

Role of Missionaries in Education: A Study of Nineteenth Century Nadia

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It is believed that Christianity first appeared in India in the early century of the Christian era in South India.¹ Saint Thomas was one of the twelve apostles who said to have come to Kerala to preach Christianity during the first two centuries of the Christian era. However, the Christian Missionaries arrived in Bengal at the end of the sixteenth century. Friars of the Augustine discipline of the Catholic Church were the first who came to the Hooghly from Goa and settled there. According to contemporary sources, they established a church at Bandel in Hooghly in 1599 which is considered as the first church erected in Bengal. Another church was established in Chittagong in the year 1601. After that the Jesuits and Capuchin groups of Catholic missionaries also started to appear in Bengal for their missionary work.² In 1664, the Augustinians established a church at Nagari in Dacca. With the arrival of Job Charnak in Calcutta in 1690, it paved the way for the expansion of Catholic missionaries in Calcutta. Subsequently, a small church was founded in 1693 at Murgihata in Calcutta by the Augustinians. Later, with the initiative of the Portuguese missionaries, their missionary activity spread to different parts of Bengal, mainly in the areas around Hooghly, Dacca and Calcutta. They successfully established churches at Tesgaon in Dacca (1714), Chinsura in Hooghly (1740), Hasnabad in Dacca (1777), Serampore in Hooghly (1783), Dacca (1815), Dharmatala Street in Calcutta (1832), Tuital in Dacca (1894) etc.³ On the other hand, Protestants arrived in Bengal much later and their missionary works began at the end of the eighteenth century.

At the beginning of the nineteenth century, Christian Missionary activities grew rapidly in other parts of the

world including India. Apart from religious preaching, they focused on education, health and social reform in the local areas.⁴ Bengal seemed suitable for them as an important centre of Christian missionaries and over time, various missionary societies established their permanent settlement in Bengal. In 1792, the Baptist Mission Society⁵ was founded in England and they carried out their missionary work throughout the world. In the same year, their missionary activities began in Bengal with the initiatives of Dr John Thomas and William Carey⁶. They established their mission in Serampore near Calcutta in 1800. Gradually their missionary operations expanded to various regions of Bengal and they founded quite a few sub-stations in the areas of Katwa (1804), Dinajpur (1804), Jessore (1807), Malda (1808), Chittagong (1812), Dhaka (1816).⁷ Then in 1798, the London Missionary Society⁸ made its appearance in Bengal. At the beginning, they settled at Chinsurah but they came to Calcutta in 1816 and made it their headquarters. They also established a station at Berhampur in Murshidabad in 1824.⁹ Later, another important missionary society worked in Bengal was the Church Missionary Society (CMS),¹⁰ which came to Bengal in 1807. They settled down in one of the chief centres in Calcutta in 1816 and the following year they set up a Church station in Burdwan. Later on, this mission went to Khulna and Krishnanagar in 1825 and 1832 respectively and settled there.¹¹

Nadia¹² has always been considered a centre of education and culture. It was the centre of Sanskrit education since the medieval times and retained its reputation until the mid-nineteenth century. Apart from the Sanskrit education, there was a special reputation for the learning of *Nyaya Darshana* (a school of Philosophy), *Smriti Sastara* (Jurisprudence), *Tantra* (Philosophy of Mystic Meditations and Rites) and *Jyotisha* (Astrology). This region was not only the heart of the Bengali language and literature but also an important centre of Western education.¹³ William Adam, in his *Report on the*

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State Education in Bengal detailed the system of education in Nadia. He mentioned that the medium of higher education in Bengal was Sanskrit for Hindus and Persian for Muslims. According to him, Nadia was the most significant centre of Sanskrit education where *Vyakaran* (Grammar), *Sahityam* (literature), *Puranashastram* (Mythology), *Nyayah* (law), *Tarka Sastra* (Logic) etc. were taught.¹⁴ There were several *tols*¹⁵ in various regions of Nadia mainly in Nabadwip where Sanskrit scholars taught the children. On the other hand, Muslim children went to *Maktab*¹⁶ and *Madrassa*¹⁷ to learn Arabic, Persian, Theology, *Quran* and *Hadith*.¹⁸

