

The

# Indian Messenger

*ORGAN OF THE SADHARAN BRAHMO SAMAJ*

Mainly Devoted to Religious, Social, Moral and Educational Topics

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## **INVOCATION**

It is not the function of our soul to gain God,  
to utilise him for any special material purpose.

All that we can ever aspire to is to become  
more and more one with God.

- *Rabindranath Tagore*

\* \* \* \* \*

He whose sense are subdued,  
like steeds well trained by a charioteer;  
he whose pride is destroyed  
and is free from the corruptions,  
some steadfast ones even  
the Gods hold dear.

Calm is the mind,  
calm is the speech and action  
and right knowledge  
of him who is wholly freed,  
perfectly peaceful,  
and who is such a stable one.

- *The Buddha*

\* \* \* \* \*

## Editorial

When cracks appear in a builders even on the strongest structure the dweller should he warned that these indicate a coming collapse India became a secular state because pf her past bitter experience of commercial frenzies and religion got no recognition people accepted this in the hope that this will ensure lasting peace and national solidarity. Mahatma Gandhi endeavoured through out his life to bring about communal harmony although he did not peach secularism of Late recommence communal passion are booming more and more evident. Different communities are holding conventions and the speeches delivered are not always conducive to the health of a secular state. Thus a new type of cold wares taking shape and left unchecked will become hot in due course if we shut our eyes in compliance.

There is no doubt that things are connived or encouraged in the interest of party polities and gaining of power and control. Wisdom details that a fire should be fought as soon as it breaks out. When it becomes a conflagration nobody knows where it will spread and how much it will consume. In truth, justice and principle are sacrificed for party interest and politics of power national unity will very soon reach wholesale disintegration. The communal coronations however harmless on the surface are the cracks on the structure of national solidarity. Our leaders should understand and take up with determination the work not of pitch up repairs but through overhauling. A secular constitution is no security if the spirit of it is violated by our practice. No party will last and proper by more manicuring and aperture alliance. Safety ultimately lies in adenine to principles and honesty of motive. The Brahmo Samaj since Rammohun Roy tried to eliminate labelling a person in terms of cast crud or community by emphasizing the ideal of universal brotherhood but due to limited resources the success of the movement has been partial. Leaders should impress upon the people that it is a crime against humanity to think or act with communal bias.

## Undaunted Rammohun

Dr. Saroj Mohan Mitra

The select committee requested Rammohun's opinion in five points. Firstly on the revenue system in India. On 19th August 1831 he gave his opinion on the matter. There were fifty four questions on this item. These questions were related to the revenue system then prevailing in the country, the land laws land revenues the condition of the formers and how title of a land was decided and handed down. Secondly his opinion was sought on the judicial system in India. "There were seventy eight question on this part and he replied to there on 19th September 1831. Thirdly, on 25th September he replied to further queries. Fourthly he submitted Rammohun was requested to inform the committee regarding the Europeans living in India. The reply to this was given on 14th July 1832. Fifthly, The report that Rammohun had given about the condition of the Rayath in 1831 was included in the report of 1833.

Rammohun had written articles on this subject prior to his being for England. All these articles were complied and published later.

By the submissions made by Rammohun and the replies that he gave to the questions of the select committee and the articles penned by him we are introduced to a completely different persona of this man.

The social reforms that Rammohun had initiated before going to England were principally religious. His movement against idolatry the abolition Satti. The drive for the rights of women and the improvement of their social status took up a lot of his time, as it entailed discourses and debate with representative of various religions.

But here we find that Rammohun had complete knowledge of India's land settlement system, her revenue system and the judicial system. He was aware of even the intricate details and the interactive ways that the systems functioned.

## ONE GOD AND FATHER

Andre Bouvier

*One god and Father of all,  
who is over all, and through all, and in all.*

*(Ephesians 4, 6.)*

### **I. Over – All.**

There are three characteristics common to the Vedas (Upanishads) and to the prophetic religion : God is One, God is Spirit, God is all to men.

This Oneness or supreme unity of God is the first cornerstone of our conference. This Oneness unites us all, no matter from where we come and what our particular horizon is. We are not here to discuss whether Brahman or Atman are more a state, a space, than a power like Allah or Jehovah, we have to start from the fundamental conviction that the One is over all, through all and in all.

