

## APPENDIX A.

## SCHOOLS ESTABLISHED IN WESTERN INDIA BY THE ROMAN CATHOLIC CHURCH.

The educational system and institutions of the Roman Catholic Church in the Bombay Presidency from the time of the early Portuguese (16th century) to the second half of the present century.

## I.—GENERAL OUTLINE.

1. The work of education in the Portuguese dominions of India was chiefly entrusted to the Catholic missionaries of the various religious orders that were engaged in the evangelisation of this country. It was arranged and carried out on a systematical plan adapted to the peculiar wants and circumstances of the various classes of people for whom it was intended.

2. The centre of it was Goa with its numerous monasteries and colleges, which provided not only the teachers but also books and funds through the Portuguese Government and the private charity of both European and Native benefactors.

3. From the very beginning the work was almost simultaneously carried out in all its branches from the lowest to the highest, so that towards the end of the 16th century we see it fully developed in the

The 16th and 17th centuries.  
following institutions:—

(a.) Nearly every church and missionary station had its elementary school; many had also a Latin course of various classes. These schools represent what we may call.—‘*The parochial Portuguese and Latin schools.*’

(b.) Much like these parochial schools were the *orphanages* for native children, in which, besides rudimentary instruction, industrial and agricultural work was also provided for the pupils.

(c.) The higher education in the classical studies and sciences flourished chiefly under the direction of the Jesuits in the colleges which were so largely endowed and provided with all necessaries that they could do their work gratis and make the best choice of their students according to talent and behaviour.

(d.) The education of the candidates for the priesthood was carried on in the *seminaries* which were attached to the principal monasteries of the various religious orders for the purpose of forming a native clergy and a supply for their own respective congregations. The curriculum embraced a full course of philosophy and theology under the direction of eminent professors appointed for this purpose. It lasted generally for three or four years after a student had passed successfully his classical studies and spent some years as an assistant teacher in the parochial schools. Scope and opportunity of more extensive studies, especially for the study of the vernacular languages, the literature and history of the country, was afforded to the more talented and deserving students, many of whom found their employment in the higher offices of Government or the church, whilst others were admitted as members of the religious orders and engaged by them in the administration of parishes and other missionary work.

4. With the decline of the Portuguese power in India, the invasions of the Maráthás, and the increasing scarcity of Catholic missionaries, especially after the suppression of the Jesuits in the year 1759, all the institutions for higher education fell into ruins, and the native clergy was unable to restore them or to raise new ones. The same lot befell also the orphanages. The parochial elementary schools alone survived, as most of the churches to which they belonged were spared by the Maráthás, and aided by private donations continued under the care of the native clergy and the Catholic missionaries, whilst a few new ones were established and endowed by different Portuguese families of Bombay, which continue to the present day. An attempt was, however, made towards the end of the last century, in about 1790, by an influential Portuguese gentleman, Sir Miguel DeLima, to erect a new Catholic college in Bombay. He collected a large sum of money and spent 45,000 scudi for the building of the college, the management of which he entrusted to the native clergy of the Archbishop of Goa. It collapsed however, after one year's existence and was never opened again. The education of the clergy was not given up, and candidates for the priesthood repaired either to the old famous college and seminary of Rachol in the Goa territory, which the Portuguese Government after the expulsion of the Jesuits, who had conducted it for nearly 200 years, had supplied with teachers and professors from the native clergy, or they resorted to the seminary which the Carmelite missionaries had opened in Surat.

5. Thus at the beginning of the present century and for the first half of it we find in the Bombay Presidency no other Catholic schools but those attached to the various parishes, in which the elements, catechism, Portuguese and Latin, were taught on a more or less advanced scale according to the circumstances of the churches and the pupils. For English instruction the Catholic youth had to repair to the educational institutions of the Protestant missions in Bombay and to the schools of Government, until with the new arrival of the Jesuits in Bombay in the latter half of this century fresh Catholic schools and colleges were opened under the protection and with the support of the British Government.

II.—LIST OF THE VARIOUS EDUCATIONAL INSTITUTIONS REFERRED TO IN THE PRECEDING SECTION.

