

Goethals News

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Merry Christmas

Rabindranath Tagore says, "... He comes, comes, ever comes" to propagate peace which is the most precious gift of God. As Christ visits us he reposes in us the message and meaning of the purpose of peace and prosperity. On this occasion of the birth of divine babe, let me recall for ourselves the essential truth of every religious belief - religion is a way of life, it is an endeavor to

preserve the beauty of our conscience and intention in our actions.

Jesus is not only a historical person; he is a metaphor for human life, an avatar of love and companionship in the service of humankind. So is every prophet, each preacher of all religious faiths.

Today's life is torn by religious discontent and the resultant cultural and social crisis. Never

before has it been more relevant to come forward, to collaborate, to propose humanity as the dominant consideration of every citizen of the globe.

We are the makers and markers of our destiny - on this joyous occasion let us pledge to break the boundaries of superstitions and parochialism, be illumined by divine delight that embraces us all and relieve the world of suffering caused by misappropriated manifestations of spiritual sentiments.

I wish you all a Merry Christmas and a peaceful and prosperous year ahead.

"Blessed are the pure in heart, for they shall see God."

Fr. J Felix Raj, SJ

The Director and the Staff wish all readers A Grace-filled Christmas and Joy-filled New Year 2016.



One winter night, a child was born and time split into two - B.C. and A.D.

Christmas, A Festival of Peace

By Fr. D. John Romus
Dean of Theology
Morning Star College
Barrackpore



ON CHRISTMAS DAY we celebrate the birth of Jesus Christ, the one who is fully human as well as divine.

In the Christian world vision, it is the central event in the history of humanity. Twenty one centuries of Christmas celebrations have portrayed his nativity scene in a variety of ways. Yet, to this day, the most appealing one is the medieval folkloristic scene of the crib. Its essentials were sourced from the gospel narratives of Mathew and Luke. This scene depicts in utter simplicity and poverty a stable strewn with straw. It has the ox, ass, shepherds and sheep, the sages from the East in their traditional camels, the star, and, of course, the angels' song of God's universal peace to all peoples of the world. At the centre is the child Christ lying in a manger in the warmth of his mother Virgin Mary in contemplation and Joseph his wise and caring father.

There is a pervasive sense of peace and harmony in the stable. Everyone and everything is interconnected in a web of relationship, all focused on the mysterious new-born child who brings peace on earth. The crib symbolises the inter-dependent world of our daily life and living. It is rich in meaning for us to reflect.

The tradition Judeo-Christian faith believes that creation is an act of divine love in which God delights. God created an orderly and harmonious world with an immense variety of creatures. Humans,



Chief Minister Mamata Banerjee unveils the crib of Baby Jesus at St. Xavier's College

created in God's image and likeness, are called to live in communion with God, with one another and with all creatures. Social and cosmic harmony is ingrained in the grammar of creation. St. Augustine, in his classic, *City of God*, commenting on the creation story, wrote that peace is the order of creation where God rests. The crib, where Christ child, the prince of peace, rests, embodies this biblical insight.

Peace, communion and harmony are the markers of Christmas. These are also the abiding yearnings of humanity. In particular, the Scriptures of world's faith-traditions treasure them. All religions proclaim a new golden age of peace for the world. Judaism announces the arrival of an ideal messianic prince of peace. Christianity proclaims a new heaven and a new earth. The Hinduism looks forward to *Ramrajya*. Islam longs for the realisation of a new *Ummah* (an ideal community). Zen Buddhism strives for a world of *esho funi* (*inter-being* or mutual inter-dependence) where peace reigns. Confucianism, a widely spread faith

tradition throughout East Asia, longs for a golden era of *yüeh* (harmony) where righteousness and compassion triumph in the society.

Communion and Harmony are the defining values that animate the seasonal festivals of the Traditional religions. Many faith traditions claim, including Christianity, that peace among peoples of the nations of the world is the goal of God's self-manifestation. Precisely, they give perennial witness to this experience according to the manner of their encounter with God, the Ultimate mystery.

Christmas invites all people of good will to work for a civilisation of peace. This was the message the angels announced to the shepherds in Bethlehem at the birth of Christ (Luke 2: 13-14). They were telling God's desire for peace among all God's children. Jesus was born to strengthen the bonds of peace by uniting individuals and peoples, to make us all, in Him, sisters and brothers. On Christmas Day, Christian worships echo this song of the angels that urges them to appeal to the world community for the building of peace.

