

Educational Service of Christian Missionaries in Bihar (Patna Archdiocese)

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Abstract

The Diocese of Patna is the oldest unit of the Roman Catholic Church in Bihar. The history of the Christian missions and communities in Bihar should therefore begin with the history of the Roman Catholic diocese of Patna. It may be noted that education did not come as a single offer from the missionaries. It came as a package, concomitant offer along with acceptance of membership in the Church. That does not mean only those converts were educated. Although preferential treatment was given to those who converted, missionary education was open to all. Studies on missionary education in India in general, and in Bihar in particular, show that those who benefited highest from Christian education are non-Christians.

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. This paper develop deep understanding about educational service in India in general and Bihar in particular. The main purpose of this studies to show educatioanal service of Christian missionaries in Bihar around the Patna.

Introduction

Education (Vidya) in Sanskrit is highly appreciated for it sharpens the intelligence, makes us truthful, increases our fame and delights us. The Vedantic viewpoint is that we need our education that “quickens, that vivifies, that kindles the urge or spirituality inherent in every mind.

In the western world, thinking about education had been done by the Greeks. Socrates considers knowledge as virtue. For Plato, education “develops in the body and in the soul of the pupil all the beauty and all the perfection of which he is capable of”. Through his scheme of education were produced the philosopher – kings, who were able to visualize the World of Ideas.

Etymologically, the word ‘education’ is derived from three different Latin word –
(i) Educare , (ii) Educere, and (iii) Educatum.

“**Educare**” means “to bring up, to nourish”. The implication is to rear children to realize certain aims; the process is carried out by certain people and by certain media.

“**Educere**” means “to lead out”, “to draw out”. Both the meanings imply a stirring, a movement, as if through words, deeds and media, learners are being shown how to proceed with, or how to awaken, something in them.

“**Educatum**” is act of training or teaching” which is clear enough to show that there is someone to teach, someone to learn and some knowledge, skill or competency to be imparted.

The work education begins normally in homes but it is continued in institution where the teacher takes the place of parents to achieve good results. The first Non Government Agency to participate actively in the field of Indian Education were the Christian Missionaries. The Missionaries felt that proselytisation work would become easier if the people became educated. Therefore to facilitate the work of proselytisation they made efforts for establishing schools.

Christianity and Education in India

Christianity was exported to various parts of the world, including India, by the Christian missions of different denominations. When the missions entered the coastal towns in the South and the West of India, they set-up schools at which the three R’s and Christian religious knowledge were imparted . The main aim was to convert Indians to Christianity. Their efforts were not a great success in the initial stages as Hinduism, Buddhism, Jainism and Islam have had a firm hold on the people. In Africa, the efforts of the Christian missionaries achieved a greater success among the ‘pagans’, although the Muslims rarely responded to their overtures of conversion to Christianity.

It is also necessary here to see the link between the Christian missionaries and the British rule in India. The East India Company’s Charter of 1698 directed the Company to maintain schools of the kind called St Mary’s Charity School at Madras, established in 1715. By 1729, European missionaries had established seventeen schools for the children of the so-called ‘heretics’-Hindus and Muslims. Schools were opened by various denominations at Madras and in Bengal (Serampore). They translated the Bible into twenty-six Indian languages.

By the year 1835, there existed three kinds of schools: Vernacular schools; The Christian missionary schools, and Schools of the East India Company-(2) and (3) above adopted English as the medium of instruction. One important development could be noted at this time, that prior to 1833, elementary school teaching through the modern Indian languages formed the bulk of missionary educational enterprise. But between 1833 and 1853 the missionaries shifted the emphasis to secondary schools and colleges, teaching through the medium of English.

The Christian contribution in education, says Augustine Kanjamalaⁱⁱ was at four distinct levels. Firstly, providing educational facilities in remote villages long before government agencies reached there with their own programs for primary education. Secondly, the organization of economic resources, scholarships, etc., for the education of tribal and Dalit children, particularly the gifted ones. Thirdly, providing moral support and motivation to the children whose parents, semi-literate or illiterate, could not appreciate the benefits of education. And finally, the mission schools made every effort to provide moral and religious education in schools.