The Charter Act of 1813 came in favour of Christian missionaries and the thirty-third section of this act allowed the Christian missionaries to continue their missionary activities and encouraged moral uplift in India.¹⁹ As a result, various missionaries increased their activities in Bengal as well as all over India. Missionary societies like the Baptist Mission Society, London Missionary Society and Church Missionary Society accelerated their expansion in Bengal immediately after the renewal of the Charter.²⁰ As a result, the British Government established an episcopal administration system in India. The act led to the expansion of Christian missionaries to such an extent that this year can be considered the beginning of the history of missionaries in India.²¹ There is evidence from various foreign texts to indicate a considerable expansion of Christian missionaries at that time. They made special efforts to spread education along with preaching their religion. But there are different opinions on the motive behind the expansion of education. One of the main objectives was to spread Christianity through their educational activities and take advantage of those educated natives to accomplish their purpose. Apart from that they also learned Indian native languages and grammar to translate their holy Bible for the Indian natives in vernacular languages.²² Thus, along with the propagation of Christianity they also played a significant role in developing education in Bengal. At that time, several schools were started in different parts of Bengal under the initiatives of missionaries. This resulted in a radical change in the development of education all over Bengal.²³

Mr. John Chamberlin²⁴ was arguably the first who preached Christianity in Krishnagar²⁵ in the year 1804 and subsequently, he addressed a congregation here.²⁶ The first Church of England missionaries came to Nadia in the year 1822. Mr Micaiah Hill,²⁷ Joseph Bradley Wardren²⁸ and Samuel Trawin,²⁹ were the members of the London Missionary Society who came to Shantipur to observe whether a missionary station could be established there but their efforts did not materialize there.³⁰ Later on, Mr. W. J. Deerr³¹, a German preacher of the Church

Missionary Society stationed at Kalna in the Burdwan, came to Krishnagar in 1832. Besides his missionary activities, he built two schools one at Nabadwip and the other at Krishnanagar. In later years he devoted himself to educational work in this region.³² During this time a missionary named Johannes Haerberlin³³ stayed in Nadia for a short duration and he also took a leading role in establishing the school for the local people.³⁴ The Calcutta CMS Committee became more interested in missionary activities in Nadia, especially at Krishnanagar when their initial initiatives were successful in this direction.

The year 1840s was a significant period for the expansion of Christian missionaries in Nadia. In this decade, Church houses were established in Krishnagar, Chapra, Kapasdanga, Ratanpur and Solo. The missionary activities in Krishnanagar and Chapra increased significantly. By the year 1843, the number of native Christians in Nadia had increased to 3902.³⁵ According to William Adam's *Reports on the State Education in Bengal (1835-1838)*, the CMS was conducting three elementary schools in Krishnagar and six schools were running in the entire Nadia. Near about five hundred students were studying in those missionary schools.³⁶ In the meantime, Krishnagar had become the most prominent centre of the CMS. W. J. Deerr was the pioneer of the expansion of missionary education in Krishnanagar. In 1834, he established CMS St. Johns School at Krishnanagar. Later it became a High School in 1901. A missionary school named Hatchapra King Edward School was established at Chapra in 1841 under the initiative of the CMS which was promoted into a high school later in 1941.³⁷ At the same time, Queens School for Girls was opened at Krishnanagar by the CMS and it became a high school after independence through government initiatives.³⁸ Along with this, a few small missionary schools were also established later in the village areas of Nadia like Ballobhpur Kapasdanga and Ratanpur where a small number of students were taught.³⁹

