Erangal from 1742-1839 (Humbert, I:142; II:36) and the Catholics of OL of the Sea, Madh from 1839-1905 (Humbert, II:65, 217). In 1862, a move on the part of 110 parishioners, encouraged by Fr. Leo Meurin, to secede from Padroado and pass over to Propaganda, taking the church with them, was firmly put down by Government (Hull, II:349-352). The parish of Versova remained under Padroado until the end of the Double Jurisdiction in 1928.

OUR LADY OF PERPETUAL SUCCOUR, Manori (Between 1634-1642)

Situated at the southern end of the former island of Dharavi, the present church at Manori has a marble slab inserted in its left wall, with an inscription in Portuguese, which, when translated, reads:

“This church was constructed by the Portuguese in 1559. Later it was destroyed by the Marathas. It was repaired in 1815...”

According to Fr. Meersman, the author of this inscription erred as far as the church’s year of foundation is concerned.

Manori does not occur in the Chapter list of 1595 nor is it mentioned as a separate Rectorate (parish) by Fr. Paulo da Trindade. In 1630, Manori was one of the villages within the parish of the Holy Magi, Gorai. “Its name occurs for the first time in a list of Residences which the Franciscans founded in these regions before 1642” (1971:207-8). Hence he concludes that the church was founded between 1634-5, when Paulo da Trindade completed his chronicle, and 1642.

Was the church at Manori completely destroyed by the Marathas in 1739? It does not appear so, for according to the information provided by Fr. Humbert (I:142, 188) Vicars seem to have functioned at Manori,
and at Gorai for a good part of a century, until the church was re-built in 1815 (At Gorai, a new church was built in 1810).

**OUR LADY OF THE SEA, Utan (Between 1634-1642)**

Together with OL of Health, Versova and OL of Perpetual Succour, Manori, the Church of OL of the Sea at Utan, is one of the last Churches to be founded by the Franciscans in the 17th century. Relying on the same evidence that he used in the case of the previous two Churches, Fr. Meersman holds (1971:208) that this Church too was founded between 1634-5 and 1642; in 1630, Utan was still one of the villages within the parish of the Holy Magi, Gorai; Paulo da Trindade completed his chronicle between 1634-5; and the Church of Utan is first mentioned in the 1642 list of Franciscan Residences.

The Marathas did not completely destroy this church. From work carried out in this church in 1958, it seems that in 1787 the church was repaired and raised. It appears that Dongri and Utan were looked after by the same Vicar (Humbert, I:196, II:15) until 1834 when each parish began having a Vicar of its own (Humbert, II:40). Today the parish of Utan, consisting mainly of fisherfolk and agriculturalists, has the largest Catholic population (8,775) on the former island of Dharavi.

**II PARISHES FOUNDED IN SALSETTE DURING THE DOUBLE JURISDICTION IN BOMBAY (1794-1928)**

The island of Salsette was captured by the Marathas in 1739. In 1774, however, Salsette was taken from the Marathas by the British, and thus the island came under the British Government in Bombay. Twenty years later, in 1794, the British, in order to resolve the Padroado-Propaganda conflict on the island of Bombay
only aggravated it, by introducing the novelty of the Double Jurisdiction (see "Milestones").

The Goan secular clergy under Padroado continued in pacific possession of their Salsette parishes under the Vicar-General of the North who resided at Kurla and sometimes at Thana. Then came the papal brief, "Multa Praeclare," in 1838, followed by "The Salsette Decree" in 1839, by which the jurisdiction of the Vicar-Apostolic in Bombay was extended to Salsette as well. The Vicar-General and the Goan clergy, questioned the authenticity of these two documents and therefore ignored them. The British Government, on the other hand, accepted the documents with the qualifying clause, "provided always that the Roman Catholics of Salsette are favourable."

The Salsette Decree of 1839, however, did have some effect on the minds of certain sections of the people of Salsette. As we have seen in the last section, from 1840 onwards, some parishioners of Mane in Trombay and of Versova petitioned Government to be allowed to transfer themselves and their churches to Propaganda. Government rejected the petitions in these two cases. But it was a pointer of things to come.

