

## THE LEGACY OF FRANCIS XAVIER: JESUIT EDUCATION IN INDIA, 16TH-18TH CENTURIES

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### I. INTRODUCTION

Studying Saint Francis Xavier objectively, leaving aside the extraordinary deeds attributed to him, we see that his success as a missionary was due in great measure to his insights and abilities as a pedagogue. Brou, in his life of Xavier, calls him 'catechiste incomparable'<sup>1</sup>. Indeed, he was a pedagogue par excellence<sup>2</sup>. Xavier, the first Jesuit to come to India, started the Indian Mission in 1542. He was joined by several batches of his brethren from Europe, who worked under his directions. The mission in the Indies he established grew into a large organization from which developed scores of independent missions in East Africa, South Asia and East Asia. In South Asia these missions were organized under two provinces, Goa and Malabar, till the end of 18<sup>th</sup> century.

Following the foot steps of Xavier, were some 1750 Jesuits who worked in various counties in Asia and East Africa, educating people in general and on Christianity in particular. They founded several educational institutions in India and engaged in scholarly pursuits following the legacy of Xavier during the 16th, 17th and 18th centu-

<sup>1</sup> Brou, 1922, p. 204.

<sup>2</sup> Don Peter, 1974, p. 160.

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ries. Spanning more than four and half centuries since the time of Xavier we find in India today not only a galaxy of Jesuit scholars, scientists, historians and academicians but also a profound educational system, which others have tried to emulate to bring about a remarkable impact on the Indian populace<sup>3</sup>.

This paper is an attempt to highlight the educational engagement of Francis Xavier and of the succeeding Jesuit missionaries through their educational endeavours and scholarly contributions in India during the 16-18th centuries. The paper has three sections: I) Educational pursuits of Xavier, II) Educational institutions managed by Jesuits in India, and III) Scholarly and scientific contributions of the Jesuits.

## I

### 2. SAINT FRANCIS XAVIER AS EDUCATOR

Speaking of Jesuit education, Curtis and Boulwood say that «the most important contribution made to education by the Jesuits was in the realm of organisation and method rather than in that of educational theory»<sup>4</sup>. The *Ratio Studiorum* (the official document of the Jesuit Order in matters of education), drawn up about fifty years after Xavier's death, furnishes the best example of Jesuit organization and method in education. In Xavier himself, a 'founder-member' of the Society of Jesus, we already notice the characteristics of Jesuit education Curtis and Boulwood speak of. It was his genius as an organiser that enabled him to surmount many of the obstacles he had to face, not the least of which was his ignorance of the native languages. The manner in which he met the language problem in particular and organized the teaching of Christianity, utilizing effective methods, brings to light his gifts and abilities as an educator<sup>5</sup>.

Born to Dr. Juan de Jassu and Maria de Azpilcueta on April 7, 1506, in the castle of Xavier in Spanish Navarre as the youngest of a family of three boys and two girls, Francis, to be known to the world as Xavier, acquired in his boyhood the requisite pre-university knowledge of Latin

<sup>3</sup> Ekka, 2007, p. 2497.

<sup>4</sup> Curtis & Boulwood, 1963, p. 151.

<sup>5</sup> Don Peter, 1974, p. 94. Also, Schurhammer, 1928.

and other subjects, and at the age of 19 arrived in Paris to join its university, then the most celebrated centre of learning in Europe.

He remained there for eleven years (1525-1536), and had as his contemporaries John Calvin and George Buchanan. Qualified as a Master of Arts (hence known as Magister Franciscus or Mestre Francisco), he obtained a teaching post at the College of Dormans-Beauvais. It was during this time, that his contact with Ignatius Loyola, older than him, but still an undergraduate at Sainte-Barbe, brought about a decisive transformation in his life and turned him into a man of God. He stuck to Ignatius and became his disciple. With him were five other university men who gathered round Ignatius: Pierre Favre, Diego Laynez, Alfonso Salmeron, Simon Rodriguez and Nicholas Bobadilla. Together they laid the foundations of the Society of Jesus. The Society, born in a university, with a group of university men as its nucleus, men who were both learned and deeply religious, produced «an educational system which was at once in complete accord with the genius of Catholicism and fundamentally sound in its practical methods»<sup>6</sup>.

There is no doubt that Xavier's background of learning and university training stood him in good stead in the great educational task that fell to him in India. Generally speaking, earlier missionaries in the East had not been men of much education.

Xavier's educational work in the East was very different from that of his brother-Jesuits in their colleges in Europe. It is true that Xavier himself was interested in 'colleges'<sup>7</sup> and even opened a few of them in the East. But his major task was to teach the Christian faith to the non-Christian peoples of the East. Though he knew a few European languages, he was a stranger to the languages of the East where he chose to work<sup>8</sup>. Therefore, he had to devise ways and methods best suited for the Christian instruction of the non-Christian peoples of the East. Secular education, therefore, could not be undertaken,

<sup>6</sup> Boyd, 1952, p. 204.

