Chapter - IV

THE WORK OF CATHOLIC MISSIONARIES IN THE FIELD OF EDUCATION
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It is not generally known that several features of the Indian educational system today, and the great benefits stemming from them, are the fine flower seeds sown long age by Christian missionaries.

The historian of the beginnings of the modern system of education in India is apt to forget the yeoman service rendered by Christians in preparing the way for the adoption of the new system. The role of Catholic and Christian missionaries in educating the youth of India is well worth in volume. Missionaries took special care of the youth of the country, irrespective of sex, and built for them numerous elementary, secondary and collegiate institutions all over the land. It was St. Francis Xavier who trailed the path in elementary education by exhorting his companions to build a school in every village. Besides elementary schools were constructed in the vicinity of every new church erected. These missionary schools were the pioneers of the modern system of primary education.¹

Numerous Catholic and Christian schools, colleges in various parts of our country including Vidarbha and

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Marathwada, have existed as early as the sixteenth century. These schools and colleges not only imparted education to their students, but possesses fine libraries and collected valuable matter in oriental knowledge.

The education and uplift of the so-called lower castes and classes were for decades in the hands of Christians who pioneered in these areas. The idea of teaching the teacher was first put into effect by the missionaries who from the sixteenth century began establishing training schools for teachers. The system of boarding schools first initiated by the missionaries in India. This has been adopted widely in the country now. This has become a great help in the disciplining of young pupils and the formation of the young minds. The missionaries were also pioneers of vocationalised education, as they conducted schools to suit everyone's capacity and aptitude, and to them goes the credit of establishing the first industrial and agricultural schools in the country.²

The values of education are both quantitative and qualitative, visible and invisible. In calculable benefits of the latter have also been derived from christian missionaries. The democratic spirit engendered in schools run by the missionaries had
impressed the youthful mind of Jyotiba Phule who imbied the concept of human equality and then strove for the uplift of the masses.

In Marathwada and Vidarbha the M.S.F.S. missionaries were known as firm disciplinarians who established systematic order of education that endures to this day. By their readiness to aid and assist any student, rich or poor, who showed promise, they set an example, which was followed by others. Perhaps their most influential characteristic was their intense dedication and deep humility.³

Of the various aspects of the valuable historical role played by the Missionaries, I would like to dwell at considerable length on the most important one, namely, the immense Catholic/Christian contribution to the education of India's women. The education of women is of more significant because of its long-standing and far-reaching consequences on national life.

There was a time when education of girls had not only supporters, but open enemies in India. Female education has by now gone through all the stages - total apathy, ridicule, criticism and acceptance. It may now be safely stated that everywhere in India the need for the education of girls as much as boys is recognized as a cardinal need.⁴
To appreciate adequately the magnitude of the Christian contribution by and to the education of Indian women, it would be interesting to know what the state of Women's education was like in the nineteenth century. Throughout the last century, few men wanted education of their wives and daughters, some women wanted education for themselves. Ignorance, except in religion, legendary lore and domestic matters was regarded as a woman's natural lot. The Baptist missionary, William Ward, summed up the state of female education in 1821 in the following words: "to the Hindu female all education is denied by the positive injunction of the sastras and by the general voice of the population. Not a single school for girls, therefore, all over the country. With knitting, sewing, embroidery, painting, music and drawing they have no more to do than with letters".5

The education of women in the 19th century had to contend against prejudice as well as superstition. For instance, there was a strong belief, both among Hindus and Muslims, that a woman who learn to read and write was deemed to premature widowhood as J. Wilkins in his book, modern Hinduism observes.

"Where the history of the progress of female education in India to be written, it would contain many
stories of schools almost deprived of scholars owing to one of them becoming a widow and the women pointing to her as a certain instance of the displeasure of the Gods falling upon her and her family for departing from their time-honoured customs."

It is against this historical background that we must view the pioneering endeavours of Christian missionaries whose outlook in the matter of education of Indian women was completely different. Even in 1823, missionary work for the education of girls was by no means negligible, judging from the fact that the Church of England missionary society alone conducted 23 girls schools in Calcutta and its neighbourhood where they outnumbered the Anglican boy's schools. All of them were due to the zealous enterprise of Miss Margaret Cooke. This was no mean achievement at that time.

By opening its first schools for girls in Bombay in 1824, the American mission was the pioneer of female education in this region. Throwing opened its door to all castes, it offered new hope to many. The practice of women teachers for girls was a most welcome and unique innovation. The flourishing female schools of this society at Ahmednagar, Kamptee, Nagpur and also by the Catholic Missionaries at Nagpur, Aurangabad and Amravati, inspired Jyotiba Phule, Indian Pioneer
promoter of women's education in Maharashtra, to open similar institutions in Pune.7

The Catholic and Protestant missionaries have helped the cause of widows by providing homes where widows who did not or could not remarry could stay and spend their time usefully. Much was done by way of educating women not only in the regular instituted schools but also by more modest efforts made in what were called 'bazar schools' started by London and Baptist missionaries. The establishment of convents and nunneryies helped the education of girls and prepared them in many cases for the religious life. The numerous religious orders of women that the Catholic church has introduced into our country in the last century were everywhere an example and a force to elevate women from their accustomed role and social status.8

I strongly believe that the missionaries have done more for women's education in this country than government itself. The women population of this country has been placed under a deep debt of gratitude to the several missionaries and its agencies for their valuable contribution to the educational uplift of Indian women. Of course at present Indian can boast of several other religious bodies such as the Brahma Samaj, the Ramkrishna Mission, Arya Samaj etc. doing work in the
field of women's education, but in the past the christian missionaries were the only agencies in that field. Had it not been for those noble bands of christian women teachers, who are the products of missionary training schools, even this much advancement in the education of the Indian women would not have been possible, even at this day, in every state, we find missionary women teachers working hard in a spirit of love and faith, in out of the way villages, where Hindu and Muslims women dare not penetrate.  

The biggest and most significant contribution made by the christian missionaries and over all christian community to the national life in contemporary India is in the vital field of education which is fundamental for nation building. There is unanimity as regards the general excellence of the educational services rendered to the nation by Christians. This derives, in large measures, from the lofty purpose inspiring christian education and the intrinsic value of christian ethics based upon a definite concept of man. In his Encyclical letter, on the Christian Education of Youth, Pope Pius XI says: "it must never be forgotten that the subject of christian education is man's whole and entire, soul united to body in unity of nature with all his faculties, natural and supernatural, such as right reason and revelation show him to be."
In this light, Christian education is a process that not only endeavours to realise the old classical ideal of the development of the whole man, but is also a great natural means to great natural and supernatural ends.