Nine parishes came into existence in Salsette during the period of the Double Jurisdiction in Bombay: of these, four (at Madh, Sahar, Vile Parle and Vikhroli) were a peaceful development under Padroado; while five (at Bandra, Juhu, Orlem and Kandivali) were influenced in one way or another by the Padroado-Propaganda struggle. The section will close with the mention of chapels that were built during this period.

ST. FRANCIS XAVIER, Vile Parle (1850)

A marble tablet on the wall of the sacristy states that the original church was built in 1850 when Vile Parle, then called Parla or Padla, was separated from the parish of St. Blase, Amboli, on account of the distance which prevented the aged and the children from attending religious services in Amboli. At the time of the separation, there were only 400 Catholics and the parish comprised of the villages of Irla and Parla.

About half a century later, the Vicar, Fr. Victorino D'Souza
wished to enlarge the church because of the growth in the population. He placed his plans before the Bishop of Damau, Dom Sebastião José Pereira in 1921, who advised that a new church be built instead of a mere extension. Hence it came about that the foundation stone of the new church was laid in 1921 by the same Bishop of Damau. The church was blessed on December 3, 1930, by Archbishop Lima. The towers, which had remained incomplete, were finally erected in 1939, and blessed on December 3, 1939, by Archbishop Roberts.

More recently, in 1969, a new parish dedicated to OL of Velankanni at Irla has been carved out of the parish of Vile Parle.

ST. PETER, Bandra (1853)

St. Peter's parish was born in 1853 when a group of parishioners belonging to the Padroado Church of St. Andrew, submitted to the jurisdiction of the Vicar-Apostolic of Bombay, thus starting in Salsette the Double Jurisdiction of Padroado and Propaganda. This division, however, apparently came after three previous attempts at secession in the first half of the 19th century (Hull, II:330-1).

(a) In 1820, some parishioners petitioned Government for a transfer. Though Government granted the transfer, the Vicar-Apostolic, Peter D'Alcantara, was unwilling to accept the care of that parish.

(b) In 1840, some parishioners of Bandra, Mane and Versova again made a similar petition, which was, this time, turned down.

(c) In 1846, apparently on account of a Confraternity quarrel, a body of fishermen applied to the Collector of Thana
"for leave to build a chapel with house attached for the education of their children." Permission was granted, but nothing seems to have been done by the petitioners.

In 1849, 169 inhabitants of Bandra (thus Hull, II:330; but in Hull I:331 we read 161 inhabitants) definitively withdrew from the Vicar of St. Andrew and submitted themselves in writing to the Vicar-Apostolic, Dr. Hartmann, asking him to supply clergy for "your church." It appears that a temporary chapel made of bamboos and thatched with coconut leaves was erected at Koliwada, Bandra, at that time, or was it after the 1846 move?

Having purchased a new plot of land in 1851, Dr. Hartmann proceeded to build on it not exactly a church but a two-storeyed structure, the ground floor of which was to be used as a church. The blessing of the foundation stone took place on April 12, 1852 by Bishop Hartmann himself, who was undeterred by certain anonymous threats of violence. On September 11, 1853 the church of St. Peter was blessed by the Bishop and the first Propaganda parish in Salsette was thus inaugurated. The congregation consisted of some 1800 fisherfolk. Fr. Pascoal de Mello, a secular priest, was their first Vicar in 1853, followed by Fr. Anthony Pereira SJ in 1855. The Jesuits have been in charge of the parish ever since.

In 1937, the original building was demolished and the present, spacious edifice was erected under the Rectorship of Fr. John Cassasayas S. J. This church (in which several Bishops have been consecrated, among whom Valerian Gracias and Simon Pimenta) was blessed by Archbishop Roberts on December 8, 1939 and consecrated by Auxiliary Bishop Longinus Pereira on November 28, 1964.
ST. JOSEPH, Juhu (1853)

In the years prior to the creation of the parish of St. Joseph, Juhu was a long, narrow island off the west coast of Salsette, just north of Bombay. At its north point, nestled the village of Juhu, with a Catholic population of cultivators who belonged to the parish of St. Blaise, Amboli, and at its south point, opposite Bandra, lived a small colony of fisherfolk and cultivators who belonged to the parish of St. Andrew, Bandra. Both the groups were looked after by the Padroado clergy since the time of their conversion by the Portuguese.