<sup>7</sup> The Latin term *Collegium* occurring in the records may not be always translated as «College». The term was used to denote any educational institution at any stage of its growth and ranging from primary to collegiate grade. Hence the examination of the curriculum of a particular institution alone will help us to determine the precise grade of the institution. Thus when mention is made of a particular institution as having only the three R's taught, we may put it down as a primary school.

<sup>8</sup> Don Peter, 1974, p. 6. Also, Brodrick, 1952.

except on a very small scale, on account of the fact that the preliminary and fundamental work of instruction in Christianity had to be done first<sup>9</sup>.

In short, Xavier's great task in the East was religious education, —the teaching of Christianity— not secular education. Not that he did not know or appreciate the value of secular education. Unlike the fellow-Jesuits in Europe he was not in a position to give much attention to secular education<sup>10</sup>. He had to leave it to his successors.

## 2.1 INFLUENCE OF XAVIER'S PERSONALITY

James S. Ross, in his *Groundwork of Educational Theory*, explains that «the means of education are twofold: firstly, teaching, or the imparting of knowledge and skills; and secondly, the personal influence of the educator»<sup>11</sup>. With regard to the latter, it is the personality of the educator that most comes into play in the educational process.

Xavier was a man of extraordinary personality. Added to his pedagogical insight, his personality became a potent factor in making his teaching effective. During the ten years of his life in the East, he laboured mostly among Asian peoples whose languages he did not know. It was in the main through interpreters that he communicated with them<sup>12</sup>.

But, although he could not speak the languages, his personality spoke, and spoke very eloquently. The people saw him and understood (they understood the language of his kindly eyes, of his friendly smile; they understood his sincerity, his selfless devotion to them, his passionate conviction of the truth of the teachings he wished to convey to them, his abhorrence of their evil ways). He was a pedagogue whose personality preached more than his words. The «miracle» we unfailingly notice in his career is «the miracle of his personality»<sup>13</sup>.

Educationally considered, what Xavier propounded comes to this, that the teacher should so treat his pupils as to win their affection and regard, because pupils who bear affection towards their teacher will respond better and will be better disposed to profit by the education

<sup>9</sup> Don Peter, 1974, p. 9. Also, Jou, 1984.

<sup>10</sup> Don Peter, 1974, p. 149. Also, Rayanna, 1982.

<sup>11</sup> Don Peter, 1974, p. 45, quoting Ross, 1952, p. 20. Also Lawrence, 1999.

<sup>12</sup> Don Peter, 1974, p. 47.

<sup>13</sup> Brodrick, 1952, p. 209. Also, Echaniz, 2000, pp. 68-94.

he imparts to them<sup>14</sup>. The success of Xavier's educational work was due in great measure to his personality<sup>15</sup>.

## 2.2 Xavier's Pupil-Centered Outlook

A characteristic of modern education is the realization that the teacher must possess not only the knowledge he/she is to impart to the pupil but also knowledge of the pupil himself/herself<sup>16</sup>. The pupil has become very much the centre of attention, interest and study in the education of our times.

In spite of his being handicapped by a lack of knowledge of educational psychology such as we are fortunate in possessing today, Xavier had a remarkable understanding not only of child nature, but of human nature in general, and adapted his teaching and methods to suit the type of people he was seeking to instruct in Christianity. As Bohours has observed, «According to their different conditions, his instructions were also different. He had some which were proper to youth, others for wives, for widows, for servants, and for masters»<sup>17</sup>.

Planning and adaptability are known to be «two of the pillars of Jesuit education»<sup>18</sup>, Jesuit methods of teaching took concrete shape and were systematized in the *Ratio Studiorum*. That was nearly fifty years after Xavier's time. But we notice that already there was in him, to a surprising degree, both planning and adaptability.<sup>19</sup>

The 'pupil-centredness' of Xavier's educational work is very evident in the teaching itself. He was always conscious of the need, on the part of the teacher, to accommodate himself to the capacity of the pupil. The dramatic element in his teaching added considerably to the effectiveness of his catechetical work; so also his examples and illustrations which made the lessons easier to understand and remember.

In the words of Frederick William Faber, he was «a man who did not try to mould his work, but let his work mould him...»<sup>20</sup>. This

<sup>14</sup> Don Peter, 1974, p. 49. Also, Bermejo, 2000.

<sup>15</sup> Don Peter, 1974, p. 63.

<sup>16</sup> Don Peter, 1974, p. 65.

<sup>17</sup> Bohours, *The Life of St. Francis Xavier...*, p. 693.

<sup>18</sup> Hight, 1955, p. 198.

<sup>19</sup> Don Peter, p. 66.

