plate was issued by the king of Mysore. During the 17\textsuperscript{th} century Christianity spread to the other parts of Karnataka. An inscription of Basavapatna makes mention of the grant made to the Roman Catholic missionaries. Tumarikoppa, a village near Dhanvar had majority of Christians by 1750 A.D. The Biblical stories which were written on palm leaves are still maintained by the people. So with all the above mentioned references it can be said that Christianity had taken good shape by 18 century, The letter of Jesuits also mentions that the local Jangamas and Dasas opposed the propagation of the missionaries. Even under such circumstances, the Jesuit society succeeded in seeking the support of the legal authority and higher officials of the state in getting permission to build a church in Devanhalli near Bangalore by 1707 A.D.” So the churches built in Bangalore were built only after 1799, When Tippu Sultan was defeated in the fourth Anglo-Mysore war. The British East India Company shifted the army from Srirangapatna to Bangalore. So for the sake of British Soldiers a “Chapel” was built at Cantonment.

The East India Company had restricted the entry of Christian missionaries into India because their activities of proselytizing might arouse the opposition of the people. So, it was only after prolonged agitation that the company was by the British parliament to end trade monopoly of the Hast India Company. There was also a strong feeling against the company expanding the territorial control of the company in India. So there was great need to tighten the control over the company. The British Parliament passed Regulating Act in 1773, and Pitts India Act in 1784. But in later course British government felt that there was need for
making further changes. In 1813 it had to pass an act that company’s monopoly of trade with India should come to an end. The others.

In England were also allowed to trade with India. The British people wanted free trade. The missionaries also demanded the permission to preach Christianity in India. When the company opposed the entry of missionaries, Charles Grant, and William Wiberforce, who were associated with the company’s administration in London and Calcutta pleaded for a different kind of education in India that British had a mission of regenerating Hindu society and it must do so through the English language. Charles Gram was the introducer of evangelical presence on the company to adopted more positive education policy in India. Mean-while the members of Parliament urged to renew the act of 1793 and passed a resolution accordingly. The main provision of the 1813 act granted permission to the merchants and missionaries to come and settle by getting license. Further the act removed all the restrictions on the entry of missionaries to India. As a result of this, old missionary societies expended their activities. They were inspired by the great missionaries like William Carey. Alexander Duff Wilson and the others.

The OnsHbulfon of missionaries lo Karnataka in 19th century is praise worthy. The land of Karnataka had been shared by a many presidencies and Princely slates. It was socially and economically backward at this Juncture. Number of missionary societies like London Mission. Basel Mission and Jesuit SOC ni carried their work in different parts of Karnataka. Jesuit society carried their services at Mangalore. Bhatkal, Basroor, Karwar, and Khanapur. Mount Carmel and Basel mission reached Charwar and Bangalore. The goal of Missionaries was
Teaching, Preaching and Healing. The contribution of Christian community to Karantaka was done by foreign missionaries. Their dedication to the field of education, Medical, Art and Literature has been not worthy. Dr. Srinivas Havanur, Sri. J.P. Naik and Sri. Syed Nurullah have the opinion that education was never the main objective of the missionaries. They aimed at conversion. So, they took up educational work in order to meet the needs of the converted and train up the Indian assistants. Bishop. C.H. Robinson of the Methodist Mission of the 19th century wrote that the teaching of the so called secular subjects was no more than a means of attracting these students to the Christian faith. This bait theory was in operation for long time. The teaching of secular subject was a ‘Bait’ and the look was the Christian faith. It was not long before they realized that the Indians were not an easy prey. It was found that they were eating the bait and avoiding the hook. Dr. Srinivas Havanur also says that the sponsorship towards the missionaries work from European countries were enough in educational institutions, hostels and for the printing press. In turn, their gain of souls towards the faith was considerably less. These dedicated missionaries were highly qualified. Some were Doctors and Engineers too. Instead of leading a luxurious life in their mother country, they came to India to serve their faith. These missionaries were well trained in theology, to share their spiritual experiences. They landed in India, learnt the local languages, mingled with the lower class of the people and traveled in Indian transport of Bullock Cart uud’ horses and by foot if necessary to carryout their work.

John Hudson reached Bellary on 10 May 1810, learnt Kannada and started school for British children and for orphans in 1812 A.D. The
school building was built in nine acres of land at Neelambhavi, at present Wardlaw High School. In 1820, Weslcyn mission started educational institutions at Mysore and in Bangalore. In 1835, Thomas Hudson started Hatrick school at Mysore. Basel mission society based at Mangalore, established its institutions at Dharwar, Kodugu North canara and South Canara. By 1837 they had been running nearly 50 primary and secondary schools. Wesleyan mission established their institutions at Belguam, Bangalore, Mysore. On 31 December 1878, Jesuit society of Roman Catholics started St. Aloysious college at Mangalore. Father. Tayband of Foreign Mission Society started “Mythic Society” in Bangalore. A British Company Servant Volter Elliot started the first Kannada medium school at Dharwar in 1831 at his own expenses. The credit should go to sir, Volter Elliot, because he recommended the British Government to encourage the education to Indians in their mother tongue Kannada. Rev. Jerman contributed his salary of Rs. 250/- (Rupees two hundred and fifty only) per month for the development of the schools. The introduction of text book system and prescription of syllabus for the schools and colleges were made by Banjamin Calin Cambell, Charles Trown, makulak, J.G. Duff, Thomas Hudson, BQ.L Rice Rev. Kittel and Volter Elliot. This was a boon to the Indian education system. These missionaries contributed to frame the syllabus for the subjects -like Arithematics, History, Geography and Botany. The following are the schools and colleges started