Therefore, it is well recognised by educational planners in India that the main contribution through education to the progress of the country is to be achieved through a judicious development of human resources. Education should aim at the enrichment of human personality, at training in fundamental values. This means man-building, character formation, and the acquisition of attitudes such as motivation, social and national concern. This fits in perfectly with the basic conception of Christian education which aims at developing the complete man with all his attributes of mind and body. Christian missionaries and community as a whole have made a very effective contribution to Indian education by demonstrating both in theory and in practice that a complete education includes a spiritual ideology and training which should permeate and invigorate every aspect of true education.\(^\text{11}\)

Missionary schools have been able to inject a large number of non-christians with a sense of dedication and commitment to education. That has been a
very major contribution. Commitment to education that comes from commitment to scholarship is a good thing. But when it comes from a stronger motive like service to society or religion or God, the commitment is raised to an entirely different level altogether and such commitment is what we have been able to achieve for a number of years and to communicate to others.

The value of education however are both quantitative and qualitative. Even quantitatively, Christian education has endeavoured to keep pace with the rapid expansion of education in recent years in our region and country. The statistical figures furnished below give some ideas of the dimensions of the educational effort of the missionaries and Christian community in Marathwada and Vidarbha regions. 12

St. Joseph's Boys' School:

Opened in 1852, it was to be a European School meant chiefly for the children of British Regiments. Married soldiers received besides their salary, an allowance for each of their children, with the condition that they should attend school up to the age of 16. At times pressure was exercised on Catholic parents to favour military or protestant schools. It was very important that Catholic institutions should came up to the level of other schools and even excel over them.
The Kamptee mission was fortunate in having in Brother Charles Gaillard, a man with exceptional teaching qualities, who was a trained teacher. He was the headmaster, assisted by other men who had charge of lower classes. The curriculum was not very extensive, and subjects taught were grammar, general history, arithmetic, algebra and catechism. Careful attention was paid to hand writing and music. Bro. Charles had learned Harmonium and trained a good choir to sing. With a good handwriting and a superficial knowledge of ordinary book-keeping, the boys' could easily obtain employment in Government service.

The European school was transferred to Nagpur in January 1870, and St. Joseph's school became an orphanage for Indian boys'. With an increasing number of boarders, it developed into a recognized middle school. It proved its usefulness to the mission for years.14

St. Francis De Sales School at Nagpur:

SFS school owes its existence to Rev. Fr. Mabboux who in 1865 replaced Fr. Benistrand in Kamptee. Besides his duties as Manager of St. Joseph's boys' school, he often visited Nagpur to hold the Sunday Services for the catholics of the place. Fr. Mabboux was a zealous man and a keen educationist. He foresaw the growing importance of Nagpur and decided to open a school there.
On Wednesday, 4th March 1867, he opened the school in a small low-roofed room and placed it under the patronage of St. Francis De Sales. Brother Alick Rigley was the first headmaster of the school. Brother Alick Rigley, born in Jalna in 1846, had come to Kamptee as a teenager and after his studies joined the MSFS in 1865. Two years of teaching in Kamptee school under Brother Gaillard had prepared him to take charge of the Nagpur infant school.

The first boy to be enrolled in the register was Nicholas Appao. After completing his studies, he joined the mission and taught for 50 years in St. Joseph's Kamptee and died in 1927, at the age of 82.

The first day of the school was closed with four boys' on register. Gradually more children came in and before the month was over, the attendance rose to thirty. These boys' were mostly the children of the Madras Regiment Sepoys, then stationed at Nagpur. These were also some European boys and a few Hindu and Muslims students from Sadar Bazar.15

The school developed to five standards very quickly but the poverty of the mission precluded any immediate structural additions. On Saturdays school
furniture was removed for the Sunday services, celebrated by the priest coming from Kamptee.

As brother Alick could not teach all the classes alone some Brothers were sent to help him. The extension of the G.I.P. Railways to Nagpur etc. quicken the life of the school. Land and buildings were urgently needed. A request to the Government obtained the building grant of Rs.3156.00. This grant in aid was gradually increased. A plot was obtained adjoining the mission compound from one Narayan Swami Khasanchi. Fr. Mabboux was keen on to build a simple day school, four rooms with a verrandha. Fr. Thevenet came to Nagpur and designed instead a large structure, 130 feet in length and 34 feet broad, with a story. Work started on the foundation on 18th November 1968.

Each floor was divided into four parts by a row of pillar lengthwise and a passage breadthwise in the centre of the building. This passage contained the staircase leading to the upper floor and also the doorways leading to the classrooms. This block formed the nucleus to which besides various alterations, extensive additions were made along the years.

The building was almost completed in December 1869, and on 21st January 1870, Fr. Mabboux moved in with 50 European boarders and orphans from Kamptee, thus
becoming the first resident priest of Nagpur which from that day became independent from Kamptee. St. Joseph's School was turned into and orphanage for Indian boys' under the care of Brother Charles Gaillard.  

Fr. Mabboux was a man of foresight and personal views. His determined character was bound to clash with the provincial superior, Fr. John Thevenet, who had also a strong personality. Disagreement rose about SFS school building and ministry in Nagpur.  

Fr. Mabboux went to Europe in 1873 to collect funds for the school building. He returned to India in November 1874 but had been transferred to Visakh and did not came to Nagpur again.  

