



The Goethals Indian Library & Research Society, Kolkata

Vol. XV No. 3

Bulletin

July - September 2012

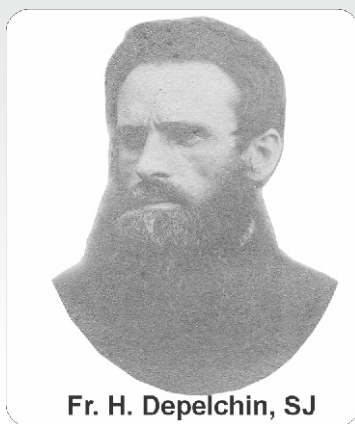
## JESUIT BENGAL MISSION

### Jesuits at the Mughal Court

Jalaluddin Muhammed Akbar, the great Mughal ruler was a religious man, who, in the words of his son, "never for a moment forgot God". Akbar got his first insight into the Christian character and religion from the actions of two Jesuits – Frs. Antony Vaz and Peter Dias, who had reached Bengal in 1576 at the request of the Bishop of Cochin. These Jesuits had severely rebuked some Portuguese merchants who had defrauded the Mughal treasury



Jesuits at the Court of Akbar



Fr. H. Depelchin, SJ

by not paying taxes. They had asked them to retribute, otherwise there would be no forgiveness for them. Akbar was greatly impressed by this news and developed a curiosity about the religion, which insisted on honest dealings. Soon he sent for Fr. Gil Eanes Pereira, Vicar-General of Bengal, who in turn suggested that he should invite the Jesuits to his court. In September 1579, Akbar's ambassador arrived at Goa, asking for two learned priests to be sent to Akbar's court.

The three Jesuits chosen for the project were Fr. Rudolf Acquaviva who led the mission, Fr. Antony Monserrate and Br. Francis Henriques as his companions. They reached Fatehpur Sikri via Surat and Gwalior on February 28, 1580 and were received with extraordinary warmth and affection by the emperor, whose attachment and reverence continued throughout the three years of the

duration of the mission. Since Akbar did not become a Christian and appeared to be doubtful as to all forms of faith, unwilling to commit himself, the Jesuits thought they might as well spend their time elsewhere. In 1582, Francis Henriques and Monserrate returned leaving behind Rudolf who wanted to pursue the efforts for some more time. But in 1583, Rudolf too returned to Goa as nothing positive happened, thus ending the first Jesuit Mission to the great Mughal Empire.

The first Jesuit Mission cannot be considered as a failure. Their presence did help to bring about a better understanding between Islam and Christianity. In 1591, a second mission consisting of Fr. Edward Leitao, Fr. Christopher de Vega and Bro. Stephen Riberio arrived at Lahore on Akbar's invitation. But it lasted less than a year. The Jesuits soon felt that they were engaged in a futile task and feared that Akbar was manipulating them for his own ends.

Once again after a gap of 13 years, Akbar's earnest efforts to obtain a replacement were rewarded. In May 1595, Fr. Jerome Xavier (grand nephew of Francis Xavier) accompanied by Fr. Manuel Pinheiro and Bro. Bento de Goes arrived in Lahore on a third mission. This time Akbar gave them permission to open a school.



However, the king avoided the subject of religion with the Fathers on the pretext that the Jesuits needed to learn Persian before embarking on religious discussions.

It is said that Akbar brought the Jesuits to Northern India. Fr. Gil Eanes Pereira of the Diocese of Cochin followed the Jesuit mission in Bengal. Jesuit priests returned to Bengal in 1598, with the intention of working there on a more permanent and consistent basis. They started a school and a hospital at Hooghly for some months. From Hooghly they went to Chandecan, the capital of Raja Pratapaditya of Jessore, where they were received most cordially by that Prince and the Portuguese as well. The Raja granted them full permission to preach to his subjects and to baptize all those who wished to become Christians. It was at Chandecan (Jessore) that the first Jesuit church in Bengal was established in January 1600. From Chandecan they proceeded to Sripur where Raja Kedar Rai was friendly. They also went to the great port of Chittagong and Dianga.