(a).—*Parochial schools for catechism, rudimentary instruction in Portuguese and Latin.*

1. In the course of the 16th century the Franciscan missionaries opened 14 schools of this description on the Island of Sálsette near Bombay. There was one attached to their Church of N. S. de Esperanca in Bombay, built in 1596; another at the Church of N. S. Gloria in Mázagon; a third at the Church of Máhim, besides many others in Chaul and Bassein.

2. The Jesuits opened at the same time similar schools at Bándra and at six other villages in Sálsette.

3. These parochial schools appeared so important in the eyes of the Catholic Church, that Pope Clement IX, in a Brief, dated 22nd July 1678, and in another of July 13th, 1679, imposed the strict injunction on all Catholic missionaries who were acting in India as parish priests to have such schools and to teach in them. His words are these:—" Ut vero fides adhuc in iis regionibus pubescens literarum alimento coalescat, parochis et maxime pagorum et Villarum iungitur, ut eos vel per se vel per capellanos naturales, si tales ipsi non sunt, ultra fidei Christianae rudimenta grammatices etiam institutionem ceterasque artes liberales, quoad fieri potest, edoceant."\*

(b).—*Orphanages.*

1. A special Government provision † was made for the education of native orphans and a Government official appointed who was called 'Pater Christianorum,' a clergyman of high reputation and zeal who had to bring them together and accommodate them in the various institutions raised for the purpose.

2. The first large establishment of this kind was erected in 1526 in the Island of Sálsette near Bómbay by the Franciscan Father Antonio de Porto ‡ on the hill in which the famous caves of Mandapeschwar are found, called by the Portuguese *Montpezzer*. So liberally was this orphanage supported by order of King John III. that 100 destitute native children could be maintained and educated in religious and other subjects. This orphanage after a glorious existence of more than 200 years fell to ruins after the occupation of Sálsette by the Maráthás in the last century; its church and ruined walls can be seen still from the train as it passes the station of Bháyandar, on the B. B. & C. I. Line. Father Antonio founded also orphanages for 40 native boys, one on the Island of *Agassaim* to the north of Bassein, which latter on was burnt down by the kings of Gujaraht; another he founded in 1532 on the *Island of Uran* (Karanja) in the harbour of Bombay, destroyed by the Maráthás in 1729.§

3. Besides many small establishments for the education of native orphans which the Jesuits has founded in Bassein and Chaul, there was a very large orphanage founded in 1556 near Thána, in a Christian village called *Sanctissima Trípidade* situated in the valley which now contains the Vehár Lake. In this orphanage 130 boys were maintained. An agricultural and industrial school was attached to it.||

(c).—*Colleges and Seminaries.*

1. The principal colleges for higher classical studies in this country were those of the Jesuits at Bassein, Thána and Chaul.

Regarding the first the Historian of the Society of Jesus says: "*Collegium Bazainum ad instituendos indigenos a rege Lusitaniae erectum erat ac socijs oblatum assentiente Xaverio et antistite Goano, anno 1548.*"¶ It was indeed a royal institution with such abundance in everything that education was given gratis to more than 300 students. The whole curriculum of classical studies was taught there, and in the seminary attached to this college lectures in philosophy and theology were delivered to such as prepared for the priesthood. It flourished for nearly 200 years till the City of Bassein fell into the hands of the Maráthás.

The college at Thána was opened some years later than that at Bassein, and the college at Chaul in 1616. Both shared the same lot as the college at Bassein.

\* Bullarium Pontif. S. C. de propag. fide, Tom. 1. p. 164.

† 'Exstat in India vetus lex Joannis III. Lusitaniae regis ut ethnicarum liberi, si parentibus orbi fuerint adhuc impuberes, educerentur sub disciplina societatis in instituta ad hunc modum domo. Christianorum Pater vulgo dicitur sacerdos ille qui domui praeest.' Cordara, Hist. Soc. Jesu, Tom. I. p. 441.

‡ Gonzaga, Tom. IV. p. 1241.

§ Gonzaga, Ibid.

|| De Souza, Or. Conquistado, I. p. 138.

¶ Bartole Asiatice Hist. Soc. Jes. Tom. II. p. 232 Seq.

¶ Juvencius, Epitome ad an. 1548.