There can be no peace in our neighbourhood as well as in the world community without working for communion among religious communities. For, religions are not for themselves, but for life, for the collective well being of humanity and to be of service for building a humane society where peace reigns for flourishing life. For, we believe that God's glory shines forth in human life that is fully alive because humans are God's image. So, religions have to stand together in defence of human dignity. They have to address through dialogical praxis the life threatening issues of injustice, inequality and the dreadful economic imbalances that characterise the contemporary globalising world. This is the significance of the Christmas peace. Today the credibility of religions is critiqued more than ever in the past. The question is not how to protect the interests of religions, but what have they to contribute to process of peace for the future of humanity. "The earth is the Lord's and all that is in it", says the Psalmist (Psalm 24:1); so do all religions belong to humankind, under one divine dispensation (Vatican II, *Nostra Aetate*, 1). Therefore, belonging to a particular religion does not close the door; it acquires sense only in so far as it is an agency for promoting lasting values of peaceful co-existence between diversity of communities in which we are. Hence, there arises from Bethlehem stable an appeal to all people of good will to reject all forms of intolerance, discrimination and violence that destroy life and calls them to pave the path of peace. The crib that adorns our homes, sacred space and public square during Christmas time sends some corrective signals to our approach to God, sacred space and piety. Christmas informs us that God is found in unimaginable places. Look, the shepherds were the first ones to receive the good news of Christ's birth and the blessing of



Archbishop Thomas D'Souza presents the Christmas Issue of the Goethals News to the Chief Minister Mamata Banerjee at St. Xavier's College

divine peace. In ancient Palestine, the shepherds were not part of the mainstream orthodox puritan Judaism. They were despised and marginalised because their trade alienated them from ritual purity and orthodox piety. It was to these simple flocks of the field that the "good news of great joy" that comes to all people was first given.

We just cannot fix centres of God's presence. What the Biblical revelation tells us is that God is someone who journeys to the margins of the society. The margins where people live in droves are the temples of God and the dreams of the poor (*anavim*) are the divine tabernacles (Mathew 25: 31-46). These are the favoured places of God. Anyone, therefore, wishing to experience God, will see the Ultimate mystery there! This is Christian humanism that Christmas reminds us. In our time, Blessed Mother Teresa of this city was inspired by this Biblical insight. She saw God in the gutters.

Rabindranath Tagore, a mystic saint, succinctly voiced this opinion on religious piety: "Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? ...

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!" (Gitanali, *God in the World*).

The gospels inform us that Jesus

during his days of ministry was privileging the small, the hidden and the insignificant in the eyes of the world just as at his birth the shepherds were privileged to see him. This has threefold meaning: first, it is to show how the mercy and compassion of God is for all but begins with the least and the last; second, it is among the vulnerable where life is at risk that God reveals God's self like a mother who is particularly fond of a physically challenged child where the care for life-protection is most needed; third, because God is on the side of the poor, all persons who stand with the poor are with God. They are the extension of the arms of God stretching out to pull the poor and the victims of power from misery and penury. They are truly the sacrament of God's unflinching presence.

Christmas is about Jesus Christ, who has entered into our history, and has changed it by showing us the power and wealth of his message of love. May we live that message of love, so that the world may enter into the peace of that Christmas night. It is the same peace message (*shanti mantra*) that he left with us after his resurrection: "peace be with you" (John 20:19).

And I believe that it was the same Christmas peace resounded in the *shanti mantra* of our ancient sages and saints who chanted it for world peace from the caves of Himalayas and the shores of our ancient land:

"Peace be to earth and to airy spaces!

Peace be to heaven, peace to the waters,

Peace to the plants and peace to the trees!

By this invocation of peace may peace bring peace!

May everything for us be peaceful!"

(Atharva Veda, 19.9.14)



The Trio of The Holy Trinity

By Snehasis Sur

Alumnus of St. Xavier's College and Journalist, Doordarshan



To a person like me, born and brought up in Kolkata, Christmas has always been a festival of our

own. It meant freedom from studies, going out with friends and family to have fun, flavour of cakes and oranges. We loved to continue to believe that it is actually Santa who comes at night on Christmas Eve to give us our preferred gifts in our stockings.

