

# CHAPTER -1

## CONCEPTUAL FRAME WORK

A search for the Divine is vital to all the human civilizations. The inhabitants of Darjeeling and Sikkim are not an exception. Religion for centuries has been a pivot around which societies are based. It has been the connecting link between the spiritual and the material. The individual and societal experiences of the sacred are manifested in mythologies, rituals and ethos. Religion is a guide that helps people to determine the degree of their spiritual state. This system of belief is organized under a leader and a scripture<sup>1</sup>.

The focus of the present study is Catholicism<sup>2</sup>, which for centuries has been a major sect of Christianity. Jesus called twelve disciples and instructed them about God through his sermons. Later, before Jesus departed from this world, the disciples were asked to share Jesus' teachings with others. Jesus told his disciples that he was sent by God to this earth. In a similar way, he would send the disciples to different corners of the world (John 20:21)<sup>3</sup>. The role of Catholic missionaries is not just to preach Jesus' gospel of love through words but to carry out humanitarian works. The thesis seeks to explore the activities of Catholic missionaries and assess their influence upon the inhabitants of Darjeeling and Sikkim.

### 1.1 Catholicism: Its Doctrines and Practices

Apparently, among the various sects<sup>4</sup> that are existent in Christianity, one of the major sects is Catholicism. Being a missionary religion, its history revolves around the missionary labour of Jesus Christ. Christ preached the gospel from village to village. Jews<sup>5</sup> were the first among those who believed in Jesus as their Messiah. St. Paul<sup>6</sup> then took the gospel to the

Greeks who were not Jews. Eventually, with the turn of events, Catholicism was separated from Judaism. However, the Catholics retained Jewish scriptures. St. Thomas<sup>7</sup>, one of the disciples of Jesus, introduced Catholicism in India. In the Indian sub-continent, Catholicism is almost as old as Catholicism in its birthplace. Hambay is of the opinion that "St. Thomas landed at Cranganore in about A.D. 52" (Hambay, 1952: 368)<sup>8</sup>. Cranganore is Kodungalloor on the coastal Kerala. Mundadan writes that "many became Catholics, including the members of royal family" (Mundadan 1984:25)<sup>9</sup>. The members of the Catholic community, which was created by St. Thomas, are known as St. Thomas Christians<sup>10</sup>.

The growth of the Church in the first three centuries was very consistent and rapid. The centre of Catholicism changed from Jerusalem to other Christian communities like Antioch in Syria<sup>11</sup>, Alexandria in Egypt, Rome and India. The first Roman Emperor to become a Catholic was Constantine the Great<sup>12</sup>, who in 313 A.D. granted the freedom of worship<sup>13</sup> and equal rights to his citizens no matter to which religious groups, they belonged. The first council at Nicea was called forth by him in 325 A.D. This council defined the doctrine of the divinity of Jesus. Constantinople was then designed to be the new capital. Ever since, the doctrinal differences have kept the Catholics of Constantinople and Rome at loggerheads with one another.

In 1054, after centuries of heated debates, the church was split between the Eastern and Western church. The Eastern Church<sup>14</sup> was headed by the leaders from Constantinople, the centre of Eastern Christendom whilst the western church<sup>15</sup> retained its centre in Rome itself.

The Eastern Church bases its belief in the Bible and traditions. The system of belief in this church is deeply rooted in the teachings of the apostles. The services are delineated from the Bible especially the psalms. The

creed<sup>16</sup>, which was formulated at the Council of Nicea, expressed the beliefs of Eastern Church. The ceremony is conducted by the Bishops, deacons or priests.

From 1054 to 1517 the Catholic Church had an unruffled sail. Martin Luther King's thoughts tumbled out of the classroom into the market place in 1517 when the plenary indulgences<sup>17</sup> were hawked by a Dominican priest named Tetzel near Wittenburg in Germany. Those who bought indulgences were promised graces. Martin Luther disagreed with the practices of the Catholic Church and nailed ninety-five theses in Latin on the door of Wittenburg Church. The thesis criticized the sale of Indulgences. Martin Luther's thesis led to a movement and Christianity witnessed another schism. Daniel Rops writes that: "Western Christianity was severed into two branches, Roman Catholic and Protestantism" (Rops 1961:231)<sup>18</sup>.

The term Protestants refers to the members of those Western churches, which are in direct opposition to Catholic Church. Another terminology to denote Protestantism is Reformed Church. The Protestants believe that people could be saved only through faith in Jesus Christ. They are against the practices of various sacraments<sup>19</sup> followed by Roman Catholics.

Thus, by the middle of the 16<sup>th</sup> century, there were three major groups of Christianity. They were Roman Catholics, Protestants and Eastern Orthodox. It is stated in the World Book Encyclopedia that: "the core belief of the three groups is the same. All believe that God sent Jesus into the world as a savior. Christianity teaches that humanity can achieve salvation through Jesus" (World Book Encyclopedia, 1995: 483)<sup>20</sup>.

The focus of the present study is the impact of Roman Catholic Church on the inhabitants of Darjeeling and Sikkim. Therefore, the cardinal elements

of Catholicism are dealt in detail. The Catholic Church is stratified into hierarchical order. The Pope<sup>21</sup> is at the top of the hierarchical ladder. The word 'Pope' comes from the Greek word 'Pappas' which means daddy. The Pope is also called the Pontiff. The word 'Pontif' is derived from the Latin word 'Pontific' which means the member of Council of priests in ancient Rome. The word "papacy" refers to the government of the Roman Catholic Church.

Pope as the supreme head is the bishop of Rome, Vicar of Christ<sup>22</sup>, successor of St. Peter<sup>23</sup> and the sovereign of Vatican City State<sup>24</sup>. He has two main powers. First of all, he is the temporal administrator of Vatican City. Temporal powers involve the civil administration of Vatican City as an independent state. The second is the spiritual power, which is concerned with faith, morals and religious practices of Catholics. The Roman Catholics believe that Pope is infallible<sup>25</sup> and incapable of error. He appoints cardinals, archbishops and bishops. He can also create a new diocese by bifurcating the existing one.

Cardinal Joseph Ratzinger was elected the 265<sup>th</sup> Pope at a conclave held on 18<sup>th</sup> April 2005. He has chosen the name Benedict XVI. As the leader of the Roman Catholics all over the world, he influences the Catholics of Darjeeling and Sikkim through his writings<sup>26</sup>.

