CHAPTER - IV

PROCESS AND PATTERNS OF MIGRATION
(1900-1947)
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As pointed out earlier, migration of the Catholics began in about 1850s due to various factors. In the pre-colonial period the Catholics of South Canara had been travelling all over Mysore, Coorg, Chikmagalure region, Shimoga and Malabar areas. It is difficult to analyze these migration patterns due to lack of adequate historical sources. Many of these Catholics must have been travelling to these places in search of livelihood. There is no evidence to suggest that they migrated to far away destinations in the first half of the 19th century. In the second half of the 19th century onwards the Catholic migration becomes visible. It began due to various reasons such as the progress of education, the impoverishment due to land tenure system, the rapid development of cities such as Bangalore, Madras, Bombay and coffee estates in the Chikmagalure in Mysore Princely State and the opportunities it offered and easy transport facilities available to reach these places.

By the turn of the 20th century migration to Bombay and Chikmagalure and other cities accelerated due to various reasons. The Catholics of South Canara migrated largely to Bombay and Chikmagalure in the colonial period, though a small educated section migrated to other cities and abroad. With regard to Bombay a writer wrote in 1944, “In the beginning there were enough Government jobs in the district itself. As education spread many youth of South Canara came to Bombay. They sought employment in Bombay, Karachi, Persia and Africa....”

The migrants can be categorised into two broad divisions:- educated and semi-educated. The semi-educated include unskilled and skilled groups.

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1 Bombainth Kama (Jobs in Bombay): RAKNO, 21 July, 1944 p.3.
**Educated Section:**

The educated section of the Catholic migrants included Matriculates, F.A.s and B.A.s, LLBs, doctors and trained women teachers.\(^2\) Availability of western education created an educated middle class. This section was from the town of Mangalore and from affluent sections such as traditionally landowning class of the rural areas. A few traders, petty industrialists, coffee planters families too had availed higher education. The establishment of educational institutions such as Government College, St. Ann’s School and St. Aloysius College benefitted the Catholics. Since the district did not have too many employment avenues a majority of them entered the colonial service or migrated to Mysore Princely state or to Bombay in search of opportunities. Those who entered the government service were placed outside the district. Among women a few trained teachers migrated to various destinations.\(^3\)

**Semi-Educated section:**

This section includes all other migrants including those who were educated in elementary, secondary schools, besides dropouts and illiterates. Majority of them migrated as skilled or unskilled labour either to Bombay or Chikmagalure region. They entered the services such as domestic helps as cooks in the houses of the rich, hotels, ships, worked as drivers, seamen and so on. They learnt their skill on the job without any formal training. A large number of such migrants flourished in Bombay. A section also migrated to Chikmagalure plantations as labourers.\(^4\) A small section among them who had little education must have entered the Government as well as private service at lower levels. Due to promotions some of them rose to higher positions later

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\(^2\) The progress of education among the Catholics in the district has been discussed in the third chapter.

\(^3\) The women teachers were trained in St. Ann’s institutions in Mangalore. One such teacher was Miss Angela M.P. Sequeira, a headmistress at Bellary till 1923 and later she was transferred to Tellichery. *K.D.*, 2 April, 1923, p.82. She also served at Palghat and was appointed as Deputy Inspectress of girl’s schools in South Canara. *K.D.*, 21 August, 1925, p. 231.

\(^4\) Catholics went as laboureres to Chikmagalore. A few among them became *Mestries* due to their enterprising nature.
on. As education spread to the interiors their number increased. Women with some education or with no education from poorer families, who had earlier worked in the houses of rich Catholics in Mangalore gradually migrated to Bombay due to the better salary either with the help of the relatives or agents. By the 1930's their number seemed to have increased.

The beginning of the 20th century saw increased migration to Bombay and other places. This was due to various factors such as the presence of educational institutions in Mangalore which had created a pool of educated and employable youth both female and male. From 1900 the colonial government too appointed Catholics in the government services in larger number. The land tenure system prevailing in the district had impoverished a large section of Catholics in the rural areas. The knowledge of opportunities

5 In the early decades of the 20th century some were going to Chikmagalore, Bombay, Ceylon, Burma and so on. A few among them who could not adjust to new places or the new topography, returned. There was fear of diseases such as malaria and plague. While Bombay had threats of plague, Chikmagalore had Malaria. Some were constantly in search of opportunities, implying lack of opportunities in the district.

6 As early as 1916, from Bombay there were agents in Mangalore from clubs (for example dance club) who used to lure girls from poor families with the offer of jobs. The people too thought that Bombay was a Nandan i.e. a paradise, in the absence of opportunities. K.D., first issue of the month, April, 1916, p.75.

7 In 1930s, continuous debates took place on the question of migration of women to Bombay.


The Diocese of Mangalore had about 48 schools of primary education many of whom were in rural areas. M. M., Vol. II, pp. 242, 273.

There were Board and private schools run by various agencies and individuals. The presence of many educated Catholics in the Diocese, created a new mindset among them to avail education. The priests of rural parishes who sometimes themselves matriculates encouraged the Catholics by hinting at the benefits of education, particularly of primary education. The Catholics had their own schools to support themselves. For instance, the females among the Catholics were much ahead, in primary education. Comparatively the Catholics were more literate in general. The Catholics who had primary education in the rural areas easily came across the benefits of the opportunities out side the district, in Bombay or in the plantations of Chikmagalore. Colonial writers have pointed out a marked progress in the Elementary education in the twentieth century. J.F. Hall, op.cit., p.244.

9 The editorial of Mangalore Magazine in 1907 said, "The Catholic officials are coming in for a fair share of the 'loaves and fishes' in the gift of Government...". It added "...our budding graduates to enter the public source in the land of their birth rather than seek other walks of life elsewhere..." M. M., Vol. IV, 1907-1909, p.155.

The editorial indicated that the government was recruiting Catholics in its services and henceforward there was no need of seeking occupations 'elsewhere'. It also implied that till then many Catholics were migrating to 'elsewhere'. However, in fact those who joined the government service had to serve all over Bombay or Madras Presidencies and some times in Bengal Presidency. Entering the government services led to migration.
outside the district spread rapidly among Catholics. The educated brethren who had already ventured into such enterprises became a kind of models or examples to follow. This development resulted in phenomenal impetus to migration in the beginning of the 20th century, which has been acknowledged by the migrants in Bombay.

The migration of Catholics to all destinations took place individually. Except a few cases, there are no examples of families moving out. The early migrants helped their family members or relatives to migrate. In general, the parents had remained in the district. In few cases when all the children migrated the elderly parents were forced to sell their land, and join their children. Women generally migrated following their marriage, except a small section of female teachers. Later on housemaids went to Bombay.

**Various Pockets of Migration:**

The educated section of the migrants were largely from the town of Mangalore and its surroundings, and from a few well-to-do families of the interiors. The lower sections of the migrants, in the beginning of the 20th century, came from surrounding villages of the town as well as villages such as Kallianpur, Taccoode, Kiningoly, Kirem and other such localities. Men, women, children, and grown up girls now and then were said to have migrated to Bombay “in a procession” from the district during the early decades from these areas. Many were from Shirva and Belman, especially who were working as drivers, cooks and doing other mundane errands. In 1930s many migrated to Bombay who were said to be from arid tracts of South Canara and “arriving in Bombay in ship loads in the city for domestic

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10 It is evident from the establishment of various organisations of Catholics in Bombay in the first decades of 20th century. In the closing years of 19th century the Alumni of St. Aloysius used to meet. The Kanara Catholic Association was formed in 1903. The Manglorean Association, at Sitaram Building, Bombay was formed in the first decade of the 20th century.

11 Families selling their land and migrating have been rare. However, in Mangalore over a period of time, some cases of selling land due to the migration have been found. Many of them have settled in Western countries. When children migrate from a family and settle abroad such situations arise.

12 *K.D.*, first issue of the month, April, 1916, p. 75.

13 The Column “Our Bombay Letter” by Bombay Duck called Shirva or Belman and such other places as “the nursery of the servile class.” *K.D.*, 25 September, 1925, eng. supp. pp. iii-iv.

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service.” 14 However, gradually as the knowledge of the opportunities spread or contacts established through earlier migrants, people from other areas too migrated. Thus Catholics of other areas also began migrating to Bombay. Those who migrated to the Ghat region of Chikmagalure also show the same pattern. However, the people from the region below the Ghats such as Belthangady, Madanthiyar, Karkal, Moodabidri and Bantwal areas seem to have figured prominently.

Migration to Major places and their activities:

Migrants in the City of Bombay:

A big chunk of migration of the Catholics was to the city of Bombay. 15 Though, the district of South Canara was administratively a unit of the Madras Presidency with Madras as the headquarters, its contact with the city of Bombay was closer especially due to trade. 16 Since, Bombay and South Canara were both occupied by the British, trade contacts became closer. 17 The Catholics had favoured the district to come under the Bombay presidency

14 The 'arid tracts' is a reference to Shirva and Belman areas. Our Bombay Notes: K.D., 2 September, 1936, eng. supp. p.i.
15 In the 16th century the Portuguese conquered a port called 'Bom Bahia' from the Sultan of Gujarat. It was given as dowry by the Portuguese Royalty to Charles of England. In 1665 the East India Company purchased it from the English Prince. Then onwards the British came to these islands and built a fort. Shivaji used to raid this fort of the British. After the decline of the Marathas, ships of East India Company began to come to Bombay. Weavers of Surat came to Bombay during the period. By 1850 some textile mills had been established in Bombay. The population of Bombay which was 10,000 in 1664 rose to 8.20 lacs in 1864 indicating its rapid growth. A variety of industries from shipbuilding to textile grew in Bombay. The textile mills found good markets for their goods during the civil war in America. When Suez Canal was opened for travel in 1869, new ships from other countries arrived at Bombay making it an entrepot. It attracted labor from all corners of the Indian subcontinent. The cheap labor, in turn, boosted industries again creating more avenues of employment. It was the Presidency town and in 1853 the railways were introduced. Its growth was rapid, in comparison with other cities in India. Therefore it was referred to, as "Urbs Prima in Indis." After the independence, in 1956, Bombay was made a separate province. In 1960 two separate states called Maharashtra and Gujarat were created and Bombay became a part of Maharashtra. Bombaychi Parichai (An introduction to Bombay): RAKNO, 23 December, 1964 p.6.
16 The Catholics migrated more to Bombay than to Madras. In terms of growth of industries and population Bombay was prominent in comparison with Madras.
17 In 1800, when Collector Major Munro left Kanara the district was divided into two revenue districts for administrative purposes. "Out lines of the History of Kanara: Kanara in the Nineteenth Century", Jerome A. Saldanha, par. 83, M. M., Easter1901-Christmas1903, Vol. II, pp. 46-48. In 1862 North Canara was transferred to Bombay Presidency. The transfer was due to commercial considerations connected with the development of cotton trade. K. Abhi shankar, op.cit., p.70. 

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evidently for the better prospects available for them in that city.\textsuperscript{18}

Transferring North Canara to Bombay Presidency helped their contacts with Bombay.\textsuperscript{19} The city of Bombay, which was the headquarters of the Presidency was a growing entrepot. It offered various opportunities where thousands of ‘saints and sinners’ toiled.\textsuperscript{20} Prior to 1799 they may not have had any contacts with the city \textsuperscript{21} from about 1850 due to coffee and tile trade the transport facilities increased to Bombay. British Steam Navigation Company introduced steam ships to Mangalore which provided comparatively cheap transport facility.\textsuperscript{22} By the turn of the century the migration increased considerably.\textsuperscript{23} Once the opportunities were found on large scale, the influx of the Catholics increased. The migrants worked on all kinds of assignments.\textsuperscript{24} The city attracted all sections of migrants including semi-educated,

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\textsuperscript{18} \textit{M. M.} Vo.l, 1897-1900, p.59.
Catholics such as Jerome A. Saldanha argued that the district was culturally closer to Bombay and advocated as late as in 1902 that South Canara, if transferred, to Bombay “would remove a great anomaly and be conducive to the greater happiness and prosperity of its people.” “Out lines of the History of Kanara: Kanara in the Nineteenth Century” Jerome A. Saldanha, par. 87, \textit{M. M.}, Easter1901-Christmas1903, Vol. II, pp. 46-48.

\textsuperscript{19} The anecdote of ‘The Palanquin ’ given by Senex illustrates how the Catholics of Coondapur area who were involved in coir rope making used to trade with Bombay putting their wares laden in \textit{pattamars} and bring rare articles to the native district in the beginning of the 19th century. \textit{M. M.}, 1897-1900, Vol. I, pp.169-170.

\textsuperscript{20} \textit{M.M.}, Vol.I, 1897-1900, pp.33-34.

\textsuperscript{21} The Pacheco brothers, who had a business establishment in Mangalore during the Mysore rule must have had connection with Bombay because of their trade with Macao, a Portuguese Settlement. The Pacheco’s had contacts with the Catholics in Mangalore. If the Catholics had contacts with Bombay they must have been either as petty traders or people working with traders. The introduction of colonial rule increased their contacts with Bombay. From about 1860 a Catholic doctor of Mangalore worked in Aden which was under the Bombay Presidency.

\textsuperscript{22} It increased contacts with Bombay. After the Queen’s Proclamation of 1858 there was increase of Indians recruited to the various colonial government services. As a result the Catholics must have sought positions in governement services in the Bombay presidency. From about 1850s onwards there have been a few Catholics working in the city.

Mr. A.B.Cabral was the Assistant Superintendent, Government Central Press, Bombay, probably in the 1850’s. \textit{M. M.}, Vol.I, 1897-1900, p.116.

Miss Mary Elizabeth Frank was a Mistress in Clare Road Convent in Bombay. Her family said to have migrated to the city in the middle of the 19th century. \textit{M. M.}, Easter1901-Christmas1903, Vol. II, p. 51.

\textsuperscript{23}The people of Mangalore introduced European furniture in about 1850. This was due to the connection of Mangalore city with that of Bombay. Samuel Miley, op.cit., 1st ed., pp.4-5. Traffic between Bombay and Mangalore increased during the last decades of the 19th century is evident from the fact that some lepers from Bombay came to leper asylums in Mangalore. H. A. Stuart, op.cit., p.86.

\textsuperscript{24} They had taken up various kinds of occupations ‘from government service to mercantile occupations’. There were ‘Collectors, merchants, clerks and pedagogues, homeopaths and so on’. According to an estimate, in 1897 there were about 20 people holding government posts, about thirty-five serving in private offices, some teachers, students of law and medicine and commercial travelers.

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unskilled and semiskilled labour. The professionals such as doctors and lawyers too migrated due to the immense opportunities the city offered. This trend continued throughout this phase of migration.

The educated section of the migrants initially organised annual social gatherings in the last decades of the 19th century. During the period they were concentrated mainly in Girgaum area. Towards the beginning of the 20th century they had made quite an amount of progress in Bombay. In 1898, they planned a permanent association which resulted in the establishment of Aloysian Old Boys Association.

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25 They were employed in the lower rungs of the various establishments such as petty clerks. They also worked as drivers, cooks, sailors and females as house maids. Private firms run by various agencies and individuals both European and Indian, employed them.

26 The Catholic migrants who were educated at St. Aloysius College called themselves as ‘Aloysian Colony’ in the city. They started their Annual Social Gatherings and each year they invited a person, either a rector or a professor of the College. They formed a committee to establish a permanent association. M.M., 1897-1900, Vol.I, pp.33-34.

27 The migrant Catholics were usually attending Holy mass at St. Theresa’s Chapel during the period. Another priest who visited them during the period was Professor of English of St. Aloysius College, Fr Sullivan. He began raising funds for the college in Mangalore. He addressed them in the Catholic Young Men’s Club, Girgaum on the topic “University Extension” and acknowledged the efforts of the old boys in the city. He had emphasized the great sacrifices of the Jesuits in Mangalore for the education of the youth of South Canara and the debts they incurred. He emphasized the usefulness of the unity among them. Since they got education it was their duty to help their brethren in the native district with ‘material and spiritual aid’, he added. M.M., Vol.I, 1897-1900, (Supplement- Xmas, 1898).

28 The migrant Catholics were passing higher exams to get promotions in the city. One such exam was held by Civil Account Department each year for promotion to superintendencies in Departments. In 1899-1900 B.L. Sequiera and Francis. L. Silva were the two Catholics of South Canara passed this supposed to be difficult exam where the passing rate was very low. This exam was started in the year 1899. The newcomers from the district also were securing good appointments. Many who were in the government services were also getting promoted during the period. They were religiously active. A number of these Catholics in 1900 had joined the Sodality of Immaculate Conception as well as took up office-bearers’ positions at Fort Chapel at Bombay. M.M., Vol.I, 1897-1900, p.277.

29 Mr. D.B. Pinto was the Chairperson of the first meeting. Mr. A. G. Saldanha had drawn up a prospectus of rules and regulations for an association. The first president of this executive committee was J. A. Saldanha, and A.G. Saldanha himself became the honorary Secretary. That year (1898) the Social Gathering took place at Setna Lodge in Girgaum on July 2nd. Since it was a practice among them to invite some honored guests N.G. Chandavarkar and Mir Aun Ali were the guests of honor. They used to raise ‘toast’ in these gatherings to the head of the Government, the Religious head, and their Alma mater. During the colonial days it was the Crown of England. The entertainment programme was quite western in nature. Usually entertainment went up to midnight hours. M.M., 1897-1900, Vol. I, p.84.
There were temporary and permanent migrants throughout the period under study. A section of the temporary migrants only worked in Bombay and later on returned to the district. Gradually, some of migrants settled down permanently in Bombay. In the early phase the elites owned their houses and the poor and unskilled section organised themselves in *coods*. Since, the city was growing, it was getting overcrowded. Many could not find places of accommodation nor could they afford it. But gradually the number of people who stayed in Bombay increased.

Though the Catholics had begun migrating from about 1850s, from the last decades of the 19th century they began to form their organised Associations which indicated the increase in the flow of the migrants by that

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The Aloysian Old Boys Association used play cricket and arrange various matches in early years. They claimed that the game was taught to them by English priests in Mangalore like Father Ryan. When they migrated to Bombay they continued to play it. One of the first game they played as reported was with the Red Cross Cricket Club (C.C.) on Esplanade grounds on August 28th in the year 1898. These matches attracted large crowds of the fellow native Catholics. *M.M.*, 1897-1900, Vol. I, p. 127.

Such matches continued every year with every cricket clubs in Bombay such as Red Cross Cricket Club, Indo-Portuguese cricket Club and so on. *M.M.*, 1897-1900, Vol. I, p. 351.

30 There are instances of those who returned entering self-employment in the district. Antony B. Aranha who returned from Bombay later started his own agency in Udupi. *K.D.*, 5 June, 1925, p.144. Many such examples are available.

31 The educated lived in their own houses. ‘La Martin’ was the residence of Martin Saldanha. *M. M.*, Vol. III, 1904-1906, pp. 375-76.

Mr. M.S. Vas had his house in Frere Road. *M.M.*, Easter 1901-Christmas 1903, Vol. II, p. 151.

At Ville Parle, Casmir Lobo was living in a big bungalow and had a Chicken Farm. He sent a Thanksgiving intercession which was published in *K.D.*. He had found two poisonous snakes in the farm which did not harm the chicks. *K.D.*, 16 June, 1923, p.163. Many such examples are available.