In January 1872 the school was strengthened by the addition of Fr. Charles Pelvat who was appointed assistant to the Principal. Fr. Maurice Domenge came from Vaisakh took over as Principal of the school from Fr. Mabboux and remained till 1875 when Fr. Pelvat was appointed Principal. Fr. Pelvat was a born educationist. He electrified the school into vigorous activity. The rapid development that followed and the fame which it earned are in a great measure due to his initiative and untiring energy. He had as his assistant Fr. J. M. Crochet and several Fathers and Seminarians taught in S.F.S.
In the year 1878, the school was affiliated to the University of Calcutta up to the first Arts standard inclusive. Five students passed the matriculation examinations, quite remarkable those days. The number of students increased so rapidly that additional accommodation became urgent. The construction of the 3rd floor was commenced in 1883, the verandahs being also remodelled at the same time. A grant of Rs.4,000/- from the Government helped towards the cost of the extension.18

At that time there was a movement to formulate a separate set of regulations for the management of European schools with a higher grant-in-aid. The new code for European schools come into force in 1884. The system of giving grants according to results gave the European department a grant of Rs.248 per month in 1885, Rs.285 for 1886 and Rs.320 for 1887. There was also a special grant of Rs.50 per month for the native department. Under the new school code the school secured a grant of Rs.2-4-0 for each orphan, a total of Rs.50/- per month.19

A grant of Rs.3000/- was also given for the construction of a separate building for the native department which was housed in a small old building
behind the Cathedral. This native department of Indian School, which was an annex of SFS school, developed in fact into a separate school, under the name of St. Francis Xavier School and later R.C. Mission School. It was managed by Fr. P. Wall, the Chaplain of the Indian Congregation. As soon as the Cathedral was opened to the public in 1886, Fr. Thevenet started a one story building on the south of the Cathedral which was later occupied by the pupils of St. Xavier's school. Fr. Wall began to receive Hindu and Muslim students and succeeded in having the school affiliated to the Calcutta University. In 1890 the R.C. School had 171 pupils on the rolls, a staff of seven teachers and a government grant of Rs. 600 per year.

In January 1887, Fr. Pelvat took a long leave to accompany Bishop Tisset on a visit to Bangalore and Visakh. The direction of the school during his absence fell to Fr. Benaventure helped by Fr. C. Montagnoud.

Fr. Pelvat resumed his charge in 1888 and continued as Principal till 1891, when he was replaced by Fr. Benaventure. The arrival of Fr. E. Coppel in 1892 and Fr. Joseph Decompoix in 1893, promised a brilliant future for the school but Fr. Decompoix died in November 1894 of Typhoid whilst nursing sick boys during an epidemic. He was only 30 years old.
Fr. Bonaventure was transferred to Visakh as Principal of St.Aloysius' school in 1894 and was succeeded by Fr.E.Coppel who took charge on February 21, 1894 at the age of 47.20

St.Francis De Sales' High School, Nagpur (1894-1927):

Fr.Francis Coppel became Principal of SFS School on February 21, 1894, at the age of 27. A man of uncommon energy, highly gifted, he was a born educationist who took pleasure in his work. The office work and the general supervision of the school did not prevent him from teaching five to seven hours a day. He taught Maths and Physics in First Arts Class. He found time and money to complete the gymnasium and to acquire the Govt. Book depot on the eastern side of the school. He built a second floor over the R.C. School, on the Southside of the Cathedral. He renewed all the windows, doors, flooring and walls of the ground floor of SFS.21

In 1899, he started a scheme to provide technical education to the less gifted Anglo-Indian boys of the school. Besides classes of English and Maths, they would have several hours of training as carpenters and mechanics. Bro. Alexis and Bro. Roustan were supervising these classes and later Fr.Prost and Bro.Sheehan. The project worked for some years but the upkeep of the machines etc. were very high, the boys'
too were not interested and the school inspector insisted on the strict observation of the government rules. The idea was finally given up. In 1901, Fr. Coppel opened a printing press entrusted to the German Franciscan Brother. These German Franciscan Brothers could train boys. He brought specific and scientific apparatus for the science laboratory and brass instruments for the school band. Class work improved and the results in the public examinations were good. In 1904, the staff was strengthened by the arrival of Frs. Mugnier and Couturier, who took over the matric. But soon he fell ill with enteric fever and his work was taken over by Fr. Carlo C. Fernandes who had been teaching several years in Jabalpur.  

On June 22, 1907, Fr. Coppel was elected Bishop of Nagpur. Fr. Louis Dufresne was called from Jabalpur and took over the Principalship on August 21st. Fr. Dufresne was then 30 years old. He was a tall and slim man, he bore with ease an air of natural dignity, made more telling by his polite ways. People were impressed by him, realising that they were dealing with a gentleman. And yet he was not distant, but outgoing and easily made friends with people of all ranks of society and he won the love and esteem of all. Hard working, he spared himself no pains. His very walk was indicative of his character, for he was more on his toes than on his
heels. He had a maternal heart for his boys, and his concern for the sick often made him nurse them himself when they were seriously ill. He took great care to keep the members of the staff happy and received their wholehearted cooperation.

Appointed Principal of SFS school, he at first expressed his reservations and reluctance to accept the post, bringing forward his inexperience in administration and his inability to take up the responsibility entailed. SFS School was then the most important house for the Mission, considered the home for all. The Missionaries coming from their stations found it board and lodge and friendship. In case of illness, it was their refuge where they could recover. Those newly arrived from Europe would first spend a few months at SFS to their Indian apprenticeship and learn English. Every year in December, all gathered at SFS for their annual retreat. All the expenses incurred by these frequent guests were borne by the school, thus swallowing the greater part of the savings that could be made. The principal of SFS was the most important person in the diocese, after the Bishop. In spite of his objections, the appointment was confirmed. A few months later, Fr. Dufresne was confronted with the new rules from the education department. In 1908, he complied with regulations of the Allahabad University, by which
F.A. classes were suppressed. The following year, the C.P. Government decided to abolish the matriculation and to replace it by the European school examination. These decisions proved a financial loss to the school as many Indian boys left to obtain elsewhere a certificate within their reach. In 1908 too, the inspector of schools insisted on the necessity of sending teachers for a two years training course and on renewing the classrooms' furniture. All these orders were a cause of much worry to the head of the school who fulfilled the requirements within a few years.24

He did more, he started building and went on sketching plans for engineers and masons from 1908 to 1914. The old school was lengthened by the third and the west wing was added to it. The floor of the Fathers rooms and the verandahs were completely renewed. The school infirmary was repaired and enlarged by the addition of more rooms. The old chapel became the orphans' dinning room, and new wing was being on the east side of the school when the great war broke out.

