coast. Our study has to a little extent, its roots in these Portuguese activities on the Canara Coast.

1.3 Advent of Christianity

Today the Christians are a minority community in India, though there are a lot of literary and archaeological evidences of the existing Apostolic Christianity in India - the influence of the various European powers as the originators of Christianity in India, ignored the nature of Christianity that had existed in different parts of Coastal India before their arrival.  

Christian tradition in India links the coming of Christianity to St. Thomas the apostle in the first century A.D. There were Christian settlers in different numerical size in various parts of Coastal India because of the mercantile business to Indian cities especially in the coastal areas. It has been attested to not only by the living tradition of St Thomas in Kerala alone but also by several literary evidences as well as recent archaeological discoveries from different parts of India. Historically speaking early Christians in India had close identity with Christians in Syria and Persia. Both are called the ‘Apostles of India’ and the History believes that both could have come to, and passed through the West coast of India. Several struggles by various scholars including that of George Moraes, who had earlier made persistent efforts, hold the view that Konkan Coast was the terrain of Bartholomew’s evangelization activities.
“Remember, St Thomas came to India when many of the countries of Europe had not yet become Christian and so those Indians who trace their Christianity to have a longer History and a higher ancestry than the Christians of the many of the European countries”, said Dr. Rajendra Prasad, the first president of India while, addressing the plenary assembly of the Bishops of India. Non-Europeans think that Christianity is a European religion in spite of the fact that it is originated in Asia. For Non-Christian brethren Christianity has been dubbed as a foreign religion because too often it is forgotten by historians that the Christian faith moved East across Asia as early as it moved West into Europe and the Christian expansion in the first millennium touched Persia, India and China. During the modern period the Portuguese brought Latin Christianity to India. Pedro Alvares Cabral, a Portuguese explorer landed on the Canara Coast in 1500 A.D. After their arrival in Goa Christianity was introduced into that region. The first converts were the local people from Goa who were influenced by the Franciscan missionaries.

The Portuguese authorities forced to follow the religious practices of Portuguese on the non-Christians and curtailed their freedom to practice their religion and customs. If not practiced they were not given state patronage, like jobs in the government, army and other services. They were forced to observe the western form of Roman Catholicism and eliminated all the traces of paganism inherited by the natives from their faith and also to give them a clear and distinct Roman Catholic identity. The life of the native Christians became unbearable under uncomfortable situation with the introduction of inquisition by an ecclesiastical court. This led to the exodus of native Christians from Goa to the Canara Coast. So they came in large numbers and in waves at different times to avoid persecution. The migration was due to religious, political, cultural and other causes. Because of the liberal attitudes of Nayakas of Keladi who readily welcomed migrant native Christians. Secondly the native Christians were technically skilled labourers’ and most of them were carpenters, goldsmiths, artisans and farmers. This enriched Coastal Karnataka of the Keladi
Kingdom. At the down fall of Keladi Kingdom the native Christians had already settled and were happy.\(^8\)

Thus the migration of the local Christian community in Coastal Karnataka laid the basis for Christian community. As the number of Christians increased on the Canara Coast so there began the building of churches. In 1534 A.D Goa was made a diocese and it had jurisdiction over the Canara coast. The Padroado missionary priests serving the Konkani Catholics migrated to various places of the Canara Coast. From the middle of 17\(^{th}\) century the power of the Portuguese in Canara region began to decline. Pope Clement appointed Bishop Thomas De Castro as a Vicar Apostolic of Canara. He was a native of Diver Goa and by caste a Brahmin. Rome selected him for the missionary work in India. Thomas De Castro worked in Canara for four years (1681-1684) by opening schools in villages and moved to the next village. He built the church of Milagres on a piece of land donated by the Keladi queen Chennamaji. By one thousand seven hundred again the Catholics of Canara came under the jurisdiction of the padroado Arch Bishop of Goa.\(^9\) On 25\(^{th}\) January 1887 Mangalore took its place in the Indian hierarchy, as the Diocese of Mangalore.\(^10\)

Mangalore is the chief port city of the Indian state of Karnataka. It is located about Three Fifty Kilometers west of the state capital, Bangalore. It is the administrative headquarters of the Dakshina Kannada (formerly South Canara) district in south Western Karnataka. Mangalore was ruled by several major powers of Karnataka. Later it was annexed by the British in 1799 after defeating Tippu and was a part of Madras presidency until India’s Independence in 1947. The city was unified with the state of Mysore (now called Karnataka) in 1956. According to the Scottish physician Francis Buchanan who visited Mangalore in 1801, Mangalore was a rich and prosperous port with flourishing trade activity. St. Thomas the Apostle of India kindled the light of faith during the first century A.D in the Southern part of India. The early Franciscan missionaries later continued the Gospel
preached in Canara in the year 1510, and befittingly Mangalore was called as the “Rome of the East”.

Father Nicholas, Maria Pagani, S.J. was appointed pro-vicar apostolic of Kanara (first Bishop of Mangalore). Earlier Bishops of European origin were sent from Rome. At the request of the Memorandum sent to Pope, written by Msgr. Raymond Mascarenhas in the year 1917, the Pope appointed an Indian and a local, from their soil as Bishop, who could understand them better and carry on the religious activities. Mangalore became the home of many Catholic activities. Later this Memorandum written by Msgr. Raymond Mascarenhas paved the way for the famous encyclical of Pope Benedict xv, ‘Rerum Ecclesiae’

A Roman Catholic Church territory always had a Bishop. The normal territory is called ‘Diocese’. The appointment of the Bishops was done by the Pope through the Congregation of the Consistory. The Parish was the basis of the Roman Catholic Church’s administrative structure and in the immediate context was the part of the Diocese under the control of the Bishop. Parish was administered by a Pastor or Parish priest. The Roman Catholic community in Coastal Karnataka comprises of the faithful, priests and nuns. They are organized into Parishes. There are Parish priests to look after the spiritual needs, of the parishes; generally there are schools attached to the parish.