A Cardinal is a Roman Catholic Clergyman who serves the Pope as a Counselor. He is appointed by the Pope. The Cardinals as a group form the Sacred College of Cardinals. As a group, on the death of a Pope, it elects a new Pope. The rank of a Cardinal is given to an outstanding bishop. A Cardinal who is above the age of 80 is not to participate in the conclave. Cardinal Telesphore Toppo of Ranchi, Jharkhand is the only cardinal in North India. He had visited Darjeeling on 21<sup>st</sup> January 2005<sup>27</sup>.

Archbishop is the bishop of a main or metropolitan diocese. His diocese is known as the archdiocese. The bishops in the vicinity regard him as their Superior. However, the archbishop does not interfere in local affairs. Darjeeling and Sikkim are placed under the archdiocese of Kolkata, Lukas Sirkar<sup>28</sup>.

Bishop is a high-ranking official who administers an area containing a number of Mission campuses. The word bishop comes from the Greek word '*episkopos*' meaning overseer. He administers a district called a diocese. He possesses the fullness of Priesthood. He has the right to teach the Christian doctrine (Mt 28:19)<sup>29</sup>. In the hierarchical order, a bishop is superior to priests and deacons. Bishop Stephen Lepcha<sup>30</sup>, a tribal ecclesiastical dignitary is the Chief Pastor in Darjeeling-Sikkim Himalayas.

A Priest is an ordained minister who administers the Sacraments. The word priest comes from the Greek word '*presbyteries*', which means elder. The English term 'priest' is a contraction of the Greek word '*presbuteros*'. The priests serve as Pastors of local churches. They have the responsibility of teaching, governing and providing the Sacraments to a congregation (Tim 5:17)<sup>31</sup>. The priestly ordination is conferred only on male celibates by a bishop. The women are excluded from priesthood. Pope John Paul II has mentioned in his encyclical that:

*"I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful"* <sup>32</sup>.

The Pope's words are irrevocable and infallible.

A deacon is on the lowest rung of the hierarchical ladder. The word deacon comes from '*diakonos*', a Greek word that means a servant. The office of deacon is referred to as the diaconate. It is a stage of six months or one year that precedes priesthood. However, the permanent deacons

assist in the church work. They are responsible for the administration of teaching and distribution of wafers (Acts 6:1- 6)<sup>33</sup>.

## 1.2 Tenets of Catholic Religion

Catholic religion like other religions has its own customs and traditions. Catholics believe that there is only one God who is eternal, omnipotent, omniscient and all pervading. Catholicism is also known as the Trinitarian religion<sup>34</sup>. There is a unity of three persons in one God, Father, Son and the Holy Spirit. St. Ignatius in his "Spiritual Exercises" says that God, the first person of Trinity saw the sinful world and sent the second person of the Trinity to save human beings<sup>35</sup>. Catholics believe that Jesus is the second person and through his life, death and resurrection the humanity was saved. They follow the teachings of Jesus in order to attain salvation. Salvation is a reward for good works based on the sermon of the mount<sup>36</sup>. According to the Catholic belief, salvation was not complete when Jesus left this world. Jesus commissioned his apostles to gather all human beings into a commune where the values like love and truth prevail<sup>37</sup>.

The Catholics worship God in a building. The main worship is called the Eucharist or Mass and participation in it is the source of strength for every Catholic<sup>38</sup>. It plays a vital role in the lives of Catholics. A Bishop or priest acts in the name of Jesus during the Mass. According to Catholic teaching, the bread and wine turn into the body and blood of Jesus during the Mass<sup>39</sup>. The Catholics receive Holy Communion during the Mass. Apart from Eucharist, the Catholics gather to recite a rosary<sup>40</sup>, to make the way of the cross<sup>41</sup>, to attend *Novena*<sup>42</sup> to the saints and make pilgrimages to holy places. They get their new house or car blessed by a Catholic priest<sup>43</sup>. The Catholics have to go through various sacraments during their life. The sacraments are ceremonial signs of God's action in the lives of people. The Roman Catholic Church administers seven sacraments as

gifts from Christ to the Church. These sacraments are given to an individual at different stages of his or her life.

### **1.2.1 Baptism**

It is the first and basic sacrament of initiation. It is administered by immersing the recipient in water or by pouring water on the person's head. During the ceremony the priest says that he baptizes the individual in the name of the father and of the son and of the Holy Spirit. During baptism an individual is purified from his or her original sin<sup>44</sup> and becomes a member of the Catholic Community. Usually, baptism takes place a week after a child is born. The details about the child are entered in a book, known as Baptism Register.

### **1.2.2 Confirmation**

It is the second sacrament of initiation. It is conferred by a bishop or his delegate by anointing the recipient with olive oil on the forehead. The prayers are intended to invoke the Holy Spirit<sup>45</sup>. The grace, which is received during baptism, is 'strengthened and deepened' during confirmation<sup>46</sup>. The sacrament is given to an individual when he/she reaches the age of reason. The name of the recipient and the name of the minister of the sacrament are recorded in the book entitled Confirmation Registers.

### **1.2.3 The Eucharist**

It is the third sacrament of initiation in which the Catholics receive the body and blood of Jesus. The ceremony is commonly known as First Holy Communion. Jesus is received by an individual in the form of bread and wine for the first time in his/her life. The event is marked by a celebration in the church and at home. Participation in Eucharist is obligatory on every Sunday for Catholics.

#### 1.2.4 Reconciliation

This is the fourth sacrament of initiation. It is known as Confession or sacrament of penance or reconciliation<sup>47</sup>. A penitent enumerates his/her sins to a priest who represents Jesus Christ. The priest after hearing the sins guides the person to live a life based on the values of the Bible. The priest absolves the sins of the penitent in the name of the father and of the son and of the Holy Spirit<sup>48</sup>. At the recession, the priest says, "go in peace and sin no more"<sup>49</sup>.

#### 1.2.5 Anointing the Sick

The anointing of the sick can be administered to any catholic who is suffering from certain illness or who has advanced in his or her age (Code of Cannon Law number: 1004)<sup>50</sup>. The wafer bread is administered to the dying and is known as '*Viaticum*', a word that means in Latin, 'provision for a journey'. It is believed that the consecrated bread transports the immortal soul to heaven<sup>51</sup>.

#### 1.2.6 Matrimony

It has been given a divine sanction in the Bible through the creation story<sup>52</sup>. In the beginning God created men and women and commanded the two to live together. Jesus endorsed it by attending a wedding at Cana<sup>53</sup>. It is a sacrament, seen as the sign of love. The sacrament confers on the couple the grace, needed for bringing up children as useful citizens of the country. The sacrament is celebrated publicly in the presence of a delegated priest and two witnesses<sup>54</sup>.

