CHAPTER - II

THE CATHOLICS IN THE NINETEENTH CENTURY
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The Early History of the Catholics of South Canara (from 16th century to 1799):

According some scholars, Christianity had reached the Canara coast in 6th century A.D. Cosmos Indico Pleustes, the author of the Christian Topography, who visited the west coast of India in 522 A.D., mentions the existence of a Persian Bishop at Kalliana. Kalliana is identified with Kallianpur near Udupi. They have further argued that Madhwacharya, the great Dwaita saint, was influenced by Christianity. However, there is no surviving tradition in Canara of this ‘early Christianity’. According to historical evidence available Christianity spread in Canara only after 1526, when the Portuguese Viceroy of Goa Lopes Vas de Sampayo brought Mangalore under his control.

The Portuguese who reached India towards the close of fifteenth century established their factories in the western coast. In 1510 they conquered Goa from the Adilshahis of Bijapur and began converting the locals to their religion. They also sent missionaries, to the neighbouring territories as well as to places where they had their territorial or commercial interests. Krishnadevaraya of Vijayanagar, in 1508, concluded a treaty with them against the rulers of Bijapur. The Portuguese defeated Arab and Moplah traders in the Canara coast and in 1526 Portuguese general Lopes Vas de Sampayo took possession of Mangalore. Soon thereafter, Franciscan friars began preaching in Mangalore and its neighbourhood, in pursuance of their policy of securing facilities for the spread of Christianity. Thereafter,

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1 John Sturrock, op.cit., p.181.
2 Dr. B.A. Saletore does not accept this theory and of the opinion that the Kalliana referred by Cosmos cannot be referred to the Kallianpur of South Canara. J.F. Hall, op.cit., p.173.
3 Wherever the Portuguese had gone and concluded treaties with native princes, spreading of Christian faith was given importance. The Portuguese Crown had backed this policy. The Government of Portugal lent influence and prestige for two aspects- i.e., to bring pressure to bear on the native
Christianity could spread in the coastal regions of Canara.

When Alexis Menezes, an Archbishop of Goa passed through Canara in 1600, the Franciscan Mission was in flourishing condition. In the later years of Vijayanagara, the Nayakas of Ikkeri, brought Canara under their rule. Though the Portuguese and the Ikkeri rulers had friendly relations 'off and on' in 1631 the Portuguese secured permission to build a fort at Basrur. According to this treaty only the native priests could be appointed by the Archbishop of Goa to take charge of the Christians in Canara whose numbers had swelled during the period by immigrants from the neighbourhood of Goa, who left their country on account of famine, devastation caused by the Marathas under Sivaji and due to the religious persecution of a religious court called Inquisition. The Portuguese mission in Canara followed the Portuguese political fortunes. The Italian traveller Della Valle who visited the Canara coast in 1623 had referred to the church of Del Rosario, which he said was inside the fort. He had seen three churches, but only three European clerics

princes to allow the missionaries liberty to preach and to build churches, and to guarantee religious and civil liberty to their converts. Therefore this was one of the principal stipulations in all the treaties with the native princes. Outlines of the History of Canara, M. M. Vol.I, 1887-1900, p.204.

4 European priests were not permitted by the Bednore rulers for certain reasons.

5 Canara saw in the sixteenth and seventeenth centuries many immigrants from Goa. Among them Catholics were prominent. The wars of the Portuguese with the Marathas, famines and pestilences and the religious persecution of the people by the Portuguese administration and the Catholic Church resulted in this wholesale migration. A religious court called the Inquisition was in existence in Goa from 1560. Unfailing monsoon and the encouragement of the Bednore rulers who comparatively provided a strong government were the two important reasons for the Catholics to settle down in Canara. For instance, in around 1738 about 5000 Christians migrated from Goa to Canara region due to the Maratha invasions. B. S. Shastry, Goa-Canara Portuguese relations 1498-1763, New Delhi, 2000, p. 259.

Not only in the seventeenth century, even later towards the end of the 19th century and the beginning of the 20th century, many Goan metal workers, especially copper smiths said to have come to the district and must have assimilated with the Catholics of the district. J.F. Hall, op.cit., p.283. The Goanese copper smiths and the local Christians had two factories of copper vessels in Puttur by the year 1935. Ibid.,p.388. Whether they settled in the district and assimilated with the Catholics or returned is not clear.

In the 19th century there have been also families from Goa who migrated to the Canara region. The family of Piedade Carvalho, who was teacher at parish school at Coondapur was one among them. K.D., 2 April, 1934, eng. supp. p. iv.

The family of Cha. Fra. D’Costa, a Konkani writer too said to have come to Canara at a later stage.

6 The Portuguese Mission was run by the Portuguese clergy in Canara, which looked after the religious needs of the Catholics. It must have been in proselytising activity.

7 He was accompanied by an embassy, which went from Goa to Ikkeri for securing the restoration of the Chief of Banghel (Bangar), near Mangalore, who was an ally of the Portuguese.
i.e. a vicar and two Franciscan friars.  

Towards the middle of the seventeenth century this 'mission' was almost abandoned. It was a period when the Portuguese power in the East was declining. The Bednore rulers also did not permit European clergy to operate in the region. There were a few native priests in Canara, who were appointed by the Archbishop of Goa. In 1658, an Italian priest who travelled in Canara during the reign of Shivappa Nayaka claimed that the king favoured his Christian subjects implying that the Catholics were in flourishing state. The Portuguese signed a new treaty, in 1670 and build a factory at Mangalore. In 1673 English traveller Fryer acknowledged the presence of the Christian converts in Canara.

In 1674, Canara Mission was placed under Bishop Thomas de Castro. He was appointed by the Propaganda authorities from Rome. During the time, conflict between the Propaganda Fide and Padroado had reached new heights. To counter the Propaganda authorities the Archbishop of Goa sent some missionaries like Joseph Vaz. However, after the death of Thomas de Castro no bishops were appointed, and for some time there were no missionaries in Canara. The treaty of 1678 with the Bednore rulers, had

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8 These first three churches said to have been erected at Mangalore by the Portuguese. They were the Church of N.S. de Rosario, the Church of N.S. de Misericordia and ‘Sao Francisco’.
9 J.F. Hall, op.cit., p.182.
10 Vincent Mary of St. Catherine of Sienna also Procurator General of the Discalced Carmelites, travelled through Canara to improve the state of the Christians of St. Thomas along the Malabar Coast described the state of Catholics in Canara in “Viaggio all Indie Orientali”. Quoted in M. M. Vol. III, 1904-1906, pp. 105-109.
11 Scholars have argued that the Catholics had migrated to Canara in larger numbers only in the latter part of the 17th century. B. S. Shastry, op.cit., pp.258-259.
12 When the Portuguese Kings conquered the East, the Roman Catholic authorities (i.e.Pope) gave the Portuguese special religious powers. As a result the Portuguese Kings appointed Bishops and other clerics. But when the Portuguese power declined Popes withdrew these special powers. This led to a conflict between the two-the Propaganda and Padroado conflict. The continuation of this conflict, after the formal Concordat between the authorities of Padroado and Propaganda Fide, in 1880’s, in the district of South Canara or the Diocese of Mangalore has been referred as ‘Schism’ in the Canara Catholic Church history.
13 This priest said to have diplomatically avoided a conflict with the Bishop who had been appointed by authorities of Rome. He said to have preached Christianity in the Canara coast. He later went to Ceylon to preach Catholic Christianity where the Catholics were persecuted by the Dutch. In recent years in a place called Mudipu, in South Canara, where he said to have been allegedly attacked by his adversaries, a special prayer center by the local Bishop has been established. Since he was a native of Goa and served in Ceylon, people of these regions have frequented Mudipu.
allowed the Portuguese to build churches and set up factories at Kallianpur. When the Portuguese aspired to eliminate the Arab traders, conflict ensued with the Bednore rulers. Shortly afterwards their relations with the Bednore family improved. During this time, the number of Christians had swelled further in Canara who had fled from Goa and found a congenial home in Canara with its comparatively strong government and never failing monsoon.

The treaty of Portuguese with Basawappa Nayaka in 1714 gave some privileges to the Christian priests. Churches could be built wherever there were Christians. Free transport provided to the Christian priests at various ferries, must have enabled them to travel unhindered for their missionary work. Brisk trade was carried on by the Portuguese and the Dutch during the period. In 1764, Bednore rulers gave the Portuguese more privileges.

When did the Catholics become an independent community in Canara? Appointment of a Bishop to cater to the needs of the Christians implies that the community had grown in number. It has been acknowledged by some scholars that in the early part of the 17th century there were few Catholic settlements in Canara. Their migration mainly was in the latter part of the 17th century. It was during this period that the Catholics settled permanently in Canara. Therefore a Bishop was appointed to Canara by the authorities of

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14 H. A. Stuart, op.cit., p. 258.
15 For instance the Vicar of Mangalore and the Superintendent of the Factory were jointly made judges in all disputes within factory limits between Christians and 'infidels'. B. S. Shastry, op.cit., p.229.
16 John Sturrock, op.cit., p.182.
17 Captain Hamilton, who visited Kanara in 1718, had observed that the Dutch had established a factory at Barcelore and the Portuguese were trading in rice from Canara to Muscat and were bringing horses, dates and pearls. K. Abhishankar, op.cit., p.53.
18 They agreed not to allow the Arab ships to Basrur and Mangalore and gave them further concessions to build factories at Mangalore also to build churches wherever there were Christians and accepted not to molest Christian missionaries. H. A. Stuart, op.cit., p. 258.
19 As early as 1649 the Ecclesiastical authorities of Portugal and Rome, at the instance of Bednore ruler Shivappa Nayaka had planned to appoint a Bishop to Canara. Fr. Andrew Gomes was selected for the position. However his death postponed the idea and the first chance of Canara becoming a full-fledged Diocese was lost. Severine Silva, op.cit., Vol.I, p.55.
20 The early migrants from Goa to Canara must have been temporary. They must have returned when the situation became normal in their native land. It was in the later part of the 17th century there were more migrants. When a Carmelite friar named Fr. Giuseppe de Santa Maria passed through Canara in 1656-57 he saw about 6,000 Catholics in the Ikkeri kingdom. B. S. Shastry , op.cit., pp.258-259.
Propaganda Fide. Though the population figures are not available sending of Castro and Joseph Vaz meant that there was larger Catholic population in Canara, who required a religious head. Since the Propaganda authorities had independently sent the Bishop especially during the conflict between the two, it shows that the Catholics of Canara were not fully dependent on the patronage of the Portuguese. After the death of Bishop Castro Vicar generals, Vicars, Vicar Varas, Vicar Forane or Visitors were appointed. The neglect was due to internal conflicts and other preoccupations of the Church authorities.

Thereafter, the only connection with Goa was that their priests were sent to the region. This happened because there was previously the seminary of Santa Fe and later times the Rachol Seminary where priests were trained and a large section was getting recruited for missionary purposes, to work all over Portuguese territories. Later on at Monte Mariano, in Canara, a seminary is said to have existed with priests such as Joachim Miranda. The establishment of the seminary indicated a religiously self-sufficient and independent community. This arrangement continued till 1835 when Canara was brought under the Verapoly Mission. Thus, though the signs of an independent community had emerged as early as in 1674 i.e. with the appointment of Bishop and advent of permanent settlers in Canara, the community had to wait to cut the umbilical chord till 1835.

The "Captivity" (1784):

The Catholics had migrated to Canara mainly under the patronage of the Bidnur rulers Hyderali, the ruler of Mysore, conquered Bidnur in 1760

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22 The Chapel of Monte Mariano is situated at Feringy-petta. Buchanan had referred that Feringy-petta, was mainly inhabited by the Christians who were invited to reside over there by the princes of Ikkery. He had referred to the remains of the church there and had praised its location. Francis Buchanan, op.cit., p.61.
23 The Catholics of Canara were under the Archdiocese of Goa till 1835. A section of them had pressurised the authorities to hand over Canara to Veropoly mission. The trend of independent entity started as early as 1674 strengthened in 1835.
and thereafter brought Canara under his control. Mangalore was an important port in Canara from which trade was carried on from time immemorial. The port had been the bone of contention between different rulers till then. The native Christians who were quite in large number in the district by this time said to have shown no allegiance to Hyderali. However, their relation with Hyderali was cordial in the beginning. In 1769, Hyder Ali concluded a treaty with the Portuguese and allowed the continuance of their factory at Mangalore. He continued various concessions for the Catholic priests, which were already in practice. But he soon realized that the Catholics were more sympathetic towards the English. The ruler of Mysore had imposed heavy taxes on the people as a result of which, they were deprived of comfortable living. When the first Anglo-Mysore war broke out between Hyderali and the British, the native Christians supported the British. Therefore, Hyderali punished the Christians by exiling them. However, he is said to have been more diplomatic while dealing with the Christians. Later on he renewed the treaties with the Portuguese and restored the freedom of the Catholic clergy in the area. During the Second Anglo-Mysore War Hyderali died and his son Tippu Sultan carried on the war. Tippu defeated the British force in the 'Seige of Mangalore', and ordered the demolition of the fort, the ruins of which were visible to the onlookers in Mangalore. In this war, the

25 He named Mangalore as “Curial” which meant Port Royal.
26 John Sturrock, op.cit., p.183.
28 The Catholics were serving in what was known as the Auxiliary Corps. T. W. Venn has called them ‘mercenaries’, because they said to have worked for any one who gave them money or ‘prospects’. Two of their leaders were Pedro D’ Silva and Joze Jokins. T. W. Venn, Mangalore, Mysore City, 1945, p.23.
30 Hyder Ali said to have died on 7 December, 1782. J.F. Hall, op.cit., p.180.
31 During the war, in 1783 Mangalore was taken by a small British force, but after the defeat of General Matthews by Tippu at Bednore, the latter advanced against Mangalore and commenced the siege on the 27th of May 1783. It was defended by a small British force consisting of 696 Europeans including officers and 2,850 black troops besides pioneers and camp followers. However these handfuls of soldiers surrendered on 23rd of January 1784, and were allowed to proceed to Tellichery with their arms.
33 During this period Tippu said to have destroyed the pepper vines in Canara, including the trees on which they were supported in order to remove any inducement for the Europeans to visit the country.