The society started functioning from its headquarters at Krishnanagar in 1841. Under the initiative of the Society, free hostel facilities were assigned to students at Krishnanagar and Chapra.⁴⁰ The hostels were attached to the Hatchapra King Edward School at Chapra, CMS St. Johns School and Queen's Girls School at Krishnagar for the students and these hostels were run by foreign aid. The hostel adjacent to Krishnanagar CMS St. Johns School was completely foreign-aided and there was a system of scholarships also. Parents had to pay some amount of money for other hostels but they did not have to pay for staying at the hostel adjoining to CMS St. Johns School at Krishnanagar. Although in this hostel, the majority of students were Christian, some local Hindu and Muslim students also stayed with them together regardless of caste

and religion in a friendly secular atmosphere.⁴¹ Around the year 1907, this Girls' school in Krishnanagar had a total of 76 students, all of whom were Christians and the CMS St. Johns High School had 233 boys out of which 50 were Christians. According to the information provided by School authorities, in the same year, 252 students were studying at Hatchapra King Edward School. Among them, 150 were Christians, 20 were Muslims and 20 were Hindus.⁴²

The Bishop visited Nadia District in 1885 and he was impressed by the missionary activity in Nadia. In the same year, the Church of England Zenana Missionary Society (CEZMS)⁴³ arrived and started its activities in the district.⁴⁴ This Society especially worked to improve the education and health condition of the backward women of this district. Krishnanagar Shantipur and Nabadwip were the main places where they organized their charitable work.⁴⁵ Earlier the Queen's School was set up for the educational progress of backward-class girls of Nadia and other districts. Although, with the initiatives taken by this missionary society, this School made progress in its educational activities. This school was started in a small hut, later a brick building was built in 1912 with the assistance of foreign missionaries. In the year 1915 Lady Carmichael visited this school during the visit of Her Excellency and it was one of the most important educational institutions of this time. Gradually it lost its glory and fame.⁴⁶

Along with religious and general education, the first training and technical education were also started in Nadia by the initiatives of the missionaries. Around the year 1850-52, CMS St. Jons School first attempted to impart training in crafts and industries with small groups of people and low investment. However, their efforts were unsuccessful.⁴⁷ In the year 1864, a training school was established at Solo by the CMS. Within a few years, this school was transferred to Kapasdanga, and then shifted to Santipur for a short time. Finally, this training school moved to Krishnagar where it continued till 1932. It was the first attempt at technical education in Nadia.⁴⁸ A first-grade training School at Krishnagar was operated by the CMS. There were around 27 people enrolled in the year 1909. A total of Rs. 9069 was spent, of which Rs. 2800 came from provincial revenue funds and the remaining amount from the Society. Additionally, there were ten Guru Training Schools, which were attended by 134 students and were maintained for Rs 14709 through provincial revenue grants and tuition fees.⁴⁹ The CEZMS established a training school for women belonging to lower-class families and there were about 36 pupils attending. A training school for women was also opened in 1892 next to the Queen's School.⁵⁰ Then, an Industrial School was established in 1900 at Chapra

by G.H. Bradburn of the CMS. Students were provided instructions in Carpentry, brasswork, basket-making, black-smithy etc.⁵¹ In the years 1908-1909, a total of 33 pupils were enrolled in this School and there was a scholarship scheme through which they could pursue their further education from the Kanchrapara workshop and elsewhere.⁵² Hatchapra King Edward School authority included agriculture classes in their education because most of the students came from peasant families. The Pallimangal Guru Training School was run under the supervision of the King Edward School but closed very soon.⁵³

Roman Catholics had arrived in India much earlier but they reached the Nadia district much later. After the coming of the CMS, the Roman Catholic Mission also came to Nadia for their missionary activities and Krishnanagar became their centre point. Father Thomas Giboron⁵⁴ was a Portuguese who was the first Catholic priest to arrive in Nadia in 1840. He built a small Church there but within few years, he died, and the first attempt failed.⁵⁵ In 1857 Father Luigi Limana⁵⁶ arrived in Krishnanagar and settled down in a small house. It was through him that the Roman Catholic Mission in Krishnanagar was started. In 1860, other Fathers and four Sisters of Charity joined with Father Limana. Soon a school for orphans was established at Krishnanagar under the initiative of the missionary fathers. They started a boarding school for boys and another for Girls but due to a lack of students, their boarding school did not last any longer.⁵⁷ Their missionary activity gradually spread to different areas of Nadia like Krishnanagar, Chapra, Bhabarpara, Fulbari, Maliapota, Ranabandho, Raghobpur, Ranaghat, Kalyani etc.⁵⁸