#### 1.2.7 Holy Orders

It is the sacrament by which a celibate male is made a bishop, a priest or a deacon. The presence of three bishops is mandatory to ordain a new bishop. Among the three one is the principal consecrator and the other two are assistants. Only a bishop has the authority to confer the

sacrament of priesthood and deaconate on candidates who are found fit by the formators<sup>55</sup>.

The Catholic religion spread all over the world, especially during the age of explorers and discoverers<sup>56</sup>. The Europeans arrived in India because of commercial reasons. The Indian sub-continent was then world famous for its spices. The Muslim Ottoman Emperor of Turkey, who was ruling the Middle East, refused to give a pass for European Christian merchants to reach India. Therefore, the Europeans reached India through sea route. Of the five European trading companies, namely Portuguese, English, French, Dutch and Danish, the Portuguese and English were catalyst in the spread of Catholicism in Eastern Himalayas.

### **1.3 The Advent of the Portuguese and Catholics in Bengal**

Portugal is the westernmost country of continental Europe. The western and southern Portugal faces the Atlantic Ocean. Lisbon is the country's largest city and capital. The inhabitants of the country called Portuguese gained much knowledge about the sea because of their exposure to maritime activities. They mastered navigational skills and the ability to build ships, capable of making long voyages. Henry, the Navigator, son of King John I, played a leading role in Portugal's rise as a sea power. He encouraged and sponsored many explorations.

In 1452 Pope Nicholas V<sup>57</sup> heard about the navigational and explorative skills of the Portuguese. Therefore, he conferred privileges on Portuguese to establish Catholic missions in the countries conquered by them. Portugal's neighbour Spain also got exposed to the Atlantic Ocean and the Mediterranean Sea. In 1492 Christopher Columbus discovered America. Columbus<sup>58</sup> voyage touched off a great age of Spanish exploration and conquests. The Spaniards built an empire that included much of western

South America, Southern North America as well as lands in Africa, Asia and Europe. Therefore, Spain appealed to Pope Alexander VI<sup>59</sup> for the privileges of establishing Catholic missions in the countries conquered by them. The authorities of Portugal and Spain fought for suzerainty in the countries conquered by them. In order to settle the rivalry amicably, the Pope by the bill of 1493 cut the world into two, along the meridian passing (Rops 1962:242)<sup>60</sup>. Thus Spain exerted its authority in the countries west of this line and Portuguese to the East. Therefore, the Portuguese played a key role in establishing Catholicism in the East.

Manuel I, called Manuel the Fortunate, became king of Portugal in 1495. He had the determination of increasing the country's power and determination. He sponsored the voyage of Vasco da Gama. One of the strict instructions to the explorers was that "they should diligently search for Christians in all those remote regions lying on their route". (Moraes 1964: 204)<sup>61</sup>. Da Gama rounded the Cape of Good Hope of South Africa in 1498 and landed at Calicut by discovering a sea route to India.

In the following year, the king sent soldiers and settlers to establish colonies in India. The aim of setting up a colony was to gain great wealth from the resources of its colonies. Since 1500, the Portuguese established their power in Cranganore, Cochin and Goa. The king, keeping in view, the request of the Pope, sent Franciscans<sup>62</sup>, Dominicans<sup>63</sup>, Augustinians<sup>64</sup> and Jesuit missionaries<sup>65</sup> to Portuguese colonies.

In 1537, the Portuguese traders set out from Goa for Bengal, traveling by the sea route. They were allowed to settle and open a customs house at Saigaon, in the present day Hoogly of West Bengal and at Chittagong of present day Bangladesh<sup>66</sup>. In 1577, Mughal Emperor Akbar permitted the Portuguese to build permanent settlements and a church in Bengal was

established. George Kottupallil in the *History of the Catholic Missions in Central Bengal* writes:

*"Catholicism in Bengal owed its origin, growth and development in the 16<sup>th</sup> and 17<sup>th</sup> centuries to the power, wealth and influence of the numerous Portuguese traders" (Kottupallil, 1988: 69) <sup>67</sup>.*

The first church was built by Jesuit Father Francisco Fernandez in 1599 at Chandecan, also called Iswaripur of old Jessore, near Kaliganj in the Sunderbans of the present Satkhira district in Bangladesh<sup>68</sup>. It was built with the permission of the King Pratapaditya. The new church was called 'Holy Name of Jesus'. It was officially inaugurated on 1<sup>st</sup> January, 1600.

The second church was built and dedicated on 24<sup>th</sup> June, 1600. The entire expense of the construction was borne by the king of Arakan. The site is presently in Myanmar<sup>69</sup>.

The Portuguese merchants invited Dominican priests, Gaspar da Assumpsao and Melchior da Luz to Diany, southeast of Chittagong. The Dominicans built the third church in Bengal in 1601<sup>70</sup>. The Arakanese attacked the place, the chapel was burnt down, and missionaries were manhandled. The Dominicans left the place forever.

In 1602, Jesuit priest Francisco Fernandez tried to save some Portuguese children from the Arakanese who had made them slaves. The Arakanese arrested Fr. Fernandez and put him in the prison. He died on November 11, 1602<sup>71</sup>.

Dhaka was a military outpost of the Mughal Empire. In 1608, Islam Khan, a Mughal Subedar of Bengal made Dhaka the capital of Bengal. The Portuguese Augustinian missionaries introduced Christianity in Dhaka in 1612<sup>72</sup>. They established a church in the Narinda area of the city. Later in

1664, the church of St. Nicholas of Tolentino was constructed at Nagori, 25 kilometers northeast of Dhaka.

The first Catholics in Bengal were Portuguese themselves. After their intermarriage with local women, their descendants became first indigenous Catholics. The third category includes the locals who embraced Catholicism. The Portuguese missionaries used to give one Catholic name and one of their surnames to the newly baptized person. Therefore, the Catholics converted by the Portuguese missionaries have surnames such as Gomes, Rozario, De' Cruze, D'Silva, D'Souza and Dores. The Catholic missionaries from France, Belgium, England, Italy, USA and Canada did not follow the Portuguese method of naming a person. They gave a Catholic biblical name but retained the surname of the baptized. Some descendants of Portuguese, through matrimonial alliance with the British, reached Darjeeling as tea planters<sup>73</sup>.

#### **1.4 The British East India Company**

The British East India Company was founded in 1600. It received its Charter from Queen Elizabeth I on the last day of the year 1600<sup>74</sup>. The purpose of the company was to trade with other countries. The company was established in India in 1612, when the Mughal emperor Jahangir granted the company the right to establish a factory in Surat<sup>75</sup>. It spread far and wide as a trading company. It established factories at Madras and Bombay. A settlement at Calcutta was established in 1690 with the permission of the Mughal emperor<sup>76</sup>. The Company pushed the existing trading companies like the Portuguese and French out of Calcutta. The victory of British in the battle of Plassey (1757)<sup>77</sup> and the battle of Buxar (1764)<sup>78</sup> made the British the supreme power in Bengal.