<sup>20</sup> A Son of St. Francis Xavier, 1920, pp. vii-viii. Also, Don Peter, 1974, p. 85.

pupil-centred outlook was undoubtedly one of the major factors which contributed to the success of his work as a religious educator<sup>21</sup>.

### 2.3 Xavier's Pedagogical Methods

Xavier had a good command of several European languages. In addition to his native Basque<sup>22</sup>, he could speak and write Spanish, Portuguese, French, Italian and of course Latin, the language of the Church and of the universities. He was totally ignorant of the multiplicity of Eastern languages and dialects, the complexities of their grammar, the baffling strangeness of their scripts, and the difficulty of mastering their vocables. But, surprisingly enough, during all his ten years in the East, he did not acquire more than a mere smattering of a language or two<sup>23</sup>. We know, nonetheless, that he achieved remarkable results as a teacher of Christianity in Asia.

He set great store by the memory as a channel for the transmission of knowledge. Xavier's memory method may be viewed also against the background of the «Oriental tradition of learning by rote»<sup>24</sup>. For more than in the West, the memory held a place of prime importance in education in the East, particularly in India, for centuries before writing was known, the whole of the Vedic literature was transmitted by memory from generation to generation<sup>25</sup>. In teaching in this way Xavier, whether knowingly or not, was following the traditional Indian method of teaching<sup>26</sup>.

The text he used was his own compilation, titled *Catechism*<sup>27</sup>, which was an adaptation of the Catechism of Joao de Barros<sup>28</sup> (1496-1570), the celebrated «Livy of Portugal», who wrote the *Decadas da*

<sup>21</sup> Don Peter, 1974, p. 86.

<sup>22</sup> Schurhammer & Wicki, *Epistolae S. Francisci Xaverii aliaque eius scripta*, vol. 1, 1944-1945 (hereinafter, *EX*), p. 162.

<sup>23</sup> Don Peter, 1974, p. 87.

<sup>24</sup> Don Peter, 1974, p. 95.

<sup>25</sup> Even after writing had developed, memorizing continued to be the method of learning, so much so that the development of mnemonic powers was considered a highly desirable attainment. Knowledge was transmitted from the teacher's memory to that of the pupil: Mookerji, 1947, p. 211.

<sup>26</sup> Don Peter, 1974, p. 99.

<sup>27</sup> Schurhammer & Wicki, *EX*, vol. 1, 1944-45, pp. 106-116.

<sup>28</sup> Xavier brought with him to India in 1542 some books gifted by King John III: Barros' *Catechism*, published two years before, was probably one of them: Schurhammer & Wicki, *EX*, vol. 1, 1944-1945, p. 64.

*Asia*. Xavier recast Barros' work, leaving out some parts, revising others, and adding new material, to make it more suitable for use in India and elsewhere in the East. The 'prayers' which he drew up in Tamil in South India, and in Malay at Malacca, with the assistance of others, and were intended to be learnt by heart by the native converts, were based on this *Catechism*.

Singing, or more precisely chanting, has been closely associated with the process of education in the East<sup>29</sup>. Manuel Teixeira, who was in the East for nearly forty years (1551-1590) working in several of the missions where Xavier himself had laboured shortly before, gives us, in the sketch he wrote of Xavier's life<sup>30</sup>, an account of his teaching method<sup>31</sup>. Xavier's method was followed by other Jesuits in the East<sup>32</sup>. Xavier's catechism songs were sung also at Malacca<sup>33</sup> and Goa<sup>34</sup>, according to his instructions<sup>35</sup>.

Another important factor to be noted is the place given to the dramatic element in his teaching method. He was obviously aware of its value as an educational tool<sup>36</sup>.

#### 2.4 Xavier's Concern for Educational Institutions

Up to 1548 there were only these three mission schools in India for the native children<sup>37</sup> —the College of St. Paul with 80-90 pupils from various parts of Portuguese India, the college of Cranganore

<sup>29</sup> Don Peter, 1974, p. 105.

<sup>30</sup> *Monumenta Xaveriana ex autographis vel ex antiquioribus exemplis collecta*, vol. 2, 1899-1912, pp. 815-918.

<sup>31</sup> He says that Xavier went up and down the streets and squares of Goa, ringing a bell and calling the children and others to his religion classes and later led them to the church. There he began to sing the lessons he had prepared, and made the children too sing them after him. When the singing was over, Xavier explained the lessons in very simple language.

<sup>32</sup> One of them was Gaspar Berze, at Ormuz. We learn from him that there «children go about... singing the Christian doctrine in the streets during the day, and that even "the Moors go in the streets singing the doctrine heard from the boys"»: see Wicki (ed.), *Documenta Indica*, vol. 1, (hereinafter-*DI*), 1944-1945, pp. 675, 686.

<sup>33</sup> Wicki, *DI*, vol. 1, pp. 372-373.