However, when I tried to understand the meaning of Christmas, it was all centred around what was pronounced at the time of birth of Jesus: *“Glory to God in the highest, and on earth peace, good will toward men”* (Luke 2:14) (KJ 21 and BRG Versions). When I go through it in the contemporary perspective or the present world situation, I find no other words better and more befitting after two thousand years since it was first pronounced. It is perhaps the most relevant, appropriate and befitting message to humanity. This is why, in my present article, I would like to consider **Glory, Peace and Good will to be the First set of Holy Trinity**. Glory in the highest, the divine glory that we need to adore. On earth what is most important, even more so in today's world, is peace and that among mankind the first and last word is good will, which means nothing other than good will among people, loving one another. Every day when we see hostility, intolerance, terrorism, crime, bloodshed in different parts of the globe, we are reminded of these words of divine calmness,

“Peace on the earth and Mercy mild.” Have we not gone far from it?

In Bengali, Christmas is known as “Barodin”, which means a big day. Though it is not the longest day in the calendar, but

the significance of this day is very big to mankind as a whole.

On this day came someone who preached the message of love and peace, which is eternal and the essence for the real development of mankind. If we go through what Christ had said in his Sermon on Love for Enemies or the Gospel of Good Samaritan, we find what our attitude towards others should be.

Love for Enemies: (Luke 6:27-36.)

“But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them.”³⁰

Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back.³¹ Do to others as you would have them do to you.

³² “If you love those who love you, what credit is that to you? Even sinners love those who love them.”³³

And if you do good to those who are good to you, what credit is that to you? Even sinners do that.³⁴ And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full.³⁵ But love your enemies, do



Swami Nirvikalpanandaji speaking on the importance of Christmas and its celebration in Ramakrishna Math Centers, 24/12/2013.

good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.³⁶ Be merciful, just as your Father is merciful.

I believe the divinity and joy of forgiveness can only be felt by those who have forgiven someone in real life. Even in the Lord's Prayer it is said, “... And forgive us our trespasses, as we forgive them that trespass against us,”. Now, forgiveness and tolerance should be the key words in our daily life. If we can remember this in whatever we do in our daily life, the entire world will be different and will no doubt turn into His Kingdom. I think this is a true message of Christmas in the contemporary world, which is filled with intolerance, violence, bloodshed, killings and wars.

Parable of the Good Samaritan: (Luke 10: 25-37)

What we gather in the parable of the Good Samaritan is that when one person was in distress, a priest and another person did not come for help. But, there came forward, a Samaritan, who was otherwise looked down upon, extended help and went out of his way when he

promised to repay later the cost of the ongoing treatment of the victim. The moral of the parable is: "Love thy neighbor as thyself." Do we follow this in our daily life. For how many times we could be the Samaritan. If there were more Samaritans in today's world, it would have not been what it is.

The parable was the answer of the Christ to this question, which means: to obtain eternal life one needs to do good to the fellow men and women in this world and that is the most important thing.

Swami Vivekananda always used to keep the book *Imitation of Christ* with him written by the Catholic Missionary Thomas A Kempis. He made it a must read for all the monks and also in the novitiates and Monk Training Centres. He liked it so much that he himself translated six chapters of the book, which was published in the monthly magazine entitled: "*Sahityakalpadrum*". In the beginning of the preface of his translated version, Swamiji wrote: "*The Imitation of Christ* is a cherished treasure of the Christian world. This great book was written by a Roman Catholic monk. "Written", perhaps, is not the proper word. It would be more appropriate to say that each letter of the book is marked deep with the heart's blood of the great soul who had renounced all for his love of Christ. That great soul whose words, living and burning, have cast such a spell for the last four hundred years over the hearts of myriads of men and women; whose influence today remains as strong as ever and is destined to endure for all time to come; before whose genius and Sâdhâna (spiritual effort) hundreds of crowned have bent down in reverence; and before whose matchless purity the jarring sects of Christendom, whose name is legion, have sunk their differences of centuries in common veneration to a common principle.