South Canara, comprising of the present Udupi and Dakshina Kannada districts, occupies a unique place in the History of Karnataka for various reasons. The most important being that it is a Coastal region which has had contacts with the foreign countries as well as with different parts of India, contributing to inter-regional and international migration to south Canara. In the context of South Canara these original Christian settlers are called the Konkani Christians. As long as the Konkani Christians tried to maintain a separate identity through their language, customs and manners, and the Portuguese government practiced social discrimination.
When South Canara was under the rule of Hyder Ali and Tippu Sultan between 1761-1799 A.D., the Konkani Christians had to suffer from hardships which arose out of the historical complexities. The Konkani Christians of South Canara were caught up in the crossfire of Anglo- Mysore relations and many of them were subjected under Tippu Sultan to what the Konkani Christians call the historical experience as the “captivity.” The misfortune and the tragedy of the Konkani Christians arose primarily as a result of the bitter Anglo- Mysore conflict. Hyder Ali and Tippu Sultan of Mysore fought four wars against the British. The second and the third Anglo- Mysore wars opened a new chapter in the History of the Konkani Christians and it did increase their economic burden. Besides, the Konkani Christians had imbibed the European tradition through the Goan Priests. This became a problem when some of the Konkani Christians were openly sympathetic to the English.

With the advent of Tippu Sultan, things began to change during the third Anglo-Mysore war. Sensing the support of the Konkani Christians to the British, Tippu shaped the policy of ‘captivity’ which brought inhuman misery, death, torture in many ways to the captured Konkani Christians. In this sense fifteen years of uncertain existence at Sriranganpatna was not a pleasant memory to those who remained there as captives. After the death of Tippu Sultan on May 4, 1799 A.D. Konkani Christians became the part and parcel of the British colonial establishment.14

The British took South Canara after the fall of Tippu Sultan. Those Christians who survived the captivity returned to South Canara and they were given some support by Thomas Munro who was the collector at that time. They were allowed to resettle on their land. They were given loans to start agricultural operations. The land holdings of the Christians were identified by the government and duly handed over to the rightful owners. The Konkani Christians were active in every walk of life. Though they formed only a small proportion in the population, there were many Christian officers in every branch of public service. There were merchants and
cultivators. The poorer among them had adopted handicrafts and were mainly engaged in agriculture. Some of them were very successful as market gardeners in Mangalore and surrounding areas. They grew jasmine and other sweet scented flowers, which were purchased by the Hindus for various purposes. During the British rule, the Christians brought under cultivation considerable track of wasteland near the Coast and cultivated chillies, ragi, hill rice and sweet potatoes. In this way the Christians were resettled in South Canara after the captivity.  

14 Works of Christian Missionaries

The East India Company had banned the entry of Christian missionaries with a suspicion and distrust, fearing that their preaching might interfere with the even tenure of its trade and commerce. After the charter acts 1832 and 1858 Missionaries were allowed to come to India. As the Christian missionaries entered India they went to west coast of India. 18th century belonged to the German evangelical mission. In 1834 A.D it brought about significant changes in the approach to mission work. John Christopher Lehner, Leonard Greiner and Samuel, Hebich were the pioneering missionaries of this Protestant sect. Members of Basel mission were from many denominations of the Protestants. The German missionary society was founded in Germany in 1815. The mission later changed its name to the Basil Evangelical society and finally it came to be Basel mission which came to India in 1834, from Basel, in Switzerland. Their main purpose was to make the people literate in order to read and write and create employment opportunities. Secondly to eradicate the superstations enslaved the people. In 1841 they had founded a lithographic press, printing press which printed in Tulu, Konkani, Kannada and English. Through this media they printed and published the suitable literature in different languages spoken by the people. The first book of collection of Christian prayers was in Tulu. They were against the caste and dowry system. Through their education the spiritual religious and the social life of the people improved.
The Basel mission built schools in order to provide education, without restriction of caste, creed and religion. They also worked for social upliftment by running hospitals. They were the pioneers to start industry, tiles and textile factory. They made considerable progress before and after independence of India. Basel mission has produced national leaders, politician, Lawyers, judges, writers, educationists and religious leaders. The Basel mission’s first school was started at Mangalore in 1846 and by 1853 about fifty primary schools were in operation, many concerned with the schooling of girls and to individual training. It was active till 1914 later it concentrated on specific area only. Rev Fr. Kittle wrote a Kannada – English dictionary the first ever published. Thus, it laid the foundation for the study of Kannada to carry on the missionary activity. This shows their interest in the growth of the society. The flourishing economic enterprise was interrupted at the outbreak of the First World War in 1914, when the British government confiscated the mission’s printing press, book-binding, carpentry, textile and tile manufacturing establishments. Though could not recover from the shock, the mission continued its religious activities.