<sup>34</sup> Wicki, *DI*, vol. 2, p. 469.

<sup>35</sup> Don Peter, 1974, p. 106.

<sup>36</sup> Don Peter, 1974, p. 118.

<sup>37</sup> Wicki, *DI*, vol. 1, p. 344.

with about a 100 pupils, and the school at Bassein with 50. In 1549, they opened, under Xavier's direction, two colleges, one at Cochin<sup>38</sup>, the other at Quilon<sup>39</sup>. The college at Cochin was opened by Francis Henriques. At the beginning of 1552 there were 150 students. Xavier showed great concern for the progress of the college and its financial support. The Quilon institution was opened by Nicholas Lancillotto, who since his arrival in India in 1545 had been a teacher at the College of St. Paul, Goa. Xavier tells us that the college at Quilon was meant for the education of the children of both the Portuguese and the native Christians. As it was the college nearest to Cape Comorin, he was hoping that the children of the new Christian communities of the Cape region could be educated there. Xavier gave instructions, moreover, that a college be opened in Bassein<sup>40</sup>. There is mention also of a college at Thana<sup>41</sup>.

Outside India Xavier initiated the founding of a college at Malacca<sup>42</sup>. Towards the end of 1548, there were 180 pupils. This college was a regional training centre for students from the Indonesian islands, Japan and China<sup>43</sup>.

But the institution to which Xavier's attention was specially directed was the College of St. Paul's, Goa<sup>44</sup>, founded by a Catholic confraternity in Goa to train indigenous clergy<sup>45</sup>. When Xavier arrived in 1542 he was asked to take over its management. Nothing delighted Xavier so much as a project for the education of future native priests and catechists. But he was not in a position to undertake the task due to lack of Jesuit personnel. Xavier wrote to Ig-

<sup>38</sup> Schurhammer & Wicki, *EX*, vol. 2, 1944-1945, pp. 318-319. Also Wicki, *DI*, vol. 1, pp. 415, 417; Wicki, *DI*, vol. 2, pp. 15, 290-291.

<sup>39</sup> Schurhammer & Wicki, *EX*, vol. 2, pp. 77, 129. Also, Wicki, *DI*, vol. 1, p. 416.

<sup>40</sup> Schurhammer & Wicki, *EX*, vol. 2, p. 333; Wicki, *DI*, vol. 1, pp. 562, 726-727; Wicki, *DI*, vol. 2, pp. 15, 291.

<sup>41</sup> Wicki, *DI*, vol. 2, p. 185.

<sup>42</sup> In 1548 Xavier sent there, for the first time, two Jesuits, Francis Perez and Roche de Oliveira, who opened a school where the children were taught to read and write.

<sup>43</sup> Schurhammer & Wicki, *EX*, vol. 1, p. 437; vol. 2, pp. 132-133.

<sup>44</sup> Velinkar, 1987, pp. 45-51.

<sup>45</sup> For the statutes of the association see Wicki, *DI*, vol. 1, pp. 774-790.

natus, the Superior General, to send out to India one or more of the Jesuits «capable of taking charge of a college such as this...»<sup>46</sup>.

Two years later, when two missionaries arrived from Europe, he assigned one of them (Paul Camerino) to St. Paul's College, though both were needed to work among the Paravas in the Fishery Coast who numbered over 30,000. When three Jesuits arrived in India in 1545 (the first batch of Jesuits to come to India after Xavier) he appointed one of them, Nicholas Lancillotto, to the college staff.

In 1546, new statutes of the college were drawn up under which a partnership with the earlier managers was decided. The Jesuits were to be in charge of the teaching and spiritual direction of the students, while the general management, including the selection and dismissal of students and the material concerns of the institution, was to be looked after by four lay collaborators<sup>47</sup>.

Jesuit influence is noticeable in the statutes. One is struck by the fact that the statutes aimed at giving the institution a decidedly indigenous character. As envisaged by Xavier, the college was intended exclusively for the education of native students<sup>48</sup>, to train pastors from among them, who would go back and serve their own people. Thus, in Xavier we find a happy combination of both saint with a vision and pedagogue with practical sense<sup>49</sup>.

## II

### 3. JESUIT EDUCATION SYSTEM, 16TH-18TH CENTURIES

In this section I give an overview of the Jesuit college system during the period of our study followed by short descriptions of the 20

<sup>46</sup> Don Peter, 1974, p. 152.

<sup>47</sup> Wicki, *DI*, vol. I, pp. 117-129.

<sup>48</sup> Article 27 expressly states that sons of the Portuguese and of the mestizos are not to be admitted. The number of students to be admitted from each country or territory of the Portuguese empire in the East was specified so that all regions could be equally provided with men trained at the college. The students were to be taught Portuguese, Latin, Philosophy and Theology, but steps were to be taken to ensure that they did not neglect their native languages. They were to be given their customary native food —rice and curry. Don Peter, 1974, p. 154.