32 They used to hire small rooms called *coods*. Married men, bachelors, spinsters along with paying guests said to have lived together in this *coods*. As a result they said to have succumbed to temptations. Some took paying guests because it fetched them some income. During these early years some also attended clubs which were unethical and illegal in the city. Some hired rooms in streets known for illicit and illegal activities. Some moved to the villages surrounding Bombay due to the cost and lack of accommodation facilities for reasonable rate. *K.D.*, first issue of the month, April, 1916, p. 75.

The *coods* gradually transformed into clubs or associations providing accommodation and boarding facilities to the migrants especially according to their parishes of the native district. However the name *cood* continued. Majority of the single men lived in the premises of *coods*. Later on many such *coods* owned their own premises. At times premises of ‘coods’ were rented apartments or houses. Some times bachelors especially unskilled and skilled migrants such as petty clerks, cooks, drivers and seamen lived in *chawls*.

33 In 1930s a *chawl* of BIT (Bombay Improvement Trust) had been occupied by the Catholics of South Canara in the Jacob Circle area, Bombay. *K.D.*, 2 October, 1937, p.205. By about 1970s, owning apartments had become a common trend. Advertisements of apartments in Bombay appeared in *RAKNO*. 

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time.34 Thereafter, when migration increased more such associations and clubs or Coods were formed.

**Associations, Coods or Clubs:**

The educated section of migrants who were mainly in government services from about the last decades of the 19th century formed the Kanara Catholic Association (KCA) in 1902.35 The skilled and the unskilled migrants also formed their own associations at times which were called Coods or clubs from about the same period. Gradually when migration increased more such Coods were formed.36

Various activities of the KCA suggest that it was responsive to the needs of the community at various points of time. Its members had at once set out for their objective and made progress in cultural activity and intellectual development. 37 During the period, the migrants to Bombay tried

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34St. Aloysius College Old Boys Association was one of the earliest formal associations. In 1902 the educated sections who were mainly from Mangalore formed the Kanara Catholic Association(KCA). It involved itself in various cultural, social, political philanthropic and religious activities. The Milagres Association was another such association. It was established in about 1905 whose members were generally of skilled and semi-skilled section.

35Since, there was an association of the alumni of St Aloysius College, the formation of the Kanara Catholic Association(KCA) which signified more Catholic migrants in Bombay. An association of old students would not have sufficed to work and exert pressure, if needed, in any forum in Bombay. A general meeting held on 7th February 1901 of Catholics of Kanara residents of Bombay at a house called ‘the Retreat’ in Mazzagon expressed the desire to form an association. In the same meeting they condoled the death of Queen Empress Victoria and praised the British rule profoundly. They also assured the new Monarch Edward VII their deep loyalty. In this meeting a provisional committee was appointed to draft the bye-laws for the proposed association. In the next meeting they discussed the bye-laws drafted by the appointed committee, which would govern the 'Bombay Kanara Catholic Association.' Its objective had been “to protect and advance the interest of the Catholics of Kanara in Bombay Presidency, outside the District of Kanara”. The following members of the managing committee were appointed for the year: -President, Dr. C. Fernandes M. D. (Brux.), L. M. &S (Bombay), LRCP and LRC (Edin.); Vice President, Mr. Jerome A. Saldanha B.A. LLB; Treasurer, Mr. Emmanuel Alvares; secretary Mr. F.L. D’Silva; other members of the committee were Messrs. David pinto, B.A.L.L.B., Alexander Saldanha, A. Theodore, Constantine Noronha, Piedade Vas, Raymond vas, Raymond Rebello and Hormisdas Vas. Thus began its humble beginning and the people who wanted to join the association or had any other suggestions to make were required to contact Mr. F.L. D’Silva in his office Superintendents Account Genera’s Office, Bombay. In this meeting they also abhorred the expression of new King Emperor for publicly calling the Roman church as idolaters and superstitious. *M.M.*, Easter1901-Christmas1903, Vol. II, pp. 22-23.

36'The Mangaloreans Club' in Sitaram Building was one such associations formed by them. Mark D’Souza, *Basaiyya Gavanth ’Ami’ ('We' in the Promised Land) in RAKNO, Silver Jubilee Souvenir, Mangalore, 1963, pp. 97-100.


The KCA organized its first lecture for the members titled “The Kanara Catholics” at Tribhawan
to bring reforms in the community in the district. 38 During the War (1914-1918) the KCA supported the war efforts by contributing money, holding talks and mobilizing a war fund. 39 In 1915, it formed a Catholic Credit Cooperative Society for the benefit of the migrants. 40 It changed its name in 1918 as ‘Mangalorean Catholic Association’ (MCA). 41 In 1918, it had established a sporting club. 42 In 1920 it began the ‘Mangalorean Review’ a

Mandall hall, at Girgaum. It was delivered by Jerome Saldanha, subordinate judge at Sangamner, Ahmednagar District who was also a member of the association. The activities of the association were reported in the Bombay Catholic Examiner; often, a news magazine of the Catholics. M.M., Easter 1901-Christmas 1903, Vol. II, p. 51.

In the the first annual body meeting held, in January 1902, they reduced the subscription rates for life membership from Rs 50 to 30, apparently to involve more Catholics especially who were working in lower rung with lesser income whose number was gradually swelling. Most of the members who were bachelors were in need of such an association. They also laid down broader objectives which would benefit the migrants and the community at large. They had schemes of promoting migration to the city due to the prevailing conditions of the Catholics in the district, supporting the mother tongue Konkani, enthusing the migrants to involve in enterprising activities such as selling products of Mangalore in Bombay, keeping a register of Catholics of the district for information, giving loans to the poor to build houses in Bombay and sublet them only to the Catholic migrants of the district and so on.

The Vice President, F L Silva who gave a talk to members in the first Annual general meeting on “The possibilities of the Kanara Catholic association,” gave more guidelines. M.M., Easter 1901-Christmas 1903, Vol. II, pp. 157-159.

38 In 1915 F.L. Silva gave a talk in the Catholic Club, Mangalore on various aspects of the Catholic society especially regarding etiquette at home, change of elaborate marriage and other age old obsolete customs, relations between father and sons, about decorum among women, about the Konkani news magazine, Cooperative Credit Society, Catholic Association, Jutka and Municipal lights and so on and how to introduce reforms. K.D., 1 January, 1915, p. 9; K.D., 16 January, 1915, pp. 12-13, 17.

By invoking the examples of billavaas and mogaveeras, who used to do menial work and at the same time weave the nets outside the office premises, some Catholics created self awareness among the migrants in Bombay by emphasising the need of hard work. Speech of J.A. Saldanha at Bombay Royal Anthological Society: K.D., first issue of the month, February, 1916, p. 36.

39 It contributed Rs.500 to the war efforts. K.D., 1 January, 1915, p. 9.


During the war the KCA members used to sing ‘Rule Britannica’, praise the King of England and so on in their gatherings. In September 1915 at Matherpakkadi, under the Presidentship of Bridget Alwares, Women War Association and a War Fund to mobilize help was established. K.D., 1 September, 1915, p. 170.


40 The Catholic Credit Cooperative Society helped many to purchase their own houses in the city. The Catholics could financially rely on this society for their needs. K.D., 16 September, 1915, p. 180.

41 There was an effort by some members to change the name of KCA as ‘Mangalorean Catholic Association’ soon after its establishment. M.M., Easter 1901-Christmas 1903, Vol. II, pp. 157-159.

M. S. Noronha’s appeal to the migrant Catholics. K.D., 2 April, 1923, eng. supp. p. iv.


42 It was the only sporting club of the Catholics of South Canara in Bombay. Prizes were instituted for excellence in sports. M. S. Noronha’s appeal to the migrant Catholics. K.D., 2 April, 1923, eng. supp. p. iv.

This sporting club played various matches with other such clubs. In 1923, it won against the Paper Currency Office, Cricket Team and Kohinoor Mills. K.D., 2 June, 1923, eng. supp. p. iv; K.D., 16
newsletter for the members and the community. By 1922, its membership had risen to 226 of whom 38 were life members.

The KCA was active in educational, religious, cultural and political fields. Apart from establishing the Educational Co-operative Society which offered loans to the needy on easy terms, other efforts were also made for the education of the Catholics of the district. By 1926 on its Silver Jubilee it had done some concrete work.

The Mangalorean Cooperative Educational Society had helped the Catholic students studying in various disciplines.

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In 1947 KCA sports club and Kanara Club (another association of the Catholics of South Canara) played a family cricket match. RAKNO, 19 December, 1947, p.5.
K.D., 16 December, 1923, Advertisement section, p. v.
K.D., 2 May, 1923, eng. supp. p. iii.
K.D., 2 May, 1923, eng. supp. p. iii.
If some dignitary of the community retired, the KCA instituted some prizes or scholarships through Mangalorean Catholic Educational Society. For instance, when Jerome Saldanha was elected as the President of the Royal Anthropological Society, Bombay and retired from Government service, J. A. Saldanha Scholarship was instituted. K.D., 2 May, 1923, eng. supp. p. iv.
In 1925 when J. Baizini a priest of St. Aloysius College, expired, it instituted a committee to raise funds for a scholarship in Bombay. K.D., 2 January, 1925, eng. supp. p. iv.
In 1927, the Emmanuel Alvares Memorial Fund was raised to help the educational needs of the community. Rs 1200 were collected to promote the industrial education among the Catholic students. K.D., 16 April, 1927, pp. 128-129.

It was representing to government on relevant issues, securing opportunities to its members, having social intercourse through debates, lectures and entertainment, helping the poor through St. Antony’s League, had its own annual magazine ‘Mangalorean Review,’ had a Aloysian Social Study Club and three cooperative societies- Mangalorean Cooperative Credit and Garden Home Societies, Mangalorean Cooperative Educational Society. K.D., 16 April, 1926, eng. supp. p.iv.

In the Silver Jubilee celebrations in 1926, Mark. S. Noronha said that in 1900 “the tide of immigration set decisively in favour of this city; and a momentous change came over the policy of the budding colony of Canara Catholics, as the result of which they have ceased to be ‘birds of passage’ and have become permanent members of the heterogeneous community of the citizens of Bombay...... since 1900 the volume of immigrants had steadily increased; and the number of Canara Catholics in Bombay which stood then at about 1000 is today approximately 10,000 inclusive of all classes.” He said the KCA was formed on 17th February, 1901, with the motto of ‘Vis Unita Fortior’. On the question of why Catholics migrated to Bombay in so a large a number, he explained that “... bulk of Canara’s trade with Bombay, coffee and tiles from Canara......” He also justified migration by saying “ in 1926 the North Canara and South Canara Catholic population was 1, 20,000 and Catholic population of Bombay to Baluchistan was only 34,000.” K.D., 19 March, 1926, eng. supp. pp. ii-iv.

In 1917, the Mangalorean Catholic Educational Co-operative Credit Society Ltd. Bombay was established, with a capital of Rs. One Lakh with objectives of helping young men of the Kanara Catholic community for higher technical and professional education and to give maintenance allowance during the period of apprenticeship in mills and workshops. It was registered in 1919 under the Cooperative Societies Act. K.D., 25 September, 1925, eng. supp. p.ii.

During 1924-25, the Society had supported one engineering student, two medical students, one in
Similarly, the Mangalorean Garden Home Society owned over 25 acres of land in the suburbs of Bombay and building sites at Bandra.\textsuperscript{48} St. Antony's League of the KCA, which was founded in 1919, helped the destitute.\textsuperscript{49} The KCA continued its work throughout in various spheres.\textsuperscript{50} Its work in helping the poorer sections in Bombay was appreciated by the Bishop of Mangalore.\textsuperscript{51}

The KCA continued its good work thereafter. It used to celebrate events connected with the community including religious festivals.\textsuperscript{52} It also catered to the religious needs of the migrants in Bombay.\textsuperscript{53} It was involved in commercial studies and one in arts. K.D., 1 May, 1925, eng. supp. p. iv.

By 1925 the Society had helped eleven students i.e. four to prepare for M.B.B. S., two for Forestry, two for B.com and one each in Arts, Agriculture and Engineering. K.D., 12 June, 1925, eng. supp. p. iii.

The Bishop of Mangalore and other lay men were shareholders of it. K.D., 12 June, 1925, eng. supp. p. iii.

Those students who borrowed from the society hailed from the Diaspora of South Canara Catholics, including females. Those who borrowed were studying in Dharwar, Dehradun, and Poona. K.D., 25 September, 1925, eng. supp. p. ii.

Its office was at Shroff Bldg. Clare Road, Byculla. K.D., 8 October, 1926, eng. supp. p.i.

By 1925 the Society had helped eleven students i.e. four to prepare for M.B.B. S., two for Forestry, two for B.com and one each in Arts, Agriculture and Engineering. K.D., 16 August, 1927, eng. supp. pp. i-ii.

It carried on service among the poor Catholics of South Canara, Goa and Bombay. In 1944, it celebrated its Silver Jubilee with J. Fernandes, Vicar General of Archdiocese of Calcutta calculating the Mass along with other priests of South Canara. A 'Silver Jubilee Fund' was established. Basil M.P. Goveas donated Rs. 6000 for the school for the poor on the occasion. The league committee used to have its meetings at St. Antony's Home, Bellassis Road. Kanara Catholic Association, Bombay: RAKNO, 15 September, 1944, p.2.

During the Silver Jubilee of KCA some members suggested to establish a colony of theirs in cooperative lines in the suburbs (district of Thana) of Bombay with activities such as raising vegetables, dairy farming and so on. An agricultural colony for Mangaloreans: K.D., 9 April, 1926, eng. supp. pp. i-iii; K.D., 23 April, 1926, eng. supp. p. vii.

A Silver Jubilee Memorial Building was planned and Rs. 8,300 were raised. It requested the Government for a piece of land. K.D., 2 July, 1928, eng. supp. p. iii.

In 1927 it represented to the steam ship companies those plying board steamers from Bombay to Mangalore, the inadequacy of accommodation and inconveniences caused to the travellers. K.D., 2 July, 1928, eng. supp. p. iii.

Under the auspices of the Social Study Club of the Canara Catholics in Bombay, in 1925, celebrated the feast of St. Aloysius. The usual serving of liquor was not served. It was the time when there was anti-liquor drive and emphasis of temperance among the Catholics of South Canara. It echoed in this celebration. K.D., 10 July, 1925, p.183.

The feast of St. Ignatius was celebrated at St. Ignatius Church, Seven Streets, Bombay. At times guests were invited home for the feasts as the practice in South Kanara. K.D., 14 August, 1925, p.223.

In 1930, the KCA celebrated the Golden Jubilee of St. Aloysius College. K.D., 2 January, 1930, eng. supp. p. iv.

Under the auspices of KCA, in 1933 Ambruzzi SJ, Rector of St. Aloysius College gave a talk to the 136
various cultural activities and raising funds from time to time.\textsuperscript{54} When there was furore over Catholic women entering film industry it arranged a debate in 1930s on the subject.\textsuperscript{55} The KCA carried out philanthropic activities too at the time of distress.\textsuperscript{56} Whenever there were political issues involving the community the KCA responded.\textsuperscript{57} It also joined other bodies in mobilizing opinion in favour of community's interests.\textsuperscript{58}

The KCA also helped other Catholic communities to establish Cooperative Societies.\textsuperscript{59} It often recognised and felicitated various dignitaries of the community in Bombay and Mangalore at various points of time.\textsuperscript{60} In migrants in Bombay titled "the need of the hour" emphasizing 'Catholic Action'.\textsuperscript{K.D., 16 December, 1933, eng. supp. p.iv.}

\textsuperscript{54} In 1934, the Dramatic Society of the KCA staged a drama to provide financial aid to the Society of N. Srada Piedade, Dabul in Bombay.\textsuperscript{K.D., 16 July, 1934, eng. supp. p.iv.}

The same year they staged another drama at St. Xavier's College.\textsuperscript{K.D., 2 December, 1934, eng. supp. p.iv.}

\textsuperscript{55} The KCA arranged a talk by Dr. Mauzardt of America who explained how when a new profession is available people agitate and exaggerate its evils.\textsuperscript{K.D., 16 September, 1937, eng. supp. p.iv.}

\textsuperscript{56} In 1923, it set up the 'Kanara Flood Relief Committee' and collected Rs 1,300 which they sent to the flood affected people of Kallianpur and neighboring areas through the Bishop of Mangalore. J.A. Saldanha, Alex A Pais, Jos. L. Sequeira, Michael Noronha were some its active members who raised these funds.\textsuperscript{K.D., 16 August, 1923, eng. supp. p.iv; K.D., 2 September, 1923, eng. supp. p.iv.}

In 1934, the KCA put up a religious play to raise funds and 50% of the proceeds were donated to the Bihar Earth Quake Relief Fund through the Bishop of Patna.\textsuperscript{K.D., 16 March, 1934, eng. supp. p.iv; K.D., July 2 1934, eng. supp. p.iv.}

\textsuperscript{57} When a Belgian Jesuit, the editor of 'Catholic Herald' was forbidden to come to India due to certain controversy in 1925, the KCA passed a resolution and protested.\textsuperscript{K.D., 27 November, 1925, eng. supp. p.iii.}

When the question of representation of the Christians came up in Bombay, in 1928, the KCA demanded joint electorates with reservation of seats for the Christians.\textsuperscript{K.D., 2 July, 1928, eng. supp. p.iii.}

In 1930, a conference was organized to discuss the question of minority and political future of the Christians in India on the independence of the country, on Sept. 5\textsuperscript{th} at Sir C.J. Hall, Bombay. There were two opinions expressed. One supporting joint electorates with reservation of seats to the Christians another supporting separate electorates. Ultimately, a consensus was arrived to support joint electorates with reservation of seats for Indian Christians.\textsuperscript{K.D., 16 September, 1930, eng. supp. pp.i-ii.}

\textsuperscript{58} When in 1926 the Catholics were declared as the 'advanced classes' in Bombay and fewer representations were accorded to them in Government positions, it protested and raised the issue with Government.\textsuperscript{K.D., 19 March, 1926, eng. supp. pp.ii-iv.}

In 1933, it protested the birth control measures introduced by the Government of Madras and wrote to the Government.\textsuperscript{K.D., 2 November, 1933, eng. supp. p.vii.}

\textsuperscript{59} The Catholic Housing Society of Santacruz, the Salsette Catholic Housing society, St. Sebastian's Housing Society Bandra, the Nasik Catholic Cooperative Sanitarium and many others were established under the guidance of F.L. Silva and F.A.C. Rebello which stopped Catholic landholdings passing out of their hands.\textsuperscript{K.D., 19 March, 1926, eng. supp. p.ii-iv.}

\textsuperscript{60}KCA used to congratulate the priests of the community, especially the Jesuits in Mangalore on occasions such as feast days or on occupying some new positions. It also felicitated eminent persons of the community or religious leaders when they passed through Bombay.

In 1923, Mgr. M.P. Colcao was appointed Privy Chamberlain to His Holiness the Pope which was a
1940s it established an employment and information bureau and solicited the co-operation of the parishes in South Canara in an effort to provide employment for the Catholics in the city. In 1944, KCA along with other associations organized a youth conference for the Catholic youth of Canara to guide them in Bombay. There have been also conflicts of interest among the migrants at times, which reflected in their activities.