The plan for the school extension had been conceived and drawn by Bro. Alexis Veisin who supervised the work. Accounts given in 1910:
Total Cost : Rs.64,000.00
Building Rs.60,000.00
Science apparatus Rs. 1,000.00
Furniture Rs. 3,000.00
Government Grants Rs.27,000.00

The remainder had to be met by the school. An appeal for funds brought little money. The Principal had to borrow. The debt remained at Rs.16,000.00.

Fr. Dufresne was confronted with several difficulties. He complained of not having a sufficient religious staff and thus being unable to fulfill all his obligations, having for instance to mind the boys in the study hall when being needed elsewhere. Related to this was permanent financial problem. Added to this were somewhat strained relations with the Provincial and the Bishop. Several times, he offered his resignation. In spite all this, the school went on and progressed.

Another problem was the native department attached to SFS, infact another school which had grown with the years. In 1910, Fr. Dufresne asked the Bishop to relieve him of the native department. His plea was heard in 1912, when Fr. John D'Costa took over the Principalship of the R.C. Mission school.25
The Staff:

In 1908, it was made of 3 priests, 4 brothers and 7 lay teachers. Fr. Mugnier, Fr. C. C. Fernandes and Fr. Albine Fernandes, Prefect of discipline. Brothers Roustan, Sheehan, George D’Souza, Pakiam Andrew, Mr. Peter D’Souza (Class-VI) E. Lucas (V) H. Cosgrove (IV) J. Riberio (II) N. Mc Cue (II) A. Jacob, Hindi, J. Bartels, Kindergarten.

The Students: 120 boarders, 120 day scholars, 60 orphans entirely maintained by the school.

In 1910, 15 students out of 26 passed the F.A. examinations. Among them Bro. Roustan (II class) Percy Rose (IIInd) Bro. Page, Bro. Sheehan Joseph D’Mello, Nicholas Chelvun, Peter D’Cruz, Edward Reardon, Emmanuel Vas.

In 1914, Fr. Dufresne was called to the war and left for France in February 1915.

His mantle fell on Fr. Carlo C. Fernandes' shoulders. He justified the trust put in him by his superior. He smoothened down one after the other the difficulties brought about by the war practically all the French Religious working in the school were recalled by their country, and one German, Fr. Dangelmaier was kept under Police custody and depatriated. More lay
teachers had to be employed and the expenses of the school were thus greatly increased.

Fr.Carlo C. Fernandes was no longer a stranger either to teaching or to the school. Born in Calangute, Goa, on February 20, 1872, he studied at St.Aloysius' Jabhalpur upto the VIIth class. At the age of 17, he passed the Matric Examination at SFS Nagpur, and two years later his F.A. He passed both examinations brilliantly giving a promise of successful educational career.

In 1891, he was sent to Aloysius to teach and at the same time did his Philosophy and Theology under Fr.J.M.Crochet who was then the military chaplain at Jabalpur. Ordained priest in September 1901 he continued his teaching in Aloysius under the new Principal. Fr.John D'Costa, from whose experience he was able to learn many valuable lessons for the future. He joined the MSFS congregation and after his novitiate in 1903 he made his first Vows in May 1905. Appointed as SFS Nagpur, he earned the reputation of being a good cricketer and Hindi teacher.

In spite of the fact that he had to teach important subjects in the higher classes, Fr.Carlo continued the construction work. In 1915, the new
extension had been completed, the study hall
inaugurated, furnished with new forms and benches and
fitted with electric lights. The playground was
extended as far as the road, a fountain gardens laid out
in front of the school.

On 6th June 1915, the school reopened with 180
boys. On the first of March 1917, the school was
consecrated to the Sacred Heart of Jesus in a Solemn
ceremony.

The Staff 1914-1920:

Fr. Dangelmaier, prefect of discipline had to
leave in 1915. Fr. Gerson D'Souza was prefect of
discipline from 1915 to 1919. Fr. Couturier left for
France in April, 1916.

The Religious teachers were Fr. Gerson Rowland,
Bros J. Cros, Damian Fernandes, D'Cruz, Sheehan, Andrew
Pakiam and Gregory Feige. Fr. Carlo continued as
principal of SFS until the return of the Fathers from
the war. In December 1919 Fr. Dufresne resumed charge as
Principal. Fr. Carlo went to Kamptee as Manager of
St. Joseph's School and later to Jabalpur.²⁷
1920-1926:

The years that followed the war were years of financial stringency for the whole mission and for the school as well. Fr. Dufresne found it very difficult providing for all his students, many of whom were Orphans or came from poor families. He was able all the same to build up a science laboratory well equipped. For closer contact with teachers he opened a staff room where he could meet daily his teachers in an informal and friendly atmosphere, thus increasing their trust and collaboration. SFS school became well known for its excellent staff and success in examinations.

Soon after his return he was informed by the Director of Public instruction that the school should give up its title of European school and prepare the boys' for the matriculation. The order was obeyed. The school became an English teaching institution. This resulted on a run to the school. Within a year, one hundred new students were received, and many requests for admission were refused, due to lack of accommodation.

In 1926, Fr. Dufresne became physically exhausted and his health impaired. At his won request, he was relieved in January 1927 of his duties as Principal and was replaced by Fr. Joseph Gros. 28
St. John's High School (1887 - 1930) Nagpur.

Right from the beginning of SFS School in 1867, there were two schools under the same management, the European department and the Native department.

The Native Department or Indian School developed into a separate school and later R.C. Mission School. It was managed by Fr. Patrick Wall, the Chaplain of the Indian congregation. First housed in an old building behind the Cathedral, it was in 1887 transferred to a one story building constructed by Fr. John Thevenet to the south of the Cathedral (now the Archbishop's House) Fr. Wall began to receive Hindu and Muslim students and succeeded in having the school affiliated to the Calcutta University.

In 1890, the R.C. School had 171 pupils on the rolls, a staff of seven teachers and a government grant of Rs.600.00 per year.

A second floor was built over the original building by Fr. Coppel in 1900, to serve as dormitory for the orphan boys.