Many Congregations of men and women were serving South Canara and many Catholic missionaries felt the need to providing modern and western education to their people and society. Here we discuss about the various religious orders contributed to the growth of South Canara specially Mangalore. According to the record available we see in 1845 the Holy See appointed Bishop Bernadine of St Agnes O.C.D, a Carmelite who worked to fulfill the needs of the people of Mangalore being the next scholarly man of vision established the Seminary (a place to train candidates to priesthood) and Anglo-Vernacular Catholic schools. Since they were of foreign origin, he found it difficult to implement his ideas hence wanted to have an indigenous Congregation. Then the Christian Brothers (Known also as De-le-sale-Brothers) invited by Bishop Michael opened St. Mary’s English School on the Rosario church cathedral grounds in 1853. In 1849 A.D, the Bishop from Dr. Michael Antony arrived in Mangalore. He discovered the dire need of the locality,
i.e., to educating the children. In 1858 in this place he started Rosario primary school which catered to all people regardless of caste, creed and status. It was under their special management from 1858-1869 and again from 1869-1949 of the Rosario Cathedral Church and after 1968 Catholic Board of Education under the Diocese of Mangalore.  

With the help of a group of missionaries in March 1859 there opened a school for girls on St Ann’s grounds at the request of the Bishop. In addition to it they managed a large orphanage. In 1868 they were shifted to Cananore at the invitation of Fr. Martello. Bishop Michael then founded a Congregation of active Carmelite Sisters in 1867. They began their work in the existing St. Ann’s; from the time the Sisters of the St. Joseph of apparition left Mangalore. The St. Mary’s school started by the De-le-sale-brothers is known as Rosario, high school under the management of Catholic board of education, Bishops’ House, Mangalore, which is a registered body. The first junior intermediate class was started in a small cottage on the St. Ann’s campus in 1920. St. Ann’s school was the cradle of St. Agnes School Bendur whom the Apostolic Carmel (A.C) Sisters took over on their arrival in 1870. In 1921 came unexpected turn in the tide affairs at St. Ann’s. The three higher classes, viz. from IV, V, and VI were shifted to St. Agnes Bendur to ensure perennial flow of students for newly opened St. Agnes college. Admissions were open to elite class only. Gradually this became the Centre for education of girls in Mangalore. The A.C Sisters also had a vernacular school for the Hindu children in the Hindu society named Victoria Caste Girls School which was opened by Dr. Duncan, the Director of Public Instruction.

Jesuits landed in Mangalore on December 31\textsuperscript{st} 1878. They played a significant role in the spread of education in the region. The mission was handed over in the hands of the Jesuits by the Carmelites. St Aloysius College was another landmark in the History of education in Canara. They imparted the education to 1\textsuperscript{st} generation learners, street children and the children of the convicts. Started with 2\textsuperscript{nd} grade with one fifty students and two teachers preparing students for S.S.L.C. Later,
they opened middle school and only in the 5th year, they added primary school.22 Rev.Fr Urban Stein S.J, a German (1845 – 1888) was the first parish priest of the cathedral. He introduced the order of Ursuline Franciscan Congregation in the cathedral in the year 1888. Thus, many people through the Congregation of men and women dedicated their lives in the service of God and his people. For this purpose they trained their personal in the seminary, monastery and convents. After their training they took up various missions specially to eradicate illiteracy by starting the schools.

Educational Institutions started by both the Catholic and the Basel Mission Missionaries enabled the local Christians to get quality education, leading to their all-round development. They made considerable progress before and after independence. The local Christians have spread out all over the world, and eminent politicians, Lawyers, judges, writers, educationists, and religious leaders have emerged among the Christians. Some of the areas have become prominent national leaders. In recent years Christians from other parts of South India, especially Kerala have settled in South Canara and contributed to the all-round progress of the district.23

1.5 Topic of the study

“A HISTORY OF BETHANY CONGREGATION MANGALORE AND ITS CONTRIBUTION TO THE FIELD OF EDUCATION AND SOCIAL CHANGE IN KARNATAKA”

1.6 Aims and objectives of the study:-

(a)General Objectives

The main aim of our research is to present the contribution of the Bethany Congregation and its impact on the society through formal and non-formal education. But we cannot accomplish this without bringing to light the person of
Msgr. Raymond Mascarenhas who lived through the sufferings of the people, the victims of oppression and injustice of his time. Msgr. Raymond Mascarenhas founded the Bethany Congregation to liberate them through compassion and reflecting God’s love on them. The founder guided and trained the Bethany Sisters for almost forty years to reflect God’s compassionate love on humanity. Now, it is more than fifty years since the founder expired and very few contemporaries are present to transmit Founder’s vision, dream and charism. The Bethany Congregation wants to rediscover the richness and relevance through the Congregation’s formal and non-formal institutions in the remotest villages, keeping in mind the original spirit of the Bethany Congregation by adapting to the signs and need of time, so to transmit his charism. To achieve the above goal, there is a need to rediscover the contribution of Msgr. Raymond Mascarenhas to the society in the various capacities as a Pastor, founder of Bethany and vicar General. His concern was more with the sufferings of humanity especially women and girls who were not even considered ‘human beings’ at that time. The contributions made in this respect by Msgr. Raymond Mascarenhas the founder of the Bethany Congregation are unique. Its impact on the society with special reference to Karnataka is an immense value with ever green freshness.

The present study aims at the working of an institute established by Rev Msgr. Raymond Francis Camillus Mascarenhas (Hence forth Msgr. Raymond Mascarenhas) named as ‘The Congregation of the Sisters of the Little Flower of Bethany’ (Hence forth Bethany Congregation). This Congregation founded in 1921 served the society for about ninety one years with the aim of emancipating the women and the girls by providing education and uplifting the women section of the society. To improve the society they concentrated on women education and their training. From 1921 to this day Bethany Congregation has undergone various stages of development. Founded by the son of the soil Msgr. Raymond Mascarenhas it has developed in the Coast, spread to the Coast, to the south India, later to the motherland India and today over the entire world. Earlier missionaries came from
the west but now many missionaries go from the east to the west. Thus the Bethany Congregation now has become International Organization. This study aims at unveiling the various stages of the growth of Bethany Congregation from local to International position.