In the initial stage, almost all the members of the company were Protestants by religion. A Protestant clergy, William Isaacson<sup>79</sup>

encouraged marriage of English soldiers with Roman Catholics, either Portuguese or of mixed blood<sup>80</sup>. Thus, Catholicism entered the British East India Company. As the Company wanted to expand its influence on political and economic spheres, a large number of Catholics were recruited from England and India for various posts. Since the company's sole aim was trade with India, it did not interfere with religion "*fearing that it would create unrest among the people and adversely affect trade*" (Valiamangalam 1989: 26)<sup>81</sup>.

The era witnessed growth of missionary Societies in England<sup>82</sup>. The missionaries were ready to embark for unknown lands for missionary activities.

The Charter of the East India Company was renewed by the British Parliament every twenty years. Since there was a growth in the establishment of missionary societies<sup>84</sup>, the Protestant missionaries pressurized the Parliament for permission to establish themselves in the colonies.

The Charter of British East India Company of 5<sup>th</sup> September 1698 contained provision for the appointment and support of chaplains. The Charter states that a chaplain must accompany every ship, which departs from England for any part of the world. It was the responsibility of the company to give the salary of the chaplains. The chaplains had to be approved by the Archbishop of Canterbury or Bishop of London<sup>83</sup>.

William Wilberforce<sup>85</sup> attempted to make East India company responsible for educational and missionary activities in India. He sent his proposal to the British Parliament to be debated during the Charter in 1793. His proposal was rejected. Evangelicals within the company and British Parliament brought up the same issue in the following Charter of 1813.

As a result of the debate, the Company was made responsible for the maintenance of the missionaries being sent by British agencies.

The Charter Act of 1833 permitted the Missionary Societies of other countries to establish mission territories in the British colonies. Therefore, the Protestant and Catholic Societies were missioned to India to establish educational institutions and impart religious knowledge. Felix Wilfred in his book *The Catholic Church in India, Yesterday and Today* writes:

*"In 1813 the Company received instructions from London to remain neutral in religious questions but to make things easier for English missionaries. Twenty years later it extended this concession to the non-British and reached an understanding with the Catholic Church"*<sup>86</sup>.

The following year, in 1834, Pope Gregory the 16<sup>th</sup> ordered the major Superiors of religious congregations to send their missionaries to British India.

## 1.5 Catholic Missionaries in Eastern Himalayas

In Europe, very little was known about central Asia. The existence of Himalayas was only a rumour. The Mongols attacked the Christendom in 13<sup>th</sup> century. This was the first time that the Pope's attention was directed towards Asia. Again in 17<sup>th</sup> century, the Muslim merchants spread the rumour that there were Catholics in Shigatse in South-east Tibet. Therefore, Fr. Stephen Cacella and Fr. John Cabral, two Portuguese Jesuits left Cochin for Hoogly in Bengal in view of an expedition to Tibet. They set out on 2<sup>nd</sup> August 1626 from Hoogly, passing through Paro, Phari and Gyantse to reach Lhasa. They had been at Tsaprang Mission, which was established by Fr. Antonio de Andrada. Fr. Stephen Cacella died in Tibet in March 1630 whereas Fr. John Cabral returned to India in 1632 through Nepal (Lo Groi 2003:1)<sup>87</sup>. The Portuguese Jesuit Catholic missionaries were the first missionaries to enter Eastern Himalayas in the seventeenth Century<sup>88</sup>.

In February, 1854 Fr. Krick and Fr. Bourry, the Catholic missionaries of Foreign Missions of Paris entered Arunachal Pradesh. On their way to Tibet, the French Fathers halted for a few months at Samme village in Lohit District. The village was a tribal kingdom of the Mishmi Chief, Kaisha. The Catholic missionaries faced opposition and attained martyrdom in the village.<sup>89</sup>

Catholicism entered Darjeeling with its discovery by Lloyd and Mr. J. W. Grant in 1828, during the governorship of Lord William Bentick. Mr. J. W. Grant was the first Catholic to reside in Darjeeling with Captain Llyod<sup>90</sup>. Henry Hosten in *La Mission de Bengal Occidental* records:

*"Rev. Fr. Charles Grant of Archbishop's House, Darjeeling, is a descendant of Mr. J. W. Grant, commercial Resident at Malda in 1828, who came up this way that year with Captain Lloyd (Hosten 1928:203)"<sup>91</sup>.*

The British military personnel were the first to reach Darjeeling. They were followed by the retired civil servants and Indigo planters from Bengal who reached Darjeeling to recoup their health. Mr. Loughman<sup>92</sup>, a retired judge from Patna and a Catholic was instrumental in getting Catholic missionaries to Darjeeling in 1846. Ever since, the Roman Catholic missionaries established schools, dispensaries, churches, orphanages and social service centres in Darjeeling and the inhabitants of Darjeeling came in touch with Catholic missionaries. The Catholic missionaries from Darjeeling exerted their influence on the people of neighbouring Sikkim from time to time and in spite of initial resistance by the rulers were successful in establishing a permanent mission in the erstwhile kingdom in 1952. Thus, Catholicism spread in the Eastern Himalayas and established firmly in Darjeeling and Sikkim.

## 1.6 Statement of the Problem

After the Treaty of Titalya, the British got involved in the political affairs of Sikkim. The main involvement was to solve the border problems between Sikkim and Nepal. The discovery of the old Gorkha station at Darjeeling by the British and the consequent acquisition of Darjeeling tract encouraged the health-seeking British and fortune-hunting Eurasians to settle down in Darjeeling. The influx of Catholics of British and Eurasian origin necessitated the need of Catholic missions in Darjeeling. The first group of Catholic missionaries reached Darjeeling in 1846, a decade after the opening of the hill station by the British. Ever since, the missionaries from Ireland, England, Italy, Belgium, France, Switzerland, Canada, USA, Australia, Germany, Malta and Spain lived in different parts of Sikkim and Darjeeling. The foreign missionaries included both male and female.

The second half of the twentieth century witnessed a decrease in the inflow of foreign missionaries and the increase of Indian missionaries both male and female. The foreign and Indian missionaries from various cultures introduced Catholic religion in Darjeeling and Sikkim. They brought with them their customs, traditions, food habits, and knowledge in medical care, agricultural techniques, art and architecture, and above all, the educational system of the West.