<table>
<thead>
<tr>
<th>YEAR</th>
<th>PLACE</th>
<th>SCHOOL/COLLEGE</th>
<th>MEDIUM</th>
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<tbody>
<tr>
<td>1833</td>
<td>Beiguam</td>
<td>Basel Mission School</td>
<td>Eng./Kan.</td>
</tr>
<tr>
<td>1833</td>
<td>Mysore</td>
<td>Raja School</td>
<td>Bng./Kan.</td>
</tr>
<tr>
<td>Year</td>
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<tr>
<td>1837</td>
<td>Dharwar</td>
<td>Basel Mission School</td>
<td>Eng./Kan.</td>
</tr>
<tr>
<td>1838</td>
<td>Mangalore, Udupi, Bellary</td>
<td>London Mission School</td>
<td>Eng./Kan.</td>
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<tr>
<td>1840</td>
<td>Bangalore</td>
<td>London Mission School</td>
<td>Eng./Kan.</td>
</tr>
<tr>
<td>1840</td>
<td>Mangalore</td>
<td>London Mission School</td>
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<tr>
<td>1854</td>
<td>{Missionary Schools in all districts}</td>
<td></td>
<td>Eng./Kan.</td>
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<tr>
<td>1876</td>
<td>Gulbarga</td>
<td>Missionary School St. Anges Women’s College St. Aloysius’ College</td>
<td>Eng./Kan.</td>
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<td>1879</td>
<td>Mangalore</td>
<td>Mount Carmel College St. Ann’s College</td>
<td>Eng./Kan.</td>
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<td>1882</td>
<td>Bangalore</td>
<td>St. Joseph’s College</td>
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<tr>
<td>1882</td>
<td>Mysore</td>
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<td>1882</td>
<td>Dharwar</td>
<td>Kittel College</td>
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<tr>
<td>1882</td>
<td>Bangalore</td>
<td>Mount-Carmel College</td>
<td>Eng./Kan.</td>
</tr>
<tr>
<td>1891</td>
<td>Tumkur, Gubbi</td>
<td>Wesleyan School</td>
<td>English</td>
</tr>
<tr>
<td>1916</td>
<td>Mysore</td>
<td>Wesleyan Women’s Trg. Centre</td>
<td>English</td>
</tr>
</tbody>
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These English and Kannada medium schools were started by both the Roman Catholic and Protestant societies. The contribution of Catholic and Methodist missions in Raichur district will be discussed in the next chapter. The services of the missionaries were not only to the field of education but also were extended to the Medical Field. “I heir contribution to this realm is also praise-worthy. The medical mission work began in 19th century. By 1942, there were 2% hospitals and Health Centres were looked after by Roman Catholic and protestant missions. (Nearly 1600 beds). In
addition to this, there were 661 dispensaries for out-patients. The work of medical mission was made unified one by Christian Medical Association of India. All these mission hospital and medical colleges were inspected by this organisation.

Christian missionaries had also pioneered in the medical field, operating through Christian colleges, the first Women Medical college in India was established at Ludhiyana, later in Vellore in 1900, by American Missionary named Dr. Ida Scudder. Now it has grown into a college and became a worthy monument to Dr. Scudder’s Haifa century’s work. This medical mission also reached Karnataka too. Missionaries started the healing propaganda. They started providing medicine to the poor and the needy free of cost. Gradually, Father. Muller started hospital at Mangalore. At present this institution runs medical and para medical institutions. The British Commissioner, who was ruling Mysore principalities started Rowring Hospital, Victor. Hospital. Before these establishments, St. Martha’s hospital was started in 1886 in Bangalore. Good Shepherd Sister’s ran Holdworthil hospital at Mysore. Pope John Paul II made a special grant to run the St. John’s hospital and medical colleges in Bangalore.

