



# Goethals News

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## Son of Man

**I**t was 1939; the world was tormented by war. During the Christmas service at Santiniketan, **Gurudev Rabindranath Tagore** sings to the Son -

*Those who struck Him once  
in the name of their rulers,  
are born again in this present age.  
They gather in their prayer-halls  
in a pious grab,  
they call their soldiers,  
'Kill, Kill', they shout;  
in their roaring mingles the music  
of their hymns,  
while the Son of Man in His agony*

*prays, 'O God,  
fling, fling far away this cup  
filled with  
the bitterest poison!'*



**Swami Vivekananda** observed that -

“The great Prophet of Nazareth would be from the standpoint of the Orient. Many times you forget, also, that the Nazarene himself was an Oriental of Orientals. With all your attempts to paint him with blue eyes and yellow hair, the Nazarene was still an Oriental. All the similes, the imageries, in which the Bible is written-the scenes, the locations,

the attitudes, the groups, the poetry, and symbol,—speak to you of the Orient: of the bright sky, of the heat, of the sun, of the desert, of the thirsty men and animals; of men and women coming with pitchers on their heads to fill them at the wells; of the flocks, of the ploughmen, of the cultivation that is going on around. All these are to be seen today in Asia”

Jesus is beyond boundaries – He is the Greater Man in whom East meets the West.

I wish all our readers and friends a Joyous Christmas filled with prayers and promises.

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



The Child Jesus of Milk Grotto

The Director and the Staff wish all readers A Grace-filled Christmas and Joy-filled New Year 2014.

# Christmas and the Ramakrishna Order

Swami Divyananda  
Secretary, Ramakrishna Mission Saradapitha  
Belur Math

**C**hristmas is an annual festival celebrated worldwide to commemorate the birth of Jesus Christ on the day of 25th December. Modern historians have estimated that Jesus Christ was born between 7 and 2 BC but the exact month and date of birth is not properly known. Yet traditionally probably since 4th century, Christmas is continued to be celebrated on this day.



Christmas Eve Celebration at Belur Math

As per popular faith and belief Jesus Christ is said to be born after midnight of 24th December and as per Gregorian calendar, the new day is counted after 12:00 at night, so the day 25th December is considered as the birthday of Jesus Christ whereas the day 24th December is celebrated as Christmas Eve. The Eve is celebrated especially in the evening in different way varying by country and regions but usually mostly by attending special religious observances like midnight mass, singing Carols, exchanging presents, attending dinner with friends and relatives etc.

In Ramakrishna Order it is firmly believed by the dictum of Sri Ramakrishna that all world religions are true and following one's own religion earnestly and faithfully and at the same time giving due respects to other religions, one can realize God. The paths are many but all lead to same goal. Sri Ramakrishna preached the harmony of religions and denounced dogmatism or fundamentalist ideas. His concept of harmony of religions was not a

mere academic or intellectual thought. He, after almost long twelve years of successful endeavor for realization of God through various religious paths practiced in different religious sects of Hindu religion and also practiced in Islam and Christianity, arrived at such concept. It is the uniqueness of Sri Ramakrishna that he had the vision of God going through the ways of three major religions of world, Hinduism, Islam and Christianity. Sometimes around November 1874 Sri Ramakrishna intently desired to learn the truth of Christian religion and listened to Bible read out by one of his devotees Shambhu Charan Mallick and he became deeply fascinated by the life and teachings of Jesus of Nazareth. One day while seating in the parlour of Jadu Mallick's garden house at *Dakshineswar*, a painting of Madonna and Child attracted him and while intently looking at it and thinking of Jesus for a while he felt a mystical experience that the picture became alive and divine rays emanating from the picture entering into him. For three days he remained in that overwhelming condition and

pondered in thoughts of Jesus. On fourth day while roaming around *Panchabati* in *Dakshineswar* temple complex, he had a vision of a fair complexioned foreigner with serene beauty approaching him. While wondering who he was, his inner pure mind echoed that "Here is Jesus Christ, a great Yogi and human-lover who shed his blood and suffered inhuman torture in human hand to save mankind". The divine figure then embraced him and

merged in his body. Thus having such vision Sri Ramakrishna had firm faith on the incarnation-hood of Jesus. Sri Ramakrishna narrated this experience to his devotees later. In his later life different kinds of people flocked at Sri Ramakrishna no matter whether they were Hindus or Muslims or Sikhs or Christians. They all had deep reverence and love for him for his hearty behavior and much wider spiritual thoughts and down to earth explanations of complex spiritual ideas with simple mundane examples and parables.