From the earliest days of English education in India Christian Missions have played a large part in spreading it. It is generally held that the New Education was brought into the country, with the coming of the East India Company. The facts, however, speak differently. For much before any real step was taken by the Company in the field of education, the ball had already been set rolling by other European Settlers, particularly the Christian Missionaries. The work was pursued with great zeal and enthusiasm characteristic of the missionary spirit.

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

A number of schools and colleges were established by the missionaries. Many Christian colleges existed in Goa, Angamalle, Cochin, Vaipin, Cranganore and Bassein from as early as the 16th century. 21 Jesuits founded several educational institutions in India and engaged in scholarly pursuits following the legacy of St Francis Xavier during

the 16th, 17th and 18th centuries. Gradually many colleges were established in different parts of the country. The idea of teacher training schools was firstly established by the Christian missionary as early as the 16th century. The system of boarding school was also firstly initiated by Jesuits in India. The missionaries were also pioneer of vocational education. Not only that but Christian missionaries also worked enormously for the education of Indian women. It was the Christian missionaries who first realized that no sound community could be created under conditions in which women were incompetent to teach the young and heal the sick. Thus, it is not surprising that the three major needs of Indian women, for teachers, doctors and nurses, were met at first almost entirely by Christian women

The Protestant Missionaries of Denmark, who came to India in the beginning of the eighteenth century, did appreciable work in the field of education. 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 was Dr. William Carey, William Ward and Dr. Joshua Marshman. They worked with a fine team-spirit and soon came to be known as the famous 'Serampore Trio'ⁱⁱⁱ. The 'Trio' did extensive work in the field of education and brought 10,000 children into their schools. Thus the Christian Missionaries began to make important contributions to Indian education.

In **Bihar** too, the Christian missionaries had started participating aggressively in the field of Indian education ever since the passing of the Charter Act of 1813 which opened a new scene for the English missionaries to India, which had been hitherto restricted, if not forbidden. Besides moving on the work of evangelization, the Christian missionaries have contributed considerably towards the social and economic benefit and development of Bihar.

In Bihar the earliest Christian Mission was the Catholic Mission which made Patna the centre of its missionary works. Therefore it was known as Patna Mission, organized and managed by 'Society of Jesus', Jesuit Mission. There were a number of missions which came from time to time and made remarkable contributions in the field of education in Bihar.^{iv} These were: The Roman Catholic Mission, Baptist Missionaries, the Gassner Evangelical Lutheran Mission (later Church) in Chotanagpur, Anglican Mission in Chotanagpur, the Santhal Mission of Northern Churches, Roman Catholic Mission in Chotanagpur, the Santhal 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 Santhal area in Bihar, The Fellowship of Christian Assemblies Mission 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 *Santhali* land of the districts of Pumea and Santhal 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.

Patna Jesuit educational service in Bihar has been generally viewed as having three stages^v such as a) beginning, 1921-39, b) extension, 1940-65, and c) re-orientation, 1966-ff. I would like to periodise in a different way, from the perspective of their contribution and hence impact on the beneficiaries of their educational service: 1) extensive 1921-27, 2) intensive, 1928-78 and 3) distributive, 1979-ff. These stages depict prominent characteristics and may be found overlapping.

Period I: Extensive Education, 1921-27

Largest number of institutions were opened during the first period under Bishop Louis Van Hoeck's pastoral care Bishop Van Hoeck's signal contribution to Patna Church was facilitating the founding of a large number of schools: when he arrived in 1921, there were only 9 schools with 516 students and when he left for the newly created Ranchi diocese, there were 38 schools with 1835 students. Except Khrist Raja School. It seems that the "expertise and inspiration" and farsighted vision of Bishop Van Hoeck.