<sup>49</sup> Don Peter, 1974, p. 178.

educational institutions in India managed by the Jesuits during the period of our study.

Although at first it was not the intention of the founders of the Society of Jesus to undertake education as such, before long the Society found itself engaged in educational activity, particularly in the field of higher secondary education, and through its colleges, which rapidly spread throughout Europe, became a powerful instrument in the Counter-Reformation movement<sup>50</sup>. By 1545 —Xavier by then had been in India for three years— the Society had established ten colleges in Europe. In India, the College of St. Paul at Goa had not yet been taken over by the Jesuits, but there was a Jesuit priest<sup>51</sup> teaching there, who had been assigned to it by Xavier.

During the 16th, 17th and 18th centuries a good many Catholic educational institutions were flourishing in India. The Augustinians, the Franciscans and the Dominicans were running these institutions. But the Jesuits did the most to spread education in India as majority of the Government-aided institutions were entrusted to them.

In schools of higher grades were taught Grammar, Rhetoric, Sacred Eloquence and Music. In colleges proper were given lectures in Philosophy and Theology. The programme and method of teaching in these institutions were modelled on those in vogue in the similar institutions in Europe. This is naturally to be expected for the reason that the professors were trained in the famous universities of Paris, Coimbra and Salamanca. Ever since the promulgation of the *Ratio Studiorum* the Jesuits followed the directions contained therein, adapted to the local needs and customs. Thus the study of the Indian languages was given much importance. Several language schools (see below) were opened by the Fathers<sup>52</sup>. This partly accounts for the fact that the Order produced a good number of scholars (see below) in Indian languages<sup>53</sup>. Though the medium of instruction in the colleges was usually Latin, in the lower classes it was either Portuguese or one of the regional languages of India. Formal classes were held only till noon. The afternoon hours were spent in repetitions of the lessons seen in the morning and in outings to do social work. It may

<sup>50</sup> Don Peter, 1974, p. 8.

<sup>51</sup> Paul of Camerino with Francis Mansilhas had accompanied Xavier to India.

<sup>52</sup> Don Peter, 1974, p. 160.

<sup>53</sup> Almeida, 1992, pp. 197-207.

be said that frequent repetitions of lessons was an important feature of every Jesuit educational institution.

Along with class room study, social work was insisted for both professors and students. Distributing food, clothing and medicine to the needy and poor, visiting the sick in the hospitals and prisoners in jails, and catechising the children and the ignorant adults were the chief forms of social activities they performed. Sodality of the Blessed Virgin Mary was the main organisation engaged in such works of mercy. In every important institution were working branches of this pious association. The *annual letters*<sup>54</sup> make frequent mention of the activities of the Sodalists. Other forms of extra-curricular activities held within the premises of the institutions were the acting of dramas, the writing and reading out of poems and declaiming of classical passages. These were done usually on the occasion of some civil or ecclesiastical dignitary paying a visit to the institution. Education was free; no tuition fee being paid by the students. The expenses of the institution were met partly by the Government and partly by private benefactors<sup>55</sup>.

Jesuit education has had its distinct characteristics as put in the Society's *Ratio Studiorum*—literally, the correct method of studies—which received definitive form in 1599<sup>56</sup>. It included the principles of pedagogy. These principles were based on the continuous use of Latin in question-and-answer situations, the vernacular being avoided as much as possible. By means of the *Ratio's* techniques of prelection, concentration, exercises and repetition, the Jesuit schools developed a pedagogical system in advance of anything offered elsewhere in Europe, which, by stressing uniformity, set high standards of achievement<sup>57</sup>. The Constitutions, which Ignatius wrote for the Society, have practical educational concerns<sup>58</sup>.

<sup>54</sup> *Annual Letters* are reports written by missionaries from across the world, and are documented by the Jesuit archives in Rome.

<sup>55</sup> For details see the *Annual Letters* (customarily written by Jesuit Superiors to their Superior General).

<sup>56</sup> Ekka, 2007, p. 2501.

<sup>57</sup> The *Ratio Studiorum* was rejuvenated in 1814 when the Society was restored after its suppression in 1773, revised in 1832, which permitted adaptation to changing times. See Ekka, 2007, p. 2501.

<sup>58</sup> The Constitutions deals with the disciplines to be taught in a university... It begins with a clear statement of purpose: «The Society's goal and the goal of its studies is to help. our fellow men to know and love God».

