Chapter Two

Role of Missionaries

2.0 Background

Missionaries occupied a central position in the linguistic codification and the educational project at large in India. ‘The role of missionaries in the educational project was crucial. Indeed, just as religion was constitutive of nineteenth century British society, politics and social thought, so did the evangelical revival in the latter eighteenth and early nineteenth centuries play a crucial part in the empire’. By 1851, 23 missionaries and ecclesiastical bodies had sent out their agents. Some of them were Americans, although the majority was British. Baptists, members of the Free Church of Scotland, and so on, were amongst the total of 448 missionaries out of whom only 48 were ordained natives. Moreover, the missionaries in India had by 1851 founded 2007 schools and seminaries of Christian and general knowledge, which had as many as 79,259 pupils, as against 24,954 instructed by the government. In 1855, two-thirds of the school-registered children were in government-controlled schools which were run by various missions or, much more rarely, by influential local people. Some of these missionaries were even recruited by the educational department to the posts of translators or inspectors, or had close connections with them. A prominent example was Thomas Candy, whose brother was a missionary and who himself wrote a large number of pieces on Christianity and the Gospel.

The opposition between the government/educational department and the missionaries has consistently been exaggerated. In fact, British officers had themselves been brought up in a society in which the ‘powerful influence of an enveloping Christian culture in the formation of moral structures in society’ was at

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2 Narayan Sheshadri and John Wilson, The Darkness and the Dawn in India: Two Missionary Discourses, Bombay, 1853, p.68
Admittedly, it is true that the colonial government strove to maintain a non-religious line in its teachings, and quarrels regularly occurred between missionaries and the government for this reason. Missionaries were particularly prompt to denounce the systematic exclusion of Christianity from the government’s schools and colleges, claiming the production of “confirmed infidels” as its main effect.

Developments in several Presidencies in India at the same time confirm the commonality of ground shared by government and missionaries. In Madras, for instance, the Marquess of Tweedsdale, governor and commander-in-chief, issued a minute in 1846 to introduce the Bible as a class book. Although the minute was not enacted, the mere fact that it was issued at all testifies at least to ambivalence on the part of the government with respect to religious matters.

In Bengal, similar statements were made in the first decades of the 19th century. Thus in the Essays relative to the Habits, Character and Moral Improvement of the Hindoos, published in London in 1823, which appeared originally in The Friends of India – a periodical journal run by the Serampore missionaries-- a prospective report on the ‘effect of the native press’ in India stated that its output was very low in taste at the time, “the increase of legendary tales...will tend to strengthen immorality”. Both increase and immorality were attributed to the then existing lore of “tales of lewd gods and goddesses”, hence the ensuing “indolence and luxury of eastern imaginations” that “naturalized” the natives’ “vicious taste”. A remedy for such a state of immorality was then offered; in order to combat such “vicious taste”, it was recommended that ‘moral tales’ such as Amadis of Gaul, Palmerin of England, and Tirante the White be printed and circulated in Bengal. These three so-called moral tales are in fact Portuguese and Spanish chivalric romances dating back to the 14th and 15th centuries, whose first translations into English by Anthony Munday (1560-1633). They appeared by the late 16th century and were highly popular with the ‘Elizabethan middle classes’. The three characters respectively represent archetypes of the accomplished knight who, after going through numerous trials and adventures,

4Gauri Viswanathan, Masks of Conquest: Literary Study and British Rule in India, Delhi, 1998, p.65.
5 Ibid, p.71
succeeds in wedding his Dame. These works allegedly enjoyed great popularity in England in the 19th century, thanks to their revision by Robert Southey (1774-1843), whose poems were incidentally much admired by Macaulay amongst others.

Moreover, it seems that the concept of morality, although spelt out in a different way before the advent of British education, was part of native teachings as well, as shown by the *Hitopadesh* (or animal moral fables) which the British later used for “teaching morals to the natives”. Yet, the actual part played by the indigenous conception of morality and the existence of vernacular works such as the *Hitopadesh* in the elaboration of English moral teaching also remains to be evaluated. But if, as Bayly argues, “morality was represented as the actions and beliefs of the rational soul for which virtue consisted in a proper balance between natural desires and emotions”, in pre-modern India, then this seems to suggest a lack of concern for indigenous conceptions on the part of the educationalists at the time.

### 2.1 Christian Missions at Work in India

The Portuguese were the first to come to India and settle here. They came not merely for trade in spices, coconuts and cardamoms, but also as missionaries with the express intention of making Christ known to the people with whom they would trade. Coming with this double purpose, the Portuguese were the first to start schools in places where they settled. They opened schools at Goa, Daman, Diu, Hoogly, Calicut and other parts of South India in the sixteenth century. Converts to Christianity were given entrance in these schools with a view to raising their general, moral, intellectual and social status. The Portuguese Catholic Missionaries led by St. Francis Xavier, did a good amount of work in the field of education. To them goes the credit of setting up the first Printing Press in India, at Ambalcot, near Cochin. With the help of the printed material in local languages, these Jesuit Missionaries could carry on their educational activities with considerable success.

The French followed suit. They also started schools in their settlements, namely, Pondicherry, Mahe, Chandernagore and Yanam. Teaching in these elementary

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schools was done through the medium of the mother tongue, and their special feature was that Indian teachers were also employed in them by the French East India Company. These schools therefore attracted a considerable number of native students.

The Protestant Missionaries of Denmark, who came to India in the beginning of the eighteenth century, did appreciable work in the field of education. They landed at Tranquebar on the south-east coast in 1706, and shortly afterwards started their educational activities under the leadership of two well known German Missionaries, Bartholomew Ziegenbalg (1683-1719) and Heinrich Plutschau (1678-1747). Their efforts resulted in the establishment of 21 schools by 1725.

Rev. Schwartz did laudable work in the province of Madras. His unique contribution was that he founded a number of schools for teaching English to the native children with the avowed aim of bringing about a better understanding between the Company and the Indian people. This attempt was highly appreciated by the British bureaucracy in India and also by the Court of Directors who went to the extent of sanctioning a grant-in-aid to these schools.

Lastly a number of English Protestant Missions came to India in the eighteenth century. The most important in the series was the Baptist Mission in which were Dr. William Carey, William Ward and Dr. Joshua Marshman. They could not start their work in Bengal, as originally planned by them, due to the opposition from the East India Company. They, therefore, shifted their area of work to the Dutch settlement of Serampore. They worked with a fine team-spirit and soon came to be known as the famous ‘Serampore Trio’. The ‘Trio’ did extensive work in the field of education and brought 10,000 children into their schools. Thus the Christian Missionaries continued to make important contributions to Indian education. These may be briefly summarized as under:

(a) Writing of text books in vernaculars. This led to the encouragement and growth of the Indian languages.

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10 Ibid. P.11.
11 Ibid. p.13.
(b) Translation of many English works of literature and of the Bible into vernaculars. This brought the Indian people in contact with the Western knowledge and thought, for the first time.

(c) Special attention to the education of the converts, coming mostly from the lower strata of society. This resulted in the improvement of their social and cultural status.

(d) Inspiration to the British officials to undertake educational activities with a view to winning over the hearts of the Indian people. This led to the opening of schools and colleges by the Government.

2.2 Missionaries in Bihar: Educational Activity

Ever since the passing of the Charter Act of 1813 the Christian Missionaries had stared participating actively in the field of Indian education. In Bihar, the Christian Missionaries opened a school for the children of Indian converts at Bettiah in the year 1816. The children were taught to read and write and commit to memory selections from the Gospel translated into Hindustani by the Catholic clergy. The school was under the supervision of a Christian lay teacher, and it had twenty students on its rolls. The Missionaries also opened one such school at Digha, Patna, in 1819.12

Around the year 1832 Rev. W. Start, a clergyman of the Church of England who had settled at Patna, founded a mission and brought to India, a considerable number of men from Germany. Gradually these assistants of Rev. Start moved to Gaya, Arrah, Hajipur, Chhapra and Muzaffarpur in connection with missionary work. There were a number of missions which came from time to time and made remarkable contributions in the field of education in Bihar. These were: The Roman Catholic Mission, Baptist Missionaries, The Gossner Evangelical Lutheran Mission (later Church) in Chotanagpur, Anglican Mission in Chotanagpur, The Santal Mission of Northern Churches, Roman Catholic Mission in Chotanagpur, The Santal Mission of the United Free Church of Scotland in Bihar, The Methodist Church in Bihar, the Dublin University Mission in Chotanagpur, the Catholic Mission in the Bhagalpur

District and adjacent Santal area in Bihar, The Fellowship of Christian Assemblies
Mission in Bihar, The Seventh Day Adventist Mission in Bihar, The Zenana Bible
and Medical Mission in Bihar, British Churches of Christ Mission in Palamau, The
Brethren in Christ Mission in Bihar, The Assembly of God (A.G.) Mission in Bihar,
The Catholic Mission to the Santali land of the districts of Purnea and Santal
Parganas.

These Missionaries continued their work throughout the State. But it was from
1846 onwards that their work started more vigorously, when the Patna-Bettiah sector
of the Mission in North India was separated from Agra Vicariate and constituted into
new Patna Visceral.