One Mr. Williams, a middle aged Christian devotee came to meet Sri Ramakrishna at *Dakshineswar* from north-west part of India. Williams learnt about him from Kedarnath Chatterjee, a devotee of Sri Ramakrishna and since then was very keen to see him. It was probably on Good Friday in the year 1881. As he was about to enter the room where Sri Ramakrishna was talking with a small group of devotees, Sri Ramakrishna guided by spiritual emotion suddenly rushed out of the room. As soon Mr.

Williams saw Sri Ramakrishna, he knelt before him with folded hand with tears rolling down his cheeks as he looked at him. Sri Ramakrishna merged in Trans state (*Samadhi*) with his face beaming with divine radiance. Mr. Williams later told many devotees that he had a direct vision of Jesus Christ in the person of Sri Ramakrishna.

Swami Vivekananda the prime disciple of Sri Ramakrishna considered Jesus as a great Teacher of Humanity. He commented on him - "*He had no other occupation in life; no other thought except that one, that he was a Spirit. He was a disembodied, unfettered, unbound Spirit. And not only so, but he, with his marvellous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying Spirit as himself.*" In his lecture on Christ: the Messenger, delivered at Los Angeles in 1900 he spoke highly of Jesus. Once he said - "*Had I lived in Palestine, in the days of Jesus of Nazareth, I would have washed his feet, not with my tears, but with my heart's blood!*"

One of the favourite books of Swami Vivekananda was *The Imitation of Christ*, a Christian devotional book widely read next to Bible, authored by Thomas Kempis, a medieval German priest under Rule of St Augustine. Even during his pilgrimage throughout India as a wandering monk, his sole possessions were one *kamandalu* (a water pot) and two books - the *Bhagavad Gita* and the *Imitation of Christ*. In 1889 he translated six chapters of this book entitled *Ishanusharan* in Bengali with his

own comments in footnotes that were published in a Bengali monthly journal *Sahitya Kalpadruma*.

The reverence for Jesus Christ and Christianity shown by the followers of Sri Ramakrishna Order was thus inherited from Sri Ramakrishna himself and his prime disciple Swami Vivekananda.

One important incidence happened after departure of Sri Ramakrishna from this mortal world. During his fatal illness, young disciples leaving their own homes assembled at a rented house in *Cossipore* in North Kolkata for his treatment. After their Master's death, a few of them were left homeless. The boys under the leadership of *Narendranath* (Swami Vivekananda) rented a haunted house in Barahanagar with financial assistance from Surendra Nath Mitra, a loyal householder devotee of Sri Ramakrishna. During the year end of 1886, Narendranath and eight other brother-disciples went to the ancestral house of Baburam one of the fellow brothers at a place named *Antpur*, a village in Hooghly district of West Bengal. Baburam's mother Matangini Devi greeted them well and these firebrand youths enjoyed several days in japa, meditation and religious discussion in serene atmosphere of the village. One evening the boys assembled around *dhuni*, a sacred fire under the sky and started meditation. After meditation Narendra, a born God-gifted speaker with unfathomed depth of knowledge presented before his brothers the wonderful life, teachings and sacrifice of Jesus Christ for mankind. He also spoke highly of

the renunciation and stoicism of the disciples of Jesus as well as their lifelong preaching of teachings of Jesus. Narendranath fervently called his brothers to renounce the world and sacrifice their lives for serving the mankind for their well-being in accordance with the most liberal thoughts and ideals of their master Sri Ramakrishna. All the brother disciples were by that time so highly enthused by the lives and works of Jesus and his followers that they on spot took a vow in front of sacred fire that they would renounce the world and take *Sannyas* (Monkhood) and sacrifice their lives and work jointly for the benefit of mankind.

Later they all were surprised with the coincidence when they came to know that the very evening was Christmas Eve. This incidence strengthened the formation of today's Ramakrishna Order.

