CHAPTER V

THE POST-INDEPENDENT SCENARIO (1947-1980)
CHAPTER- V
THE POST-INDEPENDENT SCENARIO (1947-1980)

The district was under the colonial rule for 147 years. Though, the society and economy did not undergo any drastic change overnight after Independence, gradually it was taking a new shape. Many of the institutions of colonial period continued, as before till 1960s. Since, India found herself in rampant poverty on Independence she introduced Soviet modelled Five Year Plans.

It was a period of drastic changes taking place in the world. The Second World War had devastated Europe and many Afro-Asian countries were decolonized. The world was entangled in Cold War. India declared herself a Non-Aligned country. The discovery of large quantities of hydrocarbon deposits in the West Asian regions opened unlimited opportunities to the Indians there. The devastation of Europe in the Second World War opened up opportunities for the Indians in European countries like England and North American countries such as Canada and USA. These countries which needed labourers relaxed rules of immigration.

These events had a direct impact on the migration of the miniscule community of the Catholics of South Canara and influenced the pattern and the process of their migration.

When the country became free from the yoke of the foreign rule, Catholics of South Canara could boast of a considerable number of its members in the government services occupying various positions in various places in the country. Apart from it, a considerable number was living in Bombay and Chikmagalure region. The community had produced some political leaders of its own. A section had been active in the freedom struggle. The majority of the educated were mainly from in and around the town of Mangalore and a few from elite families of the interiors. A large majority of
the rural populace was poor and could not avail the benefits of education.

The introduction of Five Year Plans did bring progress but only slowly. As the district had not made any major progress till 1960s the Catholics continued to utilise opportunities as they had been doing in the colonial times. They went to Bombay and to the plantations of Chikmagalure as before. Push and pull factors did not undergo any major changes during the period.

As argued above, on the eve of the Independence the circumstances had changed in the Indian and world scenario. Therefore, it is essential to analyse briefly, the new push and pull factors especially in 1950’s, 60’s and 70’s, affecting the earlier patterns of migration of Catholics. The types of migrants and their destinations too underwent change during this phase. Similarly, the previous limited pockets of migration extended to the entire district.

Education spread due to the new education policy adopted by the government of India, keeping in view with the national interests, in contrast with the previous colonial education policy. New schools were started in rural areas. Though the spread of education was accelerated after the Independence, in 1960’s it spread faster and illiteracy came down considerably with the spread of primary, secondary and higher education in the villages and small towns. Technical schools such as ITI, Polytechnic were established during the period in Mangalore. The Catholics in the rural areas of the district who were previously deprived of higher education now availed of its benefits in a bigger way. A section also availed technical education, formally or informally. However, poverty was rampant in the district due to the land tenure system, and as a result a section among the Catholics could not afford better education.

The spread of education created a new class of rural educated who imitated the earlier educated class. It also boosted internal migration along
with migration to the West Asian countries and to the West. The government of Karnataka and India announced reservation policy in the 1960s by clubbing the Catholics with the forward communities of the district. When various communities vied with each other for Government services which were limited, a section among the educated Catholics was compelled to seek opportunities elsewhere. However, one small stream of the Catholics did enter the newly established indigenous industries, new educational institutions, PSUs, firms, banks and so on which were established by private agencies and the state and central governments in the post-Independent India.\(^1\)

Another stream of educated section such as graduates, professionally educated, the technically qualified and those with no formal training but had on the job training such as mechanics, electricians, tailors, masons, fitters, drivers, cooks and so on and among the women nurses and maid servants began leaving the district to various destinations such as Bombay or the West Asian countries in search of opportunities. Another section of professionally educated also sought opportunities in the Western countries.

As the migration increased the knowledge of such opportunities spread in the district. In case of migration to West Asian countries, while many migrants helped their relations, friends, neighbours and acquaintances to migrate, recruiting agencies which came up in Mangalore also enabled migration.

In this phase, second and third generations of Catholic families who had earlier migrated to cities such as Bombay, Madras and Bangalore began the 'secondary migration' to the West Asian countries and the West. This

\(^1\)Various public sector units were established by the Government of India and various states in the post-Independence period. Private agencies also established industries and firms in various parts of the country. A case in instance is the city of Bangalore where PSUs like the HMT, ITI, HAL etc., new Universities, new educational centres and so on were established. The educated Catholics especially of rural areas sought employment in these concerns which is evident from their various associations and activities here. Unlike the earlier associations of the rich or the educated Catholics who used English, the new migrants adopted Konkani and promoted it. It indicated that the Catholics of the interiors who had studied in Kannada medium schools were seeking positions in these new places. Naturally they used Konkani as their language.
section had exposure to better higher and professional education in cities such as Bombay and Madras.

The Government of Karnataka introduced the Land Reforms Act, in 1974 which freed the Chalgueni tenants from the grips of the landlords making them economically independent. It led to the faster spread of education among the rural peasant Catholics. As a result, by 1980 more Catholics migrated to various destinations within India and outside.

As regards to the destinations the migrants moved to the West Asian countries and the Western countries in larger number in post-Independence period. Within the country the city of Bangalore attracted a larger section of the Catholics of the district during this phase. The earlier divisions such as Presidencies and Princely states did not hold good due to the reorganisation of states on linguistic basis. The Catholics who were serving in various parts of India, especially in the erstwhile Madras and Bombay Presidencies remained there. Since the states were organised on linguistic basis the Governments of these states gradually began recruiting people only from within their states. The knowledge of the language of the state was made mandatory for recruitment in Government services. As a result gradually the Catholics of South Canara lost these opportunities. This resulted in Catholics availing of opportunities mainly in the major cities which were developing in the Post-Independent era and in West Asian countries.

Migrants in the post-Independence period:

Activities of the Migrants in Bombay:

The migration to Bombay continued without any hindrance during the post- Independence period. However, it seems to have increased during 1950s and the 60s due to the distress prevailing in the district. It is evident from the

---

2 In 1960s and earlier a practice among certain Catholic families was that they encouraged one male child for higher levels of studies. In some families only females were sent to school and male members worked in fields.
formation of new clubs or *Coads* in Bombay during the period. Though, there were no marked changes in the activities of migrants, the cultural activities of various clubs were very profuse till about the 1970s. Thereafter, they gradually declined probably owing to a large number of migrants leaving to the West Asian countries from 1960s onwards who were otherwise working in the city. However, migration continued along with the activities of various *Coads*.

In this phase the migrants were in a variety of assignments. The educated section worked in offices in higher positions. Some worked as clerks in offices. A section among them in due course availed of facilities of higher education and received promotions. Unskilled labourers worked in all sorts of fields. Some worked as helpers in rich houses. There were also cases of small boys working in Bombay. Among the women there were teachers, secretaries, nurses, factory labourers and maidservants.

Majority of the clubs were involved in raising funds through cultural activities. The funds raised by them were used for various philanthropic and religious activities in the city and at home. The cultural activities led to the development of dramas and songs which led to the progress of the *Konkani*.

---

3 During the Silver Jubilee celebration of the the ‘Kanara Club’, in 1963, it was concluded that more clubs were required for the Catholics of Mangalore in Bombay indicating more Catholics were migrating to Bombay during the period. *Kanara Klubbosar Rupyotsav* (Silver Jubilee of Kanara Club): *RAKNO*, 27 November, 1963, p.6.

4 Gregory Coelho of Reserve Bank of India passed the CAIIB exam conducted by the Indian Institute of Bankers in 1952. *RAKNO*, 15 August, 1952, p.3.


Many such examples are available.

5 There were servants in Parsi houses who were assigned duties such as fragrancing their deity. *RAKNO*, 2 April, 1948 p.2.

Some of them were expressing inability of attending Sunday Mass and asking clarifications with the clergy whether it is permitted in their religion. Editors clarification: *RAKNO*, 9 May, 1952, p.7.

6 A boy of 12 years who after working for about three years in Bombay returned to the district. *Burgo Mella* (A male child found): *RAKNO*, 20 February, 1948, p.6.

Another case is of a boy whose father was working in Bombay. After third standard this boy went to Bombay, in 1945 and worked in a bungalow. Later on he became a tailor. He worked in Hard Casselwad Company Limited. He became a dramatist and a radio artist. He wrote dramas in *Tula* language which were staged by Goregaun Karnataka Association, Bombay. Sunny. A. D’Souza: interview: *RAKNO*, 26 December, 1976, p.9.
language. Similarly, the progress of Konkani journalism led to the progress of Konkani literature.

**Associations, Coods or Clubs:**

In the post-Independence period many of the associations and clubs established their own premises. Some had their own buildings and dormitories to provide accommodation to the members as it was one of the prime objectives of these clubs. As the clubs grew they had to appoint various office bearers to look after various functions. Many times the migrants had only a big box called 'trunk' in the club with his or her belongings. Later many migrants to West Asian countries had left behind their boxes in the clubs. However, associations such as KCA did not have such facilities because many of the members were residents of Bombay or they were affluent enough to have their own accommodation.

New clubs or associations were established by the migrants often according to the needs in the post-Independence period. As the number of migrants from a particular area or parish increased new clubs came into existence which indicated migrants from new pockets of South Canara in Bombay. In 1960s there was more migration of the Catholics to Bombay.

---

7The Lourdes Union, planned its own building to house their club. Bombointh Drama (Drama in Bombay): RAKNO, 14 January, 1949 p.6.
8The Holy Cross Association, had a mess secretary, meals and kitchen in-charge, books and reading in-charge, sports in-charge and so on signifying that they were catering to the boarding and lodging facilities of the migrants in 1970s. The Holy Cross Association: RAKNO, 27 February, 1977, p.10.
In 1966, parishioners of Hospet parish established a club called 'Hospet and Associated Parishioners Association.' Hospetgaraso Ekwo( Unity among Hospet Parishioners): RAKNO, 6 April, 1966, p.17.
Karkal Christ King Church association under the name, 'Karkala Welfare Association' Bombay was established in 1967. It donated Rs 111.8 to their parish on the occasion. Bomboichi Kabar ( News from Bombay): RAKNO, 19 July, 1967, p.10.
Migrants from Bajpe formed their association along with a library in 1968 and felicitated their parish
due to the distress in the district. It is indicative in formation of new clubs of the migrants especially from rural areas of the district. Often efforts were made to bring unity among the migrants in Bombay. Since, the migrants were in large numbers, there were clashes of interests and temperaments. As a result new clubs were established to bring unity.

The activities of the KCA continued in the same manner in the post-Independence period, though there were no marked changes in their activities. It organised functions to honour members of the community, offered monetary help to the needy, supported the efforts of the other associations, clubs and so on. It also took up leadership to unite all the Canara Catholics and others such as Goan and East Indians in Bombay as some of the Catholics felt. It also felicitated the Catholic clergy in the city whenever occasions...

---

priest. Gregory D'silva, one of the parishioners donated Rs. 102 to the priest. Bajpyyacha Vīgarak Bomboi Samman (Felicitation to the Parish Priest of Bajpe in Bombay): RAKNO, 20 March, 1968, p.10. Derebail Parishioners Association was established in 1973. Derebailgaranso Bomboi Stapan (Union of Derebail Parishioners in Bombay): RAKNO, 11 February, 1973, p.12. Taccode parishioners Association called Taccoode Christusun Sangh, Bombay was established in 1973. It opened a benevolent fund and 'Fr. Gasper Pinto Circulating Library.' Bomboi Taccoodegaranso Sangh (Association of Taccoode Parishioners): RAKNO, 15 April, 1973, p.12. ‘Surathkal Welfare Association' was formed in 1976. Sending monetary help to the Surathkal parish, establishing scholarships to the poor students of the parish, social and moral obligations of religion and nation, helping the members in distress and so on were its objectives. Surathkal Welfare Association, Bomboi Stapan (Foundation of Surathkal Welfare Association, Bombay) RAKNO, 14 March, 1976, p.10. 11 In 1949, Joachim Alva at Sir Cowasjee Jehangir Hall, during the drama Raithak Zaith, staged by Konkani Natak Mandir, emphasized the unity of all clubs of the Catholics of South Canara in Bombay. He also suggested to take up a Konkani film. RAKNO, 10 June, 1949, p.3. 12In 1949, a new club called ‘St. Antony’s Mutual Cooperation Association' was formed by Alexander D’silva in Agripada. RAKNO, 26 May, 1950, p.7. 13When a new Vicar-General was appointed for Mangalore Diocese, M.S.Noronha, chief Judge of Small Causes Court felicitated him. RAKNO, 14 May, 1948, p.1. When the Bishop of Mangalore passed away abroad his dead body was kept for a day in Bombay to pay tribute. This programme was organized by the KCA. Devadin Bisb Saibaachen Morn (Death of Late Bishop) RAKNO, 21 May, 1958, p.3. In 1973, S. M. D’Souza, the editor of 'The Mangalorean' had lost all his property in a fire accident. The Catholic migrants, under the leadership of Mark. F. Vaz, of Overseas Trading Company and an active member of KCA, established a fund called 'The Mangalorean Relief Fund.' Ek Vinanithi: RAKNO, 14 April, 1974, p.2. The KCA felicitated S.F. Rego who was appointed City Civil and Sessions Judge in 1977. Nitikart S.F.Rego (Judge S.F. Rego): RAKNO, 2 March, 1978, p.11. 14In 1956, the KCA organized a programme for the Catholics of South Canara which was attended by about 500 Catholics where unity of various sections of the Catholics was emphasized. Mark Vaz, the President of the KCA requested the Catholics of all sections (East Indians, Goans and Mangaloreans) to work together for the ‘Catholic lay social work’. He emphasized ‘Catholic life in Bombay.’ Mangaloreans in Bombay : RAKNO, 29 February, 1956, p. 5.