2(b) Specific Objectives

The main objective of the study is to account the birth, growth and development of the Bethany Congregation. Here actually we come across two phases of development. The first phase is till the Bethany Congregation got the directions for its various activities from Msgr. Raymond Mascarenhas the founder of Bethany Congregation itself, and the second phrase belongs to a period of development carried out by his true followers. Certainly we come across certain differences between the two periods, for the simple reason there is a change in leadership but fortunately the working of the Bethany Congregation, despite the increase in the number of its institutions has not gone out of the vision of the founder of Bethany Congregation. The gradual growth of Bethany Congregation is a saga of its History, though it aimed at solving the problems of the poor and the needy and upliftment of women in the remotest areas in general and it aimed at the wholesome development of the society in particular. The objective of the study is to bring to light this aspect, for there is some true spirit of service in the Bethany Congregation backed by Nationalism.

It is strange to note that Msgr. Raymond Mascarenhas could find out the necessity of a native Congregation aiming at social development, despite the fact there already existed a few similar Congregations in and around Mangalore. But, these were of foreign origin, hence their ways of thinking and acting had been totally different. They suffered from some complexities which had brought down the level of the native Christians. As a result the natives had to remain far away from the works of their Congregation. Thus the lesser ones were still in need of some agency
to take care of their welfare. A proper discussion of this matter has been made at length in Chapter two and this is being done for the first time, as the Bethany Congregation information had been kept in closed doors for a long time, till the time of this study so the public had no access to this and it is so even today.

1.7. Scope of the study:-

The Bethany Congregation has been founded by Msgr. Raymond Mascarenhas with a specific purpose of uplifting the poor, marginalized and downtrodden and especially women of the remotest villages. We find a lot of scope for the study when the aims of the Congregation were put into practice through various programmes. It should be noted that the Bethany Congregation began in a very humble manner at Bendur, with just four Bethany Sisters; today it has grown to the strength of more than one thousand two hundred Bethany Sisters. This itself speaks of the way in which the Bethany Congregation has worked through these years to extend the Bethany ideals to every nook and corner of India and now Abroad. Year 2012 is the ninety first year of the Bethany Congregation. The activities of Bethany Congregation have loomed large for over nine decades and they provide us a challenging scope to assess the historical importance of the existence of Bethany Congregation and its key position today. It is a key factor of many social changes. The programmes through which the Bethany Congregation has started acting are very simple and clear. They are providing education to the poor and the needy and training this section of the society in the art of living independently with honesty and dignity standing on its own economic strength.

The Bethany Congregation has taken every programme on the basis of the local needs. These programmes include health and family welfare, taking care of the children, adult education, giving skilled training in rural arts and crafts for the economic sustenance of the family etc.; apart from the formal education. As a result the study of the activities of the Bethany Congregation has obtained a wider scope.
1.8. Limitations of the study:-

The subject matter of the study as spread over a vast canvas. Its objectives and people have a wide range of importance. The total period of the existence of Bethany Congregation extends over nine decades. The sources for the study are also of wide range nature. Many a times we find them taking us to a different arena of thinking. To pick the particular point may be sometimes like searching for a Pin in the hair stock. Thus we have both, the smoothness and hardness in the present study. Religion being the main aspect of Bethany Congregation in the past, it has given more importance to religious activities depending on the grace of God. This is an important limitation in the study, because our study aims at the aspect of highlighting the human efforts in the Bethany Congregations activities throughout its existence, though we are conscious of the fact that this principle has emanated from the noble religious principles. Hence, in spite of the limitations we have, in the tons of religious literature available, we have tried to strike a balance to know the actual truth.

1.9. Social and historical significance of the study:-

The present study aims at bringing to light the social and historical significance of the activities of Bethany Congregation. Apart from providing educational facilities to the common people in remote villages Bethany Organization aims at the wholesome development of the society through its varied types of activities. It is trying to provide the primary necessities to the people through healthcare and economic sustenance through vocational training. The entire rural mass irrespective of caste and religion gets the benefit of these services from institutions of the Bethany Organization wherever they exist. The study brings to light the selfless service of the dedicated band of Bethany Sisters of the Congregation of the Little Flower of Bethany, Mangalore.
Ninety years of existence itself is a grand period of History for any Organization or Institution. The Bethany Congregation has already celebrated the silver jubilee, the diamond and the platinum jubilee and now it is heading for the celebration of its Birth Centenary. Any account of History of the missionary institution born in the Coast of Karnataka, now will not become complete without a chapter on the activities of Bethany Congregation. Again even the general History of the Canara Coast will not become complete without a chapter on the Birth and contributions of this Bethany Organization. Hence we find the Bethany Congregation making a great social and historical impact.

1.10. Methodology:

The subject matter of the study is totally interlocked. Generally no one is permitted to look into the records of the Bethany Congregational activities. For the first time an attempt is made to have a complete access into its Archival wealth. This wealth has been further strengthened by the information maintained in the various Provincial centers of the Bethany Congregation in Karnataka, the whole country and now many parts of Europe and Africa. As the purpose of the study has been widened by the availability of a wide range of information, so as caused the adoption of a varied nature in the assessment of fact; and an adaptation of wholesome methodology. Here we have to look into the development of Bethany Congregation, the early growth of Educational Institutions, their expansion, geographically and numerically, their commitment in the act of social service etc. Fortunately each Institution has maintained a record of its activities from the time of its inception. All these have provided a variety of information for the study, demanding fairness in judgment. Hence the methodology followed in this study has the following aspects. (i) Study of the main archival materials, (ii) study of the records of the schools and convents and (iii) Interviewing some important people for the collection of information. For this the spade work is done by visiting the Central Archives, Bethany Provincialates of Mangalore, Bangalore and western province region under
study and some important schools and convents. The interview involves both meeting of Bethany Sisters of various official grades, and also the contemporaries of Msgr. Raymond Mascarenhas and also collecting information from the local beneficiaries. Care has been taken to eliminate repetition and glorification of facts. The entire data so collected has been brought under an interdisciplinary study.