From 1602 to 1615 the relations between the Portuguese and the king of Arakan (in whose territory these two places belonged) were predominantly hostile. The Jesuit Fathers were therefore imprisoned and the Christians were ill-treated. Kedar Rai of Sripur and the Raja of Chandecan also did the same. Under these circumstances the surviving Jesuits left Bengal, some going to Pegu (Burma) and the others returning to Cochin.

After a short interval, by 1616, there were once again six Jesuits in various parts of Bengal. One was stationed at Sripur, where nearly a thousand Christian refugees from Sandwip had settled down after the expulsion of Fr. Sebastian Gonzales from Dakha. Another Jesuit was in Dhaka. The other four were stationed at Hooghly and Pipli. In several of these places the Jesuits

erected Churches of their own. But when they tried to expand their activities in Hooghly, the Augustinians resisted them and imposed certain restrictions on their work. It was at about this time that the Jesuit residence of Hooghly became a modest "College" where children were taught to read and write, and speak Latin.

In 1625 there was a terrible famine followed by pestilence. Four of the Jesuits belonging to Hooghly College and two Augustinian Fathers died in the service of the plague-stricken. As the century advanced the Jesuits were often not able to replace their losses, while the Augustinians generally maintained a sufficient number of priests in Bengal. Jesuit work suffered a serious setback with the seizure of the Portuguese settlement by the Mughals in 1632, but they continued in Bengal, which was an Augustinian mission field since 1599.

Under the patronage of the Portuguese Padroado, the Augustinians, the Jesuits and the Dominicans had been catering to the spiritual needs of the Portuguese and in the process had also baptized hundreds of natives, including the vast numbers of prisoners and slaves captured by them in the course of frequent wars with the local chieftains. Some of the missionaries, through their spirit of service during the frequent outbreak of plagues, attracted a number of people to the Christian fold.

In 1691, a small group of French Jesuits had come to Chandannagar from Pondicherry. In 1694, two more French Jesuits, Father Duchatz and Debeszes had come to

Chandannagar after the failure of a scientific expedition to Siam, now Thailand. They began ministering to the Catholics of the town. By the beginning of the 18th century, the Catholics of Chandannagar were served by the Jesuits working in two Churches and a school. Fr. Charles de la Breuille seems to have been the first parish priest (1693-1698) of the Church of St. Louis. We hear little about the life and work of the early Chandannagar Jesuits.

Jesuit Bishop Francis Laynes of Mylapore, which he ruled from 1710, visited Balasore in June 1712 and was well received by the English Governor. He then paid a brief visit to Calcutta and moved on to Bandel, the Christian centre (close to Chandannagar) where there were Europeans, Eurasians, and Indian converts, mostly from the lowest castes. The Bishop began



Bandel Church

thereafter the formal visitation of the territory which is today Bangladesh, spending no less than nine months at Chittagong, before proceeding to Dhaka. Everywhere there were baptisms, confirmations, marriages, and other church ceremonies, which had not been seen in Bengal for long. Apart from a considerable number of 'public' or open Christians, there were in this region also many hidden or secret Christians – hidden because of the Mughal ban on conversions – who also came to the sacraments quietly.

- Cont. pg 6







centre.

By the time the Jesuits handed over to others, there were a number of parishes in mission stations with schools and boardings attached: Raghobpur (1868), Morapai (1875), Khari (1927), Basanti (1930) with a technical school, Baidyapur (1954), Bamumdanga (1958), Kaurapukur (1967), Kalyanpur (1970), Thakurpukur (1971), Mariapalli (1975).

With the steady missionary development in the area, a new diocese, the Baruipur diocese, was created in 1978 with a territory marked out from the Calcutta Archdiocese, with Bishop Linus Gomes, S.J., as its first bishop.

### ***In the Eastern Sector***

In early times the Fathers of St. Xavier's took up part-time ministry for the railway chaplaincies in various urban settlements along the railway lines for their Catholic employees. Gradually chapels and small residences were established in Burnpur, Kharagpur, Asansol, Andal, Burdwan, Burnpur, and Midnapur. Later these developed into parishes. Asansol especially developed into an important pastoral and educational centre. Fr. R. Drugman was the founder of two important Hindi medium High Schools, St. Maria Goretti for girls and St. Joseph High School for boys. Originally the outlook was to serve these growing Christian communities, with only few attempts to contact the people of other faiths around.