In 1925, it felicitated Dr. Lawrence Fernandes of Fr. Mullers Hospital, Mangalore who was passing through Bombay. In this felicitation programme, all clubs of the Catholics of South Kanara were invited by the KCA.

Fr. Rego, a priest from Mangalore, who had studied Doctor of Divinity, was felicitated.

In 1939, when Alex A. Pais retired and decided to leave Bombay, after many years of service the KCA collected a fund to donate him. Farewell to Alex A. Pais: RAKNO, 22 January, 1939, p.5.

Mark Noronha was felicitated on being appointed as the Chief Judge of Small Causes in 1940. RAKNO, 18 October, 1940 p.5.

When Mgr. J. Fernandes, the Vicar General of Calcutta visited Bombay was felicitated. News From Bombay: RAKNO, 10 October, 1941 p.1.

Mark Noronha was felicitated on being appointed as the Chief Judge of Small Causes in 1940. RAKNO, 18 October, 1940 p.5.

When Mgr. J. Fernandes, the Vicar General of Calcutta visited Bombay was felicitated. News From Bombay: RAKNO, 10 October, 1941 p.1.

In 1946 the KCA condoled the death of J.P. Rego I.S.O. and Dr. L.P. Fernandes. Kanara Catholic Association, Bombay. RAKNO, 8 November, 1946, p.2.

In 1947, when Bishop of Mangalore visited Bombay, he was given a grand reception. About 1500 Catholics of South Canara attended the function. RAKNO, 10 October, 1947 p.2; RAKNO, 17 October, 1947, p.1.

The bureau suggested to the Catholic youth of Mangalore to take up mechanical, electrical training after matriculation. (Such jobs were in demand during the war period). It also suggested them to acquire skills in shorthand typing, banking and commercial classes. Cyril Gonsalves was in charge of this bureau. Its office was at 14, Noble Chambers, Parsee Bazaar Street, Fort, Bombay. An Employment and Information Bureau: RAKNO, 13 February, 1942, p.2.

The conference was attended by 300 youth from all parts of the city and Poona. S. Patrao who inaugurated the conference emphasized the unity of the poorer sections and the well off. He stressed the establishment of a fund on the basis of one's salary and not from the charity of the rich. They planned social service centers in various parts of the city where there were Catholic youth. He also explained how manual workers, domestic servants who could not speak English were in majority and had been neglected. Secretary of the Conference, Samuel Castelino appealed to the different sections of the migrants to be united and stressed the need of a common organization. J.P Pinto suggested a coordination agency between the different institutions (clubs and coods). Another speaker suggested that the Catholics should adopt more simpler and rational habits to suit into the national life. Yet another suggested forming a union of Catholic domestic servants to safeguard their interests and secure living wages and better conditions of life. A Catholic Youth Conference: RAKNO, 17 March,1944.

At times there were difference of opinion with in the KCA between individuals and groups. M.L. Aranha a guest who spoke in a function of the KCA, in 1915 pronounced that though there were difficulties, as far as Catholics of South Canara live in Bombay, the KCA should continue to flourish, indicating the misunderstandings. K.D., 1 March, 1915, p. 50.

On the suggestions of Konkani Dirven, efforts were made to infuse a new life into K C. A. A general body meeting was called duly and a committee was appointed to set things right. K.D.,16 October, 1915, p. 200.

In 1930, again misunderstandings cropped up within the KCA. There were differences in opinion in allotting land to the non-members of Mangloeren Garden Home Society. K.D., 2 May, 1930, eng. supp. pp. i-ii.

Apart from the KCA, there were other associations established by the skilled and semi-skilled migrants along with the educated section from about the beginning of the 20th century. They were referred as coods or 'clubs'.

These clubs which were initially formed to provide accommodation for the migrants in the city, gradually contributed immensely to the progress of religion and culture. They were formed from about the beginning of the 20th century. Most of the migrants were single and found it difficult to get accommodation. As a result, the migrants of a particular area or a particular parish from the native district came together to form clubs which could provide lodging and boarding. They were named after either the patron saint of the particular parish or the parish itself. In the native district these clubs have been referred according to the parish like Omzoorgarachen Cood (Club of Parishioners of Omzoor) or Shirvagaranchen Cood (Club of Parishioners of Shirva) and so on. Another objective of such clubs/associations was to find employment to their parishioners. Thus many of the clubs promoted further migration by providing guidance to get employment in the city. From certain parishes there were more than one club from where more migrants were present.64 However, gradually other clubs cropped up with the objective of cultural advancement as clubs of Konkani dramatists and singers and so on. There have been clubs established also to bring unity among the migrant Catholics of the district in the city. There are instances of initial unions or associations which were in the district among the Catholics when the members who migrated to Bombay formed similar organisations. 65 There were also general clubs who admitted Catholics of any parish.

The clubs or the Coods grew in number due to the increased migration to the city. As the clubs grew and the number of members increased, the

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64 At times there were clashes among the migrants which led to the formation of new clubs.
65 The members of “Lourdes Union, Mangalore” after many of them migrated to Bombay formed a similar club called the ‘Lourdes Club’ with its former members. It involved in cultural activities. For instance, it staged a Konkani drama, to collect funds for the parish of St. Ignatius, Jacob circle in 1941. It carried on numerous such activities. Konkani Drama in Bombay: RAKNO, 21 February, 1941, p.5.
clubs rented or owned their own premises, organized their own cultural activities and so on. Bigger clubs had boarding and lodging facilities and migrants administered them by electing office bearers for various functions as mess secretary, sports in-charge, lodging in-charge and so on. Some had libraries, reading rooms and cultural and sports committees. There were also a few clubs which functioned in the Chawls.

In the year 1925, eleven such clubs have been reported. However, there must have been more such clubs in Bombay. New clubs were also formed by the migrant Catholics at different points of time. In 1930s some more clubs have been reported which must have been functioning even earlier. Apart from these clubs there were drama associations and sodalities,

66There is evidence that in some cases the managers of the clubs had started chit funds in Bombay implying poverty and the need of money for the migrants. Some also became defaulters. From the Notice of the court: RAKNO, 15 August, 1947 p.4
67Chawls were a kind of petty houses which the Government in Bombay under the Bombay Improvement Trust granted to the public. Many migrants lived in this chawls which had been allotted to them or purchased from others. These chawls have been compared with casas de malta of Lisbon and corticos of Brazil. Emigration: Goa’s Transformation from an Agrarian to Remittances- Based Economy, Remy Antonio Diano Dias. K.S. Mathew, Mahavir Singh, Joy Varkey, op.cit., pp.24-54.
68They were- St. Francis Club, Sankley Street, Byculla, St. Joseph’s Club, Byculla, St. Paul’s Club, Byculla, St. John’s Club, Byculla, Our Lady of Saud Club, Byculla, St. Ann’s Club, Sitaram Building, Crawford Market, St. Joseph’s Youngmen’s Club, Dobitalav, Our Lady of Rosario Club (had 130 members), Our Lady of Milagres Club, Byculla,St. Joseph’s Club, Matherpakkady, Mazgaon, St. Francis Club, Mount Road, Mazgaon. These clubs had contributed about Rs. 235 to the parish priest of Karkala. K.D., 12 June, 1925, p.152.
69St. Lawrence Club of Moodubelle parishioners was long established has not been mentioned in this list.; St. Lawrence Club original, celebrated its 25 years jubilee in 1944. RAKNO, 21 January, 1944, p.3.
70For instance, a new club called Little Flower of Jesus club for any person of any parish of South Canara was founded in 1934. Those who did not belong to any club could join it and had reasonable fees. K.D., 16 March, 1934, p.55.
71Mangalorean Catholic Union at Mahim. K.D., 2 September, 1930, eng. supp. p. viii.
Mangalorean club of Bombay at Sitaram Building. K.D., 2 October, 1937, p.197.
Ex-Aloysian Association in Bombay established in 1929. A person called B.M. D’Souza was the President of this association for eight years since its inception. K.D., 2 October, 1937, eng. supp. p. vi.
The Kanara Club, Mazgaon. RAKNO, 21 June, 1940, p.2.
Bolkunje parishioners established their club at New Nagpada, Byculla in 1946. RAKNO, 5 July, 1946 p.5; RAKNO, 27 September, 1946, p.3.
In 1942, a new club of the parishioners of Poliy, Kanajar and Ninjur was established called the ‘Lourdes Club.’ RAKNO, 22 May, 1942, p.7.
St. Antony’s Club was a club of parishioners of Belman, Mukamar and Palimar whose office was at, 101 Mody Street, iii Floor, Parsi Bazar, Fort, Bombay. RAKNO, 24 November, 1944, p. 5.
Lourdes Club was a club of the former members of “Lourdes Union, Mangalore.” Konkani Drama in Bombay: RAKNO, 21 February, 1941, p.5.
workers unions and so on who took active part in the cultural life of the community in Bombay. The process of establishing such clubs continued till the 1970s.

The Cultural Activities:

The Coods or clubs had multi-pronged objectives and activities. They carried on cultural activity which promoted acting, writing of dramas, composing of songs in Konkani in one hand and raised funds for charity for different purposes on the other. These clubs also fostered Konkani journalism. Such activities increased from about 1930s. The pioneer in these kinds of ventures was the KCA which had a death fund, a library and so on from the beginning of the 20th century.

The first drama in Bombay in Konkani is said to have been staged by one Gasper Melchior Balthazar Rodrigues. From then onwards such cultural activities continued. Numerous dramas were enacted by various individuals and sponsored by clubs for raising funds for various causes at home and in the city. The dramas became popular among the migrants. During the period it was one of the main mediums for raising funds among them.

Mangalorean Catholic Welfare Association was an association established in 1942 with objective of promoting Konkani language through dramas, singing and composing songs. Its office was at Patel building, B, II Floor, Near V. Gardens, Post Office, Bombay-27. Editorial: Bombainth Manglurgarso Sangh (Association of Mangaloreans in Bombay): RAKNO, 1 September, 1944, p.1. Some of the clubs had reading rooms where newspapers were made available, which indirectly led to the development of Konkani journalism. The Sodality of St. Ann at Byculla had a reading room where books of religious importance and morality were read to the illiterate. Bombay: RAKNO, 2 February, 1940, p. 5.

Gasper Melchior Balthazar Rodrigues started the first Konkani newspaper Sukh Dukh in Kannada script. Later Phul newspaper was started by him. First Konkani dramas were started by him in Bombay. Konkani Parisheden Maan Kelle Konkni Mayeche Suputr (Konkani sons honoured by the Konkani Parishad): RAKNO, 7 March, 1976, p.2.

Konkani Parisheden Maan Kelle Konkni Mayeche Suputr (Konkani sons honored by the Konkani Parishad): RAKNO, 7 March, 1976, p.2.

It was staged at St. Mary’s school hall to raise funds for charity fund of Archbishop of Bombay. St. Ann’s Konkani Sodality had sponsored it in which Gasper Rodrigues was adjudged the best actor. RAKNO, 12 May, 1939, p.6.

In 1940, St. Ann’s Sodality of Mazgaon staged a drama to raise funds for the night school which was attended by about 1200 people. RAKNO, 12 January, 1940, p.5.

Dramas were staged in St. Ann’s Church, Byculla to raise funds for its night school which had 58 students in 1940. Bombay: RAKNO, 2 February, 1940, p. 5.

A drama titled Sarginso Talo staged in Umarkhadi St. Joseph’s School for collecting funds for St. Antony’s Free School in 1942. RAKNO, 6 November, 1942, p.3.
Some clubs were established with the objective of raising funds for education or some social activity such as supporting Konkani language and so on. For instance, in 1939 ‘The Canara Konkani Dramatic Association’, was established with the objective of raising funds for the ‘Catholic Action’ as well as to promote education in the native district and to support the mother tongue Konkani. Some staged dramas on issues relevant to the community and to educate the community. In 1945 Mangalorean Club members of Sitaram building staged a drama for St. John Free School with a title ‘Dusman Dothiso’ (enemy of dowry). During the period awareness was spreading regarding the evils of dowry among the Catholics in the district. There were clubs such as Manglorean Alert Recreational Inimitable Actors (MARIA) which staged only dramas.

The dramas promoted acting, writing, composing of songs in Konkani. Apart from it, it educated the public. Several relevant thematic dramas were

Lourdes Union staged Raghaso Shirap in 1942, for collecting funds for St. Ann’s Free School at Gloria Church premises, Byculla. RAKNO, 6 November, 1942, p. 6.
Mangalorean Catholic Mutual Welfare Association staged a drama at Hume High School Hall in 1942 in which popular magician A. Peris took part with his magic. He also directed the drama. RAKNO, 18 December, 1942, p.3.
Many dramas were staged by the Catholics through their clubs in 1943 such as Ghatki (Traitor), Kon Sukidar (Who is guilty) and so on. Gasper Rodrigues was one of the dramatists emerged very popular during the times. He wrote and acted in many dramas. RAKNO, 14 May, 1942, p.4; RAKNO, 16 April, 1943, p.4; RAKNO, 7 May, 1943, p.4.

The cultural activities of most of the clubs promoted Konkani. However towards the close of the 1930s there were debates that educated migrants had neglected their mother tongue. The migrants from the rural parts of the district who were educated in the vernaculars initiated new associations with the sole objective of promoting Konkani. Many such associations promoted Konkani as a result it flourished. Therefore, contribution of migrants to the development of Konkani is unparalleled.

‘The Canara Konkani Dramatic Association’, was formed in 1939 to raise funds for the ‘Catholic Action’. During the period ‘Catholic Action’ had been made popular by the Catholic Church in the Diocese of Mangalore. They also planned to support education of the Catholics in the native district and promote Konkani in Bombay which many “Catholics in Bombay had forgotten and even ashamed of speaking”. They raised this issue as how the English educated Catholics of the district neglected their mother tongue in Mangalore and in Bombay.
The association continuously staged dramas. In the dramas, awards were given to the best performers thereby promoting acting and fine arts. RAKNO, 23 June, 1939, p.6.

The dramas staged by ‘Mangalorean Catholic Mutual Welfare Association’, established in 1942, intended to fight the evils of cinema which was becoming popular in Bombay at the time. This association was supported by the Church, since it was propagating against the cinema, claiming that cinema would promote immorality in the society. Another objective of the association was to bring unity of different sections of the Catholic migrants of the district in Bombay. RAKNO, 14 January, 1944, p.2.

It also staged a few religious plays written by Fr. John Miranda to raise funds for St. Ann’s free school, Mazgaon. Bombointh Natak (Drama in Bombay) RAKNO, 23 March, 1945, p.3.
written. They promoted Konkani songs. There were songs also written independently. Often the actors of the dramas themselves wrote songs for the dramas. As a result Konkani songs became popular. In 1943 Konkani songs were recorded by the Gramophone Company with the help of the Mangalorean Mutual Welfare Association. Dramas boosted Konkani language and literature. Such cultural activity apart from raising charity promoted acting and fine arts. As a result various facets of the language Konkani were explored.

A common practice among the clubs was inviting some respectable, educated person of the community to preside over, who gave talks. They often spoke on various social, economic and religious aspects of the community in Bombay or in the native district. On various other occasions too talks were arranged on relevant topics.

Through these cultural activities the migrants contributed to the development of the Konkani native culture in Bombay from about 1930s. This was an indicator of the migration of the poorer and rural Catholics. These Catholics who were educated in vernaculars especially in the villages and who spoke Konkani at home as against the educated Catholics who spoke English.

Other Activities (Charity, Feasts, Retreats, Talks, Free schools, Death funds):

Various clubs and associations apart from raising funds through dramas

79 For instance, in the dramas of the Mangalorean Catholic Mutual Welfare Association, the actors themselves used to write songs. RAKNO, 14 January, 1944, p.2.
80 RAKNO, 11 June, 1943 p.3.
81 Dr. A.C. Rebello, the President of K.C.A. presided over the drama staged at St. Xavier’s Hall, Dobitalo in 1943. RAKNO, 24 December, 1943, p.2. Joachim Alva who presided over the benefit show of ‘The Mangalorean Catholics Mutual Welfare Association’ at St. Xavier’s College Hall, in 1944, spoke on the welfare of the Catholics and preserving their culture in the city. Bombointh Drama (Drama in Bombay): RAKNO, 20 October, 1944, p.3.
82 During the Round Table Conferences when the question of reservation for minorities was debated in the country, J.A. Saldanha had warned the Catholics not to be caught in the trap laid by the Muslim minority, in the lecture he gave under the auspices of Bombay Suburban Aloysian Association, in 1930. K.D., 2 April, 1930, eng. supp. p. ii.
donated for various charitable purposes. They donated funds to missionaries, catechists, churches or religious needs of various parishes in Bombay, in the district and to educational needs including the night schools in Bombay.  

Celebration of feasts of various saints is a well established custom among the Catholics. The clubs, unions and associations of the Catholics in the city often celebrated such feasts of their patron saints, offered Thanksgiving Masses, enacted dramas and donated money on the occasion.

Often Catholic priests of Mangalore Diocese visited the clubs and preached retreats in Konkani. 85 There have been many cases of priests from

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83 In 1925, eleven clubs contributed Rs. 235 to the parish priest of Karkala who solicited their help. K.D., 12 June, 1925, p. 152.

Mangalorean Club situated in Sitaram Building sent Rs 10 to the catechist of the Kokkada Mission as a salary in 1937 responding to the appeals of Konkani Driven. K.D. 2 October, 1937, p.197.

In 1944, Mangalorean Catholic Welfare Association organized a drama with songs in St. Xavier’s Hall to support the seminary of Bombay. St. Lawrence Club (original) of parishioners of Belle donated Rs.1000 to the Belle Church for laying tiles. Another Rs.100 was given by them to the school building in 1943. RAKNO, 18 June, 1943, p.3.

Dramas were staged more than once on popular request to collect funds for St. Joseph’s Church, Umerkadi at St. Xavier’s hall, Dobitalao. RAKNO, 24 December, 1943, p.2.

The Catholic migrants also donated money to their neighbours who were in distress. Rs. 450 were donated by the Relief Fund constituted under the leadership of Victor D’ Souza of Kemman, an accountant in the nearby industry to those affected by the Jogeshwari fire accident in 1946. RAKNO, 12 April, 1946, p.6.

84 Konkani Sodality of St. Ann’s Church, Bombay celebrated the feast of St. John Baptist, their patron saint in 1939. Founded in 1936, it had 60 members in 1939. The unemployed youth who came to Bombay were its members. They staged dramas to raise funds for the Archbishop of Bombay. Many of the members were also the members of ‘Konkani Dramatic Association.’ They had started catechism centers in order to teach Christian doctrine among the illiterate. RAKNO, 14 July, 1939, p.5.

The Catholic members in various unions too gave charity and celebrated feasts. For instance, the Catholic members of the district of Bombay Taxi Driver’s Union in 1939 celebrated the St. Christopher Feast. On the occasion about 100 taxis were blessed. RAKNO, 18 August, 1939, p.5.

Similarly Catholic private and taxi drivers used to celebrate the feast of St. Christopher from 1919 onwards in which the Catholics of South Canara took active part. In 1947, they celebrated the feast at Woodhouse Church. The Bishop blessed the vehicles on the occasion. Bomboi: RAKNO, 8 August, 1947, p.4.

