

CHAPTER 2

REVIEW OF RELATED LITERATURE

After reading a large number of books on Catholicism, Sikkim and Darjeeling in the National Library, Kolkata, The Asiatic Society, Kolkata, Goethels Indian Library and Research Centre, Kolkata, Deshbandhu District Library, Darjeeling, The District Library Namchi, The State Central Library, Gangtok, Jesuit libraries at Ranchi, Kolkata, Haribagh, Matigara, Chennai, Darjeeling and New Delhi, a review of the books that are directly related to the topic of this research has been attempted to. The literature reviewed for the present study may be divided into two segments- literatures on Darjeeling and Sikkim in general and literature on Catholic missionaries in particular.

2.1 Literature on Darjeeling and Sikkim

Joseph Dalton Hooker (1855)¹ in his *Himalayan Journals* has given beautiful description of places in Darjeeling and Sikkim. He was the first European to explore and survey Sikkim and neighbouring areas scientifically. He visited almost all the major places in Sikkim and Darjeeling and recorded his impressions of the places during his journey.

Edwin T. Atkinson (1882)² in *The Himalayan Gazetteer* deals with all matters of interest such as historical, geographical, statistical, physiographical, ethnographical, etc. of each district of the entire Himalayan region. The Gazetteer is a nucleus of a complete index to our knowledge of the people of the whole Himalayan region.

Colman Macaulay (1885)³ in his *Report of a Mission to Sikkim and the Tibetan Frontier 1884* has recorded the minutes of his meeting with the maharaja of Sikkim. He visited several places in Sikkim and Darjeeling. His book is a

collection of his diary reports. It is a valuable source to trace the places and their historical importance of the places connected with British regime in India.

Herbert Hope Risley (1894)⁴ edited the *Gazetteer of Sikkim* that dealt with almost every aspects of Sikkim. He has traced the early history of Sikkim. His accounts on the relationship between Sikkim and Tibet are commendable. The Gazetteer contains chapters on the nomenclature of places in Sikkim, Sikkim laws, and marriage customs of Sikkimese, geology and mineral resources, agriculture, birds, monasteries and the vegetation of Sikkim.

Lawrence Austine Waddell (1900)⁵ in *Among the Himalayas* writes about his association with Father Desgodins, the Catholic missionary who for over twenty years conducted a mission within Tibetan territory and later settled at Pedong. He has dealt with the educational and missionary activities of Catholic missionaries in brief in his book.

J. J. A. Campos (1919)⁶ in *History of the Portuguese in Bengal* writes about the arrival of Portuguese pioneers in Bengal. D. Jao De Silveria landed on the coast of Arakan in 1517 and proceeded to Chittagong to establish a trading centre. The author describes how the Portuguese obtained permission from the local kings for the erection of a factory. Muhammad Shah was instrumental in the building up of Portuguese factories. The Portuguese were given Custom Houses at Chittagong and Satgaon. The entire chapter nine of the book is devoted to the Portuguese missionaries. He discusses the arrival, establishment and activities of Catholic missionaries in Bengal. The author concludes the book by narrating the causes for the decline and fall of the Portuguese in Bengal.

L. S. S. O'malley's (1907)⁷ *Bengal District Gazetteers: Darjeeling* is a study of the physical features of these states with reference to rivers and agriculture. He has also dealt with the people and their religion. His writings on the people, geography, religion, sociology and zoology of Sikkim and Darjeeling are valuable for Himalayan studies. He gives a brief description of the Catholic institutions in Darjeeling district.

Atul Chandra Roy (1968)⁸ in *History of Bengal (Mughal Period) 1526-1765 AD* discusses the relationship between the mughals and petty kings in Bengal. He narrates in detail how Mughal rulers exerted their supremacy in Bengal by defeating the local rulers. Chapter six of his book deals with the advent of Portuguese in Bengal. The descriptions of Portuguese settlements in Eastern Bengal provide a background for the better understanding of the activities of Catholic mission. The author critically evaluates the social and economic conditions of Bengal during Mughal rule.

V.H. Coelho's (1971)⁹ *Sikkim and Bhutan* is a storehouse of information regarding the historical and cultural heritage of Sikkim and Bhutan. He has traced the history of these countries with special reference to the land, people and the government.

C. De Beauvoir Stocks (1975)¹⁰ in *Sikkim Customs and Folk-Lore* treats the folklores of the Lepchas. He traveled all over Sikkim. He has elicited a lot of information regarding the customs and legends of Lepchas. It is a valuable book for a researcher as it provides much of background knowledge on the folk culture of Sikkim through the myths and legends that are embedded in the folklore.