189
arose. As pointed out previously, migration to Bombay increased due to the new push factors in 1960s. Many youth migrated to the city during the period, some of them for higher education. The KCA established a hostel for such youth. In the post-Independence phase, the KCA which was largely following western way of life also began to change. When it celebrated its Diamond Jubilee in 1977 in the presence of political leaders the members assured the government full cooperation in implementing the various programmes of the Government and resolved to join the national mainstream.

---

15 When an Eucharistic Congress was held in 1964 in Bombay the migrants took the opportunity to felicitate the new Bishop of Mangalore as well as newly ordained priests of Mangalore Seminary also newly ordained priests of South Canara in other seminaries. Many associations such as Canara Association, Urva parishioners Centenary committee, Pompei Sevak Samaj, Konkani Kala Mandir, Mithr Konkani Natak sabha, Konkani Basha Seva Sabha, Kulshetkar Catholic Association and others joined for the preparation of the felicitation work. During this occasion a new association, in keeping with the unity of all migrants of South Canara, called 'United Association of Canara' was formed. 


17 In 1966, the KCA members met and proposed a hostel and a hall for the Catholic youth of the district. It is said the youngsters were forced live in 'gullies' of the city. A committee with the Bishop of Mangalore as the President and Vicar General as the Vice-President was established. Thereafter, the Bishop donated Rs. 5000 and others Rs. 1000 each. The profit made by them in this venture was to be utilized for the education of the Catholic children. They solicited donations. 

18 When an Eucharistic Congress was held in 1964 in Bombay the migrants took the opportunity to felicitate the new Bishop of Mangalore as well as newly ordained priests of Mangalore Seminary also newly ordained priests of South Canara in other seminaries. Many associations such as Canara Association, Urva parishioners Centenary committee, Pompei Sevak Samaj, Konkani Kala Mandir, Mithr Konkani Natak sabha, Konkani Basha Seva Sabha, Kulshetkar Catholic Association and others joined for the preparation of the felicitation work. During this occasion a new association, in keeping with the unity of all migrants of South Canara, called 'United Association of Canara' was formed. 


It also had established a fund to give loans to students who came to Bombay for higher education and solicited donations from the migrants. Kanara Catholic Association Bombay: RAKNO, 14 May, 1975, p.12. 

23 The name Yuvalayasa to the hostel established by the KCA suggests that its members were gradually adopting Indian languages. Previously, the KCA transactions were only in English. Kanara Catholic Association, Bombay: RAKNO, 14 May, 1975, p. 12. 

24 The Diamond Jubilee celebrations had to be inaugurated by the chief minister of Maharashtra. However in his absence state congress President P.K. Savant did the honours. Stany Patrav, the President of the KCA spoke saying Catholics will implement '20 point programme' according their conscience. (The Church had opposed the family planning scheme of the Government.) He gave a call to the Catholics to join the national mainstream. Cardinal Gracias, Eric Gonzalves, then Ambassador to Japan, F.M. Pinto M.L.A. were present. On the occasion KCA claimed that it had promoted unity, friendship, cooperation, self-help, among the Catholic migrants. Kanara Catholic Associationas Diamond Jublev (Diamond Jubilee of Kanara Catholic Association): RAKNO, 6 February, 1977, p .6.
Thus the KCA as an association of the educated section of the Catholics carried on numerous activities related to the community and its welfare in various fields such as social advancement, education, religious activity, raising charity and so on. It tried to take up leadership among the migrants and unite the various classes of migrants in the city. It also tried to forge unity among the various other Catholic groups in the city.

The Cultural Activities:

The cultural activities of the clubs increased in the post-Independence period due to many reasons such as the presence of more migrants, need of raising funds for various causes of the community and so on.\(^{19}\) When more migrants came to the city more clubs were established. Skilled and semi-skilled migrants from rural areas and poorer backgrounds have been active in cultural activities. However, the educated section too supported them.\(^{20}\) The cultural activities attracted large crowds mainly due to the fact that they were in native language, Konkani. There were also cultural activities which were held free.\(^{21}\) Some of the dramas were so popular that the migrants demanded an encore.\(^{22}\) The funds raised by them were given to various activities such as religious, cultural, social activities at Bombay and at home.\(^{23}\) Some of the clubs staged dramas, for raising money to social causes such as 'refugee fund' of the Government of India during the Partition, the 'Prohibition Week' of

\(^{19}\) In post-independence period numerous new schools or colleges were started in the district many of them were under the Church leadership. When they raised funds, the migrants were immensely cooperative in such ventures and contributed lavishly for organising various cultural activities.

\(^{20}\) In 1949, Joachim Alva gave a party to a few members of Dramatic Associations in Hotel Monjini. RAKNO, 12 August, 1949, p.2.

Mark. F. Vaz of Overseas Trading Company gave a party to the members of Lourdes Union in 1950, at Hotel Taj. The Lourdes Union Bombay: RAKNO, 5 May, 1950, p.5.

\(^{21}\) RAKNO, 3 February, 1950, p.7.

There were few female actors emerging in Bombay in the Konkani dramas by 1950s. For instance, in 1954, the 'Marial Union' staged a drama in which Amy Crasta and Miss J. D'Souza took part. Bombay: RAKNO, 9 May, 1954, p.3.

\(^{22}\) Sandaranchi Sinol a drama written by VJP Saldanha was in great demand during the period in Bombay. Vaspyanchi Vol (Reader's Column): RAKNO, 12 June, 1968, p.8.

\(^{23}\) For the construction of the new building of Kelmbet (Bola) Church a drama was staged to raise funds in 1969 written and directed by Francis Fernandes, Cascia, at St. Mary' Hall Mazgaon. RAKNO, 17 September, 1969, p.8.

Kelmbet Parish received Rs.10500 from the migrants for the new Church building in 1968. Kelmbet Novi Igarkijchen Udgatan (Inauguration of new church in Kelmbet): RAKNO, 6 May, 1970, p.12.

Numerous such examples of charity are available.
Bombay Government and so on. Dramas on socially relevant themes such as 'Dowry and Caste' were also staged.\textsuperscript{24} Some of the clubs donated funds to schools and orphanages which needed help in the post-Independence period.\textsuperscript{25}

To encourage the cultural activities, associations and agencies like newspapers established prizes for the best dramas, for the best direction, for the best acting and so on in 1950s. \textsuperscript{26} Such encouragement led to a healthy competition to produce quality dramas in Konkani. These activities reached its peak in 1960s and 70s and continued till 1980s and beyond. The cultural activities led to the popularity of Konkani songs. These activities also led to the emergence of singers in Konkani in Bombay who held various Konkani Nites.\textsuperscript{27} Some of the songs and dramas were broadcasted from Bombay


'Lourdes Union' had staged two dramas in 1949 and supported the 'Prohibition Week' through a variety entertainment programme organised by the Bombay Government in 1950. The Lourdes Union Bombay: \textit{RAKNO}, 5 May, 1950, p.5.

'Lourdes Union' staged 'Caste and dowry' drama in 1950 where Dr. F.G. D'Souza, Surgeon General of Bombay was the chief guest. \textit{RAKNO}, 3 November, 1950, p.3.

\textit{Bangar Piklan} a Konkani drama of Sunny A. D'Souza was full of values and schemes for the Catholics of South Canara in Bombay. \textit{Vispyanchi Vol} (Reader's Column): \textit{RAKNO}, 26 August, 1970, p.12.

\textsuperscript{25}The Lourdes Union had played, about 10 dramas and collected about Rs.3211 which they donated to various free schools and orphanages by 1948. \textit{Bombointh Drama} (Drama in Bombay): \textit{RAKNO}, 14 January, 1949 p.6.


\textit{Kirem Natak Pangad} a drama troupe of Kirem parish was inaugurated in Bombay, in 1968 and raised funds for Kirem High school. \textit{RAKNO}, 1 February, 1968, p.10.


\textsuperscript{26}Mithir newsmagazine sponsored prizes for the artists which promoted art of acting among the migrants. Bombay: \textit{RAKNO}, 9 May, 1954, p.3.


\textsuperscript{27}In 1978, Henry D' Souza Nite was organized by Bijai Youth Club and \textit{Konkani Sahitya Kala}
The profusion of cultural activity gradually led to the exchange of various cultural troupes of dramas, music between Mangalore and Bombay.
Some of these troupes visited parishes in the interiors of the district where there was sizable Catholic population. These activities were organized to raise funds with coordination with people of the district. The migrants also brought together once the Konkani artists of South Canara and Goa on a single platform in Bombay. The increased cultural activity led to the popularity of Konkani language and it received further recognition.

Migrants also made progress in Konkani journalism in the city. The reading of news magazines among the migrants had been popular from the early decades of the 20th century. Newsmagazines from Mangalore were sent to Bombay from the beginning decades of the 20th century such as Mangalore Magazine and Konkani Dirven due to the presence of a number of migrants there. Later on RAKNO, a Diocesan newsletter too was subscribed by the migrants. From 1940s onwards there were migrants who published newsmagazines in Konkani in the city. The activities of other communities

---

drama Dev Ditha in Town Hall, Mangalore in 1969. RAKNO, 10 September, 1969, p.1
Francis Cascia's Kazarachen Utar was staged in the Town Hall of Mangalore, in 1977. RAKNO, 1 May, 1977, p.11.
In 1980 a drama troupe called 'The Canarites Youth Association' from Bombay staged a drama at Town Hall, Mangalore. It was directed to the gulf migrants who were holidaying in South Canara. This troupe went to Sastan and Surathkal. Bori Kabar (Good news): RAKNO, 17 April, 1980, p. 3; House full!: RAKNO, 1 May, 1980, p.4.
In 1977, to mobilize funds for the Christian Life Community Student Fund of Cascia Parish, the migrants staged a drama twice with the help of the artists of Mangalore in Bombay. RAKNO, 4 September, 1977, p.12

The popular Konkani film, Mog ani Maipas was produced with the help of the artists from Bombay.
This troupe went to Nirude, Bajpe and Shirva for shows. RAKNO, 5 May, 1965, p.6.
In 1980 a drama troupe called 'The Canarites Youth Association' from Bombay staged a drama at Town Hall, Mangalore. It was directed to the gulf migrants who were holidaying in South Canara. This troupe went to Sastan and Surathkal. Bori Kabar (Good News): RAKNO, 17 April, 1980, p. 3; House full!: RAKNO, 1 May, 1980, p. 4.

Previously, there was an epitaph or a 'nickname' for Konkani as boteranchi bhas (language of bottlers) in Bombay due to the fact that many Catholics of Goa and Mangalore worked as cooks. Amso Dakter Patraun (Our doctor, Patrao): RAKNO, 10 September, 1968, p.12.
The first Konkani newsmagazine Dirven which was established in 1912 had many subscribers in Bombay. One of its later editors also was a migrant to Bombay.
Sukh-Dukh of G.M.B.Rodrigues was one of the first Konkani newspapers in Bombay. In 1950 the Poinari newspaper was published by V.J.P.Saldanha. Noven Konkni Patr (New Konkani Newspaper): RAKNO, 6 October, 1950, p. 6.
Flourishing of Konkani journalism enabled the migrants to write articles, write-ups, stories, poems, dramas and so on. Some of the dramas which were written thus were also staged. Development of journalism encouraged the development of Konkani literature.

Publishing enterprises were established to publish Konkani literature exclusively. The writers and reporters came together to felicitate achievers in the Konkani journalistic field. The Konkani literature of the time was influenced by the migration of the Catholics to the city. Stories, songs, articles, dramas, humour in Konkani appeared which used migration as a theme. The emergence of artists, dramatists, singers, writers promoted

---

Konkani newspaper Mitr was prepared in Bombay, got printed in Mulky and was published in Mangalore in 1953. Novya Patrak Swogath (Welcome to the new newspaper): RAKNO, 14 October, 1953, p. 4.

Konkan Kamal, Zasmag of Cha. Fra., Konkani Daiz of A. A. Saldanha and Vishal Konkan of Cha. Fra. were some of the early newsmagazines in Bombay. RAKNO Silver Jubilee Souvenir; 1939-63, p. 37.

Jerome M. Rodrigues was the editor of Amchi Samaz in Bombay during 1973. Derebail Mithr Mandal, Bombay (Derebail Mithr Mandal, Bombay): RAKNO, 16 September, 1973, p.11.