- a) *All definitions*, all endeavors to define this God universal, one and unique, are certainly fascinating for the comparative science of religions, for the philosopher and for the theologian, but they remain eternally and definitely inadequate. In saying this, I simply remind you of the effort of seizing the revelation in its purity, as the expression of a sincere religious experience, in disengaging it from the myth according to Bultmann. The myth is a very valuable expression of faith, but we want to go through it and to apprehend the divine reality in itself. God Father of all is, for each of us, a myth of an infinite value, because it may cover all manifold attributes by which we try to design the Holy of Holy; it opens to us the understanding and feeling of the filial relation between the great Revealers of God, especially of the unique spiritual relationship of Jesus to God, but this symbol by no means, must limit our sympathy and comprehension of other expressions of faith in the world. It is the utmost temptation for the pious man, to substitute the myth, the definition, the dogma about God for

God Himself; Eritis sicut dei, ye shall be like gods, whispers the Arch-Tempter.

- b) *God is spirit*, this is the second, a universal experience of the high religions, whatever the ways along which they ascend upon this summit of divine revelation. Whether the spirituality of God is opposed to matter, as in the Upanishads, or as the transcending Creator of nature, as in Mosaism. He is spirit, and those who want to adore Him must do it in spirit and Truth. With the strong monotheism of Jesus and of Mohammed, we are on the solid ground of liberal religion, in asserting, with a quiet conscience and full conviction, that every attempt to define and to imprison the unique and spiritual divinity in a mode of thought or in a temple of rite is but a tower of Babel. God is spirit, and that is all.
- c) *God is all to man*. The sense of life is to possess Atman Brahman. The existence of man, his toils are naught if they are not converging to the one thing needed. And Jesus says similarly: "Seek ye first His Kingdom and his righteousness," Seven centuries before Christ, perhaps in the time where the great heralds of Israel rose, the great Yajnevalka, who perfected the mysticism of Atman-Brahman, expresses his delight of the union of soul with the Eternal, Atman, in the Brihad-Aranyaka-Upanishad; "Verily," says he to Maitrey, "the soul is everything. Whosoever has seen, heard, understood and known the soul, knows everything in this world," Of course, we do not minimize the strongest contrast in both mysticisms, oriental and occidental between the quiet contemplation of the unique, in the abstraction of all contingent reality and the strong ethical and dynamic conception of the Peoples of the Book, as the Koran calls them, but the unity of the Spirit in the God unique and the spirit of man, the creatures touched by the divine Spirit, is above these ways which all meet on the pike of absolute Truth and ineffable Reality.

God is all, this is our belief, our will, our program. All being concerned by the will of God. All being called to grace and salvation.

## ***II. God is Spirit***

If the transcendence of God, over all, universe, nature and mankind, unites us all in the same belief and in the same obedience, notwithstanding our many ways of perception, expression and adoration, the God committed to man, through all, amidst all for action and co-operation, is the gift, of our Western Revelation. He is the creator, and we are His creatures. He is the Demiurge working on in His workshop, and we are operators with Him. As Kepler puts it,

Sovereign operator of the world, by what wonder is it possible that the sons of Adam, small powerless and weak, inhabitants of a narrow earth, have constrained thee to make such a case of them? Thou carest for them beyond their merits. Thou drawest them to sublime. It is not indeed, to a divine race that Thou confers such honours. Thou puts on the glorious head of man the diadem; he is king over the works of Thy hands. The celestial spheres and their courses, all which dominates him. Thou submits it to his reason.

But the imperatives of his conscience bind man more closely to God's purpose, humility, righteousness and peace are the divine orders to man, and no inspired believers, no heralds of Revelation have been more insistent, tragic and powerful than the Hebrew prophets, in their claims for obedience to the Holy:

"He hath showed thee, O man, what is good, and what doth Jehovah require of thee: but to do justly, and to love kindness, and to walk humbly with thy God."

Such is the Gospel of the old Alliance, which Jesus has resumed in the lapidar formulation of all commands: the love of God is indissolubly bound with the love of the neighbour. This brings us to the core of our purpose: "The Religions of the world can meet the needs of the world today."

Kirtley F-Mather, your great geologist of Harvard, has shown us that every geological period has manifested itself through a greater and more differentiated cosmic energy. This progressive enrichment, this ascending evolution cannot be dissociated from the notion of teleology, i.e. of an activity towards a goal. We are led to postulate a cosmic will, immanent in things more practical than logical, supple and contingent, but unceasingly initiating new forms. This is what Bergson

calls the creative activity, Lecomte du Nouy the Anti-Haphazard, and we, Incarnation. How is our belief in a God unique, Spirit, Father of all, over all, to be realized through all? We believers of all faiths must say with Whitehead: God is indispensable as principle of concretization (Science and the Modern world) The world's is not only thought, he is also will.