After the death of Fr. Wall in 1905, the R.C. School was managed by the Principal of SFS School. In 1908, Fr. Dufresne, finding it difficult in addition to his regular duties to devote proper attention to the
R.C. Mission school begged on several occasions to be relieved of its management. His wish was fulfilled in 1912, when Fr. John D'Costa was appointed Principal of the R.C. Mission School. Under his able guidance, the school flourished and the number of boys exceeded 400.\textsuperscript{29}

In 1913, the "Salesian" reports: "The R.C. Mission High School appears to be rapidly coming to the fore, especially in the field of sports. It made itself conspicuous in the sports held during the Educational Conference of the Nagpur Circle which took place in October. The three first prizes in hockey were carried away by the school. The high school department took the hockey cup. The Middle and Primary departments won the first prize in hockey. The primary department in addition secured the first prize in Foot-Ball and Tug-of-War."\textsuperscript{30}

Success in studies and sports attracted boys, and the pressure for admission became so great that Fr. D'Costa made up his mind to shift to a more commodious building. His compound being too small, he applied for the Native Infantry barracks, near Sadar Bazar, but is was given to Muslim community as hostel for the Anjuman School.

The Bishop came to his rescue. In 1914, Bishop Coppel had purchased a large plot of land in Moti Bagh,
with the help of Mr. E Jacob who was then Extra Assistant Commissioner. Mr. Jacob was primarily instrumental including Raja Laxman Rao Bhonsale to part with the land for a sum of Rs. 10,000 although even those days the price of the land was more than that amount. The larger part of this plot, ten acres, was made available by Bishop to Fr. D’Costa.

The Mission was short of money. Fr. D’Costa started collecting funds, launching several “grand Raffles”. Funds came in very slowly, but a providential windfall in the shape of a prize of Rs. 30,000 won by Fr. D’Costa in the Goa lottery, gave him courage to start work. The whole of this amount was used in the construction. Bro. Herald D’Silva was entrusted with the plans and the building work. This proved an almost desperate task. In some places, Bro. Herald had to go to 14 feet deep black cotton soil. However, with much good will and hard labour, the first stone was blessed by Bishop Coppel on February 14, 1927. A large and imposing building was planned. The foundations up to the plinth cost Rs. 67,000/- . The building was 264 feet in length, had a ground floor and two storeys, in the form of the letter E, with a broad verandahs supported by white stone pillars 31.

The R C Mission school had blossomed into St. John’s High School.
In 1929, the four Middle school classes, each with two sections, were shifted from the old building. In 1930, St. John's welcomed the high school classes, with two resident priests and one Brother. In April 1930, Bishop Coppel blessed the whole building, in the presence of priests and religious and lay people.

The four primary classes remained in the ground floor of the old R C School, which had become Apostolic School. It was only in 1953, the Primary classes were transferred to St. John's building.

Fr. D'Costa was in charge of the Institution for over 30 years, 1912-1943, the "Uncrowned King" of the Kingdom he had cut out for himself and for the mission with great love and tenacity of purpose, revered by his staff and his well disciplined boys.

The school grew with the years: 550 students in 1930, 897 in 1932, 900 in 1938, with 4 priests and 20 lay teachers. But Fr. D'Costa's health gave way. In 1943, he lost his intellectual power and to retire in Kamptee where he remained 10 years lost in the meanders of the night of his mind, till his death on June, 9, 1953. The following Principal were Fr. A Chevalier 1943-44, Fr. Agapit Monteria 1944-47, Fr. Macario Toscano 1947-51.
In May 1951, according to an agreement signed between Fr. A Grored, Superior General and Bishop Gayet, SFS school was handed over to the secular clergy and St. John's to the MSFS, who made it their Mother-House.


Stray Leaves 1951-57: Work on the second floor started in February 1952, with the supervision of Bro. Herald and Fr. A.G. Lobo. Seven class rooms were ready in June 1953.

The front tower was built in October 1953, surmounted by a cement cross in February 1954 and adorned in May 1954 by a tower clock brought from France. The 2nd storey was completed in September 1954. Residential quarters made of 12 rooms for Fathers and
Brothers were later built by Fr. A G Lobo and blessed by Archbishop Eugene D'Souza on January 7, 1957 32.

St. Joseph's Technical School (1897-1971)

As the mission grew, Chapels, Parish houses, schools, convents had to be constructed. Some of the Fathers and Brothers, compelled by necessity became architects, engineers, contractors. Practice and ingenuity making up for technical training. Bishop Neyret, Bishop Tissot, Fr. John Thevenet, Fr. Dunoyer, Bro. Charles Gaillard, Bro. Santos and others employed masons, carpenters, blacksmiths frequently turning out skilled workers out of raw hands. Fr. Thevenet had his own band of masons who went with him wherever a building was raised. In Nagpur, a carpenter and blacksmith were permanently engaged for frequent repairs 33.

The Birth of the Technical :

Bro. Alexis Voisin from Duingt, Savoy, arrived in Nagpur in 1988, after landing in Visakh with his brother Fr. Alphonse Voisin and Bro. John Mary Raphoz. Residing in SFS School, he was employed to supervise the maintenance of the mission buildings. In 1984, Bro. John Mary Raphoz, a skilled builder, was sent from Visakh for the express purpose of building a Chapel and residence at Ghogargaon. But he never went there. He was kept in
Nagpur to complete the House at Tulsibagh, as the work was dragging under the direction of Bro. Santos. This was done, as he had to complete the extension urgently needed to St. Joseph's Convent, Nagpur. The work went on briskly, till his death on 16th August 1900. Bro. Alexis who had been assisting him, completed the building in 1902\textsuperscript{34}.

Bro. Alexis gathered a few young boys and young men and trained them in drivers trades, so as to have at his disposal a ready squad of workers. Bro. Alexis had not followed a regular engineer's course, but being keenly observant of anything connected to building or machinery, he studied in engineering books the portions referring to the practical works in which he was engaged. He was very prudent and at times ready to consult and learn new methods, so that he proved a very capable engineer. He worked economically and controlled attentively his workmen. He had a particular gift of foreseeing future uses of materials and stored them carefully\textsuperscript{35}.

During the famine of 1897-1900, most of the children sheltered by the mission were sent to Thana. About 20 boys remained in Nagpur under Bro. Alexis's care. He got a few forges and a machine to make holes in iron. The machines were kept in the old chapel near the
Father's dinning room from 1899 and under the temporary shelters. Some of the boy's unused to discipline and hard work ran away, but most of them remained and others joined them later.

With this ragged squad Bro Alexis began the technical school which was then called "Bro Alexis's Boy's". They were tamed and taught. The smaller boys and new comers were employed in pulling the bellows, carrying motor and helping the workers. The older ones gradually became skilled carpenters, blacksmith, stone cutters and masons.