2.3 Roman Catholic Mission in Bihar

On 15 March 1846, Fr. Anastasias Hartman was consecrated at Agra as the first Vicar
and Bishop of the Patna Vicariate. When he arrived at Patna city a few days later, he
felt unhappy about the management and work of the Mission. The Mission House was
in ruins. There were no schools anywhere in the whole Mission, no sisters and no
brothers. There were only four priests – Fr. John Baptist of Melegnano, caring for
some 1400 Christians of Bettiah and Chuhari, Fr. John Baptist of Giglia at Bhagalpur,
Fr. Damasus at Pumea and R. Lawrence with the troops at Danapore Cantonment.13

Great importance was given to education by Bishop Hartman. With eight
stations – Bettiah, Chuhari, Patna City, Danapore, Monghyr, Bhagalpur, Purnea and
Darjeeling – and about 2000 Christians, he had nowhere a single Catholic
School.14 He set to work once to found Catholic schools throughout his territory. In 1849,
through a Catholic Judge, R.S. Longman15, he secured some five acres of land at
Bankipore, where he laid the foundation of the first chapel on September 23, 1849.
After trying for five years, he succeeded in obtaining the services of the sisters of the
Institute of the Blessed Virgin Mary of Munich in Germany.16 Two sisters came by

University, 1979, p. 20.
14 Paul Dent, 'A Brief History of Patna Mission', cf., P.C. Horo Ibid. 25.
15 Ibid.
16 Ibid, p.5.
boat from Calcutta, others by bullock-cart and boat from Bombay, and the present St. Joseph's Convent Girls' School was established in 1853 with nine students, three boarders and six orphans. It served both the Christian and non-Christian communities as a school and an orphanage.

Property was purchased at Kurji for a residence for the Bishop. The fathers at first conducted a small school for candidates of the Catholic priesthood. It slowly developed into a middle school in the charge of laymen. With the help of Fr. Raphael, Hartman built the first Church at Jamalpur, a railway town. In May, 1864, Bishop Hartman called two lay religious men, called brothers, from Calcutta to take charge of the Middle School at Kurji. Under his second successor, Bishop Peschi, the name of the school was changed to St. Michael's in 1883. Bishop Hartman died of cholera at Patna on April 23, 1866.

Bishop Hartman was succeeded by Msgr. Paul Tosi, who was consecrated in June 1868, by the Archbishop of Calcutta, Msgr. Steins as the Chief Priest of the Patna Mission. More schools were opened. Sisters came from different countries of Europe and from India too. Improvements were made in the school at Bettiah. New buildings were erected and many handicrafts were taught to the boys. Of these, blacksmithing and carpentry proved to be most popular and a large number of orphans were given a means of independent livelihood.

In 1874, the Sisters of the Institute of the Blessed Virgin Mary, who had established a girls' school at Bankipore, were asked to set up a school for girls at Bettiah. Three sisters reached Bettiah, which later on became St. Theresa's High School. Two years after their arrival at Bettiah, the town was ravaged by famine and plague and the number of the orphan children dependent upon the Bettiah Mission became so great that more land was purchased at Pakirana, where the same sisters began a home for the orphan girls. An Indian sisterhood, the Sisters of St. Clare was started at Chuhari. The famine and plague forced the authorities at Bettiah to move the boys' orphanage to Chuhari. A Middle School and a handicraft school for boys

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18 Paul Dent, op. cit., p. 61.
19 C.P. Saldanha, op. cit., p.5.
20 Ibid.
21 Ibid.
were conducted by the fathers, while the girls were instructed in that conduct by the Sisters of St. Clare.\footnote{22 Ibid.}

In 1881, Bishop Tosi was succeeded by Bishop Francis Pesci, who became the last Vicar Apostolic of the Patna Vicariate.\footnote{23 Paul Dent, op. cit., p. 64.} In 1882, more land was acquired at Chakhni, a village thirty miles north-west of Bettiah, where fourteen couples of once orphaned children were settled.\footnote{24 C.P. Saldanha, op. cit., p. 6.} A middle school was built there and the charge was given to the Sisters of St. Clare.

After twenty years of management, the sisters of the Institute of the Blessed Virgin Mary handed over the school and orphanage at Bettiah and Pakirana, to the Sisters of Mercy of the Holy Cross\footnote{25 Ibid.} of Switzerland in 1892. The Indian Sisters of St. Clare opened girl’s schools in Bettiah, Chuhari and Chakhni. They were assisted in administration by the Sisters of the Holy Cross.

At Latonah\footnote{26 Ibid.}, now in the Saharsa district, Fr. Pius, in 1897, built a church and a school. The school was staffed by the Sisters of St. Clare from Bettiah. In Ramnagar\footnote{27 Ibid.}, to the North of Bettiah, Fr. Jerome, some time in 1895 began a school for the Tharu (a tribe) children. His successor, Fr. Cosmos, completed the school and built a church and an orphanage. The school and orphanage were staffed by the Sisters of St. Clare. The Sisters followed up this work in Ramnagar with a like project in Rampur, a village not far away, near the Nepal border, where too they met with success. In course of time, the school at Rampur took precedence over the Ramnagar School and, in 1907, the two schools were combined at Rampur, where there was sufficient land to settle the orphan children as they grew up.

In 1900, Fr. Florin founded a Girls’ school at Chainpattah,\footnote{28 Ibid, p.7.} where, in addition to the regular curriculum, the children were taught weaving and basket making. Fr.
Hilarian in 1899 rented a house in Muzaffarpur\textsuperscript{29} to provide a chapel for a group of Catholics, resident in that area. He later placed the house at the disposal of the Holy Cross Sisters for an English school for girls. This failed after a year and the house once more became a residence and chapel for Fathers. In 1907, the Fathers were offered some land in Marpa\textsuperscript{30} in the district of Muzaffarpur. Fr. Pius and a lay brother went there and established a small congregation of Catholics around their Church and Bungalow. The Sisters of St. Clare were later brought in to conduct a small school.

At the end of the First World War, the Roman Catholic authorities in Rome declared Patna a Diocese. The Patna Diocese, constituted in 1919\textsuperscript{31}, included in its boundaries, the districts of Patna, Gaya, Shahabad, Champaran, Darbhanga, Muzaffarpur, North and South Bhagalpur, North and South Monghyr and the Kingdom of Nepal. It was put in charge of Bishop Louis Van Hoeck\textsuperscript{32}, Belgian Jesuit of Calcutta. The new Diocese was given to the American Jesuits. On March 16, 1921, five American Jesuits, Frs. William Eline, Henry Milet, Edward Anderson, Thomas Kelly and Patric Troy, from the Missouri Province of the Society of Jesus in the U.S.A.\textsuperscript{33} reached Patna. Fr. William Eline, the Superior, at once took up the task outlined by Bishop Van Hoeck which was to intensify Catholic education throughout the Diocese.\textsuperscript{34} More recruits came to man the schools and churches north and south of the Ganges.

After building the Cathedral at Bankipore, Bishop Van Hoeck went to the U.S.A. to secure funds and more personnel for the Diocese. On his return he founded a new congregation\textsuperscript{35} of Catholic Sisters, the Sisters of Sacred Heart, who were to be trained to expand the work in the girls' schools in the Diocese. The foundation took place in 1926. The Sisters later conducted schools and orphanages and dispensaries in nine sections.

\textsuperscript{29} Ibid.
\textsuperscript{30} Ibid.
\textsuperscript{31} Ibid.
\textsuperscript{32} Ibid.
\textsuperscript{33} C.P. Saldanha, \textit{History Sketch of Patna Diocese for our field}, Patna, 1985 p. 11.
\textsuperscript{34} Ibid.
\textsuperscript{35} Ibid, p.2.
At Bettiah, the Jesuit Fathers took over the century-old Middle School for boys. Soon it became the largest Middle School in the district. It was decided to make it a High School and in 1928, at Turiatola on the southern side of Bettiah, the foundation stone of the beautiful and imposing Krist Raja High School\(^{36}\) was laid. At Chunhari, new hostel and school buildings were erected. Students came from as far away as Shahabad district and the Santhal Parganas. The Chunhari Girls’ School too was improved with new buildings.

On 15 February 1928, Bishop Van Hock\(^{37}\) was made the Bishop of the newly constituted Diocese of Ranchi, and Right Reverend Bernard Sullivan was appointed Administrator Apostolic of the Diocese, and a year later, on 17 March 1929, he was consecrated Bishop of Patna\(^{38}\) at the Pro Cathedral. School expansion was given top priority in Bishop Sullivan’s programme. Early in 1930, a school for Santals was opened at Bhagalpur. Later it was transferred to Gokhla in the same district. The Sisters of the Institute of the Blessed Virgin Mary opened a school for Santal girls there.\(^{39}\)

In 1934, Fr. P.J. Sentag replaced Fr. Elive as Superior and the programme of opening new schools in the new sectors was accelerated. Fr. Westropp secured a large tract of land at Gajhi village in Monghy district where he introduced the Santals to cottage industries.\(^{40}\) The earthquake on 15 January 1934 damaged many schools and church buildings of the Patna Diocese. The work of reconstruction and expansion went on. At Padri-ki-Haveli in Patna City, a Middle School and orphan home for boys were started by Fr. Sontage.\(^{41}\) In Shahabad district, Fr. Westropp brought the Sisters of Sacred Heart to conduct a school and an orphan home for girls at Buxar and a widow’s home at Arrah.\(^{42}\)

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\(^{37}\) C.P. Saldanha, *History Sketch of Patna Diocese for our field*, p. 12.

\(^{38}\) Ibid.


\(^{40}\) Ibid, p.8.

\(^{41}\) Ibid, p.9.

\(^{42}\) Ibid., p.3.
From 1936, a number of churches and schools were opened under the direction Fr. M. Batson in the areas to the East to Patna. The first was at Mokarmeh, where a building was erected to serve both as church and residence. A primary school was started there with arrangements for boarding poor boys. With Mokarmeh as headquarters, Fr. Batson moved about to establish centres at Barbigha, Nawadah, Biharsharif, Gulni, Bakhtiarpur and Sheikhpura. In each of these centres, primary schools were established along with churches.