Period II: Intensive Education, 1928-78

This is achieved under the general umbrella of missionary work, which primarily aimed at moral uplift through christianisation/evangelization. A social group that possesses a low level of education is a socially backward community and hence education has a diagnostic value. That the former untouchables were not able to acquire education earlier was not conjectural. A combination of social and psychological forces had been responsible for such a state of pathological subalternity from which they (the Ravidasis, for instance) have been liberated thanks to education by the Church.

In the case of the Bettiah Christians, the educational service of the Patna Mission was more transformative, mainly due to educational and occupation mobility. The Church leadership in Patna did not and could not establish institutions for higher education for boys of both Dalit Christian and Bettiah Christian communities has been a shortcoming. The issue still remains. It may be noted the Patna Mission being managed by the Patna Jesuits, many Jesuits were absorbed in parishes under the diocese rather than for Jesuit society's institutions. After K. R School (1927), the Jesuits opened a school of their own only after 13 years.

One can also notice that during this period, the beneficiaries of their educational service were also the non-Christian elite whose goodwill was perceived to be beneficial to carrying out our evangelization work without hindrance.

Third Period, Distributive Education, 1979- onwards

This period is characterized by a re-orientation of the educational ministry: to cater more to the marginalised sections in rural areas. Needless to say, this change came due to GC 32 and one of its articulations in our Province, the Education Policy 1979. This period saw less allotment of Jesuit personnel as teachers in the existing schools and more allotment of Jesuit personnel for social action which included management of non-formal schools (for mass education and adult literacy) in rural areas. The 1979 policy did usher in justice-oriented and liberative education of the non-Christian rural poor, it did not seem to have taken into consideration the direction and dynamics of development in modern Indian society.

In North India Bihar sector of the Mission was separated from Agra Vicariate and constitute into **Patna Vicariate** in 1846. 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 Purnea and R. Lawrence with the troops at Danapore Cantonment^{vi} 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^{vii}. He set

to work once to found Catholic schools throughout his territory 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.^{viii} 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 new 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 were conducted by the Fathers, while the girls were instructed by the Sisters of St. Clare.

In 1881, **Bishop Tosi** was succeeded by Bishop Francis Pesci, who was the last Vicar Apostolic of the Patna Vicariate.^{ix} 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. A middle school was developed 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 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** 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 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 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**, where, in addition to the regular curriculum, the children were taught weaving and basket making. Fr. Hilarian in 1899 rented a house in Muzaffarpur to provide a chapel for a group of Catholics, who were 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 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, 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**. 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 Patrie Troy, from the Missouri Province of the Society of Jesus in the U.S.A.^x 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. 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 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. 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,^{xi} at Turiatola on the southern side of **Bettiah**, the foundation stone of the beautiful and imposing Krist Raja High School 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 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,^{xii} he was consecrated Bishop of Patna at the Pro Cathedral. School expansion was given top priority in Bishop Sullivan's programme. Early in 1930, a school for Santhals 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 Santa/ girls there.^{xiii}

In 1934, Fr. P .J. Sen tag 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 Monghry district where he introduced the Santhals to cottage industries. 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. 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 and hospitals.

Turning their attention more to the Dalits, the Jesuit and diocesan missionaries in Bihar started intensive evangelization work in the Bhojpuri and Magahi speaking divisions, south of the Ganga. Educational institutions, hostels for students, health care centres, relief and rehabilitation works became part of the activities of an increasing number of mission centres in Bihar where conversions had become a mass movement. Appealing to collaborators for help the Jesuit Bishop Bernard Sullivan (1927-1947) invited many religious societies to work in the vast Patna diocese which had the whole of central and

north Bihar under its jurisdiction. Consequently the Medical Mission Sisters (MMS) started the Holy Family Hospital in Patna City (1939), the Sisters of the Apostolic Carmel (AC) opened the Patna Women's College in Patna (1940), the Sisters of Notre Dame (SND) and the Sisters of Charity of Nazareth (SCN) joined in late 1940s, and many more congregations extended their presence in the subsequent decades.