#### 4. XAVIER'S LEGACY: JESUIT EDUCATIONAL INSTITUTIONS, 16TH-18TH CENTURIES<sup>59</sup>

##### *4.1 The School of Santa Fe and the College of Saint Paul, Goa, 1542-1759*

The school of Santa Fe (Holy Faith) was founded in Goa in 1541 by two priests Borba and Vaz, with a view to instructing the Catholic youths from various parts of India. Xavier appointed a Jesuit as soon as one was available, but the actual management was undertaken only in 1548 when it was re-christened St. Paul's College. The students hailed from Gujarat, Deccan, Malabar, Bengal, Ceylon, Java, Pegu, Malacca, Persia, Armenia, Abyssynia, China and Japan. According to the French traveller, Francois Pyrard, more than 2000 children were attending this college. It was so famous throughout India that Jesuits in India were called 'Paulists'. The institution had a long and chequered career till 1759 when the Jesuits were expelled from the Portuguese territories.

##### *4.2 The School of the Holy Name of Jesus, Bassein, 1548-1739*

Fr. Michael Vaz, the Vicar-General of Goa, started this school in Bassein in 1546. First managed by the Franciscans, Xavier took charge of it in 1548 and appointed Fr. Melchior Gonsalves as its head. The students after completing the course here were sent to St. Paul's in Goa for higher studies. St. Gonsalo Garcia, one of the Japanese martyrs was an old boy of this school. In 1739 when the Maharrattas took possession of Bassein, the Jesuits were expelled from their school<sup>60</sup>.

##### *4.3 The School of the Mother of God, Cochin, 1549-1663*

When Xavier went to Cochin, the people of the place persuaded him to start a school, promising him the financial aid required for the purpose. The school was started in the end of 1549. In 1581 there were 400 students. The institution continued to work till 1663 when

<sup>59</sup> Maratukalam, 1956, p. 160.

<sup>60</sup> Maratukalam, 1956, p. 161.

the Dutch conquered Cochin and drove the Jesuits out of their institution.

#### *4.4 The School at Quilon, 1550-1661*

The school, started by Jesuit Fr. Nicholas Lancillotti, was meant for the education of the children of the Portuguese residents in the town besides the children of St. Thomas Christians and of the new converts. It tottered on till 1661 when it was done to death by the Dutch.

#### *4.5 The School of the Mother of God, Thana, 1551-1739*

For the benefit of the orphans and the children of the converts in Thana Jesuit Father Melchior Gonsalves started this school in 1551. According to Dr. Fryer who visited the place in 1675, this institution was the principal one in the island. The Jesuits had to abandon this school in 1739 when the Mahrattas took possession of the island.

#### *4.6 The School of St. Paul (School of Eleven Thousand Virgins), Daman, 1567-?*

Eight years after the Portuguese occupation of Daman, the Jesuit Fathers started a school under the patronage of St. Paul. In 1578 about 200 students were attending the school. Fr. Pimenta, the Jesuit Visitor to India gave excellent report about the condition of the institution. The Jesuits continued to run the school probably till their expulsion from the place.

#### *4.7 Tamil Language School at Punnaicayil, 1567-?*

At Punnaikayal a language school for High Tamil was started in 1567, by Fr. Anrique Anriquez, the best Tamil scholar among the first Jesuits in India<sup>61</sup>.

#### *4.8 The School of the Holy Ghost, the Konkani Language School, the College of St. Ignatius, Salcette, 1574-?*

Opened at Madgaon in 1574, this school had a Konkani language wing and a Theological college for the Jesuit scholastics who could

<sup>61</sup> Maratukalam, 1956, p. 162.

not be in St. Paul's, Goa. Once when the building was burnt down, the institution was shifted to Rachol. It remained till 1760 when the Jesuits were banished from all the Portuguese territories in India. Thereupon its management was taken over by the Oratorians followed by others.

#### *4.9 St. Thomas' and St. John's Schools, Mylapore, 1576-?*

Started as an elementary school in 1576, this was upgraded into a secondary school in 1597 and a Minor Seminary too was added to it. A report of 1621 says that besides Latin, Portuguese, Music and Mathematics, Tamil also was taught there. The institution continued to function till the king of Golconda conquered Mylapore.

#### *4.10 The College of SS. Peter and Paul, Chaul, 1580-1741*

Chaul, captured by the Portuguese in 1526, had a school run by the Dominicans. Still the Portuguese garrison requested Xavier to start a Jesuit institution also in the place. Circumstances, however, forced the saint to decline the offer. But in 1580 a batch of four Jesuits began work there. The strength of the school usually stood at 300. The college continued till 1741, when the place was captured by the Mahrattas<sup>62</sup>.