Very providently, 1904 arrived from Europe Bro. Alfred Demanuelli who was appointed assistant to Bro. Alexis. Bro Demanuelli was 30 years old then. He had been a christian Brother in France but later on he joined the MSFS Indian Mission. He made his Novitiate in Nagpur in 1906-7, pronounced his first vows, but was refused admission to perpetual vows in 1913's for acts of disobedience and lack of religious spirit's and remained in the mission as a lay worker\textsuperscript{36}.
St Joseph's Technical School, Nagpur
Staff and Workers, 1932
Bro Joseph Iten

St Joseph's Technical School
Nagpur
The New Face of the Technical 1912:

As the number of apprentice grew and the institution developed, it was no more possible to be satisfied with temporary shelters. A new construction was erected on the residency road by Bro. Alexis and his workmen. At the cost of Rs. 12,000/- and was inaugurated in April 1912.

It was a spacious building. On the ground floor big two rooms, one for the office and other one is a store room. Then a big hall in which were installed all the machines for iron work. On the first floor, two rooms for the Brothers in charge, a dormitory for boys without beds as the boys slept on mats. Behind his building there was shed for the forges and the carpenters. The stone cutters were sitting under trees and masons at their work sites.

By 1913, 60 apprentices lived a happy life at the technical. Their work days were well filled. Rising at 5.00 a.m., they began their day with prayer, mass and breakfast. They worked then from 8 to 6 p.m. with an hour break at 1.20 p.m. for lunch and rest. Supper was followed by recreations, catechism or singing, night prayer and sleep.37.
To encourage them, a personal account was kept for every one. Besides the few annas received on Sundays as pocket money, an amount corresponding to the work done was entered into their credit. A small sum for the beginners which was increased gradually.

At first, they were quite suspicious of this wealth that existed only on paper. But when the time came for some of them to get married, around the age of 18, they were pleasantly surprised to receive the Rupees which they had not seen but had been carefully kept for them. Soon, every one knew this account.

The feeling that they had something of their own helped them to preserve. 40 of these young men who went through the technical orphanage had by 1913 been established on their own, most of them married and working either in the technical or in some other concern. This was just enough for them to look after themselves and their families without going out of their social surroundings.

The War Year 1914-19:

Because of financial stress due to the war, building work was gradually stopped and Bro. Demanuelli left for the Army in January 1916. Bro. Alexis alone managed to keep the workshop going. He had always dreamt
of building a beautiful church. His dream became true when he was called to do so at Pachmari.

A Change of Principal 1919-1930:

Bro. Herold D’Silva took charge of the technical. As an expert builder and mechanic, he soon showed his mettle by designing and building with his boys the imposing structure of St. John’s High School.

During the war, all building work being practically stopped, orders from outside customers were invited and accepted. For many years most of the work was supplied by the Nagpur power house. Later, orders were received from Government and petty contractors from mines and some factories.

In 1930, appointed manager of mission buildings, Bro. Herald resided in St. John’s High School, leaving the technical in the capable hands of Bro. Iten.

Technical School in 1930: Bro. Joseph Iten gave the workshop a new look. The apprentice masons being discharged made room for more fitters, turners and mechanics. On the advice of Fr. Carren, he opened moulding and welding shops and a motor repairs section. He installed a diesel motor in the workshop and became the diesel specialist for the whole of Nagpur and surroundings. Well known in the engineering world, he

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was the last resort when a machine get out of order and he would set it right. His readiness to give a word of advice on technical points, his ability and moderate charges made him appreciated by all. In 1938, he was ably seconded by Bro. Peter Paul Fernandes and Bro. Karl Rohleder, entrusted with the carpentry and electricity departments. Bro. Theodore Mascarenhas was office assistant and perfect of discipline of the boarders.

The Apprenticeship Course 1936:

The training last six years. The apprentices who are 12 or 13 years old when they join are not given any formal course. They only assist the workers and learn by practice. In each department, an overseer checks the work, instructs the boys and corrects the mistakes. The Brother in-charge direct the foremen and gave lessons to the apprentices outside working hours.

On completing the course, the boys are given a certificate from the school, which enables them to secure an employment within few months in the Railways, factories or mines. Those who secure a certificate are considered not only skilled workmen, but trustworthy men endowed with a sound moral character.
State of the Workshop in 1936:

<table>
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<tr>
<th></th>
<th>Workers</th>
<th>Boys</th>
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<tbody>
<tr>
<td>Fitting</td>
<td>08</td>
<td>14</td>
</tr>
<tr>
<td>Turning</td>
<td>02</td>
<td>09</td>
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<tr>
<td>Motor Mechanic</td>
<td>04</td>
<td>03</td>
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<td>Electric Dept.</td>
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<td>Tinsmith</td>
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<td>Blacksmith</td>
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<td>Moulding</td>
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<td>Welding</td>
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<td>Carpentry</td>
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<tr>
<td>Tailoring</td>
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The name of the Institution which was "St. Joseph's Industrial School" from 1912 was changed 3 times. "The R.C. Industrial Institute" 1929-33, "The R.C. Workshop" 1933-37, "St. Joseph Technical School" from 1937, it became subject to factory act.

Glimpses of Some Educational Institutions in Nagpur, Chanda, Amravati and Aurangabad Dioceses in Recent Years.

After the hard work of the missionaries of St. Francis de Sales, the respective dioceses were handed over to the Diocesan Clergy under whom the present sets of schools have come up. These educational institutions
are rendering a great service to humanity, trying to reduce the rate of illiteracy in Marathwada and Vidarbha regions. The missionary run educational institutions are for co-education and certain schools are only for girls. Thousands are the beneficiaries of the missionary schools where a good standard and good discipline is maintained. Various ex-curricular activities are being conducted for the all-round development of students. The high and low caste discrimination has no place in the missionary run institution. All are treated with due respect and human dignity. A number of scheduled caste children are given free education and helped to come up in life.

Following are the Schools & Colleges in Nagpur Regions:

College: St. Francis de Sales college of Arts and Science, Seminary Hills, Nagpur - 440006. Total Students are 596 at present.

Junior Colleges: St. Francis de Sales Junior College, Seminary Hills, Nagpur - 440006, Total 512 students are studying over there.