John Sturrock, op.cit., pp.82-83.
Catholics are said to have openly supported the British army either being guides, informers, or as full time soldiers. They also provided money as well as provisions to the British army. This infuriated Tippu, who took them prisoners. Though various scholars have estimated different numbers at least 30,000 Catholics were taken captive and led to Shrirangapatna. For the next fifteen years these Catholics suffered under Tippu. Thomas Munro and Buchanan in their writings have referred to the plight of these captives.

“The Captivity” (1784-1799) made the Catholics a much smaller community since about 30,000 were taken captive and only few returned in 1799. The local legends of the Catholics mention that the friendly Mohammedans and Hindus had protected the Catholics during the crisis. It is said that the local people who had shown sympathy with the British could, if they wished, leave with the troops. As a result many were saved from being subjected to slavery, mutilation or sent to the gallows. Some prominent Catholic families escaped to Malabar in Pattimars. Some other well-to-do families escaped to Malabar or Coorg. Probably, for this reason the clergy were not found among the captives. Soon after the siege of Mangalore, Tippu Sultan is said to have destroyed their twenty seven churches and bestowed the

As late as 1938, the colonial writers attributed the lack of pepper in Canara and its trade to Tippu Sultan. J.F. Hall, op.cit., p. 163. According to Bowring's Haider Ali and Tippu Sultan (Rulers of India Series) the number was “no fewer than 30,000”. It is said that in Tippu's own account their number was 60,000. M. M. Easter1901-Christmas 1903, Vol. II, p. 117. Thomas Munro put the number “... Above sixty thousand, sending them into captivity to Mysore, from whence one-tenth of them never returned.” Minutes of Thomas Munro, Major General Sir Thomas Munro, Bart, K.C.B, p. 64. However scholars estimate it at 30,000. Much Konkani literature has been published on it including historical novels such as Sardaranchi Sinol and Bandad of V.J.P. Saldanha. The legend of Balthu Chetney also gives the story of the Catholic captives in the hands of Tippu Sultan. M. M., Vol.I, 1897-1900, pp.179-180. During the siege the founder of the Pachecos, an East Indian family who were merchants in Mangalore trading with Macao and a Catholic priest had taken shelter in the old chapel in Bolar. Samuel Miley, Is* ed., op.cit., p.7. Francis Buchanan, op.cit., pp.23-24. The life of Major General Sir Thomas Munro, Bart and K.C.B. Vol.I, pp. 291-292. One such legend is associated with Church of Hospet near Mudbidre. According to this legend a local Chauter chief gave protection to the Catholics as well as avoided the destruction of the church. T.W. Venn, op.cit., p.124. Padre Denis Fernand Je. Sa. (Fr. Denis Fernandes S.J):Alex Pais, K.D., 16 July, 1937, pp.136-137.
confiscated estates of the Catholics to their neighbours. 39

In the Fourth Anglo-Mysore War, in 1799, when Tippu was defeated and the district of Canara came into the hands of the British about 15,000 Catholics seemed to have returned. Others, about 10,000 who had escaped to Malabar, were also returning when Buchanan visited the region. 40 Since they returned from “Captivity” after 15 years and their estates had been taken over by the others, they appealed to the British government which the British writers have acknowledged. 41

Though during the “Captivity” the Catholics were forced to accept Islam they persisted in their religious beliefs. They were said to have had with them the Konkani Puran written by Thomas Stephen for their spiritual needs. 42 Many Catholic writers have emphasized that the Puran was the only spiritual treatise throughout their trial at the hands of Tippu, which gave them solace through 15 long years. Their sufferings at the hands of Tippu were compared to the sufferings of the Israelites under the Pharoahs. “Men, women and children were torn from their homes and the land they tilled, all at one given hour, by the troops of the despot, in conformity with orders to round up every Nazarene and their priests within his dominions. Thousands perished, and a tenth only of those taken away ever returned to Canara”. 43 The people

39The Shankaranaryana Temple near Coondapur has a large bell weighing about 1,860 lbs. with a Portuguese inscription and the pictures of Jesus Christ and Blessed Virgin. This bell was supposed to be of the Petrei church in the neighbourhood, which was destroyed by the soldiers of Tippu and was handed over to the Temple. J.F. Hall, op.cit., p.348. Later on the editor of the Konkani Dirven suggested that the Catholics may approach the colonial government to hand over the same to the Catholics. About 141 Catholics had approached Munro who were “highest to the lowest” whose estates said to have been cultivated by nearly 235 tenants.

40 Francis Buchanan, op.cit., p.23-24. However, it must have been a rough estimate in the absence of any scientific census.


42 One such copy of this Puran was in the custody of a family generally referred as the ‘Falnir Coelho family’ which was exhibited during visits of various Governors to the district, as it was a rare piece of literature. It was, said to have been, written by Thomas Stephens in 1616 and was printed in 1626, 1649 and 1654. M. M., Vol.I, 1897-1900, p.187.

43 T.W. Venn, op.cit., p.124. During the period a Goan clergyman named Juse Minguel Mendes came from Tellichery and had opened a chapel at Derebail in order to cater to the religious needs of the Catholics who had not been taken captive and those who had gone into hiding. Therefore, all the Catholics may not have been
who returned from Captivity were compared to the “descendants of the Pilgrim Fathers of New England.” The Mosque at the Edghah hill that was built by the stones of the demolished original Milagres Church was considered to be a “memorial to the great exodus of Canara Christians.”

The captivity of the Catholics paralyzed the community all of a sudden. The Catholic population was reduced considerably. They lost their fertile estates and churches and had to start from the beginning.

The Socio-Economic Conditions (1526-1799):

Based on the available documents some surmises can be made on the socio-economic status of the Catholics during the pre-colonial period. Most of them were farmers who were encouraged by Bidnur rulers to settle down in Canara. They levelled hills, cut forest and converted virgin land into cultivable land. A few among them had joined Bidnur armies. A small section of them were traders. Catholics who were farmers must have been working under the patronage of the local Hindu chieftains and landlords during their initial years in Canara. In due course of time and with the increase in population they took to other occupations. In the eighteenth

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taken as captives. Some were left free and some were hiding or escaped to neighboring regions such as Malabar and Coorg, some were saved by their neighbors. See foot notes in Severine Silva, op.cit., Vol.I, pp.123-124.

When the Mohammedan Asafs informed the Sultan about Juse Minguel Mendes, he was arrested and kept a prisoner at Jamalabad of whom Buchanan has made a reference in his ‘Journey through Malabar’. Samuel Miley, 1st ed., op.cit., p.35.

T.W. Venn, op.cit., p.124.

Then onwards, every literature of the Catholics of the district and every speech, ‘the captivity’ was referred. Prominent speakers spoke about it almost on every occasion. For instance, in the inaugural speech of the Canara Catholic convention held in 2004, the Bishop of Mangalore, Rt. Rev. Aloysius Paul D, Souza referred to this incident.


The introduction of ‘Pycottah’ or ‘Picota’ a water lifting pump or a pump-brake in Canara region has been ascribed by certain writers to the native Christians who had migrated from Goa. It was used by the Portuguese in Europe in artificial irrigation system implying that they were largely farmers. Samuel Miley, op.cit., 1st ed., p. 25.


The Lewis family of Kallianpur had many members in the Bednore army for which service they were granted large lands as Inam. See footnote No.2 in Severine Silva, Vol.I, op.cit., p.109.

Some writers have ascribed their general affluence to a later date. A.I. Mascarenhas, The Progress of Konkani Literature, Konkani Dirven Silver Jubilee Souvenir 1912-1937, pp.20-23.
century there were bricklayers, carpenters, blacksmiths so on among them.  

During the rule of Mysore Sultans some of them had joined their services.  

A few of them also were hired by the British during the First Anglo-Mysore war.

In the middle of the 18th century the Catholics were engaged in various occupations including selling vegetables in a novel way in Mangalore by which, according to the Catholics themselves, they derived an honour of being “most industrious of all castes”. They also have been paying more rent than the other farmers, the reason being that they were considered to be the most ‘industrious farmers’ in the district. Munro commented “The Christians are supposed to be the most industrious class of rayets (farmers) in this province. The average of their lands is therefore higher probably than that of any other whole caste.” The Catholic landowners and farmers small and big spread all over the district prior to 1784. Though as generally perceived the Catholics were working under the patronage of the Hindu landlords and chieftains, the available records do not give data on what type of ownership of land they had from time to time. However they did possess considerable estates prior to their “Captivity”. There were cases where the Catholics had been cultivating the land belonging to the Hindu temples in the pre-colonial

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50 See the foot note - Severine Silva, Vol.1, op.cit., pp. 93-94.
During the period the Ecclesiastical authorities had recruited a few young boys for priesthood and sent them to Rachol Seminary in Goa. Severine Silva, Vol.1, op.cit., p. 86.
51 A person named Salvadore Pinto was a Munshi during the rule of Tippu Sultan in Canara. See footnote No 2. Severine Silva, Vol.1, op.cit., p. 86.
52 Minutes of Thomas Munro, op.cit., pp. 77,78.
It may be due to the reason that the Catholics who were migrants when took up the land for cultivation assured the land lord or the government higher rate of rent. On that basis they must have acquired land for cultivation.
53 The Life of Major General Sir Thomas Munro, op.cit., pp. 291-292.
54 On the introduction of the colonial rule when Thomas Munro, the first Collector of colonial government was surveying the District in 1800 ‘Hundred and forty- one Christians had met him. Tippu had carried these men into captivity in 1784. According to Munro they were of all descriptions from the ‘highest to the lowest’. Their estates were cultivated by no less than two hundred and thirty five under tenants. The estates, which belonged to them, were in all the five taluks of the district. In Mangalore they were 81, in Buntwal 77, Mulky 17, Karkull 3 and in Puttur 18, and making a total of 141. Selections from the Records of the Collector of South Canara: The letters of Sir Thomas Munro related to the early administration of Canara, The Collectorate Press, South Canara, Mangalore, 1879, p. 36k
The life of Major General Sir Thomas Munro, op.cit., pp. 291-292.
period. During the "Captivity" they had lost their lands and after their return representations were made to the Collector to restore their estates.

In the latter part of the 18th century, when Canara was yet ruled by the Mysore Sultans the English had begun recruiting people in various services, and as a result a section of the Catholics joined them, particularly in the army and navy. Prior to it the Dutch had utilized their services. It is through the Dutch that the English had come to know the usefulness of the native Christians. From about 1781 a section of the educated Catholics joined the services of the East India Company in various departments when the British were in Malabar region and had employees in Canara. Thus, from about 1768, a section of the Catholics had been in contact with the English which is

56 A record of land revenue which fell into the hands of Thomas Munro suggested that the Catholics of South Canara were cultivating land belonged to the temples. However Munro, through some investigation, found that it was a forged document. The very fact that, if the Catholics could claim such property it meant that they were cultivating the land belonged to the temples much before the advent of the colonial government. It is not clear who had forged this document. Because the land which was mentioned in the document had passed many hands and when Munro investigated it, it was in the hands of the Catholics. Munro's reservation that how the Catholics could own the property which belonged to the temple can not be a reasonable argument, because in the district of South Canara even later times many Catholic families were cultivating the land of the temples. Letters relating to the early Revenue Administration of Canara being the Appendix to letter No.1846 3rd May 1866 from the Collector of Canara to the Revenue Commissioner S.D. Appendix C. No.22. pp. 273-277, Bombay, the Educational Society Press, Buciulla, 1866.

57 One such representation was made by Juse Miguel Mendes on behalf of the Catholics of Canara. See Appendix V, Severine Silva, Vol.I, op.cit., pp. 215-217.

The colonial records show that the Catholics owned estates prior to their captivity. Letters relating to the early Revenue Administration of Canara being the Appendix to letter No.1846 3rd May 1866 from the Collector of Canara to the Revenue Commissioner S.D. Appendix C. No.22. pp. 273-277, Bombay, the Educational Society Press, Buciulla, 1866.

58 Pedro D' Silva and Joze Jokins were two of the native Christian officers, who had supported the English in the First Anglo-Mysore war (1768). They were part of the auxiliary corps of the English. Joze Jokins had earlier had been with the native princes, which suggests that some Catholics have been serving in the army of native princes. Therefore they have been referred as 'mercenaries,' because they were mainly hired by various people. They obliged to those who offered them 'prospects.' T. W. Venn, op.cit., p.23.

59 A. F. Rodrigues had joined the Sayer Department in1781. He had joined the colonial service in 1781 and put in 45 years of service and retired in his advanced age. Initially he was in the Sayer department as the English writer. Index to the General Report of the Board of Revenue to the Honorable Sir Thomas Munro, K.C.B., Governor in the Council sent home to the Honorable the Court of Directors, 4th January 1827, pp.162-163,165.

Coetano Coelho was a Sea Custom manager at Mangalore. He died in April 1822 who was considered to be a 'valuable public servant'. The collector of the district suggested that some mark of the favor of the Government be bestowed upon his family. As a result a gift of Palankeen was granted along with the allowance to the maintenance of it. Since his four sons who owned land in the village of Kodialbail the government decided to reduce the Teerwa (land revenue) on their land till the survival of his fourth son, instead of making a grant of land. Index to the General Report of the Board of Revenue to the Honorable Sir Thomas Munro, K.C.B., Governor in the Council sent home to the Honorable the Court of Directors, pp.277-279.
evident from the records. From 1781 onwards a few Catholics were in the regular service of the English i.e. before the English had occupied Canara. This section of the Catholics must have been educated under the Portuguese clergy or the native education system. One of the reasons for Tippu Sultan’s suspicion and wrath must have been that they had entered the services of the English, in the army, navy and administration. Yet, towards the close of the 18th century the majority of them were farmers and traders.

Since the majority of the Catholics were the natives of Goa whose ancestors were converts from Hinduism the caste system persisted. Prominent castes among them were Bamons, Charodies, Sudirs and Gaudis. No intermarriages were taking place between members of different castes. They had retained many of the customs of their original castes. They had the Portuguese names mainly due to the Portuguese, who had converted them stood sponsors and took fancy to give them their own names. However, many Catholics had retained their previous occupation based names such as Prabhu, Sheti, Naik, or Kamot and so on.