Jesuit Education for the New Millennium

The 1979 policy did usher in justice-oriented and liberative education of the non-Christian rural poor, it did not seem to have taken into consideration the direction and dynamics of development in modern Indian society. For instance, knowledge of English as a resource for furthering one's socio-economic and occupational career is too poignantly felt to be ignored. Data on Christian and non-Christian Dalit communities elsewhere in India have shown that members from these communities have come up and appropriated their rights in civil governance and political leadership in India mainly due to this tool of empowerment of the Church. Changing the medium of instruction into Hindi in the former English medium schools had its logic. But not adopting English as a means of empowerment for the vast majority of our rural Christian (both Dalit and Bettiahwala) students and not having opened channels of higher learning, does not seem to be facilitating them to stand on their own legs in an increasingly competitive world of today. More so, in a context of fast urban migration in the civil society and among all Christians.

Further, their distributive scheme of educational service is yet to reach all the subaltern/Dalit communities in Bihar. They need to explore why and how certain 'least and the last' Dalit communities did not and could not benefit from their service. Any further thinking in this line may give them the direction in educational service in this new millennium

Jesuit Education Statistics – Patna Province – in Patna Archdiocese Area

School	Teachers					Students				
	S.J.	Other Cong.	Lay. Cath.	Others	Total	Cath. Boys	Cath. Girls	Other Boys	Other Girls	Total
Patna Province										
B.Ed College	4	1	1	6	12	17	42	22	19	100
Aurangabad: St. Ignatius	2	1	11	15	29	7	6	642	200	855
Patna: St. Xavier's	6	0	25	28	59	78	13	1523	403	2017
Patna: St. Michael's	7	0	42	26	75	177	56	1447	620	2300
Evening School	0	0	4	0	4	8	9	100	122	239
+ Ara Catholic H. Sch.	3	4	19	15	41	171	44	771	431	1417
+ Barbigha	2	3	7	6	18	209	158	196	116	679
+ Sasaram: 5 Pri. Sch.	2	0	22	7	31	15	13	959	547	1534

Sources : Jesuit Education Ministry in Patna Archdiocese in Archbishop Osta Episcopal Silver Jubilee Souvenir, 2006.

In spite of many government schools in Bihar, especially in Patna District, there is great demand for the missionary run schools because of their quality and value based education. There are few other institutions also who are still contributing their service in raising education.

Patna Archdiocesan Council of Education Sewa Kendra, Sadaquat Ashram, Patna

(Education in the Archdiocese of Patna Since 1980)

There are 52 schools run both by the Archdiocese and the different Religious Congregations together. Thirteen high schools are run by the Religious. The rest 39 belong to the Archdiocese. There are 13 high schools of which 3 are affiliated to CBSE and 3 are recognized by Bihar Board and 7 others are waiting for recognition from Bihar board or CBSE. There are 19 middle schools of which 7 are recognized and the rest seven are primary schools.

The Council took up various programmes to build up awareness, leadership and motivation among the teachers, managerial courses for the administrators, and in-service, on-going training workshops for the teachers. The Council took up school visits which were used to update the school records, observe the lessons of the teachers and give them constructive suggestions and encouragement.

Bihar Social Institute (BSI) is a centre for social science research, training, development and action, located at Digha Ghat, Patna. From its humble beginnings in end 1994, as a documentation centre, it has grown to a research centre since 2000. BSI aims at creating an interface between scholars, academics and social activists and initiating a process of social awakening through critical reflection and alternative discourse thereby contributing to strengthening people's struggles towards creating a just and more humane social order.