2.4 Bhagalpur Diocese

Education received early and special attention from the Christian Missionaries at Bhagalpur. Education of both boys and girls was encouraged by them. While requesting for a Missionary, Rev. Vaux, the chaplain of Bhagalpur, wrote to the Secretary of the Church Missionary Society in Calcutta in 1848, that the local congregation would provide a house with a school building and pay for the expenses of a school. Rev. Dorese and his wife reached Bhagalpur in 1850. In 1854, Rev. Dorese founded a primary school (first privately managed school in Bhagalpur) at Champanagar. The school had to be built up from nothing, for the first teachers employed in it knew very little besides keeping ordinary bazaar accounts and to write a note in Kaithi, (a script) and they had to be taught to read the printed characters themselves, before they could teach them to the children. This attempt met with a storm of protest from many parents and pupils. More than half the pupils left the school, though many of them returned within a few weeks. In spite of much opposition, the school continued. Later it became a high English School and was affiliated to Calcutta University in 1887. The High School was called the C.M.S. Boy's High School. But this latter development was brought with much loss for the institution, for it did not flourish, as the locality was against it. The authorities however continued to fulfill their task as in the past, though hampered by lack of

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43 Ibid.
money.\textsuperscript{47} Owing to these difficulties, the High School classes were suspended for a time and it was reaffiliated in 1892.

Meanwhile, Mrs. Dorese started a girls' school\textsuperscript{48} at Champanagar. She too had to face difficulties when pupils of other castes left the school because paharia girls from the families of the paharia soldiers of the Corps of Hill Rangers stationed at the fort of Nathnagar were admitted to the school. Rev. Dorese soon realized that the paharias were more responsive than other people. He, therefore, spent much of his time among them and opened a few schools\textsuperscript{49} for them but when, in 1855, the Santal Rebellion broke out, the pupils fled to Bhagalpur and were admitted to the school at Nathnagar. In 1856, Rev. Dorese returned to Santal Parganas. The new Deputy Commissioner, Mr. George Yule\textsuperscript{50}, encouraged him to open new schools in the district both for Paharias and Santals, and obtained Government grant for them. In 1859, there were twelve of these schools in existence with 400 boys, staff and students being all non-Christians.\textsuperscript{51}

In 1882, The Church of England Zenana Missionary Society\textsuperscript{52} started work at Bhagalpur. With its coming, Miss Haitz took charge of the C.M.S. primary schools at Champanagar and Nathnagar and opened new primary schools at Sahibgunj and Assanampur.\textsuperscript{53} New primary schools were also opened at Bhagalpur but due to loss of men and money only two of them survived. A Bengali School was started at Jamalpur in 1890. Another school was set up there in 1892 when a missionary was stationed there. In 1899, a primary school was started at Colgong. In 1936, the Christ Church Girl's School at Bhagalpur, which was the main institution founded by C.E.Z.M.S. was raised to High School standard. For several years it was in charge of Miss Tuhin Tarafdar, a niece of Bishop Tarafdar.

\textsuperscript{47} From School Log Book, History of School (courtesy, Principal, C.M.S. Middle School, Champanagar, Bhagalpur), p.56.
\textsuperscript{48} F.L. Tayler, \textit{op. cit.}, p.3.
\textsuperscript{49} \textit{Ibid}, p. 4.
\textsuperscript{50} \textit{Ibid}, p. 4.
\textsuperscript{51} \textit{Ibid}.
\textsuperscript{52} \textit{Ibid}, p.12.
\textsuperscript{53} \textit{Ibid}, p.13.
In 1903, the C.M.S. Boy’s High School, under its Principal, Rev. H.M. Moore, was moved from Champanagar to the centre of Bhagalpur town.\textsuperscript{54} There were 41 students on the rolls at that time. In 1905, Rev. Moore started commercial classes in shorthand and typewriting and book-keeping for the benefit of those students who were unable to go on for higher studies. Rev. S.K. Tarafdar,\textsuperscript{55} who succeeded Rev. Moore, was the real maker and builder of the C.M.S. Boy’s High School. During his Principal ship (1909-1935), the High School acquired new buildings and fine playgrounds, attracted large number of students and earned a big reputation. In course of time, many new High Schools sprang up in the neighbourhood but the C.M.S. Boy’s High School and continued to function as usual.

In 1904, Mrs. Perfect (wife of Rev. H. Perfect) opened a small school at Champanagar with seven little children. Two years later, Miss. F.E. Orme\textsuperscript{56}, arrived from England to take charge of the school. In 1909, it was raised to the Upper Primary standard and in 1912 to the Middle Vernacular standard. It was then decided to separate the girls from boys. The Church Missionary Society took over the Christian Mission’s orphanage at Deoghar and all girl students with Miss Orme were transferred from Champanagar to Deoghar.\textsuperscript{57} The Boy’s Middle School remained at Champanagar and continued to impart education.

There were 40 students at the beginning, in the boarding school for girls at Deoghar. The school was named St. Mary’s Girl’s School. Under the care of Miss Orme, it became a Middle English School. A Junior Training Class was started with three students, one of whom stood first in the whole of Bihar and Orissa. In 1934, the middle school was recognized as a High School.\textsuperscript{58} A Senior Teacher’s Training class was opened there in 1941. For her outstanding service to the cause of education, Miss Orme was awarded both the Coronation Medal and the Kaiser-i-Hind Medal.\textsuperscript{59}

With the coming of Rev. E.L. Puxley, in 1860 (he was the first missionary to work among Santals) the C.M.S. Santal Mission began and a regular attempt was

\textsuperscript{54} Ibid, pp. 5-6.
\textsuperscript{55} Ibid, p.6.
\textsuperscript{56} F.L. Tayler, op. cit., p. 10.
\textsuperscript{57} Ibid.
\textsuperscript{58} Ibid, p.11.
\textsuperscript{59} Ibid.
made to set up a school in Santal Parganas. At the suggestion of Mr. George Yule, (the new Deputy Commissioner in Santal Pargana), Rev. Puxley started mission work at Hiranpur where he at once set up a boarding school for boys, taking with him all the Santal boys of Rev. Dorese’s school at Champanagar. He also started a Teachers’ Training Class.\textsuperscript{60} When he acquired the railway construction bungalow at Taljhari in 1864, he shifted the boarding school there, leaving the school at Hiranpur to continue as a day school. It was immediately recognized by the Government and was given a grant. This school received a fresh impetus in 1886, when the boarding schools at different centres in the district were all centralized at Taljhari with Rev. John Blatch as Principal.\textsuperscript{61}

In 1910, the boarding school at Taljhari was raised to the Middle English standard. It had a Bengali section and Hindi section until 1907, when the latter was transferred to Pathra. In 1912, Hindi replaced Bengali as the medium of instruction used in the upper classes, Santali remaining the medium in the lower classes. Attempts were made to make it a High School but due to financial difficulties, it could not be done. In 1929, it was named as St. John’s School.

The C.M.S. Santal Mission conducted a Middle School for girls at Barharwa. It was called St. Thomas Girls’ Middle School.\textsuperscript{62} This school was founded at Taljhari in 1876 by Mrs. Cale. It was moved to Barharwa three years later. It was raised to the Upper primary standard in 1890 and to Middle Vernacular standard in 1906. In 1912, the medium of instruction in the upper classes was changed from Bengali to Hindi. Miss Adams was its principal for many years.

At Pathra, the Mission founded and developed a boys’ school and a girls’ school. The origin of the boys’ school may be traced back to the year 1827, when the Government founded a school at Bhagalpur for the sons of paharias serving in the Corps of Hill Rangers stationed there.\textsuperscript{63} A few years later, when the Church Missionary Society started work at Bhagalpur, this school was handed over to the Mission.

\textsuperscript{61} \textit{Ibid}, p.9.
\textsuperscript{62} \textit{Ibid}, p. 10.
\textsuperscript{63} \textit{Ibid}, p. 11.
The Government continued to pay all the expenses of the paharia boys. In 1857, the Corps of Hill Rangers was disbanded and this resulted in decrease in the number of the paharia boys in the school. In 1882, therefore, the paharia boys were removed from the school and the 'Hill Boys' Boarding school was opened for them at Bhagaya. In 1891, it was moved to Pathra. A full-fledged school for Paharias and Santals was started there. In 1907, the Santal boys of Hindi section of the Taljhari School and who were from the Godda district were transferred to Pathra. In the same year, the school was raised to the Middle Vernacular standard, and in 1914 to Middle English standard.

There was a demand for a girls' school at Pathra. The girls’ school at Barhairwa was far away from the area. In 1915, Mr. Lenman opened a small boarding school with 20 girls. It was raised in 1920 to the Upper Primary Standard. Miss. E.M. Grandy was in charge of the school for many years. In 1931, an industrial class was attached to the school. In 1939, the Lower Primary classes of the two schools (boys and girls) at Pathra were combined.

On the eve of the Second World War, the C.M.S. Santal Mission; had 40 village primary schools serving as feeders to the boarding schools, but these were all closed down during or soon after the War, partly because the rise in the teachers salaries made it impossible to finance so many schools with the funds available and party because of the complete cessation of District Board grants to these schools.

2.5 Baptist Missionary Society in Bihar

One of the earliest Christian Missions to begin work in Bihar was the Baptist Missionary Society, founded in 1792 in England, largely through the efforts of Dr. William Carey. The Society had not much funds to start with but Dr. Carey was anxious to undertake Mission work anywhere in the world without funds from the

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64 Ibid.
65 Ibid.
66 Ibid.
Society. One Dr. John Thomas, who had become a missionary after renouncing his job as a surgeon in the East India Company, persuaded him to work in Bengal. They boarded a Danish ship and landed in Calcutta on November 11, 1793, without a license from the directors of the English Company. They founded the Baptist Missionary Society at Serampore.

In Bihar, Mrs. Broadway began to teach women in their homes, and opened day schools for girls at Bankipore and another at Khagaul. By 1889, there were 30 girls attending each of the schools, and 56 pupils in Zenanas. The work increased until there were three schools in Bankipore, one for Bengali speaking girls, as well as one in Khagaul and one in Dinapore and nearly 200 pupils in Zenanas. These were taught by three or four teachers and four or five Bible women. In 1912, Miss Whittakar initiated a Bible-study school for women workers, where meetings continued to be held bi-annually. Its purpose had been to gather together Hindi speaking women from churches and Missions working in Bihar for a few days of Bible study and fellowship. In 1914, Miss Whittakar was transferred to Simla and next year, Miss Tresham retired after nearly thirty years of serving in Bankipore. Their places were never filled permanently, and since 1932 no one was set apart for evangelistic work outside were placed there, to get in touch with the people. A school for boys and another for girls were opened. They work at Jehanabad and Boarding school.