The Catholics in Colonial Canara (1799-1900):

The termination of the Mysore rule in Canara in 1799 was a welcome change for the Catholics. The East India Company placed the region under the Madras Presidency. The first Collector, Thomas Munro, adopted a revenue collection method which has been termed as the Munro Revenue System. Since many of Catholics had lost their estates during the “Captivity”, they appealed to the Collector for restoration. Munro himself dealt with some of

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60 T. W. Venn, op.cit., p.23.
61 There have been many instances of Catholics learning Portuguese in Canara. Severine Silva, op.cit., Vol.I p.110.
62 Towards the end of the 18th century large scale cultivation of sugarcane in and around the town of Mangalore was carried out by the Catholics. Though comparatively in small quantities, all of sugarcane cultivation was raised by them. Francis Buchanan, op.cit., p.42.
64 Ibid., p.27.
They also converted them in “entirety” lest they remain pagan even after conversion. It was therefore the entire change of name was affected.
65 N. Shyam Bhat, op.cit.
these appeals and comments thus: "In 1784, when they were carried in captivity by Tippoo, their lands were confiscated and either given away or sold to men of other castes for a price far below their value. They have now claimed their restoration ..." However, the government was not in favour of returning their estates which were in peaceful occupation of others, for 15 long years. Thus their appeals to the Govt. in many cases were not acceded to. The government seemed only sympathetic to them. In some cases, however, they were given vacant lands on easy terms.

In 1799, the Catholic population in Canara was estimated at about 12,000, with 2,545 households. They were mainly cultivators and merchants. In the beginning of the 19th century in the absence of various economic dynamics they have been mainly cultivators, landowners and traders, though a few of them were in government service. Buchanan had observed that the country was suffering from sparseness of population, caused by famine and chaos prevailed due to war. The wars and the chaos that reigned in Canara at the close of the 18th century had affected external trade. Though, the Catholics did not get back their estates, some of them with rudiments of education were offered government positions. Generally the Catholics were poor at this time. "The clergy are busy with their flocks and due to poverty however find it difficult to rebuild their churches."

To rebuild their churches, it is said that there was great enthusiasm and competition among the well-to-do Catholics for contributing money, labour or

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66 Selection from the records of the Collector of South Canara, The letters of Sir Thomas Munro relating to the early administration of Canara, Mangalore, the Collectorate Press 1879. p.34,105.
67 See, Severine Silva, Vo.II op.cit.
69 Francis Buchanan, op.cit., p.2.
70 Their population was 10,877 with 3701 men, 1968 boys, 3603 women, and 1605 girls. Ibid., p.6.
72 The country round Kumbla, between Mangalore and Bantwal, between Barkur and Kundapur and roundabout Bhatkal there was comparatively little cultivation and prosperity. Tippu had destroyed most of the pepper plantations. There was practically no sea-borne trade, as foreigners were prohibited intercourse with the district by Tippu. "Out lines of the History of Kanara: Kanara in the Nineteenth Century." Jerome A. Saldanha, par. 84, M. M., Easter1901-Christmas1903, Vol. 2, pp. 46-48.
material especially in the town of Mangalore. 74 The colonial government had offered in some cases monetary help for rebuilding the churches. 75 Thus the Catholics began afresh, and through hard work tried to recover their former prosperity. 76

On the introduction of the colonial rule, the higher classes and the educated section of the Catholics along with the Church authorities and through them the entire community accepted the colonial view of history that Hyder Ali and Tippu Sultan had reduced the district into a ruinous state. The British rule was projected as a progressive one and the one that benefitted the community. 77 Soon after the establishment of their rule in Canara the Colonial government offered various government positions to the educated section, among the Catholics who grabbed these opportunities and entered the colonial service, both at higher and lower levels. It was therefore, the educated sections of the Catholics in the town of Mangalore and those who had secured Government positions were always in praise of the colonial government. 78

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74 The clerical leadership had offered the laymen recognition by giving them various titles such as Mukhtasars, Gurkars and Louvados and so on. Their descendants enjoyed this honor for many more decades. This was recognized on the feast day of the patron saint publicly by honoring the family a candle. John Sturrock, op.cit., p.183.
75 The Collector Thomas Harris had granted Rs.1000 to build a particular church in Canara. See, Severine Silva, Vol.II, op.cit.
76 John Sturrock, op.cit., p.183.
78 Through them a large portion of the Catholic community went on praising the British though many of them were not aware of the real impact of the colonial rule on them selves. This is evident from the fact that in the year 1899 when it was 100 years of colonial dominance in the district, it was suggested by some prominent Catholics that it was an occasion to celebrate "the beneficent and wise rule" and a century of a colonial rule which was considered to be of "uninterrupted peace, steady progress and unprecedented prosperity". M. M. Vol.I (1897-1900), p.143.

The Catholic leaders on the eve of the 20th century, which also marked the passing away of Queen Empress, praised once again the "fair and tolerant rule." This was mainly due to the "sad state of things their forefathers witnessed and endured", a reference to the sufferings of the Catholics under the rule of Tippu Sultan. It is said that nowhere in Indian empire was so much feeling evoked as in
Socio-Economic Conditions:

As has been pointed out earlier the majority of the Catholics had been cultivators. Though, there is no much statistical data regarding their socio-economic conditions one can surmise the following from the colonial records.

The colonial government had introduced the Ryotwari system of land tenure and recognized private property. The land owning castes in the district were Brahmans, Bunts, Jains and Christians. Land was subleased to the tenants. There were four kinds of tenures i.e. Vaidegueni, Kayamgueni, Mulgueni and Chalgueni. The Catholic farmers were in all categories of guenis or tenancies. However, the majority of them were in chalgueni tenures. A small section of the Catholics was landowners.


Similarly, when Arthur Lawly, Governor of Madras visited Mangalore in 1907, the representative of the Catholic community read an address and reminded the Governor that they had been ‘almost exterminated’ due to the help they had rendered to General Mathews and also had planned the ‘Volunteer Corps’ during the Sepoy mutiny of 1857. The address of the Catholics of South Kanara on the Governor’s visit to Mangalore was read by A.P.P. Saldanha, M. M., Vol. IV, 1907-1909, p.150.

Colonial writers have recorded that towards the close of the 19th century, they cultivated large quantities of chilies during the monsoons in uplands, in a kind of unleveled land as a ‘hakkal’ crop in Bajpe and Talepadi and inland road to Mulki areas in the later part of the nineteenth century. John Sturrock, op. cit., p.32.

In the beginning of the 19th century about 140 Catholic farmers had appealed to Thomas Munro to restore their estates which were taken away from them by Tippu Sultan before their Captivity. Selections from the Records of the Collector of South Canara: The letters of Sir Thomas Munro related to the early administration of Canara. The Collectorate Press, South Canara, Mangalore, 1879, p. 36k.

In 1831 Native Christians who were accused by the koot rebels, said to have owned large estates in and around Mangalore. Selection from the records of the Collector of South Canara: Reports of Mr. John Stokes on Revision on assessment and the disturbances known as ‘koots’ in Canara. Mangalore, (1885) p.121.

The Christian landlords accepted a fowl as crop present or ‘Bulakanike’ before reaping the crop. Samuel Miley, Vol.I op. cit., p.42.

John Sturrock, op. cit., p.192.

Diego Sequeira was a leading landlord of Kirem area. K.D., 2 August, 1933, eng. supp. p.iv.

Dumga Kamath and Bejmi Kamath were some of the landlords in Borimar area in Bantwal Taluk.
The maximum extraction of the agricultural surplus by the colonial government from the district led to the impoverishment of the tenants in general. This was a general phenomenon in the Madras Presidency. 83 The distress was so acute many peasants said to have remembered the 'good old days' of Mysore rule in certain parts of the Madras Presidency. 84 Though, there is no written evidence available regarding South Canara the situation in other parts of the Presidency indicates the plight of the tenants in the district. 85 The majority of the Catholics of rural areas who were either mulgueni or chalgueni tenants did not in any way fare better than their neighbours. "The Christians are petty numerous, but they neither profess so pure a faith, nor are they so respectable as the Christians of Travancore are said to be." commented Thackeray, a British officer, who visited Canara and Malabar in 1807. 86 Such an opinion of a colonial writer explains the distress and poverty in which the community was living in. 87

Jockim Alva of Udipi was the member of the Taluk Board over 20 years and a donour of St. Aloysius College, parishes of Udupi and Shirva was a prominent Catholic landlord. M. M. Vol. IV, 1907-1909, p.35.

The ryots who were generally poor and about 20% of the tenants were migrating, or wandering from farm to farm, leaving their estates and roaming about according to the estimate of Munro, in the Presidency. A. Sarada Raju, op.cit., pp. 49-50.

It is not improbable that the colonial writers always painted a rosy picture of the colonial rule, which suggests that migrating peasants due to land tenure system must have been much higher in the Presidency. This phenomenon continued even in the post-independent period in the district. 85

In 1848-50 most of the patta holders were of Rs 4 which indicates the property owned by an individual ryot. The huts of the ryots were worth only a few rupees and they did not have any furniture in them. According Bourdillon, the ryots in general, always in poverty and generally in debt. "His ploughing cattle are wretched animals not worth more than 3 1/2 to 6 rupees each, and those perhaps not his own because not paid for. His rude and feeble plough costs when new no more than two or three shillings." The stock and property of the country therefore showed no improvement since the beginning of the century. Ibid., pp. 264-265.

It is said that the later part of the 19th century according to the recommendations of almost every collector of the Presidency, the land revenue was reduced in small measure. Ibid., pp. 51-52.

85 It is said that the later part of the 19th century according to the recommendations of almost every collector of the Presidency, the land revenue was reduced in small measure. Ibid., pp. 51-52.

87 The Catholics of Canara had just suffered from the depredations of Tippu Sultan. Secondly there was acute poverty among the majority of the Catholics i.e. in comparison with the Travancore Christians. In the first Quarter of the 20th century we come across a large number of beggars from the community in the town of Mangalore, which must have been due to the continued distress among them in the colonial background. The majority of the Catholics were ryots under different kinds of tenancies and there were no new opportunities offered to the people under the colonial administration. The only opportunities were in agriculture and trade which were very limited in scope. The colonial government extracted the surplus to the maximum which increased the distress. Families in general were very large and they added to the distress. No reforms had been introduced in

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The Catholics in the Colonial Service:

In the first decades of the 19th century the Catholics were around 20,000 in the district of Canara. In 1818, their population was estimated at about 21,800. A section of the Catholics had entered the services of the English East India Company prior to the establishment of their rule in Canara. This must have been due to the educational facilities which the Catholics had availed of either under the Portuguese clergy or the prevailing native education system.

The administration of the colonial government began recruiting numerous local officials then onwards from various communities with whom they could collaborate. A section of the Catholics took up these opportunities. Many with rudimentary education found small appointments in the colonial service; however some of them also occupied higher positions.

agriculture by the colonial government. Thirdly, prevalence of alcoholism among some sections, lack of education and resultant poverty have been seen as evils, which in the eyes of Thackeray were degrading. The Catholics were involved in agriculture and often were victims of famines and other calamities. A section of the community was victim of vicious cycle of poverty and alcoholism resulting in misery. Fourthly, the Catholics had come to the region in the 17th and 18th centuries. History of the Travancore Christians goes much earlier and they were involved in trade in the west Coast from the early times. They were referred as Syrian Christians or Nazrani Mappilas. They were farmers as well as traders by occupation. Mainly the Nazrani Mappilas financed the internal trade of Cochin and Travancore. A. Sarada Raju, op.cit., p. 188. Thus, in 1807, i.e., the beginning of the 19th century, the Travancore Christians and the Catholics of South Canara could not be compared.

As for professing a 'pure faith', as stated earlier, the Catholics were mainly farmers and tillers of the land and followed the local customs with reverence which must have been viewed with suspicion. They were also not ready to give up their pre-conversion customs and practices for some extent. In fact, it is one of the reasons why a majority of them had migrated to Canara earlier. It is said at least a few Catholic families who had converted Christianity could not give up completely their pre-conversion customs and habits which the Inquisition, that was established in Goa in 1560, would not tolerate. In the process of enforcing conformity the Inquisition created a sense of insecurity among the converts who found scarce protection for their life and property. Therefore some of them left Goa and settled down in Canara. Severine Silva, op.cit., Vol.I, pp. 43-44.

However, the comment "pretty numerous" suggests the conspicuousness of the Catholics in Canara. 88 Bandad ani Bandade Upranth (Captivity and After): RAKNO, 15 August, 1941, p. 3. 89 Index to the General Report of the Board of Revenue to the Honourable Sir Thomas Munro, K.C.B., Governor in the Council sent home to the Honourable the court of Directors, 4th January 1827, pp.162-163,165. Index to the General Report of the Board of Revenue to the Honourable Sir Thomas Munro, K.C.B., Governor in the Council sent home to the Honourable the court of Directors. pp.277-279.

The various branches of administration called for native men who were capable of reading and writing. Such men were available mostly among the Brahmins, Konkanis (Saraswats), Christians and some extent among Bunts. N. Shyam Bhat, op.cit., p.211. 90For instance, Martin Prabhoo was the Sheristedar of the Zillah Court who died in 1831 was a higher official in the district. Selection from the Records of the Collector of South Canara. Reports of Mr.
According to a traveller who had anchored at Mangalore in 1829 the Christians were landholders, merchants and tradesmen. They had been employed in all Government offices. \(^92\) Though Stokes accounts refute the above statement, Catholics were better represented in some departments of the Government than other communities. \(^93\) By 1830s they were the single largest group in the district administration. \(^94\)

The Catholic population was estimated at a total of 35,000 in 1831 in the district of Canara. \(^95\) Though a section had entered the colonial service only a handful was in higher positions. This is evident from the Koot Rebellion and the resultant report by John Stokes. \(^96\) Their number was not very large in
the Revenue department proportionate to their population. The wrath of the *Koot* rebels under the influence of their Brahmin leaders showed their conspicuous presence in the Collector’s office. The Stokes Report also revealed that a section of the Catholics owned tracts of land in and around Mangalore. The clash of interests between the two classes in the Collector’s office indicated how the educated section of the Catholics were well entrenched in the then politics of “the collaborating classes”, within a few years of their return from 'Captivity'. The Catholics who had recently suffered the depredations of the Mysore rule, had learnt a lesson or two and therefore must have gone the extra mile to cooperate with the colonial rule. Stokes, Dickenson and their likes knowing this fact well wanted the British to utilize their services to the full which lasted a century and more.