Mata Sahayik Sadan (Bon Secours Convent) Started in Patna diocese in Padri -Ki – Haveli On 14.07.1987 by Most Rev. Benedict J. Osta, Arch bishop of Patna. Franciscan sisters of our Lady of Bon Secours. VISION and MISSION”: “All in God - God in All”

To Empower Women

- “To give medical aid to the people and to give awareness regarding prevention, proction from illness specially to women”.
- 1st Superior was Sr. Aroctiamary. She was accompanied by four sisters.
- As the days passed the sisters of Bon Secours (Mata Sahayika) directly involved in the social work activities.
- To create new horizons and avenues to the marginalized and the underprivileged of the society the poor, dalits, women, children, orphans, the handicapped etc. So as to enable them to live as human with dignity.
- To enhance economic independence and interdependence of the have - nots by offering job opportunities, by enabling them to mobilize the available resources among themselves and conscientizing them of their rights.
- To make education (Non formal centre) desirable and underprivileged children as development always begins with knowledge.

To bring about an attitudinal change among the disadvantaged and the exploited by awaking them to realize their hidden potentialities in socio-economic political fields.

Self-Employment- Training Programmes

- Tailoring
- Typing
- Spoken Language
- Computering

To form small units of social action groups in villages and slums to enable them to take care of the development work by themselves SHG, Youth, Children club, etc.

St. Joseph. Tailoring Centre

Tailoring center was opened on 1991 April 1st Started with 15 young girls. 1st teacher was Sr. Osberga. 2001 Sr. Josephine was taken the in charge of tailoring institute. 2004 Onwards Sr. Michaellammal is in charge of the Tailoring institute. This was a new venture as there were many young girls and women folk in the camp who wanted to learn the skill so as to initiate a self-employment for them. The duration of the course is Six Months. The total numbers of beneficiaries who have secured certificates are 45.

St. Joseph Typing and Computer Centre

In 2nd January 1988 St. Joseph Typing Institute was started Rev. Bishop Benedict J.Osta., Number of Typing machines provided by Bishop

- English Typing Machines - 11
- Hindi Typing Machines - 10
- Urdu Typing Machines-1

Sr. Celestion was incharge of the institute. There was nearly 50-70 students were there for the typing class. In 1997 four computer screen were provided by Mata sahayika sisters (Bon secours (sisters). 1998 General knowledge class and spoken English class started for youth.

Social Centre - Non-Formal Centre

This Programme Started on 5.1.1996 for the **EMPOWERMENT OF WOMEN**. This centre started by Sr. Mercy. Self help Groups started by 25 women. Now there are 300 women in 25 SHG'S. They are engaged in Making Pickles, Health mix, Phenol, Washing Powder Detergents, Snacks etc. Sisters provide them with the hall for conducting their meetings the discussions and place for their micro credit activities. We do also monitory supports through the help of the Bank.

C. F. M. SS in India

The congregation of the Clarist Franciscan Missionaries of the Most Blessed Sacrament-CFMSS was founded by the Venerable Servant of God Mary SeraphinaFarolfi (1853-1917). She was a great educationist and a missionary. To live a Eucharist-centered life and to be a missionary are the twin dimensions of the Charism of the CFMSS. The main aim of our Foundress is Education of the Youth especially the abandoned and destitute in forsaken places.

CFMSS was born on May 1, 1898 at Bertinoro, Italy. Today the institute is spread in 4 continents- Asia, Africa, Europe and South America. Our Generalate is in VIA VICENZA, 00185, ROMA, ITALY. The main Apostalates are Education, Pastoral, Socio-Medical, Rural Health Work, Upliftment of Women, Youth Animation.

Indian Mission

In 1901, the Pioneers, the first four missionaries landed in the Archdiocese of Agra. At present in India we have 3 provinces: St. Francis, New Delhi, St. Claris, Dehradun, Uttaranchal, Mother Seraphina- Guwahati, Assam.

St. Francis Province is privileged to have 2 houses in Bihar in Patna Archdiocese. Both communities are working for the Diocese and the schools are run by the CFMSS. The main apostolate is education and pastoral ministry. Social and Medical assistance are also being rendered.