Gist of the Chapters

The present study has been divided into seven chapters. The First Chapter contains an Introduction to the topic. It describes the Geography of the region and the Historical background of the Canara Coast. Then it deals with the Advent of Christianity and the work of various Christian Missionaries. Then it deals with the topic of the study and describes its scope. In the next section survey of sources, pertaining to the topic has been made. Here the sources are divided into two sections (a) Primary sources and (b) the Published works. The Primary sources are mostly the archival records maintained in the archives of Bethany Headquarters at Mangalore. Earlier not all people had an access to these records, though a few senior sisters of the Bethany Organization had made use of the archival information. Hence for the first time the entire wealth of the source could be ransacked for this study. This has helped to set at naught some of the confusions that had crept in the writings of a few writers who wrote about Bethany Congregation for private (in-house) circulation. The various publications provide us very good information regarding the gradual development of Bethany Institutions – schools and colleges etc. There are Publications of the individual Bethany Institutions of particular region which provide good information about the regional developments and achievements of particular institutions. For the first time all this information has been put together with a critical study wherever necessary. The General Publication serves as the secondary source for the study.

The Second Chapter deals with the life and achievements of the founder of Bethany Congregation Msgr. Raymond Francis Camillus Mascarenhas. It deals with
the History of the family, boyhood and education of the founder; then about his priesthood and priestly ministry. Later there is a description of the personality of the founder where in at the end there is a description of his vision which was far ahead of his time. Msgr. Raymond Francis Camillus Mascarenhas founded ‘Bethany’ in 1921 and led it till his death in 1960. During this time he had different types of experiences which made him suffer to a certain extent. Yet he stood firm to see his institution reaches its goal. For which he had his own will very well communicated to the Sisters of the Bethany Congregation, which finally instilled in the members of the Congregation; firmness to accept the responsibility and will to do the duty sincerely. At the end the chapter contains a reminiscence of his contemporaries. Today the followers of Msgr. Raymond Francis Camillus Mascarenhas feel that it would be befitting to his yeomen service to the society, if the Central Organization at Rome raises him to the Sainthood. To the people he is a great Saint already, what needed is just a declaration.

The Third Chapter deals with the early years of Bethany Congregation, the birth and growth of Bethany. In this chapter the birth, growth and spread of Bethany congregation has been discussed in greater detail. We come across two stages of development, such as phase I (1921-1934) and phase II (1935-1960). In the first phase (1921-1934) we come across the birth of Bethany Congregation. Here there is a description of the founder’s dream for establishing this institution. The name Bethany which was given to this organization is described here properly. To begin with we find the Bethany Organization was very humble and mainly depended on the work of its founder and the four sisters (nuns) who were the first members of the Organization by the founder. During this period a Constitution of rules was framed for the purpose of administration. It was during the first phase of its activities the Bethany Congregation received Pope’s Accreditation. Phase II extends from 1935 to 1960, that is till the death of founder. Here we come across the real growth and the expansion of Bethany Congregation in South India. As a result of the extended activities over a vast geographical area there arose a need of establishing various
administrative units in different regions. This aspect has been discussed here. The organization celebrated its silver jubilee during this period. It opened a system of Chronicle (newsletter) to maintain regular contact between the Headquarter (Mangalore) and the various regional centers. Phase II ends with the demise of Msgr. Raymond Mascarenhas the founder of Bethany Congregation. It created a void in the Bethany organizational activities and a testing time in carrying out its activities.

The Fourth Chapter contains consolidation and growth of the Bethany Congregation. This chapter deals with the History of the activities of the Bethany congregation for over fifty years. The information given here is in a way continuation of the information given in the chapter three. Whereas the most important guiding factor for the organizational activities during phase one and two are discussed in chapter three was the founder himself who stood by his organization for forty long years, a very long period in the History of any organization whereas chapter fourth deals with the activities of Bethany in the absence of its founder. Certainly the early years of this period were really testing years. By the grace of the founder, the first pioneer sisters have led the organization to success. The story of which is discussed in detail. During this period the Bethany Congregation became a National and then an International Organization. Numerous educational institutions were established throughout the country. This Congregation celebrated its golden jubilee and platinum jubilee in this period. The Bethany Congregation which began as a part of Mangalore diocese now obtained independent status, since the time the golden jubilee. The expansion resulted in decentralization of administration of Bethany Congregation. If the third chapter ended with the demise of the founder, the fourth chapter received some shocks when the Pioneer sisters began to demise one after the other. The chapter ends with a note of public opinion expressed in the form appreciation of the works of Bethany Congregation.

The Fifth Chapter contains contribution of Bethany Congregation in the social change through formal education. This chapter deals with the birth and growth of Educational Institution under the banner of Bethany Educational Society of the
Bethany congregation. It begins with a brief account of the condition of education system along the coast of Karnataka at the beginning of 20th century. It centers round the prospects of women education at that time. Since the founder could visualize very correctly the ignorance of the society, he thought it fit to educate the women folk which would later on take up education of the family in turn. This worked well, so began Bethany Educational Institutions. The History of the activities of the Bethany Educational Society has been discussed under two stages they are Phase one (1921-1948) and Phase two (1949-2010). The first phase contains the information about the Registration of the Bethany Educational society, first council of management, administrative structure and a list of schools from 1921 – 1948. The second phase that begins from 1949 contains a discussion on the extended vision and objectives of the institutions of Bethany Educational Society institutions. It deals with the various aspects of development of education and training and spreading of the principles of peace and harmony in the society. It also contains a list of schools established from 1949-2010. At the end there are the success stories of Bethany Educational Society.