Though, initially, the Catholic missionaries looked after the needs of British and Eurasians, they did not overlook the needs of the locals. The indigenous Lepchas, the Bhutias and the Nepalese who migrated to Sikkim and Darjeeling were dear to Catholic missionaries. Schools, hospitals and socio-economic developmental centres were established for the welfare of the local inhabitants. A long association of one hundred and sixty years between the Catholic missionaries and the local people has brought the west and the east closer.

In this study, the researcher makes an attempt to I) investigate the process of interaction between Catholic missionaries and the locals, and to II) assess the influence of Catholic missionaries on the local people.

### **1.7 Universe of Study**

The geographical unit for the present study corresponds to the hill area of Darjeeling district and the entire state of Sikkim. Darjeeling and Sikkim are taken as one unit for the study because of the following reasons: Historically, the present Darjeeling district was part of Sikkim until 1835. Even after the separation of Darjeeling from Sikkim, for quite some time Darjeeling was referred to as British Sikkim. Therefore, Sikkim and Darjeeling are historically inseparable. Geographically, the entire region is mountainous. A series of Himalayan ranges with valleys and peaks dominate the physical landscape of the area. Climate is also similar, depending on the elevation of the area. Ethnologically, common races, viz. the Lepchas, Bhutias and Nepalese constitute the inhabitants of the region. Linguistically, though each ethnic community has its own language or dialect, Nepali is the lingua franca of the region. Culturally, the art, architecture, literature and festivities are the same in the entire region. From the point of view of Catholicism, the Roman Catholic Diocese of Darjeeling comprises the ecclesiastical territory of Darjeeling and Sikkim under the jurisdiction of a Bishop.

### **1.8 The Title of the Work and Clarification of Terms**

The title "Impact of Catholic Missionaries on the Inhabitants of Darjeeling and Sikkim Himalayas: A Historical Perspective" has been formulated to study the interaction between Catholic missionaries and the natives. The title shows that the focus of the study is on the influence of Catholic missionaries on different ethnic groups of Darjeeling and Sikkim.



For a better understanding of the title, the terms used in the title have been clarified in the following paragraphs.

### **1.8.1 Impact**

The word 'impact' is used to denote the meaning 'have an effect upon'. It implies the existence of two things or two persons. In this thesis, the two variables are Catholic missionaries and local people. The term raises a question: How did the activities of Catholic missionaries affect the locals?

### **1.8.2 Catholic Missionaries**

The words 'Catholic missionaries' refer to priests, brothers and nuns of the Roman Catholic Church. The word Catholic is derived from the Greek word '*Katholikos*', which means universal. The word 'missionary' comes from the Latin root '*missus*' that means to be sent. The missionaries are always sent by their superiors to spread the message of love, hope and faith to all the people. The Catholic missionaries may belong either to a diocese or to a religious society. The ordained men of the diocese are sent by the Bishop to various parishes for missionary activities, whereas the major superiors send men and women of religious societies to any part of the world to carry out mission work. The foreign missionaries leave their home country and work abroad. At the same time, the home missionaries carry out the assignments in their own land.

### **1.8.3 Inhabitants**

The word 'inhabitants' means dwellers. The dwellers of Darjeeling and Sikkim are mainly Lepchas, Bhutias and Nepalese. The Lepchas are the aboriginal people. They are of Mongoloid features and are scheduled as an ancient tribe. They were originally animists. With the arrival of Tibetans, majority of the Lepchas embraced Buddhism. Later, a large number of Lepchas became Protestants and Catholics. The Bhutias are of Tibetan origin and profess Buddhism. They have migrated to Darjeeling

and Sikkim in different waves. The Hindu Nepalese migrated to Sikkim and Darjeeling from neighbouring Nepal during British regime.

#### **1.8.4 Darjeeling and Sikkim Himalayas**

The word 'Himalaya' is derived from two Sanskrit words 'Him' and 'Alaya', which mean 'abode of snow'. The great Himalayas rise from Indus River in the northwest and form an arch in North India and extend up to Brahmaputra River in the east. The Great Himalaya is divided into East, Central and Western Himalayas. Here the focus is on the Eastern Himalayas, which comprise the tracts of Darjeeling hills of West Bengal, Sikkim, Arunachal Pradesh and Bhutan. Of the Eastern Himalayas, the representative area for the present study comprises Darjeeling and Sikkim.

#### **1.8.5 A Historical Perspective**

A historical perspective means that the interaction between Catholic missionaries and the local people is studied, keeping in view the gradual growth of Catholicism in Darjeeling and Sikkim. The intention is not to trace the events chronologically but to look at the present as a culmination of several preceding events. Historical development of the Catholic Mission will be traced to illustrate the ongoing process of interaction. Thus, the impact could be logically conceptualized.

### **1.9 Rationale of the Study**

A close association of Catholic missionaries with the local inhabitants since 1846 to the present has brought changes in the worldview of the locals. The changes could be traced in the areas of education, economic and community development. The researcher has undertaken this study for the following reasons:

1. The researcher has academic interest in investigating the motivating factors behind the arrival of Roman Catholic missionaries and establishment of mission campus in Eastern Himalayas.
2. The researcher intends to explore the factors behind positive response of the locals towards Roman Catholic Mission and missionaries.
3. Till date, little research has been done on the interaction between Catholic missionaries and local inhabitants.

Keeping the reasons cited above in view, the researcher embarked on this study to assess the impact of Catholic missionaries in the spheres of education, economic and community development of the local people.

### **1.10 The Objectives of the Study**

The prime objectives of the study are the following:

1. To trace the course of the establishment of Catholic mission campus in Darjeeling and Sikkim.
2. To explore the interaction process between Catholic missionaries and local inhabitants.
3. To assess the impact of Catholic missionaries on the people.

### **1.11 Research Questions**

Since this study is an exploration into the life of human beings, a few developmental questions serve as signposts in the writing of the thesis. The qualitative research intends on expanding the subject matter of the present study. Each question is carefully phrased to allow full exploration and the emergence of information during the process of investigation. All the questions are

sufficiently open-ended to elicit maximum data. In order to compose this thesis, the researcher makes use of the following research questions.

1. What are the motivating factors that prompted Catholic missionaries to choose Darjeeling and Sikkim as their mission field?
2. How did the Catholic missionaries interact with Himalayan inhabitants?
3. How did the locals respond to the services of Catholic missionaries?
4. What is the overall assessment of the Catholic missionaries by the inhabitants of Darjeeling and Sikkim?

In the light of the above research questions, a hypothesis has been framed.

### **1.12 Hypothesis**

- There is significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim that contributed to educational, economic and community upliftment and change in worldview.

#### **Null Hypothesis**

- There is no significant impact of Catholic missionaries on the inhabitants of Darjeeling and Sikkim that contributed to educational, economic and community upliftment and change in worldview.