These missionaries struggled for the eradication of Leprosy. At present, a Leprosy hospital is being run by Christians in Hindalga near Belgaum. At present’ we had number of hospitals turn by the Christian missionaries at Dharwar, Gadag, Yadgir, Bidar and in Belgaum. The medical college hospitals and the Leprosy hospitals tried to bring relief to the victims of Leprosy. It is very difficult to trace out the Lepors population in India. But Dr. Muir, the Leprosy worker at Calcutta, started
that there were nearly one million Lepers in India. By 1980, the relief came from the far countries. This “Army of Sorrow” had no hope of succour of cure. Today through the efforts of the missions, the number of lepers asylums and home for their children are managed by missions. The Christian missionaries planned to provide occupation to the converts. In 1853, Basel Mission Society brought modern technology of weaving system from Germany and started at South Canara. In 1865 the same society started the Tiles (Red) factory at Mangalore. These industries provided the employment to the Christian and the non Christian communities, famous textile of “Khaki” which is largely used for the uniforms of the police and military was the invention of Basel Mission.

Christianity is a minority religion within Karnataka, a state of India. Mangalorean Catholics are a community of centuries, though there also are Mangalorean Protestants. A Roman Catholic Diocese of Mangalore, a Roman Catholic Diocese of Belgaum, a Roman Catholic Archdiocese of Bangalore, a Roman Catholic Diocese of Bellary, a Roman Catholic Diocese of Gulbarga, a Roman Catholic Diocese of Shimoga, a Roman Catholic Diocese of Mysore, a Roman Catholic Diocese of Karwar, a Roman Catholic Diocese of Udupi are present in Karnataka. The second largest church in Karnataka is the Church of South India with Karnataka Central Diocese, Karnataka Northern Diocese and the Karnataka Southern Diocese. Gangavathy has Mennonite Brethren Churches. An Anglican Body-India Christian Mission Church has its existence in Doddaballapur of Bangalore rural right from 1920s. There is also a Orthodox Diocese of Bangalore. The state had a relatively high number of anti-Christian attacks in 2009. More than 20 churches have been devastated by Hindu

Christianity:

Christianity arrived in Karnataka between 1500-1600 CE with the Portuguese, the majority of Christians found in west coast of Karnataka that is from Karwar to Mangalore. Mangalore has the largest population of Roman Catholics as compared to other parts of Karnataka. They are mostly descended from Goan Catholics who immigrated from Goa in the 17th and 18th centuries. There are also some Protestants found in Karnataka. Many of them are of local origin. Protestants are the result of British missionaries’ work during the British empire in India. However the British conversion was voluntary and not compulsory as Portuguese was in most cases. Due to this the Protestants are less in number as compared to the Catholics. Bangalore has a large number of Catholics as well as Protestant people. St. Mary’s Basilica is the only basilica in Karnataka and the oldest church in Bangalore.

The History of Mangalorean Catholics comprises three major eras. The first era consists of the Aryan inheritance from their ancestors, who once lived at the regions of the now extinct Saraswati River, and later migrated to Goa possibility due to the drying up of the river and/or Muslim invasion. The second era was the Lusitanian legacy, due to the conversion of their Hindu ancestors in Goa to Roman Catholicism by the Portuguese, and the final era being the migration of these Roman Catholics in Goa to Mangalore and other parts of South Canara between the mid-16th and mid-18th centuries, forming a new Mangalorean Catholic identity, and the
subsequent growth and development of the community. Several centuries of living in South Canara gave these Catholics an identity of their own.

The Roman Catholics from Goa migrated to Mangalore in three major waves, the first after 1560, the second after 1570, and the third in about 1683. The first wave of migrants left due to the Goa Inquisition of 1560. The second and third waves left Goa because of famines, epidemics, and political upheavals such as the Portuguese-Maratha wars. During Hyder Ali’s regime, the community had flourished. Soon after his son Tippu Sultan gained possession of Mangalore in January 1784, he issued orders to seize the Christians in Canara, confiscate their estates, and deport them to Seringapatam. They had to suffer extreme hardships, torture, death, and persecutions during the captivity. Many Christians were forcibly converted to Islam. Of the 60,000-80,000 Christians taken captive, only 15,000-20,000 made it out alive as Christians. The captivity ended with the death of Tippu in the Battle of Seringapatam (1799).

Ancestral root

Traditional accounts of the ancestral roots of Mangalorean Catholics have taught that they are descended from the Aryans who lived on the banks of the now extinct Saraswati River. Most historians agree that the Aryans descended into India from the areas of present-day Iran, and some came by themselves, while others came with their leaders in search of territorial expansions. The Saraswati river dried up in long stretches around 1500 BCE, when its source in the Himalayas got diverted into the Yamuna River due to sand deposition and river piracy. Due to the harshness in their native environments, several Aryan groups migrated to various different locations across India. According to Historian Alan
Machado Prabhu, the modern Mangaloren Catholic community is mainly descended from two Aryan groups: the group which migrated to the Konkan coast and Goa; and the group which migrated to Bengal.

The Aryans are thought to have first migrated to Goa beginning in 600 BCE, and continuing in several waves until 400 CE. The Goud Saraswat Brahmins (GSBs) are believed to have migrated to Goa later around 300 CE from the Saraswati River settlement in Bengal. The GSBs also claim their origin to the Brahmins who lived on the banks of the now extinct Saraswati River.