Different Catholic religious and social organizations such as Sisters of Charity,⁵⁹ Sister of Mary Immaculate,⁶⁰ and Salesians of Don Bosco⁶¹ worked in this district. Although religious conversion was one of their objectives, they made efforts in various ways to spread education in all these regions. The Sisters of Charity arrived in Krishnanagar by 1860 and from the very beginning played a leading role in the educational development of women in the region. Several schools were established and run in different areas of Nadia under the initiatives of Sisters of Charity. They started a small School at Krishnagar for the local girls in March 1860. Initially, it was started with twenty orphan girls and was known as Nimtala School at that time. Along with the basic necessary education, morality, sanitation and hygiene were also taught there. Presently this school is recognized as Holy Family Girls School. They also established a Technical School at Krishnagar in the year 1860 for socially and financially backward women. They received training in weaving, cutting, tailoring, lace-making and embroidery from this

School.⁶² In the year 1883, they founded an orphanage school at Bhabarpara.⁶³ Later on, they continued their work in education and health in other places in Nadia. At Ranaghat they started Grihini School and Holy Child Primary School. Besides these, an adult education centre at Mahesgang and a School at Maliapota were also started by them. Subsequently, the Salesians of Don Bosco founded the Don Bosco School at Krishnagar in 1934 and it became a high school in 1951. Along with it, a Technical School was also established by them. Thus, they made significant contributions to education in the District of Nadia.⁶⁴

Significantly, the nineteenth century was a transitional period regarding education in Nadia when traditional and spiritual education systems began to decline and the modern education system started to develop. The expansion of Christian missionaries began in Nadia in the first decade of this century. They came here to spread Christianity among the native people of Nadia. It is true that from the beginning of the nineteenth century to the independence of India the number of native Christians in Nadia increased gradually but the numbers were very small subject to the entire district. It must be admitted that their main purpose was to spread Christianity. But apart from religious preaching, they focused on education, health and social reform in the area. They introduced the modern system of education in Nadia and started teaching various modern subjects. They were the first to introduce training and technical education here which provided employment opportunities to the students. All these Christian missionaries' contributions to the development of education and health in Nadia are undeniable.