The Sixth Chapter we deal with the contribution of Bethany Congregation in the social change through the non-formal education, social work and medical Apostolate. Bethany Educational Society institutions have given importance not only to formal education but also to non-formal education as a part to visualizing the dream of their founder in the upliftment of the poor. To augment this, Bethany has promoted several training programmes in the fields of agriculture and industry. The programme of adult education has also been incorporated here. To carry out these programmes many vocational training centres, open schools and community colleges have been established. To carry on these activities in a separate organization called Bethany Social Service Trust has been established. The Trust work is being carried on under various names Sahodaya, Jeevandhara and Shubadha in South Karnataka. The work of these societies also work in various parts of north of Karnataka, Bidar, Bangalore, Shimoga, Belgaum and Gulburga has been dealt here. As a part of social
work Medical Service has also been extended by opening hospitals and health centers. This programme has been looked after by a separate Organization called Medical Apostolate. At the end it contains a brief account of the success stories of the contribution of Bethany Organization in the social change through the Non Formal education.

The Seventh Chapter is the conclusion. The History of Bethany Congregation and its activities is a saga of a group of dedicated sisters who have been properly trained and trimmed for a selfless service. A small lamp lit by the founder Msgr. Raymond Francis Camillus Mascarenhas at a time when there was much darkness everywhere. Actually it was a period of clouded mystery, despite the fact that some foreign missionaries were trying to lit lamps here. Amidst the so called enlighten and welfare activities there existed illiteracy, ignorance, poverty and social discrimination. Bethany, the small lamp lit by the founder tried to find light in the minds and hearts of these unfortunate discriminated people. The native succor proved to be the best solution for the native problems as against foreign ideologies. Bethany enshrined and worshipped the motto of service. The various institutions established by the Bethany Congregation have proved to be an asset not only to the Organization but also to the society in far plunged areas. It was the fortune of the Organization that it could enjoy the leadership and guidance of the founder himself for four long decades. During this period he saw to the streamlining of the administration of the organization. For which a good foundation was laid in the form of a constitution, which was readily accepted by the people of Rome who whole heartedly permitted the Bethany Organization to work independently but under the Mangalore Diocese at the beginning and now it is an independent organization which is come directly under the supervision of the Pope.

Bethany, a local sisters Organization that came up on the coast of Karnataka with Mangalore as its headquarters has grown steadily. It spread its activities first along the coast and then to the whole of South India. The educational and social benefits which were given by this organization attracted different social groups to
open the branches of Bethany Congregation throughout the country. Thus Bethany Organization became a national movement. Today it may look strange but true the decision and ideals of Bethany Congregation have reached the portals of Rome and Italy and from here it is spreading further to the West North and South with greater speed and dignity. This off course is beyond the perception of the founder, yet the strength he gave to the Bethany Organization has benefitted it to grow as a very strong International Organization with Mangalore as its National and International headquarters. ‘The motto of service’ which has given a true native colour has thus transcended beyond the bounds of the nation. As a result the Bethany and its founder will remain in the minds of the people.

1.11. Survey of the Sources:

The present study is based on a variety of sources and these belong to Bethany and non-Bethany groups. In both the groups we have sufficient material to build up the correct History of the Bethany Organization. If the Bethany section of the sources provide us information about the day today’s development and the various stages of its growth, the non–Bethany section of the sources help us not only to corroborate the information but also make a comparative judgment of the fairness of the situation and the facts of Bethany. The two sections have been properly scanned in the present study.

The sources for the present study have been classified as primary sources and publications. Primary sources include Bethany Archival material and records. The records are grouped under File ‘A’ Series, File ‘F’ Series and File ‘GA’ Series. File ‘A’ series contains the material on the Congregation, its Birth, growth and development, founding members, founders letters, & messages. The files under the ‘F’ series contain the material on founder, memories recorded by the early Sisters of the Congregation, the documented memories of some priest’s, family members, relatives and noble lay people, last will & request of founder. Further this section also includes Catholic Educational Activities in South Canara and the contribution of
Msgr. Raymond Mascarenhas. The files under the ‘GA’ series contain, General Information of the Congregation, like admissions and statistics of the members, framing of the Constitutions, Directory of the Congregation, drafting proposals, General Administration, General Chapters, Superiors Generals, formation of the members, functioning of the Regions/Provinces/Delegation, various missions of the Congregation and Correspondence with Church authorities. There are reports in the archives under two categories. The first kind of reports is the one’s preserved in the Central Archives. The second categories of reports are preserved in the office of the Central Organization and are maintained in the respective departments. They are waiting for inclusion of the same in the Central Archives. Reports contain the following information, (i) Submission made to the Bishop of Mangalore regarding the day-to-days functioning of Bethany Congregation. (ii) Birth, growth and development of various educational institutions. (iii) The main backbone for providing women power for various Bethany activities are the Bethany Convents. The reports of which contain full information regarding the establishment and functions of the convents along with the selection of dedicated girls from the society to the sisterhood training. (iv) The fourth category of reports contains information regarding the measures taken in respect of implementing the healthcare programmes. (v) Another group of reports contain information regarding the various types of vocational training programmes planned and implemented in different provinces of Karnataka in particular and in India in general. The documents preserved in the central archives contain information of the Organization, like the amendments made in the constitution from time to time and draft proposals sent by regional centers, requesting for amendments and additions. All these pertain information regarding the Organizational setup and rules that not only govern the Organization but also the members of the Organization.