#### *4.11 The Syrian-Seminary College of Santa Cruz, Vaipicotta-Ambalakkad in Cranganore, 1584-1773*

When Xavier visited Cranganore (Kodungalloor), a great centre of the Syrian Christians of Malabar, in 1549 there was a Seminary there conducted by Fr. Vincent de Lagos, a Franciscan friar. Xavier in two of his letters to St. Ignatius spoke of it in terms of great appreciation. As desired by Fr. Vincent, the management of the seminary was given to the Jesuits in 1584. Highly appreciated by the Church authorities, in this seminary «which had 50 or 60 students belonging to the descendants of those who were converted to the true faith by the apostle St. Thomas, were taught humanities, Latin, Chaldic, and the doctrines of the Catholic Faith and Liturgy... From the same Seminary many have already come forth well instructed and some

<sup>62</sup> Maratukalam, 1956, p. 163.

have been raised to priesthood»<sup>63</sup>. When the Dutch conquered Cranganore, the Fathers went to another place called Ambalakat.

#### *4.12 The Seminary College at Tuticorin, 1585-1608*

After Xavier's departure from Tuticorin his successors consolidated the work there and fostered vocations priesthood for which a seminary was opened in 1585. Within a year 30 candidates were admitted. In 1608 the Fathers had to quit the Seminary due to disagreement with the authorities of the place.

#### *4.13 The School at Madurai, 1595-1607*

In 1595 was started a school in the suburbs of Madurai, on a plot of ground donated by the local King (Nayakar) who was friendly with the Jesuit Fathers. Fr. Gonsalvo Fernandes was the manager of the school. A Brahmin teacher was employed in the school, with a view to attracting children of the high castes. The school lasted only 12 years<sup>64</sup>.

#### *4.14 The Royal Court School at Lahore, 1592-?*

Akbar, desirous of having Christian scholars in his court, invited Jesuits from Goa. Three missions were undertaken by the latter, the last one being in 1595. This school for the royal children, principal lords and captains of the court to learn Portuguese was founded in 1592 at Lahore. But due to the strong opposition of the Muslim party at the court the Jesuit mission broke up and the school too was closed.

#### *4.15 The Public Schools at Lahore, c1625-?*

In 1615 when Jahangir was irritated by the Portuguese activities on the Bombay coast, the Jesuits were forced to abandon their mission and schools at Lahore<sup>65</sup>. Ten years later the mission was restarted in Lahore. From the records extant we learn that in 1650 Fr. Botelho was conducting an elementary school for the poor children of the locality.

<sup>63</sup> Maratukalam, 1956, p. 163.

<sup>64</sup> Maratukalam, 1956, p. 164.

<sup>65</sup> Guerreiro, 1930.

*4.16 The School at Chandragiri, 1601-?*

Chandragiri, the capital of the Raja of Vijayanagar, had a Jesuit residence, a church and a school, built in 1601 under the patronage of the Raja. Fr. Francis Ricci, learned in Theology, Tamil and Telugu led the team of Jesuits there. The school was meant for caste children. The history of this school is buried in oblivion.

*4.17 The School of the Holy Ghost, Diu, 1601-c1773*

Diu was occupied by the Portuguese in 1534. But the Jesuits entered there only in 1601. On the 7<sup>th</sup> of April of the same year, the foundation of the Jesuit church and school was laid, the architect being Fr. Gaspar Soares<sup>66</sup>. The buildings were of the same model as those of Rachol. The school lasted till the banishment of the Jesuits from the Portuguese dominions in India.

*4.18 The Jesuit Scholasticate, Cochin, 1603-1694*

This college for the training of the Jesuits had the three superior grades of Juniorate, Philosophate and Theologate. In 1630 the number of students was 80. After the Dutch conquest of Cochin the college was transferred to Ambalakad. Both the Syrian Seminary college from Cranganore and the Jesuit scholasticate from Cochin were thus in Ambalakad.

*4.19 The School of High Tamil, Ellacurichi, 1731-ca. 1773*

When the Danish Protestant missionaries arrived at Tranquebar and began preaching heresy, Fr. Beschi, the great Tamil Scholar wrote some books in Tamil and opened a school of high Tamil in Ellacurichi with a view to training writers and speakers to combat heresy.

*4.20 The School at Pondicherry, 1713-1773*

The Carnatic Mission was entrusted to the French Fathers in 1699, after they had worked already in Madurai Mission, since 1695. These Fathers opened in 1713 a school at Pondicherry, mainly with a view to recruit catechists. It is interesting to note that piloting and

<sup>66</sup> Maratukalam, 1956, p. 165.

navigation were taught in the school. The institution lasted till the suppression of the Society in 1773.

### III

#### 5. JESUIT TRADITION IN EXCELLENCE: SCHOLARS

The legacy of St. Francis Xavier was carried on by the later Jesuits through their scholarly and scientific pursuits. There have been quite a few eminent Jesuit scholars in India<sup>67</sup>. For instance, Giacomo Fenicio (1558-1632), an Italian Jesuit of the Calicut Mission, wrote the first account on Hindu religion and customs ever written in a European Language. The second was Robert De Nobili (1577-1656), the first European Sanskrit scholar who, says Max Muller, «could quote from Manu even from the Puranas...» The third was Henry Roth (1620-1668) who worked at Agra, and was a Sanskrit scholar. He made the Western world acquainted with the *Devnagri* script<sup>68</sup>.