In 1903, a branch centre was opened at Jehanabad. An evangelist and his wife Tarengna had been steadily maintained the centre in spite of the Swarajist Movement which greatly affected the Tarengna girls’ school and teaching among Zenanas. With the appointment of the Indian staff came the necessity of arranging for the education of the Christian families. Rs. 20 per month was sanctioned from London in a letter, dated 19 November 1886, the provision being made ‘that it will be ostensibly and really a Christian school, and the teachers will be Christian men also, and that every

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facility will be given for teaching the boys of native Christians'. In September, 1890, Mr. Broadway reported that the school had been opened. Boys and girls were housed and taught together for several years, but it was difficult to arrange for their efficient care and discipline.\(^{76}\) It was when Rev. J.G. Dann took over the boys' school and Miss Angus took charge of the women's work in Patna that the schools functioned efficiently. Of the boys who passed from the Mission Middle school to High School and College, many won distinctions and secured high posts in the Government. The school ceased to serve the Christian community in the way it did earlier, and it 1927-28, it was disbanded\(^{77}\). Arrangements for the education of the boys were made in other schools.

The girls' school grew from 5 pupils to 50 in a few years until both the school and hostel became too small. A Teachers' Training Class was opened in 1905 with 5 students.\(^{78}\) In February 1919, the present buildings, later to be known as Angus Girls' School, were formally opened by the Governor of Bihar under the Principal ship of Miss Tuff.\(^{79}\)

By 1926 three boys' schools, four girls' schools and for out-stations were maintained from Monghyr. A Santali Preacher was appointed for work in Santali villages. For some years, a high school was also maintained through the generosity of Mr. Serschell Dear\(^{80}\), a Polish Jew. The financial crisis of 1925-26 resulted in the closing of the school, the out stations and practically all the district work.\(^{81}\) After the transfer of Rev. E.T. Stuart to Monghyr, in 1935, district work was again opened though on a smaller scale.

Monghyr has been outstanding amongst Baptist Missionary Society stations in North India in the contribution it has made to vernacular literature.\(^{82}\) Rev. John Chamberlain translated the New Testament and some parts of the Old Testament into Braj. He also made a new translation of the Hindi New Testament to replace the

\(^{76}\) Rev. Philip John, op. cit., p. 5.
\(^{77}\) Ibid, p. 6.
\(^{78}\) Ibid.
\(^{80}\) Rev. Philip John, op. cit., p. 7.
\(^{81}\) Ibid.
\(^{82}\) Ibid, p. 8.
Serampore translation, which was already recognized by Rev. Carey as being unsatisfactory. He also composed hymns in Hindi and Bengali. In 1854, a further translation of the Hindi New Testament was undertaken by Rev. Parsons, assisted by Mr. Christian, an indigo planter. The first few copies of this were received from the Calcutta Mission press in March, 1868. This was the generally accepted version until 1921, when it was replaced by a version prepared by a Committee of which Rev. Denn of Patna was the convener. Messrs John Parsons and John Christian also wrote hymns. The original 'Gift Sangrah' (collection of hymns) was prepared by them, whilst John Christian himself published Satya Shatak, a compilation of a hundred bhajans, which is still in circulation. A lithographic press was also set up in Monghyr in 1879 for the printing of books in Kaithi script. Gaya had been fortunate in having men with a distinct genius for work. School work for the children of low-caste people, basket makers, sweepers and others was carried on extensively. Mr. Hick's great efforts developed this, and to prevent it from becoming a dead end, he arranged for the more alert boys to be sent to the industrial school of the regions beyond the Mission in Siwan. Thereafter on completing the middle examination, they were given a three years course in carpentry.

From 1891 to 1927, Miss Wince and her daughter saw to the mission work. At one time two schools for Hindi-speaking and one for Bengali-speaking girls were run. These were the first two schools of any kind for girls in Gaya. Later on, due to retrenchment, only one remained. This continued to be popular. Schools were also opened for low-caste children, and by 1915, there were three in Dom villages. Along with these, schools were conducted among the Zenanas also.

The missionaries ministered also to the needs of the local Protestant European community at Gaya. Services were held in the Railway Institute. The children of the railway community had furnished a splendid opportunity for Sunday school work, and from the days of Mrs. Collier, a successful Sunday school had been maintained.

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83 Ibid.
84 Ibid.
85 Ibid.
2.6 The Gossner Evangelical Lutheran Mission

Education was indeed from the very beginning, and remained throughout, one of the main concerns of the Gossner Mission. The German missionaries were pioneers in the field of female education in Chotanagpur. The first Christian Mission School\textsuperscript{86} was started at Ranchi by this Mission in 1846. The first batch of girl students were orphans, about 20 in number, who had been rescued during famine and put under the care of the Missionaries by a Magistrate. The parents were at first reluctant to send their children to this school fearing that the missionaries would make them Christians. Apart from giving free education, the missionaries gave one anna per week to each student as a measure of encouragement. Holstein says that in 1852 the school had 28 boys and 14 girls.\textsuperscript{87} On 1 December 1852, a separate school for girls later known as the Bethesda School\textsuperscript{88}, was opened at Ranchi. Both were Boarding Schools. The rising of 1857 forced the school children to retire to villages and forests.\textsuperscript{89}

After the restoration of peace, the Mission reorganized the schools at Ranchi and opened schools at Purulia, Chaibasa and other branch stations and some villages. All the expenses were borne by the Mission. In 1863, the Government of India granted an aid of Rs. 50 per month.\textsuperscript{90} A normal Training school was started at Ranchi for boys to prepare qualified teachers from among the Christian aboriginals. A Theological Seminary was set up at Ranchi in 1867, to prepare persons for Priesthood. Its foundation had been laid in 1865.\textsuperscript{91}

As a result of the split in November 1868, most of the teachers and students joined the Anglican Mission. According to the report of the Director of Public Instruction for 1872-73, the Mission had a seminary, three Boarding schools and one village school. In October 1874, Lord Northbrook, the Viceroy of India, visited the Boarding school (boys) at Ranchi, granted Rs. 50 for prizes and presented a portrait of

\textsuperscript{87} P.C. Horo, \textit{op. cit.}, p. 117.
\textsuperscript{89} K. Sheetal, \textit{op. cit.}, p. 29.
\textsuperscript{90} \textit{Letter written by Mr. Wyllie}, Under secretary to the Government of India, Home Dept. No. 4372, dated 11.7.1868, cf., P.C. Horo, \textit{op. cit.}, p. 132.
\textsuperscript{91} P.C. Horo, \textit{op. cit.}, 1213.
Queen Victoria to the school. According to the statistics of the Mission for 1874, there were Boarding schools at Ranchi, Purulia and Chaibasa, with 209 boys and 64 girls and several village schools having 956 Christian and 358 non-Christian pupils. In 1881, the Mission had 74 schools with 1,515 students. The boys Boarding Upper Primary school at Ranchi was raised to the Middle Vernacular Standard in 1884. Besides the Middle school at Ranchi there were, in 1895, eight Upper Primary Schools with 320 boys and 250 girls and 80 village Primary schools with 1,605 boys and 145 girls. The middle school became a High School in 1896. In 1907, a Training school for girls was opened at Ranchi.

The outbreak of the First World War proved most unfortunate for the Gossner Mission and its schools. All German missionaries were repatriated. Before their departure from Ranchi in July 1915, they requested Bishop Westcott of the Anglican Mission to manage the schools. The Bishop agreed, raised an emergency staff, collected money and managed the schools. According to the Annual Report of the Chotanagpur Mission for 1916, the Gossner Mission had then 36 Boarding schools, 240 village Primary Schools and 13 kindergartens with about 9,000 pupils. In 1919, when the Anglican support was withdrawn, there was much disappointment all over the Church schools. Several of them had to be closed for want of funds. There was a proposal to close down the Gossner High School too. The situation improved with the formation of the Advisory Board in October 1919. In 1921, the Gossner Church had one High school, 6 Middle schools and 208 Primary schools with 4,764 boys and 1,483 girls. In the same year Rev. I. Cannaday became the Secretary of the Advisory Board. The Bethesda Girls' Upper Primary school at Ranchi was raised in 1921, to the middle standard. The Advisory Board annually set apart a considerable amount for the education of the young men of the Church in Colleges to prepare educated leaders. In 1923, Mr. Jeet Lakra, a young Oraon graduate in Arts of the Calcutta University, was sent by the Church Council to study Theology at Chicago in U.S.A. He returned

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94 M.A. Sherring, The History of the Protestant Mission in India, p. 160, cf., P.C. Horo, op. cit
96 P.C. Horo, op. cit., p. 151.
in 1927 with the M.A.B.D and S.T.M. degrees. He was the first member of the Church to study abroad.\textsuperscript{100}

The Advisory Board was dissolved in 1928, when the German Missionaries returned, and whole burden of managing the schools fell upon the Church Council. It appointed an officer known as the Head Supervisor of Lutheran Schools for the management of the Middle and Primary Schools. In 1932, 96 Primary Schools were handed over to the Ranchi District Board for financial reasons. In 1939, the Gossner Church had one high school, 6 middle schools and 160 primary schools\textsuperscript{101}

2.7 History of the Anglican Mission

Along with the growth of the Church, from the beginning, the growth of education side by side became an essential part of Church development. During the split in the Gossner Mission in November 1868, all the school children, boys and girls, in the two Boarding schools at Ranchi, followed the seceding Missionaries along with their teachers.\textsuperscript{102} This was followed at Singhani, Chaibasa and some other places in the interior. The seceded missionaries had to arrange for the education of these children as early as possible.