Swami Vivekananda's reverence towards Christ was exemplified in

one of his lectures entitled *Christ, the Messenger*, delivered at Los Angeles in the year 1900, when he visited the West for the second time. The following sentences from this famous lecture will speak for the kind of respectful feeling Swamiji had for Jesus Christ. "To tell a lie, you have to imitate a truth, and that truth is a fact. You cannot imitate that which never existed. You cannot imitate that which you never perceived. But there must have been a nucleus, a tremendous power that came down, a marvelous manifestation of spiritual power — and of that we are speaking. It stands there. Therefore, we are not afraid of all the criticisms of the scholars. If I, as an Oriental, have to worship Jesus of Nazareth, there is only one way left to me, that is, to worship him as God and nothing else".

Swamiji's views on Hinduism and Christianity are also reflected in another one of his lectures entitled *Hindus and Christians* delivered at Detroit in the year 1894: "Everything that has selfishness for its basis, competition as its right hand, and enjoyment as its goal, must die sooner or later. Such things must die. Let me tell you, brethren, if you want to live, if you really want your nation to live, ***go back to Christ. You are not Christians. No, as a nation you are not. Go back to Christ. Go back to him who had nowhere to lay his head. 'The birds have their nests and the beasts their lairs, but the Son of Man has nowhere to lay his head'***."

The first step of formation of a group with the disciples of Sri Ramakrishna is also related to Jesus Christ, which will be evident from what is stated hereafter: After the passing away of Sri Ramakrishna Paramhans on 16 August 1886, the twelve young men including Narendranath (later became Swami Vivekananda) who dedicated their lives to Sri Ramakrishna and had stayed together with him at his last stage in a rented house at Cossipore,

were in fix and about to be disintegrated. However, in the month of December that year some of them decided to visit a place in the Hooghly district called Antpur, which was the native place of Baburam, a member of the group of twelve. In the rural backdrop they started spending time in discourses centred around Sri Ramakrishna and what would be the next? ***As mentioned in the official text of the Ramakrishna Math at Antpur we find that the beginning of the monkhood of Swami Vivekananda was greatly associated with the influence of Christ.*** Along with the discussion they were occupied with the chanting of hymns, singing devotional songs and prayers. In this ecstatic existence, the young men gradually coalesced into One Consciousness. Narendranath led them. At this time an unthinkable happening came before them on 24th December. Long after the evening, they sat under the open, bright, and starlit sky and lit a fire concentrating on meditation. After the meditation they were discussing about God when Narendranath had a rare inspiration and started talking about the life of Jesus, his penance and sacrifice. His words were so eloquent and so full of humility that everyone was very deeply moved. Narendranath's fellow disciples were charged by his oration. They stood up and touched the fully-lit fire and took the solemn oath of renouncing this world. The fire in front of them reflected upon their faces and made their emotion — charged oath even brighter. The whole atmosphere, as it were, trembled by divine inspiration and lapped up this heavenly sight. When their minds came down to earth again, they were astonished to know that the night was the "Christmas Eve".

A firm believer of humanity, Tagore was greatly influenced by Christ. In his different forms of writings and speeches including his poem, prose, essay, there have been innumerable

reference of love, affection, peace, forgiveness as practiced by Jesus Christ himself. He began a prayer service in his Ashram at Visva Bharati, Santiniketan on the occasion of Christmas in 1910, which is still continuing. His famous poem the Child, was perhaps his only poem written first in English and later translated as Sishu Tirtha in Bengali was an example of great influence of Christ on him. His several essays mainly put under Santiniken bunch and in the poems of the famous Geetanjali, (Song of Offerings) which gave him the Nobel prize, there have been high influence of Christ. I would like to refer to the 45th poem of Gitanjali, which begins as "Have

you not heard his silent steps? He comes, comes, ever comes and ends as ... and it is the golden touch of his feet that makes my joy to shine".

Existence is the last generalisation in the universe; so we exist, we know it; and bliss is the natural result of existence without alloy. Now and then we know a moment of supreme bliss, when we ask nothing, give nothing, and know nothing but bliss. Then it passes and we again see the panorama of the universe going on before us and we know it is but a "mosaic work set upon God, who is the background of all things". When we return to earth and see the Absolute as relative, we see Sachchidananda as Trinity -- father,

Son, Holy Ghost. Sat = the creating principle; Chit = the guiding principle; Ananda = the realising principle, which joins us again to the One. No one can know "existence" (Sat) except through "knowledge" (Chit), and hence the force of the saying of Jesus, No man can see the Father save through the Son."

Let this Christmas not pass by like another one and let this Christmas add a deeper value in all of us along with our usual fun, frolic and enjoyment, as this valued meaning of Christmas is required to be understood by all of us even after two thousand years of Jesus Christ.