### ***Extension of the missionary work among the Santals:***

These railway centres were mostly located in the Burdwan and Midnapore districts where there are substantial communities of Adibasis, mostly Santals. Early pioneers who started missionary work among them were Fr. Knockaert (from 1885) and Fr. Schaff. Under the inspiration of the "option for the poor", there was a strong revival of missionary commitment to this work from the

1970s onward. Several dynamic and creative missionaries, Jesuits (Frs. Poncelet, A. Ernst, J. P. De Cocq, Mangal Das, A. Carvalho and others) and diocesan priests started a movement of evangelisation-cum-social-uplift among the Santals. Mission stations were established in Kalna (1963), Pandua (1968), Chamrusai (1975), Mirga (1980), Bankura (1990), Gurap (1993), Jhantipahari (2004) with primary schools and boardings for Santal children. Each of these centres has a Christian community and a boarding with either a primary school or facilities for children attending classes in neighbouring schools. A hostel is now being put up near St. Xavier's School Burdwan to enable a number of these children to follow classes in English medium in that school.

***Bangladesh outreach:*** From 1994, the Calcutta Jesuit Province has opened an extension in Bangladesh. The Fathers are mostly involved in spiritual animation, youth ministry and teaching in the seminary. It has as residence in Dhaka, and a retreat and formation centre, Navjyoti Niketan, in Kaliganj. A number of young Bangladeshi have joined the Society, and the prospect for more vocations is commendable.

### ***On the educational front:***

St. Xavier's school and College, Calcutta, went on growing as centres of educational excellence, open to students of all faiths and communities, but with special attention to Christians and to the underprivileged.

In 1937 St. Lawrence School was opened in South Calcutta, with both English and Bengali media, with special attention to the Bengali Catholic students. Soon it came to be recognized as one of the best schools of the city.

Two St. Xavier's High Schools with English medium were opened in important urban centres of West Bengal: Durgapur in 1963 and

Burdwan in 1964.

Another large St. Xavier's High school, with both English and Bengali media, was opened in 1971 in the industrial town of Haldia. It is managed by Jesuits, and financially sponsored by industrial concerns in the area.

In Raghobpur in the 24 Parganas (South) district, there is the Bengali medium St. Paul's High School.

Besides these full-fledged High Schools, there is the equally important work of primary and non-formal education among the Santals as mentioned above.

In 2006 St. Xavier's College was made the first 'Autonomous College' under Calcutta University. A number of new undergraduate and post graduate courses were opened.

In January 2010, St. Xavier's celebrated its 150th year. The Prime Minister of India, Dr. Manmohan Singh graced the occasion. In January 2012, the W. B. Chief Minister, Mamata Banerjee had proposed that it be upgraded into a university. Fr. J. Felix Raj, SJ is the Principal of the college since 2009.

### ***Promotion of the lay apostolate and youth movements***

In the early stage, the Jesuits encouraged the existing charitable and pious associations, and vigorously promoted the Sodalities of Our Lady.

With Vatican II there was a new impulsion towards active lay participation. The Sodalities of Our Lady were renamed the Christian Life Communities, and gained a new orientation with the help of Frs. F. Wester, J. Englebert and R. Pilette. Its Bengali units in Calcutta and in the 24 Parganas, with good lay leadership, are particularly active.

Already in the 1940s, the Young Christian Workers' movement got a vigorous start in Bengal under the impulsion of Fr. Galea, a Maltese Jesuit and, later, in the 1960s, of Fr. Y. de Steenhault.

The C.S.U. (Catholic Students' Union), later renamed AICUF (All India Catholic University Federation) works for the promotion



of Christian formation and social consciousness of Catholics students (with quite a few students of other faiths joining in). Under the impulsion of the charismatic Fr. G. Beckers, and later Fr. Felix Raj, the movement spread throughout Bengal and beyond in North and North East India.

The **L.T.S.** (Leadership Training Service) reaches out to the youth of all faiths in Christian schools and colleges, to provide training towards spiritual growth, social commitment and leadership. Its local founder in the 1960s was Fr. R. Wirth, a Maltese Jesuit, who later handed over the reigns to Mrs Daphne Stockman. At present the movement is vigorously extended and intensified by Fr. John Rojerse.