Notes

1. Robinson, Charles Henry, *History of Christian Mission*, Charles Scribner's Sons, New York, 1915, pp. 62, 63; Richter Julius, *A History of Missions in India*, Fleming H. Revell Company, New York Chicago & Toronto, 1908, p. 27.
2. Omalley, L.S.S & Chakravarti, Manmohan, *Bengal District Gazetteers Hooghly*, The Bengal Secretariat Book Depot, Calcutta, 1912, pp. 110-114; Hosten, H. S.J., "Notes on Father Barbier's letter", *Bengal: Past & Present (Journal of Calcutta Historical Society)*, Vol. VI, No-12, July-September 1910, p.219.
3. Campos, J.J.A, *History of the Portuguese in Bengal*, Butterworth & Co. Medical Publishers, London, Calcutta, 1919, pp. 228-269.; For more information about the Portuguese in Bengal, See, Sarkar, Jadunath, *The History of Bengal Vol- II Muslim Period 1200-1757 AD*, University of Dacca, Dacca, 1948; Rego A. da Silva, *Documentacao para Historia das Missoes do Portugues do Orienta India Vol- II*, Lisbon, 1995, pp. 95-833, Cf. Hambye, Fr. E.R & Kurseong S.J, "Christianity in Bengal of the 17th and 18th CC. Some Notes And Remarks", *Proceedings of the Indian History Congress, Vol. 22(1959)*, pp. 214-227; Pro Jassone, S.J, *La Mission du Bengale Occidental vol. 1*, Ou Archdiocese de Calcutta, Bruges, 1921, pp. 45-165, Cf. Hambye, Fr. E.R & Kurseong S.J.
4. Newton, K.J, *Glimpses of Indian Church History*, Living Light Publications India, Bombay, 1973, pp. 36-38.
5. The Baptist Mission Society is a Christian missionary Society, which was established in 1792 by the Baptists of England. The first missionaries of this Society were Rev. Samuel Pearce, William Carey, and John Thomas. Apart from India, they established missionary institutions in various countries in Asia, Africa and America. See, Cox, F. A., *History of the Baptist Mission Society Vol- I & II*, T.Ward & Co and G. & J Dyer, London, 1842.
6. William Carey (1761-1834) was a founding member of the Baptist Missionary Society. He came to Calcutta in 1793 and started his missionary activities as a Baptist. Besides being a missionary, he was also an educator, translator and social reformer., See, Smith, George, *The Life of William Carey*, Jhon Murray Pub., London, 1885.
7. Sen Gupta, Kanti Prasanna, *The Christian Missionaries in Bengal 1793- 1833*, Firma K.L Mukhopadhyay, Calcutta, 1971, pp. 30, 34, 35.
8. In 1795, the London Missionary Society was established in England. Rev. Nathaniel Forsyth was a missionary of this Society who came to Bangel in 1798 and started their missionary works there. See, Lovett, Richard, *The History of London Missionary Society 1795-1895*, Oxford University Press, London, 1899.
9. Sen Gupta, Kanti Prasanna, *op. cit.*, pp. 37-38.
10. The Church Missionary Society was a British mission established in 1799 and it started to work all over the world. In the year 1814, this society came to India. They first established their missionary institutions in Calcutta and Chennai in 1816. See, Stock, Eugene, *The History of Church Missionary Society Vol- I, II & III*, Church Missionary Society, London, 1899.
11. Sen Gupta, Kanti Prasanna, *op. cit.*, pp. 38, 39.
12. Nadia was formed as a district of British India as early as 1787. This district is situated in the heart of the Bengal Delta. At that time the district belonged to the Presidency Division and the Kushtia, Meherpur and Chuadanga regions of Bangladesh was also part of Nadia. During the nineteenth century, it was surrounded on the east by Pabna and Jassor, on the west by Birbhum, Burdwan and Hooghly districts, on the north by Rajshahi, on the north-west by Murshidabad and south by the 24-Parganass; the Bhagirathi river passes over the Nadia district.; See, Majumdar, Durgadas, *West Bengal District Gazetteers Nadia*, Govt. of West Bengal, Calcutta, 1978; Garrett, J.H.E, *Bengal District District Gazetteers Nadia 1910*, Bengal Secretariat Book Depot, Calcutta, 1910.
13. Hosten, H. S.J., "Notes on Father Barbier's letter", *op. cit.*, p. 217; Majumdar, Durgadas, *West Bengal District Gazetteers Nadia*, Govt. of West Bengal, Calcutta, 1978, pp. 334-344; Roy, Mohit (ed), *Kumudnath Mallik's Nadia Kahini*, Pustak Bipani, Kolkata, pp. 79-121.
14. Sen Gupta, Kanti Prasanna, *op. cit.*, pp 27; Basu, Anathnath