Apart from the different Hindu festivals celebrated, to commemorate the *Antpur incidence* as well as to revere Jesus Christ, Christmas Eve is celebrated in all the centres of Ramakrishna Math and Mission on 24th December every year. After the evening prayer in the temples of Sri Ramakrishna, Monks, *Bramhacharies* and other devotees assemble before a picture of Jesus Christ placed on an alter and decorated with flowers, garlands, lighted candles along with offerings of cakes, biscuits, lozenges, fruits and juices. Christmas carols and other devotional songs on Jesus are sung. Verses from Bible are read out and life and teachings of Jesus are discussed. ■

## Christmas and its many meanings

By Dr. Chandrani Biswas

Associate Professor, Department of English  
St. Xavier's College (Autonomous)

**Christmas is near, and one can already feel the ethereal enchantment of the festive season in the air. Christmas, with its yuletide carols, gift giving and good cheer is also a season of peace, devotion and reflection.**

The term, "Christmas" in its etymological sense implies "Christ's mass", an annual commemoration of the birth of

Jesus Christ, God's anointed saviour. A feast central to the Christian liturgical year, it closes the Advent season and initiates the twelve days of Christmas tide, which end after the twelfth night.

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# Christmas - Celebration of new birth and undertaking a new journey in life

By Dr Argha Banerjee  
Dean of Arts.

St. Xavier's College (Autonomous)

**The religious and sacramental significance of Christmas dawned upon me much later in life. Today, for me, celebration of Christmas is something sacred and noble, an epiphanic moment, an indispensable part of my life. Interestingly, it is an awareness, rather a deep seated consciousness, to which I have grown to evolve over the years.**

As an ordinary lad with humble origins, Christmas during my childhood and school days was associated more with festivity and celebrations. It was a time to rejoice, though quite naturally, as a young boy, I was oblivious of the true spiritual significance of the day. By significance, I imply the deeper spiritual perception associated with the day, though needless to mention, like everybody else, I was also well aware of the celebration of the day

as an annual commemoration of the birth of Jesus Christ.

Studying in a missionary school like St Xavier's Collegiate School, Kolkata, in our junior days, we were provided little illustrated booklets narrating tales from the Bible. These booklets, entitled 'Soldiers of God'



carrying lovely illustrations, frequently transported me, as a child, to another world of pastoral charm and innocence. Unconsciously, it also taught me to imbibe the grace, beauty and goodness of the lessons imparted in the form of parables and allegories.

Reading these illustrated tales, I tried to visualize among other things the birth of Christ in the manger along with the journey of the magi: Melchior, Caspar and Balthazar. Later the parable stories, the resurrection of Lazarus, the story of Cain and Abel, Abraham and Isaac, the Good Samaritan among several others became an integral part of my world of thoughts. It evoked strange feelings of mystery and awe in my mind, often conjuring a dream world of romantic charm and rapture.

Much later, this quixotic curiosity gave away to an intense alacrity to delve further. In this context, it is imperative to remember that specializing in English literature too had a key role to play in sustaining my curiosity. Poets like George Herbert, Henry Vaughan, Richard Crashaw, T.S. Eliot and the Jesuit poet Gerard Manley Hopkins rekindled my interest in religion and Christ. Beyond syllabus their

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## Christmas and its many meanings

The Bible contains two accounts found in the Gospels of Mathew and that of Luke which describe the events surrounding Christ's birth. According to the Gospels, after God's revelations to his earthly parents Joseph and Mary went to Bethlehem under Emperor Augustus's orders. On the destined day, at the stroke of midnight, Mary gave birth to Jesus in a manger, surrounded by farm animals. The shepherds from the fields surrounding Bethlehem were the first to see the child. Then arrived the three kings, Melchior, Caspar and Balthazar, guided by the mysterious star of Bethlehem and gave him gifts of gold, frankincense

and myrrh. The commemoration of this visit, the feast of Epiphany celebrated on Jan 6, is the formal end of Christmas season in some churches.

My memories of Christmas are invariably associated with the beginnings of carol Practice in our school chapel, the gentle playing of organ music, the readings from the Bible and the frantic search for tree decorations for our Christmas fete at school.

Our excitement to look for the holly, mistle toe, stars and candy canes in the many by lanes of Old New Market was exceptional. We also collected our share of innovative gifts for the children's section at the

missionaries of charity. The Annual Christmas programme would present one of our tall friends as Santa Claus.