With the assistance of the English Civil and Military officers and friends, the Missionaries at once set up a Boarding school at Ranchi.\textsuperscript{103} The number of students was about 100. There were separate rooms for boys and girls to live but they studied together. In April 1869, when Anglican Mission officially began in Chota Nagpur, there were altogether 13 schools (all primary) in the Mission, one Boarding school at Ranchi and 12 village schools. There were 60 boys and 40 girls at Ranchi and 219 students in the village schools.\textsuperscript{104} At the end of 1869, the Mission had altogether 394 scholars. At Ranchi there was a difficulty in keeping all school children who were actually admitted. The village children, quite unaccustomed to restrictions, often felt

\textsuperscript{100} P.C. Horo, \textit{op. cit.}, p. 120.
\textsuperscript{101} \textit{Ibid}, p. 121.
\textsuperscript{102} K. Sheetal, \textit{op. cit.}, p. 66.
\textsuperscript{103} \textit{Ibid}, p. 67.
the discipline of the school irksome, and many of them, especially girls, ran off to their houses after a few months.\textsuperscript{105}

On 19 February 1870, Mr. Rogar Dutt, a student of Bishop’s College, Calcutta, arrived to take charge of the Boarding School at Ranchi. He had been sent by Bishop Mulman. He found 12 teachers at Ranchi. He soon opened a training class for them.\textsuperscript{106} All the boarders were educated free. The subjects that were taught were English, Arithmetic, Geography, Hindi, Bible and Singing. During the year April 1870 to March 1871, ten more village schools were opened.\textsuperscript{107} Thus there were now altogether 23 Lower Primary Schools. In the Ranchi Boarding school alone, there were 106 boys and 54 girls. The number of day scholars was 45. There were altogether 567 scholars in the Ranchi and village schools. Of the village schools, two were at Singhani and Sitagarh in the district of Hazaribagh and two were at Chaibasa and Katbari in the district of Singhbhum. A separate house was built in 1871 on the north of the Church Road for the residence of girls reading in the Ranchi Boarding School.\textsuperscript{108}

During the year April 1873 to March 1874, the Mission had 591 scholars, 418 boys and 173 girls. On 29 October 1874, Lord Northbrook, the then Viceroy of India, visited the Boarding School at Ranchi and granted a sum of Rs. 50. From January 1877, the boys and girls of the Ranchi Boarding School began to sit in separate class rooms.\textsuperscript{109} With the efforts of Mr. Roger Dutt, the Boys’ Boarding School, called St. Paul’s School, which began under a pipal tree near the Cathedral, now left as a landmark by the past, attained Middle Standard in 1881.\textsuperscript{110} Next year, seven boys were sent up for the first time for the Middle Standard Examination. All the seven passed, six in the first Division and one in the second.\textsuperscript{111} There was a training school then known as Normal School at Ranchi.

\textsuperscript{105} Ibid, pp. 18-19.
\textsuperscript{106} Ibid, p. 18.
\textsuperscript{107} Ibid, p. 21.
\textsuperscript{108} K. Sheetal, \textit{op. cit.}, p. 157.
\textsuperscript{109} Ibid, p. 138.
\textsuperscript{110} Ibid, p. 152.
\textsuperscript{111} A.R.C.N. Mission, \textit{op. cit}, p.89.
In 1885, a separate school for girls was opened at Ranchi. It was also then known as St. Paul’s School. It later developed at St. Margaret’s Girls’ High School.\(^{112}\) In 1887, the number of pupils in the Missions’ schools rose to 1058. There were 919 boys and 139 girls. Three years later, in 1890, the number of boys rose to 1,032 and that of girls to 295. In 1892, Mr. P.K. Nandy was the Headmaster of the Boys’ Middle School and Mrs. Nandy, the Headmistress of the Upper Primary Girls’ School at Ranchi.\(^{113}\) That year, there were 1072 boys and 308 girls in the various schools of the Mission. On 30 September 1895, the total number of pupils was 2,116. Among them were 680 boys and 21 girls, who were non-Christians.\(^{114}\) In the same year, Mrs. O’Connor, after consulting Bishop Whitley, started a Blind School at Ranchi, where she taught reading in Braille type and basket-making. She was assisted in her work by Miss Whitley who continued the work after her retirement. This institution gradually developed into a great philanthropic agency in the service of the blind men and women.

In 1897, the Upper Primary Boys’ and Girls’ School at Chaibasa was raised to the Middle English standard. The daughter of Rev. W.L. Daud Singh passed the Middle English Examination from this school. She was the first girl student in the Mission, and perhaps in Chotanagpur, to pass the Examination.\(^{115}\) A separate arrangement was made for the education of the girls reading there. The students were taught carpentry, weaving, wood-carving and stone-work. Two primary schools, one for boys and another for girls, were started at Pithoria Mission Station. In 1900, the Mission had altogether 2,641 pupils, of whom 804 boys and 50 girls were non-Christians.\(^{116}\) The schools at Ranchi and Chaibasa were conducted very efficiently and many scholars annually received Government Scholarship.\(^{117}\)

In 1901, a girls’ school was opened at Chutiya adjoining Ranchi. Later a school for boys was also opened there. In that year, there were sixteen men and five women in the Blind School at Ranchi. Of them, seven men and one woman were non-

\(^{113}\) A.R.C. N. Mission, 1892, op. cit. p. 8.
\(^{114}\) A.R.C.N. Mission, 1897, op. cit., pp. 6-7.
\(^{115}\) A.R.C.N. Mission, 1897, op.cit. pp. 6-7.
\(^{116}\) A.R.C.N. Mission, 1900, op. cit., p. 45.
\(^{117}\) Ibid, pp. 8-12.
There were 18 students in the Industrial School at Chaibasa in 1902. A Training School for males, known as St. Paul’s Teachers’ Training School, was opened at Ranchi in 1904. On 30 September 1904, there were altogether 3,058 pupils in the various schools of the Mission. Of these 1,002 boys and 147 girls were non-Christians. In 1907, the Upper Primary School for boys at Murhu became a Middle English School.

In the same year (1908), St. Pauls’ Middle English School for boys became a High School and it presented first six candidates for the Calcutta University Entrance examination in March, 1909. All of them passed, two in the first Division. Canon Cosgrave became its Principal in 1909. In June 1909, a Training School for females was started at Ranchi by Miss Beatly with 16 students. A Lace school was also opened at Ranchi with 20 girls. On 30 September, 1910, there were altogether 118 schools in the Mission. Of these 45 were for boys, 10 for girls, and the rest were for both.

In 1911, Miss Knott set up a Boarding school for girls at Murhu. Two schools for girls were started in 1913 at Doranda among non-Christians, one for Hindi-speaking and the other for Bengali-speaking children. The Bengali Boys School at Doranda became Middle English school in 1915. During the year, the Mission had 155 schools, 80 for boys, 23 for girls and 52 for both. The total number of pupils was 5,381; of these 2,066 boys and 391 girls were non-Christians.

On 17 February 1919, St. Paul’s Girls’ Middle School at Ranchi was recognized by Government as a High School and the Metropolitan Fross Westcott laid the foundation of a new building for the High School on St. Margaret’s Eve. The School was renamed as St. Margaret’s Girls High School. In that year, there were 89 students in the Lace School and 46 students, blind and crippled, in the Blind school.

120 Chotanagpur me Anglikan Kalishiya ki Shatbarshiya Jayanti, 1869-1969, op. cit.p 42.
121 A.R.C.N. Mission, 1904, op. cit., p. 75.
123 Ibid.
By the end of 1922, there were 2 schools, a Middle English School for boys and an Upper Primary School for girls, each with a hostel attached, in each District headquarters, with the exception of Manoharpur. On 1 March 1923, a school for European and Anglo-Indian girls was opened at Namkum. It was named, Bishop Westcott School. In 1924, the Blind School moved into the newly built buildings in the Cathedral compound with workshop, class-rooms, show-room and office. There were then 59 inmates. The Lace School that year had 52 students.

In 1925 the Mission had 150 schools of which 27 were for girls and 13 were night schools. The total number of pupils was 5,360. In February 1927, a school for European and Anglo-Indian boys was started at Namkum. Some Indian boys and girls were also admitted into the two schools meant for the European and Anglo-Indian boys and girls. In 1930, the Mission conducted 144 schools, having 6,751 students. There were 24 schools for girls and 18 night schools. Among the students, 2,388 boys and 520 girls were non-Christians. On 20 July 1935, St. Margaret’s Girl’s High School celebrated its Golden Jubilee. In the beginning of 1936, Lady Linlithgow, wife of the then Viceroy, Lord Linlithgow, visited the High School. The Lace School made a very good sale in 1938. An Endowment Fund was created for the Blind School.

2.8 History of the Santal Mission of Northern Churches

The Mission of the Northern Churches in Santal laid great stress on education from the very start. It commenced work among an entirely illiterate population. Its emphasis on education was, therefore, quite natural. It is on record that when the three pioneer missionaries started work at Bengaria on September 26, 1867, they erected, on the very first day, two temporary sheds, one for them to live in, and the other for Hezekiah Das, whom they brought with them from Suri to live and conduct a school. The beginning was very primitive. A few boys, rather young men, began to attend the school. A separate school for girls was set up also by Mrs. Baerresen. Since

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132 P.C. Horo, op. cit., p. 182.
the Santal girls of the locality constantly kept running away for fear, Mrs. Baerresen in 1870, got three or four orphan Santali Christian girls from the Baptist Mission in Midnapur in Orissa to have them as a nucleus. In the early years, Mr. Bunekholdt, a young Norwegian teacher, and Mr. Musten, originally an English indigo planter six miles away, worked in the schools at Benagaria. In 1886, a Swede, Dr. E. Henman, took charge of the boy's school. It was raised to the Middle Vernacular standard, with two year's additional course for English. The girl's school too was rebuilt. The girls there did not leave until they were married. Besides these two schools at Benagaria, there were several village schools and in many places, evening schools. The medium of instruction continued to be Bengali until 1911, when a new Province of Bihar and Orissa was created and the schools were asked by the local Government to change over to Hindi.