- (Ed.), *William Adam's Reports on the State Education in Bengal (1835 & 1838)*, University of Calcutta, Calcutta, 1941, pp. 75-79.
15. The Sanskrit Learning School was known as *Tol*.
 16. *Maktab* is an Islamic learning institution or school for Muslim children.
 17. *Madrasah* is an Islamic educational institution for higher learning.
 18. Hunter, W.W, *Statistical Account of Bengal vol II*, Trubner & Co., London, 1875, *op. cit.*, pp. 106,111.
 19. Ilbert, Courtenay, *The Government of India A Brief Historical Survey of Parliamentary Legislation Relating to India*, Clarendon Press, Oxford, 1922, p. 78.
 20. Richter, Julius, *op. cit.*, pp. 153-157.
 21. *Ibid*, pp. 153,156.
 22. Nururllah, Syed & Naik, J.P, *History of Education in India During the British Period*, Bombay, 1943, pp. 91, 92.
 23. Hossain, Muhammad Jahangir, *Abibgagto Nadia Zelar Itihas Samaj O Sanskriti(1786-197)*, Gatidhara, Dhaka, 2015, p. 222.
 24. John Chamberlain (1777-1821) was a missionary of the Baptist Mission Society who worked in north India. Mostly, he has carried out his missionary activities in different parts of Bengal. See, Yates, William, *Memories of Mr John Chamberlain Late Missionary in India*, Baptist Mission Press, Wightman and Cramp, London, 1826.
 25. Krishnagar has been the Capital of Nadia district since 1772. This town had an area of seven square miles. Raja Krishnachandra Roy belongs to this land.
 26. Long, Jems, *Hand Book on Bengal Missionary*, John Farquhar Shaw, London, 1848, p. 176.
 27. Micaiah Hill was a missionary of the London Missionary Society who came to Calcutta in 1822. After working two years in Calcutta, he started a missionary station at Berhampur in Murshidabad in 1824. Besides his missionary activities, he made a special contribution to the expansion of education in Murshidabad. He established seven schools there including a girl's school which conducted by himself. Later he established some more schools in this district. See, Lovett, Richard, *London Missionary Society 1795-1895 Vol-II*, Oxford University Press, London, 1899, p. 193.
 28. J.B. Warden came to India in 1822 as a missionary of the London Missionary Society and worked there till 1826. He reached Berhampur in 1824 with Micaiah Hill and others. Along with his Missionary work, he assisted Mr. Hill in his educational work and in 1826 he founded two girls' schools. See, Lovett, Richard, *London Missionary Society 1795- 1895 Vol-II*, Oxford University Press, London, 1899, pp. 47, 51.
 29. Samuel Trawin was a missionary of the London Missionary Society who worked in India from 1819 to 1827. He mainly conducted his missionary activities in Calcutta. See, Lovett, Richard, *London Missionary Society 1795- 1895 Vol-II*, Oxford University Press, London, 1899, pp. 171, 737.
 30. Garrett, J.H.E, *Bengal District District Gazetteers Nadia 1910*, Bengal Secretariat Book Depot, Calcutta, 1910, p. 136.
 31. W.J. Deerr was a German who came to India in 1820 as a missionary of the Church Missionary Society. He continued his missionary activities in Burdwan and Nadia till 1842.
- See, Stock, Eugene, *The History of the Christian Missionary Vol- I*, Church Missionary Society, London, 1899; *The Missionary Register For MDCCCXLI*, L. & G. Seeley, London, 1819.
32. Garrett, J.H.E, pp 136, 137; Bryan Ronald, *All in a Day's Work*, p. 26.
 33. Johannes Haerberline was a German missionary of the Church Missionary Society. He Came to India in 1832. In the beginning, he worked in Burdwan and Krishnagar. Later he did his missionary work in Eastern Bengal. He was the treasurer of the East Bengal Missionary Society from 1847. See, Long, Jems, *Hand Book on Bengal Missionary*, John Farquhar Shaw, London, 1848, pp. 178, 179.
 34. Long, Jems, *op. cit.*, p. 178.
 35. Garrett, J.H.E, *op. cit.*, pp. 136, 137.
 36. Basu, Anathnath (Ed.), *William Adam's Reports on the State Education in Bengal (1835 & 1838)*, University of Calcutta, Calcutta, 1941, p. 75.
 37. Majumdar, Durgadas, *op. cit.*, p. 354.
 38. *Ibid*, p. 345.
 39. Dwight, Henry Otis, Tupper Allen, Bliss Edwin Munsell (Ed.), *The Encyclopedia of Missions*, Funk & Wagnalls Company, New York & London, 1904, pp. 98, 365, 615.
 40. Majumdar, Durgadas, *op. cit.*, pp. 354, 345.
 41. *The Report of The Nadia Commission*, Nadia Box No-1, File No- 1, Bishop College Archive, Kolkata, pp. 8-11; Bryan, Ronald, *Bengal Bishop*, London, 1962, p. 7.
 42. Garrett, J.H.E, *op. cit.*, pp. 143, 145.
 43. The Church of England Zenana Mission Society was established in England in the year 1880. Besides preaching Christianity, they also worked for the education, health and social rights of backward women. In 1957, they started to work jointly with the Church Missionary Society.; See, Souvenir, Jubilee, *The Church of England Zenana Missionary Society 1880-1930*, London, 1930.
 44. Garrett, J.H.E, *op. cit.*, p. 142.
 45. *India's Women: The Magazine of the Church of England Zenana Missionary Society Vol- XIV*, James Nisbet & Co., London, 1894, pp. 171, 172.
 46. Roy, Pradipranjan, "An Assessment of Educational Enterprise of Christian Missionaries in the District of Nadia, It's Legacy and Present State"(Unpublished P.hD Thesis), Department of Education, Calcutta University, 1985, p.68.
 47. Majumdar, Durgadas, *op. cit.*, p.361.
 48. Garrett, J.H.E, *op. cit.*, p. 139.; *Ibid*, p. 361.
 49. *Ibid*, p.134.
 50. Majumdar, Durgadas, *op. cit.*, p. 362.
 51. *Ibid*, p.361.
 52. Garrett, J.H.E, *op. cit.*, p.134.
 53. *The Report of The Nadia Commission, op. cit.*, p. 10.
 54. Father Thomas Giboron was a Portuguese-origin Catholic who reached Krishnagar in 1840 from Chittagong. He built a small church here with few followers. Some years after because of some medical reasons he returned to Calcutta and died there. See, *A Hundred Years of Missionary Life in Bengal 1860-1960*, Catholic Orphan Press, Calcutta.