Here in, we get information regarding the stage by stage democratization of administration, particularly with regard to the policy matters, the rules and regulations. This is very much reflected in accepting for discussion and
implementations of the various opinions and suggestions made by various provincial Centers and sent to the Central Organization in the form of ‘draft proposals’

The next type of documents preserved in the Central Archives is the letters. These letters are mostly written by the founder, (i) to individual sisters, (ii) to the community (iii) in the form of messages (iv) as a last will and (v) the last requests. These letters formulate an important part of the sources for they have originated from the founder himself and highlight his head and heart in implementing his ideas. It is important to know here that most of the ideas emanated from the mind of the founder of Bethany and implemented through his Organizational outlets have been accepted has (either directly or indirectly) their polices of state and the Central Governments after Independence. The founder aimed at the total improvement of the rural society through various type of education and training, social welfare, health care etc. The more important of these was, prominence given to the Adult Education. The letters preserved in the archives shed important light on this matter.

The Vocation training programmes differ from region to region. This is not because there is no particular stoic type of regulations. It is thoroughly based on the local needs and the aspiration. The rules of the Central Organization are more flexible in this regard. As a result we do not find any stereotyped programme being implemented throughout the country. One may find diversities here, but they only reflect the freedom that each center has in implementing the vocational programme. The main theme of the Central Organization is to provide training in various Arts of life that would instill confidence in the poor and the women folk of the society, to augment their economic needs and improve the standard of social life through an improved economic life.

The Publications form secondary sources, but with regards to institutional activities they play the role of primary sources. They are grouped under three categories. (i) Publications from the Bethany Generalate (Central Organization) Mangalore. The Bethany Generalate has published several books, News Letter, Bulletins and Souvenirs from time to time. They provide us information regarding
the actual working of the Entire Organization. Sometimes the information published in books about the Founder and the Organizations are found repeated. It might have been done either due to necessity or inadvertently. Care has been taken while using information from this source.

(ii) The Bethany Educational Society, that has spread throughout Karnataka and India have also published regularly Magazines, Souvenirs, and Newsletters. Some of them have also published some books besides Magazines souvenirs and newsletters. If the books contain information about general religious matters, the others contain information about the particular institution. These help us know and assess about the actual working of individual Institutions. Here again care has been taken to maintain a general assessment standard.

(iii) Here are certain publications from outside the Bethany Congregation which also contain the network or the information about the Bethany movement. Many a times we find information being repeated for they have been collected from Bethany sources. However at times we come across some types of analysis of this information. They have also been considered as material for study with critical note. In general we have a variety of sources which has been brought to the framework of study for the first time. Wherever necessary critical analysis of these sources has been made for providing true and faithful information of the subject matter.

The other important category of sources is that, which comes under Non-Bethany section. Here we come across a number of books authored and edited by various scholars from time to time. They help us to know and understand the fresh source materials made available from time to time. Many of them are based on individual research and general surveys. They provide us contemporary facts and figures. For example, the Madras District Manuals, South Canara District, Vol. I and II (1894, 1895) provide us very important information up to the 90’s of the 19th century. Since these are government publications, the figures we get here, are mostly not concocted. Similarly the work “selection of the collectorate of South Canara District, Sir Thomas Munro and the Census Report of India 1921.Regarding the
History of South Canara District, we have a number of books written by various scholars before and after Independence of India. In fact it was Ganpati Rao Aigal, a primary school teacher from Bantwal, who traversed round the entire district of the then South Canara. (Now the districts of Dakshina Kannada, Mangalore and Udupi respectively.)

Braving all the difficulties of meager transport and communication facilities he collected very good information about the History of the region from the very ancient times to the then British period and published the results of it in a book called “Dakshina Kannada Jelleya Prachina Itihasa” as early as 1923. Whatever be the shortcomings from today’s point of view, this book happens to be the first documented History of South Canara. He was immediately followed by his friend, scholar and a freedom fighter, Polali Shinappa Hegde who has written a book “Dakshina Kannada Jelleya Charithre Mhattu Bhutala Pandya Rayana Aliyakattu”. Here, in this book, Mr. Hegde has tried to point out the various types of customs of traditions that had developed in this region from time to time. Though strange to note that the very existence of a king called ‘Bhutala Pandya’ the customary rites of AliyaKattu ‘Matrilineal inheritance’ exist as a custom of a number of communicates in South Canara even today. After this, we come across the work of a renewed scholar and the historian Baskar Anand Salatore - Ancient Karnataka; History of Tuluva (Poona 1936). The first book of History regarding this region to be published immediately after the Independence of India was Dakshina Kannadada Ithiasa (Tuluva Charethre) by Keshva Krishna Kuduva in 1948.

A very well documented History of South Canara, based on epigraphical and literary source material was produced by K.V. Ramesh in 1970. It is called “A History of South Canara.” It covers a very vast period of the History of South Canara from the earliest times to 1565 A.D. Afterwards we come across the book “Studies in Tuluva History and Culture” P. Guru Raja Bhat (1975).“Tuluva in Vijayanagara time” is a research work (Ph.D. thesis) of Suryanath U. Kamath. This work is unpublished. Afterwards we come across a number of scholars like K.G. Vasantha
Madava, B. Vasantha Shetty, P. N. Narasima Murthy, Srimathi, Malathi, Krishna Murthy, etc., who have worked on various aspects of the History of South Canara. The works of some of these scholars are yet to come in print form. These books provide us, lot of information regarding the geography of political, social, religious and cultural aspects of the region. Some of them provide us information about the activities of the Portuguese along the Canara Coast during the Vijaynagara and Keladi periods. We come to know the domineering nature of the Portuguese in this region and the sufferings of the people due to it.