Thus Catholics who had taken to education after the annexation of Canara by the British had entered the colonial services; they even went to the extent of threatening the monopoly of the traditional class who usually appropriated the government positions. Though in minority, they could occupy some of the prominent positions in government services and tried to

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Manuel Prabhoo, the Naib Sheristedar, his brother I.S. Prabhoo, the then treasurer, their relative Boniface Fernandes, the Police Moonshee, another Moonshee, Nicolao Prabhoo, Ignace Fernandes, the Tahsildar of Mangalore and so on were the higher officials among the Catholics. However, the total number of Native Christians in the Revenue Dept. at the end of February 1831, according to a statement furnished by the Principal collector was 78 or 82, of whom 60 were employed as Peons, Pottails and in other inferior situations: and 22 were Ahil- I-Kulum (higher officials). The total number of native Christians on the court establishment was 20, of whom 7 were peons, and 13 (including 3 stated to be of European descent) were Ahil- I- Kulum: *Selection from the Records of the Collector of South Canara*. Reports of Mr. John Stokes on Revision on assessment and the disturbances known as *Koots* in Canara. Mangalore, (1885), pp.119,121.

97 Ibid., p.122.
98 The Colonial Government was consciously following a policy of inter-mixing of communities in the administration. The suggestion of Stokes that the Catholics were very useful class of people, and his open admission of their superior character suggested that Catholics as a class were ready to cooperate with the colonial government in the first quarter of the 19th century itself.
99 The Tahsildar of Mangalore had accused some of the Catholics such as Manuel Coelho for holding land illegally. It was discovered later that much of this property was inherited by them which suggests that some Catholics owned land in Mangalore previously. It has been referred to by some Catholic writers that even at later times Catholics had possessed many pieces of land or estates in and around Mangalore.

A scholar considered Joseph Coelho as the “richest native Gentleman of the place” towards the close of the 19th century. Areas such as Bolar, Falneer, and Kodialbail had Catholic population. Samuel Miley, 1st ed., op.cit., pp.5-6.
grab the ‘loaves of bread’, offered by the colonial government. 100 The colonial authorities always praised the community. 101 Some of the Catholics continued to serve in the colonial administration as favorable servants. 102

Western Education and the Catholics:

The indigenous system of education fell into disarray due to the wars between British and Tippu Sultan. Though the colonial government initiated western education system in the Presidency the district saw the first English school in 1835 established by the Basel Mission. Sir Thomas Munro had ordered a survey of education in the first decades of the 19th century and drawn up a scheme of education. In 1836, a Board of Education was established in Madras. Therefore, the colonial initiative in providing western education in the district arrived quite late.

The Catholics had indigenous education system in their pre-conversion times. 103 The Portuguese or the Goan clergy who either spoke Portuguese or

100 The editor of Konkani Dirven and other writers have used this expression at later stages of colonial rule.

101 In 1837, Collector of the district had recorded about the Catholics thus— “in their more active character acquiring importance and proving in themselves the possession of means of adding to the aggregate wealth of the country, superior to those which seem more peculiarly to belong to it.” He compared them with the Moplahs of Malabar who contributed to the aggregate wealth of the Malabar region. Selection from the Records of the Collector of South Canara: Report of Mr. M. Lewin, Principal Collector of Canara on the insurrection raised by Puttabassapah and others in the district in 1837, Mangalore, 1911. p.18.

This must have been due to the fact that they must have been paying more to the colonial exchequer due to their economic and agricultural activity in the colonial economy. The Colonial writers such as Francis Buchanan (1800), Thomas Munroe (1800), Stokes (1820’s and 30’s) and later the Gazetteers often viewed the Catholics as a very useful class of people who contributed to the economy and general welfare of the district.

102 In 1850s officers such as Nayib Boniface was popular in the colonial service. Later he became the acting Head Sheristedar. Selection from the Records of the Collector of South Canara: Report of Mr. F. N. Maltby, Principal Collector of Canara on the Settlement of the land Revenue of Canara District of Fasli 1260 (1851), Mangalore, 1908. p.15.

Selections from the Records of the Collector of South Canara: Report of Mr. F. N. Maltby, Principal Collector on the Settlement of the land Revenue of Canara District for Fasli 1261 (1852), Mangalore, 1909, p.16.

Selections from the Records of the Collector of South Canara: Report of Mr. F. N. Maltby, Principal Collector on the Settlement of the land Revenue of Canara District for Fasli 1262 (1853), Mangalore, 1910. p.17.

103 It must have been the traditional Indian methods which prevailed in the country. According to A.I. Mascarenhas the Catholics who belong to Brahmin communities had their own early education system. When they came to Canara they had carried with them books and one of them being Thomas Stephen’s Puran. Konkani Dirven Silver Jubilee Souvenir 1912-1937. pp. 20-23.

A section among them was called the ‘shenoys’ who were traditionally teachers, writers or clerks.
Konkani imparted instructions to a few well-to-do Catholics in Portuguese and Latin. Though according to a few scholars education was at a low ebb in the beginning of the 19th century, Canara had its own schools called the ‘Ayygal Mutts.’ Thus a selected few Catholics who could afford such a education must have been educated in these schools.

Some scholars have claimed that prior to 1844 all the government clerks were East Indians either of Malabar or Madras and the natives could not even fill ordinary clerk’s post. However, as early as the beginning of the 19th century there were native Christians in the Government services filling positions such as Naib Shirestedar, Tahsildar, Munshi and so on. But there must have been scarcity of educated people in the district since education was the prerogative of the rich. It is said that the native Christians through the East Indians succeeded in getting the knowledge of English language as well as a foothold in the public offices.

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106 The writer explains in this article as how the Catholic children were initiated into the Ayygal Mutts and those who were educated here got into the government services. Adlya Kalanthlen Shikap (Education of Ancient Times): by VP, K.D., October, 1914, pp.193-194. A popular Goan cleric named ‘Mestre Gabriel’ who had established himself in the Rosario church premises in the year 1817 was instructing the Christians of Mangalore in Latin and later Portuguese. These studies occupied eleven to twelve years. Thereafter, through the private tuition a pupil had to study English. Those educated in this way were eligible for Government services. Only the rich could afford this prerogative and there was no supply of printed books in Mangalore. ‘Mestre Gabriel’s school had only few books in Latin and Portuguese. Many of the pupils had to copy out daily their lessons from these books. Thus up to 1838 the European languages taught in Canara, were mainly Latin and Portuguese. Prior to the establishment of the Provincial school in 1865 Mangalore did not import English books in large scale. It was after the establishment of the Basel mission press and later the press and the library run by the Jesuits, more English books were available. Samuel Miley, 2nd ed., op.cit., pp. 27-29. The affluent sections must have utilized such educational facilities.
108 Martin Coelho, the Seristhedar of Zillah Court, the elder brother of Manuel Prabhu, the prime accused in the ‘Koot’ rebellion, was one of the earliest native Christians in the service of the colonial government. He died in the year 1831. Selection from the records of the Collector of South Canara. Reports of Mr. John Stokes on Revision on assessment and the disturbances known as Koots in Canara, Mangalore, (1885), p.121.
109 At that time East Indians in Mangalore said to have been referred as the “The Writer’s Caste” or “Malabar People”. Gradually the number of Christians said to have increased and the East Indians decreased in government services. The Christians kept pace with the Saraswaths, who had replaced the Brahmins in the Government services. “Towards the end of the 19th century these two classes said to have occupied most of the important government positions.” Samuel Miley, 2nd ed., op.cit., pp. 27-29.
The Basel Mission, established the first English schools at Mangalore and Udupi in 1838.\textsuperscript{110} In 1844 the Catholic Church is said to have opened another school at Mangalore. \textsuperscript{111} In 1849 the Catholics opened one more English school in Mangalore.\textsuperscript{112} The schools which were established subsequently benefitted the Catholics. \textsuperscript{113} By the middle of the 19\textsuperscript{th} century the educated section of the Catholics continued entering the Government services. Though majority of the Catholics in rural areas have been farmers, a section among the Catholics were entering trade and other commercial activities.\textsuperscript{114} The second part of the 19\textsuperscript{th} century the district made further progress in education. \textsuperscript{115} Among the Catholics there were various initiatives to start

\textsuperscript{110} Basel Mission reports indicate that there were Catholic students in Basel Mission schools in Mangalore and Udupi areas.

The establishment of the Basel Evangelical Mission in 1834 in Kanara has been considered by the Catholic intellectuals as one of the most important events that had far reaching effects on the educational as well as religious, industrial progress of the district. "Out lines of the History of Kanara: Kanara in the Nineteenth Century" Jerome A. Saldanha, par. 88 M. M., Easter1901-Christmas1903, Vol. II, pp. 46-48.

\textsuperscript{111}K. Abhishankar, op.cit., pp.546-547.

It must have been the previous school modified according to the needs. Though we do not come across evidence regarding the schools of the Catholics, in a speech given in 1928 at Rosario school by Jerome. A. Saldanha argued that there must have been some school at Rosario due to the large number of Catholics who were in government services. The school he must have been referring to was of Mestre Grabriel's school. Speech of the President Mr. J. A. Saldanha, M.L.C. at the annual distribution of prizes, Rosario School in 1928. K.D., 16 January, 1928, eng. supp. p.iii.


\textsuperscript{112}Bishop Bernardine opened this school which was entrusted to the care of Mr. John Edward Fitzgerald, an Irishman and Monsieur Dupret, a Frenchman. J. Moore SJ, op.cit., p.115.


In 1859 some Catholics established a school for females around the premises of the present Milagres School. However due to some misunderstanding with the Bishop Michael Anthony it had to be closed down. J. Moore, SJ, op.cit., pp. 117-118.

\textsuperscript{114}For instance, the first agent of B.S. N Co.'s in Mangalore was M.S. Saldanha. The A.J. Saldanha and Sons started their coffee curing firm in 1848 in Mangalore which was a monopoly of the European agents till then.

\textsuperscript{115}The Wood's Despatch of 1854 had opened new vistas for the promotion of education and a Department of education was established in the Madras Presidency, which took up the work of expanding education. With a view of providing training to teachers, a Normal School was opened. In 1855, a Grant-In-Aid code was introduced. According to the new stipulations the existing schools were continued and government schools were opened between 1855 and 1856. This gave definite shape to education at primary, secondary and college levels. The schools at Mangalore and Udupi established by missionary societies in 1838, and the school of the Catholic Church established in 1844 at Mangalore were streamlined according to the regulations of the Government. In 1857 the University of Madras was established which conducted the Matriculation and Degree examinations. J.F. Hall, op.cit., pp.248-249.
educational institutions in Mangalore. The people of Mangalore raised a contribution of about Rs.65,000 with the help of which a Provincial school was opened at Mangalore in 1865. As years rolled by, Matriculates and F.A.s passed out in large numbers. The Catholics of Mangalore made use of this Provincial school which later on became the Government College. The initiatives of the colonial government further made local bodies such as municipalities, taluk boards, missionaries and philanthropic individuals to open new schools in the district. The grant-in-aid enabled the Catholics and other philanthropists to start more schools. Towards the close of the 19th century there were schools either board or rate paying, which helped the

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116 In 1863, J.J. Coelho 'richest native gentlemen of the place' offered the clerical leadership Rs. 60000 to educate the Catholic youth of Mangalore. Due to certain controversy and conflict it had not materialized. Samuel Miley, 1st ed., op.cit., p. 6 and M. M. Vol. II, 1901-1903, p. 347.
117 In September 1865 the classes from lowest to the matriculation were started in the Provincial School in Mangalore. The provincial school sent its first batch of Matriculation students in the year 1867. J.F. Hall, op.cit., p.248-249.
118 The F.A. classes were opened in 1868. In 1879 the provincial school was renamed as the Government College. The Catholics had utilized the educational opportunities offered by this Provincial School, as it was open to all the sections of the society. Since the education department had laid down requirements in respect of curriculum, textbooks and standard of attainments in schools, it provided a high class of education then onwards. K. Abhishankar, op.cit., pp.546-547.
119 A writer in M. M. who supposed to be one of the first students at the newly established Jesuit college in the town in 1880, gave an explanation that how he was a student at the Government College and his enthusiasm during the period. It indicated that the Catholics were getting educated in the Government College.
120 During the early period, the medium of instruction was English from standard V onwards. The provision made in the Grant-in-aid code for financial assistance to institutions helped to bring a large number of indigenous schools under the system of primary education stipulated by the government. Later the Madras Elementary Education Act of 1863 and the local Funds Act of 1871 placed primary education on firmer footing. Municipalities in towns also took up the responsibility of primary education. As a result of all these measures, the number of educational institutions rose from 73 in 1870-71 to 148 in 1880-81, of which 123 were primary schools with total pupil strength of 4,119 in the district of South Canara. From about 1883 to 1893 there was more progress in the field of primary and elementary education according to the reports of the education department in comparison with the previous decade i.e. prior to 1883 in the district. The educational institutions and male pupils had doubled, and female scholars had increased threefold in the district. The expenditure on education too had doubled. H. A. Stuart, op.cit., p.111.
121 By 1875 there was a large school for Catholic boys attached to the Church of Rosario and there were two schools each for girls and boys at Milagres church. The Apostolic Carmel nuns ran a school near the Rosario Cathedral. Samuel Miley, 2nd ed., op.cit., p.7. A few enterprising and philanthropic Catholics too started schools. The Pioneer School at Kadri, a school near the Court road entering St. Aloysius College were some of them in the town of Mangalore.
There were also schools run by Catholics missionaries, which did not conform to departmental standards hence without Grants-In-Aid. In such schools 215 male and 167 female scholars were studying towards the close of the 19th century. H. A. Stuart, op.cit., p.118.
The Catholic society was patriarchal in nature. Women tended the household and her role in the society was minimal as a result women were not educated. The first effort in female education was made in 1859. In 1859, a school for females was opened near the present Milagres School. However, soon misunderstanding arose with the Bishop and the school was closed. Thus the first chance of education of the Catholic women in the district was lost. In the same year on the request of Bishop Michael Anthony a group of nuns sent by Mother Veronica started a school for girls in Mangalore. However, this school was later transferred to Cannanore, thought to be a more centrally located station in the year 1867. It had aimed at merely educating Catholics of the rural areas. However, education was expensive to the poorer sections. The increase in number of schools did benefit the Catholics of the rural areas.