P. D'souza who was the editor of Poinari in 1976 worked in a small press in Colaba had made preparations to bring out a newspaper called Vavradi. George Fernandes requested him to bring out his Yuva newspaper. However these plans were not fructified. Konkani Sahithyanthlen Manik: Poinary Sampadak (A diamond of Konkani literature: Poinary editor): RAKNO, 31 October, 1976, p.8

In 1963 P. D.Vaz wrote Mayag Zallen Konkan (the bangle that disappeared) in Rakno Silver Jubilee issue depicts the story of a mother in law and a daughter in law in Bombay. RAKNO Silver Jubilee Souvenir 1939-63, p. 37.

Life in Mangalore and Bombay was depicted in small fictional letters titled Manglur Jillabayek, Sherychen Patr and in reply Bomboi Sheryk Manglur Jillachi Zap and so on. RAKNO, 13 July, 1966, p. 2; RAKNO, 10 August,1966, p.10.

Bangar Piklan a Konkani drama of Sunny A. D' Souza was full of values and schemes for the Catholic migrants of South Canara in Bombay. Vaspyanchi Vol (Reader's Column): RAKNO, 26
Konkani language and culture. Many of these dramatists and artists formed their own associations to promote the Konkani language. During the period Konkani journalism was flourishing in the district as well.

Other Activities of the Clubs and Individuals (Charity, Feasts, Retreats, Talks, Political and Religious Activities):

Apart from cultural activities, the clubs and individual migrants were involved in hosts of activities. They attempted to prepare their directory, published books, arranged talks, debates on various topics of relevance to the community and so on. When the number of migrants increased in the city

---

39 An association called ‘Konkani Sevak Samaj’ met periodically to discuss issues related to the Konkani language and its recognition. J.B. Moraes was the president of the association in 1967. In order to make Konkani popular they thought of broadcasting Konkani programmes in Akashavani. They sought the cooperation of Konkani artists in this regard and called for a meeting. Francis D’Souza, V.V. D’Souza, P. Pinto, Professor Mascarenhas, Sunny A. D’Souza, Richard Martis were its members. Konkani Sevak Samaj-Tarkik Sabha (Konkani Sevak Samaj - Debating Meet) RAKNO, 30 August, 1967, p.8.

40 Denis Roche had written text books at Bombay for 8, 9, 10, 11, standards which were used outside Maharashtra too. He later founded ‘V.L. Roche and Brothers Engineers and Contractors.’ RAKNO, 27 March, 1963, p. 2.

In 1965, the first directory of Catholics of Karnataka was published by P.A. D’Cunha with the help of Felix A. D’Souza, J.B. Sequeira and P.B. Pinto and others. Information on their agriculture,
they opened marriage league for the benefit of the members in 1948. 41 There were ordinary migrants who had been very active in collecting funds for their parishes in the district. 42 The clubs and individuals continuously raised funds for various causes at home and in the city. 43

The migrants were active in the religious spheres during the period as

individuals and as a community. The Church had continuously tried to extend its influence and to bring them into its circle of influence and provide leadership. It had associations for workers in ships, the maidservants and so on during the colonial period. In the post-Independence period the Church initiated new associations for drivers and other skilled and non-skilled migrants. The Church was also instrumental in organizing retreats in various clubs. The clubs were enthusiastically involved in such activities and celebrating feasts of their patron saint and other activities. On various occasions the clubs invited priests from the district. The migrant Catholics were also active in felicitating their clergy whenever occasions arose.

Some of the migrants took up religious leadership at national level, probably

44St. Christopher Association was established for the Catholic drivers whose number was said to be high in Bombay. Each year they celebrated the feast of this saint. New members were enlisted on this occasion. RAKNO, 16 July, 1948, p. 5.

Fr. Alex Noronha was incharge of St. Christopher Association of taxi drivers in Bombay in 1951. RAKNO, 20 July, 1951, p.6.

The Church had organised sodalities in which semi-skilled migrants such as cooks were members.

45 About a thousand Catholics of South Canara attended the retreat arranged at St. Ann’s church, Mazgaon in 1949, preached by Cyril Fernandes. RAKNO, 22 April, 1949, p.1.


46 Catholics of South Canara who were members of Goaliya Tank took up religious Novena at Mount Mary Church, Bandra. RAKNO, 27 August, 1948, p.1.


A requiem Mass for the founder of the Parish in Kenja parish was offered by St. Francis Club of Kenja parishioners of Bombay. RAKNO, 29 June, 1966, p.1.


47 In 1973, Fr. Barnard D’souza and Jesuit Provincial of Karnataka Province, Antony D’mello took part in 33rd Annual day of the Holy Cross club, Bombay. It also arranged a send-off to a priest who often met the religious needs of the club members. Holy Cross Klubbanth Adevs Karyen (Send-off in Holy Cross Club): RAKNO, 3 June, 1973, p.3.


Many such examples are available.

48 During the Eucharistic Congress i.e. from the 26th November to 6th December, 1964 in Bombay, the migrants felicitated the new Bishop of Mangalore as well as newly ordained priests of Mangalore Seminary and new priests of South Canara ordained in other seminaries. A reception committee consisting of the members of the various associations such as Canara Association, Urva parishioners’ Centenary committee, Pompei Sevak Samaj, Konkani Kala Mandir, Mithr Konkani Natak sabha, Konkani Basha Seva Sabha, Kulshekar Catholic Association and others was formed. A new association called ‘United Association of Canara’ was formed on this occasion to unite all migrants. Bombointh Charitrik Sabha (A Historical Congress at Bombay): RAKNO, 11 November, 1964, p. 2.
due to their involvement in brisk religious activity. 49 Those factories in the city which had a considerable number of Catholics of South Canara were involved in religious activity such as offering thanksgiving mass and so on as a community.50 The migrants also reciprocated whenever there was a religious issue connected with the community. 51 There were migrants who raised funds for establishing chapels in Bombay. 52 Such a collaboration continued throughout the period between the Church and the migrants.

The clubs used to organize other events such as their Annual Day. 53 Some of the clubs which were established in the colonial period celebrated their Foundation Anniversaries.54 Similarly some of the Death Funds celebrated silver jubilees.55 The Death Funds in the early phase had become popular especially among the lower sections of the Catholic migrants in the absence of insurance. By 1980 they became obsolete due to the various developments and progress which the community had made. However, the migrants established certain other financial institutions which were beneficial to them.56

49 Joachim Alva was the member of the Joint Committee of the Catholic Union of India and All India Conference of Indian Christians who presided over the Allahabad Conference of Indian Christians. Allahabad Christian Conference: RAKNO, 25 April, 1947, p.1.
50 Catholics of South Canara working in Indian Plastic Company gave their seventh years Thanksgiving Mass at St. Blaise Church, Andheri, in 1948. RAKNO, 29 October, 1948, p.5
51 When the Cross of Bishop's house in Mangalore was denigrated the migrants held a special veneration of the Cross in 1958 in St. Theresa’s Church, Girgaum in Bombay: RAKNO, 18 June, 1958, p. 5.
52 Catholics of South Canara of Khar Parish at Santacruz, near Jawahar Nagar collected funds to construct a new Chapel. The profit from selling certain newspapers was reserved for this purpose. RAKNO, 4 March, 1964, p.5.
53 Holi Kross Associatianath Sambramat (Celebration in Holy Cross Association): RAKNO, 26 October, 1975, p. 12.
55 Members of St. Ignatius Death Fund celebrated its Silver Jubilee in 1953 at St. Ignatius Church. RAKNO, 23 December, 1953, p. 3.
56 Apart from Banks established by individuals such as John Silva and George Fernandes, Coastline
Since various types of interests and various sections of people were among the migrants there were efforts to unite all the Catholics of the district in Bombay as it was in the beginning of the 20th century. Lack of unity continued to be a complaint among the migrants. But it remained a mirage.

In the pre-Independence era the Catholics often submitted memoranda, contested municipal elections and so on. They also cooperated with the colonial government and occupied some public offices such as Justice of Peace and so on. Gradually a small section among them joined the freedom struggle. The Catholics were also active in various unions and trade unions. Those migrants who were involved in freedom struggle or social work in the colonial period entered active politics. Joachim Alva, F. M. Pinto, George Fernandes were some of them. In the post-Independence period some of them contested the elections to the Corporation of Bombay as well as to the Legislative Assembly. The migrants had generally kept good political Credit Cooperative Society was inaugurated in Bombay in 1971 under the presidency of V. I. D' Souza. Bombointh Credit Soceitichen Udgatan (Inauguration of Credit Society in Bombay): RAKNO, 13 June, 1971, p.11.


58 Pius D’Mello who hailed from Belman went to work in Bombay and became a clerk in the port. Looking at the pitiable condition of the labourers, he built the Port Mazdoor Union and made available many facilities to the workers. About 15,000 port labourers had become the members of this Union by 1958. He was nicknamed as ‘Lion of the Port’. When he died at the age of 38 in 1958 at Calcutta entire port came to a standstill. Mazoor Fudari D’mellochen Maran (Death of labour leader D’Mello): RAKNO, 26 March, 1958, p.8. Similarly, Taxi Driver’s Union was led by George Fernandes. In 1961, the taxi drivers declared a strike with about 7,000 taxis and 14,000 drivers. The call was given by George Fernandes. RAKNO, 4 October, 1961, p. 5.

59 Joachim Alva who went to Bombay in his youth joined the Law College and later entered freedom movement. He had started Nationalist Christian Party. He later on joined the Congress and contested from Christian constituency of Bombay. He became the Sheriff of Bombay in 1948. RAKNO, 24 December, 1948, p.1. He had addressed the Catholics in the Catholic club Mangalore in 1948 and had told them that they should to take up self employment in Bombay and learn the useful languages such as Hindi. He also lamented, Catholics selling their lands in the town of Mangalore. RAKNO, 6 February, 1948, p. 5. He was a M.P. from 1952 to 1974. He published a newspaper by name Forum. In 1968, Forum stopped its publication. Vaspit Boraithath (Readers Write): RAKNO, 26 July, 1979, p.4; Joachim Alva: RAKNO, 9 August, 1979, p.10.

F. M. Pinto was a social worker among the Chawl residents in Bombay. RAKNO, 19 June, 1980, p.10. He won four times the elections of the Congress Party in Mahim constituency and the Catholics wanted him to be a minister in the Maharashtra state. Katholikank Manthrimandalanth Shhan? (A Place in Ministry for Catholics?): RAKNO, 28 May, 1972 p.2. He later joined the Janatha Party and won the seat of MLA for the fifth time in 1978. RAKNO, 23 March, 1978, p.2.

60 Mrs. Alice Alvares and F. M. Pinto from South Canara were two to be mentioned here, who won
contacts and invited political leaders to their programmes. Those who were in politics kept close contacts with the community. As a result some could secure positions of eminence in the post-Independence period. The migrants were also making conscious efforts to support actions of the Government and at times contributed monetarily to them.

In the post-Independence period there were also individual migrants who carried on various kinds of work in various fields such as medicine, industry, literature, education, music and so on. Physicians like Stany Patrao, literary men like VJP Saldanha, entreprenuers like John D'Silva, artists like Henry D'Souza, Jerome D'souza were some of them. Thus the migrants

elections in 1948 for the Corporation of Bombay. RAKNO, 23 April, 1948, p.4. F.M. Pinto, M.L.A. had been contesting in various parties from 1952 from Mahim constituency. He was imprisoned during freedom struggle. He was working among the tenants who paid rent in Bombay. Parichay (introduction): RAKNO, 22 March, 1967, p.6. In 1967, George Fernandes defeated S.K. Patil in elections. RAKNO, 1 March, 1967, p.2. St. John's Club of Pangla Parish invited the designate Assistant Bishop of Bombay and felicitated him. S.K. Patil, the Congress Party leader was the President of the function. In 1963, the 'Kanara Club' (founded in 1938) during its Silver Jubilee invited the Home Minister P.K. Savanth for the inauguration of an exhibition of South Canara products. F.M. Pinto M.L.A was the President. Kanara Klibbaso Rupoytsos (Silver Jubilee of Kanara Club): RAKNO, 27 November, 1963, p.6. For instance, in 1949, Joachim Alva gave a party to a few Dramatic Associations of South Canara Catholics in Bombay at Hotel Monjini. RAKNO, 12 August, 1949, p.2. Lourdes Union staged two dramas in 1949 to support the 'Prohibition Week' organised by the Bombay Government in 1950 and donated funds to it. The Lourdes Union Bombay: RAKNO, 5 May, 1950, p.5. Stany Patrao who was an articulate doctor and a philanthropist from the community opened a hospital called 'Jane Patrao hospital' in Bombay in 1968. Amso Dakter Patraun (Our doctor, Patrao): RAKNO, 10 September, 1968, p.12. VJP Saldanha who was a temporary migrant in Bombay started the Poinari newspaper in 1950. He also formed the 'Mangalorean Dramatic Sangh' which staged many dramas. He strived for broadcasting Konkani songs in Radio. Konkni Sahiti, Shri V.J.P. Saldanha (Konkani Writer, V.J.P. Saldanha): RAKNO, 13 October, 1974, pp.1-2. John Baptist Silva was a migrant to Bombay from Sanoor in South Canara. He established the 'Silvex Batteries' in 1948 which received quality award of gold Medal in 1974 from 'The Institute of Self Defence and National Character.' Silvex Battryank Bhangara Padak (Gold Medal for Silvex Batteries): RAKNO, 23 February, 1975, p.9. John D'silva founded Abhyudaya Cooperative Bank in 1964 with Rs.5000 which made a business of 6.50 crores in 1978. He employed about 220 people. He also founded Tenant's Association, Christian Family Society, Civic Centre, Education Society. He was the convener of Bombay and Thana Cooperative Banks. He had helped George Fernandes to establish Bombay Labour Cooperative Bank which was later called New India Cooperative Bank. Silva was considered to be a model for the Youth of South Canara. Bombointh Porzolso Manglurgar: Shri John D'Silva(A shining Manglorean in Bombay: John D'Silva): RAKNO, 22 June, 1978, p.10. Henry D'souza composed about 250 songs and gave 200 Radio programmes. His songs were recorded by HMV. He gave programmes in Bombay, Goa, Radio Kuwait, Bahrain. Radio Shrilanka invited him for its music festivals and once he was the Chief Guest for the festival. Katrinaso Henry(Henry of Katrina): RAKNO, 22 June, 1978, p.10.
were in every field of activity in the post-Independence era who utilized the opportunities available to them in Bombay.