Indira Awasty (1978)¹¹ in her book *Between Sikkim and Bhutan (The Lepchas and Bhutias of Pedong)* has traced the history of Lepchas and Bhutias in

Kalimpong sub-division of Darjeeling district. She has also dealt with the arrival of French and Swiss Catholic missionaries in Pedong and Irish nuns in Kalimpong. According to her, Christianity has had a tremendous impact on the local residents and has brought about a revolutionary change in the life style of the Lepchas.

Amal Kumar Das's (1978)¹² *The Lepchas of West Bengal* has dealt with economic, social and religious aspects of Lepchas of Darjeeling district. The myths and various customary practices of Lepchas are also discussed in this book. The social life and food habits of the Lepchas are dealt in detail in this book.

Ram Rahul's (1978)¹³ *The Himalaya as a Frontier* has dealt with the frontier countries of Tibet, Sikkim, Bhutan and Nepal. He has highlighted the history and achievements of different rulers in the Himalayas. He has also dealt with mountain passes. A detailed account of the flora and fauna of the region are also given in this book. The possibilities of trade between British and Tibet are discussed in this book. The British kept Sikkim as a buffer state in order to carry out the British trade.

Ramesh Sharma (1983)¹⁴ in his pictorial book *Images of Sikkim, the Land, People and Culture* has portrayed the history, geography, monasteries, customs, flora and fauna of Sikkim with the help of photographs. He has also focused his attention on the life style of the Lepchas, Bhutias and the Nepalese of Sikkim.

Sunanda K. Datta-Ray (1984)¹⁵ in his *Smash and Grab Annexation of Sikkim* narrates the circumstances leading to the annexation of Sikkim by India. The author highlights the intricacies involved in the annexation. The British intervention in Sikkim has been discussed in detail in the chapter titled 'Belgium of Asia'. The chapter on 'Death Warrant' deals with the

activities of the party led by L.D Kazi that led to the final union of Sikkim with India. The major Indian and Sikkimese personalities who influenced the annexation are cited in detail by the author in this book.

Fred Pinn (1986)¹⁶ in *The Road of Destiny, Darjeeling Letters 1839* gives an account of the foundation of Darjeeling town. The book is a compendium of correspondence between S.W. Grant, G.W.A. Loydd, W.A. Campell and the Government in Calcutta. All the letters highlight the growth and development of Darjeeling. The letters also touch upon the people and their lives during the infancy of Darjeeling.

A. R. Foning (1987)¹⁷ in *Lepcha My Vanishing Tribe* describes the legends and mythologies associated with Lepcha, the Himalayan tribe. He records his personal experiences connected with social and religious life of the Lepchas. He laments that the original habitat of the Lepchas was intruded by the inhabitants of the neighbouring countries. The intermingling with the immigrants has made the Lepchas absorb the customs and traditions of dominant and out numbered immigrants. In this context, the presence of the Lepchas is not felt in Darjeeling and Sikkim. A significant number of Lepchas have accepted Christianity as their new faith.

Tulsiram Sharma Kashyap (1988)¹⁸ in *Sikkim: A Himalayan Realm* gives a depiction of Sikkim's history, culture, its varied natural beauty and its political development. It depicts a just and meaningful representation of the simple Sikkimese folk and their roles in building the modern day Sikkim.

Chhanda Chakraborty (1988)¹⁹ in her Ph.D thesis, *Development of Education in Selected Districts of West Bengal with Special Reference to Nineteenth Century*, has dealt with Darjeeling and Jalpaiguri districts. She has briefly

touched upon the role of Christian missionaries in the development of education in Darjeeling.

E. C. Dozey (1989)²⁰ in his book *A Concise History of the Darjeeling District Since 1835* furnishes a detailed account of the acquisition of Darjeeling by the British from the Raja of Sikkim. He also presents a description of places and people in his book. A brief history of early Catholic institutions can be found in this book. He also discusses the railways and tea plantations in Darjeeling and provides some old photographs of the buildings and places. In a nutshell, the book provides information about place, people, flora and fauna of the early Darjeeling hill.

Tapan Chattopadhyay's (1990)²¹ *Lepchas and Their Heritage* is a study on the Indian tribes living in Darjeeling and Sikkim. He has thrown light on the socio-ethical, economic, literary, cultural, artistic and religious life of the tribe. His detailed account on the lives of Lepchas is both informative and educative.