St. Francis de Sales Junior College: Residency Road, Sadar, Nagpur - 440001. Total students are 138.

St. Joseph's Convent Junior College: Kingsway, Nagpur - 440001, There are 186 students in this college.
Training Colleges:

1. Nagpur: Providence Junior College of Education, Civil Lines, Nagpur 440001 with 79 students. Here the D.Ed. course is being conducted.

2. St. Joseph's Technical Institute, Mohan Nagar, Nagpur: There are 127 students trained in this institution, recognised by the State Government. 

Schools

1. St. Antony High School, Ajni, Nagpur - 440003. There are more than 600 students receiving education at this institution.

2. St. John's High School, Mohan Nagar, Nagpur - 440001. This school is run by the missionaries of St. Francis de Sales where there are 1850 students receiving a standard education.

3. St. Joseph's Convent High School, Residency Road, Nagpur - 440001. It is run by the St. Joseph's Sisters. Nearly 2000 students are benefiting from this institution where a good standard and discipline is maintained.

4. St. Joseph's Vidyalaya Under Jaitala, Nagpur - 440016. A number of students are being educated at this institution.
5. St. Michael's High School, Mohan Nagar, Nagpur-440001. This Hindi medium school is doing a good job by providing a quality in education to the students of the locality, Mohan Nagar.

6. Providence Girls High School, near District Courts, Civil Lines, Nagpur - 440001. Here only girls are admitted in the school. This school is Hindi medium where a number of village girls also getting the benefit of this institution.

7. Jeevodya Training Center for the Mentally Handicapped, Residency road, Sadar, Nagpur-440001. Such type of unwanted children are being taken care with render love with missionary zeal and dedication by the sisters.


9. Gondia : Nirmala Primary School, Rail Toli, Indira Gandhi Ward, Gondia - 441614. A number of students are benefiting from this educational institution.

10. Kamptee : St. Joseph's Convent High School, Kamptee Cantonment, Nagpur - 440001. It is one of the oldest schools of Nagpur Archdiocese where the St. Joseph's Nuns looking after the school with discipline and high
standard in education through English medium of instruction.

11. Silewara: English Primary School, WCL Silewara, Nagpur Dist. The children of the silewara and surrounding areas are privileged to get a good standard of education from this institution.

12. Thana: St. Joseph's Primary School, Padri Thana, Via Buti Bori, Nagpur Dist. It has its own significance and importance as it belong to the olden time school run by the French Missionaries.

13. Umrer: Modern School, WCL, Umrer, Nagpur Dist. It serves the village boys and helps them to receive good education where the importance hard work is being prominence 43.

Missionary Run Educational Institution in Chanda Diocese

Junior College: Mt. Carmel Junior College, Cement Nagar, Chandrapur Dist. Here a number of students are being educated with good moral values and discipline. It is meant for both boys and girls.

High Schools:

1. Ballarpur: This school, Ghugus, in Chandrapur Dist. has been rendering a sincere service in the field of education to this area where the children of the
employees are receiving a good standard of education since several years.

2. Brahmapuri: It is known as Christianand Convent High School, Chandrapur Dist. where a large number of boys and girls are educated by the missionaries.

3. Chandrapur: Mt. Carmel Convent High School run by the Nuns at this district head quarters has become a center of attraction due to the discipline and high standard in education and the high percentage of results in Secondary examinations.

4. Ghugus: It is also known as Mt Carmel Convent High School. This School serves people of the locality in the field of education. It is situated in the Cement Nagar itself.

5. Higanhat: St. John's School, Higanhat, in Wardha Dist. It has been giving a prompt service in educating the future citizens of our country with zeal and dedication. The missionaries hard work and total involvement in education has caught the sight of many.

6. Pimpri: Aggragami Convent High School, Gajanan Nagar, Wardha Dist. A well known institution where education is imparted to the poor masses of rural areas.
7. Durgapur: The name of the school is Maria Sadan Convent School, Dist. Chandrapur. The poor are most of the beneficiaries of this convent school. 

8. Gadchiroli: Carmel School, Dhanora Road at this new district. It has a good name and a large number of students are benefiting by this missionary run institution. 

9. Mul: It is known as Indira Convent School. The missionaries have indianised the school by naming it Indira Convent School. A good number of students are receiving education in this school. 

10. Sumthana: It is a village school totally for the village children. It falls in Chandrapur Dist. 

11. Wardha: It is in the historical city of Wardha of great Social workers like Vinoba Bhave. The school is called as St. Alphonsa School. It is rendering a good service to the people of Wardha. 

12. Warora: Known as St. Anne's Convent School, providing a good and disciplined education to the rich and poor without and discrimination of caste or creed. The poor are given free education to a certain extent. 

13. Chandrapur: It is situated at the district head quarters where a section of the society send their
children to this school because of its long tradition of good results and discipline.

14. Sevagram: It is the place where Vinoba Bhave has lived and established the Sevagram for the welfare of human beings. The Sisters are running a school named as Sevasadan school for the physically disabled. These are taken care with tender love and care and helped to be normal persons.

15. Wardha: Carmelodaya School for the mentally retarded, Sawangi Meghe in Wardha Dist. This tedious job has been done by the missionaries for the mentally retarded children. They are served with love and dedication by the Sisters.

Educational Institutions In Amravati Diocese

1. Achalpur: Holy Cross School (English & Marathi Medium) run by the sisters of cross where a girls boarding school has been attached. The poor students from economically poor background are helped in education through this boarding.

2. Amravati: Dyanmata High School (English & Marathi Medium) Amravati Camp. Here the people of the city are very happy to send their children to this school. A good standard in education with sound disciplined education
has been imparted to the students. More than 3000 students are benefiting from this institution.

3. Holy Cross High School (English Medium) run by the Sisters of the Cross. This school has a long history and I have already done certain research of the beginning of this institution earlier. A large number of students are receiving education at this huge institution. The City people of Amravati are happy with the performance of their children.

4. Holy Cross High School (Marathi Medium) This another school run by missionaries of Sisters of the Cross. Here the medium of instruction is Marathi. A number of students are taking the benefit of this institution and the humble services of the missionaries.

5. Akola: Holy Cross High School run by the missionaries of Sisters of the Cross. This school is very popular in the Akola City. The services of the missionaries are being praised by one and all. Parents are very happy with performances for their children. The impart good education and maintain discipline.