**Pre-migration era:**

All records of an early existence of Christians in South Canara were lost at the time of their deportation by Tippu Sultan in 1784. Hence, it is not known when exactly Christianity was introduced in South Canara, although it is possible that Syrian Christians settled in South Canara just as they did in Kerala, a state south of Canara. The Italian traveler Marco Polo recorded that there were considerable trading activities between the Red Sea and the Canara coast in the 13th century. It can be surmised that foreign Christian merchants were visiting the coastal towns of South Canara during that period for commerce and possibly some Christian priests, might have accompanied them for evangelistic work. In April 1321, the French Dominican friar Jordanus Catalani of Severac (in southwestern France) with four other friars landed at Thana. He then travelled to Bhatkal in North Canara, a port town on the coastal route from Thana to Quilon in 1328. About 1493, a cross was caught in the net by some fishermen off Mangalore. It was made of Olive wood, well finished and one span and a half in length, indicating the possibility of a Christian
community in Mangalore. Some crosses painted black and red were discovered by the Portuguese in 1505 while digging up for laying the foundation for a fortress at Anjediva in North Canara. According to Paulo da Trinidade, they appeared to have belonged to a chapel or church of Christians. It is difficult to say whether these findings were Christian crosses or some other objects which looked like crosses and actually were instruments used by Hindus for astronomical observations. According to Historian Severine Silva, no concrete evidence has yet been found that there were any permanent settlements of Christians in South Canara before the 16th century. Even if it is assumed that Christianity existed in South Canara before the arrival of the Portuguese, the Christian community must have disappeared by 1498.

It was only after the advent of the Portuguese in the region that Christianity began to be propagated. In 1498, the Portuguese explorer Vasco Da Gama landed on a group of islands in South Canara on his voyage from Portugal to India. He named them El Padron de Santa Maria, which later came to be known as St. Mary’s Islands. In 1500, Pedro Alvares Cabral, a Portuguese explorer, arrived at Anjediva with eight Franciscan missionaries. These missionaries under the leadership of Henrique Soares de Coimbra converted 22 or 23 natives to Christianity in the Mangalore region. On 19 November 1502, some Christians of Mangalore and other interior places went with presents to meet Vasco da Gama, who was in Cochin. These Christian ambassadors told da Gama that they had their bishops and all of them said mass. They also told him that they undertook pilgrimages to the sepulcher of St. Thomas. Even prior to Alfonso de Albuquerque’s conquest of Goa in 1510, the Portuguese had
some settlements in Canara. It was easy for the Portuguese to send reinforcements of missionaries to the existing stations in Canara and also to advance the work of evangelization. During the early part of the 16th century, Canara was ruled by Krishnadevaraya (1509-1529), the ruler of the Vijayanagara Empire of Deccan. As it was not possible for the Portuguese to enter Canara with Krishnadevaraya as ruler, a Portuguese alliance with Krishnadevaraya was the only way to enter Canara. Krishnadevaraya granted commercial privileges to the Portuguese on the Canara coast and there was complete freedom of worship, belief and propagation of religious tenets in the Vijaynagara Empire.

In 1526, under the viceroyship of Lopo Vaz de Sampaio, the Portuguese took possession of Mangalore. During the rule of Lopo Vaz de Sampaio, a regular mission was established in Mangalore by some Franciscans who came from Goa, where they had been established in 1517. The Portuguese Franciscans slowly started spreading Christianity in Mangalore. On 31 January 1533, the Diocese of Goa was created by a bull of Pope Clement VII, and confirmed in 1534 by Pope Paul III by his bull Aequum Reputamus dated 3 November 1534. The Franciscan monk, Father John of Albuquerque, became the first Bishop of Goa in 1537. In 1534, Canara was placed under the ecclesiastic jurisdiction of the Bishop of Goa, where the Portuguese had a strong presence. Missionaries soon arrived and gained converts. The number of local converts in South Canara started increasing. During the mid-16th century, the Portuguese faced resistance from Abbakka Rani of Ullal, the Queen of the Bednore dynasty. The first battle between Abbakka Rani and the Portuguese was fought in
1546, where she emerged victorious, and succeeded in driving the Portuguese out of South Canara.

Migration from Goa:

Many of the Goan ancestors of the present Mangalorean Catholics fled Goa because of the Goa Inquisition introduced by the Portuguese in 1560. King Sebastian of Portugal decreed that every trace of Indian customs be eradicated through the Inquisition. The Inquisition characterized any vestige of Hinduism as heretical. Christian converts were banned from using Hindu names, attending any Hindu ceremonies including weddings, engaging the services of a Hindu doctor or midwife, wearing dhotis or cholis, and planting tulsi (Holy Basil). Those Christians who were not prepared to give up completely their former Hindu practices were declared heretics and apostates and could be condemned to death. But many Christians of Goa were attached to some of their ancient Indian customs, and refused to abandon them. Consequently they lived in constant danger for their lives. Those who refused to comply with the rules laid down by the Inquisition were forced to leave Goa and to settle outside the Portuguese dominion.