Catholic students of affluent sections from South Canara had begun going for higher education to Bombay from the later part of the 19th century. As the phase of migration increased their number increased. Many migrants in early as well as in the later stage availed of the educational opportunities in Bombay and flourished in various fields of human endeavours especially when the district lacked institutions of higher education. This trend continued in post-Independence period for similar reasons. Many also availed of education while they were working and in effect received promotions. The skilled and semiskilled sections attended night schools in the city. Thus due to migration many students could avail of education in Bombay which was not available in the district.65

As argued earlier, on independence of the country in 1947, there had not been drastic changes in the pull and push factors for migration. As a result, migration of illiterate or little educated women had continued. It was only by 1970s the migration of women to Bombay declined as they started moving to the West Asian countries for similar work. During the period the Church had established more organisations to keep the women migrants in its

Jerome D’Souza had composed around 700 Konkani songs along with Hindi and Marathi. He gave programmes in Akashvani, Bombay since its inception. His songs were also recorded by HMV. In 1958, on the Republic day the Chief Minister of Maharashtra, Y.B. Chavan gave him the Music award. Shri Jerome D’Souza (Mr. Jerome D’Souza) : RAKNO, 14 December, 1978, p. 9.
Fabian Fernandes from Kemman was earlier the president of K.C.A. He was a scientist in Bio-Chemistry. He became the Vice-Chancellor of Bombay University and was the first Catholic to occupy the chair of Vice-chancellor of Bombay University. Manglurgar Vice Chancellor (Mangalorean Vice-Chancellor): RAKNO, 23 October, 1980, p.9.


Many such examples are available. Availing of such educational facilities brought further progress to the community.
hold such as hostels and clubs exclusively for women. The Regina Paches and Samajik Sudaran Sangh were two of them. These organisations lent money and other help to the poor women for their marriages. In 1960s there must have been more migration of maidservants due to poverty and distress prevailing in the district which may not have been reported. There was also more demand for them in the city. By the close of the 1970s the number of women migrants seems to have dwindled mainly due to the spread of education among women in the district and their migration to the West Asian countries where the salaries were high. The publicity given to organisations such as Regina Paches in RAKNO indicates it. During the period there were

66 The Catholic Women Worker's Welfare Association did some work in protecting and helping women who were working as maidservants in Bombay. Catholic Women Worker's Welfare Association: RAKNO, 8 April, 1949, p.1.


67 Catholic nuns who had established a hostel for the maidservants, at Byculla, housed about 400 women. Many got married and a few also became nuns. Vaspyanchi Vol: Saliyank Adaar (Reader's Column: Help to the girls): RAKNO, 13 November, 1968, p.9.

A conference of maid servants in Regina Paches was held, in 1971, under the Presidentship of James D'souza, the President of Holy Cross Association. Representatives for various areas such as Bandra, Peddar Road, Breach Candy, Nation Sea Road, Colaba and so on were appointed. Boys who were working as domestic servants also took part. Many Associations and Clubs promised help to the cause of the maidservants in Bombay. Ghari Sakrecha Kangarananchen Sammelan (Conference of Domestic Servants): RAKNO, 26 September, 1971, p.3.


This association established a branch in Mangalore under the guidance of a priest named V. J. Menezes and a gentleman called C.F. Moras in 1972. V.J. Menezes earlier worked in Bombay office of the same Association. RAKNO, 30 April, 1972, p.9.


Samajik Sudaran Sangh had lent Rs. 34,752 to 93 members for marriage purpose in 1973. Kazarank Dhan Sahay -Rs.34752 (Aid for marriages-Rs. 34752): RAKNO, 7 April, 1974, p.9.


The cases of migrant girls missing were also reported during the period. Lilly Crasta of 12 years from Kalina. Sukon Gelan (missing): RAKNO, 5 June, 1968, p.8.

There were reports about young girls going to Bombay after some studies to work in houses and mills. However, it is said that many were cheated by the people. Vaspyanchi Vol (Reader's Column): RAKNO, 28 August, 1968, p.12; Vaspyanchi Vol: Saliyank Adaar (Reader's Column: Help to the girls): RAKNO, 4 September, 1968, p.4.


70 In 1979, Regina Paches of Bombay was providing accommodation employment for needy women. (CGS Taccode wrote an article informing all the readers of Rakno). It suggested that migration of
isolated cases of complaints of maidservants in Bombay which were also reported. 71 By 1980, a large number of women were educated in the district. Cottage industries such as beedi rolling had spread which provided employment for a section of the Catholic women. Agriculture was redeemed by the passing of Karnataka Land Reforms Act in 1974 which made agriculture more lucrative. And those who wanted to migrate preferred the West Asian countries due to higher salaries they offered.

The Church played a bigger role among the migrants in the post-Independence period. The clergy from South Canara continued to cater to the spiritual needs of the Catholics and rather more active in collecting funds from them. The clubs too extended invitations to various clergy for their various programmes and profusely involved in numerous religious initiatives as pointed out above. The Church appointed a chaplain to look after the various clubs in the city which further gave impetus to their religious involvement. This chaplain had found employment opportunities for the migrants in West Asian countries. 72 The Church often worked in collaboration with the migrants, be it be for their welfare or for the welfare of women migrants or for raising funds or for sympathizing with issues related to the Church. 73 The Church also sponsored religious dramas and

---

71 A 13-year-old maidservant was beaten up by a housewife whose husband was in Kuwait. Vaspi Boraitbathi (Readers write): RAKNO, 10 July, 1977, p.4.
72 In 1947, the Bishop Gracias of Bombay had appointed a special chaplain (Fr. Vector Dias) for the members of various clubs which were about 370 in number (of Goan and of Catholics of South Canara) with a membership of 40,000. The Chaplain had an employment bureau through which he secured jobs for about 400 members in the Persian Gulf as clerks, stenographers, technicians, drivers and domestic servants and so on by 1950. He opened an adult school and a free recreation club for the members in 1948 in St. Xavier's High School. The evening classes in 1950 were attended by about 100 boys. He circulated Konkani weeklies and monthlies among them. The chaplain purchased a press and planned to print a bulletin of the clubs and those working in ships and hotels. A sickness, old age house, orphans benefit schemes were planned by him in 1950. RAKNO, 17 March, 1950 p. 5; Bomboincha Klubbani Retir (Retreats in Clubs of Bombay): RAKNO, 25 August, 1950, p.1.
73 Konkani Sodality of St. Ann’s Church, Mazgaon, founded in 1937 celebrated Silver Jubilee in 1962. This sodality played the first Konkani drama in Bombay in 1938. In 1948, it established a night school which later on became a High School. Saibinicha Seventh 25 Varsan (In the service of St. Ann): RAKNO, 24 October, 1962, p.4. When the Cross of Bishop’s house in Mangalore was desecrated the migrants had held a special veneration of the cross in 1958 in St. Theresa’s Church, Girgaum. RAKNO. 18 June, 1958, p. 5. Urwagarank Ulo (Call to the Urwa parishioners): RAKNO, 11 March, 1964, p.7.

The migrants took part in debates organised by the Church. ‘Union Ethema’ had organized a
programmes such as ‘Religious Efforts through Akashvani’ in Bombay during the period.\textsuperscript{74} The collaboration of the migrants with the Church was summed up by the Cardinal who visited Mangalore in 1967 by showering lavish praises for their work in Bombay.\textsuperscript{75} Though, it was an acknowledgement mainly for their role in advancing the religious work sponsored by the Church, it was a general commendation as well. The Church did not change its basic view on migration and advised the Catholics, especially the poorer section not to migrate.\textsuperscript{76} It tried to stop the migration of women especially the maidservants outrightly. However, it tried to organize those who were already in Bombay and brought them under its fold.\textsuperscript{77} Thus the Church tried to organize and control the migrants and brought them under its purview of activity through its various programmes. It also raised funds for its
programmes from the migrants as well as from other sources, and tried to increase its influence and property in the district and in Bombay. 78

During the 1970s many members of the clubs were reported to have become defaulters in paying their membership fees.79 This was due to the fact that many purchased their own flats, some returned to the district after retirement and some migrated to West Asian countries and so on. For instance, some of the clubs gave time relaxation in membership fees payment for those who were working in West Asian countries and ships.80 These migrants usually had a box called the ‘Trunk’ in the club with their belongings.81 Easy transport by sea, road as well as train was also enabled to Bombay during the period. Many migrants established their own residence and some may have returned home.

In 1960s the Shiv Sena was growing as a strong political force in Mahrashtra who discouraged outsiders in Bombay. They attacked the non-Marathi migrants including Udipi hotels, which became a cause of concern among the Catholics. 82 Temporarily it must have discouraged the migrants for some extent.83

---

78 Some of the night schools started during the Second World War by the Catholic migrants with the help of the clergy became full pledged schools and were recognized by the government. These schools came under the Church control. RAKNO, November, 1949, p. 4.
79 St. John’s Catholic Association of Pangla, Bombay gave notice to its members to pay their membership fees at least ones in three months. RAKNO, 18 June, 1969, p.4. In 1970s many members were deserting their clubs. Thilsoni (Notice) RAKNO, 24 August, 1975, p.7. Advertisement: RAKNO, 29 March, 1979, p. 2; San. Theres Union Club (St. Theresa Union Club) RAKNO, 19 July, 1979, p.8.
The notices which are issued amply show that there were many defaulters and many had migrated to the West Asian countries. Probably many had returned home after retirement. The transport facilities from Mangalore to Bombay also had improved during the period.
80 St. John’s Catholic Association had lost its records and property in 1975 in a fire accident. Therefore they raised a building fund among the members. Remission rules were relaxed for migrants who were in West Asian countries and ships. Thilsoni (Notice): RAKNO, 24 August, 1975, p. 7.
81 Migrants to Persian Gulf had their boxes left in these clubs. Advertisement: RAKNO, 29 March, 1979, p.2.
There were rumours about the moves to limit the population of Bombay in 1968 under the pressure of Shivsena. RAKNO, 27 March, 1968, p. 9.
Shivsena won 40 seats in Bombay Corporation out of 100 seats. RAKNO, 3 April, 1968, p.9.
83 According to an estimate about 80,000 to 1,00,000 Catholics of South Canara were living in Bombay by 1980. Bomboyanthle Manglurgar, (Mangaloreans in Bombay), P. D’Souza, Maigaum, 15 March, 1982, pp.10-12,17, 20.
Activities of Migrants outside India:

South Asia and South East Asia:

During the colonial period small section of Catholics had migrated to Karachi. After the Partition of the country a small number of Catholics lingered there. Their association called Mangalorean Catholic association continued to function. They reciprocated to various developments in India. Apart from social gatherings they also felicitated the Catholic leaders of the city. In later period a small community continued to live there. A section among them migrated to the western countries.

A small community of the Catholics continued to live in Ceylon in post-Independence period. Some Catholics were sent there to be trained in the Kandy seminary. A few individual Catholics found opportunities in Bangladesh, Burma, Malay states, Singapore and Borneo in 1950s.

84 There were some students who availed technical education there- interview with Mr. Mascarenhas who had availed technical education in Karachi but later on migrated to Bahrain.

85 P.V. Pereira of Canara Bank was transferred to Karachi as the Assistant Agent in 1947. RAKNO, 3 October, 1947, p.2.


A lady named Mrs. E. Mathias sent a prayer of Thanksgiving to Sister Alphonsa to the Rakno to be published in 1948. RAKNO, 24 December, 1948, p. 5.

In 1950, the Manglorean Catholic Association held its Annual General Meeting at Goan Hall at Karachi, and changed the name into Karachi Canarites Association. New Office bearers were elected. Karachi: RAKNO, 24 March, 1950, p.1.