The hypothesis will be tested in three areas:

1. In the area of education
2. In the field of economic development.
3. In the field of community development programmes/social service.

### 1.13 Chapterization

The first chapter deals with a short introduction to Catholicism with special reference to its history, beliefs, worship and sacraments. Since European Trading Companies were agencies of Catholicism in India, the arrival and establishment of Portuguese and English East India Company are discussed here. The second part of the chapter deals with the conceptual framework of the theses i.e. the statement of the problem, the title and the clarification of the terms, the rationale of the study, the aims of the study, the research questions and chapterization.

The second chapter deals with the review of related literature. The gist of the consulted books on Darjeeling and Sikkim has been recorded in the chapter. The books on Roman Catholic Church in India have been reviewed and the main points have been highlighted in this chapter.

The third chapter is on research methodology adopted here to write this thesis. The techniques of multi-methods and tools for the collection of data are explained in this chapter. The data processing and the analysis of the data are also discussed.

A brief account of the history and people of Darjeeling and Sikkim is given in chapter four. The chapter deals with a brief history, ethnic groups, religion and their festivals.

The fifth chapter deals with the advent of Catholic missionaries in Eastern Himalayas and their interaction with the local people. The circumstances leading to the establishment of mission station in the urban and rural areas are also dealt with in this chapter. The names of pioneer missionaries, along with the name of first Catholics are also recorded. Also, the interaction process between Catholic missionaries and the inhabitants in the fields of Evangelization, education, economic

development, improvement in communication, social services, agriculture, forestation, medical care and housing projects are dealt with.

Chapter six deals with the perspectives of local inhabitants culled out from the Sample Survey. Chapter seven, the concluding chapter, deals with the summary, implications and suggested topics for further research.

The focus of the investigation is Catholicism, one of the three major groups of Christianity. Of the five European Trading Companies, the Portuguese and English East India Company were catalysts in the spread of Catholicism in Darjeeling-Sikkim Himalayas. The aims of the study and the research questions were framed to study the influence of Catholic missionaries on the local people, from the time of the arrival of Catholic missionaries in Darjeeling and Sikkim to the present.

## References and End Notes

1. Each religion has its own founder and scripture. Jesus is the founder of Catholicism and the Scripture is known as the Bible.
2. Catholicism is the largest body of Christians in the world. It is hierarchical in nature. The Pope is the head of Catholic religion.
3. After resurrection and before ascension, Jesus asked his disciples to spread His message of love to the entire world. Therefore, the disciples went to different places to preach the teachings of Jesus. St. John in his gospel states that as God has sent Jesus into the world even so Jesus sends his disciples to all the places to preach the Good News.
4. The various sects of Christianity include Roman Catholicism, Eastern Orthodox and a large denomination of Protestantism.
5. Jews are the descendants of an ancient tribe, called Hebrews. During the Biblical era they produced Hebrew Bible, which was accepted by Catholics. Jesus was a Jew and his preaching was meant for Jews.

6. St. Paul is considered as the greatest missionary in the New Testament. Paul was a persecutor turned preacher. When he was on his way to Damascus to arrest the Christians, Jesus appeared to him. Paul was converted. Since he knew Greek well, he preached the gospel of love to the Greeks.
7. After the resurrection of Jesus, Thomas was given a vision of Jesus. Thomas had really doubted the resurrection of Jesus. After seeing Jesus, he expressed complete faith in Him and joined the Jewish merchants for India to preach the love of Christ. Thus Thomas is said to have reached Kodungallur port, in Kerala in 52 A.D.
8. E.R. Hambye (1952), *Christianity in India: A History in Ecumenical Perspective*. Alleppy: Prakasan Publication, p.368.
9. A.M. Mundadan (1984) *History of Christianity in India*. Shillong. Vendrame Institute, p.25.
10. According to the tradition, St. Thomas had baptized a small group of Brahmins of royal families. The descendants of those baptized by St. Thomas are called St. Thomas Christians.
11. It is mentioned in the book of the Acts of the Apostles that the disciples gathered at Antioch (*Acts of the Apostles*, chapter II, verses 19-26). When the news of the gathering reached Jerusalem, Barnabas was sent there. At Antioch, the disciples were for the first time called Christians.
12. Constantine the Great was the first emperor of Rome to become a Christian. During his reign, Christianity was proclaimed the state religion. He was born in 275 AD and died in 337 A.D.
13. The emperor Constantine changed Roman government in two important respects. He established a new capital at Byzantium which he named Constantinople. Secondly he made Christianity a favored religion. At the same time he allowed his subjects to practice any religion they wished to practice.
14. The Eastern Churches are the major Christian Churches in Greece, Russia, Eastern Europe and Asia. They do not acknowledge the authority of Pope over them. The Eastern Church creed states that the Holy Spirit proceeds from the Father.
15. The Western Church acknowledges the authority of Pope. The Western Church creed states that the Holy Spirit proceeds from the Father and the son.

16. There are two Creeds, the Apostles' Creed and Nicean Creed. The Creed, which was accepted by the council of Nicea, convoked by Constantine, is Nicean Creed. It is believed that the Apostles' Creed was composed by 12 Apostles. A Creed is a statement of Christian belief. It contains three sections dealing with God, Jesus Christ and the Holy Spirit. The Apostles' Creed is recited in every Catholic Church in Darjeeling and Sikkim on Sundays.
17. The term 'indulgences' signify, freeing from all or part of the temporal punishment for sin. The church pledges her prayers for the sinner. But the prayers had to be bought for money. This practice was considered an abuse by Martin Luther.
18. Daniel Rops (1961) *The Protestant Reformation*. London: J.M. Dent and Sons, p.231.
19. For the Roman Catholics, there are seven sacraments, which must be administered to an individual at different stages of his life. The sacraments are Baptism, Confession, Communion, Confirmation, Marriage, Holy Orders and Anointing of the Sick.
20. *The World Book Encyclopedia*.1995: 483
21. Pope is the spiritual leader of the Catholics all over the world.
22. Vicar of Christ would mean that The Pope represents Jesus on the earth.
23. In the Roman Catholic circle, the Pope is the successor of St. Peter. The first pope was St. Peter and was appointed by Jesus. Jesus had asked Peter to tend his sheep. This belief is based on the *Gospel of John* chapter 21 and verse 16.
24. Vatican City State is the smallest independent state in the world. It serves as the spiritual and governmental centre of the Roman Catholic Church. Vatican city lies entirely within the City of Rome, Italy.
25. 'Infallible' means the Pope cannot make an error in the matters of teaching the Catholic faith. Pope is said to be incapable of error in the exposition of a doctrine of Catholic faith. His declarations will have to be accepted by all Catholics without raising a question
26. The first papal document '*God is Love*' by Pope Benedict XVI was published in January 2006. This encyclical letter was read and

explained to the Catholics of Darjeeling and Sikkim during Sunday worship. In this way, Pope influences the Catholics of Darjeeling and Sikkim Himalayas.