In 1947, Victor Rosario D’ Souza and his colleagues of Indian Plastic Limited Company celebrated Holy Mass St Blasé Church at Ambolim. RAKNO, 31 October, 1947, p.4.

Milagres Club established in 1913 at Bandra celebrated its silver jubilee in 1938. In 1947 when it attained 34 years, the members of the club celebrated the feast in Bandra at St. Andrew’s Church, when their counterparts in the native district celebrated the feast of Our Lady of Milagres in Kallianpur and Mangalore. About 800 Catholics of the district took part in this feast. RAKNO, 21 February, 1947, p.6.

85 In 1930s under the coordination of Alex Pais many retreats were arranged. K.D., 16 May, 1930, p.112.

In 1940 in the Parish of St. Peter at Bandra, a priest named Liguory D’Souza conducted retreats in Konkani. RAKNO, 23 February, 1940, p. 5.

Many such examples are available.
rural parishes visiting these clubs in order to raise funds.

The Catholic migrants donated funds to the Church authorities for establishing free and night schools. In 1942, in RAKNO, one writer wrote that the Catholics had become popular for running free schools in Bombay.

In the absence of the knowledge and popularity of life insurance the death funds became popular among the Catholic migrants. The KCA was the earliest association which formed a death fund. Thereafter many clubs had established such funds. In 1970s onwards death funds lost their relevance probably due to the popularity of life insurance schemes. Since many migrated to West Asian countries and some travelled home due to new transport facilities death funds lost their appeal.

Misunderstandings and competitions leading to controversies were not uncommon among the migrants due to personality clashes or to control assets. There were clashes within the clubs, including the KCA. There were also differences of opinion between the two sections i.e. educated elite and the others. The KCA was often accused of being dominated by the English...

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86 In 1939, a night school was established at Mazgaon, by St. Ann's Sodality members, for adults. In this school English, Kannada and Hindi were taught. RAKNO, 5 January, 1939, p.5. In 1940, the Sodalists staged a drama to raise funds for the night school and about 1200 people attended. RAKNO, 12 January, 1940, p.5. A night school at Bombay Fort was started for the Catholics of South Canara by a priest named Ligoury D'souza. However many others too were admitted to this school. RAKNO, 25 May, 1945, p.3. Mangalorean Club members of Sitaram Building staged a drama to raise funds for St. John Free School titled Dusman Dothiso in 1945. RAKNO, 7 September, 1945, p.4.

87 RAKNO, 20 November, 1942, p.7.

88 Milagres Club, established in 1913 in Bandra had a Death Fund. RAKNO, 21 February, 1947, p.6. St. Antony's Club established a Death Fund in 1944. RAKNO, 24 November, 1944, p.5. Catholic private and taxi drivers had formed a Death Fund in 1944 and were soliciting more Catholic members of South Canara in the city. Bomboi: RAKNO, 8 August, 1947, p.4. Bolkunje parishioners club established in 1946 opened a Death Fund the same year. RAKNO, 27 September, 1946, p.3. The Mangalore Roman Catholic Pioneer Fund of Mangalore had also its branch at Bombay, due to the large number of Catholics there. Advertisement: RAKNO, 22 June, 1945, p.45.

89 The first Kallianpur Club or St. Francis Club founded in 1919 had about 200 members of Kallianpur parish and other parishes of the neighbourhood. Property, funds and leadership and personality clashes between the members led to a court case in 1937 and the club was destroyed. Later on a new club with the same name (second) was formed in 1939 with 50 members to revive the old club. Bomboi Kallianpurgaranchen Club( Club of people of Kallianpur Parish, Bombay) RAKNO, 30 June, 1939, p.6.
speaking section. The members of KCA followed western lifestyle, while the
migrants from poorer sections used Konkani and had an aversion to English.

90 Though some prominent members of the KCA were well-known and
honoured by the Catholic migrants, culturally they could not adjust with
them.91 There were also competitions and accusations between clubs. 92
From about 1929 they had tried to bring various clubs under one organisation.
93 Such a unity did not materialize mainly due to personality clashes and
eagerness to control the assets and different background of the migrants such
as education and economic status.

Migration of Women:

A few women of the community who were trained as teachers began
migrating to Bombay, along with men from the last decades of 19th century.
However, the majority of women in the rural areas were illiterate and poor.
The Chalgueni tenancy and general rural backwardness, widespread poverty,
lack of education, social evils such as dowry and alcoholism in some families
were some of the causes for this state of affairs. In Chalgueni system of land

90 The Catholics of the educated section sent their children to European Boys and Girls School and
clothed like Anglo-Indian, East Indian, or Goan companions in European style. Holiday school trips
were common in these schools. Many had two servants; male and a maid about Rs. 25 salary they had
Some educated Catholics referred themselves as ‘cultured class’ and referred the others as ‘working
i-iii.
Mark D’Souza, Basaillya Gavanth ‘Ami’ (‘We’ in the Promised Land) in RAKNO, Silver Jubilee
Souvenir, Mangalore, 1963, pp. 97-100.
91 Dr. A.C. Rebello who was President of KCA presided over the drama staged at St. Xavier’s Hall,
92 This misunderstanding was evident from the comment made by Fr. Salvador D’Souza who visited
these clubs in 1925. K.D., 17 July, 1925, p.189.
‘Mariya Association’ at Mazgaon had staged a drama for the purpose of raising funds for a poor
school in the neighbourhood in 1945. On the same day another association deliberately staged
another drama with in a furlong to compete with the former. As a result both incurred financial loss.
RAKNO, 27 April, 1945, p.3.
93 M.G. D’sa was the secretary of Mangalorean’s Catholic Joint Club whose office was at 84, Militia
In 1942, the KCA, tried to bring all the Catholics of South Canara who had different clubs in Bombay
together, to unite all the independent institutions of the community. They suggested local
autonomous centres and created a new council with Dr. A.C. Rebello as the President and Sam
Castelino as the General Secretary. RAKNO, 25 December, 1942, p.6.
The KCA to forge unity among all sections, laid down rules for local centres. However, The Kanara
Club and the Mangalorean Catholic Union, Mahim did not respect the decision of KCA. They were
tenure peasants often fell victims to moneylenders. It is said that the peasants had to bear the debt incurred due to dowry, debt incurred in order to pay the landlord, debt of hypothecation of jewellery and so on which was bequeathed to their children. As a result of poverty many Catholic women of the rural areas and poor families used to seek employment in the houses of rich Catholics in Mangalore as maidservants.

From about the first decades of the 20th century these women (girls, widows and sometimes married women) began migrating to Bombay as maidservants where there was demand for such labour and a promise of higher salary. This trend seems to have accelerated after the First World War. Many women migrated to Bombay to repay the debt incurred by their family. 

In poor families, the men inherited land and it was sufficient only for subsistence since the rents were high. Women had to be given dowry but a peasant could not afford it. As a result some women sought employment in Bombay. If there were more girls in a family situation was worse. In the town of Mangalore they could not earn enough. When there was not enough to eat, there were cases where the parents themselves encouraged their children, boys and girls alike, to go to Bombay.

They reached the city often along with their relatives such as uncles or cousins or acquaintances. Later on there were also agents who figured prominently. Better salaries were the main attraction for the women to seek employment in the city. Gradually the flow of migrants increased. Some found jobs in households with good salary. At times they could not find suitable work. For some maidservants working conditions were difficult.

94 Some women did not marry in time and had to go to Bombay to earn. Parents encouraged them because it would be a support for other younger children. Dothivine Kazar (Marriage without dowry): RAKNO, 4 August, 1939, p.1.
95 In 1940s women who had little education too migrated to Bombay to work as maidservants. Dotichi Rivaz Kiyyak? (Why the custom of dowry?) Editorial: RAKNO, 21 April, 1944, p.1.
96 Havn Bomboi Vethan! (I am going to Bombay): RAKNO, 30 June, 1944, p.1.
97 In 1920s they were seen often going about in twos and threes looking for a job in the city. An Agricultural Colony for Mangaloreans: K.D., 9 April, 1926, eng. supp. pp. i-ii.
98 There were girls between the age of 8 and 12. There were also instances where they cried to go home to see their parents. They were beaten, starved and not allowed to sleep due to overwork and so
There were occasions when the maid servants fought court cases against the owners. Many times, after losing the case, they had to leave the particular house collecting only their clothes. Many joined non-Catholic households in Bombay where they were offered better terms, lighter tasks, than the native Catholic households. There have been cases where Catholic households themselves ill-treated their Catholic maidservants. Thus the conditions of migrants varied in the jungle of Bombay.

There was a perception among the Catholics of the district that in non-Catholic households there was danger to their moral character. There were also scandalous rumours about the Catholic women, girls and widows in Bombay. It is said, during the period some women were exploited by unscrupulous elements in the city which created such rumours. Apart from the overall misery of the maidservants, some were forced or trapped to lead immoral life, some were trafficked to brothels and so on. There have been cases of some minor girls getting cheated by their lovers. As a result the community in the district vehemently started opposing the migration of women to the city. A few suggested improving the conditions of the domestic service in the town of Mangalore so that they will not be forced to

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99 Injustice to Domestic Servants: RAKNO, 11 August, 1944, p.3; RAKNO, 18 August, 1944, p.1.
100 An Agricultural Colony for Mangaloreans: K.D., 9 April, 1926, pp. i-ii.
101 The educated Catholics of South Canara were accused of employing maidservant for all sorts of work, than other households. For instance, in the 1940s they only paid a salary of Rs. 2. to a maid for work from early morning to 11o’clock at night. It is said that other communities such as Khojas, Parsis and Europeans employed more maidservants in their households. As a result task was lighter for them. Therefore maidservants from South Canara preferred non-Catholic houses. Amkan Sakran Melanath Kityak? (Why we do not get servants?) RAKNO, 16 August, 1946, p.3.
102 Havn Bomboi Vethan! (I am going to Bombay!): RAKNO, 30 June, 1944, p.1.
104 K.D., 3 December, 1926, eng. supp. p. i.
The maid servants who were stranded at Bombay were mainly from South Canara and Goa during the period.
105 During the period Alex A. Pais had found employment for women in factories such as Donmil factory at Parel, so that they were not hard-pressed to work in non-Catholic households as maidservants. Bailank Kam (Employment for Women): K.D., 2 July, 1929, p.153.
migrate to Bombay.\textsuperscript{106} Fuel was added to the rumour mills by an article in the newsletter \textit{Bombay Chronicle} which sarcastically commented about how the Christian women were exploited in the city.\textsuperscript{107} Some considered the migration of women to the city as 'Unmitigated Evil.'\textsuperscript{108} A debate took place and suggestions were made to improve the state of domestic servants in Mangalore implying that Catholic women would not be forced to migrate, to request a congregation of nuns from Mangalore to open a hostel for women in Bombay and to create an employment bureau at Mangalore and so on.\textsuperscript{109} Extension of Vincent De Paul's Society to all parishes in the district, universal literacy, basic and vocational education, seeking charity of the rich, and establishment of cooperative farming societies and introducing improvements like in Malabar to help the Chalgueni tenants in the district, supporting St. Antony's league of KCA in Bombay, for establishing needle work rooms and night schools, were the other suggestions.

Some of the scandalous rumours must have been mere exaggerations. It was pointed that those who had fallen into evil hands were few and that migration of women and men had benefited the community in the rural areas immensely especially among the Chalgueni tenant families.\textsuperscript{110} In the first part of the 20\textsuperscript{th} century the pressure of morality on the Catholics was also a sign of a patriarchal society.\textsuperscript{111} Such a mind set made them oppose vehemently the

\textsuperscript{106} Article of M.S. Shresta: \textit{K. D.}, 23 April,1926, pp. i-viii.
\textsuperscript{107} 'Bombay Chronicle' published an article titled "the lure of the city -a grave problem for Christians" and commented "No sane parents would consent to send their little girls to Bombay knowing the hazard to their moral life even for all the treasures of the whole world; but parents who value money more than heaven itself, do not mind sacrificing the future of their children, alas, they are Christians!" Emigration to Bombay: M.S.Shreshtha, \textit{K.D.}, 16 July, 1933, eng. supp. pp. i-ii.
\textsuperscript{108} As a result M.S. Shresta and Jerome Saldanha wrote in \textit{Konkani Dirven} about the various facets of migration and remedial measures which needed to be brought in. Emigration to Bombay: M.S.Shreshta \textit{K.D.} July, 16, 1933, eng. supp. pp. i-ii; Emigration to Bombay: Jerome A. Saldanha \textit{K.D.}, 2 August, 1933, eng. supp. pp.ii-iii.
\textsuperscript{109} The Church was called-in to intervene by these leaders. However, methodology suggested was different. In the absence of any other community organization, the Church was the only organization which could look into such aspects.
\textsuperscript{109} Emigration to Bombay: M.S.Shreshtha \textit{K.D.}, 16 July, 1933, eng. supp. pp. i-ii.
\textsuperscript{109} Towards the close of the 19th century and beginning of the 20th century rural Catholic women were seeking employments in the household of Catholic elite in Mangalore in the town of Mangalore.
\textsuperscript{110} Emigration to Bombay: Jerome A. Saldanha \textit{K.D.}, 2 August, 1933, eng. supp. pp.ii-iii.
\textsuperscript{111} The reaction by the Catholic community to the film \textit{Bhikare Moti} amply explains it. The Catholics
migration of women to Bombay.

But the migration of women continued unabated throughout. Various Catholic writers in *Konkani Dirven* continued to suggest things such as putting an end to dowry system. Some considered it a shame especially maidservants working in the households of Hindus and Muslims. The Church which considered itself the 'moral police', thought it could direct the activities of its 'flock' and had a right to guide them. It came into play its role and initiated various measures at various points of time. By 1926 there were many girls and women working in Bombay. As a result the church authorities of St. Anne's parish, Byculla, established a separate club to provide shelter, protection and work for the stranded girls. The Archbishop of Bombay appointed a 'vigilance worker' who was a lady from England in 1927. She were upset on the screening of the film titled 'Bhikare Moti' in which a character called Shrimathi Rohini acted the role of seductress. The character was played by a Catholic lady from Bombay. *K.D.*, 2 August, 1935, eng. supp. p. i; *K.D.*, 16 September, 1935, eng. supp. pp. i-iii. As a result of this tensions, the KCA arranged a debate in 1937 on the question of Indian Christian women entering film industry. Dr. Maushardt of America who spoke on the occasion explained as how when a new profession is available people agitate and exaggerate its evils. *K.D.*, 16 September, 1937, eng. supp. p. iv.

Many members of the community blamed the dowry system for this state of affairs. Some accused that the Catholic women and girls were migrating to 'enjoy life' in Bombay. They suggested creating awareness among the people about the evils of migration. They argued that in no other community women go to Bombay in the manner the Catholics did. Editorial: *RAKNO*, 6 December, 1940, p. 2.

During the time, a writer attributed sex related crimes against women in Bombay to the excess number of men. Child slavery in Bombay & Help from a girl club member: *RAKNO*, 28 March, 1941, p.3.

A fire accident in a massage centre in Bombay took place due to the carelessness of a woman who had left a cigarette butt, also came into discussion among the Catholics because a few Catholic girls had been reportedly working in these massage parlours. In 1940s some girls who went to Bombay had joined massage parlours. There were massage parlour shops such as Iran Massage, New Massage, West End Massage, Lisbon Massage, Mexico Massage and so on. According to a writer who wrote in 1943, women from South Canara were known for this business and he claimed that a Catholic woman from Mangalore had started such massage centres in Bombay and gradually their number increased. *RAKNO*, 9 April, 1943, p.1.

The cases of Catholic women in Bombay marrying into other minority communities were cited as examples which were considered a stigma. Havn Bomboi Vethan! (I am going to Bombay): *RAKNO*, 30 June, 1944, p.1. There was grouse that including girls and married women leaving their husbands were migrating to Bombay. Questions were asked why only Catholic women migrate to work in such places. *RAKNO*, 8 December, 1944, p.1.

St. Ann’s Parish planned to open a Confraternity only of the Catholics of South Canara in Bombay with *Konkani* prayers services. The parish priest was also planning to open a house under the Franciscan nuns exclusively for the girls and women of South Canara stranded in Bombay. *K.D.*, 3 December, 1926, eng. supp. p. i.
issued warnings to the youngsters, women of the district and told the parents not to send their daughters to Bombay. If it was inevitable they should be sent through their parish priests, she suggested. She vividly wrote about the child rapes, about 800 houses of prostitution in the city, example of how a Catholic lady had become a mistress of a Mohammedan, how girls were disappearing in Bombay, and so on. The boys were also warned about the spread of venereal diseases. This warning was published in the Konkani Dirven, the Konkani newsmagazine. Thereafter, Konkani Dirven and later the Diocesan newsletter RAKNO went on warning the parents about the morality and the plight of their children. However, the Church could not stop the tide of migration mainly due to strong pull and push factors. In the year 1939, the Archbishop of Bombay formed an association of women for the welfare of the maidservants called ‘Catholic Women’s Welfare Society.’ It was meant to help those women who were misled or cheated into servitude. The members of this Society went from street to street to look for such women. Some of the cases of maidservants or women who were cheated were published by them in the Church supported newsmagazine ‘Examiner’ in 1940. Many such cases

114 K.D., 2 September, 1927, eng. supp. p. i
115 K.D., 2 September, 1927, p. 151.

114 The three cases were -1. A girl of 12 years from Mangalore had gone to Bombay along with her brother. Later her brother went to work in a steamer and had left her along with her friends. She had to work in many places. She could not repay the money she had borrowed. As a result at the age of 13 she became a prostitute. One day her owner stamped her with a hot iron rod. A case was filed and the Association of women came to know about it. She was kept in St. Katharine Orphanage. However she escaped and by the time she was traced, she had become a concubine of a Muslim gentleman whom she insisted that she will marry. When she gave birth to a baby the Women’s Association had to help her.

2. A girl of 14 years was taken to Bombay by her paternal uncle, from South Canara. Her uncle used to take her entire salary. The cook used to harass her in her working place. As result the Association of women had to keep her for some time in Villa Theresa, an orphanage. Later she was allowed to work. However, one day when she was alone, one peon entered her room. When she shouted others came to know. Therefore she was kept in one of the orphanages once again. However she had saved about Rs.800 due to hard work in Bombay. The ‘Examiner’ had concluded that even the hard working good women also had the risk in Bombay.

3. In 1940, a woman agent had taken from South Canara, 16 children to Bombay-11 girls and 5 boys, all below the age of 12 years. She had made them work and every month collected their salary. If they could not find job she would employ them to sell sweets mainly in red light areas. One of the boys was treated as a slave, abused, beaten up and food was not given. ‘Examiner’ lamented that the Catholic parents send their young boys and girls with such selfish and criminal minded women. It further reported that even in Mangalore there were such agents who brought servants from the villages for money. The money earned by these hard working children was pocketed by these agents. Editorial: RAKNO, 7 March, 1941, p.3.
were reported. This association also later on filed cases against the gangs of men who were operating to entrap girls and selling them from South Canara. When there was lack of accommodation for women this association established a hostel. A similar association was established in the Diocese of Mangalore. The association at Bombay could contact the parish priests in South Canara. The church also catered to the needs of the women migrants by holding retreats and talks once in a while.

The Church also used Mangalore Diocesan news letter RAKNO continuously to emphasize the evils of migration to distant places and created awareness among the parents of maidservants to prevent migration. However, by about 1945 it started emphasizing education for girls in rural areas when it began establishing girls schools.