From about 1850s, the Catholics of the district had been making appeals to Rome to send Jesuits to Mangalore in order to start a college. In 1880 the Jesuit Mission established its college called St. Aloysius College with the European teaching staff in Mangalore.

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122 The Karkal School was founded in 1881. The Board School at Udupi started initially as a rate school in 1865. The Board school at Coondapur started as a rate school in 1865 became a high school in 1888. By the year 1881 there were 207 Government and inspected schools teaching a total of 7828 pupils in schools in the district. J.F. Hall, op.cit., pp.250-251.

123 Though the total cost of education of a scholar, male or female was estimated at four annas a month at the time, it was not affordable to the poorer sections of the society. H. A. Stuart, op.cit., p.118.


125 Children of European officers of Regiments, stationed at Malabar Coast and a few affluent families.

126 Children of European officers of Regiments, stationed at Malabar Coast and a few affluent families.
the rich and the Europeans. In 1870 another batch of sisters called the Tertiary sisters later called the Apostolic Carmel arrived under the request of Bishop Mgr. Mary Ephraim and started a school in Mangalore. In the rural areas of the district the Catholic females attended the primary and secondary schools of the localities either run by individuals or boards or the Church. The Catholics were also ahead in English literacy and classical languages.

Thus the Catholics utilized the educational opportunities which were open to them in the district. As a result by the turn of 19th century there was a pool of Matriculates, F.A.s and Graduates from the community. The availability of education, especially higher education, in the town of Mangalore, which was comparatively expensive, benefited mainly the affluent sections of the Catholics which in turn split the community into townsmen and villagers and educated and uneducated.

of Catholics of Mangalore attended this school. A Boarding House for students of outstations was also opened. A nun named Sr. Mackenzie was its superior. M. M., Vol. IV, 1907-1909, pp.98-101. Mother Aloysia, the founder of the St. Agnes College at Mangalore had studied in this school at Mangalore as well as in Cannanore. K. D., 16 May, 1923, eng. supp. p. i.

In 1874 onwards pupils were prepared for Departmental examinations in this school. In 1886 it began the high school department and had another primary school in the town and had 238 pupils. In 1885 the School department requested the Nuns to open a school for the Hindu girls and accordingly in the Jubilee year of Queen Empress Victoria a school was opened. Till 1893 there was a higher examination for the women. In that year Matriculation was introduced. By 1907, 58 girls had passed the higher examination for women and 48 had passed the Matriculation. In 1899, a primary school was opened at Hampankatta due to the paucity of space in St. Ann’s School, and in 1907 there were 200 pupils in it. The schools run by the nuns of Apostolic Carmel in total had 684 students studying in 1907. These pupils were in addition taught music, drawing and needle work. M. M., Vol. IV, 1907-1909, pp.98-101.

A training department of teachers initially was started exclusively for the teachers of this school. Again on the request of the Director of Public instructions the benefits were extended to wider circle of schools in 1887. In 1891, an Upper Secondary training school was started. By the year 1907 the training department had trained 210 teachers. These teachers who were trained were employed all over South India and the Bombay Presidency.

The Catholics gave importance to female education though their education meant that majority of them merely knew how to read and write. They were ahead of other communities; There were 65 Catholic (native Christians) female scholars in English Middle schools out of a total 81 female scholars in the district. Among the 14 schoolmistresses 6 were from the Native Christian community. In the Vernacular middle schools most of them must have been rural schools, all the 27 female scholars were of Native Christian community. H. A. Stuart, op.cit., pp.111-113.

Out of 150 students in the district, of Classical languages-Greek and Latin, all of them belonged to the native Christian community. Latin was the language in which the Church services were carried on in the churches in the district till about 1964. The Catholics did not lag behind in other aspects too. H. A. Stuart, op.cit., pp.113, 116,117.

K.D., 2 June 1923, eng. supp. p. iii.
The Establishment of the Diocese of Mangalore and Progress of Education:

Canara was under the jurisdiction of the Archbishop of Goa till 1837. That year, a portion of the community withdrew and placed themselves under the Carmelite Vicar Apostolic of Verapoly in Malabar. It is said that a section was unhappy under the jurisdiction of Goa, which was under the Padroado regime. Thereafter, they had sent appeals to Rome to create a separate Vicariate. In 1845, a separate Vicariate Apostolic was constituted under the Carmelites in Mangalore. However, the Catholics once again appealed to the authorities at Rome to handover the Mangalore mission to the Jesuits. One of the reasons for such a demand has been to start a college at Mangalore. In 1878, the Jesuits took the place of the Carmelites. Coming of the Jesuits and the various strategies adopted by them, made the Padroado less popular in Canara. The Mangalore Mission was transformed into a full-pledged

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132 The Catholic public wanted the Jesuits to start a college in the district who were known for education. They had colleges at Bombay and Trichy (previously at Nagapattinam) which the Catholics were aware of.

133 In the later part of the 19th century, Goa Padroado was no longer known in South Canara. John Sturrock, op.cit., pp. 183-184. It was due to the efforts of the Vicars Apostolic and Jesuit Bishops of the Diocese.

When Portuguese were in ascendancy the Catholic church had given them power to establish churches and appoint bishops and other religious heads. However when their power declined the Church withdrew its power. This resulted in the Padroado and Propaganda conflict. The jurisdiction of the Archbishop of Goa in Canara had continued till 1837. In that year a section of the Catholics withdrew themselves and placed them under the Carmelite Vicar-Apostolic of Verapoly in Malabar. During this period due to the decline of the Portuguese power in the East, Christianity had degenerated in the region. The Archbishop of Goa had made all efforts to improve the situation. However, the change of jurisdiction took place and a conflict ensued between the two groups of Catholics, one supporting the Goan Missionaries of Padroado and the other supporting the French Carmelite Friars of the Propaganda. J.F. Hall, op.cit., pp. 202-204.

During the period parishes of Canara were divided between these two opposing authorities. Thus both the authorities had jurisdiction over Canara. This has been referred as the 'Double Jurisdiction'. In 1878 the mission was handed over to the Jesuits of the province of Venice. Accordingly a Jesuit named Pagani became the Vicar Apostolic and with in few years the Vicariate was converted into an independent Diocese. The final 'concordat' between the two was reached in 1888. As a result the double jurisdiction was abolished. South Canara exclusively came under the Propaganda and hence under the Jesuit Bishop of Mangalore Diocese. North Canara came under the Jurisdiction of Goa, which was under the Padroado. However in South Canara some parishes persisted under the Goan jurisdiction which later on established independent authority. These developments have been referred as 'Schism' in the history of the Diocese of Mangalore by the Church writers.

In 1897 the Bishop of Mangalore accompanied by some priests went to Kallianpur on a pastoral visit. One of the priests who accompanied him was A.M. Vas. He wrote in the M.M. that except the problem of schism everything was all right and it was the only source of grief that marred the occasion of the visit of the Bishop to that place. The same priest gave a sermon in Konkani to that effect in that particular parish in the presence of the Bishop. The priest with a view to bring
Diocese under them in 1886. Creating the independent vicariate in 1845 had immense impact on the Catholics. Handing over the Vicariate to the Jesuits in 1878 further accelerated the progress of education among the Catholics.

The Jesuits, apart from starting a College, reconstituted many of the church organizations and worked with vigour for the consolidation of their authority and of the Church hierarchy. They built churches and a few schools and promoted education in parishes of the interiors. The Catholic Church under their leadership utilized the facilities thrown up by the Colonial government for their 'flock'.

**Activities of the Jesuits in the Diocese:**

The Jesuits began to organise the community with their own schemes. In order to train the clergy they reorganised the seminary. The Jesuits must conversion among the Schismatic in the sermon emphasized that the Schism was devastating effect on the people. He urged that their brethren who were the followers of the Schismatic Church should be brought back under the Bishops paternal care and they should be welcomed back like the erring sheep or prodigal children. The followers of Schismatic church were a minor group which did not have major impact on the community and its progress in general. However, a small new splinter group of Christians was created. Many of the parishes were taken over by them and along with the schools. For instance the Milagres parish and schools were managed by them; They reorganized the seminary, started dispensaries, established organizations such as the Sodality of Immaculate Conception, along with a student's wing in St. Aloysius College, the Christian Mother's Association, and the Truth Society to fight the Protestant onslaught on them. The congregation of Ursuline Sisters was also started by them. (Later on Manuel Coelho, another Jesuit priest made efforts to start another congregation of nuns which did not fructify. He established the 'Catholic Labour Union' to fight the labor unions of the 'communists' in Mangalore. He also used to write a column in the Diocesan newsletter, RAKNO, as 'Bastian's Fifty Words', with pun depicting the Catholic life, including typical way in which the educated Catholics spoke Konkani mixing a lot of English words in between.) The Jesuits also began new parishes with new buildings.

In the pre-colonial times there existed a seminary at *Monte Mariano* with a small group of clerical aspirants under a priest named Joachim Miranda. After the 'Captivity' the seminary was re-established at the same place in 1843 by a priest named Pius Noronha. At Milagres too there was a small seminary and in 1845, Bishop Bernadine the Carmelite Vicar Apostolic united both of them and infused new life and ordained many priests. Father Paschal Mascarenhas who became a Vicar at Omzoor was one of the priests trained in the seminary. Since there was no Vicar Apostolic in Mangalore, the Archbishop Leonard of Verapoly had ordained this priest. Another priest named Joachim Mascarenhas of Falneer, who was born in 1828, when the seminary was in the St. Ann's Convent premises. Monsignor Bernadine ordained this priest. He served at various places such as Milagres, Puttur, Bidre and Ullal. He built a new church building at Puttur. He was said to be an expert in Latin. The Jesuits reorganized and extended the seminary soon after it was handed over to them in 1878 and offered options for the aspirants the choice of Diocese of their interest.
have visualized Canara as one of the recruiting grounds for the missionaries. A seminary in the Diocese increased the number of clergy that led to the establishment more parishes in the district. Each parish later established a primary school. The establishment of the seminary supplied sufficient local clergy which, in turn, led to the progress of education in the district. The seminary trained priests for other Dioceses in the country who were involved in missionary work.

The Jesuits also carried out missionary work in the Diocese. As soon as the Franciscan missionaries landed on the Canara coast after 1526, proselytizing work seems to have been carried out. In the later period though there is no evidence regarding it, during the rule of the Nayakas of Ikkery in Canara the Portuguese concluded treaties with them with the condition of free movement of missionaries in the region. During the rule of Hyder Ali the Portuguese demanded similar rights for the Catholic clergy. In the middle of the 19th century when Mangalore became a seat of Vicariate apostolic conversions had taken place. After taking over the Diocese the Jesuits continued the work of conversion. They chose certain areas in the district for their mission. Narole a place fifteen miles from Karkal was one of them. At Pavur near Manjeshwar the Jesuits established another mission where they

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136 This is evident from the fact that some of the aspirants joined other dioceses. Ignatius Rebello opted for Poona Diocese as early as 1883. He served in Kolhapur and Mahabaleshwar in the Poona Diocese. Personal Paragraphs, M. M., Vol. I, 1897-1900, p.115. Clergy who studied in this seminary went to various parts of the Indian subcontinent for missionary work. In 1935 there were 129 students of whom 50 belonged to various other Diocese in the country. J.F. Hall, op.cit., p.375.
137 Some of these schools later became high schools and pre-university colleges. Some grew into first grade colleges in the later part of the 20th century.
138 The treaty between the Portuguese and Hyder Ali, which took place in the year 1771, had this clause in it. See Appendix No. 21, Severine Silva, Vol. II,op.cit., p.19.
139 In the year 1854 there were about eight Protestant converts to catholic faith and about 100 from the local Hindus or the Mohammedans. T.W.M. Marshall, Christian Missions, Vol.I, London, 1863, p.248.
140 Father Corti, a Jesuit priest was a pioneer missionary at Narole. Bishop Perini who visited Narole had baptized a large number of pariahs or koragas. This mission was started in the year 1905 and within twenty years he had gathered 4,000 converts. He was awarded the Kaiser-I-Hind medal in 1918. J.F. Hall, op.cit., p.358.
See, Emmanuel Banfi, op.cit., Devadutta Kamath, op.cit.,
established a tannery called the St. Joseph’s Tannery, where the converted Koragas worked.\textsuperscript{141} Kokkada mission and Arva mission were some of the other such missions in the district. Clergymen like Corti, Camissa, Gaviraghi and later when the Diocese was entrusted to the local clergy, local missionaries such as Sebastian Noronha, R.D. Sequeira carried out the conversion activity.\textsuperscript{142} The proselytizing activity increased the native Catholic population to some extent in some pockets. Since the majority of the converts were from the depressed classes they were referred to as ‘New Christians’ who could not quite assimilate with the Catholics.

The coming of the Jesuits led to the establishment of new churches in the interiors and in the town of Mangalore. The earlier chapels were upgraded to parishes and placed under parish priests. Towards the end of the nineteenth century there was a Roman Catholic Church in almost every place of importance and the Diocese was well organized in various spheres.\textsuperscript{143} It had a well organized seminary to train the clergy, had an amicable settlement of the double jurisdiction, there was progress in missionary work and so on along with a First Grade College under its leadership, a high school for the female section by the sisters of Apostolic Carmel, and several schools all over the Diocese to impart three R’s for the Catholics of rural areas.

The Catholics towards the close of the 19\textsuperscript{th} Century:

Towards the second half of the 19\textsuperscript{th} century a section of the Catholics of the district were active in various spheres. According to Sturrock they

\textsuperscript{141} J.F. Hall, op.cit., p.370.
\textsuperscript{142} Besides there have been some other isolated examples of conversions. Mr. Venkata Rao, who was an Assistant Professor in St. Aloysius College during the last decade of the 19\textsuperscript{th} century was baptised by the Rector in 1897. E.B. Palmer was sponsor. \textit{M. M.}, Vol.I, 1897-1900, p.22.