In 1950 the Karachi Kanarite Assoiciation entertained the Archbishop of Karachi. The Bishop appreciated the Catholics of Canara for their educational advancement. RAKNO, 10 November, 1950, p.3.

Kanara Catholic Association held its general meeting. RAKNO, 28 August, 1953, p.1.

In 1954 about hundred people attended the programme of 'Easter Social' of the association which had refreshments, games and singing. Mangaloreans at Karachi: RAKNO, 2 June, 1954, p.5.

Harry Noronha a migrant at Karachi, was sent to Delhi in a Pakistan Delegation. He was later elected as the Chairman of the Rural Youth Commission and Asian Region Forum. RAKNO, 8 October, 1958, p.3.

86 John Pais was in Ragama in Ceylon in 1951. He wrote an article titled 'unhappy marriages' in RAKNO. Unhappy Marriages: John Pais, Ragama, Ceylon. RAKNO, 13 July, 1951, p.4.

A Catholic of South Canara who was working in Ceylon requested the religious authorities of Mangalore to send information about Joseph Vas to publish in the Catholic Press in Ceylon in 1958. Zace Vas Rap (Father Joseph Vas): RAKNO, 11 May, 1955, p.1.

87 Charles Pinto was working in Bangladesh in 1960s. Court Notice: RAKNO, 21 September, 1960, p.5.

Anna D' Souza of South Canara was one of the evacuees from either Malaya or Burma who was given financial assistance during the evacuation. File: Public Works (1953) Department Letter No 68134 H/ 53-2 dated 25-8-1953 p.1 & 5. (Karnataka State Archives, Vidhana Soudha, Bangalore)


North America, Europe and Australia:

The North American countries relaxed their rules on immigrants after the Second World War which opened their doors for the Asian immigrants. This led to the migration of Indian professionals to these countries. A small section of the educated Catholics migrated to the USA and Canada for professional jobs. A large section of these migrants were not direct migrants from the district but were “secondary migrants” from cities such as Bombay, Madras, Karachi and Africa who had availed better educational facilities in these places. During the period a few who went to USA for higher studies also settled there permanently. This migration during the period was referred as ‘Brain Drain’.

From 1960s a few people were going to USA for higher education.88 By 1970s a few Catholics who were professionals lived there.89 Among them a few were secondary migrants.90 There are cases of individuals and nurses moving to USA during the period.91 By 1970s there were some Catholic...

88 However, details regarding the migration of the Catholics of South Canara settled in cities such as Bombay or Madras or any other cities may not have been reported in newsmagazines of the district. Reporting of the individual migrants is also is not expected. The secondary migrants did not have contact with the district.

Perceval F. Menezes, after finishing his Engineering went to MIT, USA. RAKNO, 18 November, 1964, p.2.

Dr. Vernon Pais went to USA in 1965. He said to have saved a Pakistani doctor drowned in a swimming pool in Washington. Manglurso Dukter Pakistani Dukterak Bachav Karta (Mangalorean doctor saves a Pakistani doctor): RAKNO, 3 November, 1965, p.2.

Dr. Joseph Noronha of Fr. Muller’s Hospital went to America for Higher Education. RAKNO, 8 March, 1967, p.10.

Gregory Martis of Pangla who studied in M.G.M. College and Bombay University went to America for higher studies. Unslya Shikpak (For Higher Studies): RAKNO, 25 September, 1968, p.2.


89 At Cincinnati Dr. Arthur, in Detroit Joachim Nazareth, in Mankato Professor Lawrence Menezes and many others were there. Bispachen Patr (Letter of the Bishop): RAKNO, 14 December, 1975, pp. 1-2.

John B. Alphonso, was a professor of English in New York State University. He had studied in Bombay. He had written books on Indian literature. RAKNO, 11 October, 1979, p. 1.


Catholics who were working in Africa and in cities such as Bombay and Madras too migrated to USA. See Michael Lobo, Mangaloreans Worldwide and History and Directory of Mangalorean Catholics, op.cit.,


professionals in Canada. There were also other young male and females especially nurses. By 1990s a large section was said to have settled in USA and Canada. However, there are no written reports about them probably due to the fact that they were mainly individual and secondary migrants from Bombay and other cities. There were no reports of them forming their associations probably due to a small number of Catholics spread over these countries. There are no many reports about their financial contribution back home. Many of them had their families there and had acquired the citizenship. However, they must have sent funds to their parents and the Church.

Travelling to England and Europe was highly valued among the Catholics of South Canara from colonial times. From about the close of the 19th century there have been Catholic students who were studying in England. However those who permanently migrated there have been very few as discussed in the previous chapter. In the post-Independence period a section of the educated migrated to England. From 1960s there seemed to have some professionals migrating in larger number. According to one

Dr. Joseph Noronha, a Professor of medicine in Canada became Fellow of American College of Surgeons in 1976. He was working as a main surgeon in Memorial General Hospital and Golden Clinic. Manglurcha Dokterak Amerikanth Suman (Honour for Mangalorean Doctor in America): RAKNO, 9 January, 1977, p.2.
Mohan Prabhu, QC, was in Canada in 1970s who migrated there from England. See, Michael Lobo, Mangaloreans Worldwide, op. cit.,
There were also nurses who were graduated in Canada. Matrimonial: RAKNO, 5 December, 1976, p.11.
A.M.S. Fernandes died in London in 1947 whose family was not traced. Does anyone know?: RAKNO, 29 August, 1947, p.1.
A few Catholics also sent their Thanksgiving prayers to RAKNO from 1940s. England: from M.F. D’Souza RAKNO, 12 August, 1949, p.8.
95 Zackarius Peter Fernandes was a Doctor in Leeds. He had studied B.A. in Madras and gone to England for studies. He was the member of the town council of Leeds and died in 1961. Navaddik Manglurgar Dakter (Popular Mangalorean Doctor) RAKNO, 26 July, 1961, p.1.
A person called Bizaighar A.F. D’Souza from London contributed to Bishop D’mello’s Fund in 1962.
estimate there were about 100 families of Catholics of South Canara in England including some students of higher education by 1975. In 1979 an association of Catholics was established in London. Some of the migrants in England contributed monetarily to the community at home. There were only a few Catholics including students in other parts of Europe. Though

Bishop D’mello’s Fund: RAKNO, 18 April, 1962, p.A.
A person called Alwyn was working in England and resident in Stevenez along with his family in 1967. Moji Porgavin Boundi (My Foreign Tour): Celine. RAKNO, 8 February, 1967, p.7.
There were students who went to England in 1960s. Cyril. D. Pereira, a lecturer from National Defence Academy went to London for higher studies. Londonak Poyn (Journey to London): RAKNO, 8 September, 1965, p.7.
George T. Luis left to London to take up research in Law at the Institute of Advanced Legal Studies in 1965. He was the alumni of Bombay University. For special studies: RAKNO, 6 October, 1965, p.6.
Dr. Robin Pinto son of Major (Dr.) Stany Pinto of Jabalpur was in England in 1969. Uttar Baarathanth Maqngarmin Keerth Zodli (Manglorean lady wins accolades in North India): RAKNO, 6 August, 1969, p.11.
Felix Saldanha went to England in 1951 owned seven hotels and one factory. He was also the manager of ‘Kingston’ club. He donated a stage to Kulshekar parish and Rs. 2000 for the school building and a new typewriter. Kordel Firgeseenth Dotorniso Dees (Catechism Day in Cordel Parish): RAKNO, 9 March, 1966, p.10.
Faustine Crasta of Taccode who was an employee of Tata Engineering and Locomotive Company limited, Poona sent to England for training in tool and die making in 1968. Left for United Kingdom for Higher Training: RAKNO, 18 September, 1968, p.10.
Violinath Laan Praayer Vad Sadhan (Big achievement of a Child in violin) RAKNO, 22 February, 1979, p.4.
One Catholic female was working in Italy in 1963 hailing from Derebail. Derebail: RAKNO, 5 June, 1963, p.3.
Tarcy D’silva was an engineer in Munich city in 1963. Havn Barlinak Pavillon (I had reached Berlin): RAKNO, 21 August, 1963, p.5.
F.V. Mascarenhas who was working in Rome in Air India office was awarded Knight of St. Gregory in 1964. Manglurgarak Papal Bahuman (Papal Honor to Mangalorean): RAKNO, 31 March, 1965, p.1.
Lawrence Antony Pereira went to Germany for higher studies in plastic technology. He was an engineer in Bombay. Umsiya Shikpa Katir (For higher studies): RAKNO, 6 April, 1966, p.17.
Sylvia Rasquinha went to Italy for higher studies in Art and painting in 1967. RAKNO, 18 January, 1967, p.5.
there may have been a few more people in Europe there are no written references available.

In the continent of Australia a few references are found of the Catholics of South Canara. Thus by 1980 there were only a few Catholics in Australia.

**West Asian Countries:**

The Catholics had been working in West Asian region around the beginning of the 20th century. In Aden, Mesopotamia and Persian region the Catholics had been working which is dealt in the previous chapter. The discovery of hydro-carbon deposits attracted labour from other countries in the colonial period. In the post-Independence period the Catholics continued to work there. The immigration reached its peak in the 1970s during the “Oil Boom”.

The Catholics in Persia (Iran) and neighbouring territories such as Iraq (Mesopotamian region) continued to work in the post-colonial period. A small section continued to work especially at Basra. Another section at Abadan, which is 145 km from Teheran, where oil installations were situated.

The migrants in this region were active in cultural spheres.

The Catholics migrated to other Arab countries in the region in large numbers during the period. Kuwait was a rich Emirate in the region.

---

According to one estimate, in the year 1948 there were about 400 Catholics of South Canara in Kuwait Oil Company Limited. The number continued in due course. The migrants had the share of their fears in this distant country. In 1961 Kuwait became independent. The Catholics continued to work there in larger number even after its independence. The increased number of migrants led to the formation of a small community of the Catholics which in turn enabled them to celebrate their social and religious functions in Kuwait itself. They began establishing more clubs which promoted cultural activities. Some of the migrants helped their neighbours and relatives to emigrate to Kuwait. In 1970s nurses and maid servants migrated to Kuwait also. Towards the close of the 1970s fears were expressed due to the new

---

103 Of them about 150 were clerks and about 200 and more were cooks and waiters. They hailed from various parishes of Mangalore Diocese. There was a total of 500 Catholics in all in this company and they were provided with a priest. The writer said that there was a lot of demand for cooks, clerks and waiters there, hinting at an invitation for more people to go there from South Canara. Waiters received a starting pay of Rs.90 (Indian Currency) with free food and lodging. Artisans received Rs.190 and Clerks Rs. 210+Rs. 30 with First Class free food and First Class free accommodation and free cinema. The writer motivated the people saying that the climatic condition to be extremely hot but could be withstood by an Indian. In hot days they were given cooling facilities. The report of F.J.M.D’Sa of Kankanady who was appointed in the Kuwait Oil Company as Cashier. RAKNO, 17 September, 1948, p. 2.

104 Catholics such as Henry Jacob Pais was working in Kuwait Anglo-American Oil Company, in 1949. Wedding: RAKNO, February, 1949, p.6. Victor D’Souza the Head Clerk of the Staff Accounts of the Kuwait Oil Company were some of the Catholics. Wedding: RAKNO, 15 July, 1949, p.6. There were Catholics who were working in all types of jobs later on. For instance, Alexander Sebastian Pinto was the N.C.C. officer in Ahmadi, Kuwait in 1969. Court Notice: RAKNO, 3 December, 1969, p.4 .

105 Fear was expressed especially when the British soldiers came to prevent Kuwait from joining Nasser in 1958. RAKNO, 30 July, 1958, p.1.

106 First communications were celebrated in Kuwait Cathedral in 1976 with priests from Mangalore Diocese. Kuwaitanth Poilo Kumgar (First Communion in Kuwait): RAKNO, 23 May, 1976, p.8. Marriage functions were also held there. Lagnath Ekwatlin (United in marriage): RAKNO, 18 July, 1976, p.4 .

107 In 1976 an association called ‘Milkway Friends Circle’ in Kuwait was formed. Ullas (Congratulations): RAKNO, 9 January, 1977, p.4.


109 Females were working in Kuwait as nurses by 1975. They were soliciting employed or technically qualified grooms. Matrimonial: RAKNO, 21 December, 1975, p.14.
policies adopted by the Government of Kuwait and India such as restrictions imposed to bring families, fewer jobs, restriction on maidservants and so on that would have an impact on the large revenues earned by the Catholic migrants. However, there are also instances of Catholic entrepreneurs flourishing there by that time.