Visit by the Chinese Delegation



A four-member delegation from Shida Fuzhong High School in Kunming China visited St. Xavier's College on Monday 23rd November 2015. They were here on an Exchange Programme with St. Xavier's Collegiate School. The delegation comprised Wang Chaoxun, First Vice-Principal, Zhang Chunhe, Head of Grade 10, Tian Xianfeng, English Teacher and Bao Xueliang, Chinese Teacher.

They were impressed by the vast infrastructure and state-of-the-art facilities of the college. Under direction of the College Principal, Rev. Fr. Dr. J. Felix Raj, S.J., members of the College Staff explained the significance of various aspects of the college and addressed all the queries of the visiting

delegation. The delegation visited **The Goethals Indian Library & Research Society** with its rare collection of books and artifacts, the extensive **Central Library** with its separate Reading and Lending Sections and of course the **Fr. Eugene Lafont Observatory** and the **Computer Centre**.

- By **Ranjit Bhattacharjee**, Teacher-in-charge, Indo-China Student Exchange, St. Xavier's Collegiate School

Lecture by Prof. Dr. Felix Wilfred

Prof. Dr. Felix Wilfred is a world renowned theologian and founder-director of the Asian Centre for Cross-Cultural Studies, Chennai. He spoke on "Asian Christianity : Some Common Concerns".

The lecture was organised by **The Goethals India Library and Research Society** and **Morning Star College**, Barrackpore. It was held at St. Xavier's College, Fr. Depelchin Auditorium on September 12, 2015.

Many attended the talk and participated in the question/answer session. The lecture was a big success.



Hark the herald Angels Sing Glory to the New Born King

By Jasmit Singh

Alumnus of St. Xavier's College



Christmas is the unique occasion when everyone remembers with due reverence this SON OF GOD who suffered a

terribly painful death on the cross to eradicate evil and set up a perfect kingdom on Earth, where all righteous people could live forever in peace and harmony.

Since childhood I have been associated with the Christians in school and also as neighbours.

During Christmas the whole neighborhood used to spring to life with all the houses and streets being lit up with colourful lights and steamers. There seemed to be festivity, fun and merry making



everywhere as if the whole world is free of any evil.

For us CHRISTMAS was a day full of joy where as for my neighbor friends it was also a solemn affair.

They went for midnight mass at the church and remembered the Lord for all the sacrifices. Listening to the carols was mesmerising. Where as it was also a time for them to rejoice as their near and dear ones got together and there were family reunions. The most exciting thing as a child I remember was when Santa Claus visited our building and we also used to get

gifts. Plum cakes used to come from our neighbors and we were invited for dinner and parties.

People forgot jealousy, hatred and selfishness on this day and came together.

I wish that the world came to a standstill there and the supreme message of Christmas that is the spread of LOVE & PEACE prevailed amongst mankind. Truly speaking when we look around ourselves and see the selfless service of the Christian missionaries in academic institutions, hospitals we feel humbled by holiness.

The teaching of Bible seems to have imbibed in them the spirit and they are truly Men and Women for others. I would definitely like to be associated with them in any philanthropic activities.



One God

By Shahid Ahmed Khan

Alumnus of St. Xavier's College



Kolkata - 'the city of joy' is at its cheerful best during Christmas. The city is alive with decoration, music and a

camaraderie. People from all walks of life bereft of their status, position, religion, caste or creed flock together at Park Street in their celebration of Christmas, in the spirit of universal brotherhood. In recent times Christmas celebration at the Allen Park has added a new dimension to the festival. A larger than life Santa is a great favorite of people

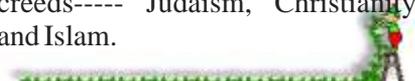
thronging the street from far and near.

Traditionally, there is a mass on Christmas Eve in the churches, where songs are sung and Christians pray and pay their homage to Jesus (peace be upon him) and Mother Mary. This is followed by merry-making. On Christmas day, the Christians pay visit to their relatives and friends. Exchange of gifts, family reunion along with music and dance accompanied by the Christmas Pudding, fruit cakes and special meals are the nomenclature of this 'borodin', it is popularly called.