On October 9, 1853, a petition was sent by 314 inhabitants of Juhu, parishioners of the Church of St. Blaise, to the Vicar-Apostolic of Bombay, Dr. Hartmann. In this petition, they declared that by virtue of the Papal Brief, “Probus Nostis” of May 9, 1853, which held that “the Goanese priests who do not obey the Vicar Apostolic have no spiritual jurisdiction whatever,” they could not in conscience follow them as long as they continued in disobedience. Therefore, they asked him “to receive us under your paternal and spiritual care and to provide us with a clergyman.”

Dr. Hartmann left his “voluntary imprisonment” at St. Michael’s, Mahim the next morning (October 10) and going to the village satisfied himself of their dispositions and promised them a chapel and a priest. A temporary chapel was immediately built under the superintendence of Fr. Pascoal D’Mello, the Vicar of St. Peter’s Church, Bandra. Fr. D’Mello was interrupted by the advent of the Padroado Vicar General who, on hearing of the secession, came down in haste from Thana with four other priests and tried to bring the people back to their old allegiance, but in vain. Dr. Hartmann returned the following Sunday, found the chapel
ready, celebrated the first Mass in it, and left Fr. Jacques SJ in charge of the new parish. A piece of land was offered by one of the parishioners for the erection of a permanent church, and building operations were commenced towards the end of 1854 (Hull, II:342–343).

In 1942 the church was rebuilt through the strenuous efforts of Fr. I. Colaco, its Vicar, and was blessed by Archbishop Roberts.

OUR LADY OF THE ASSUMPTION, Kandivli (1861)

From the sources we have at our disposal, the Church of OL of the Assumption at Kandivli had a predecessor in a Church of the same name at Magatana, close to Poinsur. Before we speak of the Kandivli Church, which came into existence in 1861, something needs to be said about the Magatana parish.

The Church of OL of the Assumption at Magatana was a Franciscan Rectorate (Parish). Magatana, a place not to be found on modern maps, was situated about half a mile east of the present Railway Station of Kandivli. We do not know when the church at Magatana was built. But it already had a canonical status in 1595 when a Rector was appointed for it in the Custodial Chapter of that year. In 1630, this parish comprised the villages of Magatana, Maluana (Malvani), Candol (Kandivli), Ol vem (Orlem) and Charkapa. Besides a number of babies-in-arms—there were 200 children and 560 adults in the parish.

The Gazetteer of the Bombay Presidency (Vol. I, Part II:66) speaks of Magatana in this way: “This part of Salsette must have been a favourite one, as within a mile of this there were the two large churches of Magathan and Poinsur standing within a stone’s throw of each other and within four miles on the other side is Ghodbunder...”

The Magatana parish continued to be looked after by the Franciscans until 1739 when they had to leave the island. The parish passed into the hands of the secular clergy, and then in 1777 it seems to have lost its independence and was joined to the parish of Poinsur (Humbert, I:189). From then on it was under the Vicar of Poinsur, until about the time of the creation of the parish of Kandivli when Magatana mysteriously disappears from history.
A full century before the coming of the Marathas to these parts, it appears that a chapel, also dedicated to OL of the Assumption was built in the village of Candolim (Kandivli). The chapel was then filial to the Church at Magatana. When in 1777 the Magatana parish was absorbed into the parish of Poinsur, Candolim and its chapel also passed under the jurisdiction of the Vicar of Poinsur (Humbert, II:38). We do not hear of the Candolim chapel again until 1861 when the parishioners of Candolim sought to transfer themselves to the jurisdiction of Propaganda.

The villagers, 150 in number, considered the chapel as belonging to them since it was built by their ancestors in 1630. They complained that the Vicar of Poinsur did not visit them regularly nor cared for them. The case went to court, and the Padroado party lost with costs. Further tumults and obstructions went on until on October 27, 1861 an “Act of Donation” was signed by the Patel of the village on behalf of the donors and Fr. Leo Meurin on behalf of the Vicar-Apostolic of Bombay. As we hear nothing more of further conflicts, it seems that the “Act of Donation” was effective. From then on the Candolim parish remained under Propaganda.