### **Interreligious Dialogue, Theological formation, Liturgy**

The Calcutta Province played a pioneering role in the field of interreligious dialogue. Long before Vatican II some of its most brilliant men devoted themselves to the scholarly and sympathetic study of both Hinduism and Islam. The earliest pioneer Fr. William Wallace (1863–1922) left behind deeply insightful manuscripts which were not published: *"Introduction to Hindoo Clairvoyance"* and *"An Introduction to Hindoo Philosophy"*. In his footsteps, we find the teamwork of Fr. Pierre Johanns and Fr. George Dandoy. Both were deeply versed in Sanskrit and in Vedanta philosophy. Fr. Dandoy was the editor of the periodical *"The Light of the East"* (published from 1922 to 1946) aiming at promoting inter-religious dialogue. Fr. Johanns published a deeply learned and creative work: *"To Christ through the Vedanta"*.

The next generation, Fr. Pierre Fallon and Fr. Robert Antoine, though no mean scholars themselves, rather stressed the need of going beyond scholarly discourse to live and dialogue with the cultured middle class and the intellectuals of Bengal.

An attempt was made to set a up a

parallel team of Jesuits for dialogue with Islam, but ultimately only one man, Fr. Victor Courtois, left behind a substantial scholarly legacy: through the *"Notes on Islam"* regularly published from 1946 until his death in 1960.

There are signs of revival of this great tradition, in different forms. Some young Jesuits are specialising in the study and practice of Indian classical dance and music, others in popular Hinduism and tribal animism..

The Mission made an important contribution towards theological formation for the Church in India. The Mission was in charge of what was for a long time the only theological College for Jesuits in India, St. Mary's College in Kurseong. It was later transferred to Delhi and became a common work of the South Asian Assistancy. It published a quality theological journal, the only one of its kind in India for many years, *The Clergy Monthly*, later renamed *Vidyajyoti*.

The province also contributed formators and lecturers in philosophy and theology to the Papal Seminary of Kandy in Sri Lanka, now transferred to Pune and renamed Jnana Deepa Vidyapith.

Jesuits contributed also to the creation of dignified and inspiring liturgy in Bengali. Fr. Christian Mignon, with the help of Mr. Sajal Banerjee translated the whole Bible in good Bengali, elegant and faithful to the original. Fr. J. Englebert creatively translated the Missal and composed a number of liturgical guidebooks. Fr. Robert Antoine composed – and encouraged others to compose – hymns worthy of the best devotional musical traditions of Bengal. Promising young Indian and Bangladeshi Jesuits are following their footsteps. Kalahrdaya, a small centre for performing arts has recently been opened by Fr. Saju George, expert in classical Indian dance, in Shantinir.

### **Social Apostolate**

From the beginning all missionaries

in the field got involved in the social uplift of their flock as part of their pastoral duties. The first systematic and large scale thrust on the social front goes back to Fr. Jean Henrich. From 1974 he initiated the 'Green Triangle' Project in the 24 Parganas. By providing 'Food for Work' it brought relief to the people and significant development in the area: dredging of the canal, new roads, irrigation, 2nd crop cultivation, etc. He was the first Director of the Palli Unnayan Samiti in the diocese of Baruipur, to be succeeded by Fr. Charles Pollet.

In 1980, a social centre was opened in Prabhu Jisur Girja under the direction of Fr. Charles Pollet and, later, of Fr. E. Kurian. It supervised and animated more than 100 centres mostly in the region of Midnapur and Kalna.

The first full time social animator was Fr. Xavier Jeyaraj who established in 1998 a social apostolate centre in Ballygunge, the Udayani Social Action Forum. The present Director is Fr. I. Jothi along with Fr. Probal Gomes. It is involved in informal and functional education for adults, children and prisoners and a fast growing network of Self Help Groups especially among women in the Santal area and in the 24 Parganas. Fr. Joseph Pulickal, Assistant Director, along with Fr. John Kerketta is animating and extending the work in the Santal area. A Santal cultural centre has been opened in Pandua.

A number of our young Jesuits are being trained in social work and welfare management. The future is bright.

### **Press, publications**

Already before the Jesuits came, from 1841, the Bengal Catholic mission had a weekly paper with mostly local Catholic news: it was named the *Bengal Catholic Expositor* and later the *Bengal Catholic Herald*. The weekly had a Jesuit editor until recently.