Mrs. Baerresen continued to work in the Girl's school up to an advanced age. In 1903, Mr. J.J. Ofstad took charge of the Boy's School. Both the schools worked well at Benagaria until about 1905, when due to the spread of various diseases, the Boys' School was transferred to Karikada, and then to Kaerabani in 1911. There the existing five school buildings were planned and erected by Mr. Ofstad. The Girls' School too was shifted to Maharo, near Dumka, during 1910-13. Thus both the schools started at Benagaria in 1867 ceased to exist.

A Training School was started along with the boys' school to create village school teachers. Such a Training school was opened for girls too, and was attached to the Girls' School. At the suggestion of the Deputy Commissioner, Santal Parganas, Industrial schools were added to the schools at Kaerabani (boys) and Maharo (girls). The boys were taught carpentry and the girls, sewing, embroidery and lace-making. The running cost of the Industrial schools was shared half and half by the Government and the Mission. Another Industrial school was set up at Benagaria. The different schools of the Mission received aid from Government. In 1916, a Divinity school was started at Benagaria to impart Theological instruction. The first head of the school

134 Ibid, p.35.
136 Ibid, p. 35.
was Rev. F.W. Steinthal. Schools were opened in Assam and Bengal also. Due to the language difficulty, the Mission had to open separate boarding school for boys and girls, for Santals, for Boras and for Bengalis.\[^{138}\]

### 2.9 The Roman Catholic Mission

The greatest contribution of the Roman Catholic Mission has been in the field of education. Some of the finest schools, whether boys' or girls', in Chotanagpur, are run by the Catholic Mission. Education of boys and also of girls, received early and active attention and support. Schools were, therefore, set up in many Christian villages. From the beginning, there was not a single Mission station without a Boarding school. It is said that the missionaries purchased lands in the villages where conversion was expected to take place. They built a house, a chapel and started a school almost in every village. In 1874, when the Mission station at Burudih was opened, a group of nuns came and started a convent school\[^{139}\], which was soon closed down due to the outbreak of small-pox. It is said that there were no less than 30 schools by the year 1886. The number of these rose to 60 by October, 1887.\[^{140}\]

The Mission gave much stress and attention to female education. Attempts were made from the beginning to open separate schools for girls. In order to see to the education of girls, different congregations of sisters\[^{141}\], such as the Loretto Sisters, the daughters of the Cross, the Daughters of St. Anne, and Ursline Sisters were called in. When the Mission station of Burudish was built in 1874, a group of nuns started a school for girls there.\[^{142}\] In 1890, an Irish congregation of nuns called Loretto Nuns, then well known in Calcutta for the great boarding house and Loretto School in Chowringhee and the excellent orphanage at Entally, started the Catholic Girls' School\[^{143}\] at Ranchi. In January 1903, the Ursline Nuns\[^{144}\] came and took charge of this school and the boarding house attached to it. Such Boarding schools were opened in

\[^{138}\] P.C. Horo, *op. cit.* p. 185.
\[^{139}\] Ibid.
\[^{141}\] P.C. Horo, *op. cit.*, p. 218.
\[^{142}\] Ibid.
\[^{144}\] Ibid.
other important Mission stations like Khunti, Rangari, Tengo, Noaloli and Mahuadaur.

By 1910, the Catholic Mission had, besides St. John's High School at Ranchi, no less than 140 boys' schools with 7,683 boys and 21 girls' schools with 4,760 girls. Of the 21 girls' schools, four were big convent schools, each with a strong staff of European Nuns and tribal Sisters. The first man to be appointed was Fr. Van Flock. At the end of 1920, the Boys' Middle School known as St. Mary's Middle School, at Samtali in Simdega was raised to the High School standard. This became the second High School of the Mission in Chotanagpur.

In 1921, Fr. Van Hoeck was succeeded by Fr. Severin. In 1922, the Catholic Mission had 519 schools with 12,020 boys and girls. The number of schools and scholars went on increasing. By 1930, the number of school rose to 700. The world wide economic depression of the period adversely affected the schools and the members of the Catholic Church were requested to meet the expenses of their schools. In 1936, St. Ignatius Middle School at Gumia became a High School.

When the Second World War broke out in 1939, the Mission was in great difficulty, and the number of schools went down. The Catholic Mission laid great stress on vocational training also to improve the economic condition of the Catholic converts in particular and of the people of Chotanagpur in general. It set up an Industrial School at Ranchi in 1894. It was intended to turn out good carpenters and masons. This institution, which did good work, was discontinued after a few years when a more ambitious Industrial school was opened by Fr. Vandecle at Khuti, where weaving, dyeing, carpentry, iron works and silkworm-rearing were taught. At the sudden death of Fr. Vandecle, Fr. De Staereke took charge of the school. He made several important improvements in weaving, carpentry and iron-works.

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146 P.C. Horo, op. cit., p. 219.
147 Ibid.
149 Ibid.
departments. The silkworm-rearing industry became very profitable and it found favourable markets in England, France, Italy, Russia, Turkey and Japan.\(^{151}\)

Carpentry, weaving and agriculture schools were opened in many Mission stations. A carpentry Training school was started by Fr. Badson at Kalkahi in 1921. Another Carpentry school was opened at Mandar in 1923. During the same year, weaving schools were opened at Kalkahi, Torpa and Noatoli. The Agriculture school at Samtoli and Noatoli were started by Fr. Cardon. The Khunti Technical School was started in 1939 with tailoring and weaving sections. Girls too were taught weaving and agriculture.

The Mission started a Lace School\(^{152}\) at Ranchi in 1905. This school was meant for Indian Catholic women living in the town of Ranchi and its neighbourhood. It is said that the laces made there were in great demand in Calcutta and even in far away Europe. In course of time, Lace schools were started in other Mission stations like Khunti, Tongo and Rengari. In 1923, the Lace schools at Ranchi, Khunti, Tongo and Rengari provided employment to 400 ladies.\(^ {153}\) These schools continued.

2.10 The Santal Mission of the United Free Church of Scotland

Education received at lot of attention and encouragement from the Mission of the United Free Church of Scotland in Bihar. Almost from the very beginning, it specialized in education, particularly of girls. In fact, the Mission has been a pioneer in the subject in the area in which it has been working. Soon after his arrival, the first missionary of the Mission, Mr. Vernieux opened a school\(^ {154}\) at Pachamba about the end of 1869. He was assisted by one Bengali and one Santali Christian. Education, however, was quite a new thing amongst the tribals and very few indeed cared to take advantage of it. According to the Mission report for 1872,\(^ {155}\) the schools were three in number – a boarding school for boys at Pachamba and two village schools. The number of pupils was 35.

\(^{151}\) Ibid, p.319.
\(^{152}\) Ibid, p. 315.
\(^{153}\) P.C. Horo, op. cit., p. 221.
\(^{155}\) E. Lister, Bihar District Gazetteers, Hazaribagh, Patna, 1968, p. 82.
In 1873, a boarding school for girls was opened at Pachamba. It began with six girls.\textsuperscript{156} Funds for the school were provided by Women’s Foreign Mission in Scotland. According to the Annual Report for 1873, the Mission had a boarding school for girls with six students and five village schools with 50 students and eight male and one female teacher.\textsuperscript{157} In 1875, the Boys’ Boarding School had 44 pupils, the Girls’ Boarding School 23 pupils.\textsuperscript{158} In the Annual Report for 1876\textsuperscript{159}, the Boys’ Boarding School at Pachamba had been called as Boys’ Training School and it was for the purpose of training teachers for the village schools. All the boys there read Hindi and Santali, while to a few of more advanced scholars; instruction was also given in English. That year, the Mission had two boarding schools at Pachamba and nine schools in villages. The Sub-Inspector of School inspected the boys’ school, and expressed much satisfaction with the progress made. Next year, Mr. W.H. Stevenson, a certificated teacher, arrived and took charge of the educational operation of the Mission.\textsuperscript{160}

In 1879, the Mission had one Boys’ Boarding School and one Girls’ Boarding School at Pachamba and only five village schools. There were altogether 87 boys and 29 girls\textsuperscript{161}, Mr. Campbell opened a school at Pakhuria. The disturbances among the Santal in 1880-81, forced the Government\textsuperscript{162} to pay more attention towards them and to make efforts to enlighten them by means of education. A grant of Rs. 600 was made for the schools in Tundi Thana and all the schools were placed under the Mission at Pakhuria. When the grant from Scotland was reduced in 1882, the Mission school at Pakhuria was closed down.\textsuperscript{163} In the following year, the Government handed over to the care of the Mission at Pachamba\textsuperscript{164} the village schools for Santals in the district of Hazaribagh. The Government paid the salary of the teachers and the Mission supplied Christian Santals as Circle Inspectors. In 1884, the school at Pakhuria was reopened and a school was opened at Bamdah. A separate school for Christian girls with 13 names on the roll was opened in 1885 at Pakhuria. In 1887,
Miss H. Sprat came and took charge of the Girl's school at Pachamba. Next year, Mr. Stevenson died of Cholera while trying to save others attacked by Cholera and the Mission lost an able educationist.

From the outset, the Mission aimed at raising its own teachers. There was a Training School for boys at Pachamba attached to the boy's Boarding school. Mr. Campbell was interested in introducing new industries or improving those already in existence among the Santals and he started an Industrial school at Pakhuria soon after the foundation of the Mission. Students were taught carpentry, masonry, iron-work, gardening, printing and silk-worm rearing. In 1889, there were two training schools for boys, one at Pachamba and other at Pakhuria with 18 pupils, 47 schools for boys and 7 schools for girls with 871 boys and 143 girls. When the Mission completed its twenty fifth years (1894), there were 33 schools for boys, 7 for girls and 11 for both. By that year, as the Annual Report says, the Mission as an educational agency brought to its schools over 1,200 Santal children. In 1900, the Mission had 59 schools for boys, 6 for girls and 8 for both with 1167 boy students and 276 girl students.