His wife received baptism on August 15\textsuperscript{th} 1898. The same day the Bishop baptized 17 catechumates at Jeppu. Catechumates was established during the Carmelite Vicars Apostolic where destitute and orphans were accommodated who were converted to the Catholic faith later on. Thus, in 1898 a total of 72 baptisms were administered in the diocese. \textit{M. M.}, Vol.I, 1897-1900, p.83.

In about 1895, the then vicar of the Cathedral E. Frachetti S J converted a family. It had received a lot of opposition from a section of the people. Julian Colaco a boy of fifth form, of this family had drowned in 1901. \textit{M. M.}, Easter1901-Christmas1903, Vol.II, p. 64.

In 1903, about 300 people were converted in the Diocese including its malabar region. \textit{M. M.}, Vol. III, 1904-1906, pp.46-52.

\textsuperscript{143} John Sturrock, op.cit., p.183.
were in “front ranks and formed a good proportion of most prominent officers in every branch of Public service, at the Bar and mercantile world”\textsuperscript{144} “The higher classes of native Christians, especially in the town of Mangalore due to their association with Europeans and Goanese priests had refined their manners.”\textsuperscript{145} In Mangalore the richer Catholics were living in Codialbail and Fulneer areas in European style houses.\textsuperscript{146} Some writers who have written on Canara considered them a very intelligent and useful class of people and commented that they constituted “one of the largest ingredients of which the whole population of Canara is formed”.\textsuperscript{147} By about 1870’s the population of the Catholics was 70,000 and they were considered to be one of the most prosperous section of the community.\textsuperscript{148} However, the recent studies point out that the \textit{Madras District Manuals} were written with colonial motives and much of their information should be critically analyzed.\textsuperscript{149}

However, it must be pointed out that the entire Catholic community was not prosperous during the time. The prosperous class was mainly in and around the town of Mangalore. Among the cultivating class the \textit{chalgueni} tenants could not be considered prosperous. “The Native Christians of the upper classes possess in a marked degree fair complexion and handsome features because they said to have been exposed to more liberal diet. The cultivating and labouring classes are much like their Hindu neighbours.”\textsuperscript{150} The presence of many beggars, in the first decades of the 20\textsuperscript{th} century from the Catholic community in around the town of Mangalore indicates that there was acute poverty among a section of it.\textsuperscript{151} Some impoverished Catholic

\textsuperscript{144}Ibid., pp. 186-187.
\textsuperscript{145}Samuel Miley, 1\textsuperscript{st} ed., op.cit., p.5.
\textsuperscript{146} Ibid., p.6.
\textsuperscript{147} Ibid., p.18.
\textsuperscript{148}The Catholics had better social position than the Protestant Native Christians. John Sturrock, op.cit., pp. 78,187. The Catholics had longer history and were numerous. Moreover the Protestants were recent converts mainly from Billava community and were few in number.
\textsuperscript{150} John Sturrock, op.cit., pp.185-186.
\textsuperscript{151}A large number of beggars among the Catholics in Mangalore must have been the result of this
population from rural areas migrated to the town. The weaving and tile factories started by the Basel Mission and its other local imitators, mainly the Catholics, attracted population from the rural areas. The Christians were more partial to the town life, as the census reports indicate.

**Classes, Castes and Customs:**

Certain scholars have classified the Catholics into three broad divisions: the higher classes of Catholics were landlords, merchants and public servants. The middle classes were traders, cultivators and government servants; the lower classes were cultivators, laborers, tailors and domestic servants. Various classes among the Catholics got crystallized mainly during the colonial period especially after 1850s, due to the dynamics of the colonial economy and the opening of the colonial service to the people.

The colonial records in the beginning of the 19th century tell us that the Catholics had retained "their dress, language and manners of that country." It is said that they had retained many of the customs of their original caste. All classes among them had retained Hindu dress and majority of them lived like their Hindu neighbours. Influenced by the Hindu prejudice against it Catholic women too abstained from eating beef. Similarly though widow remarriage was allowed among them it was looked upon with disfavour.

In towns they lived in separate houses with small gardens attached to kind of distress. The pages of Konkani Dirven often talked about it. There were also remedial measures started by the Catholic community.

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152 As recorded by the colonial writers during 1930's small farmers were forced to relinquish their holdings either to the moneylender or others and moved towards the town to join the factories as laborers or odd-jobbers. J.F. Hall, op.cit., p.272.
154 J.F. Hall, op.cit., p.221.
155 "The Native Christians of the upper classes possess in a marked degree the fair complexions and handsome features because they said to have been exposed to more liberal diet. The cultivating and labouring classes are much like their Hindu Neighbours." John Sturrock, op.cit., pp.185-186.
them towards the close of the 19th century. The more well-to-do members of the community lived like Europeans. 160 The affluent section imitated the language and the living style of the European rulers. This was due to the fact that it had availed of western education from the beginning of the 19th century. The availing of education by a section had divided the community into two streams. The colonial records show how the Catholics in the towns had made progress while village folk were no better than their Hindu neighbours.161

The Portuguese, who converted them in Goa and stood sponsors, took fancy to give them their own names.162 They also converted them in “entirety” lest they should remain pagan even after conversion. However, many Catholics in the district had retained their previous occupation names such as Prabhu, Sheti, Naik, or Kamot and so on. The view that only in rural areas they retained their occupation names or old native titles may not be fully true.163 In the towns too, there was the practice of sporting their occupation names or old native titles.164 However, by the close of the 19th century in the St. Aloysius student rolls such native titles were not visible. This was probably due to the spread of western education which made them to anglicize their names.165

The community was used to elaborate marriage festivities in the rural areas and town. Towards the close of the 19th century efforts were made to

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160 John Sturrock, op.cit., p.186.
161Ibid., pp. 185-186.
162Samuel Miley, 1st ed., op.cit., p.27.
163 John Sturrock, op.cit., p.186.
164Lawrence Lobo Prabhu, the person who donated land for St. Aloysius College, in 1880 was referred as 'Lores Prabhu'. Manuel Coelho, the main accused in the Koot revolt in 1831 was called 'Manuel Prabhu'.
165Prior to the Jesuits, the Catholics used their family names like Prabhu, Shet, Naik, Poy, Kamoth, Bot and so on. Due to the English education, their Portuguese names were anglicized. Padr. Denis Fernand Je. Sa.(Fr. Denis Fernandes SJ): Alex Pais, K.D., 16 June, 1937, p.117.
166The original Portuguese first names too, like Bostaum into Sebastian, Lores into Lawrence, and Pedru into Peter, Dunga into Domingo, Saver into Xavier and so on were anglicized during the period. There was also a practice of calling two titles or surnames i.e. Portuguese surnames as well as pre-conversion family or occupation names. They were referred as ‘gavar’ (literally means ‘on land’, but the real meaning is that ‘in general practice’) and ‘lorar’ (means while ‘calling in public’ or addressing). It suggests that both the practices were used according to the occasion alternatively among the Catholics. In the rural areas due to the lack of exposure to western education such practices continued till post-independence period.
trim down the festivities and bring reforms according to the changing times as education was spreading and many were entering various government services. This need was felt mainly in the town of Mangalore. But during this period foreign liquor was also introduced in social functions in towns. Western education, increasing influence of colonial rule, trade contacts with Bombay, growth of the town of Mangalore, agencies which came up who were making available these products and so on must have resulted in this new development. However, the elaborate festivities were considered to be one of the reasons for poverty among the lower sections. One of the speakers in the Eucharistic Congress held in 1938 in Mangalore gave a call to end ostentation in Catholic weddings and festivities.

Generally men received dowry among the Catholics. Men of good position expected more dowries. “A father with many daughters was impoverished due to this practice”. Even among the poorer classes of the Catholics there was dowry. The parents decided the dowry and many betrothals fell owing to dowry disputes. The practice of dowry hurt the poorer sections more. A Chalgueni tenant often could not give away his daughters in marriage. The social norm that girls had to be given in marriage early pressurized him. One of the reasons for migration of maidservants to Bombay was the problem of dowry among the Catholics.

The Catholics had their caste system. They were Bamon (Brahmin), Charodi (Kshatriyas), Sudir (Sudra) and Gaudi (washermen and salt makers and so on.) The parish of Puttur contained a large number of Catholics of Gaudi castes. In Ullal, Kuloor areas too they were in large numbers. In

167 John Sturrock, op.cit., p. 186.
169 Ibid.
170 In 1930s there were efforts to fight dowry by establishing ‘an army against dowry’ (Dothichen Sain). However, these efforts were not fully successful. Dowry disappeared in 1970s due to migration and education of females.
171 J. F. Hall, op.cit., p.388.
172 Ibid.
1897, a writer in the Mangalore Magazine recognizes the Gaudi caste Catholics around Mangalore and Coondapoor and calls their language as a dialect of Konkani mixed up with many Tulu words. Towards the end of the 19th century Catholics seemed to have still followed the caste system. It is said that there might have been some local converts among the Catholics and who spoke Konkani language due to the religious instructions, which were imparted in that language. A recent writer attributed the Padroado and Propaganda conflict in the 19th century to the former caste rift among them. He opines that those who supported the Propaganda were broadly the Bamons and Padroado, the Charodos. There were no intermarriages between them. The caste distinctions were slowly disappearing and intermarriages becoming common among them, except the Bamons, towards the end of the 19th century. The principles of Christian religion, congregatory worship, and rejection of caste distinction in administering sacraments greatly contributed to its gradual disappearance. The Church records do not mention nor keep any records on caste.

In the nineteenth century, Catholics of Canara followed all the customs and rules of a ‘patriarchal’ society. Generally, women did not mix freely with men except among the rich. Females never used to appear before male strangers and the unmarried, including before relatives of the opposite sex. Every communication was prohibited. The unmarried female never visited her relatives. A female appeared in public only on Sundays and festival days, when she was permitted to go to church. “Females were regarded as drudges rather than love mates. A wife only superintended the culinary department;
she had no voice in other matters of greater concern." \[^{181}\] The women could not call their husbands in their names except among the educated classes. They were not considered equal to men.\[^{182}\] Dowry was practiced even among the poorest classes. When the girl was given in marriage she looked frail and lifeless. No girl while given in marriage could look happy or contented which was against the established norm.\[^{183}\] This was a part of social etiquette or decorum.

Mr. Walhouse commenting on the Catholic women during the celebration of the Passion Week in Mangalore wrote, "...women in spotless white raiment with white wimples drawn over the head and shoulders. They are often no darker than ‘Italians’ and very pretty, their glossy hair neatly braided and set with gold ornaments…”\[^{184}\] While going to the Church women used to cover their head with a mantle called Vol covering their entire body.\[^{185}\] An early marriage was a norm among the Catholics.\[^{186}\] Parents took the decision in matters of marriage of their children. The boy did not have any right to reject the girl chosen by his parents.\[^{187}\] Though widow remarriage was allowed, it was not favoured.\[^{188}\]

However, towards the end of the 19th century in the field of female education the Catholics were ahead in rural district.\[^{189}\] Statistics indicate that

\[^{181}\] Samuel Miley, 2\textsuperscript{nd} ed., op.cit., pp. 18-19.
\[^{182}\] John Sturrock, op.cit., p. 186.
\[^{183}\] Samuel Miley, 2\textsuperscript{nd} ed., op.cit., pp. 18-19.
\[^{184}\] Walhouse's comments in ‘Frazer’s Magazine,’ May 1875, quoted in John Sturrock, op.cit., p. 184.
\[^{185}\] Women were wearing the Vol. In the beginning of the 20\textsuperscript{th} century there was movement against it by the migrants.
\[^{186}\] Girls of twelve years old considered marriageable. Matches were not founded upon a mutual attachment but were arranged by their parents. Samuel Miley, 2\textsuperscript{nd} ed., op.cit., pp. 18-19.
\[^{187}\] Ibid.
\[^{188}\] Samuel Miley, 1\textsuperscript{st} ed., op.cit., p.18.
\[^{189}\] In the rural areas this state of affairs continued till post-independence days due to the slow spread of education.
\[^{189}\] In 1892-93, the total number of native Christians (including the protestants, their total population being, only 3,449 in 1881 and in 1891 it was 4,549) scholars (students) was 3,867 out of which 1,127 were females. H. A. Stuart, op.cit., p.118.
\[^{189}\] In the same year, out of a total of 81 female scholars in the English middle schools, 65 were from
females of a section of the Catholics were making progress in the field of education both primary and secondary as well as in teaching. In the town the Apostolic Carmel nuns ran schools for the females and by the end of the 19th century there were many matriculates. But opportunities of higher education for the females were not available. In fact, a section among the Catholics and the European clergy did not favour higher education for the females.\textsuperscript{190}

That even as early as 1897 the Temperance Literature was in circulation among the Catholics indicates consumption of liquor among a section. The Catholics who were migrants from Goa in their initial years must have consumed alcohol for fellowship in a new land.\textsuperscript{191} The consumption of alcohol especially for festivals they must have learnt in Goa. The Kudumbis who were also migrants from Goa had similar practice.\textsuperscript{192} The influence of the Portuguese must have encouraged the consumption of alcohol for festivals and celebrations.\textsuperscript{193} The distillation of arrack among the Catholics had taken roots in the colonial period.\textsuperscript{194} This practice gradually became a custom. For festivals and occasions such as wedding functions serving alcohol became an

\textsuperscript{190} A well-known Jesuit Fr. Maffei SJ, too did not support higher education among females of the district. He regarded women should be trained "in a few subjects such as English, one or two of the Vernaculars, elementary Arithmetic, Book-keeping and medicine, Drawing and music, along with a good grounding in Needle-work as being sufficient to equip the catholic girl for satisfactorily performing the duties of "her sphere"; which is not indeed the wide "world's stage, but her own sweet home, where she is to act her part". M. M., Vol.I, 1897-1900, p.260.