A monthly of general interest and culture, the *New Review*, was published from 1935 to 1950, at first



under the editorship of Fr. M. Ledrus.

*Amader Jiban*, a Bengali periodical was published over the years at first by Fr. Dontaine, succeeded by Fr. P. Fallon. In the 1980s it had a brilliant revival – aiming at a wider public – under the editorship of Fr. Paul Detienne.

Fr. Detienne wrote a series of articles in the distinguished Bengali literary *Desh* magazine, creating a sensation among the educated people of Bengal by his outstanding literary standards. These articles were later collected in books. A quarterly review of general interest in Bengali, *Mohana*, was regularly published by Fr. M. Schillings from 1991 to 2012.

Fr. Le Joly was a prolific spiritual writer, with many titles to his credit, including a number of books on Mother Teresa.

### **Communications**

Chitrabani, a social communication centre was opened in 1970 at first in St. Xavier's College and then shifted to Prabhu Jisur Girja. Its founding director was Fr. Gaston Roberge who wrote extensively on communication and the media. The centre is running various mediatic cultural programs. It is collaborating with a radio-broadcasting project, *Radio Veritas*, broadcasting in Bengali from Manila.

E.M.M.R.C. (Educational Multi Media Research Centre), with its own premises on Circus Avenue, Kolkata, a department of St. Xavier's College, until recently directed by Fr. George Ponodath, is a media centre funded by the U.G.C. for the production of educational television programmes for university students. It has received many awards for its programmes. It was started in 1986 and the founding director was Fr. Gaston Roberge. The present director is Dr. Someswar Bhowmik. From 1996 St. Xavier's College has opened its own Mass Communication Department as part of the regular undergraduate courses.

**- Compiled by  
Fr. Albert Huart, SJ**

Continued from pg. 2

After his exhausting travels, Bishop Francis Laynes retired quietly to the Jesuit house at Hooghly, doing what work he could, and trying to recoup – but he was in poor health, as the long toils of missionary life had taken their toll. Shortly after Easter 1715, he was seized by a fever and the zealous sannyasi-Bishop died in June. He was not yet sixty. His visitation and presence seemed to have given new life to the Bengal mission, but with his death further developments were stalled. The Jesuits had a house, a school and a Church at Bandel. In 1706, there were only two Jesuits left, Francis Ozech, the Rector and another priest. The station ceased functioning in 1740, with the death of the last priest, Fr. Deistermann. When Fr. Tieffenthaler visited Bandel in 1765, the house and the school were but relics of the past and the Church was in a dilapidated condition.



**Mgr. Carew**

The nineteenth century was a period of growth for the Society of Jesus under the able leadership of Fr. Roothan, the Jesuit General who collaborated on a world level with Gregory XVI and the 'Congregation for the Propagation of Faith, for the restoration of the missions. As the plea from Calcutta had been for English speaking born priests, the new Vicariate of Bengal was entrusted to the Jesuit province of England, with Fr. Robert Saint Leger from Ireland as the leader of the new mission. The Jesuit General wanted to make of Calcutta for British India what Goa had been for Portuguese India. The immediate scope of the SCPF in sending the Jesuit Missionary expedition under Fr. Leger to the newly established Vicariate of Calcutta was to put an end to the existing scandalous factions and to serve more adequately the numerous Catholics who appealed to the SCPF.

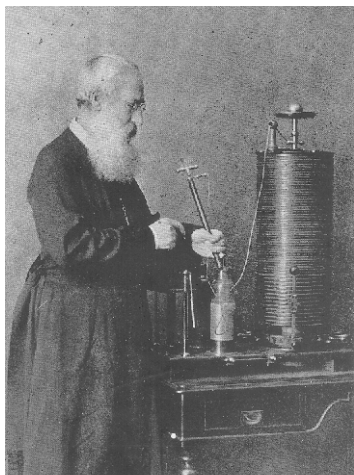
The English Jesuits came to Bengal in 1834. A group of eight with one diocesan priest landed at Babughat in October 1834. In July 1835 they started St. Francis Xavier's College at Moorghyhatta, Calcutta, the first Jesuit College in the East after the restoration of the Jesuit Order in 1814. In 1841 they shifted the college to 22 Chowringhee, the present site of the Indian Museum. In October 1846, the Jesuits handed over the college to the local Bishop Most Rev. Dr. Carew and left Calcutta. The college was subsequently closed.