In 1905, the number of schools rose to 91, during 1913-14, the Manbhum District Board sanctioned the opening of 40 new schools for the tribal and Campbell was authorized to open and conduct those schools. In 1915, there were 150 schools with 2,765 students. The number of girl students was 414. In 1927, the Boy's School at Pakhuria was raised to the Middle Vernacular Standard. Next year, the girl's school at Pachamba too was raised to that standard. Nevertheless, the Mission had to close down many village schools in the district of Hazaribagh when the District Board, Hazaribagh reduced the grant it was giving to those schools. On account of financial stringency, many schools had to be closed down and most of the Girl's Primary Schools were united with Boy's Primary Schools. In 1922, there were only 65 schools and 1,323 pupils. Since then, there was rise and fall of schools and

166 Ibid, p. 10.
170 Ibid (1900), p. 27.
171 Ibid (1900), p. 27.
172 Ibid (1913-14)
students. In 1937, there were 48 schools for boys, 3 for girls and 36 for both. There were 1,531 boys and 205 girls.\textsuperscript{173}

2.11 The Methodist Church

The Methodist Church that commenced work in 1856\textsuperscript{174}, has been one of the most prominent Protestant Christian mission of Bihar. It started Missionary work in 1884 at Pakur in the district of Santal Parganas. A little school was opened; a small house with two rooms was built for a teacher at Sangrampur. At the end of the year, two small schools, one for boys and the other for girls, were founded. The number of pupils was 40.

In the year 1924-25, Santal children were removed from the Bengali schools and put in their own. Miss Mildred Purce felt the need of a separate school for the Santals where their school life would be linked with their simple village life and she laid the foundation for it. Later on, the Women's Foreign Missionary Society bought the main portion of the Pakur Mission property from the Board of Missions and there established the Santal school. In four years, the number of girls doubled and that of the boys trebled.\textsuperscript{175} The Santal schools were called ‘Jidata’ which means ‘Village of Persistent Advance’. Their church was also known by that name. Along with ‘book learning’ the students learnt poultry keeping, carpentry, fruit farming, gardening and field crops. Later on, the school became a High School. The little school at Sangrampur was continued. A new school building was dedicated by Bishop Rockey in 1941.\textsuperscript{176} The Bengali Girls' Boarding School at Pakur, managed by the Women’s Foreign Missionary Society was called Alma Jacobson Keventer School. Later it became a co-educational Middle School.\textsuperscript{177}

An attempt was made by Bishop Hurst in 1885 to start Mission work in the Tirhut Division.\textsuperscript{178} The Buxar District\textsuperscript{179} was next formed in 1923, by Bishop Fisher,
and placed under Rev. Emanuel Sukh, M.L.C., as District Superintendent. The number of Christians increased steadily. With the help of a gift of Rs. 500 given to Rev. Pickett, by a visiting missionary lady, a school for girls was opened at Arrah in 1918. Its future seemed uncertain until 1921 when it was taken over by the Women’s Foreign Missionary Society. Rev. Picket purchased the Solona Estate, one-third for the Women’s Foreign Missionary Society and two-thirds for the Mission Board. There the Sawtelle Memorial Girls’ School was opened by Miss Edna Abott, its first Principal. 180 The school made rapid progress under Miss Hyneman and Miss Tirsgoard. A boys’ school was started at the little orphanage opened by Mr. & Mrs. Grey. 181 Many of the boys were from neighboring villages. In 1929, there were 54 boys in the hostel with Miss Richmond as its Superintendent. The Sawtelle Memorial Girls’ school became a co-educational institution of Middle School standard. A new form of village service was conceived and implemented at Buxar. It was a Brides’ School. 182 It was successfully managed by Miss Mabel Sheldon and Miss Frances Paul. There, young brides were trained to be good wives.

2.12 The Dublin University Mission

The Dublin Mission laid great stress on the spread of education from the beginning. It was natural as all the men missionaries were graduates. Soon after their arrival at Hazaribagh, the Dublin missionaries decided to start a Christian Boarding school. 183 They appealed to their friends in Ireland to undertake the support of children. They also decided to start a school for the children of English and Anglo-Indian residents 184 of Hazaribagh. The Loreto Sisters of the Roman Catholic Mission had been running such a school there. They, however, closed it down about six months after the arrival of the Dublin Missionaries. 185 An appeal was sent to Ireland for a lady teacher. One Miss Kathleen Smith arrived and started a girls’ school for the European and Anglo-Indian children at Hazaribagh in March, 1893. 186

180 Ibid.
181 Ibid.
182 Ibid.
185 Ibid.
A village school was already at Sitagarh. It was looked after by Rev. Murray. Rev. (Dr.) Kennedy set up a boys' school at Dumar, in place of a German Mission school which had been closed down recently. A decision was made to start a normal class to prepare teachers. Miss Smith left in October, 1893 and early in 1894 Miss Dyer again opened the European Girls' school with eleven students. A school for Bengali girls was opened at Hazaribagh in 1895 under Miss Beale. On 15 April 1895, a High School for boys, known as Dublin University Mission School, was opened against heavy odds, at Hazaribagh with Rev. C. W. Darling as Principal and Rev. P.L. Singh as Head Master. It had seven students and seven teachers. Rev. Hamilton set up a school in 1897 for the Hindu and Muslim boys of the Hazaribagh town. It was later on known as Hamilton Free School. It became very popular.

The Dublin University Mission is known more for its College. The credit for establishing the first degree college in Chotanagpur and one of the oldest colleges in Bihar goes to it. In those days it was unthinkable to start a college at a place like Hazaribagh. The Dublin Mission attempted and succeeded. Early in 1899, the Mission started a college then known as Dublin University Mission College, affiliated to the Calcutta University. It taught up to First Arts Standard. There were 8 students in the first year and 14 students in the second year. Most of the second year students had failed three or four times in other colleges. In the words of Mr. Pedlar, the then Director of Public Instruction, they were "the insoluble residues of other colleges". The teaching staff consisted at Rev. J.A. Murray, the Principal, who taught English and Logic, Mr. C.N. De, who taught Mathematics and Science, Rev. P.L. Singh who taught History, and Mr. B.D.S. Choudhary who taught Indian languages. The classes were held in a rent free bungalow attached to the Post Office. A donation of Rs. 3,000 was given by Raja Ram Narayan Singh of the Ramgarh Estate. The University results of the first batch of the unpromising students were nothing short of a miracle, for eight out of fourteen passed very creditably the First Arts Examination in 1900. It was very encouraging, as the average in other Indian colleges seldom rose above 25

190 Ibid (1904), p. 35.
192 Ibid (1904), p. 35.
per cent. The High School was now called the Dublin University Mission Collegiate School. 193

More schools were set up Hazaribagh and outside. A girls’ school was started at Chitarpur in 1901. Next year (1902) Miss White started three girls’ schools, one in Mohtantoli, the other at Chamarloli and the third at Malwari – all in the Hazaribagh town. 194 The Hamilton Free School was raised to the Upper standard. In 1903 two night schools 195 were opened in neighboring villages. Every school of the Mission received a small monthly grant from Government. In 1904, the Dublin University Mission College was raised to the B.A standard with Rev. S.L. Thompson as Principal. 196 The Mission faced acute financial difficulty. At such a time, the Lt. Governor of Bengal, Sir Andrew Fraser visited Hazaribagh and inspected the medical and educational institutions of the Mission. He was very much impressed, and he generously offered Rs. 15,000 if a similar sum would be raised by the public. In a short time this was raised. The Government granted Rs. 250 per month on condition that the college would be a residential college. The mission had to make necessary changes as students from different parts of Bengal were “pouring in” 197. In 1904, the number of students in the college was 86, 44 resided in the two hostels arranged by the Mission.

In 1905, the High School had 222 students. The college was renamed as St. Columba’s College in 1906. 198 In 1907, Sir Andrew Fraser laid the foundation of the new college building. Next year, Rev. P.L. Singh was appointed Principal of St. Columba’s Collegiate High School (new name for Dublin Collegiate School). In November of the same year the college entered into possession of its own permanent building. In 1910, the Mission had 25 Primary schools with 602 students. The Hamilton Upper Primary School with 170 boys was the largest Primary school in the district of Hazaribagh. 199 In 1915, Rev. S.L. Thompson was succeeded by Rev. F.H. W. Kerr as Principal of St. Columba’s College. In the Matriculation Examination, 8

193 Ibid (1900), p. 23.
195 Ibid, pp. 24-25.
196 Ibid (1904), p. 36.
197 Ibid.
out of 9 students passed from the Mission High School, all in the first division. There were 204 students in the college in 1916. One student, Beni Simlai, who graduated in 1915, was baptized. Eighteen were sent up from the Mission High-School for the Matriculation Examination and all passed, ten in the First Division and rest in the Second Division. In 1917, the St. Columba’s College was transferred to Patna University and the new science block was opened on November 3 by Sir Edward Gait, the Lt. Governor of Bihar and Orissa.

On 6 January 1920, a separate school was opened for Christian girls at Hazaribagh. It was named as St. Kiran’s Girls’ School. The Non-Cooperation Movement and the rise in the cost of living led to a reduction in number of students in St. Columba’s College and St. Columba’s Collegiate High School. In 1920 Rev. P.L. Singh, Principal of the High School since 1908, was awarded the Kaiser-I-Hind Medal by the Indian Government and in 1921, he was nominated as member to the Legislative Council of Bihar and Orissa. I. Sc. Classes were started in 1923 in St. Columba’s College. In 1924, the college had 175 students and the High School, 208 students. There were, in addition, nine day schools for boys, four night schools for boys and ten schools for girls in the Mission. The Hazaribagh District Board raised its annual grant to the Primary Schools of the Mission to Rs. 5000 per annum. In November 1925, Mahatma Gandhi visited the St. Columba’s College and addressed the staff and students in the Whitley Hall on social service. During the year, the Hindi Girls’ School at Hazaribagh was raised to the Upper Primary Standard and a student of St. Columba’s Collegiate High School, Devi Das Chatterjee, got second place in the Patna University at the Matriculation Examination. In 1926 the Dublin Mission had one college with 231 students, one High School with 230 boys, twelve day schools for boys, nine schools for girls and eight night schools for boys. The St. Kiran’s Girls’ School at Hassardgunj was raised to the Middle English standard from 1 January 1929. In January, 1930, Mr. A.F. Markham became the Principal of St. Columba’s College.