\textsuperscript{191} St. Agnes College was founded in 1921 which benefited the affluent section of the community. Even at that time many Catholics and Jesuits said to have disfavored such a college for females. It is said that Mother Aloysia who was the founder was supported by a lone Jesuit named Denis Fernandes in such a venture. It indicates that mindset of the Catholics in the early decades of the 20\textsuperscript{th} century. Though education spread rather in slow pace women in general were not allowed to mingle with men as late as middle of the 20\textsuperscript{th} century. In the marriage pandal women and men had separate places indicating women were secluded for some extent."Caged Birds" by 'Young man' K.D., 2 August, 1938, eng. supp. p.iii; K.D., 2 September, 1938, eng. supp. pp. iv-v.

Though a section was educated, majority women continued in same state of affairs till 1950s and even further.

\textsuperscript{191} Salba Bogos and other novels of VJP Saldanha give a a picturique description of such practice among the early Catholics.

\textsuperscript{192} As told to this researcher by one Kudumbi elder.

\textsuperscript{193} There have been sayings among the Catholics that the consumption of liquor and dishes of pork are the influences of the Portuguese society.

\textsuperscript{194} In the absence of records what was its status in pre-colonial period, is difficult to judge. However there may not have been strict regulations of the Government.
accepted custom. There was also a belief among people that cashew arrack contained medicinal properties and its consumption brought health benefits. The easy availability of liquor in functions and festivals and some Catholic families brewing it also led to its promotion. Alcoholism became a problem and a minor section suffered from it which led to poverty. It resulted in migration of women and children from such families to earn a living. In the early part of the 20th century Manuel Coelho, a Jesuit cleric was making efforts to remove the evils of alcoholism from among the people. However spread of education led to its decline mainly in the post-independence period.

Though the majority of Catholics engaged in agriculture they were also engaged in various types of occupations. In the second half of the 19th century considerable tracts of waste upland near the coast was taken up by the Catholics for cultivation of chillies, ragi, hill rice, sweet potatoes and such other crops. A section also involved in market gardening in Mangalore and the neighbourhood. These market gardeners grew jasmine and other sweet scented flowers.

The poorer classes of the Catholics were engaged in various kinds of handicrafts in their free time such as masonry, stone carving, coir work, carpentry, coppersmiths, tailors and so on. They quickly learnt trades

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195 Cashew fruit supposed to have been brought by the Portuguese to India. K.D. Silver Jubilee Souvenir, 1912-1937, pp.95-96. There was an effort to give up alcohol among the Catholics especially in the 1920's and 1930's. Wedding ceremonies, without alcohol, were celebrated in Mangalore. 'Ideal wards' in parishes such as Kinningoly were established to fight the evil. The Catholic writers have referred to the similar ideal followed by the Mogaveeras in Konkani Dirven. In 1950s when the government introduced 'Prohibition' and many offenders were found in the community. It is said some Catholics involved in such activities under the pressure of landlords. John Sturrock, op.cit., p.187.


198 Ibid.

Selection from the records of the Collector of South Canara, The letters of Sir Thomas Munro relating to the early administration of Canara, Mangalore, 1879, pp. 34,105. Some of the Goan coppersmiths who had migrated to South Canara have assimilated into the community due to the similar cultural practices and language. Towards the beginning of the 20th century, there were students from such families in St. Aloysius College. M. M., Easter1901-Christmas1903, Vol. II, p. 288. There have been carpenters and masons from the community from 19th century onwards. Interviews with Catholic elders have revealed this fact. As early as 1880, a section of the Catholics were tailors. Samuel Miley, 2nd ed., op.cit., p. 18.
which brought them better wages than ordinary labour. They worked as Jutka drivers in the town of Mangalore, boatmen at ferries and so on. The children of the poor classes, were employed in coir-twisting industry in Coondapur, Udupi and Mangalore. Towards the close of the 19th century numerous Christian traders and shopkeepers flourished in Mangalore and its neighbourhood. A few families had started few small scale industries such as tile, weaving and coffee-curing industry. A section of the Catholics found employment in these industries.

Country tiles were available in the region, which are said to have been introduced by the Portuguese in the fifteenth century. In 1836 the Basel mission introduced the tiles invented by Plebst and manufactured on factory basis. Towards the close of the 19th century a section of the Catholics entered this industry. It was the time when the country-made tiles were being replaced by the machine-made tiles, and the tile factories hugely flourished. These tile industries with their chimneys looked like breweries for a traveller to Mangalore. The tile industries provided work for the local people and arrested their migration to some extent. These tile factories had their depots in Bombay and other places. Thus the well-to-do sections of the Catholics entered this industry and used their entrepreneurial skills; the poorer families of the Catholics also entered the industry. In the 1860s Alex Pai Albuquerque was the first Catholic who established a tile factory. Soon the other families such as Coelhos, Lobos, Pintos, Regos joined the industry; There were about eleven tile factories managed by the Catholics during the close of the 19th century. 

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200 Towards the end of the 19th century an able bodied man earned a wage of 3 annas a day. However carpenters earned 8 annas a day. The masons earned 12 annas a day and good carpenters 12 annas. John Sturrock, op.cit., p. 213.
201 There were Christian boatmen in Udupi and Coondapur. ibid., p. 221.
202 H. A. Stuart, op.cit., p. 147.
203 John Sturrock, op.cit., p. 221.
204 T. W. Venn, op.cit., pp. 146-147.
205 Its size, lightness and durability made it very popular. The availability of suitable clay in abundance in fields, cheap labour and supply of firewood and easy transport of this clay through the rivers to the factories made the Mangalore tiles very popular locally as well as abroad. These ‘Mangalore Tiles’ were exported to places such as Colombo, Cochin, Tellichery, Mahe, North Canara, Goa, Bombay, Karachi, Kathiawar Ootacamund, Coorg and Mysore on land as well as ships. John Sturrock, op.cit., p.222.
207 Alex Pai Albuquerque was the first Catholic who established a tile factory in 1868. Soon the other families such as Coelhos, Lobos, Pintos, Regos joined the industry; There were about eleven tile factories managed by the Catholics during the close of the 19th century. H. A. Stuart, op.cit., p.143.
208 This is what the comment of one Jack Tarr, seeing the chimneys of the Tile factories, who exclaimed from his cruiser, “Wot’s all them there chimblies, Bill. Is’em breweries?” T.W. Venn, op.cit., p.147.

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classes sought employment in these industries to earn their livelihood. For example, Jeppu was a place where there were several tile industries a lot of Catholics got gainful employment. The Catholic labour union had its branch here in the thirties of the 20th century.

The traditional weavers of the district, Saliens and Jedars communities who were using the old Pit-looms. In the second part of 19th century the Basel Mission introduced the modern weaving industry and its modern looms such as frame looms in order to provide employment to the converts in the districts. The Catholics had entered the weaving industry towards the close of the 19th century. Since the weaving industry was labour intensive it could provide employment to the poorer classes of Catholics. In 1944, it was estimated that there were about 1000 Catholic laborers in weaving establishments. Such looms were working even in the post-Independence too.

Towards the close of the 19th century Saldanha and Sons of Boloor was the only firm run by the natives among the coffee curing houses in Mangalore. They employed a total of 1,603 persons in a season, i.e. Dec to April.

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209 The establishment of the Basel Evangelical Mission in 1834 in Kanara one of the most important events that had far reaching effects on the religions, industrial and educational progress of the district. The Catholics learnt these trades from the Basel mission establishments. “The Basel Missionaries, besides carrying on their missionary enterprise, have by their varied activities in weaving, tile making, printing, ironworks and other industries opened up new sources of wealth which, while benefiting their neophytes have served to give an object lesson in the industrial development of the district, which has been largely availed of by several native inhabitants, notably the Roman Catholics.” “Out lines of the History of Kanara: Kanara in the Nineteenth Century.” Jerome A. Saldanha, par. 88, M. M., Easter1901-Christmas1903, Vol. II, pp.46-48.

The pit looms could make dhotis and saris. Whereas the frame looms could make striped saris, shirting cloths and bed sheets and so on. In the town of Mangalore and Udupi there were looms fitted with fly shuttles. Generally, Pit looms were owned by families whereas a master workman or a capitalist owned the frame looms. J.F. Hall, op.cit., p.274.

211 A Provident Fund for weavers: RAKNO, 3 March, 1944, p.2.

212 The other two were Morgan and Sons and Arbuthnot and Company.

213 H. A. Stuart, op.cit., p.140.
It is said that in 1862 South Canara did not have many things in common with Bombay. However, due to the development of tile and other industries trade developed and contact with Bombay increased in myriad ways.214

Coir industry was an important industry in the coastal villages where there was coconut plantations. It was carried on in addition to the other occupations such as agriculture.215 A few Catholics were trained in such trades as leather industry, general engineering and so on. 216 This industry was mainly started by the Jesuits to train and provide employment for poorer sections of the Catholics and the new converts towards the last part of the 19th century. Unlike the weaving or the tile industry they did not become popular. There were many metal workers among the Roman Catholics in the district in the later period. Among the 1,217 metal workers they formed the majority.217 The cashew arrack was one of the bye-products of the Cashew fruits. It is said that it was a traditional drink of the Catholics and it was given to women before and after childbirth.218 A section of the Catholics was distilling the same illegally.219 Towards the close of the 19th century numerous Christian traders and shopkeepers had sprung up in Mangalore and its neighborhood.220 There were petty traders such as florists, bakers and so on in Mangalore.221 However, the tile industry, coffee curing houses, weaving establishments were some of the industries in which the Catholic

Later on Saldanha and Sons was divided into two divisions i.e. A.J. Saldanha and Sons and the P.F.X. Saldanha and sons at a place called 'Highland'. A number of Catholics were employed in these two firms.

215 H. A. Stuart, op.cit., p. 147.
216 J.F. Hall, op.cit, p.275.
217 Ibid., p.283.
218 Ibid., pp.311-312.
219 The problem was so much that in 1915 Mr. Couchman, the District Collector, strongly recommended the legalization of the cashew arrack. The district administration had found it impossible to suppress the illegal distillation. Ibid., pp.289-290.
220 John Sturrock, op.cit., p. 221.
221 Advertisements in M.M. reveal this fact.
entrepreneurs figured and employed many coreligionists in Mangalore. The Catholics in the rural areas were mainly farmers. In some pockets they carried on coir work in their free time.

**Spread of Education and Westernisation:**

As early as in 1891 some of the natives in the district were mentioning English as their mother tongue. This was due to the medium of instruction which was English from the fifth form. There were also females who were educated in the missionary schools who must have been speaking English with their children at their home. As a result those who were educated took to English. In the early decades of the 20th century the colonial writers had attributed the large number of English literates in the district to the presence of the large population of the Christians. The Christians were making advancement in English literacy. This trend continued in the 20th century among the Catholics and English became more popular among them. In 1961, in the district there were 310 people who had returned as

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222 Though it was a phenomenon throughout the Presidency, it can be surmised that they were the native Christians of Mangalore. H. A. Stuart, op.cit., p.27.
223 In 1882 the Codialbail Press printed books of catechism in Konkani with Roman Letters. Kannada script had not become popular among the Catholics, in Mangalore at that time. A.I. Mascarenhas, *Konkani Dirven Silver Jubilee Souvenir 1912-1937*, pp. 20-23. Towards the close of the 19th and the beginning of 20th century many well-educated Catholics were not proficient in Kannada script. For instance, Alex Pais lawyer, social worker and editor of Konkni Dirven could not write Konkani properly in Kannada script though he was the editor of *K.D*. It is said he learnt the Kannada script at a later stage. "History of the Dirven", Sylvester Menezes, *Konkani Dirven Silver Jubilee Souvenir*, 1912-1937, pp.27-29.
224 There have been writers pointing out, how women were speaking English at home and as a result the original tongue (Konkani) was forgotten, in the pages of *K.D*.
225 J.F. Hall, op.cit., p.245.
226 The Church Altar at the Parish of Bendur which was built in about 1914 has an inscription in Konkani "Pestitlen Nivar Ankhan" (Save Us From Disease) in Roman script; When a Konkani newsmagazine *Konkani Dirven* was started in 1912 some Catholics questioned the utility of the newsmagazine and wanted its closer. It is said only the Catholic folks from villages spoke Konkani. Catholic elite spoke English and were convinced that it was their mother tongue! In 1937 there was a tendency among the Catholic female students in the town of Mangalore to laugh at their own mother tongue. It is said that they were proud of saying that they did not know Konkani or they had failed in Kannada. A.I. Mascarenhas, *Konkani Dirven Silver Jubilee Souvenir 1912-1937* pp. 20-23. In 1938 when the Catholics of the Diocese of Mangalore planned a Eucharistic Congress at Mangalore the convener and the joint secretaries decided to hold the deliberations both in English and Konkani, indicating that a section of the Catholics had shifted to English language. *Souvenir of Mangalore Diocese First Eucharistic Congress*, 1938, p.8. On the eve of the Independence when there were moves to start instructions in the vernaculars, two schools run by the Carmelite nuns applied for English medium instructions indicating the Catholics would favour English. Whenever the Government said that the vernacular languages would be
English as their mother tongue. However, it was not a well developed language at that time. It was a practice in the missionary run schools to disallow the vernacular languages in order to acquire the knowledge of English including St. Aloysius College.

Population:

In the beginning of the 19th century the Catholic population was about 10,000. In the year 1854 the total Catholic population of the district of Canara, was 30,480. The population of the Catholics made steady progress and in 1861-62, it rose to 38,041, in 1866-67 to 42,626 with 21,734 males and 20,892 females and in 1871-72 it was 49,258. In the district the total number of the native Christians, in 1891 was 71,259. In the taluk of Mangalore out of the total number of native Christian community, 95.9% were Roman Catholics and the rest of them were Protestants. The average introduced the Catholics vehemently opposed the move through various representations.