Christmas was a time for the heavenly taste of fruit cakes and a wide variety of delicacies shared with loved ones. The early morning mists, shorter days, stary evenings in winter yet again stir up the memories of unforgettable Christmas celebrations which we relive in a different manner still today. Each heart sings with the euphonious Christmas carols that spread the message of peace love and harmony in a strife-torn world- "Joy to the world, the lord has come".

# Christ – Krishna Connection

By Dr. Panchali Sen

Associate Professor, Dept. of Political Science,  
and Dean, International Studies and Programme  
St. Xavier's College (Autonomous)

**There are two basic kinds of religions in the world: Eastern and Western.**

**The main differences between Hinduism and Christianity are typical of the differences between Eastern and Western religions in general. Here are some examples:**

- Hinduism is pantheistic, not theistic. The doctrine that God created the world out of nothing rather than emanating it out of His own substance or merely shaping some pre-existing material is an idea that simply never occurred to anyone but the Jews and those who learned it from them.

Everyone else either thought of the gods as part of the world (paganism) or the world as part of God (pantheism).

- If God is in everything, God is in both good and evil. But then there is no absolute morality, no divine law, no divine will discriminating good and evil. In Hinduism, morality is practical; its end is to purify the soul from desires so that it can attain mystical consciousness. Again, the Jews are unique in identifying the source of morality with the object of religion. Everyone has two innate senses: the religious sense to worship, and the moral sense of conscience; but only the Jewish God is the focus of both. Only the God of the Bible is absolutely righteous.

- Eastern religions come from private mystical experiences; Western religions come from public revelations recorded in a book and summarized in a creed. In the East, human experience validates the Scriptures; in the West, Scripture judges experience.



- Eastern religions are esoteric, understandable only from within by the few who share the experience. Western religions are esoteric, public, democratic, open to all. In Hinduism there are many levels of truth: polytheism, sacred cows and reincarnation for the masses; monotheism (or monism) for the mystics, who declare the individual soul one with Brahman (God) and beyond reincarnation ("Brahman is the only reincarnator"). Truth is relative to the level of experience.

- Individuality is illusion according to Eastern mysticism. Not that we're not real, but that we are not distinct from God or each other. Christianity tells you to love your neighbors; Hinduism tells you you are your neighbors. The word spoken by God Himself as His own essential name, the word "I," is the ultimate illusion, not the ultimate reality, according to the East. There is no separate ego. All is one.

- Since individuality is illusion, so is free will. If free will is illusion, so is sin. And if sin is illusion, so is

hell. Perhaps the strongest attraction of Eastern religions is in their denial of sin, guilt and hell.

- Thus the two essential points of Christianity—sin and salvation—are both missing in the East. If there is no sin, no salvation is needed, only enlightenment. We need not be born again; rather, we must merely wake up to our innate divinity. If I am part of God, I can never really be alienated from God by sin.

- The ultimate Hindu ideal is not sanctity but mysticism. Sanctity is fundamentally a matter of the will: willing God's will, loving God and neighbor. Mysticism is

fundamentally a matter of intellect, intuition, consciousness. This fits the Eastern picture of God as consciousness—not will, not lawgiver.

Hinduism claims that all other religions are yogas: ways, deeds, paths. Christianity is a form of bhakti yoga (yoga for emotional types and lovers). There is also jnana yoga (yoga for intellectuals), raja yoga (yoga for experimenters), karma yoga (yoga for workers, practical people) and hatha yoga (the physical preliminary to the other four). For Hindus, religions are human roads up the divine mountain to enlightenment—religion is relative to human need; there is no "one way" or single objective truth.

Despite their differences, Hinduism and Christianity have great similarities. And this is particularly prominent in the case of the life and teachings of the two central figures of these world religions — Christ and Krishna.

Similarities in just the names of 'Christ' and 'Krishna' have enough

fuel for the curious mind to prod into the proposition that they were indeed one and the same person. Although there is little historical evidence, it is hard to ignore a host of likenesses between Jesus Christ and Lord Krishna. Analyze this!