In 1872 a piece of land was bought and added to the compound of the church. “The Examiner” of December 21, 1907 speaks of a Holy Cross chapel, built by Fr. Soares, the Vicar of Kandivli, for the benefit of the poor Bhandari and Koli Christians of Bunderpākady, about a mile from the parish church. This chapel is still functioning. The parish church was remodelled in 1949.

**OUR LADY OF MOUNT CARMEL, Bandra (1894)**

Thirty-four years after the birth of the first Propaganda parish of St. Peter in Bandra, that is, in 1887, conflict openly broke out among the parishioners of St. Peter’s Church. It had been building
up for a while: ill-feelings had developed between a section of the parishioners and the Vicar over the question of burials; then, it appears that the fishermen felt that the Jesuits showed special favour to the richer class of people in the parish to the disadvantage of the fisherfolk. These differences exploded when the Confraternity of fishermen wished to keep their insignia with themselves, while the Vicar insisted that they be kept in the church. Two factions thus arose: the “church party” composed of those who were pro-Vicar and the “non-church party” made up of those who were anti-Vicar. The “non-church party” had their way and removed the insignia to their homes. Thereupon, the Vicar forbade the party to appear in the church with their insignia. Matters came to a head during Lent 1887, when the two parties clashed violently within the church premises which were soon converted into a battlefield (Hull, II:338-9).

The upshot of this sorry episode was that the “non-church party” comprising 215 families desired to revert to the Padroado jurisdiction. The case was put before Archbishop Porter in 1889, who died before anything could be resolved. The Administrator Apostolic, Fr. Dalhoff, tried to bring about a reconciliation, but failed. On March 7, 1891 the fishermen sent Fr. Dalhoff an ultimatum: either they should be allowed to revert to Padroado “within a fortnight” or they would not be “responsible for the consequences.” In the meantime, they went off and attended services at St. Andrew’s church, though the Bishop of Damaun refused to receive them, till the matter was settled by the proper authorities.

On March 14, 1891 the Bishop of Damaun and Fr. Dalhoff came to an agreement: the 215 families were to be temporarily taken into the parish of St. Andrew until they could build a church of their own. This arrangement was confirmed by the Holy See on July 25, 1891.

These families, consisting wholly of poor fisherfolk inhabiting the bazaar area and the village of Koliwada, set about the task of building
a church by the creek of Mahim; in this they were helped by many. The foundation stone was laid on February 7, 1892, and though the building was still in an unfinished condition, it was blessed by the Bishop of Damaun on June 1, 1894. It was later completed and a parish house also built.

In recent years, the enormous growth in the size of the parish population led Msgr. Ayres Fernandes, the Vicar of the Church, to initiate the project for a new church building. On September 8, 1975 Cardinal Gracias blessed the foundation stone of the new building. Msgr. Fernandes did not live to see the completion of the church. He died in 1976. Under Fr. Marcelino Remedios, the impressive new House of worship was finally completed; it was blessed by Archbishop Pimenta on February 11, 1981.

The parish population of the Church of OL of Mt. Carmel is the largest in Bandra (8,940). At present, with the appointment of Fr. Roque Lobo as priest-in-charge, efforts are being made towards creating a new parish at the western end of Mt. Carmel's, where Housing Societies have mushroomed at the foot of Mt. Mary's Hill. The foundation stone of a Chapel was laid on December 8, 1980 on a plot of land admeasuring 730 sq. metres, adjacent to St. Peter’s Cemetery. About a furlong from there stands a little chapel dedicated to St. John the Baptist which is still in use.

OUR LADY OF HEALTH, Sahar (1904)

The present parish of OL of Health at Sahar, a village touching the modern Bombay Airport, traces its origin to a chapel built by a native of Sahar, Fr. Mathew Salvador Rodrigues, in 1846. He built this chapel near the site of the ruins of an older chapel erected by the Portuguese we do not know when. The Catholics of Sahar and neighbouring Bamanwada, however, continued to belong to the parish of Koli-Kalyan (Kalina) until July 27, 1904 when Fr.
Caetano Xavier de Souza became the first Vicar of the parish of Sahar (Humbert, II:214).