27. Cardinal Telesphore Toppo visited Darjeeling hills on Friday 21<sup>st</sup> January 2005. People from all communities attended a reception for him at Pedong in Kalimpong Sub-division.
28. Lucas Sirkar was appointed as the Archbishop of Calcutta on 2<sup>nd</sup> April 2002.
29. Jesus has commanded his disciples to spread his teachings. And baptism has to be administered in the name of the Trinity. The disciples have been authorized to heal the sick.
30. Bishop Stephen Lepcha was born on 22<sup>nd</sup> December 1952 at Suruk, in Kalimpong sub-division. He was born in the year the Catholic missionaries penetrated into his Lepcha village. He was ordained a priest in 1982 and consecrated as Bishop on December 8<sup>th</sup> 1994 at St. Joseph's School, Darjeeling.
31. The word 'elder' has been mentioned in the first letter of Timothy in the Bible. Elder refers to a Bishop who has been chosen to govern a community of Catholic believers. A bishop is in the direct succession of the disciple of Jesus. Since a bishop cannot manage all the Catholic Missions, priests are appointed to look after the Catholics in the name of the bishop.
32. Pope John Paul II had written a letter, dated 7.4.1996 on the issue of the ordination of women to priesthood in the Catholic Church. In his letter he exhorts his faithful not to discuss the issue either in private or public Forum.
33. A 'deacon' occupies the lowest place in the hierarchical order of the Catholic Church. The status precedes the ordination to Priesthood. The function of the deacon is to assist a priest at the liturgy.
34. 'Trinity' is a term used to express the belief in one God in the embodiment of three divine persons. The early Christian community experienced God in the Father, Jesus Christ and Holy Spirit. Therefore, the doctrine of the Trinity has been formulated to express Catholic faith.
35. Ignatius narrates his concept about the incarnation. He says that God, the father sent Jesus in to this world to save the people from sin.

36. The Sermon on the Mount is found in the gospel of Mathew in the Bible. Jesus told his disciples that they needed to lead a life that will be in accordance with truth and non-violence.
37. Catholicism is a missionary religion like Buddhism. Jesus' mission of preaching has to be continued. Therefore, the disciples are asked to spread the Good News of the Bible to others.
38. The celebration of the Eucharist is called Mass, which is always accompanied by music with the assistance of deacon. A low mass may be celebrated with minimum ceremony. A mass is also called the Lord's Supper. Participation in the Mass is a solace to a Catholic.
39. During the Mass a Catholic priest acts in the name of Jesus. He recites the words that were recited by Jesus during the last supper.
40. Rosary is a string of beads, used as an aid to memory and concentration while praying. The beads may be made of wood, metal or stone. A Catholic rosary consists of 50 small beads, divided into equal sections by four beads and a pendant. A pendant is composed of two large beads, three small ones, and a crucifix that hangs from the Rosary. The prayers are culled out from the life of Jesus. There are also prayers addressed to God through Mary, mother of Jesus.
41. The way of the cross is a devotional activity in the Catholic Church. It recalls Jesus' last journey from Jerusalem to Calvary. The prayers are based on the Holy Bible. The way of the cross is conducted in all the Catholic churches on Fridays for a month prior to Easter.
42. A '*novena*' is a prayer for nine days. Special prayers are addressed to God through saints to obtain a special favour from God.
43. Since a Catholic priest functions in the name of God, the people would like to get their vehicle blessed by a Catholic priest. A priest blesses persons and objects. The blessing confers security and safety to an individual.
44. 'Original sin' is believed to be innate in mankind and transmitted from Adam to the human race. An individual is born into a sinful world. Therefore, baptism removes the original sin.
45. After the death of Jesus, the disciples along with Mary, mother of Jesus remained in a closed room, praying. At that time God sent

the third person of the Trinity to them to enthuse them with vigour and vitality to preach the Gospel. The Catholics believe that the Holy Spirit guides each Catholic.

46. It is believed that an individual receives the gift of the Holy Spirit at the time of baptism. However, the same gift is being confirmed during the religious ceremony of Chrismation or Confirmation.
47. Reconciliation is a sacrament, which washes away all the sins and makes an individual to live in peace with others and close to God. An individual enumerates all his unwanted or disturbed actions to a priest who is in the place of God to forgive sins. In Darjeeling and Sikkim area, it is mandatory that a Catholic approach a priest for confession at least twice a year, before Christmas and Easter.
48. The Catholic priest says that he absolves the sins of an individual in the name of the Trinitarian God.
49. St. John narrates the incident of a woman who was caught in adultery. Jesus condoned her sins and said her to go in peace and sin no more. Jesus did not condemn the sinner but condemned the sin.
50. The Catholic religion has its own rules and regulations. The collection of rules is called Canon Law. The Canon Law, number 1004 states that the anointing of the sick can be administered to any member of the faithful who have reached the age of reason. It can be given in danger of death or illness or old age. If the person recovers, the sacrament may be repeated any number of times.
51. A soul is the spiritual part of a person as distinct from the physical. According to Catholic faith, soul has a beginning but no end. The soul is immortal. At the time of death, soul and body are separated and that the soul lives forever.
52. The creation story is narrated in the first book of the Bible, *Genesis*. The narration in chapter 2 reveals that after creating heaven and earth, God created Adam and Eve. Adam after seeing Eve said that she was the bone of his bones and flesh of his flesh. According to the story, it is God who binds a couple together.
53. John, the writer of the fourth gospel narrates that Jesus attended a wedding at Cana. During the marriage, when wine ran out, at the request of Mary, Jesus through his divine power, turned water into wine.