In the absence of any other organisation people looked to the Church

116 Another such case was of a girl who was brought to Bombay from South Canara by her brother-in-law who collected all her salary. She was working in a non-Christian family. After some time they did not allow her to see her brother-in-law and pressurized her to say that she was an orphan, though she had parents in South Canara. She was beaten up frequently and was paid no wages. One day when she was sent to the kindergarten with the child of the owner, she begged others to rescue her. A member of Santacruz Recreation club reported.

117 In 1941 about twelve girls were rescued by the Association. It established a working girl’s hostel with the charges equivalent of a ‘cood’ called Martha’s Hostel, above Baretto School, Cavel, Bombay. When women went to the police and filed cases against their owners and when the case was pending in the court the women were kept at the Rescue Home. There were also cases of pseudo aunts claiming these girls. The educated Catholic women of South Canara at times accommodated these women from the vigilance centre at Bombay. This welfare society was raising funds for the purpose.

118 During the time there were women seeking jobs in industries and factories. They did not want to stay with men in ‘coods’. Many a time’s only couples were given rooms but not to single unmarried women for various reasons. Single rooms were expensive. The men stayed where they were working. However the women they had taken such as their nieces or sister-in-laws did not have place to stay. To cater to the needs of these women the Catholic Women’s Welfare Society established a hostel. A lady named M.D. Cunha was in charge of this Society in 1941. RAKNO, 15 August, 1941, p.1.

119 In due course of time, such institutions built during the migration of the Catholics, became the property of the Church of Bombay Diocese.

120 In 1944, the Church organised a retreat to educate the Catholic maidservants with the help of the members of Legion of Mary who succeeded in persuading the mistresses to send their maidservants to attend. RAKNO, 24 March, 1944, p.2.

121 Porgavanthli Gulam Sakri (Slavery in Alien Land): RAKNO, 2 February, 1945(supplement); RAKNO, 9 February, 1945, p.5.
for guidance and help. The educated people of the community also requested the Church authorities to intervene and contributed monetarily to bring remedial measures. The Church acted as a 'shepherd' and tried to guide people and in turn received goodwill and charity. As regards to the migration of maidservants it brought various measures to prevent it. It established sodalities, hostels and welfare societies and so on in the colonial period.

However, an evaluation shows that while the Church did not encourage migration of poor Catholics or their women it glorified the positions of the educated migrants to Bombay. In fact, it had fewer worries about the latter. It retained its role of 'moral police' even among the migrants and tried to assert its authority to control the community and whatever institutions built for the purpose became its property. Inspite of such efforts migration of women continued in the post-independent period.

**Economic and Social Life of Migrants in Bombay:**

Towards the close of the 19th century as migration to the city had accelerated some Catholic students were moving to Bombay for higher education. Such a trend continued mainly due to the institutions of higher education in the city. Gradually the migrants who were employed in the city too began studying in their free time due to ample opportunities of education. The added qualifications increased their chances of getting employed or getting promoted to higher position. Some passed specialised exams of

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123 Before the establishment of St. Aloysius College some rich Catholics went to Bombay for higher education. Catholics going to Bombay for higher education was common during the period under study. Mary Letitia Alfrida Vaz of Falneer after studying at St. Ann’s went to Parel convent, Bombay. Similarly, F.L. Vaz after his initial studies at St. Aloysius College went to St. Xavier’s College Bombay. M. M., Vol. III, 1904-1906, p.24. Raymond F. B. Roche is one more to be mentioned who after his studies was employed in the Accountant General office in 1900. M. M., Easter 1901-Christmas 1903, Vol.II, p. 51. Teresa Saldanha and Bridget Saldanha passed B.A. from St. Xavier’s College. K.D., 26 June, 1925, eng. supp. p. iv. Many such examples are available.
higher qualifications which made them eligible for promotions. This was a phenomenon which continued till recent times.

The educated found jobs in the government services and private establishments. The less educated found employment mainly as skilled or semiskilled labourers such as cooks, drivers, butlers in marine service and so on. They could not afford independent accommodation and had formed various Coods. It is said that cooks or helpers, at times were beaten and scolded by their owners. Among the Christian drivers in the city, more drivers were from Catholics of South Canara. They were concentrated in Bandra and some even had owned cars. "There were hundreds of servants, cooks and butlers both, women and men, organized in their Coods and many were prosperous." Some lived in Chawls with their families. Their salary was comparatively more. Many of them were temporary migrants who had left their families in the district. But the educated section in the early years owned land and villas in Bombay.

Maidservants including grown up girls and widows were working as maidservants in the houses of rich Catholics, Parsis, Musalmans and Hindus. When illiterate women migrants could not find jobs in Catholic households they had to seek jobs in non-Catholic households which did not find favour.

125 Jerome Saldanha, an Advocate who was serving in the Presidency as the Personal Head Clerk to the secretary of Government, Political and Judicial Department, Bombay passed the Marathi examination. He was later appointed as subordinate judge in Ahmednagar district. M. M., Easter1901-Christmas1903, Vol. II, p. 51.
126 K.D., 26 February, 1926, eng. supp. p. i.
In 1940s a few Catholics were working as cooks in Bungalows and Irani hotels. Letters to the Editor: RAKNO, 1 March, 1946, p.3.
130 There are instances where the cooks were criticised when they came to the native district wearing coats. However in opposition to their criticism a writer wrote thus - "a cook in Bombay earned about Rs.10 to 40 per month." - which was comparatively a good salary. RAKNO, 14 April, 1944, p.3.
131 A writer in 1940s wrote that "the working men had been generally the floating population". Our Bombay Notes: K.D., 2 September, 1936, eng. supp. p. i.
132 'La Martin' was the residence of Martin Saldanha. M. M., Vol. III, 1904-1906, pp. 375-76.
Many such examples are available.
among the Catholics. Some even suggested St. Antony's League of KCA to establish needle work rooms, night schools and so on to train the women for better jobs. There were also some who led carefree life in the city against which men often complained. Men always discouraged the migration of women and despised them. Many migrant women were hard working and lived in dignity. In reality migration of Catholic girls was followed by the boys to find jobs. Later on matrimonial communication between the two was established. They established separate Coods and clubs for men and women. The money they remitted to parents, sisters and brothers saved them from starvation and enabled them to pay debts and rents in the native village.

In 1920s the number of Catholics moving to Bombay seemed to have increased. We hear some people highlighting the grievances of the travellers in the steamships. There was also job scarcity in Bombay in 1920s. As a result many educated Catholics had to work in factories. During the 'Great Depression', people lost jobs. In 1928 the Goan sailors complained that the cooks and butlers from Mangalore were working for less salary and as a result they are unemployed. A writer in Konkani Dirven in 1928 suggested difficulties for getting jobs in Bombay and advised people not to come to Bombay but live in dignity in the district itself. However migration continued unabated mainly due to the poverty. During 1930s and 40's there

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133 Catholics of the district always despised their girls and women working in non-Catholic households during the period.
134 Emigration to Bombay: Jerome A. Saldanha, K.D., 2 August, 1933, eng. supp. pp.ii-iii.
135 It is said some had adopted fashions of the city however, in fact, idle and not employed! Some migrants who came from the district which was traditional and backward found the city more lenient. They were free from the bonds of customs, traditions and other societal controls and prejudices. A writer called Bombay as fikir nathlya gavanth i.e. a land where there are no scruples. This leniency made many to be carefree. He suggested bringing the issue to the Church assembly for discussion to avoid pitiable situation for the community. K.D., first issue of the month, April, 1916, p. 75.
136 In reality migration of Catholic girls was followed by the boys to find jobs. Later on matrimonial communication between the two was established. They established separate Coods and clubs for men and women. The money they remitted to parents, sisters and brothers saved them from starvation and enabled them to pay debts and rents in the native village.
137 In 1920s the number of Catholics moving to Bombay seemed to have increased. We hear some people highlighting the grievances of the travellers in the steamships. There was also job scarcity in Bombay in 1920s. As a result many educated Catholics had to work in factories. During the 'Great Depression', people lost jobs. In 1928 the Goan sailors complained that the cooks and butlers from Mangalore were working for less salary and as a result they are unemployed. A writer in Konkani Dirven in 1928 suggested difficulties for getting jobs in Bombay and advised people not to come to Bombay but live in dignity in the district itself.
138 Emigration to Bombay: Jerome A. Saldanha, K.D., 2 August, 1933, eng. supp. pp.ii-iii.
were fewer jobs in Bombay. As a result many could not sustain their families in the city. But when the Second World War started many jobs were available; otherwise many had to return home.  

Some migrants claimed that poverty was rampant in the district, and those who went to Bombay could eat enough. Even without education they could find work in the offices and could do odd jobs. There were many instances of those who worked in Bombay but went back to purchase land in the district. During the period women who worked in mills earned above Rs. 100, which they did not expect to earn, back home. Thus migration brought an overall progress to the community.

Migrants to the city as soon as they settled down wanted to get married, but only to the native girls. However it was claimed that many migrants were only posing as affluent for better proposals, as the story of Gustu shows. There were also isolated cases of youth cheating the ignorant parents with false information. It is said that they used to come to the district with western dress borrowed from Marwaris and lied to the people or agents of marriage that they had good job in Bombay and that they were looking of suitable brides. After the marriage they hypothecated the jewellery of the bride which they had got as fat dowry and cheated the bride. Having spent all the money they would go for work. The girls too often favoured grooms from Bombay without knowing their credentials. The agents of marriage also

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142 During the period a clerk with a salary of Rs. 40 could not sustain his family in the city. 
Bombainh Kama (Jobs in Bombay): RAKNO, 21 July, 1944 p.3. 
Gradually the situation changed. Towards the close of the Second World War there was more salary offered. During the War, it is said that the skilled and the unskilled such as cooks received more salary than the educated section like the clerks working in offices. Clerks and others working in offices earned Rs 30 and little above depending on the job they did. RAKNO, 14 April, 1944, p.3. 
The Kanara Catholic Educational Cooperative Society, Ltd.: RAKNO, 10 August, 1945, p.4. 
143 Kari Purto Vavr Ani Potbor Shith ( Plenty of work and enough to eat): RAKNO, 22 March, 1946, p.3. 
144 Though there were girls from Bombay and Goa, the Catholics of the district married only the natives. RAKNO, 14 April, 1944, p.3. 
145 In this story, Gustu was a migrant to Bombay. He hardly had money with him. He did not like others knowing his state of poverty. So when he visited Church for Mass in the native village, he dropped a button of his pant in the alms plate, lest people would mistake him that he was poor. RAKNO, 6 December, 1940, p. 4. 
were keen because they stood to gain. But not all of them conned the brides; many were decent and in flourishing conditions.

A few migrants joined political activity in the city. Some joined the Nationalist Christian Party in 1944. There were also cases of some falling victims to gambling and coming to grief. A few migrants emerged as small scale entrepreneurs, with petty shops in Bombay. Some of the Catholics served as social workers. When the communal riots broke out in Bombay in 1946, some Catholics became victims especially those who wore dhoti and saris with bindi and were mistaken for Hindus. The migration was such an important aspect of the community that the dramas and other literature written in Konkani during the period had themes of migration and the life it offered. For instance, popular dramatist G.M.B. Rodrigues, who himself a migrant, wrote a story on migrants to Bombay. Those who returned to the district from Bombay flourished in the district.

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147 Bombaygar Novro: RAKNO, 24 March, 1944, p. 3.
148 When some of them lied about their salary and suspicion was created, one migrant commented thus, “If there was doubt on anybody's credentials, they can write to the owner of the firm through the parish priests. However if parents do not give their daughters in marriage to Bombay boys then have to remain a spinster throughout.” It also implied a large section of the youth was working in Bombay during the period. RAKNO, 14 April, 1944, p.3.
151 J.B. Sequeira and Bros. at Colaba was one among them. RAKNO, 7 March, 1947, p. 6. There were many other petty shop owners too.
152 J.P. pinto who was working as the Electrical Engineer to the government was considered to be a social worker who had kept close contact with many associations of Catholics of South Canara. RAKNO, 30 May, 1947, p.2.
153 Bomboinh Marsegar (Riots in Bombay): RAKNO, 20 September, 1946, p.3.
154 Mai, Havn Bombei Vethan (Mummy, I am going to Bombay) - G.M.B. Rodrigues. RAKNO, 27 March, 1942, pp.4-5. A person under the penname ‘Moridas’ wrote a small poem titled Bomboinh Aschen Sukh, explains the difficult life of the migrant Catholics. RAKNO, 27 April, 1945, p.4. Many such stories and dramas were written during the period.
Outstanding Individual Migrants:

The city of Bombay offered immense opportunities in social service and politics which were utilised by migrants in colonial period as well as later in post-independence period. Social workers, educationists, freedom fighters and politicians, philanthropists and so on at various points of time emerged from among the migrants. The community and the public recognized their services. During the colonial period a few were appointed by the government for public positions and some were honoured with medals or awards at various points of time. Many Catholics of the district had served in the Presidency in various positions, lower and higher. Alex A. Pais,  

156 J. P. Rego. Asst. Secretary to the Government, P.W.D. Secretariat, was appointed as Justice of Peace. Previously, Major C. Fernandes, F.A.C. Rebello, P.V. Domingo, were appointed to the post. K.D., May 2, 1928, eng. supp. p. iv.  
M.S. Noronha was made the Justice of Peace in Bombay in 1930. K.D., 2 August, 1930, eng. supp. p. iv.  
F.A.C. Rebello was awarded the Kaiser-I-Hind Silver medal in 1933. K.D., 16 October, 1933, eng. supp. p.iv.  
In 1936, Marcel D'Cunha was awarded OBE. K.D., 2 July, 1936, eng. supp. p. iv.  
157 In 1935 a writer wrote thus "The city has drawn on Kanara for some of her best public servants in the past." K.D., 16 June, 1935 eng. supp. pp. ii-iii.  
158 Alex A. Pais who was a lawyer at Nesbit Road, Mazgaon involved in multidimensional activities. He worked among the Mahar community in Bombay. He contested for the Municipal Councilor’s post to the Corporation of Bombay in 1923. K.D., 16 February, 1923, eng. supp. p. iv.  
Though he was declared elected he lost the seat due to some invalid votes. K.D., 2 April, 1923, eng. supp. p. iv.  
F.A.C. Rebello, another Catholic of the district said to have opposed the election of Alex A. Pais. K.D., 16 March., 1923, eng. supp. p. iv.  
He was responsible for building the Mahar Chawls (near Agripada). Therefore Bombay Improvement Trust named a street after him called 'Pais Street' in 1923. K.D., 2 June, 1923, eng. supp. p. iv.  
He was also instrumental in organizing the All India Catholic Conference in 1922. He became the first secretary of All India Catholic Conference held in 1922 in Goa. K.D., 2 December, 1923, p.vi.  
When there were poor Catholics of the district working all over Bombay, he approached the Bombay Improvement Trust to establish Mazgaon Improvement Trust chawls, at Mazgaon on rent exclusively for the Catholics of South Canara. He thought of a 'club' for the migrant women with the help of Franciscan Nuns who agreed to provide employment for women and a school for the children in the area. It was the sole initiative of Alex A. Pais. Thus there were leaders among the migrants to ameliorate the pitiable situation of the Catholics of South Canara in Bombay. K.D., 7 August, 1925, p.215.  
The Mazgaon Improvement Trust allotted No.15 chawl to the Catholics of South Canara, at the rate of Rs.10-8-0 and 11-8-0 rent. He also found about hundred jobs to the Catholics of South Canara in a Match Box factory run by Europeans at Ambarnath near Kalyan. K.D., 23 October, 1925, p. 307.  
Since, he wanted to shift the Catholic women who were working in Hindu and Muslim households he found employment for the women in Donmil factory at Parel, Bombay. Bailank Kam (Job opportunities for women) K.D., 2 July, 1929, p.153.
Joachim Alva, Frederic M. Pinto were some of the social workers who were active in politics. There were others too in other fields. Dr. Stany Patrao, Dr. Mrs. Myrtle Noronha, P.L Mathias, S.M. D'Souza, F.A. Rego were some of them in the colonial period.

Thus a section of the Catholics entered social service and politics in Bombay. They often took the support of the Catholic migrants of South Canara. In the colonial times, in fast growing city Bombay, where there was poverty and distress, these individuals contributed their mite for social amelioration.

Migrants in Bombay Presidency:

The educated Catholics who entered the colonial service were placed in various parts of the Bombay Presidency from the late 19th century onwards. Their number grew steadily thereafter, as argued earlier. In the Bombay presidency the towns such as Poona, Karachi and Belgaum were prominent along with other district headquarters. Karachi was a port town. Poona was centre of armed forces with military garrisons. The town of Belgaum too

He had started a free school for the depressed classes which was later handed over to the Archbishop of Bombay. A lecture by Mr. Alex A Pais: RAKNO, 12 June, 1942, p.6.

Joachim Alva, a lawyer contested the election of the Presidency as a Congress Party candidate for the Provincial Assembly. Editorial, K.D., 16 July, 1936, p.141.
He was arrested during the Civil Disobedience Movement along with Bhulabhai Desai. 'Unique reception to new Catholic Advocate': K.D. 16 August, 1936, eng. supp. p. ii.
He was a Congress candidate for the urban Christians seat of Bombay legislature. However, he lost due to the Goan votes. K.D., 16 November, 1936, eng. supp. p. iv.


Frederick M. Pinto was a social worker among the tenants in Bombay. He joined the Congress party in the freedom struggle. As a Congress party worker he was imprisoned during the freedom struggle. In 1946, he was appointed as Honorary Magistrate for the city and suburbs. RAKNO, 27 September, 1946, p.4.

Stanislaus Patrao was a Doctor practicing at Bellasis Road, Byculla. K.D., 2 August, 1937, eng. supp. pp. i-ii.

Dr. Mrs. Myrtle Noronha was a social worker. RAKNO, 7 January, 1944, p. 1

P.L. Mathias had started the New Model High School in Bombay in 1930's, in a location where there were no schools. K.D., 16 April, 1935, eng. supp. p. iii; RAKNO, 10 October, 1941, p.2

S.M. D'Souza was the editor of 'The Mangalorean' a newsmagazine for the community in Bombay. K.D., 2 November, 1935, p. 207.

F.A. Rego was the first Indian Director of Ford Motor Company of India Ltd in 1937. K.D., 16 June, 1937, eng. supp. p. iii.

Salvador Saldanha was one of the first Catholics of South Canara to be appointed to the Bombay Judicial Service in the middle of the 19th century. Poona: RAKNO, 6 May, 1940, p.5.

The district headquarters had administrative offices. The Catholics who joined the Government services were placed there. When they grew in size they attracted more migrants.
had military garrisons. Other places where Catholics migrated were Dharwar, Sirsi and Karwar which were district or taluk headquarters.

Though, there are references to individuals from the community working in Belgaum from early decades of the 20th century, in 1923 they formed an association indicating a bigger number of migrants. In the beginning of the 20th century a few Catholic students went to Poona for higher education. Later on there were Catholics who were in various services. In 1942 they formed their 'Kanara Catholic Association'. From 1930s onwards Catholics migrated to Ahmedabad. In 1945, the migrants established “The Canara Catholic Association of Ahmedabad”.