In the beginning of the second half of 19th century, the Bengal Mission had been entrusted to the Belgian Province of the Society of Jesus. Since the people of Calcutta had insisted on having priests well versed in English, the final expedition was composed of four Belgian Jesuits with Fr. Depelchin as the Superior and three English Jesuits. The Missionaries reached Calcutta on Monday 18 November 1859.

The school of St. Xavier's, Calcutta was reopened on 16th January 1860 at 10 Park Street with 75 students on the roll. The school building was originally a public theatre called the Sans-Souci Theatre. The company that started it having failed, His Grace Dr. Carew had bought it. The college annual functions were honoured by the presence of the successive Lt. Governors of Bengal and three times with that of Viceroys: Sir John Laurence in 1868; Lord Mayo in 1870 and Lord Lytton in 1877. The College was affiliated to the Calcutta University in 1862. Besides the school, the Jesuits were entrusted with the Parish of St. Thomas as well as the Fort William chapel of the military. Today, in 2012, the School department has around 2,500 and the College 7,000 students on their rolls respectively.

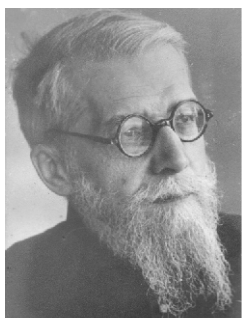
In Bengal there are two Jesuit provinces: Kolkata and Darjeeling with 350





**Fr. Lafont, SJ**

Jesuits spread all over the State. Dumka–Raiganj province partially extends into Raiganj area of Bengal. Jesuits are involved in educational work, pastoral ministry, tribal and dalit welfare programmes, social research and action, social communication and medical and health care. They are chiefly known for their educational institutions, big or small. They are responsible, to a great extent, for the educational and socio-economic advancement of tribals in the Chottanagpur and Santal Pargana areas.



**Fr. P. Petrus Johannis, SJ**

Fr. Lafont, professor of Physics at St. Xavier's College, played a leading role in popularising science. Sir J. C. Bose and Dr. C. V.

Raman found encouragement for their introduction to science in the person of Fr. Lafont. He was called the “Father of Science in India.” Modern Indology owes much to the Belgian Jesuits like Johannis, Dandoy, Bayart, Antoine, De Smet and Fallon of St. Xavier's College, Calcutta. They had become enamoured of the rich religious and cultural heritage of India and Bengal.

They contributed a lot to the

development of Bengali culture and enriched the Bengali and Sanskrit languages. They made profound contributions to the dialogue between Hinduism and Christianity and added a whole new dimension to apostolic work. “Light of the East” series, published by Fr. Dandoy from 1922 to 1946 to encourage inter-religious and intercultural dialogue is worth mentioning here. Their only ambition was to serve to the best of their abilities the two causes that they cherished most in their hearts: the cause of Christ and the cause of India. Fr. Fallon was called the “apostle of inter-religious dialogue” in Calcutta.

### **Jesuits in North East India**

Jesuit Archbishop Meuleman, SJ of Calcutta sent his own secretary, Fr. Lefebvre in June 1915 to take charge of the Assam Mission from the Salvatorians who were interned in concentration camps. Within a short time four other veteran Jesuits, Frs. Boone, Vial, Kkrier & Grignard joined him. The five Jesuits occupied only the four resident centers of Shillong, Raliang, Gawhati & Bondashil.

Although the Jesuits were experienced missionaries and their superior, Lefebvre was a virtuous and zealous pastor, they were too few to look after all the mission centres. Everywhere people wanted schools. When the Catholic schools were either abandoned & new ones not opened, the Protestants were

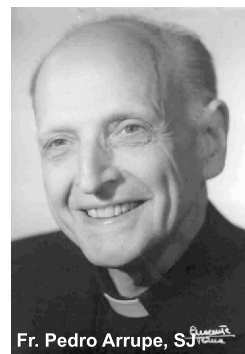


**Brice Meuleman, SJ**

approached by a small number of Catholics and subsequently they became Protestants.