Bahrain was a British protectorate where Catholics had been working from pre-independence period. In due course migration increased. Till 1960 they had small social clubs, cricket clubs and so on. However, in 1960 an association called 'Mangalorean Dramatic Union' was formed which gave impetus to cultural activities. Thereafter more such associations were formed. The community was growing in strength especially in 1970s.

\[\text{In 1977, on certain complaints, the Government of India restricted maidservants going to Kuwait. Many migrants had to work more due to the new situation. Even educated women became Ayas due to the paucity of jobs in Kuwait. During the period some used to send money home illegally too.} \]

\[\text{\textit{Kuwaitanath Amcha Gauscho Aya-1}} (\text{Indian maidservants in Kuwait-1}) \text{ RAKNO, 15 May, 1977, p.10.} \]

\[\text{\textit{Kuwaitanath Amcha Gauscho Aya-2}} (\text{Indian maidservants in Kuwait-2}) \text{ RAKNO, 22 May, 1977, p.8.} \]

\[\text{By 1980, only those who had more than 400 Dinar salary were allowed to bring their families to Kuwait.} \text{ \textit{Dudu Aslyar Bail Burgin: \text{Family, if one has money}:}} \text{ RAKNO, 31 July, 1980, p.14.} \]

\[\text{\textit{Hya Hapthyanth Rakno: Sadpadtha}} (\text{This week Rakno: feels helpless}): \text{ RAKNO, 24 July, 1980, p.10.} \]

\[\text{\textit{D'souza Trading and Engineering Works}} \text{ of J.L. D'souza was one of them.} \text{ \textit{Kuwaitanthlo Zaithevonth Manglurgar}} \text{ \textit{(Successful Mangalorean of Kuwait):}} \text{ RAKNO, 25 December, 1980, p.15.} \]

\[\text{Bahrain was a Protectorate of England which became independent in 1971.} \text{ \textit{Bahrain Swatantr Zalen: \text{Bahrain became Independent}}): \text{ RAKNO, 22 August, 1971, p.1.} \]

\[\text{\textit{Fatimachen Shinkal Magne}} \text{ (Chain prayer of Fatima): \text{RAKNO, 17 October, 1950, p.3.}} \]

\[\text{On the occasion of the establishment of the Association in November 1960 a drama \textit{Falyachen Neketr} was staged which was the first \textit{Konkani} drama in Bahrain. It was written by Maxim Rasquinha and directed by V.A Pais. About 400 people were present. The members of the Association themselves had composed songs and had sung them.} \text{ \textit{Barainanth Kodialgaranso Poilo Natak}} \text{ \textit{(The first drama of Mangaloreans in Bahrain):}} \text{ RAKNO, 1 December, 1960, p.3.} \]

\[\text{The second drama was staged, in Manama Church Hall in 1961 which was directed by Maxim Rasquinha. Dance and songs were also directed by him.} \text{ \textit{Barainanthlen Mangalorean Dramatic Union}} \text{ \textit{(Mangalorean Dramatic Union of Bahrain):}} \text{ RAKNO, 7 December, 1960, p.3.} \]

\[\text{Migrants from Bahrain wrote in Rakno on various issues of general interest.} \text{ \textit{Simetherinthli Gresthkai}} \text{ \textit{(Prosperity in the Cemetery): by Balms Bahrain.} \text{ RAKNO, 5 January, 1978, p.6.} \]

\[\text{It published some literary works in Bahrain. It also encouraged new young aspirants in poetry by promising to publish their poems. Advertisement:} \text{ \textit{Vaspi Boraithath: \text{(Readers' Write)}:}} \text{ RAKNO, 11 December, 1977, p.4.} \]

\[\text{William Fernandes sponsored gifts to children's stories published in \textit{RAKNO}, in 1978.} \text{ \textit{Burgayancha Konshyanth Prgatcha Uttim Kaniyek Inam}} \text{ \textit{(Awards to the stories published in Children's column in \textit{RAKNO}):}} \text{ RAKNO, 9 February, 1978, p.2.} \]

\[\text{Mavado, a play in \textit{Konkani} written by Balms Bahrain was staged at Kirem.} \text{ \textit{Iscolacha Adara Katir}} \]
Migrants established accommodation for the new comers in Bahrain.117 They contributed to charity and promoted literary activities.118

Aden was a part of Arabian peninsula which was earlier administered by the British from Bombay. Around the last decades of 19th century some Catholics have been working in Aden. In post-Independence period there were a few Catholics there.119

The Catholics worked in Muscat from pre-colonial times.120 As time passed the migrants increased. They were culturally active and organised many cultural activities. They raised funds for various charity purposes.121

---

In 1979, an association called 'Konkan Singers' was established. It was inaugurated by the Secretary of Indian High Commission, K.L. Agarwal. RAKNO, 10 January, 1980, p.7; Bahrainanth Konkan Singers (Konkan singers in Bahrain): RAKNO, 14 February, 1980, p.10.
In 1980, a troupe from Bahrain staged dramas in Mangalore, Shirva and Kirem. The funds were donated to the St. Mary's College Shirva and the Church of Kirem. Advertisement: RAKNO, 18 December, 1980, p.14.


117 The KNNP Association planned to establish a guest house for the new migrants called the Konkani guest house in Bahrain. KNNP Bahrain: RAKNO, 9 March, 1978, p.11.

118 Martin D’costa donated Rs.25 to the Church of St. Lawrence Karkal in 1952. Urban D’souza of Kenja parish Rs.5 from Bahrain. Karlol San Loresachen Yatrik Fest (Pilgrim’s Fest of St. Lawrence, Karkal) RAKNO, SUPPLEMENT, 11 January, 1952.

119 Louis Sequeira of Damaskatte in Kirem secured MBE (Member of British Empire) in Aden. He was working in Secretariat of Aden. In 1948, the British Government sent him to London for higher studies in administration. Kirem: RAKNO, 9 March, 1951, p.2.

120 From about 1946 Catholic women of Mangalore had gone to work in Muscat. (There must have been many.) They had disliked the weather. However, they used to enjoy visiting near by oasis and so on, in winter. In the beginning they thought it was a ‘god forsaken land’. They held matches and received trophies and cups including perfume bottles. In these parties of the migrants, drinks were served in plenty. The Call of Muscat: Mrs. A. Saldanha: RAKNO, 20 October, 1954, p.5.

121 In 1976, migrants from Muscat sent aid to promote Konkani through songs. They planned to send aid to Wilfy Rebimbus and group. Maskatacha Konkni Abimanink and Sangeeth Premink Ulo ani Vinanthi (A call and request to the fans of Konkani and Konkani music in Muscat): RAKNO, 22 February, 1976, p.5.

The Konkanites', an association of Catholics had organized a music programme when Fr. Walter Albuquerque visited Muscat in 1976. Fr. Walter collected funds for the upcoming music school in
Qatar was another state in the region to which the Catholics migrated. They contributed monetarily to various charity.\textsuperscript{122} The migrants had involved in cultural activities and contributed to Konkani literature.\textsuperscript{123} In 1970s a few Catholic entrepreneurs had emerged there.\textsuperscript{124}

Around 1940s the Catholics said to have migrated to the larger Arabian Peninsula for employment.\textsuperscript{125} In 1950s their number must have increased and it further increased in 1970s during the 'Oil Boom'.\textsuperscript{126} The migrants contributed financially to various religious and charitable purposes. They sent

---

Mangalore. He collected Rs.8000 in a single call. 'The Konkanites' also organized a R.C. Nite at Mina al Fattah musical centre to which the Indian Ambassador Nirmal Jeet Singh was the guest and a Minister of Oman, Kal Fan Bin Nasser was the President. Konkani songs were sung. \textit{Maskatanth Manglurgarachen Karbar} (The Activities of Mangloreans in Muscat): RAKNO, 11 April, 1976, p.10. In 1979, a 'Konkani Nite' was organised in Peter and Paul Church hall in Muscat. \textit{Muscatanath Konkani Nite} (Konkani Nite in Muscat): RAKNO, October, 1979, p.10. Another association of migrants \textit{Manglur Konkni Youth Muscat} staged the \textit{Aunkar Mestri} drama in 1980. \textit{Muscatanath Aunkar Mestri}: RAKNO, 8 November, 1979, p.2.


In 1970s the migrants here began organizing Konkani programmes. United Konkan Nites (with Goan members) sponsored Konkani songs and skit. \textit{Kataranth Konknyachi Sanz} (Konkani Nite in Qatar): RAKNO, 14 September, 1975, p.4.


'Semco Cold Stores' was an electronic and farm product's shop owned by Eddy Podwol (Felix E. D'souza). Advertisement: RAKNO, 12 January, 1978, p.18. Felix E. D'souza established 'Syashve Cold Store', in 1970s. After its success Samco Cold Store, Samco Supermarket, and GoGo Restaurant and so on were started. He had partnership in 'Gaalchem' and such other plans in 1980. Facilities such as less tax in Qatar benefited him. \textit{Qataranath Zaithacha Patar Shri Eddy Podvol} (Success of Eddy Podvol in Qatar): RAKNO, 25 December, 1980, pp.14-16.


A Catholic who lost money did Novena of St. Antony and found the money. He sent Rs.100 to St. Antony's ashram. Arabia: RAKNO, 1 December, 1950, p.8.

According to a report in 1953 there were about 1100 Indians in Saudi Arabia. When Arabs went on a strike in the American company at Deheran the Indians did not join them but cooperated with the management. When 250 Arab cooks went on strike 18 Catholic cooks from South Canara did their job and made the American happy. \textit{Dharranath Mushkar: Saudi Arabianthli Kabar} (Strike in Deheran: News From Saudi Arabia): RAKNO, 28 October, 1953, p.6.
money for the public cause in the district.  

UAE (United Arab Emirates) consists of Abu Dhabi, Dubai and Sharjah where a section of the Catholics had been working. They contributed financially to various causes at home and were culturally active. By 1980 like Kuwait, UAE too passed stringent laws to control illegal migration which created concern in the community. There were Catholic females working in Tripoli in Libya in 1970s.

The African Continent:

Around the last decades of the 19th century a few Catholics had migrated to the British protectorates in the African continent. Thereafter, they continued working there. By 1948 a few had settled with their families there. These migrants also took others to Africa is evident from some of the

Denis Peris who was a migrant in Saudi Arabia wrote drama titled 'Bus Conductor': RAKNO, 2 October, 1980 p.10; RAKNO, 9 October, 1980, p.10.
On Eid day the Catholics celebrated the feast of St. Joseph' Church in 1975 in Abu Dhabi. Sports, Konkani Songs, Dance and a drama were part of the programme. Abu Dhabinth Mangalgaranso Dabazo (Grand celebrations of Mangaloreans in Abu Dhabi): RAKNO, 18 January, 1976, p.12.
129 In 1980 extra immigrants from UAE were sent out. Those who went on tourist visas were not permitted to work and so on. Dubai Thavn Gavak Davndaithele? (Will chase from Dubai?) RAKNO, 31 January, 1980, p.2.
130 Female migrants to Libya advertised for matrimonial alliance. RAKNO, 12 January, 1978, p.7.
131 By 1948 there were youth of Mangalore in Mercantile Navy as 'pursers' who were working in Africa. Among others three young men did law in Africa and went to London for a diploma. Some were working as typists there. Lawrence Menezes was in Dar-es-salaam. Migrants used to take part in sports there. Aphicanthi Kabar (New from Africa): RAKNO, 30 July, 1948, p.3.
Many used to send Thanksgiving prayers from Africa. RAKNO, 9 June, 1950, p.2.
In 1955 there were Catholics in Dar-es-salaam, who welcomed Fr. Alfred, a priest from South Canara who had gone there in 1930s. Udenthi Aphicanthi Mangalgar Padri (Mangalorean priest in East Africa): RAKNO, 19 October, 1955, p.1.
In 1956 the Catholics were in Blantyre and Zomba in Nyasaland and at Dar- Es-Salaam and Kampala. There were female teachers, some were working in agricultural department of Nyasaland and other government services. Majestic Community: George J.A. D'souza, (He had travelled in

216
The Catholics were mainly working at Nyasaland (Malawi), Somaliland, Uganda, Nigeria and Nairobi, Ethiopia and Rhodesia (Zimbabwe). Presence of a considerable number of members of the community in Africa prompted the clergy to approach them for charity. Some of the migrants there received recognition from the colonial government and other agencies. When many of these colonies became independent some Catholics left Africa. A few returned home and some became secondary migrants to England and North American countries.

Migrants in other parts of India:

The Catholics of the district had migrated to various parts of the country in the colonial period. They continued to work in those places in the post-Independence period. Later on when various linguistic states were


In 1969, Lawrence Rasquinah was working in Uganda Breweries Ltd., at Kampala. Court notice: RAKNO, 19 February, 1969, p.8.


In Uganda in 1972 when Idi Amin targeted Asians some of the Catholics returned and some said to have migrated to the West.

Dr. Derek Lobo was working in Ethiopia in a hospital for lepers. Noven Dental Clinic Ugadlen (New Dental clinic inaugurated): RAKNO, 20 July, 1975, p.1.

In 1956, Fr. William Picardo, the Rector of Christ Hall, Calicut went to East Africa to collect funds from the old students of St. Aloysius College working there for the upcoming novitiate at Bangalore. Novit Jejvit Novitiate (New Jesuit Novitiate): RAKNO, 18 April, 1956, p.4.

Dr. Derek Lobo sent Rs 200 to Bishop’s Jubilee Fund in 1977. RAKNO, 27 March, 1977, p.4.