It is interesting and instructive, in this light, to view the rituals and practices of Mangalorean Catholics. These Catholics of South fled from Goa (mainly from its northern districts) in successive waves. A large number fled to escape the scrutiny of the inquisition. Among them the ritual substances banned by the inquisition such as betel leaves, areca nuts, rice and flowers, continue to be employed in domestic celebrations and the pattern of ritual practices appears much more resemble forms described in the Inquisitorial edict.
A.P.L. D’Souza, Popular Christianity: A Case Study among the Catholics of Mangalore

The Christians who left Goa were skilled cultivators who abandoned their irrigated fields in Goa to achieve freedom. At the time of migration, Canara was ruled by the Bednore King Shivappa Naik (1540-60). He evinced great interest in the development of agriculture in his empire and welcomed these farmers to his fertile lands. This was confirmed by Francis Buchanan, a Scottish physician, when he visited Canara in 1801. In his book, A Journey from Madras through the Countries of Mysore, Canara and Malabar (1807), he stated that “The princes of the house of Ikeri had given great encouragement to the Christians, and had induced 80,000 of them to settle in Tuluva. Later, this was identified as a probable mistake and should have read 8,000. However even this figure included the second emigration of Christians from Goa. The Christians were also recruited into the armies of the Bednore dynasty. The Hindus left the Christians severely alone. The local Brahmins ignored the Christians, even those of Brahmin origin. On account of their change of religion, they refused to associate with them and did not admit them into their houses. Like the local Brahmins, the Bunts, who were largely self-sufficient in South Canara, also never associated with the Christians. A closer contact was, however, kept by the Christians with Goan Hindus of the same caste who were, like the Christians, refugees from Goa. The Christians used to invite their Hindu relatives to festivities such as birth celebrations, weddings and funeral feasts, and the Hindus used to accept such invitations.

Under the provisional treaties between the Portuguese and the Bednore rulers, the Christians were allowed to build churches and help the
growth of Christianity in South Canara. The arrival of the British and the Dutch halted the activity of the Portuguese and gradually the Portuguese were unable to send the required number of missionaries to Mangalore. In 1568, the Church of Nossa Senhora do Rosario de Mangalore (Our Lady of the Rosary of Mangalore) was erected by the Portuguese at Bolarin Mangalore. The Churches of Nossa Senhora de Merces de Velala (Our Lady of Mercy of Ullal) and Sao Francisco de Assis Igreja (St. Francis of Assisi) at Farangipet were also erected by the Portuguese during the same time in South Canara. These three churches were highlighted by the Italian traveller Pietro Delia Valle, who visited Mangalore in 1623.

The Sultan of Bijapur attacked Goa in 1571 and ended Portuguese influence in the region. The Bijapur sultans were especially known for their loathing of Christianity. Fearing persecution, many Catholics from Goa migrated to South Canara. This migration is referred as the “Second Wave of Migration”. The Milagres Church, one of the oldest churches in South Canara, was built in 1680 by Bishop Thomas de Castro, a Goan Catholic theatine priest who was appointed by Pope Clement X as the Vicar Apostolic of Canara. The attacks of the Maratha Empire on Goa, during the mid 16th century, was also a cause of migration. In 1664, Shivaji, the founder of the Maratha empire, attacked Kudal, a town north of Goa, and began his campaign for Goa. After Shivaji’s death on 3 April 1680, his son Sambhaji ascended to the throne. The onslaught of Sambhaji, along the northern territories of Goa drove nearly all the Christians from their homelands, and most of them migrated to South Canara. This migration is referred as the “Third Wave of Migration”. From the Salcetedistrict of Goa, according to one estimate, emigrations were around
at the rate of 2,000 annually. From the Bardez district of Goa, Jesuit priests estimated that 12,000 Christians emigrated from Goa between 1710-1712, most of them going southward. A Goa Government report of 1747 presently in the Panjim archives recorded that around 5,000 Christians fled from the Bardez and Tiswadi districts of Goa during the invasion of the Marathas. It was estimated that during the Maratha raids on Goa, about 60,000 Christians migrated to South Canara. During the later years, the migration slowed because of the Maratha-Mughal wars, which kept Sambhaji busy, and some 10,000 Christians returned to Goa. According to Alan Machado Prabhu, the Mangalorean Catholics numbered about 58,000 by 1765

**Hyder Ali**

Hyder Ali occupied Mangalore in 1763. From 1766-1772, Hyder Ali took de facto control of the throne of the Mysore Kingdom through the Wodeyar dynasty. In February 1768, the English captured Mangalore from Hyder. The Portuguese had offered to help Hyder against the English. But when the Portuguese betrayed Hyder, he directed his anger towards the Mangalorean Catholics, who had been converted to Christianity by the Portuguese. Toward the end of 1768, Hyder defeated the English and captured Mangalore fort, where the Mangalorean Catholics were taking refuge. Around 15,675 of them were taken as prisoners to Mysore by Hyder. Only 204 returned; the rest died, were killed, or converted to Islam. After Hyder’s death in the Second Anglo-Mysore War on December 1782, the British captured the fort again. Hyder was succeeded by his son Tippu Sultan. The Mangalorean Catholics helped the British in the fort by providing them rice, vegetables, and money. Tippu decided to come down
heavily upon these Christians for providing aid to the British. On 20 May 1783, Tippu Sultan laid siege to the Mangalore fort, where the Mangalorean Catholics and English army were taking refuge. The fort was finally delivered to Tippu when the British capitulated it on 30 January 1784. More than 5,600 Mangalorean Catholics, who were condemned for treachery, were killed.