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168 This association organised social activities including game of cricket. K.D., 16 December, 1923, eng. supp. p. iv.
In 1930 the Catholic migrants honoured Fr. Joachim. V. Coelho a priest of the district, ordained for the Archdiocese of Bombay. K.D., 16 November, 1930, eng. supp. p. iv.
Some of the Catholics on account of their government service were working there. L.P. Aranha was Superintendent of the Telegraphs and the Director of the Belgaum Catholic Cooperative Bank, Ltd., later transferred to Rangoon. RAKNO, 14 February, 1941, p.1.

169 Poona had Engineering and Law colleges. Piedade Vas was one of the early students there. K.D., 16 December, 1923, eng. supp. p. iv. Poona had Engineering and Law colleges. Piedade Vas was one of the early students there. M. M., Vol. I, 1897-1900, p.115.

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170 Poona had Engineering and Law colleges. Piedade Vas was one of the early students there. K.D., 16 December, 1923, eng. supp. p. iv. Poona had Engineering and Law colleges. Piedade Vas was one of the early students there. M. M., Vol. I, 1897-1900, p.115.

Another Catholic did his Licentiate of Civil Engineering in 1892 there and was later employed at Sindh. M. M., Vol.I, 1897-1900, p.116.

James Sequeira who studied at Law College, Poona later became Honorary Assistant Government Pleader there. He was appointed to various committees appointed by the Government in 1940’s in Poona. Aloysian, 1943, p. 8.

Piedade Rebello was working in Military Accounts department and was active in St. Francis Xavier’s church choir. M. M., Vol. III, 1904-1906 p. 287.


George Farias after passing Indian Subordinate Medical Department became assistant to the Staff Surgeon there. M. M., Vol. IV, 1907-1909, pp. 33-35.
In 1939, a small group of migrants were living here. RAKNO, Photo, 28 July, 1939, p. 5.
Reginald Rebello, ICS was appointed Deputy Collector in 1940, there. RAKNO, 18 October, 1940, 5.

171 J.A. Sequiera who was appointed subordinate judge at Nasik was felicitated by the K.C.A. Poona. RAKNO, 20 November, 1942, p.6.


Four Carmelite scholastics were accommodated at ‘Delden House’, the residence of A.D. Coelho. Coelhos gave a part of their residence to be converted into a chapel. Bethlehem at ‘Delden House’: RAKNO, 7 January, 1944, p. 2.

RAKNO, 7 January, 1944, p. 2.

172 This Association donated funds to the local Church mission. Majority of the migrants to Ahmedabad were skilled workers from the interiors of the district like Karkal, Tallur and Kallianpur and so on. RAKNO, 19 October, 1945, p.6.

Since Ahmedabad was near to Bombay, the Catholics found opportunities here.
decades of the 19th century the Catholics migrated to Karachi. They were in the government services, some of whom were teachers. In 1936, they formed “Mangalorean Catholic Association” which organised various social functions. In 1930s there were a few families living in other parts of present Pakistan too. There were also Catholics in places such as Sawantwadi, Bhusaval in Bombay Presidency.

**Migrants in the Mysore Princely State:**

Mysore Princely state was an adjacent region to the district. In the pre-colonial period, Canara was ruled from Mysore and some Catholics must have migrated to the region in search of livelihood. On the establishment of coffee plantations in 1830 and 40s, in the Chikmagalur region, the planters relied on the district for seasonal labour. Some Catholics made use of these

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A few of them had earlier migrated to Bombay.

174 In the first decades of the 20th century there were very few Catholics of the district which is evident from the telegram sent by Victor M Pinto to the Rector of St. Aloysius College on June 21st 1907, the feast of St. Aloysius Gonzaga, *M. M.*, Vol. IV, 1907-1909, p. 63.

In 1928 the Catholics advertised in *Konkani Dirven* offering opportunities for cooks, clerks, and fitters and so on. Advertisement: *K.D.*, 2 August, 1928, p. 165.

In 1920s and 1930s there were teachers, insurance canvassing agents, government servants, individual entrepreneurs, workers in private firms and so on. Clement Vas was a teacher at St. Patrick’s High school there. *K.D.*, 16 August, 1929, eng. supp. p. iv.


175 In 1936 the Mangalore Catholic Association(MCA), organised a picnic to Malir, a village 12 miles from Karachi. Their population in Karachi, in 1936 was estimated to be 200. Mangalorean Catholic Association, Karachi: *K.D.*, 16 November, 1936, eng. supp. p. ii.


Franklin T.J. Colaco who was an Advocate was also the Chairman of the Municipality at Bhusaval in 1942. *RAKNO*, 9 October, 1942, p.6.
opportunities. A section of the Catholics owning plantations in the region accelerated their migration and in due course many settled down in the region. The cities of Bangalore, Mysore and other district headquarters too attracted a few Catholics mainly due to their entry into the state service. The educated section of the Catholics of district from the later part of the 19th century, had sought various positions in this contiguous territory of princely state. Those who entered the services served in the cities of Mysore and Bangalore and in district or taluk headquarters.

In 1830s during the Commissioner's rule in Mysore, Europeans started coffee plantations. Thereafter an enterprising section of the Catholic elite is also said to have entered the fray. A number of Catholic planters came to

178 Initially the Catholics from the villages went to Chikmagalore for work and not to Bombay. Accordingly the District Manuals do not refer to people going to Bombay but only refer to the migration of labourers to Mysore.

179 The Chikmagalore region which has mountainous topography with its cool weather was found suitable for the cultivation of coffee and related crops. In about 1830s the European adventurers explored this region. Thereafter numerous coffee plantations were established by the European adventurers in the region. The region was well connected with the port of Mangalore through a road connecting to Kadur through the ghat's of Charmady. A section of Catholic elite of the district purchased either the Coffee estates from the Europeans or acquired land for its cultivation from the Mysore government.

180 The first coffee estate of Catholics of district was said to have been the Thotlukahn estate of about 700 acres established by Manuel Noronha in about 1840's. A European named Porter had influenced him to purchase a forest of 700 acres in Chikmagalur area. Denis Fenand Je.Sa (Denis Fernandes SJ) by Alex Pais. K.D., 16 July, 1938, pp. 149-150.

The family of Sowcar Joseph Mathias Prabhu, established their estate in 1865. It was called the Wallagundy Estate. Obituary, UDAYAVANI, 10 March, 2006, p.10.

The Europeans advertised in K.D. in case of the sale of any of their estates. P.F.X. Saldanha & Sons of Highland Coffee Works used to act as agents for such activity. They also helped the estates to recruit labour from South Canara. Advertisement of Bapponje estate, and Yellagode estate in Koppa, Kadur districts owned by Owen Scot Skirving and Mrs. A.G. Erington of Umbidy Estate, Koppa. K.D., 2 September, 1923, p. v.

S.L Mathias paid about Rs. 16,000 of revenue per annum to Madras and Mysore Governments in 1920s. He had brought tea cultivation to Chikmagalore and considered to be a pioneer in the field. K. D., 2 February, eng. supp. 1927, pp. i-ii.

He received 410.6 acres of land near his Kelagur estate, for extension from the Mysore Government in 1927. K. D., 16 March, 1927, p.50.

In 1934, S.L. Mathias began manufacturing Kelagur Tea for the first time in Mysore princely state. It was claimed that it was superior to other tea varieties. These tea gardens were started in 1928 and covered about 329 acres of land. Mysore government said to have selected him to plant tea in Mysore for being a competent person and had granted 425 acres of land adjacent to Kelagur coffee estate on favourable terms. He had about 43 years of experience in the field. K.D., 2 September, 1934, eng. supp. pp. ii-iii.

He owned 3,000 acres of estate in Chikmagalur in 1940s. He had taken over Kelagur tea estate in 1927. RAKNO, 17 May, 1940, p. 2.

Martin Pais of "Coronation Gardens" was a coffee planter, K. D., 2 June, 1927, eng. supp. p.iv. Balekhan (Cardamom) estate was owned by Sylvester Aranha. K.D., 16 December, 1936, p.267.
the region thereafter. Submission of a memorandum, in 1892, to the
government to establish a railway line through Samsay or Charmadi or
Shirady by the Catholics of Mangalore indicates their interest in the region.

These planters were involved in various economic and religious activity
too. The establishment of coffee estates by the Catholics and its industries
such as the coffee curing works at Mangalore, must have encouraged the
Catholics to migrate to this area as labourers.

The coffee estates provided seasonal employment to the labourers of
the district. Most of the labourers recruited from the district were from
depressed classes. The Catholics who were small *Chalgueni* tenants who
were poor but of enterprising nature, who wanted an extra income went as
labourers only when they were free from farm work or after the harvest
season. Some of these labourers themselves became *mestris* later on.

The labourers to the plantations were recruited largely through the
*mestris*. These *mestris* recruited the people and took them to certain estates
and employed them. They provided labourers on contract basis. The estate
owners often advanced money to the *mestries* and labourers. There were cases
of owners of estates losing money which was given in advance to the

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**Chennahudul estate** was owned by Joe Saldanha. *RAKNO*, 19 February, 1939, p.5.
Silas Aranha had an estate at Kottigere. He had killed a tiger in 1941 for which he was honoured by
Alekan, Kallagundi, Kerehooklo, Sallebail were the other estates owned by the Catholic planters.
Few Catholics who were earlier in the Government services later on purchased coffee estates. For
example Dr. F. X. De Souza who worked in the Bombay Presidency after retirement purchased an

181 In 1892, the people of the district had submitted a memorial to the Madras Government to establish
railway line to Mangalore. One of the proposals in this memorial had been the establishment of a
railway line from Mangalore to Mysore state. It is said that considering the traffic between the state
of Mysore and the district, this suggestion was made. The three routes suggested by them were,
through 1. Samsay. 2. Charmadi. 3. Shiradi Ghauts. Since the Catholics and others had their estates
in these areas these routes were favoured. *M. M.*, Vol.I, 1897-1900, pp.66-68.

182 The Catholic planters of Chikmagalore and Coorg used to hold a pilgrimage to Our Lady of
They also celebrated the feast of Little flower at Milagres Church in 1930s.
In 1939, the coffee planters of South Canara established a shop named ‘United Coffee Plants’ at
Takrudwar, Bombay for sales propaganda. These planters were responsible for establishing some of
labourers. The mestris took these labourers often on foot and used to halt at certain stations at night. Though mestries were labour contractors at times were also called as writers. Since the district was a recruiting ground for the labourers a lot of advertisements for writers and daftedars with labourers and the sundry in Konkani Dirven and RAKNO appeared. Mestris from the district provided labourers to the estates at Wynad in Kerala too. The coffee estates also created opportunities for the educated people as accountants, overseers, managers or supervisors who were known as 'writers'. Some of them settled down in these estates.

It is said that in 1920s there was a lull in migration to Bombay while migration to Chikmagalure had increased. Evidently, during the period the Kanara Christian Civic League represented the problems of Charmadi Ghat Road to the authorities and demanded bus service. Though the migrants to the region often fell victims of fever and diseases migration continued throughout. Apart from continuous recruitment of laboureres, writers and

185 Gantalkatte in Moodabidri was one such station. K.D., second issue, May, 1916, p.114.
187 Lazarus and Lawrence were the grandparents of S.S.Prabhu, a retired Asst. Collector and a known Konkani dramatist, who were such mestris providing labourers to Wynad and Chickmagalur from the close of the 19th century. J.S.Miranda, the father of S.S.Prabhu also carried on such work. This was told to this researcher by S.S. Prabhu.
188 This was told to this researcher by S.S. Prabhu.
189 K.D., 2 September, 1923, p.196.
190 It indicated the amount of traffic to the region especially to Mangalore from Kadur. K.D., 16 February, 1926, eng. supp. p. iv.
191 In the Ghat regions many Catholics used to fall prey to various diseases. The colonial writings in the 19th century have confirmed this fact. K.D., 2 October, 1923 pp. 220-221. The term Ghati Taap (literally means fever of the Ghats, which supposed to be a fever resembling Malaria in Konkani) became popular among the Catholics of South Canara. The labour migrants to Chikmagalur and Coorg often brought this fever to the district, which has been acknowledged by the
allied employees any new opportunities in the region were made known to the Catholics of the district by the migrants. 192

The presence of large number of migrants led to the establishment of a branch of Catholic Bank at Chikmagalure in 1936. 193 The migrants were involved in religious activities in the region such as construction of chapels, inviting priests and holding Mass and so on. They often wrote to the government for land for cemetery, chapel and so on. 194 The migrants contributed monetarily to charity and to the needs of the community. 195 They felicitated fellow Catholics who were in the state service or when they were colonial writers.

A popular medicine called ‘Malariana’ was used for this fever which was sold by Maritn Vas of Kankanady, Mangalore. K.D., 1 October, 1914, p. ii (Advertisement section).

The Catholic leadership represented various grievances of the migrants both labourers and planters to the Government from time to time. To ameliorate the conditions of the labourers, the representative of Christians to the Madras Legislative Assembly tried to amend the Madras Planter’s Labour Act “in order to save a large number of our Kanara labourers largely Christians from slavish conditions and terrible misery.” This move forced the Government to appoint a committee with members of European planters along with J.A. Saldanha. The Next Elections: J.A. Saldanha. K.D., 4 June, 1926, eng. supp. pp. ii-iii.

The planters motivated their brethren about the opportunities available in the region too. Sylvester Pais, M.L. C. of Mysore Princely state, suggested a scheme of colonization in Mysore, in an article in the Mangalorean Review. K.D., 2 February, 1928, eng. supp. p. iii.

When the Government imposed income tax on the planters, they resisted by writing memorandums to it saying they pay the land revenue and therefore it was a double levy. The memorandum was signed by many Catholics of South Canara. K.D., 2 September, 1934, eng. supp. p. iii.

A company named Mysore Coffee Curing Works Ltd., Chikmagalure was floated whose manager was I. Z. Saldanha encouraged Catholics to purchase its shares in 1938. K.D., 2 August, 1938, eng. supp. p.vi.

In 1914, the Catholic migrants near Balur estates came together to build a Church. Letters to the editor: K.D., 14 August, 1914, p. 155.

In 1915, the Bungalow of Subbangudi Estate was used for Holy Mass by the Catholics of the area. Thereafter they wrote a memorandum to acquire one acre of land for cemetery in Basrikatte, to be submitted to the Deputy Commissioner of Kadur. K.D., 1 January, 1915, p. 8.

In the same year, the Catholic labourers, writers and owners of the estates collected funds for the construction of a church at Basrikatte. Labourers from each estate of the locality contributed a days pay for the purpose. Daniel Mascarenhas the proprietor of Thirtha Gundi estate and its writer Sebastian Sequeira promised Rs. 500 and required wood, tiles and other accessories for the purpose. K.D., 2 November, 1915, pp. 210-v.

In 1926, a grotto of Our Lady of Lourdes in Chenna hadlu estate was installed. K.D., 16 February, 1927, p. 28.

In 1930, at Javali in Coove Estate a special Mass was held along with the enthronement of the Sacred Heart. ‘Lourdes Union’ of Mangalore under the leadership of P. D’sa staged a Konkani drama. K.D., 2 February, 1930, eng. supp. p. iv.

In 1930s, each estate in Hirebail area had a ‘gurkar’. Thus the Catholic migrant labourers were organised for religious activity and to raise funds. RAKNO, 19 February, 1939, p.5.

In 1930, Bijai Poor Man’s Lodge raised a fund of Rs. 951 from Chikmagalure region. Ijai Garib Seva Mandiraso Pandrayva Varasaso Report (Fifteenth year’s report of Poor Man’s Lodge, Bijai): K.D., 16 May, 1930, pp. 105-106.

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promoted or appointed to a higher office. Thus the Catholics of the district became an independent vibrant community in the region consisting of estate owners, labourers, mestries and 'writers' along with the government officials who were in the services of the state.

The city of Mysore was the capital of the State. Bangalore began to grow faster after the Commissioner's rule. District and taluk centres which had administrative offices were the other towns. The Catholics who had entered the services of the state were placed in these towns and cities. From about the close of the 19th century the Catholics were serving in Mysore city. Later on their presence is said to have increased. Some of them were transferred to other towns in the state. In 1930 and 40s, the missionary

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196 When Deputy Commissioner of Kadur, Charles Noronha was promoted as Public Service Commissioner to Bangalore, farewell was accorded to him at Kottigehar. S.J. Aranha, Gadie Sowcar and J.M. Pinto, proprietor of Balekhan estate, felicitated him. RAKNO, March 20, 1942, p.2.

197 There were Catholics in the Chief Court of Mysore and in the Registration Department of the State. M. M., 1897-1900, Vol. I, p.87.


Mr. C. L. Colaco B.A. M.L. was appointed as District Munsif of Hospet in 1923. He was earlier chief clerk in the district court in Bangalore. K. D., 16 August, 1923, eng.supp. pp. iv-v.

P.G. D’souza who was formerly the Director of Industry Department of the Mysore State was appointed Chief Secretary of the Mysore Government in 1925. K. D., 21 August, 1925, p. 231. He was later appointed as a Member of the Board of Industries and Commerce of Mysore State. K. D., 20 November, 1925, eng. supp. p.iii.

C. Coelho was the Taluk inspector of Bowringpet at Kolar Gold Fields in 1920s. K. D., 3 December, 1926, eng. supp. p. iii.

A.M. Peris received Imperial Service Order (ISO) in 1918. K.D., 16 April, 1936, eng. supp. p. iv.

Charles Noronha was the secretary of the Mysore Diwan in 1930’s. Fr. Denis Fernandes S.J., article by Alex Pais, K.D. July, 2, 1938, p.139; Sunderbagh: RAKNO, 22 December, 1939, p.2.

Charles Noronha was later promoted as Development Secretary. Mr. D’Costa was appointed as the Private Secretary. RAKNO, 4 January, 1940, p.6.

V.L D’Souza was a Professor in the Mysore University during 1937. From our Friends: K.D., 16 April, 1937, eng. supp. p. i.

He was nominated to the consultant committee of the economists appointed by the Government of India for economic reconstruction after the Second World War. RAKNO, 24 October, 1941, p. 1.

V.V. Montheiro was the senior surgeon in Mysore in 1941. RAKNO, 21 March, 1941, p.2.

John D’Sa was an engineer in the Hydraulic Dept. Sivanasamudram, Mysore. From a Court Notice: RAKNO, 2 January, 1942, p. 7.

He was sent along with other officers to England for testing machinery for Jog Falls Hydro-Electric project in 1942 by the government of Mysore. RAKNO, 22 January, 1943, p.2.

R.J. Rego who was a Special Sheristedar at Devanahally was Assistant Private Secretary to His Highness the Maharaja of Mysore. RAKNO, 14 January, 1944, p. 2.

199 Peter Mascarenhas was the Head writer in the Deputy Commissioner’s Office in the Mysore Province. M. M., 1897-1900, Vol. I, p.150.

Bangalore emerged as a prime city during the Commissioner’s rule. Apart from those in the services of the state, the city attracted professionals and other employees. The estate owners of Chikmagalur too had their presence and establishments here. The city also had educational opportunities and retired men used to settled down in the city due to its pleasant climate. In 1928, there were about “numbering over 200” in


P.G. D’Souza, B.A.B.L. C.C.S., was the Assistant Commissioner at Chikmagalur. A. M. Peres was Superintendent, Coorg Commissioner’s Office, at Bangalore. *M. M.*, Easter1901-Christmas1903, Vol. II, p. 154.