Ranju R. Dhamala (1993)²² has edited a volume on *Problems and Strategies of Development in the Eastern Himalaya*. The eleven papers contributed by scholars engaged in Himalayan Studies highlight sociological, environmental, agricultural and various developmental issues of Eastern Himalaya.

K. C. Bhanja (1993)²³ in *History of Darjeeling and the Sikkim Himalaya* traces the history of Sikkim and Darjeeling and describes the mountain peaks, lakes, streams, glaciers, flora and fauna. He depicts a vivid picture of mountain passes. The book covers in brief more or less all aspects of the history of Sikkim and Darjeeling Himalayas with special reference to people and lands.

Roshina Gowloog's (1995)²⁴ *Lingthem Revisited* is a re-study of the Himalayan Village called Lingthem in Dzongu reserve of North Sikkim. Two British anthropologists, Gorer and Morris lived in Lingthem and wrote books on the Lepchas in 1938. Roshina studies the changes that have taken place in the field of economy, social organization and religion of the Lepchas of Lingthem over a period of fifty years.

Chaitanya Subba (1995)²⁵ in *The Culture and Religion of Limbus* discusses the folklore of Limbus. He culls out the traditional religious practices of the Limbus from folklore and mythology. The ceremonies at various stages of life are described in detail in this book. The spirituality of the Limbus helps the reader to understand Limbu religion and life style of the Limbus.

Sudakshina Bagchi (1998)²⁶ in her Ph.D thesis, *Role of Education in Socio-Economic Development of Darjeeling Hills*, has described in brief the history of Christian Schools in Darjeeling.

Chaudhary Randhir Singh (2001)²⁷ in *Sikkim (An Eco-Socio-Cultural Peep)*, deals with economic, societal and cultural development in the state of Sikkim. He delves into Buddhism, one of the major religions of Sikkim. He also deals with scheduled castes, non-backward and other backward castes of Sikkim.

Sonam Wangyal (2002)²⁸ narrates in his book *Sikkim and Darjeeling: Division and Deception* how British annexed Darjeeling district to the vast empire of the British Raj. He has also dealt with the three sub-divisions of Darjeeling. He has analyzed the political developments in Sikkim and Darjeeling in detail.

J. R. Subba (2002)²⁹ in his book *Biodiversity of the Sikkim Himalayas* deals with flora and fauna including various crops in Sikkim Himalayan region. In the section on agro-bio-diversity, he opines that paddy can be grown from foothills to the Alpine areas of North Sikkim. In floristic diversity he writes, the rich plant wealth of Sikkim provides fuel, food, medicines and timber. He discusses the variety of orchids grown in Sikkim. The book also deals with both wild and domestic animals found in Sikkim. In the process, the book provides certain basic information regarding the economic foundation of the state.

The book, *Surajkund: The Sikkim Story* by Alok K. Shrivastava (2002)³⁰ is about the three main ethnic groups in Sikkim. The author focuses on the life style, food, dress, art and crafts of the people. He highlights the important festivals in Sikkim and describes the places of worship.

A. C. Sinha and T. B. Subba (2003)³¹ have edited the book entitled *The Nepalese in North East India: A community in Search of Indian Identity*. The book highlights the migration of Nepalis to North East India, their problems and a search for Indian Identity.

H. G. Joshi (2004)³² in *Sikkim Past and Present* deals with profile of different ethnic groups, the customs and traditions of different people. The book gives an account of the historic evolution of Sikkim. It also provides a profile of the land and people of Sikkim. A vivid picture of the passage from monarchy to Indian statehood is described in chapter 4. In the chapter for socio-cultural beliefs and traditions, the healing ceremonies for woman are described. The last Chapter, 'Sikkim towards development' deals with plantations, fisheries, animal husbandry, piggery development and dairy developments.

Shyam Nath (2004)³³ in the *Panorama of North East India* narrates the relationship between the British and Chogyal of Sikkim. He gives a description of the physical features of Sikkim with reference to its rivers, lakes, peaks and passes. The author has given a vivid account of the various religious festivals in Sikkim. After giving the general information on Sikkim, the author describes the physical features and ethnic composition in four districts separately. He has also dealt with flora and fauna of the region. He has mentioned about the places of worship of the Buddhists, the Hindus, the Sikhs, the Muslims and the Christians.

T. Raatan (2004)³⁴ in the *Encyclopaedia of North-East India*, deals with the history of eight North-Eastern states in three volumes. The third volume deals with Sikkim, Nagaland and Tripura. In the section on Sikkim, the author describes various ethnic groups in Sikkim. He narrates how Lepchas, Bhutias, Nepalis and the plains people have settled down in Sikkim at various stages. He also discusses the languages of various ethnic groups. The author traces the historical developments in education, which led to the emergence of a new class.