Captivated Srirangapattan:

The captivity of Mangalorean Catholics at Seringapatam, which began on 24 February 1784 and ended on 4 May 1799, remains the most disconsolate memory in their history. Soon after the Treaty of Mangalore in 1784, Tippu gained control of Canara. He issued orders to seize the Christians in Canara, confiscate their estates, and deport them to Seringapatam, the capital of his empire, through the Jamalabad fort route. The account of the number of captives differ ranging from 30,000 to 80,000. According to Thomas Munro, a Scottish soldier and the first collector of Canara, around 60,000 of them, nearly 92 percent of the entire Christian community of Canara, were captured, only 7,000 escaped. Francis Buchanan gives the numbers as 70,000 captured, from a population of 80,000, with 10,000 escaping. They were forced to climb nearly 4,000 feet (1,200 m) through the dense jungles and gorges of the Western Ghat mountain ranges along the Kulshekar-Virajpet-Coorg-Mysore route. It was 210 miles (340 km) from Mangalore to Seringapatam, and the journey took six weeks. According to the Barkur Manuscript, written in Canarese by a Mangalorean Catholic from Barkur after his return from Seringapatam, 20,000 of them (one-third) died on the march to Seringapatam due to hunger, disease and ill treatment by the
soldiers. Those who resisted were thrown down from the Jamalabad fort route. According to James Scurry, a British officer, who was held captive along with Mangalorean Catholics, 30,000 of them were captured. The young women and girls were forcibly made wives of the Muslims living there. The young men who offered resistance were disfigured by cutting their noses, upper lips, and ears and paraded in the city. According to Mr. Silva of Gangolim, a survivor of the captivity, if a person who had escaped from Seringapatam was found, the punishment under the orders of Tipu was the cutting off of the ears, nose, the feet and one hand

**British era**

In the Battle of Seringapatam on 4 May 1799, the British stormed the fortress, breached the town of Seringapatam, and killed Tippu. After his death in the Fourth Anglo-Mysore War, the Mangalorean Catholics were freed from his captivity. Of the 60,000-80,000 Mangalorean Catholics taken captive, only 15,000-20,000 made it out as Christians. After deliverance from captivity, while returning home to South Canara the King of Coorg offered the Mangalorean Catholics safe stay in their lands and many of them settled in Coorg. British general Arthur Wellesley helped 10,000 of them return to South Canara and resettle on their lands. According to the Mangalorean genealogist Michael Lobo, the present Mangalorean Catholic community is descended almost entirely from this small group of survivors. Later, the British took over South Canara. In 1800, they took a census of the region. Of the 396,672 people living in South Canara, 10,877 were Christians. Padre Jose Miguel Luis de Mendes, a Goan Catholic priest, was appointed Vicar of Our Lady of Rosary at Mangalore on 7 December 1799. He took a lot of interest in the re-
establishment of the community from 1799 to 1808. Later, British general John Goldsborough Ravenshaw II was appointed collector of South Canara. He took active part in the re-establishment of their former possessions and recovery of their estates. He constructed a church for them, which was completed in 1806. Their population almost doubled in 1818. According to various parish books existing that time, Mangalorean Catholics numbered 19,068 in South Canara (12,877 in Mangalore and Bantwal, 3,918 in Moolki, 2,273 in Cundapore and Barcoor). Seventeen churches which were earlier destroyed by Tippu were rebuilt. After relocation, the community prospered under the British, and the jurisdiction of the Archbishop of Goa commenced again. Regarding the Christians, Stokes mentioned, “They have raised themselves to a name unquestionably the most respectable in every situation in which they move in Kanara, whether as holding high public”. The Mangalorean Catholics gradually prospered under the British.