227 K. Abhishankar, op.cit., p.94.
228 In recent times many English medium schools have cropped up in the district. Catholics who had earlier migrated to Bombay or West Asian countries and the educated section send their children to such schools and encourage them speaking English;
From 1799 onwards the district had been administered in English. It was the language of the colonial masters. The schools taught English and it was a prerequisite for government services. From about 1870 the nuns of Apostolic Carmel taught English to females. From fifth form onwards the medium of instruction was English. The Catholics who were influenced by it began speaking in English itself. It is said that the Catholics used to mix English words in Konkani, in their conversations. They created “a new dialect whose grammar indeed is Konkani, but whose vocabulary was completely overgrown by English words.” It is said this happened even before a child acquired a correct knowledge of his mother tongue. There were regrets expressed that it was a negative trend. Suggestions were made to foster Konkani at home. M. M., Vol.I(1897-1900), p. 138.
229 The College brought many European Jesuit teachers to the town of Mangalore. Through such faculty the Catholic students not only received good education but also influenced by the European customs and languages. One such teacher was Maurice D. Sullivan SJ, who arrived in the college towards the close of 1897. He had earlier taught at Detroit College in Michigan in the United States of America. M. M., Vol. I(1897-1900), p.19.
233 In 1863 the northern part of Canara was brought under the Bombay presidency. However the Catholics in the district of North Canara were very few.
234 In the Madras Presidency only three districts of Madura, Tanjore and Tinnevelly contained more native Christians than the district of South Canara; Protestants who are clubbed with the Native Christian category were also very few. In 1881 there were only 3,320 Protestants in the district. W. W. Hunter, The Imperial Gazetteer of India, Vol.III, 3rd ed., 1886, p. 379.
235 Like wise in Uppinangady 80.9%, Kasargode 99.7%, in Udupi 95.1% and in Kundapur 99.8% were Catholics in 1880s. Samuel Miley, 1st ed., op.cit., p.23.
percentage of the Roman Catholic among the native Christian element was 93.62% in the district. It indicated that the Catholics were in a big majority, though the Protestant population had increased slightly in the taluk.

Thus towards the close of the 19th century Catholic population was higher in Mangalore and Udupi taluks compared to other taluks. In the Taluk of Mangalore the concentration of Catholics was more. This shows that the Native Christian element in the district was largely the Roman Catholic and they were spread all over the district. However in some pockets the Catholic concentration was more. The district, in comparison, was one of the prominent districts in the Presidency with considerable Catholic population. The Census of 1891 showed that the Christians were more partial to the town life in comparison to others. The beginning of the 20th century their population was estimated at about 71,259.

Catholics in Two Streams:

Modern education is an important ingredient for the overall progress of a community. However it was not available to the masses in the beginning of the 19th century. When the colonial government recruited natives in administration the educated class took advantage of it. The higher classes of the Catholics due to the availability of education utilized such opportunities.

Prior to the establishment of the Jesuit College in Mangalore the Catholics

In 1891 in Mangalore Taluk the total Native Christians were 41,645 i.e. including Protestants. H. A. Stuart, op.cit., pp.12, 253.
236 The total number of native Roman Catholics was 66,400, excluding Europeans and the Eurasians in 1891. H. A. Stuart, op.cit., pp. 11-15.
237 In the town of Mangalore out of the total population 14.93% were Christians. H. A. Stuart,op.cit., p.12.
238 However, in the district their share was only 6.75 %. John Sturrock, op.cit., p.137.
239 There were instances of some Catholic families from rural areas who migrated and settled down in the town of Mangalore. Some families such as 'Bantwalgar's family', A.R. D'souza family hailed from Bantwal area. The Vas family of Vas Bakery hailed from Gurpur area. They migrated to the town at different periods of time in the 19th century.
240 They said to have utilized the locally available education in Ayyagall Mutts. The Catholics prior to 1800 in general were not in any way differed from the other local people, even in their customs. The western education influenced them fairly at a later stage. In pre-colonial times the only contact they
had utilized the educational opportunities in institutions such as the Provincial school, Calicut Provincial school and Basel Missionary schools and so on. Thereafter, a few of them went either to Trichy, Bombay or Madras for higher education. The foundation of the Jesuit College in 1880 brought education for the rich and the middle class. 241 As a result a pool of educated section entered government services in Madras and Bombay Presidencies and the services in neighbouring Mysore princely state. Towards the close of the 19th century the Catholics were in many higher government positions, in the trade and industries and so on.

The Catholics in rural areas were not in a position to avail of the benefits of higher education, which was available in the town. In the absence of transport facilities in the interiors of the district, distance to schools, general fear to send children to far-away schools, large number of children at home and their need to perform household chores, and lack of awareness of the benefits of education were some of the reasons for the slow pace of progress in education during this time. In the villages the land owning class was the only one to utilize the benefits of higher education. They could afford to send and keep one or two of their children in Mangalore as boarders in their relatives' houses or the houses of their acquaintances during the course of their study. 242 Under these circumstances the community was divided into two streams, i.e the rich and poor and the towns men and villagers, educated and not so educated, English speaking and Konkani speaking. 243 The poor

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2. The college offered hostel facilities in 1907 for different sections such as Europeans, Indian Christians, Brahmans, and Non-Brahmin Caste Hindus. As result a small section of the Catholics of well to do section of rural areas of the district could make use of this opportunity. Only a few families of the interiors studying in this college in the early period such as the family of D'Souzas of Mulky, Mathias family of Karkal. There were certain families from Udupi and Kallianpur too; Saturnine Mathias was an old student of St. Aloysius College. M. M., Easter1901-Christmas1903, Vol. II, p. 154.
3. The divide was so much visible that some young enterprising Catholics started a Konkani News magazine called the Konkani Dirven exclusively for the villagers and those who had no English education, in 1912, in order to alleviate their position. The Progress of Konkani Literature: A.I. Mascarenhas, Konkani Dirven Silver Jubilee Souvenir 1912-1937, pp.20-23.
were generally in the villages and the rich in the town of Mangalore. Thus, western education and the availability of government services divided the community.

The educated Catholics made inroads in all fields. The educational facilities and the opportunities thrown open by the colonial government had created an educated trade and landowning elite. The colonial writers have generally drawn a very positive picture of this elite section. They had entered the tile, weaving industry. A section among them owned coffee estates in the Chickmagalur areas and a few in Coorg. In rural areas, especially small chalgueni tenants lived in poverty. These sections of the Catholics had reached various parts of Indian subcontinent and even outside it. There was little change in the socio-economic status of the majority Catholics living in the rural areas; in fact changes have been very slow among the ordinary peasant families.

The educated section which benefited from the colonial rule appreciated the colonial rule. A prominent Catholic wrote in the pages of *Mangalore Magazine* that the rule of the British in the district thus- "under her beneficent and wise rule we have enjoyed a century of uninterrupted

244 The availability of Western education had divided the Catholic community into two streams. There was an assumption that people from the villages were not educated and were at a disadvantageous position than the townsman of Mangalore. The newsmagazine *Konkani Dirven* was ventured upon to bring development and progress to the rural Catholics who have been referred as *Nadkar* or *Nadanthle*. This is also evident from the fact that the writers in K.D. often have referred to the term *Nadkar meaning*, a villager, to refer people of the rural areas.

245 For instance, in 1880s, in the colonial police force in the district there were about 166 Christians, a number that is highest in the presidency compared to any other community and in any other district. C.D. Macleane, *Manual of the Administration of the Madras Presidency* Madras, 1885 Vol.I, p.191. There were also Catholics in all government offices as claimed by the St. Aloysius College that its “Alumni has occupied some of the important positions all over the country”.

246 A section among the landowning class had been earlier in colonial services. However, in the interiors too there were landlords belonging to the Catholic community. Some of those who were in government services also purchased coffee plantations, in Chikmagalur in the beginning of the 20th century; A writer in 1897 refers to the “Upper Four Hundred” Catholics while describing a sari, which was sent to the Exhibition, held at Turin that year saying “only women of those for hundred families wore it”. Sari was lent by Thomas Coelho Esq., This implies that towards the close of the 19th century there was an elite section emerged. M. M., Vol. 1, 1897-1900, pp.57-58.

247 Writers such as Francis Buchanan, (1800) Thomas Munroe (1800), Stokes (1820'sand 30's) and later writers such as Gazetteers.

248 A. Sarada Raju, op.cit., p. 266.
peace, steady progress and unprecedented prosperity”. The writer added that the taking over of the district by the British should be celebrated, calling it as an auspicious day, in a manner ‘worthy of the occasion’. It was suggestive of the freedom from the dark days of the Mysore rule.

By the middle of the 19th century the Catholic community in Canara was showing signs of change. The population of the Catholics was about 30,000 in 1850's. By the turn of the century it was about 70,000. By the year 1900 educational facilities had increased in the district especially in Mangalore. The establishment of Basel Mission schools, the schools run by the Catholic community, Calicut Provincial School, the Provincial school at Mangalore established in 1865, St. Aloysius College established in 1880 and St. Ann’s Schools from 1870 onwards and many other primary schools run by the adventurous teachers in the district and so on had benefited the Catholics immensely. The colonial writers have acknowledged that the Catholics had taken full advantage of St. Aloysius College in Mangalore.

By the close of the 19th century the Catholics had to get an outlet for

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250 Jerome Antony Saldanha, was a judge and one of the first lawyers of the Catholics of South Canara in Bombay. He later represented the Indian Christians in the Madras Legislative Assembly.
251 In the year 1854 the total Catholic population of the district of Canara was 30,480. T.W.M. Marshall, Vol.I, op.cit., p. 247.
252 In 1891, it was 66,400. H. A. Stuart, op.cit., pp. 11-15.

The Catholics were availing the opportunities in western education. Towards the close of the 19th century and by the turn of the 20th century in female education the Christian women of the district were ahead in the entire Madras Presidency. Census of India, 1911,Volume -XII, Madras. part 1-report p. 120.
There were schools which provided technical and commercial education in Mangalore which benefited the Catholics. St. Joseph’s industrial school trained a section of the catholics in masonry, statues making, carpentry and so on. The Mangalore commercial night school first opened at the present Milgares school premises under the guidance of Mr. J.M. Castelino, later recognised by the Director of Public Instruction as a Technical school to give instruction up to the standard of the Intermediate technical examination in Book-keeping and Commercial correspondence. In 1898 it was shifted to St. Aloysius College premises. There were two grades of Examinations. There were Intermediate and Elementary examinations in the Government Technical Examinations. In the year(1898) classes of Short hand, Type writing and stenography were opened in the year 1899. The students those who attended these schools found various avenues in Bombay and Madras Presidencies. The school report of 1899 mentioned that those who studied there found profitable employment. Mr. J. M. Castelino was also thinking of starting an association for the people who finished these courses and find them employment. M. M., Vol.I, 1897-1900, p.219, 340.
The main reasons for migration of the Catholics have been western education and land tenure system adopted by the colonial Government in the district along with increase in population. Availing of education led in turn to entering into the government services as well as seeking employment outside the district. The colonial government was following a favourable policy of intermixture of communities in Government services which the educated Catholics availed. However, the colonial land revenue policy created a negative impact in rural areas. The Catholics, who were largely chalgueni tenants, were forced out of the district in search of new opportunities.

The migration of the Catholics coincided with the development of coffee plantations in Chickmagalur and Coorg districts as well as increased transport facilities to Bombay. Bombay was growing with major industries coming up there along with various firms and government offices of the colonial government. The migrants worked in Government services, private British firms, and other firms and industries. Bombay attracted the educated as well as the less-educated. Among the females there were teachers and maid servants. The migration of maidservants increased to Bombay only after 1900. There were also others who went there as semiskilled or unskilled labour. They were mainly cooks, drivers and seamen who had little or no formal education.

254 By the turn of the century, the Catholics were in agriculture, coffee-curing, growing, tile making, weaving and iron mongering. In the schools run by the Catholics in district about 8000 boys and 4000 girls were getting instructions. As a result there had to be an outlet for expansion. K.D., 1926, eng. supp. pp. ii-iv.
255 The land tenure system will be discussed in the next chapter.
256 For instance, S. Castelino one of the founders of the Kanara Club, Mazgaon, had come to Bombay in 1902 in the wake of "first immigrations of Mangaloreans." RAKNO, 21 June, 1940, p.2.
257 The President, Fr Gonsalves S J of the newly formed Aloysian Assn., in the first meeting held on 17th December 1901, claimed that its alumni had reached all corners of Indian subcontinent. "There is hardly any town in India, hardly any department of public service or private enterprise, in which the alumni of the college do not hold some of the very highest posts that can fall to the lot of the Indian subject of the British Crown". M. M., Easter 1901-Christmas 1903, Vol. II, p. 154.
According to the Rector of the college in 1901 the students had reached all parts of the Indian subcontinent and to places such as Burma, Ceylon and the new African protectorates of the British. M. M., Easter 1901-Christmas 1903, Vol. II, p. 105.
In the 20th century the influx of the Catholics of the district to Bombay had increased. The K.C.A. was helping the young men in Bombay to find jobs and accommodation. P.V. Domingo on K.C.A.: M. M., Vol. IV, 1907-1909, p.68.
education. The cooks and drivers were trained in their special skill in Bombay itself. Some of the seamen also worked as cooks in ships. Those thus trained in Bombay persevered there, to whom city became the ‘Promised Land’

Chikmagalur area had a spurt in coffee plantations and the Government of the princely state of Mysore had sold or leased out land to increase coffee production which the Catholics made use of. The elite and the educated middle class purchased land and developed estates. A section of the educated middle class found various job opportunities in these estates working as writers and mestris, the agents to supply labour force during the season of the coffee harvesting. The non-skilled labour became coolies. But the coffee estates provided seasonal employment. The farmers who did not have enough land found these seasonal employment very useful. Some of them chose to settle down there, while some enterprising Catholics became owners of estates. Some educated Catholics also entered the services of the Mysore Princely state.258

By the beginning of the 20th century the Catholic community of Canara was integrating itself with the rest of the country, which had important implications to the city of Mangalore and to the socio-economic status of the Catholics in the region.259

258The Madras District Manuals do not give any major reference to the migration of the people of South Canara to Bombay. However acknowledge migration to Coorg and Mysore. Therefore, in comparison, migration to Bombay was less in volume towards the closing years of 19th century.

259In the Silver Jubilee celebrations of the Mangaloren Catholic Association, Mark. S. Noronha emphasized that in 1900 “the tide of immigration set decisively in favor of this city; and a momentous change came over the policy of the budding colony of Canara Catholics, as the result of which they have ceased to be ‘birds of passage’ and have become permanent members of the heterogeneous community of citizens of Bombay, ......” K.D., 19 March, 1926, eng. supp. pp. ii-iv.