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203 Ibid, p. 27.
206 Ibid (1930), p. 36.
In 1931, two members of the Lindsay Commission\textsuperscript{207} on Christian Higher Education in India visited the college and suggested that the college should be shifted to Ranchi but the Mission did not agree. Next year, the Bengali Girls’ School renamed as St. Brigit’s School, was raised to the Mission English Standard.\textsuperscript{208} The economic depression and reduction of grants from the Ramgarh Estate hit hard the educational institutions of the Mission in 1937.\textsuperscript{209} During the year the Mission had a college with 240 students, a High School having 430 students, 16 day schools for boys, 7 day schools for girls and 2 night schools for boys.

\textbf{2.13 The Catholic Mission in the Bhagalpur District and Adjacent Santal Area}

We know about the work of this Mission only after 1928, when Fr. James Creane, S.J., from Patna took up residence at the Bhagalpur presbytery.\textsuperscript{210} Soon after coming, he set up a boy’s school for Santals on an experimental basis. When he found that the school was doing well, he invited the Sisters from Bankipore to start a school for Santal girls in another compound. On 15\textsuperscript{th} August, 1934, the New Stanislaus Middle School for boys was formally opened by Fr. J. Bohn, S.J. in another compound, not very far from the boys’ school; the St. Michael’s Middle School for girls was opened some months later. These two schools were opened to students of all castes and creeds. St. Michael’s Middle School was in the control of the Institute of Blessed Virgin Mary Sisters of Bankipore.

\textbf{2.14 The Zenana Bible and Medical Mission in Bihar}

The Zenana Bible and Medical Mission, later on called the Bible and Medical Missionary Fellowship, started its work in Bihar in 1890. In 1937, village dispensaries were started in various centers. The Duchess of Teck Hospital had training schools for compounders and nurses.\textsuperscript{211} In 1919, the training school for compounders was recognized by the Government of Bihar.

\textsuperscript{207} Ibid (1931), p. 31-32.
\textsuperscript{208} Ibid (1933), p. 30.
\textsuperscript{210} Monsignor Urban Megarry, \textit{The Catholic Mission in the Bhagalpur District and Adjacent Santal Areas}, cf.P.C. Horo, op. cit. p. 211.
\textsuperscript{211} Golden Jubilee 1895-1945, \textit{Zenana Bible Medical Mission}, cf.P.C.Horo op.cit.p.45
2.15 The Seventh-day Adventist Mission

In 1898, the Seventh-day Adventist Mission from the United States of America began missionary activity in Bihar at Karmataur, in the district of Santal Parganas, by transferring its orphanage at Calcutta to this place. (Calcutta was its headquarters.) With Elder F.W. Brown in charge, Karmataur became the first station of the mission in Bihar. The orphanage was also a school. In 1902, an English School was started for girls there by Miss Thekla Black and Miss Anna Orr, in connection with the orphanage there. In December 1904, the English School at Karmataur was transferred to Calcutta. By 1912, the Mission at Karmataur had a Middle English School with 50 boys and five village schools with about 150 boys and girls. Boys and girls had separate schools from 1917. In 1903, Mr. W.A. Barlow opened a school for Santal boys at Simultala. At the start there were only 15 students. The object was to train workers and teachers who would start other schools among their own people. They were taught Hindi, Santali, Bible, Arithmetic, Reading and Spelling. After some time, this school was closed down and another was started at a village called Babumahal, about ten miles from Simultala, by Rev. L.J. Burgess in 1905. There were only two students in the beginning. In 1912, the number of students raised to 23, twenty boys, three girls. Village schools were opened in some of the neighboring villages. Two night schools were conducted for adults. A handloom was installed and weaving became one of the industries of students. Prior to 1919, there was a feeling that the school set up for Bengali boys in Calcutta should be transferred to a more suitable place where it could serve well as a central training institution for the students from Bengal, Bihar, Orissa and Assam. A house at Morabadi at Ranchi was taken on rent and the Bengali school was moved to Ranchi, under Rev. L.J. Burgess and his wife, on 25 November 1919. It was re-established in 1925 in a new building at Bargain, four miles North-west of Ranchi town.

A branch was opened by the mission at Khunti in 1929. Ten years later in 1939, Mr. C.J. Jensen opened a school, which served four tribes – Mundas, Oraons, R.N. Das, *A Brief History of the Seventh-day Adventist work in Bihar*, 1960, cf., P.C Horo, *Christian Missions and Christian Communities in Bihar*, op.cit. p. 288.

212 Ibid.
213 Ibid, p. 4.
Kharias and Santals. Mr. Jensen spent his own money to build and maintain the school. The Mission took charge of the school from Mr. Jensen in 1940. Different kinds of industries like bottling of tomato juice and peanut butter industry were set up to support the school. In 1937, the Mission authorities decided to unite the schools at Ranchi, Karmataur and Babumahal. The united school was located at Karmataur and this was known as the Bihar Mission High School. In the initial year, there were 77 boys and 31 girls in the boarding and 15 boys and 10 girls as day scholars. Pastor N.G. Mookerjee were principal.

2.16 British Churches of Christ Mission

Mr. Paul Singh, an Indian evangelist, opened the work of the British Churches of Christ in the district of Palamu, early in 1909. The first major venture in the field of education was the establishment of a small school at Daltonganj in 1914. This later developed into a Middle English School for girls under Eveline Bednock. It was associated with a hostel and an orphanage. Mr. & Mrs. Pryce settled at Nawa Bhandaria, seeing that the tribal people there were in a state of extreme poverty, oppressed by landlords and without educational and medical facilities, started a programme of adult literacy which was conducted at about 13 centers in and around Bhandaria.

2.17 The Brethren in Christ Mission

The Brethren in Christ Mission started missionary work in Bihar, when Rev. and Mrs. Henry Smith and Miss Effice Rohrer arrived in January, 1914 and began work. In 1918, a school for boys was started in Saharsa but was closed down in 1927. As early as in 1930, there was an out-station located at Barjora with a small village school. With the establishment of an orphanage for boys, the school was enlarged.

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216 Ibid, p. 3.
2.18 The Assembly of God (A.G.) Mission

In 1918, Miss M. Flint and Miss J. Kirkland started mission work at Bettiah\textsuperscript{220} in the district of Champaran. Land was acquired and a girls’ school was opened. In 1928, Miss Hilda Wagenknecht took charge of the work there. She was assisted by Miss Mary E. Wagner, Miss Verona Rich, Miss Marian Midgett and Miss Francis Ivy. In 1992, the A.G. Mission purchased property at Laheriasaria in the district of Darbhanga and Rev. and Mrs. D.S. Mahalley started work there. They were succeeded by Rev. and Mrs. J.J. Mueller, who opened a girl’s school there. Mission work was extended to Samastipur in the same district.\textsuperscript{221}

At about 1927, Rev. and Mrs. D.S. Mahaffey settled at Chutupalu\textsuperscript{222} in the district of Ranchi and built a small bungalow. It was a very backward area just on the border of the Ranchi and Hazaribagh districts with no school and no dispensary within the radius of six miles. In 1933, Rev. and Mrs. McClay gathered a few children on the verandah of the Mission bungalow and began teaching them. From 1935, a primary school was started. From Chutupalu, the work was extended to a village called Mutta in the Ranchi district, where a day school and a night school were opened.

2.19 The Catholic Mission to the Santals Land of the District of Purnea and Santal Parganas

The Catholic Mission work among the Santals of the districts of Purnea was started by Fr. Leopold Knockaert\textsuperscript{223} about in 1918. A number of Fr. Knockaerts’ converts of the Purnea district lived around a village called Majlishpur in the Kishanganj division (now in West Bengal). Fr. De Bono built a bungalow there in 1929. The Church and convent were built in 1930. Kasturi proved too small for a permanent residence. Fr. Cauchi and Fr. Cardaro moved to another village called Manglapara.\textsuperscript{224} There they were joined by Fr. J. d’Espierres, S.J. and Fr. A. Trussart, S.J. Many came for

\textsuperscript{220} Ibid.
\textsuperscript{221} Ibid.
\textsuperscript{222} Ibid.
\textsuperscript{224} Ibid.
instruction and were baptized. They opened the Missions first Upper Primary School with 150 pupils. After October 1933, when the Mission house and church at Manglapara were demolished, Fr. Cauchi purchased land at Guhiajari. The Archbishop ordered a church, a residence and a school to be built there.

Thus we find that the Christian Missionaries were instrumental in the establishment of many schools in different parts of Bihar. They had not confined themselves to the establishment of schools alone, but had also established a college at Hazaribagh for imparting higher education to the people. The chief motive was, however, to convert the Indians to Christianity and they thought that introduction of English education and Western civilization would facilitate their proselytisation work. The Missionaries were also critical of Hindu customs and manners. This was bound to provoke reaction which was not long in coming for the distinguished mind of the age, Raja Ram Mohan Roy who was greatly attracted by the message of Christianity, deliberately rejected Christ after considerable spiritual adventure and turned instead to a reformation of Hinduism. As far as their contribution to women’s education goes, definitely they were the pioneers as well as the first ones to bring institutionalized and formal education, in the form what we are experiencing today, but what is really interesting is the fact that despite so many of schools and returns shown by them, the actual scene even today is quite different.

225 Ibid.