The Nayaks of Keladi obtained supreme control over the Canara Coast during the last decade of the Vijayanagara - Tuluva, rule. After 1565, Debacle at Talikota, the Nayaks of Keladi became the real sovereign of the Coast. The Portuguese activities increased by leaps and bounds during this period. The sufferings of Christians at the hands of Portuguese in Goa the native Christians made to flee for safety into the keladi Kingdom. The Canara Coast there after became a hub of Christian activities of these people. They found their stay under the Keladi rule safe, but, after the ruin of Keladi (1763) Christians began to face days of difficulties, which only ended with the death of Tippu Sultan (1798). The resettlement of Christians along the Canara Coast began to take place after 1800 under the British rule. A number of books are there providing a vivid accounts of all these written by eminent scholars. Here mention may be made of Nayaks of Ikkeri by Swaminanthan, Keladiya Arasaru Haagu Portugeesaru, The Portuguese in Canara (1498-1763), and studies in Indo -Portuguese History by BS. Shastri, History of Christianity under Vijaynagara and Nayaks of Keladi by Dr. Pius Pinto etc.

There is no dearth of information regarding the spread, growth and development of Christianity from the Canara Coast. A number of scholars have worked on various aspects of Christian activities along the Coasts. Here mention may be made of the works of Silva S; History of Christianity in Canara Vol. I and II (1925-1964), History of Catholic community of South Canara by A.L.P. D'Souza, Catholic Directory of India, Directory of Diocese of Mangalore, 1925, 1929

Regarding Goa inquisition there is a separate book called “Goa Inquisition” by Priolkar Ananthkkabba. There are separate books on the famous Canara Captivity of Christians written by Scholars like Saldanha, A.L Pais and Dr. Pius. F. Pinto. These books are written based on the study of various records of the time. Hence not only they help us to know about the subject matter but also provide us much information for cross examination. The short comings in the writings of many scholars in this regard have been very well scanned and a fair account with an unprejudiced judgment is given by Dr. Pius. F. Pinto in all these information has been made use appropriately.

Further regarding the growth of Christian Educational Activities, we have a lot of information recorded. To mention a few we have pastoral letters of Bishop Paul Perini S.J and Bishop V.R Fernandes on Catholic Education as reported in the, The Catholic Educational Review (1921-1932), Catholic Educational activities in South Canara as reported in the, The Catholic Educational Review (1928-1931), Memorandum from the Catholic Association of South Canara to the Educational Department – Government of Madras – Reports from “Mangalore, an Organ of CASK (1928-1939)” Address of Msgr. Raymond Mascarenhas on Educational Disabilities of Catholics of South Canara (1929), Catholic Educational activities in S.K in Mangalore by, Mangalore-F.A Rebello, CBCI on Catholic Education (1956), All India Catholic Education Policy 2007 etc. These books help us to understand the condition of the society and the educational opportunities that
existed from time to time and also the formulation of various policies and programmes to augment a better system of education with opportunities in a fare manner. Information from these works has been utilized in this work with due care and proper analysis.

Finally, the work on the topic “A History of Bethany Congregation Mangalore and Its Contribution to the Field of Education And Social Change In Karnataka” has been carried out with meticulous care and fairness of judgment of various source materials. One may find the proposition of the topic mostly related to the religion and the ethics of a particular Congregation but in reality it is altogether different. The ethical values of the Congregation we find here are opening a flood of light to provide the succor to the needy. For which the avenues chosen by the Bethany Organization has universal application with ‘a motto of service’. To augment this Msgr. Raymond Mascarenhas, the founder of the Bethany Congregation has very well thought of selecting, training and preparing a dedicated band of soldiers in the form of sisters. When the British and foreign ideas were more prominent at and domineering even in the field of the religion and the church, we find a man with native instinct who could properly visualize, the problems of the native followers of the church and think of simple solutions to those problems. Thus Bethany, though a Christian Congregation is purely a native in its set up, is planning, organizing, administering and implementing its activities. The democratic principles and ideas of Msgr. Raymond Mascarenhas, the founder of Bethany organization, enshrined in its Constitution has helped the Bethany Organization to spread out to the entire country and now its influence as gone to the portals of Rome and the West.

The following study would unveil all these aspects and the growth of Bethany Organization stage by stage, from local to region, region to the sub-continent and now to the universe.
NOTES AND REFERENCE

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2. Ibid.,p.37.

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4. Rev Fr. Cosme Jose Costa,op.cit.,p.2

5. Ibid.,


8. Dr. Pius F. Pinto “Christianity in South Canara”, in Ekata, the directory of Christian churches in Dakshina Kannada and Udupi district, by Dr. Ronald Cutinha, Mangalore 2003 ,pg9-12

9. Ibid.,p .24


11. F.108.1, The “Memorandum presented to the Holy Father –Pope Benedict XV by Indian Association of South India” (1917)

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14. Ibid., and also Dr. Pius . F. Pinto Konkani Christians of coastal Karnataka in Anglo –Mysore relations.(1761-1799)p.127


17. Dr. Pius F. Pinto “Christianity in South Canara”, in *Ekata the directory of Christian churches in Dakshina Kannada and Udupi district*, by Dr. Ronald Cutinha, Mangalore 2003 pp. 9-12


22. The Mangalore Jesuit educational society speaks, “the past has swept… the future Beckons…” the post century silver jubilee souvenir, St Aloysius college institution Mangalore, 2005, pp. 9-15

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