Dr. Derek Lobo received an honour from the German Association for leprosy in 1976. Manglurcha Dakterak Germanicha Lokaso Maan (Germans honour Mangalorean Doctor): RAKNO, 8 August, 1976, p.12.

The Asians began leaving Africa in 1963 due to the independence of some of the countries. RAKNO, 5 February, 1964, p.8.


See, Michael Lobo, Mangaloreans Worldwide, op.cit.
formed the state governments recruited people domiciled in those states only. Knowing the language of the state was mandatory for recruitment. As a result the Catholics who were working in these states gradually lost these positions in due course of time. Moreover, their children who were educated in English sought positions elsewhere. Therefore the educated section migrated mainly to cities where the independent India's Government had established new institutions, companies, factories, banks and so on. However, only the city of Bombay, unlike other cities absorbed all sections of the migrants. Thus migration of the Catholics continued in the post-Independence period.

A few Catholics were working in Goa during the period. In 1965 The Catholics formed the ‘Mangalorean Young Man’s Association’ in Madgaon.137

Ahmedabad was growing into a important centre of trade and industries in the post-Independence period. By 1972 the Catholics who were working there intended to form Canara Catholic Association to enable the Catholics of the district who came there to work and who found difficulty of accommodation. In 1974 once again similar efforts were made by them. 138

Many Catholics were working in Nagpur from the colonial times. In the post-colonial period the seminarians of South Canara in St. Charles seminary, were active in promoting Konkani there. 139 Other than the seminarians, a small community of the Catholics was present. 140 P.P. Pais had

---

137 In 1961 Goa became independent of the Portuguese rule.
They wanted to make available Konkani books and newspapers. Ahmadabadanth Konkke Sangatha Melle (Konkans met in Ahmedabad): RAKNO, 12 May, 1974, p.10.
139 During 1969 ‘Mangalore Vianny Association’ was in existence led by the seminarians of St. Charles Seminary at Nagpur. Konkani Mass, songs and dramas were conducted by them. Nagpuraanth Mangaluranso Ekwo (Mangaloreans Unity at Nagpur): RAKNO, 20 August, 1969, p.12.
Michael Pinto was the Chief Executive Officer of the Jilla Parishad at Nagpur during 1970. He was felicitated by the 'Mangalore Vianny Association.' Nagpuraanth Samaj Seva (Social Service in Nagpur): RAKNO, 11 November, 1970, p.12.
settled down at Lucknow, who won the Knighthood of St. Gregory in 1966.\(^{141}\)

From the colonial times one or two Catholic families were in Quilon in Kerala who were mainly involved in business.\(^{142}\)

In the colonial times there were a few Catholics who served in the state of the Nizam at Hyderabad. In the post-independence period the Catholics were mainly working in defence and other government services. They established an association there in 1966. It felicitated the members of the community whenever occasions arose.\(^{143}\)

From colonial times the Catholics were working in Calcutta. They had formed an association of themselves in 1937.\(^{144}\) The clergy who occupied

Mary Agnes Saldanha was the Principal of Women's College in Nagpur. In 1975 she was honoured by the Government. Ailewar Sanmanith Zaluo Amcha Jilichicho Thodyo Pramak Shtriyo (The women of our district who were honoured recently): RAKNO, 30 March, 1975, p.15.

\(^{141}\) He was the retired officer of the State Bank of India. Papal honour: RAKNO, 19 January, 1966, p.9.

\(^{142}\) P.M. Rodrigues Prabhu was the cashew exporter at Quilon in 1966. Late Mr. P.M. Rodrigues Prabhu: RAKNO, 30 November, 1966, p.2.

St. Joseph Art Industry was of Joseph D'Souza of Pakshikere who had gone to Quilon in 1943 along with Capuchins. He later started his own printing industry. Poishila Keralanth Zaithevonth Manglurgar (Successful Mangalorean in distant Kerala): RAKNO, 25 December, 1977, p.5.

\(^{143}\) In 1966, the Catholics of South Canara established an association there. J.A. Pinto was the President, D.C.J. Rego and C.A. Rebello were the Vice-Presidents and F.M. Sequeira was the Secretary. Hyderabadanth Manglurgaranso Sangh (Mangalorean Association in Hyderabad): RAKNO, 6 July, 1966, p.10.


\(^{144}\) Joseph Alvares was at Calcutta in 1948. RAKNO, 3 September, 1948, p.1.

Julian A. Lobo was the storekeeper of Ramakristapur Depot Stores and Stores Accounts Control Organization at Calcutta. Notice of the Court: RAKNO, 12 March, 1948.


Benedict Alva was working in Bird and Co., as Method Control Officer. Apurbayechen Doden Kaccaar (Beautiful double Wedding): RAKNO, 10 June, 1970, p.2.

A person called Felix, who was in Calcutta translated ‘Son of Man’ ‘Fugitive and other poems’ of Tagore into Konkani in 1971. Monshya Pute, Kavi :Tagore (Son of Man, Poet: Tagore): RAKNO, 14 March, 1971, p.3.

Another person was in Calcutta who was in an executive position. Matrimonial: RAKNO, 28 February, 1980, p.9.
prominent positions there played an important role in the association.\textsuperscript{145} The migrants here were religiously active. \textsuperscript{146} However, gradually the Catholics were assimilated with the Anglo-Indian community there.\textsuperscript{147} Jamshedpur was a city of Tata steel industries. A few Catholics who were working there were active in religious activity.\textsuperscript{148}

The Catholics had migrated to various parts of Bombay presidency in the colonial period. In the post-independence period state of Maharastra was carved out from the Bombay Presidency. The Catholics who had migrated to places such as Belgaum, Nasik and Poona continued to serve there.\textsuperscript{149} However they were a small community in these places.

A small community of the Catholics was also in Delhi in the colonial period. In the post-Independence period especially in the 1960s their number increased. In 1966 they formed their association.\textsuperscript{150} Many of the Catholics working in 1960s in Delhi were in government services.\textsuperscript{151} In 1966 there

\begin{flushright}
\textsuperscript{145} When J. Fernandes was appointed the Auxiliary Bishop of Calcutta in 1949, the 'Mangalorean Association' felicitated him. Calcutta's Auxiliary Bishop: \textit{RAKNO}, 27 May, 1949, p.1.
Later on when he was appointed the Archbishop of Delhi-Simla he was given a send-off and a purse of Rs 500 on his departure. Farewell to Bishop Fernandes: \textit{RAKNO}, 29 June, 1951, p.4.

In 1965, the Catholics of South Canara in Calcutta celebrated the Golden Jubilee of the priesthood of Joseph Fernandes who was the founder President of the Association. Albert D'souza, the then Archbishop of Calcutta who was also from South Canara was present. Dances and songs were sung along with Konkani songs were sung along with other items. \textit{Archbishop Fernandesaso Svamotsav Calcuttanth Kodyalgaranso Satkar} (Felicitation of Mangaloreans to Archbishop Fernandes on his Golden Jubilee): \textit{RAKNO}, 27 January, 1965, p.8.

\textsuperscript{146} The Catholics in Calcutta were given a one day retreat in Konkani. Brother Henry D'souza preached in Konkani. \textit{Kalkkattanth Konkni Baas} (Konkani language in Calcutta): \textit{RAKNO}, 6 April, 1966, p.17.

\textsuperscript{147} Kranti Frias, op.cit., p.296

\textsuperscript{148} Tharasius Domingo and G.F.L. Rebello at Jamshedpur received the honour of 'For the Church and the Pontiff' in 1954. Both had helped the religious sisters and priests from Mangalore to establish their convents and schools there. Papal honours: \textit{RAKNO}, 1 September, 1954, p.5.


In 1949, John Anthony Saldanha was the Collector of Nasik. Death: \textit{RAKNO}, 19 August, 1949, p.6.

In Poona, a 'small circle of Mangaloreans' were living in 1949. Poona: \textit{RAKNO}, 6 May, 1949, p.5.

In 1979, Catholics of South Canara along with Goans arranged a Konkani Nite in Poona. \textit{Konkani Catholics who were spread all over city of Poona came together for this programme. Another Nite was organized a few months later. Pooonth Konkni Sanc} (Konkani Nite in Poona): \textit{RAKNO}, 25 October, 1979, p.8.

\textsuperscript{150} In 1966, the Canara Catholic Association was formed in New Delhi under the patronage of Joseph Fernandes, the Archbishop of Delhi in Jesus and Mary Convent hall. Announcement: \textit{RAKNO}, 9 February, 1966, p.7.

\textsuperscript{151} V.H. Coelho had contributed to the Bishop D'mello's Fund in 1962 from Delhi. \textit{RAKNO}, 9 May,
were about 350 Catholic families of South Canara. They felicitated their countrymen and often met for social and religious gatherings.

A small section of the Catholics especially some professionals like lawyers, doctors, teachers and those who were in Government services had migrated to Madras during the colonial period. Besides, there were students living in the city who had gone there for higher education. In the post-Independence period the community continued there with new members who were in various services. During the period especially upto the 1960s there

---

1962, p.6.
John Menezes was working in American Consulate in New Delhi in 1965. Court Notice: RAKNO, 29 September, 1965, p.6.

J.M. D'Souza was the General Manager of Times of India at Delhi who died in 1971. He was the President of the Association of newspapers of India. Shri J.M. D'Souza devadin (Death of J.M. D'Souza): RAKNO, 17 October, 1971, p. 2.

152 About 110 families had become the members of Kanara Catholic Association. They felicitated the Bishop of Mangalore and other Bishops of South Canara origin, in 1966 when they went there for a conference. Delliinth Manglurgar Sangoatha Melthath (Mangloreans get-together at Delhi): RAKNO, 2 November, 1966, p.2.


154 G.A. Pais was appointed Notary Public in Madras. He was also the standing counsel to the Bishop of Madras and his institutions. GA. Pais appointed Notary public: RAKNO, 14 February, 1947, p.2.

Shri M.A.J. Vasnaik was the Director of Telegraphs in Madras in 1948. Shri Vasnaik: RAKNO, 11 June, 1948, p.3.


In 1950s there were many Catholics in Madras. Information about their residence, their weddings have been reported. RAKNO, 16 May, 1952, p.1; RAKNO, 16 December, 1953, p.8; RAKNO, 19 May, 1954, p.7.


Cecil Pinto who was the D.S.P. of Madras was one of the members of the Retired Police Officers Association formed in 1956. Nirvitti Polisanso Sangh (Association of Retired Police): RAKNO, 2 May, 1956, p.8.

Clement D'Silva was a retired P.W.D. engineer settled in Madras in 1965. Avgadachen Moran (Death due to accident): RAKNO, 3 March, 1965, p.3.

Dr. Matilda Saldanha secured degree in Medicine from Madras Medical College in 1914 and worked in Mission hospitals. She had worked in Nellore along with Dutch nuns. She had settled in San Thome parish. Dakter Shrimathi Matilda Saldanha (Dr. Mrs. Matilda Saldanha): RAKNO, 9 February, 1966, p.2.
were more students going to Madras for various courses in higher studies. Some of them were felicitated by the community members for their achievements. 155 The migrants were active in religious activities in the city.

Apart from the educated section there were other Catholics in and around the city and some parts of Tamilnadu. 157

Migrants in various parts of Karnataka State:

Soon after the independence of the country the state of Mysore was formed and Mysore princely state merged with it. In 1954 all Kannada speaking regions were brought under the state. During the colonial period a considerable section of the Catholics had migrated to Chikmagalure region, the city of Mysore and Bangalore. This migration continued in the post-Independence period.

Catholics who migrated to the region during the colonial period could

Tressy Pais was staff nurse in Madras in 1960s. RAKNO, 12 August, 1970, p.13.
In 1962, marriage of Dr. Celine Pinto and Dr. Lawrence Lobo took place in Mylapore Cathedral. Lagri(wedding): RAKNO, 22 August, 1962, p.3.
There were more Catholic migrants at Madras by 1967. Vaspyachi Vol(Reader's Column): RAKNO, 30 August, 1967, p.7.
Godfrey Saldanha was in a senior position in the Southern Railways. RAKNO, 5 October, 1975, p.4.
J.F.B. Frank was in the Madras Law College who became the vice-president of Catholic Student’s Association in the College. Madras Law College - Catholic Student's Association: RAKNO, 21 November, 1947, p.4.
District Judge of Vishakapatnam J.A. Pinto married Dr. Burdy Aranha in Mylapore Cathedral in 1948.
Governor of Madras, and many ministers were present. Chief Justice, Raja Mannar had proposed the toast. Madrasanth Vod Kaazar (A Big Wedding in Madras): RAKNO, 6 February, 1948, p.5.
Eric Gonsalves from Ootacamund was studying in Loyola College at Madras in 1948. RAKNO, 18 June, 1948, p.2.
Valerie D'Souza, a student at Loyola College at Madras drowned at Ennore beach in 1948. He was the son of Peter D'Souza who was a fruit merchant in Mangalore. Drowning fatality; RAKNO, 20 August, 1948, p.2.
The Catholics of South Canara at Madras felicitated the Catholic students of the district studying in various colleges in Ardsly, the residence of E.A. Lasrado, Nungabakkam. Chevalier G.A. Pais presided. C.P. Paisly was the Secretary of the Association in 1950. Mangalorean Catholics entertain their new graduates: RAKNO, 1 September, 1950, p.6.
In 1954, the Community felicitated the Mangalorean graduates in Madras, in the residence of J.M. Lobo Prabhu. O.G.C. Vaz was the President of the Mangalorean Association. J.P.L. Shenoy addressed the new graduates. Mangaloreans in Madras: RAKNO, 15 September, 1954, p.5.
Gilbert Pais was honoured with Knight of St. Gregory(KSG) and Mrs. D'Souza was honored with 'Pro ecclesia et Pontifice' in 1948. RAKNO, 22 October, 1948, p.2.