The Jesuits worked in the Assam Mission with great zeal and dedication despite the paucity of personnel and the limitations imposed by the war and post-war years. They were convinced that they would be in the Assam Mission permanently. However, their Superior General insisted with the Congregation for the Propagation of Faith in Rome, to relieve his confreres from the Assam Mission.

In 1967 Fr. Verstraeten, a noted educationist of St. Xavier's College, Kolkata was deputed on a one-man commission to explore the possibilities of a Jesuit mission in Nagaland. His report said:



**Fr. Pedro Arrupe, SJ**

prospects:  
glorious;  
peoples' needs:  
extreme;  
educational standards:  
low;  
cooperation:  
promised;  
likely response:  
overwhelmin

g. The only major hurdle was: Nagaland is a "sensitive", hence restricted area for foreigners since the Chinese invasion in 1962.

Archbishop Hubert Rosario, SDB of Dibrugarh had earlier appealed to the Jesuit General, Fr. Pedro Arrupe to send Jesuits to the North East. Now Calcutta Province, though the closest geographically, could not spare any Indian Jesuit. Karnataka Province accepted the challenge and sent a batch of three Jesuits to Nagaland in 1970. They opened the Loyola School in Jakhama village in 1971. Gradually number of mission stations and educational institutions were started. St. Joseph's College, Jakhama was opened in 1985. Today there are around 136 Jesuits in the Kohima Region working in the NE and their work is flourishing.

- **Fr. J. Felix Raj, SJ**





## Researchers at Goethals

**D. de Jong & C. Minoleohoud** on General interest in the D.O.C, Holland.

**Deborah Logan** on Indian Women Authors/ English, Pre-Independence, USA.

**Dr. B. Vanderpol** on Dutch in India, Netherlands.

**Fr. James Puthuparampil OIC** on Church History, Kerala.

**Fr. Victor Edwin S.J.**, on Christian – Muslim Dialogue, Delhi.

**Indrani Dasgupta** on The Herald 100 years back, Kolkata.

**Jacqueung Fardinands** on Family History, Australia.

**Sanjay Thomas Roy** on Missionary History, Kolkata.

**Sanjukta Majumder (Mitra)** on Archive, Kolkata.

**Simon Ghosh** on West Bengal Past and Present, Burdwan.

**Sr. Phulkumari Xalxo Fmm** on

Jesuits, Kolkata.

**Uday Chandra** on Tribal History and State Formation in Chota Nagpur, Gurgaon.

**Varadarajan Narayanan** on Writings of Hiralal Halder, Bangalore.



Researchers at the Research Centre

## MAILS & EMAILS



★ The Collection is very good and it depicts excellent pictures of old city Calcutta and its value towards education. **Sanjukta Majumder** (Mitra), Kolkata.

★ Amazingly rare documents with information and knowledge left in the history to explore by eager minds. Rich in collection. **Simon Ghosh**, Burdwan.

★ Very Professional website, well managed and well organized collection. **Uday Chandra**, Ranchi.

★ I wish to thank you for the recent edition of your magazine on the Suppression of the Society of Jesus. As I am a Jesuit, I am extremely grateful to you for giving me the information about it. It helped me know more about the summer and the spring seasons of the Society. Let us imbibe the spirit of our Founder and do His Will to establish the Kingdom of God who is always with us. **Joe Livingston, SJ** joelivingstonsj@gmail.com

## JESUITS IN BENGAL PROVINCES

<u>Jesuits</u>	<u>Calcutta</u>	<u>Darjeeling</u>	<u>Dumka-Raiganj</u>
<b>Priests</b>	<b>110</b>	<b>87</b>	<b>118</b>
<b>Brothers</b>	<b>07</b>	<b>08</b>	<b>08</b>
<b>Scholastics</b>	<b>45</b>	<b>35</b>	<b>43</b>
<b>Novices</b>	<b>21</b>	<b>03</b>	<b>12</b>
<b>Bishops</b>	<b>02</b>	<b>00</b>	<b>02</b>
<b>Total</b>	<b>185</b>	<b>133</b>	<b>183</b>

The Goethals Indian Library & Research Society, St. Xavier's, 30 Mother Teresa Sarani, Kolkata 700016, India.

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