Shiva Kumar Rai (2005)³⁵ in *Kirat Khambu Rais of Sikkim and Eastern Himalayas* highlights the history, culture and traditions of ancient Kirat Khambu Rai tribe of Sikkim and West Bengal. The author has provided detailed information regarding Kirat Khambu Rai language. Shiva opines that Kirat Rai language is one of the 71 languages of the Tibeto-Burman sub-family prevalent in the Indian sub continent. The rituals attached to the traditional treatment of diseases and funeral are informative. In short, the book is a narrative of the entire Rai culture.

2.2 Literature on Catholic Missionaries

Henry Hosten (1928)³⁶ in *La Mission de Bengal Occidental* has recorded the history of the early Jesuit mission in Bengal. The Jesuits from England

attempted to establish a mission at Calcutta but ended up in a fiasco. Finally, Belgian Jesuits were successful in establishing educational institutions in Calcutta, Darjeeling and Ranchi. The book written in French provides valuable information regarding the early Jesuit mission in Bengal.

Daniel Rops (1961)³⁷ in *The Protestant Reformation* highlights the circumstances leading to Protestant reformation in sixteenth century. He delves into the practices of Catholic Church which were opposed by Martin Luther. He gives a vivid picture of the movements which spread far and wide in Europe. According to him protestantism picked up momentum because of its principle of justification by faith in Jesus.

Daniel Rops' (1962)³⁸ *The Catholic Reformation* deals with the events which led to Catholic reformation. The Protestant reformation was an eye opener to the authorities of Catholic Church. The Catholic reformation is also known as Counter Reformation. According to the author, the Jesuit order was a great force in defending Catholic religion.

George Moraes' (1964)³⁹ *A History of Christianity in India* traces the origin and growth of Christianity in India. He observes two groups of Christianity. The first Community has St. Thomas as its founding father. The second community has St. Bartholomeo as its leader. Both communities preserve the Catholic traditions and thrive in India. The author focuses his research on the spread of Christianity in North India.

Colmille Mary (1968)⁴⁰, in her book *First the Blade* has traced the arrival of Loreto nuns in Darjeeling in 1846. She has dealt with the ordeals of the first Irish Catholic missionaries in Darjeeling. Though the book is written in 1968, the author makes the reader part of the early history of Darjeeling

and Catholic mission. Besides religious importance, a candid description of Darjeeling in 1846 is narrated in the book.

Christopher Becker (1980)⁴¹, in the *History of the Catholic Missions in Northeast India* deals with the penetration of Catholic missionaries into Assam tea gardens, Manipur and Meghalaya. The German Salvatorian missionaries set foot in Assam in February 1890. After working in Northeast for twenty five years, they left Northeast during First World War handing over the entire mission to the Salesians of Don Bosco from Turin, Italy. It was around the same time that the Catholic missionaries entered Darjeeling. All the missionaries followed the same method to deal with the Indians.

Jean Marie Brahier (1982)⁴² in his article in *Anugraha* has dealt with the Christian Kulung Rai community of Gaucharan in Sikkim. He recorded the growth of Christian community in this remote village in Sikkim. This article is based on his tour in Sikkim before the people of Gaucharan accepted Catholicism.

M. K. Kuriakose's (1982)⁴³ *History of Christianity in India* is in true sense a source book for the study of history of Christianity in India. He has highlighted materials of ecumenical and national importance. Moreover, it is a compilation of sources arranged chronologically rather than topically.

Mundadan A. M.'s (1984)⁴⁴ *History of Christianity in India* is a well known book among the theologians. In this book, he delves deep into the origin of Christianity in India. His writings are based on the original sources gathered from different archives. This scholarly work is a boon for the researchers of Catholicism. The growth and expansion of Catholicism are also dealt with in this book.

Joseph Valiamangalam's (1984)⁴⁵ *The Mission Methods of Fr. Joaquim Vilallonga* is a well researched writing on the missionary methods of Spaniard missionaries. He has critically analysed the missionary methods of Fr. Joaquim. The Spaniards came to India in twentieth century and initiated humanitarian works. The Catholic missionaries from Europe had their own methodology of carrying out their work in India. The most important methodology of Fr. Joaquim was to train a local catechist who was Joaquim's ambassador in the villages.