54. The Code of Canon Law states that a priest who has been given the authority by the bishop can be the registrar of a marriage. A priest may sub-delegate another priest or deacon to conduct a marriage ceremony. Canon Law 1108 states that along with a delegated priest by the bishop, there should be two witnesses to make a marriage valid. There is also stress on the consent of the couples.
55. The trainees for Priesthood are supervised by senior priests. The trainers are known as formators in the Catholic circle.
56. The fifteenth and sixteenth Centuries were the age of explorers. The brave Portuguese and Spaniards embarked for unknown places through land and sea routes. Exploration led to colonization and spread of Catholicism.
57. Pope Nicholas V was elected Pope in 1447 A.D. He was fascinated by the exploration and colonization. In 1452, the Pope had conferred privileges on Portuguese to establish Catholic missions in the countries conquered by them.
58. On August 3, 1492, Columbus sailed from Spain in search of a route to the Indies, across the Atlantic Ocean. On October 12, he reached an island, and named it San Salvador, which in Spanish means Holy Savior. He called the islanders Indians. He claimed the land that he discovered for Spain.
59. Pope Alexander VI was the worldliest of the Renaissance Popes. He was elected Pope in 1492 and displayed the character and ambition more typical of a secular ruler. The Pope put an end to the rivalry between Spain and Portugal in the possession of the new lands. He divided the world into two; Spain was to occupy the countries west of the line and Portugal to the east. Therefore, Portuguese played a key role in establishing the Roman Catholic Church in the East.
60. Daniel Rops (1962) *The Catholic Reformation*, London. J. M. Dent and Sons, p.242.
61. George Moraes, (1964) *A History of Christianity in India*, Bombay. Munaktala and Sons, p 204.
62. The Franciscan order was founded by St. Francis of Assisi in 1209 A.D. The Priests of the order have adopted a life-style of poverty. They played an active role in bringing peace among people, following gospel values. They came to Bengal from Goa to assist the Augustinian Priests.

63. The Dominican priests belong to the order of St. Dominic, founded in 1216. The Priests reached Cochin in 1325 and subsequently to Bengal.
64. The Augustinians belong to the order of St. Augustine. They follow the rules written by St. Augustine in 391 A.D. they established themselves in Hijili where they built churches. They settled in Hooghly in 1580.
65. The Jesuits belong to the order of the Society of Jesus, founded in 1540 by St. Ignatius of Loyola. It is an international Catholic Religious Order with its members engaged in education, social action, legal aid and pastoral work. The Jesuits Antonio vaz and Pedro Dias arrived in Bengal in 1576 A.D.
66. When the Portuguese came to Bengal, Chittagong was the chief port. When Chittagong began to decline, trade was diverted to Satgaon, situated on the bank of the river Saraswati.
67. George Kottuppallil, (1988) *History of the Catholic Mission in Central Bengal*. Shillong: Vendrame Institute, p 69.
68. Fr. Fransico Fernandes and Domingo de Souza went to Chandecan to meet the king. The king gave them permission to build a church. The church was formally consecrated on 1<sup>st</sup> January 1600. This was the first Jesuit church in Bengal and was dedicated to Jesus Christ.
69. Myanmar is the new name for Burma.
70. The Dominican priests built the 3<sup>rd</sup> church in Bengladesh in 1601. Many more Catholic churches were established in Bangladesh by the Missionaries.
71. There was dispute between the king of Arakan and the Portuguese. Fr. Fernandes attempted to save some children who were being forced into slavery by the Arakanese. He was caught and placed behind the bar. He expired in Prison on 14<sup>th</sup> November 1602.
72. The Augustinian priests reached Dacca in 1612. In 1663, Augustinian Friar Manoel de Rozario converted the son of the king of Busna. The new Catholic Antonio de Rozario invited the fathers from Chittagong to Dacca. Thus the church of St. Nicholas of Tolentino was established at Nagori, Dacca in 1664.
73. When the British East India Company became powerful in Bengal, the British intermarried with the Portuguese or descendants of

Portuguese. Thus, Catholicism entered British East India Company and subsequently, Darjeeling. The tea planters were either Protestants or Catholics.

74. The purpose of giving permission to East India Company to trade with India by Queen Elizabeth I in 1600 AD was for the economic profit of England.
75. The first factory of the British East India Company was established at Surat in 1612. It was a British strategy to establish their trade in India.
76. The British settled in Calcutta in 1690, after attaining permission from Mughal emperor. It was the *farman* of Shah Jahangir that permitted the English to trade in Bengal duty free.
77. On 23<sup>rd</sup> June 1757, the English marched under the command of Clive against Nawab Sirajuddaula. The English, with the help of Mir Jafar, became victorious. Thus the British influence both commercially and politically was strengthened in Bengal.
78. Mir Quasim fought against the British at Buxar in 1764. He was defeated and fled from Bengal. The battle of Buxar ensured supremacy of the English in Bengal permanently.
79. A Protestant clergy, named William conducted marriages between British and Portuguese in Calcutta.
80. The clergy wanted the British to marry among Catholics and keep up the Catholic faith. Therefore the British were encouraged to marry the descendant of Portuguese.
81. Joseph Valiamangalam (1984), *The Mission Methods of Fr. Joaquim Vilallonga*. Gujarat. Gujarat Sahitya Prakash, p.26.
82. In England, there was an increase in the Christian Societies. Therefore, they wanted to preach the gospel in the countries conquered by the British.
83. The chaplains were sent in to British territories. The Bishop of Canterbury was responsible for the maintenance of the chaplains of the Anglican Church.
84. Many Missionary Societies sprang up under several religious leaders. Each group had a desire to preach the gospel of Christ to

the people in the countries conquered by the British. The groups were termed as missionary Societies and had their base at London.

85. William Wilberforce led the delegation to British Parliaments for permission to educate the people in the British colonies. The charter of the East India Company was renewed by the British Parliament every twenty years. When the new provisions of the charter were being debated in 1793, the Evangelicals, under the leadership of William Wilberforce attempted to make the Company responsible for educational and missionary activities in India. Though his proposal was turned down in 1793, Wilberforce's appeals bore fruits the following British Parliaments.
86. Felix Wilfred (1988) *Emergent Church In New India*. Bombay, Munaktala and Sons, p.206.
87. Nicholas Lo Groi (2003) *History of the Kolkata Province of St. John Bosco*. Kolkata Salesians of Don Bosco, p. 1
88. The Jesuits Fr. Cacella and Fr. Cabral from Portugal came to Bengal. They were the first ones to enter Eastern Himalayas on their way to Lhasa.
89. The Fathers of Foreign Mission of Paris tried through Arunachal Pradesh to enter Tibet in 1854. They were unsuccessful. Therefore they tried a route through Sikkim in 1854. Thus the second batch of Catholic missionaries entered the Eastern Himalayas.
90. Lloyd belonged to Anglican Church. He was buried in the Church of St. Andrews in Darjeeling.
91. Henry Hosten (1928) *La Mission De Bengal Occidental*. Darjeeling. St. Joseph's College, p.203.
92. Judge Robert Loughnan of Patna spoke of the beauties of Darjeeling and the health-giving air to Archbishop Carew of Calcutta. Therefore Dr. Carew sent Loreto nuns to Darjeeling to begin a school for girls in 1846. Mr. Loughnan was instrumental in taking Catholicism to Darjeeling.