55. *A Hundred Years of Missionary Life in Bengal 1860-1960*, Catholic Orphan Press, Calcutta, p. 88.
56. Father Luigi Limana was a Catholic preacher who came to Calcutta from Italy in June 1855. He was sent to Krishnagar in the year 1857 and at that time there was no single Catholic person. Through his many efforts, and sacrifices, he managed to get seven Catholic families around him and gradually it increased to a Catholic community in Krishnagar. See, *A Hundred Years of Missionary Life in Bengal 1860-1960*, Catholic Orphan Press, Calcutta.; *One in Love* (Translated from Italian by Calcutta province of Sisters of Charity), Inter-Provincial Centre Bangalore, 1981.
57. *A Hundred Years of Missionary Life in Bengal 1860-1960*, op. cit., p. 89 ; Garrett, J.H.E, op. cit., p. 147.
58. Garrett, J. H. E, op. cit., p. 147.
59. The Sisters of Charity was established in Lovere, Italy in the year 1832 by Bartolomea Capitanio. The institution soon spread to different parts of Italy. Mother General Teresa Bosio responded to the invitation of Catholic missionaries and sent four sisters to India. The Sisters of Charity first reached Krishnagr on 17th March 1860. Apart from missionary activities, they worked for the improvement of the education, health and socio-economic condition of the backward women of the society. See, *A Hundred Years of Missionary Life in Bengal 1860-1960*, Catholic Orphan Press, Calcutta.; *One in Love* (Translated from Italian by Calcutta province of Sisters of Charity), Inter-Provincial Centre Bangalore, 1981.
60. Sisters of Mary Immaculate was established by Bishop Louis Laravoire Morrow in 1948 in Krishnagar. They worked for the development of education and health of women.
61. Salesians of Don Bosco came to Nadia in 1928. Their main objective was to educate the poor masses. They made an important contribution to the extension of education, which is commendable.
62. *A Hundred Years of Missionary Life in Bengal 1860-1960*, op. cit., pp. 89,100.; See, *Santa Famiglia*, Acc. No. 1860, No. 1, (Students Register Book of the year 1860), Holy Family Girls' High School, Krishnagar, Nadia, and I have furnished the information on the basis of a personal interview with the headmistress of Holy Family Girls' High School, Daisy Mathew, on 31st August 2023.
63. *Ibid*, p. 104; *Saint Bartolomea Capitanio and Saint Vincenza Gerosa*, (Provincial House, Krishnagar, Bengal), Caledonian Printing Co. Ltd, Calcutta, 1951, p. 37.
64. Roy, Pradipranjan, op. cit., p. 99.