Shanti Niwas in Jagdishpur-Bhojpur District- (10-12-1992) was the first mission station in Patna Diocese.

St. Xaviers School (11-01-1993) - Four Sisters are engaged in teaching in this Hindi Medium School which is yet to be recognized by the Bihar Board of Education.. Though a rural school, integral education is imparted to the students with equal stress on curricular and extra curricular activities. The School has a strength of about 700 pupils with classes up to Tenth. We impart Faith Formation, Human Values, Religious Harmony, Hardwork and other qualities which will help students grow and face new challenges in building a new society.

Clara Bhawan - Kankarbagh (19-01-1997)

St. John's Academy - 03-02-1997- This English Medium High School with 500 pupils enrolled in classes from KG to Tenth has yet to be affiliated to CBSE/ICSE. The school began with 92 children and is growing steadily with the co-operation and support of the diocese, dedicated service of the CFMSS, well qualified and dedicated teachers and the support and good will of the local people. We aim at the all-round development of the students through curricular and extra curricular activities, Faith Formation, Value Education, Religious Harmony and the inculcating the virtues of love, justice, liberty and equality.

Conclusion

The missionaries generally preached, taught and healed. Some of them stressed more on teaching and healing than on preaching. As conversions increased they built churches, schools and hostels for imparting education to both boys and girls. Educational was made available even to the lowest person in society. They acted as pioneers in the realm of female education in Bihar.

The Christian missionaries adopted the local languages in Mission work, studied them scientifically and committed them to writing. While Lord Macaulay stood for English and rejected vernaculars as medium of instruction in schools and colleges, the Christian missionaries stood for the tribal and local languages. Under their patronage, tribal languages and literature made tremendous progress. Their desire to translate the Bible into every possible language resulted in the development of Hindi, Bengali, Urdu, Santali, Paharla, Mundari, Oraon and other languages and literatures.

Measures were also taken by the Christian Missions for the economic welfare of their converts and the people around them. Industrial Schools, Agricultural Schools, Lace Schools and Training Schools were founded. Missionaries helped their converts in retaining their rights on lands against the unjust claims and oppression of their landlords.

The poor and low caste people, the Dalits, the illiterate and the oppressed aboriginal people had nothing to lose except their age-long social degradation, bondage and negligence in favour of a more dignified way of life.

Besides, the efforts of the missionaries also seem to have led the general Indian public to introspect within in the light of the new ethical values propagated by the missionaries. This led to many internal reforms within the Hindu society. The activities and success of the Christian Missions among Dalits, aboriginals and the depressed-class people, have led the upper class Indians to change their attitude towards the latter from one of neglect and indifference to that of empathy and fellow feeling.

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^v Patna Jesuit Education Ministry in Patna Archdiocese 1921-2006, in Archbishop Osta Episcopal Silver Jubilee Souvenir Archbishop House, Patna, 2006, pp. 63-64

^{vi} P.C. Horo, *Christian Mission and Christian Communities in Bihar*, unpublished thesis, Patna University, 1979, p. 20.

^{vii} Paul Dent, 'A Brief History of Patna Mission', cf., P.C. Horo *Ibid.* 25.

^{viii} CP. Saldanha, 'Roman Catholic Mission in Bihar', (Diocese of Patna), p. 4, cf. P.C. Horo, p-32

^{ix} Paul Dent, *op. cit.*, p. 64.

^xCP. Saldanha., *History Sketch of Patna Diocese for our field*, Patna, 1985, p. 11.

^{xi} C.P Saldanha ., *Roman Catholic Church in Bihar*, (Diocese of Patna), Patna, 1989, p. 8.

^{xii} C.P., Saldanha *History Sketch of Patna Diocese for our field*, p. 12.

^{xiii} C.P. Saldanha, *Roman Catholic Church in Bihar* (Diocese of Patna), p.19.