**Independent India**

The opening of the Protestant German Basel Mission of 1834 in Mangalore brought many handicraft and tile-manufacturing industries to the region and led to a large-scale rise in employment. In 1836-7, when the political situation in Portugal was in turmoil, Antonio Feliciano de Santa Rita Carvalho, a Portuguese priest, was appointed Archbishop-elect of Goa in September 1836 without authorization from the Pope. Many Mangalorean Catholics did not accept the leadership of Carvalho but instead submitted to the Vicar Apostolic of Verapoly in Travancore, while some of them continued to be under the jurisdiction of Goa. The parishes in South Canara were divided into two groups — one under Goa and the
other under Verapoly. Under the leadership of Joachim Pius Noronha, a Mangalorean Catholic priest, and John Joseph Saldanha, a Mangalorean Catholic judge, the Mangalorean Catholics sent a petition to the Holy See in 1840 to establish Mangalore as a separate Vicariate to ward off the differences. Conceding to their request, Pope Gregory XVI established Mangalore as a separate Vicariate on 17 February 1845 under the Verapoly Carmelites. The Mangalore Mission was then transferred to the French Carmelites by a Bull dated 3 January 1870. During the regime of Carmelites, the Mangalorean Catholics constantly sent memorandums to the Holy See to send Jesuits to Mangalore to start institutions for higher education, since the youth frequently had to go to Bombay and Madras for educational purposes. The Roman Catholic Church studied the situation and Pope Leo XIII by the Brief of 27 September 1878 handed over the Mangalore mission to the Italian Jesuit of Naples, who reached Mangalore on 31 December 1878. The Italian Jesuits played an important role in education, health, and social welfare of the community and built the St. Aloysius College in 1880, St Aloysius Chapel in 1884, and many other institutions and churches. On 25 January 1887, Pope Leo XIII established the Diocese of Mangalore, which is considered to be an important landmark in the community’s history. In 1901, Mangalorean Catholics accounted for 76,000 of the total 84,103 Christians in South Canara, while in 1962, they numbered 186,741. During the mid-nineteenth century, Bishop Victor R. Fernandes, a Mangalorean Catholic priest, erected a large cross at former outskirts of Mangalore in Nanthoor near Padav hills to honour the memory of Mangalorean Catholic martyrs who died on the march and during their 15-year captivity at Seringapatam. During the later 20th century, they started migrating to other parts of India, especially
Bombay and Bangalore Till 1930 it was boom time when educated young Mangalorean Catholic men were drawn to Bombay from Mangalore in search of lucrative employment. It is to be noted however’ that the lower working class received no support from those of the upper class of their community in Bombay, Westernisation of habits and the rejection of the mother tongue was the reason for a sharp cleavage between the two classes. In 1930s, the profession taken up by the lower classes were as taxi drivers and fitters and as domestic service in homes. The men lived in koods mainly in Central and South Bombay. There were about 400 Mangalorean Catholics then in Bombay. The first Mangalorean Catholic to settle down in Madras in the 1940s was Dewan Bahadur Alexio Pinto

**Independent era**

During the 1970s, coastal communication increased between Bombay and Mangalore, after introduction of ships by the London based trade firm Shepherd. These ships facilitated the entry of Mangalorean Catholics to Bombay. The bicentenary anniversary of the release from captivity was widely celebrated on 4 May 1999 by the Mangalorean Catholic community. Five Catholics walked from Seringapatam to Mangalore to retrace the 278 km route that Tippu Sultan forced the Christians to take in 1784. The commemorative march ended on May 11 at the Rosario Cathedral, Mangalore. Events related to Mangalorean Catholics that took place in Mangalore, and made national headlines were the attack on christianite 2008.

It has 111 local congregations and is represented in twelve states. The highest authority is the Church Council, which meets once a year and consists of representatives from all congregations. The Church Council
elects the Executive Committee. The Church Headquarters is in Pune. Ministers are educated at Union Biblical Seminary (UBS) in Pune, which educates ministers to a number of denominations.

At the World Mission Conference in Tambaram, India, in December 1938, the Mission Covenant Church of Sweden President Axel Andersson and the missionary Gustaf Ahlbert examined the possibilities to start mission work in India. Already in 1939 the MCCS decided to start mission work among Turkish peoples and Muslims in India and the following year the first missionaries arrived in Mumbai. The mission work was registered under the name of the Swedish Hindustani Mission. Later on work was also taken up in Pune and Sholapur. The first person baptised was a refugee from Xinjiang, Noor Muhammed, a physician who was given the name Luke. He helped with the translation of the Old Testament into Uighur. On October 19, 1963, 22 delegates from the three congregations in Pune, Mumbai and Sholapur, among them 6 missionaries, assembled and founded the Hindustani Covenant Church (HCC). Rev. B. Thoma became its first moderator and remained at this post up to his retirement in 1986 when he was succeeded by the present moderator, Rev Steven David.

Social work

HCC has a quite large social work. This is coordinated by a body called Covenant Social Service (CSS). Social work has comprised humanitarian aid in case of catastrophic events like floodings and earthquakes, community development, health care and education. In 1981, HCC founded St. Luke’s Medical Society (SLMS), in order to provide health care. SLMS has two hospitals, a smaller one in Nannaj near Sholapur and another one in Aurad, near Gulbarga in Kamataka. HCC also works with
education. The Church runs three primary schools, in Gulbarga, Nannaj and Sholapur. There are also a number of informal education projects for the poorest children. Besides, CSS offers courses leading to certain professions in order to help people to find a sustainable livelihood.