6. Carmel High School, Akola, Station road. It is one of the most modern and developed school with upto date modern facilities and computer education that helps for the all round education and development of students. The
huge and mighty modern buildings are the visible signs of its fertility. A large number of students are admitted in this school & maintained good discipline too.

7. Badnera : Holy Cross High School run by the missionaries of the Sisters of the Cross. This school imparts education in Hindi medium. The dedicated and disciplined work of the missionary Sisters are much appreciated by one and all.

8. Buldhana : St. Joseph's School run by the Servite Sisters through English Medium was the need of the people of Buldhana. It is situated in the Catholic Church compound. It has been established in the recent years. A large number of students are receiving education at this institution.

9. Kapustalni : This High School is very famous for rural people of Amravati region. It was started by the missionaries of St. Francis de Sales and later on developed by the diocesan Clergy. Now it has been granted permission to be a Junior College. The Rural masses are happy with the performance of this institution. A large number of students are receiving education in this High School and Junior College.
10. Murtizapur: St. Anne's High School which has both English & Marathi Mediums for the benefit of the Murtizapur town people. It is at the head quarters of taluka place. The public is very much impressed by the good results secured by the students of this institution.

11. Yeotmal: St. Aloysius High School (English Medium) where the poor Sister's of Our Lady's Congregation are rendering their humble services to the public in Yeotmal city. This High School has made tremendous progress due to the pioneering work done by these missionary Sisters. They began the school from Kindergarten and raised it to the level of a full pledged High School. The public of the city of Yeotmal are well pleased with the work of the Sisters and performance of the students as well.

Educational Institutions In Marathwada Run By The Catholic Missionaries:

1. Little Flower High School, Cantonment, Aurangabad. It was started by the missionaries of Francis de Sales when Fr. Joseph Bansode was the Parish Priest of Roman Catholic Church, Aurangabad. He began with the foundation work and later on several missionaries have given their services to this mighty institution. Fr. A Nazareth who was the Principal of the old Little Flower
High School still remembered by the people of Aurangabad for his discipline and human relation. He had a lot of interest in moulding the character of the young mind. Fr. Denis Kamath who replace Fr. Nazareth was the man who brought the school to further progress. At present, the whole mighty buildings of Little Flower School bear witness to its popularity and standard in education. Under the patronship of Bishop Ignatius D'Cunha Fr. Michael D'Souza and Fr. Thomas Shingare brought the school to the present status. There are more than 2000 students receiving education at this institution.

2. St. Francis De Sales High School, Aurangabad: Around 40 acres of unwanted land purchased by the late missionary Fr. M.T. Thomas at a very cheaper rate on Aurangabad – Jaina road who came into severe criticism from other missionaries for the purchase of this unused land which has become the main center of the City of Aurangabad today. The school work began by Fr. M.T. Thomas was carried on by Fr. Denis Kamath who brought the school to real glory. Today more than 2000 students are benefiting from this school. 

3. Holy Cross English High School, Aurangabad Cantt. This school is run by the missionaries of the Holy Cross Sisters. They are doing a good job in the field of education, trying to form the future citizens of our
country with responsibility. The results from this school are praise worthy. There is always a huge rush for the admission in this institute.

4. Holy Cross Marathi High School, Aurangabad Cantt. This school too run by the Holy Cross Sisters where a large number of students are receiving education. The medium of instruction of this school is Marathi medium.

5. St. Joseph's High School at Malighorgaon, Vaijapur, Dist. Aurangabad is doing a wonderful work in the field of education for the village boy's and girls. It is an Marathi medium school that has helped hundreds to a good and promising future.

6. Krupa Sadan High School, Latur : This high school is run by the Fatima Sisters of Pune. They are the pioneers of this good institution where a good and standard education has been imparted to the students in the City of Latur.

7. St. Mary's High School, Wahegaon : It is situated in an interior village named Wahegaon of Gangapur Taluka, Dist. Aurangabad. The school began by Fr. P.V. Joseph has grown and become a full pledged High School where the rural students receive education in large numbers. This school has a good reputation.
8. St. Mary's High School, Jalna: This school was started by late missionary of St. Francis de Sales, Fr. Kuriakos. This was grown into a mighty institution due to the hard work and good performance of the students. It is one of the best schools in the city of Jalna.

9. St. Francis De Sales High School, Nanded: This school was begun by Fr. K Joseph at the ripe age of 65 who worked hard and gave every guidance to the young missionaries in bringing up this huge institution. A large number of Nanded city and rural students are benefiting from this institution where a good quality in education being maintained. Students are helped in their all round development.

10. St. Paul's High School, MIDC, Paithan: This school is situated in the Maharashtra Industrial Development Corporation area where a number of small scale factories have come up. To serve people of this locality and the rural students of the surrounding villages, St. Paul's high school has become a good school for them. Here the children of all sections of people are given education. Fr. Valerian Fernandes is the founder of this institution and the first Principal of the school. He has brought up the institution with true missionary zeal and dedication. A good quality in education and
discipline is maintained. Students are encouraged to improve their various hidden talents.\textsuperscript{50}

11. Hingoli: It is known as Sacred Heart English Primary School. It renders its services to the people of Hingoli with good standard and discipline.

12. St. Francis De Sales Primary School, Aurangabad: This school began by Fr. Michael D'Souza which has classes up to Std. IV where students receive good education.\textsuperscript{51}

13. St. Xavier's Primary School, CIDCO, Aurangabad: The late Fr. Denis Kamath is the founder of this school in new Aurangabad. Here the children of the industrial employees are given good education. There are more than 1000 students studying in this school where students are helped to work hard for their own future.

14. St. Antony's School at Ambajogai: Here is another primary school where education is being imparted to students of various communities with good discipline and standard.\textsuperscript{52}

15. Vidyamata Primary School, Osmanabad: This school is run by the Capuchins of St. Francis Assisi. The missionaries are working hard to bring up the school and give their total services to the students so that they may receive proper guidance for their progress.
16. Fatima Primary School, Kannad: This school is located near a sugar factory at Kannad where the missionaries of Fatima Sisters are rendering their humble services to the rural students in providing good education.
FRANSALIAN TECHNICAL INSTITUTE, AURANGABAD.
1979
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