Yves De Steenhault (1985)⁴⁶ in the *History of the Jesuits in West Bengal (Vol 1)* has dealt with the Bengal Mission of the Catholic Church. He has traced the history of St. Joseph's College, Darjeeling and the various activities of St. Mary's College, Kurseong. He has also pointed out the development and impact of Christian schools on the people.

George Kottuppallil (1988)⁴⁷ in his *History of the Catholic Missionaries in Central Bengal 1855-1886* has dealt with the foundation of the Vicariate of Bengal and the Society of Jesus. He narrates the rivalry between Portuguese, English, Dutch and French in Bengal for supremacy in missionary activities.

Anand Amaladoss (1988)⁴⁸ has edited a volume on *Jesuit Presence in Indian History*. He has narrated the origin and growth of the Catholic missions and the Society of Jesus in Tamilnadu. According to him Jesuit presence in Tamilnadu dates back to St. Francis Xavier himself who landed in Goa in 1542. The Jesuits in Tamilnadu are engaged in activities such as founding of Colleges and Schools. The book deals with the Jesuit history of Tamilnadu during the past 150 years.

Felix Wilfred (1988)⁴⁹ in *The Emergent Church in a New India* talks about the structures in the Church. He opines that the Catholic Church in India should pay a lot of attention to the social needs of the people.

J. W. Whelan (1988)⁵⁰ in the commemorative souvenir *A Century Observed* traces the history of St. Joseph's College (School Department), Darjeeling to its roots in 1888. He describes the various academic activities of the students. He also narrates the contributions of Belgian and Canadian Rectors to the development of the school.

Sebastian Karotemprel (1993)⁵¹ has dealt with the history of the missionary activities in Northeast in his book, *The Catholic Church in Northeast India: 1890-1990*. He has also dealt with the socio-cultural impact on the people. He narrates the contributions of the Catholic Church towards education and health in Northeast.

Perry L. Cindy (1997)⁵² in her book *Nepali around the World* deals with the basic question, "who is a Nepali" and the historical-sociological forces that led to widespread external migration out of Nepal. She examines the fascinating spread of Christianity among these Himalayan people. Her book focuses on Protestantism among the Nepalis. There are few references to Catholicism.

F. Hrangkhuma (1998)⁵³ in his *Christianity in India* deals with Christianity in Punjab, Chotanagpur, Maharashtra, Tamilnadu, Mizoram, Nagaland and Manipur.

C. B. Firth (2001)⁵⁴ in *An Introduction to Indian Church History* traces the outline of Indian church history from the beginning to the present time. He deals with Portuguese missions and Jesuit missions in detail. He has focused his writings on the Catholic Church in South India.

Jeyakumar D. Arthur (2002)⁵⁵ in the *History of Christianity in India: Selected Themes* has dealt with the traditions on the origin of Christianity in India, Christian Missions, upliftment of women and the involvement of Christians in national movement.

Minakshi Chakraborty (2002)⁵⁶, editor, *The North Pointer* has outlined the history of St. Joseph's College, Darjeeling. She has dealt with various college events during the past 70 years.

Sebastian Kappen (2002)⁵⁷ in his *Jesus and Culture* looks at Jesus in the context of the counter-cultural movements of India and discovers strong motivations in the message of Jesus for a cultural revolution. In the second part of the book, he explores the horizons of a theology of liberation in the cultural and religious pluralism of Asia.

Monila De (2003)⁵⁸ in her article *A Sylvan Retreat* has highlighted the historical importance of Pedong in Darjeeling District. The author has given a sketchy account of the arrival of missionaries in Pedong while recommending Pedong as a holiday resort for tourists.

Nicholas Lo Groi (2003)⁵⁹ traces the history of Salesians' presence in North India in the *History of the Kolkata Province of St. John Bosco*. He writes that the Salesians entered Eastern Himalayas to establish a formation house to train the young boys to become priests. He has narrated the circumstances leading to the purchase of Sonada brewery for the college. He has also traced the procedure involved in obtaining a plot of land from the government of Sikkim to establish a school at Malbassey in West Sikkim. The entire book is a chronicler's history, which is authentic because the narrative is based on the documents available in the Salesians archives.

The above-mentioned review of literature encapsulates existing studies on Darjeeling, Sikkim and Catholic religion. The review makes one aware that not much study has been done on Catholicism in Eastern Himalayas. Knowledge can be built up piece by piece. Therefore, the researcher wishes to add a little more information about the interaction between Catholic missionaries and Eastern Himalayan inhabitants to the ocean of knowledge.

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