In 1927 the Salsette Catholic Agricultural Society acquired land in Sahar for farming. It allotted a portion of it to the Capuchin Fathers for a Capuchin Monastery to be set up there. Difficulties, however, cropped up and the plan was never executed. Subsequently, the Capuchins did arrive (1954-55) but instead of at Sahar, they established themselves at Kirol, a few miles to the east.

The old chapel of 1846 was demolished in July 1980 and a new church built under the administration of the present Vicar, Fr. Joseph Coutinho. The foundation stone of the church was laid on the feast of the parish, May 13, 1978 by Bishop Longinus Pereira, and the new church blessed by Archbishop Pimenta on February 8, 1981.

**OUR LADY OF THE SEA, Madh (1905)**

At the southern end of the former island of Madh stands the church of OL of the Sea built in 1908 on the site of an earlier church of the same name. The church takes its name from its marine location: it is situated almost on the shore that is washed by the Arabian Sea at a point of the land that has, in recent years, become a holiday resort for the people of Bombay and Salsette. But neither this church nor its predecessor, built in 1817 (Hull, I:11) was the first to be erected on this beautiful island.

The first church to be built on Madh island was in the village of Erangal (Yarangal) some two kilometres from the present church, at the northern end of the island. The village of Erangal was acquired by the Franciscans between 1554-57 as an investment for the upkeep of the School at Mt. Poinsur. There they built a church, in honour of St. Bonaventure in 1599 for the people of the surrounding villages. “This date is certain” says Fr. Meersman (1971:205) “notwithstanding the recent marble slab with the year 1575 inscribed on it and inserted in the arch which separates the nave from the sanctuary.” The Franciscans cared for this parish until the Maratha invasion in 1739, after which it passed into the care of the Vicars of Versova until around 1839 (Humbert, II:36).

Fr. Humbert states (II:65) that “with the building of the church
of S. Antonio of Malvani (in 1835), St. Bonaventure of Arangal was abandoned and a small church was built at Aldeamar for Catholics of Madh island." One does not quite understand this line of reasoning: why should the church at Erangal, situated at a considerable distance from Malvani, be abandoned simply because a new church was established at Malvani? Following Fr. Hull, it is more attractive to think that in 1817 a church was built at the southern end of the island. When Malvani was erected across the creek in 1835, the church of OL of the Sea at the southern end was developed (perhaps because there was a significant group of Catholics in that part of the island), while the church of St. Bonaventure at the northern end was abandoned. Till recently the church of St. Bonaventure was in ruins as it stood on the open coast facing the sea. In 1976, through the efforts of Fr. Peter Bombacha, Assistant at Madh, this ruined church, admeasuring 98 ft. by 30 ft., was repaired and brought back into use. Each year on the Sunday after Epiphany, the feast of this church is celebrated which is attended by many from far and near. A statue of St. Bonaventure has been standing on the high altar for years in spite of wars and strong winds. At one time Erangal may have counted a large number of Catholic families; today there is only one Catholic family there.

From its inception the parish unit of OL of the Sea at Madh was under the pastoral care of the Vicars of Versova across the creek (Humbert, II:187). On the evidence of information provided by Fr. Humbert, it appears that this unit of Madh had a Vicar of its own only in 1905, almost a century after the church had been built (Humbert, II:217). Thus, 1905 appears to mark the year of the foundation of the independent parish of OL of the Sea at Madh. Three years later, the resident Vicar built the present church in 1908.

During the Second World War the whole island was requisitioned by Government for defense purposes and the Catholic
population was forced to vacate the villages and scatter all over Salsette. After the War, however, the lands were returned and the villagers returned as well.

**ST. JOSEPH, Vikhroli (1910)**

Lying a little east of the foot of the Ghatkopar hills are the parishes of St. Joseph at Vikhroli and St. Francis Xavier at Bhandup. The original nucleus of the parishioners of these parishes may be considered to be the descendants of those who migrated from the old parish of the Most Holy Trinity at Powai. After the Jesuits were forced to leave the parish of the Most Holy Trinity at Powai (see Note on this church above) at the time of the Maratha conquest of Salsette around 1739, most of the Christians of Powai slowly deserted the villages that comprised the parish and settled down in other villages of the island, chiefly in Vikhroli and Kanjur, at the foot of the eastern side of the hills.