New Life Churches International is a Pentecostal Christian church denomination that was formally established in New Zealand in the 1960s. It was led for many years by Rob Wheeler, a New Zealand Evangelist and Peter Morrow, an Australian evangelist. Early influences date from the 1940s when a series of meetings conducted by overseas ‘Bethel Temple’ missionaries resulted in the planting of congregations in New Zealand and Australia. Some of its early leaders, including Morrow, attended a Bible college in Sydney in 1951. Further evangelistic campaigns and training occurred after 1957 and throughout the 1960s.

In 1960, meetings began in Timaru that led to the establishment of Timaru New Life Centre. Also many evangelistic campaigns took place throughout New Zealand. The first missionaries were sent overseas in this period. Peter Morrow began work in Christchurch in 1962 as the pastor of the church there, which was then known as the Christchurch Revival Fellowship. By 1964, thirteen “indigenous” churches had been established in the South Island. A number of congregations were planted in the North Island over the same period. Bible schools were established in Tauranga, Auckland and Christchurch.

The New Life Churches, particularly in Auckland, were influential in setting up the Associated Pentecostal Churches of New Zealand, a pan-Pentecostal fellowship of church groups, in 1975. In 1978 the Christchurch Revival Fellowship renamed itself to the New Life Centre Christchurch,
later becoming City New Life Church and now known as Majestic Church. This church functioned as the administrative offices of the New Life Centres of New Zealand for many years in the late 1980s and 1990s, but is now an independent fellowship having left the New Life Churches movement.

The movement continued to grow throughout the 1970s and 1980s with the establishment of new churches in New Zealand and the South Pacific, and missionaries continued to be sent overseas. In 1988, the New Life Centres of New Zealand changed its name to the New Life Churches of New Zealand. It had also formally recognised the apostolic leadership of Peter Morrow Rob Wheeler the previous year.

The church also became involved heavily in social conservative political activism against the ratification of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women in 1984, the establishment of Lyndhurst Hospital (a free-standing abortion clinic) in Christchurch, and passage of the Homosexual Law Reform Act in 1986. They had also earlier been involved in the establishment of the Coalition of Concerned Citizens in 1974 and the Save Our Homes Campaign in 1977.

The New Life Churches are now an international movement with affiliates in Australia, Asia and the Pacific. In keeping with Pentecostal Congregationalist philosophy, individual churches in the NLCNZ are autonomous and not governed by the central organisation.

The Pentecostal Mission (TPM) or New Testament Church (NTC) or Universal Pentecostal Church (UPC) formerly known as Ceylon Pentecostal Mission (CPM), is a pentecostal denomination which
originated in Ceylon, now Sri Lanka. In some countries, the church is known under slightly different names. The international headquarters is now situated in Chennai, Tamil Nadu, India. It is estimated to have around 20 million members worldwide over 65 nations. This mission was founded in Colombo, Sri Lanka in 1923 by Pastor Paul. It now has churches in over 65 countries including Sri Lanka, India, Nepal, Malaysia, USA, Great Britain, Canada, Europe, Africa, Singapore, Hong Kong, Australia, France, Italy, New Zealand, Switzerland, the Caribbean Islands, Middle East, Brazil, Ecuador, Zambia, Rwanda, Guinea, Zimbabwe, Cameroon, Mauritius, Jamaica, Seychelles, Dominican Republic, Haiti, Guadeloupe, Nicaragua, South Africa, Tanzania, Kenya, Malawi, Uganda, Gambia, Ivory Coast, Honduras.
Reference


CHAPTER-V

CHRISTIANITY IN HYDERABAD KARNATAKA REGION

Hyderabad Karnataka region was a staunch Muslim Princely state where the people had no common customs and conventions. Each community had its own customs and conventions. The people were highly superstitious and every activity of their life was controlled by supernatural powers. They worshipped many gods and goddesses alha alimight. The people had no authentic religious philosophy. There was no one to guide them to get out of the superstitious faith. It was in this circumstance Christianity came to India. Eventhough many Christian sects came, it was the Protestants who were responsible for fighting for the social identity of the people of Hyderabad Karnataka region. According to tradition, Christianity came to India through the visit of St. Thomas the Apostle. He is believed to have landed in Caranganore. which was at that time one of the important sea ports on the Malabar Coast. He landed there in 52 A.D. He first preached to the Jewish settlers at Cochin. Afterwards he worked among the Hindus. His love and affection attracted many high caste Hindus to Christianity. It is believed that he founded seven Chruches along the west coast. After Preaching he went to Malabar, and then to the east coast and preached Christianity. Another tradition states that the Apostle met with an accidental death by the arrow of a fowler. His body was buried at Mylapore. However, it is understood that the Brahmins at Chennai became jealous of his success and speared him to death on St. Thomas Mount, near Chennai. However, it is believed that St. Thomas founded the Malabar Chruch and St. Peter founded the Roman Church.