Islam and Christianity are the two great religions of the world - sharing in common, each others philosophy like the Creation of the universe, birth of the first human-being Adam, (peace be upon him), the prophets like Noah, David,

Solomon, Abraham, Moses and more..... Muslims also believe in the virginity of Mother Mary [Maryam] and that Jesus [Isa] (peace be upon him), was born miraculously. He gave life to the deaf and the dumb by the authority of God.

The message of divinity to the Human race is to follow the path undermined by the One God. This was revealed to Prophet Adam, (peace be upon him) and he communicated this to his sons and they passed it on to the next generation. All the subsequent revelations to his Prophets Noah, Abraham, Moses, Jesus and finally Mohammad, (peace be upon them) are in conformity with this message. Thus, Jesus, (peace be upon him) enjoys his position in three major creeds----- Judaism, Christianity and Islam.



New Arrivals

- **Hinduism and Buddhism - An Outsider's view on Religions of India** by Astrid Rosenschon, Zorba Publishers, Gurgaon, India, 2014.
- **Inter-Cultural Encounter and the Jesuit Mission in South Asia (16th-18th Centuries)** by Anand Amaladass and Ines G. Zupanov, Asian Trading Corporation, Bangalore, 2014.
- **Into the Land of Bills** by Sri Anandan, The Book World, Kolkata, 2013.
- **Jannat – Paradise in Islamic Art** by Mumtaz Currim, published by Radhika Sabavala for The Marg Foundation at Army & Navy Building, Mumbai, 2012.
- **Khristprem- A Journal of Theology and Mission** by The Christian Family Life in the Context of Central India, published by Fr. Clarence Srambical, SVD, Khrist Premalaya Regional Theologate, Ashta, Chhattisgarh, India, 2014.
- **Living Rock – Buddhist, Hindu and Jain Cave Temples in the Western Deccan** by Pia Brancaccio, published by Radhika Sabavala for The Marg Foundation at Army & Navy Building, Mumbai, 2013.
- **Poems of Peru** by Aresh Ray, Atasi Chatterjee, Radical Impression, Kolkata, 2014.
- **Statistics on Women in India 2014** by National Institute of Public Cooperation and Child Development, New Delhi, 2014.
- **Universal Teachings of the Holy Bible** by Dr. Manmohan Singh,

mails & emails



My sincere Congratulations for the News Letter!!!

It is really capturing our minds and hearts on the topic "Jesuits and Lay Collaboration". I enjoyed reading it, line by line from the first word till the end. Wonderful, inspiring and encouraging to learn from our dedicated and committed Collaborators.

I feel proud of being Jesuit and wanting to do more in this line in

our own little way. I sincerely appreciate and Congratulate the editor and the team for presenting such wonderful news letter.

Let us strive to act in accordance with the Greater Glory of God.

Fr. Jesu Benji, SJ

Published by Harvinder M. Singh for International Open Institute of World Religion, Punjab, 2014.



Researchers at Goethals

- **Alan Wu** on History of Calcutta, Kolkata, India.
- **Dr. Amrita Sen** on Early European Travels, Kolkata, India.
- **Dr. Amartya Basu** on Jesuit Activity in India & Bengal, Kolkata, India.
- **Dr. Runa Das Chaudhuri** on The evolution of Theosophical Society in late 19th and early 20th century Bengal, Kolkata, India.
- **Dr. Souvik Mukherjee** on Scots in Bengal, Kolkata, India.
- **Jie Wu** on Bandel Church and



A Researcher at the Library

Hooghly River, Kolkata, India.
➤ **Md. Jahidoor Rahaman** on Changing Patterns of Settlement in Hooghly from the 18th to 20th

Century.

- **Purba Hossain** on Scottish History in India, Kolkata, India.
- **Saptarshi Mallick** on Serampore Missionaries, Hooghly, W.B.
- **Sarbajit Mitra** on Scottish Missionaries in Bengal, Kolkata, India.
- **Sudipto Mitra** on Sports in Bengal, Cemeteries in Calcutta and the Dutch in India, Howrah, India.



The Goethals Indian Library & Research Society, St. Xavier's, 30 Mother Teresa Sarani, Kolkata 700016, India.
Tel: 0091-33-22801919 ● Email: goethalscal@gmail.com ● Website: www.goethals.in
Director: Fr. Dr. J. Felix Raj, SJ ● Staff: Avijan Mondal, Sudipto Ghosh and Sunil Mondol (For Private Circulation Only)