- Both are believed to be sons of God, since they were divinely conceived

- The birth of both Jesus of Nazareth and Krishna of Dwarka and their God-designed missions were foretold

- Both were born at unusual places — Christ in a lowly manger and Krishna in a prison cell

- Both were divinely saved from death pronouncements

- Evil forces pursued both Christ and Krishna in vain

- Christ is often depicted as a shepherd; Krishna was a cowherd

- Both appeared at a critical time when their respective countries were in a torpid state

- Both died of wounds caused by sharp weapons — Christ by nails and Krishna by an arrow

- The teachings of both are very similar — both emphasize love and peace

- Krishna was often shown as having a dark blue complexion — a color close to that of Christ Consciousness

Christ comes from the Greek word 'Christos', which means "the anointed one". Again, the word 'Krishna' in Greek is the same as 'Christos'. A colloquial Bengali rendering of Krishna is 'Kristo', which is the same as the Spanish for Christ — 'Cristo'.

The father of the Krishna Consciousness Movement AC Bhaktivedanta Swami Prabhupada once remarked: "When an Indian person calls on Krishna, he often says, Krsta. Krsta is a Sanskrit word meaning attraction. So when we address God as Christ, Krsta, or Krishna we indicate the same all-attractive Supreme Personality of Godhead. When Jesus said, 'Our Father who art in

heaven hallowed be Thy name', the name of God was Krsta or Krishna." Prabhupada further says: "Christ' is another way of saying Krsta and Krsta is another way of pronouncing Krishna, the name of God...the general name of the Supreme Personality of Godhead, whose specific name is Krishna. Therefore whether you call God 'Christ', 'Krsta', or 'Krishna', ultimately you are addressing the same Supreme Personality of Godhead...Sri Caitanya Mahaprabhu said: namnamakaribahu-dhanija-sarvasaktis. (God has millions of names, and because there is no difference between God's name and Himself, each one of these names has the same potency as God.)"

God or Man?

According to Hindu mythology, Krishna was born on earth so that the balance of good in the world could be restored. But, there are many conflicting theories regarding his Godhood. Although, Krishna's story depicts him as the ultimate Lord of the Universe, whether Krishna himself is God or man is still a contentious matter in Hinduism.

Hindus believe that Jesus, like Lord Krishna, is just another avatar of the Divine, who came down to show humanity in the righteous way of life. This is another point where Krishna resembles Christ, a figure who is both "fully human and fully divine." Krishna and Jesus were both saviors of mankind and avatars of God who have returned to earth at an especially critical time in the lives of their people. They were the incarnates of the Divine Being Himself in human form to teach human beings divine love, divine power, divine wisdom, and lead the benighted world towards the light of God.

These two most admired of religious icons also claim to hold the completeness of their religions by themselves. It's interesting to note how alike each one spoke in the Bhagavad Gita and the Holy Bible

about the righteous way of life.

Lord Krishna says in the Gita: "Whenever, O Arjuna, righteousness declines and unrighteousness prevails, my body assumes human form and lives as a human being." He also says, "In order to protect the righteousness and also to punish the wicked, I incarnate myself on this earth from time to time." Similarly, Jesus said: "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of Myself but He sent me."

At many places in the Bhagavad Gita, Lord Krishna said about His oneness with God: "I am the way, come to Me...Neither the multitude of gods, nor great sages know my origin, for I am the source of all the gods and great sages." In the Holy Bible, Jesus also utters the same in his Gospels: "I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well..."

Krishna advises all men to continue working for the welfare of the state all through the life: "That man attains peace who lives devoid of longing, free from all desires and without the feeling of 'I' and 'mine'. This is the Brahman state..." Jesus too ensures man, "Him that overcometh 'I' will make a pillar in the temple of my God and he shall go no more out."

Krishna stressed the idea of the grace of God in the Gita: "I am the origin of everything, and everything arises out of Me...". Similarly, Jesus said: "I am the bread of life; he that cometh to me shall never hunger and he that believeth in me shall never thirst."

#### Acknowledgement

- Kreeft, Peter. "Comparing Christianity & Hinduism." *National Catholic Register*. (May, 1987).

- *Similarities in the Life & Teachings of Christ & Krishna* by Subhamoy Das



## Public Lectures on Vatican II Documents

The Public Lectures on Vatican II Documents organized jointly by St. Xavier's College and Morning Star College was supported by Goethals Library. The Public Lectures were very successful and on an average 170 people attended the lectures. The Resource persons were brought from different parts of India like Pune, Delhi etc.