Many such advertisements appeared in *RAKNO* after 1940s.

Mathias Pinto who was from Virajpet belonged to one the earliest families settled there. He had his residence at Casde Street, Bangalore. He died in December 1928 and was interred at the Catholic Cemetery at Hosur Road. *K.D.*, 16 December, 1928, eng.supp. p.iv.


Messers. Sylvester and Sons, 5, Wheeler Road, Cleveland town, Bangalore Cantonment were distributors for the Kelagur Tea of S.L. Mathias and Sons of Chickmagalur area. *Aloysonian*, 1943, p.32.


F.L.Silva who was earlier a migrant to Bombay established the Kollegal Silk Filature Co., at Kollegal in 1937, which was a Joint Stock Company. The Government of Mysore purchased for the first time 10% of shares in it. *K.D.*, 16 November, 1937, eng. supp. p. iv; *K.D.*, December, 1937, eng. supp. p.i.

Joackim Saldanha was the English Professor in St. Joseph’s College during 1898. He passed B.L. degree in 1899. Lazarus D’Silva was drawing master at the same College. He was also a sub-agent of Oriental Life Insurance Company for Bangalore and its suburbs. Antony Marcel Peris was the manager in the office of the Chief Commissioner of Coorg at Bangalore. *M. M.*, 1897-1900, Vol. I, p.87.

J. L. D’Silva was a High court Vakil practicing at Bangalore. He was also a Municipal councilor of C.& M. station Municipality, Bangalore. *K. D.*, 9 October, 1925, eng. supp. p. iv.

Bangalore. In 1930s the number of migrants had increased which led to the formation of an association. Some entered entrepreneurship. The elite section of the migrants usually settled in Bangalore with political connections appropriated the political leadership of the Indian Christian seats in the princely state.


Graffiti L. Saldanha L.D.S. joined the new dental section at the St. Martha's Hospital, Bangalore in 1930. He was also practicing at the Standard Dental Clinic at 22, South Parade, Bangalore. K.D., 2 January, 1933, eng. supp. p. iv.


This must have been an estimate of the reporter who attended the function. However, there must have been more Catholics who must have not been aware of this function. In the pages of Konkani Dirven and earlier Mangalore Magazine, there have been mention of many individual names of the Catholics of South Canara living in Bangalore.

On the feast day of St. Aloysius, the old boys of the St. Aloysius College residing at Bangalore celebrated a High Mass at St. Patrick's church. On that day F.L. Silva proposed the establishment of a branch of Aloysian Association with a sporting club. K.D., 2 July, 1933, eng. supp. p. iii.

In the same year the Mangalorean Catholic Association (MCA) was formed in the St. Joseph's College cricket pavilion, with a cricket club. They raised Rs.250 as donations. K.D., 16 August, 1933, eng. supp. p. iv.

In 1934, MCA organized tennis tournament. K.D., 2 January, 1934, eng. supp. p. iii.

In 1936, the Association invited migrant Catholics of Madras for a series of tournaments. K.D., 16 February, 1936, eng. supp. p. iii.

F.L. Silva was nominated to the Mysore Legislative Council. He had silk filature industry in Mysore. Member of Mysore Industry Department, he agitated for the facilities for the Mysore industry at Delhi through its Select Committee. K.D., 16 July, 1934, eng. supp. p. ii.

Sylvester Pais was a member of Mysore Legislative Council in 1925. K.D., 1 May, 1925, eng. supp. p. iii.

He was later appointed as a member of the Mysore Economic Survey Committee. K.D., 6 November, 1925, eng. supp. p. iv.

He was elected to Mysore Representative Assembly unopposed in 1927. K.D., 2 October, 1927, eng. supp. p. iv.

Marriage of Lawrence F. Silva and Florence Noronha was attended by Sir Mirza Ismail in 1928. K.D., 16 May, 1928, eng. supp. p. iv.

Cuthbert D'souza, B.A. L.B., a lawyer was nominated to the Chikmagalur Municipal council in 1928. K.D., 16 April, 1928, eng. supp. p. viii.

In 1929 Mrs. Winnie Vas was a nominated member of the District Board of the Kadur District. K.D., 2 May 1929, eng. supp. p. iv.

Mysore Legislative Assembly was one of first such assemblies in the country among the popular assemblies of the native princes. Dr. Francis X. De Souza was appointed member of the Mysore Legislative Council in 1920s. Aloysian, 1943, pp. 13-14.

Rev. I.H. Lobo, editor of the Kanarese Messenger of the Sacred Heart, was appointed as a Municipal Councilor of Mysore city. He was appointed to be the elected member of Excise Licensing Board and Educational Committee of Mysore. He was later nominated as the District Board Member of Mysore District from June 1930 to June 1933. K.D., 16 June, 1930, eng. supp. p. iv.

In 1930, Mr. P. G. D'Souza was nominated member of the Mysore Executive Council. K.D., 2 August, 1930, p. 170.

F.L. Silva was nominated to the Mysore Legislative Council succeeding Sylvester Pais. K.D., 16 July, 1934, eng. supp. p. ii.

In 1937, Dr. F.X. D'Souza a planter in Chikmagalor was nominated to the Mysore Legislative Council. Mrs. P.G. D'Souza and Mr. B. D'souza were nominated to Mysore Representative Assembly. K.D., 2 July, 1937, eng. supp. p. iv.
Thus among the migrants to Mysore princely state there were estate owners, 'writers', labourers, mestris, government servants and professionals. A large number of people of the district along with the Catholics in various spheres in the princely state made them initiate an association called 'Mysore Kanarite Association' in 1928. 207

Migrants in Coorg:

A migration pattern similar to the Chikmagalore region took place to the adjacent Coorg region. The Catholics of the district had contacts with this region from pre-colonial times. During the persecution by Tippu Sultan many Catholics and their families seemed to have escaped to Coorg. 208 The ancient route to the city of Mysore passed through the ghats of Coorg through which goods from Mysore reached the port of Mangalore. The establishment of coffee estates from about 1830s led to the migration of labour to the region. 209 The Catholics of poorer sections migrated here for the seasonal labour as they had been utilizing similar opportunities in the Chikmagalore region. A small section of educated Catholics entered the government service there from about the closing decades of the 19th century. 210 A few established Coffee plantations. Some Catholic labourers also sought employment in them. 211

In 1945, Marcel D’ Souza contested the seat of Indian Christian voters in Mysore. RAKNO, 2 February, 1945 Supplement.

The ‘Mysore Kanarite Association’ was planned by few Canarite gentlemen (Mr. M. D’Souza, Mr.U.S. Shiva Rau B.A.B.L. and Mr. C. D’Souza B.A.B.L. lawyer and Municipal Councillor), who were lawyers and other government servants in the Mysore state. They sought the patronage of Mr. P.G D’Souza, the Revenue Commissioner to the government of Mysore, Bangalore and government advocate at Bangalore, Mr. K. Shankaranarayana Rau, in 1928. They contemplated on two names for this association -Mysore Canarite Association or Mysore Canarite and Planter’s Association. K.D., 2 November, 1928, eng.supp, p.i.

The coffee estate owners were offering good rates of wages to coolies. John Sturrock, op.cit., p.213.

In 1891 there were 12,432 people of South Canara found in Coorg. The emigrants were mainly males that they were labourers who went to Coorg to work in the Coffee plantations. Their number has been even more because during the census of 1891 the coffee season had finished early and most of them must have returned to the native place. H. A. Stuart, op.cit., p. 10. It was estimated 1,00,000 labourers migrated to Coorg and Mysore annually due to higher wages. Ibid., p. 228.


Peter D’ Souza who was a cooly labourer from Kulsherekar area working in Jumboor estate, Madapur, Coorg, expired due to fever in December, 1922. Its manager was A. M. Menezes. K. D., 2

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1920s there are instances of Catholics establishing their own chapels for their religious needs. Apart from it there were other migrants too in Coorg. Thus the migrant Catholic community comprised of a few government servants, planters and labourers in Coorg during the colonial period.

Migrants in the Madras City:

After the annexation of Canara, in 1799, the British placed it under the Madras Presidency with Madras as headquarters. The northern part of the district was transferred to the Bombay Presidency in 1863. As pointed out earlier, the colonial government began to recruit more and more people from the district from about 1850s. They were placed in various district and taluk headquarters and where there were government offices. A larger number of Catholics thus recruited were placed at Madras and other parts of the presidency.

The city of Madras had various administrative offices. The Catholics who migrated to the city were officials in the service of the government. There were a few professionals such as lawyers, doctors and teachers too.

August, 1923, p.175.

There were some Catholics working in Kaima Betta estate near Pollibetta, in Coorg. Pollibetta: K.D., 16 February, 1928, pp. 46-47.

A.A. Rodrigues of Pollibetta was a coffee planter who died in 1969. RAKNO, 5 March, 1969, p.2.

212 Mr. Menezes, the manager of Jamboor Estate and about 200 Catholic migrants celebrated Mass in the pandal in front of his bungalow in 1926. K.D., 26 March, 1926, p. 116.

213 M. Pais shop was situated at Mercara. K.D., 30 January, 1915, Advertisement section, p. i.


Albert E. Lobo was elected as Municipality Councilor in Madikeri in 1930. K. D., 2 December, 1930, p.266.

214 In the early half of the 19th century though the Catholics had entered the Government services, there is no evidence to suggest that they were placed in the other parts of the Presidency. During that period those who entered the colonial service were either placed with in the district or in the contiguous territories.

215 In the first decades of the 20th century there were many Catholics teachers working in Madras. John Francis Tellis who was working Accounts Audit Office, Madras had settled there in 1899. M. M., Vol.I, 1897-1900, p.182.

Albert V. J. Vas was the Professor of Latin at the Christian College, Madras. M. M., Vol.I, 1897-1900, p.382.


The editor of Mangalore Magazine had enthused them to form an association of the kind which the old boys of the College at Bombay had, telling them that the 'beach train' could easily bring them
Since the city had institutions of higher education many students were present in the city throughout the period. In the initial period though the Catholic migrants were few they constantly availed better educational facilities and job opportunities. The opening of the South Indian Railway, in 1907, from Azhikkal to Mangalore further encouraged the Catholics to go to Madras. Some of them were students in law and medicine who came for higher education stayed back in the city.

The migration of the Catholics of South Canara continued throughout the period. As the number of migrants increased they formed an Association, in 1926. It consisted of the educated Catholics such as lawyers, doctors, teachers and other government servants. Thereafter the Association actively

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216 Some students who went to the city for law degrees remained to continue as legal practitioners. M. M., Vol.II, 1897-1900, p.87.
218 In October, 1925, the Catholic migrants met at Woodlands Hotel at Royapettah, to form an association and drew up the rules for the association. On this occasion J.A. Saldanha, M.L.C. requested the migrants to support monetarily Jesuit venture of starting a Science Block in St. Aloysius College. S.N. Saldanha spoke of extending primary education among the Catholics of South Canara. K.D., 16 October, 1925, eng. supp. p. iii.
219 Victor D'Souza became the president of the Kanara Catholic Association(KCA) in Madras, in 1926. K.D. 19 February, 1926, eng. supp. p. i.

It was later called the Mangalorean Catholic Association (MCA).
took part in cultural, religious and social activities in the city.\textsuperscript{219} It responded positively to political questions of the community.\textsuperscript{220} This Association promoted further migration by finding employment for the Catholics in the city.\textsuperscript{221} A few Catholic migrants were either nominated to public positions or honoured by the government at various points of time in the colonial period.\textsuperscript{222} The public too recognized some of them.\textsuperscript{223} Migrants in the city also availed better educational facilities for their children in the city.\textsuperscript{224} By the

\textsuperscript{219}The migrants contributed to the Science Block Building Fund of St. Aloysius College, in 1925. In 1927, KCA felicitated the Catholic students of South Canara at Madras studying in Medical and Law colleges. It also officially congratulated the Catholic minister in the ministry of Madras Presidency. Annual social gatherings were organised for the students by the Association. \textit{K.D.}, 16 December, 1928, eng. supp. p. iv.


In 1933, L.F. Sequeira, was elected as the secretary of Y.M.C.A., there. \textit{K.D.}, 16 August, 1933, eng. supp. p. iv.


A. P. C. Albuquerque was given the Knight of St. Gregory Award (K.S.G), at Madras in 1941 for his services to religion at Madras. \textit{RAKNO}, 24 March, 1939, p.2; \textit{RAKNO}, 13 June, 1941, p. 1.


\textsuperscript{220} The KCA supported the resolution passed by the CASK of Mangalore for separate representation for Catholics at the Round Table Conference in 1930. \textit{K.D.}, 16 February, 1930, eng. supp. p. iv

\textsuperscript{221} It established an information and employment bureau in 1928 to find employment to the Catholics of the district. \textit{K.D.}, 16 September, 1928, eng. supp. p. iv.

\textsuperscript{222} C. Paisly was nominated as the Honorary Presidency Magistrate for Madras, in 1927. \textit{K. D.}, 16 May, 1927, eng. supp. p. iv.

In 1929, P.F. Mathias, Superintendent of Madras Government Hospital was awarded OBE. \textit{K.D.}, 16 June, 1929, eng. supp. p. iv.

W.A. Britto who was the Excise Commission Secretary, received MBE in 1930. \textit{K.D.}, 16 June, 1930, p.134.

In 1935, Hilda Nathalia Britto was appointed Honorary Presidency Magistrate at Madras. \textit{K.D.}, 16 April, 1935, eng. supp. iv.


Jacob Fernandes, Consulting Engineer for the Government of Madras was awarded MBE in 1940. \textit{RAKNO}, 24 October, 1940, p.1.

Cecil Pinto, Deputy Superintendent of Police, Madras was awarded Rao Saheb in 1944. Miss C. D’souza the school inspectress in Madras Presidency was honored with Kaiser-I Hind in 1944. \textit{RAKNO}, 5 January, 1945, p.1.

G.L. Lobo, Deputy Director of Public instruction, Madras was honoured with MBE in 1946. \textit{RAKNO}, 21 June, 1946, p.4.

\textsuperscript{223} In 1930’s J.P. Lasrado Shenoy ICS joined the Madras Presidency and served in various capacities. \textit{K.D.}, 16 February,1938, eng. supp. p. viii.

He was honoured with a bronze statue in the corporation hall and a new township near Amjikere was named after him as 'Shenoy Nagar' on his retirement as as the Commissioner of Madras Corporation in 1947. Shenoy Nagar: \textit{RAKNO}, 28 February, 1947, p.6.

\textsuperscript{224} J.N. Gonsalves a migrant in Ootacamund attended the Loyola College Madras and later passed ICS. \textit{K.D.}, 2 October, 1937, eng. supp. p.vi.
time of Independence the community had stronger roots in the city.  

Towards the closing years of the 19th century the Catholics were few in the city. In the 20th century migration increased and by 1925 they could form an association. The government, the Church and the public recognised their service in various fields.

Those who joined the government service were placed all over South India in district and taluk headquarters such as Conoor, Tinnevelly, Madurai, Tuticorin, Trichi, Tellicherry, Coimbatore, Calicut, Cannanore, Palghat, Bellary, Vizagapatam and so on. The Catholic migrants in the presidency

Some passed the Trinity College Music Examination held there. K.D., 28 August, 1925, eng. supp. p. iv.

See, 'The Aloysians at Madras' Aloysian, 1933.

G.A. Pais, E. A. Lobo and S.A. P. Alwares established a law firm at Armenian Street in Madras, in 1940, called 'Pais, Lobo and Alwares'. RAKNO, 5 April, 1940, p. 1.


Robert Miranda was forest official at Forest Department at Calicut. M. M., Easter 1901-Christmas 1903, Vol. II, p. 51.


Some Catholics served at Thiruchirapalli as officials such as Forest Ranger, physician in the General Hospital of S.I.R Company and so on towards the close 19th century. Personal Paragraphs, M. M., Vol. I, 1897-1900, p. 115.

During the close of the 19th century and beginning of the 20th century many Catholic students of South Canara went to St. Xavier's College. Francis Xavier D'Souza, Jerome Saldanha were some such students. M. M., Vol. I, 1897-1900, pp. 24, 53.


In 1900, Louis D'Souza, Paul Mascarenhas and John Mascarenhas, about fourteen in age, drowned in the Cauvery near a place called Elamanore. They were staying in the Boarding House of the college along with nearly twenty other Catholic boys of South Canara. M. M., Vol. I, 1897-1900, p. 320.

In 1920s there were Catholic officers at Tuticorin, Tinnevelly and Palghat, Vizagapatam and Conoor. Dr. D.R. Colaco was a Health Officer who served in various parts of the Madras Presidency. He received the award of Rao Saheb in 1925 while serving at Tuticorin. K.D., 13 November, 1925, eng. supp. p. iv; K.D., 3 December, 1926, eng. supp. p. iii; K.D., 2 January, 1927, eng. supp. p. iv.

Angeline Sequeira was a teacher at Palghat, later appointed Deputy Inspector of girl's schools in South Canara. M. D., 21 August, 1925, p. 231.

A Catholic of South Canara was a District Judge at Madurai in 1930s. RAKNO, 19 January, 1939, p. 4.


Joachim Sequeira was a Munsiff at Salem District court during 1940's. Aloysian, 1943, p. 7.
whenever their number was larger organised themselves in Associations. 227
Individually as well as a community the migrants contributed to cultural,
political and social spheres.