There were also Catholics of the district working in present Tamilnadu region during the period under study. It is said that the Catholics who wanted to go for Confession did not know the language.

Savalank Zapi (Answers to questions): RAKNO, 30 June, 1950, p.3.
be broadly divided into the following sections—planters, labourers, writers, mestris along with those who were in the service of the Princely State and a few professionals. Migration of the Catholics of various sections continued and those who settled there became more active in the post-Independence period. There were also others who went to the region on different assignments. 158 During the period their contribution to the establishment of the religious institutions continued and the planters lavishly helped the religious activities and donated to the religious establishments. 159 It resulted in the establishment of an independent Diocese of Chikmagalure later on. Many of the planter families had their houses in the town of Mangalore and often they continued to organise their feasts or retreats. 160 Since the large section of the Catholics had settled down in the region around the last decades of the 19th century, in the post-Independence period the community grew in strength which led the members to enter the local political bodies. 161 There

158 There were agents who took coppersmiths to Mysore region. Notice of the Court: RAKNO, 2 May, 1947, p.5.
G.M.J. Pais was a doctor at Chikmagalur. RAKNO, 10 March, 1965, p.7.
Joseph D’souza, originally from Bendur who passed away in 1972 had kept petty cloth shops in Basrikatte, Hosapet and so on. Devadin Zalo (Passed Away): RAKNO, 8 October, 1972, p.8.
159 In 1947 in Kelagur coffee estate, a chapel was established by the migrants there with the help of the owner. Kelagur Thotak Noven Copel (New Chapel for Kelagur Estate): RAKNO, 7 March, 1947, p.4.
Bishop of Mysore visited various estates of Chikmagalure where he was felicitated by the Catholics who were either owners of estates or officials working in the area. Those who were working in Murgadde Estate, Balehonnur tea and Rubber Company, Aligeshwar group, and Guttikhan estate and so on gave him a purse. Mysurso Bisp Murgadde Thotak (Visit of Bishop of Mysore to Murgadde Estate): RAKNO, 28 March, 1947, p.5.
Retreat was organized in the Kelagur chapel in 1949. Kelagur Copelachen Fest (Feast of Kelagur chapel): RAKNO, 2 December, 1949, p.2.
Priests of Mangalore Diocese used to visit coffee estates for religious ceremonies. A gentleman called Henry Pereira had built an orphanage and a chapel at Kuve village in Chikmagalur area in about 1940. Kaplye Thotanth Kazaar (Wedding in Coffee Estate): RAKNO, 2 June, 1950, p.3.
Marcel Rodrigues from Kiningoli became an estate owner on his own. He owned Galigudde, Hulikhan and Hemruvalli estates. He established a new Church in Mallandur, with a house for the priest. He also built a Highschool at Chikmagalur. He donated electricity to Kiningoly parish and fans to Bendoor parish and so on. Devadin Marcel Ludrik (Late Marcel Rodrigues): RAKNO, April, 1965, p.4.
J.D. Lobo was one of the labour agents (Mestries) to Chikmagalure area. He donated in plenty to various Catholic institutions. Shri Ani Shrimathi J.D. Lobo (Mr. and Mrs. J.D. Lobo): RAKNO, 20 February, 1972, p.2.
160 In 1967, a Retreat was organized for planters in Retreat House, Jeppoo. RAKNO, August, 23, 1967 p.7
were some 'rags to riches' stories among the migrants in the region. There were labourers and writers who later on purchased estates and flourished. According to one estimate, there were 275 Catholic estate owners or planters in the state by 1974.

Thus, the Catholics established themselves as an independent community in the region. It is through them that the Church could have its various establishments. The Church in return recommended them to religious awards. Some of the labourers due to their hard work became planters themselves. When the community became numerically and financially strong they entered political field; some of them becoming ministers in the state.

The Catholics of South Canara were a large community in the district of Coorg. They had migrated to the region during pre-colonial and colonial period. During the colonial period a few Catholics had owned estates there. There were also Catholics who owned small holdings with coffee and allied cultivations. In the post-Independence period some planters were active in associations such as Planters Association.
In the colonial period there were Catholics in the city of Mysore who were mainly in the service of the Maharaja. In the post-independence period a section of the Catholics mainly those who were in the State government services, migrated there. Thus a small community in the city was formed. In 1954, they formed an association. Those who migrated to the city were mainly the educated section who were either professionals or in the various services, private and public. As a community they had social and religious gatherings in the city. They also involved themselves with other Catholic communities such as Kannadigas and Tamils. The migrants also financially contributed to the Church activities.

There were Catholics working in the city of Bangalore from the last decades of 19th century. Some of the retired members from government services and those who were in the service of the Mysore princely state had

---

166 Professor V.L. D'Souza was the Professor of Economics from 1925 to 1950 in Mysore University. In 1954 he became the Vice Chancellor of Mysore University. RAKNO, 16 November, 1975, p.1.
The Catholics were in Hunsoor in 1967. Lagnacha Bandanth Ekwothol (United in marriage): RAKNO, 8 November, 1967, p.10.
The father of Lt. Commander Joseph Pius Noronha, the Mahaveer Chakra awardee in 1972 was the Head Post-Master General in Mysore. Anyek Manglurgar Catholikkak Gourav (Honour for another Mangalorean Catholic): RAKNO, 27 February, 1972, p.1.
M. P. Machado was the manager of Laskar Mohalla branch of Syndicate Bank. He was felicitated for getting award for all round progress in Bangalore region of Syndicate Bank. Catholic Manageraak Samman (Felicitation for Catholic Manager): RAKNO, 14 October, 1973, p.11.
167 In 1972 migrants of South Canara met at St. Joseph's Church. Bishop Mathias Fernandes was the main celebrant of the Mass. It was for the first time all Catholics of the district residing in Mysore came together. Mysooranth Monthichen Fest (Feast of BVM in Mysore): RAKNO, 30 September, 1972, p.12.
In 1979, the migrants in Mysore celebrated the feast of BVM. They staged a Konkani drama and felicitated Dr. Cletus who was awarded Doctorate. Mysore: RAKNO, 20 September, 1979, p.10.
168 Catholics of South Canara were also members of the Mysore Catholic Association. Mysooranthlen Catholic Association (Catholic Association of Mysore): RAKNO, 26 September, 1976, p.12.
169 L.Col. R.S. Noronha, the Executive Director of 'Vikrant Tyres' and Baby Andrews, the timber merchant donated Rs 2000 and Rs 800 respectively to the grotto of Our Lady of Lourdes that belonged to the Yadavagiri Church in Mysore. Mysooranth Novo Grottointvi grotto in Mysore): RAKNO, 27 February, 1977, p.10.
also settled there, thereafter. However, in the post-independence period Bangalore made tremendous progress due to the shifting of the capital there and starting of various industries such as HMT, ITI and so on which offered large avenues of employment. It was also the time when education had spread largely to the rural areas of the district as a result of which a large section began seeking opportunities there. Bangalore was comparatively closer to the district and had better transport facilities. The community consisted of various sections from coffee planters to individual employees in various firms, small enterpreneurs to electrical engineers in private and government firms and from doctors to lawyers. They mainly belonged to the educated section of the community. By 1960s some small enterpreneurs emerged in the city. Since migration was considerable, especially after 1960s, they came together in various cultural associations and organised profuse cultural activities. It promoted Konkani as well as other fine arts and raised funds for various charitable purposes. In 1970s the number of

170 Dr. Frank Noronha was the Superintendent of Mental Hospital in Bangalore during the colonial period. He died in 1951 in Bangalore. Death: RAKNO, 23 November, 1951, p.6.
Leo D’Silva, an advocate from 1922 also the Notary Public in Bangalore. He was given ‘Pro Ecclesia et Pontifice’. Bangalore: RAKNO, 13 April, 1960, p.5.
John L. D’Sa was the electrical engineer in Electricity Board of Mysore State. He had settled down in Bangalore. On the day of his death Electricity offices remained closed. Engineer Anathorio (Engineer passed away): RAKNO, 26 January, 1966, p.9.
Arthur Sequeira was the Supreme Court Vakil and a Judge at Bombay. He later settled down at Bangalore. Shri Arthur Siker (Mr. Arthur Sequeira): RAKNO, 30 November, 1966, p. 4; RAKNO, 17 May, 1967, p.2.
D.Noronha was the Additional Judge of Mysore High court. Earlier he was the Deputy Director of State Vigilance. RAKNO, 24 December, 1969, p.23.
A Catholic family of South Canara was living at Seegehalli. Kolovni (Notice): RAKNO, 16 April, 1972, p. 3.
171 E.V.L. Colaco was the proprietor of Albion Stores at Bangalore in 1961. RAKNO, 9 August, 1961, p.5.
Philip Louis was honoured for inventing ‘tension gauge’ by the State Government in 1971. He had his own business in Bangalore. Manglurarak Prashasti (Award for Mangalorean): RAKNO, 19 September, 1971, p.11.
A.V. Rego began Brilliant Printers at Banglore in 1970s.

172 Konkani Natak Mandir Bangalore staged a drama to raise funds for St. Patrick orphanage and school in 1965 in St. Joseph’s European School. Music was provided by ‘Moon Light’ troupe of Mangalore. It was the fourth such drama. B.V.Baliga, President of the Legislative Assembly was the chief guest. Bengaluraanth Konkni Natak (Konkani Drama in Bangalore): RAKNO, 1 September, 1965, p.7.
migrants increased further. Apart from cultural activities the migrants organised social and religious gatherings and Mass in Konkani for special feasts of the community. There were efforts by them to get recognition for Konkani. They lent their support to the Church in its activities. The Church honoured the Catholics who supported its activities with awards. In 1970s the migrants began celebrating the feast of B.V.M which was an important feast for the Catholics of South Canara. Manglurchi Samskriti Bangluranth Jivi (Mangalorean culture alive in Bangalore): RAKNO, 10 October, 1971, p. 4.

In 1972 Catholic migrants met at St. Patrick's Church and celebrated the feast of BVM with a Mass in Konkani and distributed the new harvest. Konknyanso Koot : Banglur ( Group of Konkans: Bangalore): RAKNO, 30 September, 1972, p.12.


In 1976, the Konkani Catholic Sangh of Yashwanapur conducted ‘Adoration’ and Way of the Cross’ in Konkani during Good Friday and confessions in Konkani Catholic Association , Bangalore: RAKNO, 2 March, 1978, p.10.

The feast of BVM was celebrated and sugarcane was distributed in 1978. Bengluraanth Monti Fest (Feast of BVM in Bangalore): RAKNO, 21 September, 1978, p.10.

The migrants utilised the services of the clergy of the district who were living in the city. Fr. Denis Rasquinha celebrated the annual Thanksgiving Mass in 1980 of Konkani Catholic Association of Yashavanapur. Yashvanpur: RAKNO, 20 November, 1980, p.11.


For instance, members of Konkani Catholic Sangh, Bangalore paid subscriptions for RAKNO each year in turn. Konkani Catholic Sangh Benglur (Konkani Catholic Sangh, Bangalore): RAKNO, 14 March, 1976, p.8.

The migrants who supported the Church were recommended for religious awards. Chief Conservator of Forests in Bangalore was awarded special medal from Pope ‘For the Church and the
1970s when there was a larger flow of migrants, a building to provide lodging facilities for the new comers was made. 177 Some of the migrants entered politics during the period in the city. 178 Thus the Catholics in Bangalore were a vibrant community in the post-Independence period.

There were also educated Catholics in other parts of Karnataka such as Kolar, Bellary, Belgaum, Hubli and so on. 179 They were in fact in larger numbers, however written evidence is not available regarding them. They were also spread all over the state and beyond by 1980 due to the tremendous progress the district had made in education.

---

177 The Konkan Catholic Association planned a lodging house for the Catholic migrants of South Canara. A.V. Rego was the leader of the scheme who donated land for the purpose. Later it was renamed as Konkan Bhavan. *RAKNO*, 6 July, 1978, p.10.


Dr. Arthur E. Fernandes, the District Medical Officer at Bellary died in 1954. *RAKNO*, 13 August, 1958, p.3.

Henry Coelho of Belgaum was honoured with 'Pro Ecclesia et Pontifice' in 1962. *RAKNO*, 14 March, 1962, p.5.