Similarly many Jesuits like Enriquer Enriquez (1520-1600) who wrote extensively in Tamil apologetic treatises, a grammar and a lexicon. Robert De Nobili also enriched Tamil with many Christian words and phrases adapted from Sanskrit. Manuel Martins (1697-1756) wrote *Gnana Muthumalai* (The Spiritual Garland of Pearls).

Another scholar was John E. Hanxleden (1689-1732) who composed a dictionary and a grammar in Malayalam. In Telugu Peter Lalane (1669-1748) compiled a good grammar and a lexicon. In Kannada Leonardo Cinnami (1609-1676) composed a dictionary and grammar. In Konkani Thomas Stephens (1689-1732) and Miguel D' Almeida wrote much. In Syriac Archbishop Francis Roz wrote extensively. And those who worked at Akbar's Mogul court wrote in Persian, Arabic, Urdu and Hindustani.

Of the Jesuit historians Fr. Monserrate<sup>69</sup> was known for giving first hand account of Akbar and his court<sup>70</sup>, Fr. Botelho for writing on the government during the reign of Shah Jahan and Fr. Cabral for describing the siege and capture of Hoogli. The Jesuit historians in

<sup>67</sup> Amaladass, 1992, pp. 211-234.

<sup>68</sup> Ekka, 2007, p. 2497.

<sup>69</sup> Hoyland, 1922.

<sup>70</sup> Correia-Afonso, 1955.

South India wrote about the Zamorin kings of Calicut, and about the rulers of Golconda, Bijapur, Mysore and Vijayanagar.

#### 6. JESUIT TRADITION IN EXCELLENCE: SCIENTISTS

Among the Jesuit missionaries in India were scientists<sup>71</sup>, astronomers, geographers and explorers<sup>72</sup>. When Jai Singh II of Jaipur, the royal astronomer, requested the Superior General of the Jesuits to send some missionaries to work in his observatory, Frs. Claude Boudier and John Baptist Pons were sent to the royal court.<sup>73</sup> Fr. Boudier's astronomical observations were published in *Observations Mathematiques*, edited in Paris. Later Fathers Gabelsberger and Strobel succeeded Boudier and Pons as directors of the observatories of Jaipur and Delhi. Among the geographers was Father Bouchet who drew up maps and gave descriptions of Madurai and its neighbouring kingdoms and also of Cape Comorin<sup>74</sup>. Similarly, Fr. Thomas Stephens drew the map of Cranganore, Cochin and Goa and Fr. Noel, those of Calicut, Tuticorin and Goa<sup>75</sup>.

The most outstanding Jesuit scientist in North India in the 18th century was Fr. Joseph Tieffenthaller (1710-1785)<sup>76</sup>. He was destined to work in the Jaipur observatory, but after the death of Jai Singh II, his successors not being interested in the observatory, it fell to neglect. Hence, Fr. Tieffenthaller worked as a missionary in Agra. He was a genius and an all-round scholar; for, besides being well versed in such languages as German, Italian, Spanish, French, Latin, Greek and Persian, he was learned in Astronomy, Mathematics, Geography, Natural Sciences and Philosophy. His greatest work is *Historisch-Geographische Beschreibung von Hindustan (Historical and Geographical Description of Hindustan)*. It contains accurate accounts about the Indian birds, trees, plants and flowers that he came across during the 29 years of tour throughout the country. It contains the result of his

<sup>71</sup> Kalapura, 2006, pp. 493-513.

<sup>72</sup> Wessels, 1992.

<sup>73</sup> Kalapura, 2011; Kalapura, 2003, pp. 59-86.

<sup>74</sup> Kalapura, 1997, pp. 400-410.

<sup>75</sup> Ekka, 2007, p. 2497.

<sup>76</sup> Kalapura, 2007a, pp. 123-164.

astronomical and geographical observations made during these wanderings<sup>77</sup>.

Jesuits were also pioneers in printing and publications<sup>78</sup>. They introduced the western method of printing with movable types as early as 1556 when the first printing press was established at the Jesuit College of St. Paul's in Goa. Adding to the Jesuit achievements were well-documented libraries in the major Jesuit colleges in India. Jesuits had an Oriental Library where several manuscripts of the Vedas, the Upanishads and the Puranas were preserved. It may also be said that the legacy of Francis Xavier has continued thanks many outstanding Jesuits beyond the 18<sup>th</sup> century, even into our times.

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<sup>77</sup> He made some 16 long trips in North India during 1743-1766. He is the first geographer to draw up a rather accurate map of the Ganges.

<sup>78</sup> Kalapura, 2007, pp. 436-463.

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