Migrants in other Towns and Cities:

The educated Catholics had sought opportunities all over India during
the period. Hyderabad was a princely state adjacent to Bombay and Madras
Presidencies where a few educated Catholics availed opportunities. 228
There were a few Catholic migrants in Goa which was a Portuguese colony adjacent
to the Bombay Presidency. 229 Some Catholics had entered the services of the
state of Cochin. 230 The state of Satara was another princely state situated in
the present Maharastra region. 231 There were Catholics at Mehe in the
beginning of 20th century 232 A few Catholics who were in the colonial service
were transferred to Calcutta in the Bengal presidency. 233 Thus a small Canara

227The Catholic migrants took part in the formation of ‘Kanara Association’ at Bellary in 1932. K.
D., 16 August, 1933, eng. supp. p. iv.
The ‘Canara Association’ raised charity during the devastating floods in 1933 at Bellary. The
Catholics staged a drama to raise funds for the flood affected people. K. D., 2 December, 1933, eng.
supp. p. iv.
The Catholics founded ‘Kanara Catholic Association’ at Bellary, in 1940. RAKNO, 3 January, 1941,
p.1.
‘Canara Association’ was formed by the clergy stationed at Trichy in 1942. Jacob Mendonca, the
Bishop of Trichy, Jerome D’Souza, the Rector St. Joseph’s College, Hubert Pinto and others along
with students from the district who were studying in St. Joseph’s College formed this association.
RAKNO, 13 February, 1942, p.42.
228 Beginning of the 20th century Dr. E.J.C. Pereira started a school of upper secondary grade that
was recognized (1905) by the Nizam’s Government called ‘Alexandra Institution’. M. M., Vol. III,
1904-1906, p. 182.
Alexander. A.H. Pereira was appointed Consulting Physician and Surgeon to the Young Men’s Union
P.C. Lobo, a retired District Judge was appointed Judge of Hyderabad High Court in 1935. K. D., 2
Leonard F. Vas was a priest from South Canara was the Headmaster of St. Patrick’s European School
229 K.D., 14 August, 1925, p.224.
230 Captain A. J. D’Souza, M.C., I.M.S. was a District Medical and Sanitary Officer of Cochin. K.
D., 23 October, 1925, eng. supp. p. iv.
231 J.A. Saldanha worked in the State of Satara for some time.
J.M. Fernandes was the Conservator of Forests towards the later part of the 19th century in the State
232 S.F. Rosario was the Superintendent of Sea Customs House at Mehe, in safeguarding British
233 Sylvester Saldanha was transferred from the Madras Presidency to the Foreign Office of the
Alexander G. Saldanha was in Railway Board’s Office in Simla. Sylvester Saldanha was in Revenue
Catholic community came into existence there and its neighbourhood. By 1941 it also had a “Mangalorean Club”. Various administrative offices were established at Delhi, especially after 1911. A few Catholics migrated to Delhi who worked in various government establishments. Nagpur, Kirkee, Punjab, Ajmer, Bikaner, Jodhpur, Gwalior, Ferozepur were the other towns in North India (Central Provinces) where the educated Catholics had migrated on various assignments during the colonial period.
Migrants outside India:

During the colonial period only a few people visited England and USA, in Europe and American continents. A few from affluent sections availed higher education in England from about the close of the 19th century. There are few references of people living there. Apart from

Kirkee was a small town with an ammunition factory. C.S. Tauro B.A. L.T. was in the Military Accounts Department there. K.D., 15 May, 1926, eng. supp. p. iv. J.L. Mascarenhas was the Assistant Cashier in the ammunition factory. K.D., 16 May, 1927, eng. supp. p. iv. Some Catholics held positions such as Assistant Manager of the ammunition factory, Store holder and so on. F.R.R. Farias helped many Catholic youth to get appointments there. RAKNO, 16 January, 1942, p. 6. By 1944, the Catholics formed the Kanara Catholic Association (KCA) there. Kirkee: RAKNO, 17 March, 1944, p. 1.


In 1920s there were Catholics of the district at Jubbulpure, Berar. K.D., 2 August, 1928, eng. supp. p. iv.

A few Catholics migrated to places such as Punjab, Ajmer and so on.

P. V. Pereira who was at Ajmer in St. Anslem's European High school, Ajmer did Post-Graduate degree from Agra University. K.D., 16 June, 1934, eng. supp. p. v. He later went to Study at Chelmsford College, Murree, Punjab. K.D., 16 March, 1936, eng. supp. p. iii; RAKNO, 17 October, 1941, p.6.

J.M. Sequeira was another Catholic at St. Anslem's European High school. K. D, 16 August, 1934, p.160.

The Catholics were also at Bikaner, Gwalior, Jodhpur, Ferozepur and so on. Dr. Albert F. Lasrado. F.R.C.S was at Bikaner, in 1930's. K. D., 16 April, 1936, eng. supp. p. iv.

Major Alexander Pereira V.D. M.D. was Health Officer and later became Lieutenant Colonel in 1930's at Gwalior. K. D., 2 April, 1936, p. 73.


He was the auditor of railways at Jodhpur. RAKNO, 18 October, 1940, p.1.

D.P. N. Aranha was Officer Commanding Indian Military Wing at Ferozepur. RAKNO, 21 November, 1941, p. 1.

Francis X. D'Souza went to Cambridge University and was awarded the degree D.C.L. Aloysian, 1943, pp.13-14.


Abundius Abrew was practicing medicine at Waterford in Ireland in 1920's. K. D., 16 April, 1930, eng. supp. p. iv.

A.C. Aguiera and Dr. V.P. Gonsalves were working in 1930s in England. K.D., Subscription list:
them, a few soldiers and sailors also were visiting the European continent.  

Similarly a few individuals visited America. Thus, except a few individuals, there was no migration to Europe and North America during the colonial period.

The colonial government often took Indian labourers to its colonies and protectorates and accordingly made rules and regulations for their immigration time to time. Agents were appointed to recruit such labour by the government. As a result indentured labour and mestry or kangani labour migration took place. Burma and Ceylon were the two British colonies in India's neighbourhood. A small section of the Catholics migrated from the close of the 19th century to the region of West Asia (Mesopotamia and Persia, Aden), Africa and parts of South and South East Asia (Burma, Singapore and

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241 During the First World War a few soldiers were taken to Egypt to fight against Turkey in 1915. Dharni Pondlo Mitaso Gaun (Land of salt beneath the earth): K.D., 1 May, 1915, p. 85.

242 There were three workers from South Canara in a ship sunk in the Aegean Sea, in 1915. K.D., 1 September, 1915, p. v.

243 Cyprian Tauro, Alex D'Souza, Joseph Fernandes, Joseph Machado and Joseph Noronha were drowned when 'Persia' ship sank in 1916. K.D., First issue, February, 1916, p. 34.

244 Francis Gomes and Daniel Patrao who were thought to be drowned were in another ship. Felix Patrao was in the 'Persia' ship, but was saved. K.D., Second issue, February, 1916, p. iii.

245 Basil D'Costa who was a surgeon at Chikmagalur was sent by the Government of Mysore princely state to study Bacteriology, Hygiene and sanitation at Rockefeller Institute America in 1926. K.D., Second issue, February, 1916, p. iii.

246 The Colonial Government appointed persons of approved character to conduct emigration on their behalf from the Presidency towns of India. These agents employed recruiters, of whose respectability they were required to convince the Government Protector of Emigrants. The recruiters persuaded persons to emigrate and take them before the magistrates, who registered the engagement. The recruiters were then conveyed to Calcutta, Madras or Bombay, where they were housed under the immediate eye of the Emigration Agent in depots, which had been licensed as, fit places for the collection of emigrants by the Protector. They were then shipped on board vessels, which were also licensed, care being taken that they were equipped with what was needed to ensure the safety of the passengers on their voyage. C.D. Maclean, Manual of the Administration of the Madras Presidency, Madras, 1885, Vol. I, pp. 502-505.

247 The indentured labourers were taken to far off of British and French colonies. It has been referred as inter-colony migration.

248 The Indian Emigration Act of 1871 (General Emigration Act, India, No. VII of 1871) had excluded Burma as being part of the Indian empire and the Straits Settlements and Ceylon as being quasi-Indian countries. C.D. Maclean, op.cit., p.502.
Malay states). There is no evidence to suggest that Catholics were working in these regions as labourers. Those who migrated were the educated ones employed by the colonial government. In 1930’s their number had slightly increased.

The West Asian region was under the British influence during the period. Many of the present countries did not have defined boundaries. Aden, Mesopotamia and Persia were the regions where Catholics worked under the British. These migrants to these region contributed monetarily for social, religious, cultural causes and so on back home.

245 Towards of the close of the 19th century Aden was under the Bombay Presidency. Lieut. J.E. D’Rosario who was a Military Assistant Surgeon was working at Aden in about 1860. M. M., Vol. III, 1904-1906, p. 376.


Aloysius Sequeira was the Superintendent of the Secretariat at Aden, received OBE from the colonial government in 1946. John L. Sequeira worked in the same office. B.P. Sequeira was a Commission Officer in the office of the Viceroy of the King’s Army. RAKNO, 22 March, 1946, p. 3.

In 1920s, some Catholics worked in Mesopotamia-Persia Corporation Ltd., Basrah, Port Directorates in Tanoomah, Ashar and Margil, Royal Air Force base at Margil, Iraq Railways, Makina, Anglo-Persian Oil Co., Ltd. Abadan, and so on, in Mesopotamia and Persian region. Henry Vas expired at Basra in 1923. K. D., 2 September, 1923, p. 199.


John Nicholas D’souza of Belman died in a car accident while coming from Mohammera to Abadan in 1928. J.M.D. Lewis was wounded in the accident K.D., 16 September, 1928, eng. supp. p.iv.

Kokni Vaksari ( Konkani Dictionary): The writer explains when he was young, as how people persuaded him to go to Basra. K.D., 16 February, 1929, pp. 43-44.

A writer suggested the affluent Catholics to establish institutions like the Konkanas who had established Banks in the district, so that Catholics would not migrate to far off lands such as Basrah and East Africa. Catholic Vs Konkanas: by Observer. K.D., 16 February, 1930, eng. supp. p. ii.

In 1930, Albert Victor Davis married Lucy Patrao in the Syrian Church, Ashar. K.D., April 2, 1930, p. 78.


Julie Mendonca(bride) travelled from Mangalore to Abadan to marry Wilfred D’souza in 1933. K.D., 2 April 1933, eng. supp p. iv.

Thomas M. Aranha was Chief Accountant in Royal Air force at Basrah before 1936. The Catholic Bank Ltd.; K.D., 16 November, 1936, eng. supp. p. ii.

There were also Catholics spread over the neighbouring region. John Pinto was at Muttarah. Subscribers list of K.D. K.D., 16 August, 1915, p. iv.

J.S. Pinto who was working in Waziristan, conferred OBE in 1923. K.D., 2 May , 1923, eng. supp. p. iv.

Some Catholics who were in Khorram Shahr, Iran contributed Rs. 145 to Dr. L. P. Fernandes Memorial Fund in 1947. RAKNO, 14 February, 1947, p. 2.

246 The Newsmagazine Konkani Dirven took initiative to contact the migrants to contribute to the missionary activity or other purposes.

M. Barboza from Mesopotamia contributed Rs. 20-00, in 1923 to the Fund of the Mangalore Mission. K.D., 16 March, 1923, eng. supp. p.iv.
British established colonies and protectorates in the continent of Africa towards the close of the 19th century. A few educated Catholics migrated there in search of opportunities. Thereafter, more Catholics went to work in Africa especially to the British East and central African Protectorates.

Some of the migrants in Africa received commendations from the colonial

The following contributed to Kokkada Mission: The Catholics were working in the Mesopotamia-Persia Corporation Ltd., Basrah. *K.D.*, 21 May, 1926, p.171.
Catholic Migrants of Port Directorates in Tanoomah, Ashar and Margil. *K.D.*, June, 1926, p. 194
Migrants participated in the farewell entertainment given to the priest who was transferred from Ashar, Basrah. *K.D.*, 24 September, 1926, eng. supp. p. iv.
The migrants working in Anglo-Persian Oil Co., Ltd. Abadan, in 1929, under the guidance of Mrs. Lizzie Noronha conducted a Fancy Bazaar and lottery and collected about Rs. 460 as help to Ursuline sisters of Vorkady for their educational efforts. The Ursulines: *K.D.*, 16 August, 1929, eng. supp. p.iii.
In 1933, Lizzie Noronha sent Rs. 418 to the Nirkan Chaplain (near Bantwal) for his missionary work. *K.D.*, 2 March, 1933, eng. supp. p.iv.
The Pompei Secondary school, Kirem received donations from Sylvester Nazareth in Bahrain in 1945. RAKNO, 26 October, 1945, p.2.

247 Piedade Alva was an agent for the district of South Canara for the emigration of Indian coolies to Natal. The first batch had to leave in January 1904. However there is no evidence that Catholics migrated there as coolies. *M. M.*, Vol. II, 1901-1903, p. 374.
Thomas S.G Vas was one the first Catholics who went to the British colonies of Africa. He was working in Zomba, British Central Africa. *M. M.*, Vol. I, 1897-1900, p. 361.
There were three Catholics of the district working at Lourenco Marques or Delagao Bay(a Portuguese protectorate) in 1904. *M. M.*, Vol. III, 1904-1906, p. 56.
A brother of Thomas S. G Vas was at Durban who later went to Lourenco Marques to take up a handsome position in 1906. *M. M.*, Vol. III, 1904-1906, p. 315.
Opportunities in Africa were considered to be “new fields for the enterprising youth of Catholics of South Canara.” *M. M.*, Easter1901-Christmas1903, Vol. II, pp. 89, 214.
Alexander Sequiera worked in British East African protectorate’s Government Audit office in Mombasa. The salary was not very high, it was either Rs.40 or 50 at that time for Indians, even the weather was not favourable and provisions were very expensive. Inspite of it one finds many Catholics migrating to Africa. *M. M.*, Easter1901-Christmas1903, Vol. II, p. 89.

248 In the later decades Catholics worked at Kampala, Dar-es salam and in Mombasa. There were also Catholics who were transferred to Africa during the period. Liguori F.B. D’sa worked as Post-Master at Zanzibar later worked at Poona, Sholapur, Nagpur and Mathura as Superintendent of the Postal Department. *K.D.*, 16 May, 1936, eng. supp. p. iii.
A few educated Catholics migrated to parts of South and South East Asia where there were British colonies or protectorates such as Ceylon, Burma, Federated Malay States and Singapore during the period.


250 From the time of European colonization, the island of Ceylon attracted labourers from South India especially for the labour required in the coffee estates. The cooly traffic between the South Indian ports and Ceylon was constant and mutually advantageous to the people of both countries. In the last decades of the 19th century, it was estimated that in a year about 74,000 persons migrated and about 54,000 people returned and the rest settled more or less permanently there. C.D. Macleane, op.cit., pp. 502-505.

Though the people migrated to Ceylon mainly as cooly labourers, from the close of the 19th century, a few educated Catholics employed by the colonial government or private firms, migrated there. In 1898, there were only three Catholics of South Canara, in the Island according to Joseph Gonsalves who was managing the business of ‘Joseph & Company’ that was dealing in Mangalore tiles of J.H. Morgan and Alvares & Co. He was also an agent of a Diary Co. of Bombay. Personal Paragraphs, M. M., Vol. I, 1897-1900, p.88.


Maurice S. Pinto who passed the Colonial Civil Service in the last decade of the 19th century was posted there as the Asst. Government Agent of Batticoloa. M. S. Shreshta (Maurice S. Pinto) was appointed Post Master General of Ceylon in 1923. K. D., 16 March, 1923, p. 72.


The early migrants to Burmah, were domestic servants and miscellaneous labour of mercantile ports. Subsequently Telugu Coolis migrated to the place. Lord Mayo when visited Rangoon in 1870s the European commercial community had made memorials to him to introduce Labour Contract Law. Consequently in April 1872 the Chief Commissioner of Burma was asked to prepare a draft of a law that would meet the needs of the province. When there was famine in Madras in 1877 the Chief Commissioner of Burma offered to help 20, 000 people with employment. Later to encourage emigration to British Burma, the Chief Commissioner made arrangements with British India Steam Navigation and Asiatic Steam Navigation companies to carry deck passengers to Rangoon at reduced rates. C.D. Macleane, op.cit., p.501.

Since it was a British colony and migration was encouraged by the colonial government the Catholics, probably through their contact with Bombay or with the colonial government, came to know about such opportunities. They were mainly the educated section who sought Government positions or worked in British firms.


Jerome Suares, trained himself as a Hospital Assistant at Madras Medical College in order to work in Burma. Later he was posted to the Civil Hospital at Rangoon. M. M., Vol. II, 1901-1903, p. 314.

The Catholics there referred themselves as the “Mangalorean Colony.” M. M., Easter 1901-Christmas 1903, Vol. II, p. 149


Brother Antony or Henry Vaz was a Christian Brother who was a teacher at St. Paul’s High school in Mandalay. His biological brother James F. E. Vaz went there and qualified for the Teacher’s Higher Grade test who joined the same school as a teaching faculty. M. M., Vol. III, 1904-1906, p. 286.
The Attitude of the Community and the Church towards Migration:

Though the Catholics migrated to various places outside the district from the later part of the 19th century, the act of migration was not encouraged by the community and the Church. Morally migration was despised and people showed in general aversion to it. Throughout the published literature of the community especially the newsmagazines from 1897 to 1980, show numerous examples of people talking ill about migration or suggesting plans to stop it and idealizing living in the land of ones birth. Often voices were heard about developing the district, opening up new enterprises and so on in order to avoid migration. In 1916, a writer suggested improving the economy of the district and giving education to the children so that migration to Chikmagalure and Bombay could be avoided.251 The Church tried to stop the migration of the poor and women and often spoke of evils of migration. It often idealized a family. Children leaving their parents and moving to far away destinations for employment was criticized by the Church. When poor

John Francis D’Rosario of Bolar was working at Burma as Assistant Surgeon earlier and later came to work in Madras. M. M., Vol III, 1904-1906, p. 352.
Simon Sequeira was working during the 1910s in Rangoon, Editorial: K.D., 16 November, 1915, p.212.
J. D’Souza was working at Mandalay in 1920s contributed to the K.D., weekly fund. K.D., 17 July, 1925, p. 192.
Joachim D’Souza at Rangoon passed Board Trade Examination which was recognized throughout the British Empire. He worked as a 2nd Engineer in S.S. Jalabala. K.D., 2 November, 1934, eng. supp. p.iv.
Prof. Peris was a magician from Mangalore earlier at Bombay worked at Rangoon. K.D., 16 August,1936, p.174.
Antony Miranda was a Telegraph master in Burma. Notice of the Court: RAKNO, 6 November, 1942, p.6.
A few educated Catholics of the district migrated to other parts of this region, mainly in the Federated Malay States and Singapore, from about the second quarter of the 20th century. A person named Roque Mascharenhas, had worked as a reporter for the ‘Bangkok Times’ in Siam during 1899. M. M., Vol. II, 1897-1900, p.150.
There were a few Catholics in Singapore and Kaula Lumpur in 1930s. A Requiem Mass was celebrated by them when the Bishop of Mangalore passed away. Singapore: K.D., 2 October, 1930, eng. supp. p. iv
A few who had sought migration to Singapore in 1929-30, were stranded in Singapore mainly due to the ‘slump’ (Great Depression). Unemployment in Singapore: R.J. Mendonca. K.D., 2 November, 1930, p.ii.
It is not clear whether there were migrants evacuated in 1942 from Burma and Malaya. However the Collector of the district had offered jobs to the evacuees in 1942. Collector’s Notice: RAKNO, 24 April, 1942, p.2.
251 Letter to the editor: K.D., first issue of the month, April, 1916, p. 75.
and illiterate women migrated, it began a campaign to stop it. It published various write-ups in its newsmagazines, instructed the parish priests and so on to keep watch over the families who allowed women to migrate to Bombay.

However, the Church glorified Catholic migrants occupying high positions in various spheres. It also collected funds from affluent migrants for establishing Church infrastructure and its educational institutions. It also emphasised their “spiritual ministration”. In the case of poorer migrants, the priests visited their Coods and gave retreats and collected funds for their parishes. Gradually, for the women migrants it developed certain associations and hostels to ameliorate their positions in Bombay. For the work it carried on, it collected funds from the migrants. It also honoured those Catholics who donated funds to it and helped, with religious awards.

Ironically the Catholics were one of the communities which always sought migration to various parts of India and outside. Thus migration continued throughout the period.

252 In 1936, a writer in K.D. lamented that working men were a floating population and the "parochial authorities have no contact with this floating population". Our Bombay Notes: K.D., 2 September, 1936, eng. supp. p. i

253 In 1946 when the Bishop of Mangalore visited Bombay requested the KCA in Bombay, who were generally from the affluent sections, to help their "less fortunate brothers and sisters" in Bombay and advised to form committees according to their respective parishes in order to cooperate with the parish priests' in the district. Reception to our Bishops: RAKNO, 12 July, 1946, p. 1

Thereby he planned to streamline the migrants according to their parishes.