Those who migrated to Vikhroli eventually built another church in 1910 and dedicated it in honour of St. Joseph. About this time, the care of the church at Powai passed into the hands of the Vicar of Vikhroli until 1956. From 1956, the administration of the Powai church was transferred to the Vicar of Kanjur.

St. Joseph's, Vikhroli, is one of several other parishes in the eastern half of Salsette that has been greatly affected by the migration of people from other parts of Bombay and India. This has necessitated the building of a new church to accommodate the burgeoning population. Within the territory of the parish falls the sprawling Housing Colony of Godrej. The concentration of migrants at Parksite, at the southwestern end of the parish, has led to the creation of a quasi-independent parish unit there since 1974 (see Note on St. Francis Xavier church, Parksite).
OUR LADY OF LOURDES, Orlem (1916)

About the year 1880, Fr. Joseph Maria Braz de Souza, a priest under the jurisdiction of Propaganda, and a son of the principal family of Valnai in Orlem near Malad, built a private chapel, dedicated to OL of Lourdes, in the village of Orlem. After his retirement as a military chaplain in 1886, he returned to Orlem and celebrated Mass there for the villagers. Thus the chapel became a semi-public one, and was affiliated to the Church of Kandivli.

On July 21, 1882, the Vicar-Apostolic of Bombay, Bishop Meurin published in the Pastoral Gazette the following statement: "the lordship of the land and the building thereon, and all the furniture, and the administration of the chapel belong to the Vicar Apostolic of Bombay for the time being" and declared it to be affiliated to the Church of Candolim (Kandivli).

In 1905 certain difficulties arose between Candolim and Orlem on the question of rival services, parochial attendance, stole fees, etc. The people of Orlem wished to have as many services as possible in their own village rather than walk more than a mile over rough terrain to Candolim. Hence they petitioned for a separate parish of Orlem. It was only three years after the death of Msgr. J.M. B. de Souza in December 1912, that, with the consent of the Bishop of Damaun, Orlem was constituted an independent parish on July 2, 1916. (Hull, II:348), with Fr. Justin D'Souza, the brother of Msgr. de Souza, as its first Parish priest. It was this same Fr. Justin who built the first school in Orlem and donated all his land to the Archdiocese, on which, in more recent times, the Cardinal Gracias Housing Colony was built.

The small chapel built to suit the needs of just about 12 families in Orlem in 1880 and extended during the time of Fr. Justin, was found to be totally inadequate to serve the parish whose population had registered a massive growth in the last 50 years. On January 26, 1975 the foundations for a new church were dug a little west
of the original structure, which was demolished one year later in January 1976. Also demolished were the old parish house and the old school building which had been converted into a community hall. The new church (with parish house attached) was blessed by Auxiliary Bishop Simon Pimenta on June 6, 1976. All these developments took place during the Vicarship of Fr. Octavian Dias.

And Orlam continues to grow with Housing Colonies and slums springing up all around the original village. After Vakola, this is the largest parish in the suburbs in terms of population (13,000). In 1978 a chapel dedicated to OL of the Forsaken was opened in the Bombay Municipal Corporation Quarters within the parish.

CHAPELS

Of the chapels that were built in Salsette during the period of the Double Jurisdiction in Bombay, we may distinguish two types: (1) Chapels which developed into churches of new parishes at a later period, and (2) Chapels which did not undergo such development.

(1) Chapels which eventually became parish churches

It is sufficient to simply mention these chapels by name as the historical note on them is given in the proper place:

(a) St. Francis Xavier, Vile Parle (1850), filial to St. Blase Church, Amboli (Padroado).

(b) St. Anne, Pali Hill, Bandra (1858), filial to St. Andrew Church, Bandra (Padroado).

(c) Holy Cross, Tara, Juhu (1868), filial to St. Joseph Church, Juhu (Propaganda).

(d) St. Anthony, Vakola (1921), filial to OL of Egypt, Kalina (Padroado)

(2) Chapels which have not become parish churches

Two chapels were built during this period, which because