The Convocation Ceremony was presided over by Archbishop Thomas D'Souza on 17/11/2013 evening at Fr. Depelchin Auditorium, St. Xavier's College. Around 70 participants received the certificates.



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### Christmas

writings taught me to explore literature as a means of becoming a better human being. Greater interest in religion and philosophy subsequently led to a deeper and a greater empathy with spirituality. The inclusiveness of Indian philosophy too rejuvenated my interest in human redemption in Christ. For this all embracing consciousness, I am indebted to my readings of Sarvapalli Radhakrishnan's philosophical writings, especially his commentaries on the Upanishads and the Gita. Today, Christ as a figure of redemption is not only symbolic of hope and infinite goodness for me but also emblematic of transcendence from the boundaries of flesh and blood to a world of spirit, love and Holy Communion. The exchange of gifts, celebrations and good tidings, symbolizes the deep sense of spiritual joy that underlies the peripheral expression of pleasantries. Christmas today, for me, connotes a celebration of new birth and undertaking a new journey in life: a journey from the world of senses to that of spirit; in other words, from the realm of the body to that of the soul and finally from the shroud of darkness to a new world of light, hope and awakening.

## Chinese Visit to Goethals



The Fourth Chinese delegation of teachers from **Shida Fuzhong High School** visited Goethals Library on 21<sup>st</sup> November 2013. The four **Chinese teachers** from the school were 'amazed and awestruck' at the wealth of information available in the library. They knelt before the idol of Lord Buddha and touched in deep reverence the scripture placed near the idol.

Ms. Alisha exclaimed – 'I couldn't believe that Buddhist images would be revered in a Catholic institution, I am truly blessed.' They are glad that the Jesuits have maintained the tradition of secularism in all aspects.

**Ms. M. Joseph**

Sr. Teacher, India-China Student Exchange,  
St. Xavier's Collegiate School

## Researchers at Goethals

**Anirban Bandyopadhyay** on Caste in Twentieth Century Bengal, Kolkata.

**Antonia Consonni** on Calcutta Review, Italy.

**Debashrita Mitra** on Changes among the Santal Tribes in Santiniketan, Kolkata.

**Dr. Subhankar Ghosh** on Scientific Research & Lectures at SXC in Late nineteenth century, Kolkata.

**Fr. Jeyaraj Veluswamy S.J. (Provincial)** on Jesuit History, Kolkata.

**Prosenjit Ghosh** on Portuguese Culture in Bengal, Chandannagar, W.B.

**Sr. M. Ita M.C.** on Animananda and Church, Kolkata.

## mails & emails



•I am grateful for the kind and courteous attention and help. - **Sr. M. Ita M.C., Kolkata.**

It is a little known treasure house of a diverse range of source material for students of Indian History. - **Anirban Bandyopadhyay, Howrah.**

•Very efficient, well kept, kind and professional staff. - **Antonia Consonni, Italy.**



## New Arrivals

•**Collected Essays** by Robert Antoine edited by Srijan Joseph Gomes, Parjas Publications, Kolkata, 2013.

•**Faith and Freedom - Gandhi in History** by Mushirul Hasan, Niyogi Books, New Delhi, 2013.

•**INDIA after Gandhi** by Ramachandra Guha, Picador Publication, India, 2008.

•**Indian Life and Landscape by Western Artists** by Pauline Rohatgi & Graham Parlett, Chhatrapati Shivaji Maharaj Vastu Sangrahalaya, London, 2008.

•**Inseparable Twins** by Naveen Lakkur, Lone Tree Books, India, 2012.

•**Returning to Mother Earth** by A. Wati Longchar, Programme for Theology and Cultures in Asia, Kolkata, 2012.

## Fr. Felix Raj awarded by Madrasah Board

The West Bengal Board of Madrasah Education has nominated Fr. Felix Raj, SJ, the Principal of St. Xavier's College (Autonomous), Kolkata, for the "Maulana Abdul Kalam Azad Award 2013" on the occasion of the 125th Birth anniversary of Maulana Abdul Kalam Azad on November 11, 2013, which is also the "Education Day" and felicitated him for his excellent work towards the Minority community and the Society as a whole.



May this Christmas be bright and cheerful and may the New Year begin on a prosperous note!  
Merry Christmas and Happy New Year!

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