And we are amazed to hear men like Ed. Le Roy, the French scientist, affirm that God manifests Himself through His personalizing activity (Le Problem de Dieu) or your Shailer Mathews, in his book on The Growth of the Idea of God, stating that there must be in the world personality-evolving-activities. Thus God appears as the supreme willing personality, and here we join Confucius and Zoroaster.

In order to meet the world's need today, we must be led by the strong belief that God is Savior among all: it means that it is through all that the way of salvation must be shown. There is no need to stress our responsibility as believers towards the unprivileged countries. Let us indeed, first drop such a contemptive and pharisaic expression as undeveloped or underdeveloped countries. If two thirds of men starve, it is not due to their underdevelopment, but to their lack of privilege, the privilege of each man for his daily bread.

In his plea for an international economy, Gunnar Myrdal, the Swedish economist and leader of the U.N. Economic Commission for Europe, claims that "the Christian must rack his brain and work hard and help solve the problems". He demonstrates eloquently the need for integration on a world-wide scale," he says, "is the realization of the old Western ideal of equality of opportunity, and more specifically, of equality of economic opportunity."

The obstacles against this world-integration are first, economic nationalism, and second, the growing gulf between the rich "Upper class" Countries and the poor "proletarian" countries, Myrdal recognizes the amazing generosity of America, and we know better than anyone, the debt of permanent we owe to this country. But, he says, not only a series of hard cuts from the wealthy – and this means also those of other continents - will answer the growing demands of the unprivileged. There is the manner, and the spirit in which help is extended, as important as the help itself. The author recognizes idealism on the 'Western side, but the style of

ancient charity is out-grown. Besides, the workers whatever their business, must be ready to share the poor existence of the unprivileged, and not come like pashas in their misery. This means that we need a new international trade, in allowing the unprivileged countries to find themselves, first, in a certain autarchy. Only a substantial progress will avoid disaster, concludes Myrdal. "It is impossible," he says that short of a number of near miracles, few unprivileged countries will succeed in attaining their essential goals. These countries themselves are not prepared for the international integration needed.

This has to be translated into moral and religious terms. The great German philosopher and idealist Header 1744-1803 reminds us of the value of enthusiasm: without it, nothing great has been created on earth. Those who were called enthusiast and dreamers have served most the human race.

My brethren, we are not economist, neither sociologists, we have not to solve the technical problems for those in charge, who work very hard indeed, and with all resources of mind for world economic integration. But we must give what we have, and if we have it, let us not be spare with it. God through all, means that we back every-where the tremendous labour of the helpers through prayer and comprehension. It means also that we are informed and informing our communities. That we believe and show that this mission of liberty, relief and love belongs to the core of our religion.

In connection with the F.A.O., our Swiss organization for extra-European countries, work in Nepal and Nigeria. In the first country, it has put into action milk-farm, cheese factories, the one at seven thousand feet, at the foot of the Himalayas. But soon it appeared that technique was not sufficient. An agricultural school was founded, to train the peasants. A Nigerian student of economical science attests that he got more friends in Switzerland in one month than during his whole year in England. In Tunisia, where the problem of orphans is burning, the report says, "The Arabs have no notion of time, but often th repeated colloquies help to clarify questions and open doors. Our task is not only to furnish the peasants with tools, but to help them, to instruct and direct them in their own work, The Arabs, who have not been blinded by propaganda, become confident

because they realize that we Swiss have no imperial after thoughts. They are proud and do not want ‘Bakshish-relief, as they call it; no almsgiving.’ In Cyrebaica, the report reads also: “A mere technical aid cannot solve problems. It must be supplemented by sympathetic pedagogy. We must help the unprivileged to walk along the evolution of his spirit”. The Tunisians, young teachers’ staying in Switzerland to visit our children centers, recognized themselves that technique is not a value in itself, and that its progress alone, without a spirit, may bring greater evils and favour disintegration”.

“These contacts have taught us that we have a mission in the world provided we remain humble, brotherly and comprehensive,” write the Swiss helpers, “the national values of which we are proud are of no influence if we do not live according to them.” These testimonials, my brethren, show us that we can, as believers, give a soul to the internationals work. The great social theologian Wilfred Monod, claimed: “it faut donner une ame a la S.D.N. “I wish to see in each country here represented the religious communities act as agents de liaison between the helper and the helped and proclaiming: “We back you with our faith, with our creative imagination renewed by the Spirit.” We have also to bring the bread of patience, both to the helper end to the helped; patience, to the first for accepting the long way the others have to walk, through revolution and nationalism, to arrive to humanity as a solidarity; patience to the second for our shortcomings, our psychological and ethnical mistake and the scandal of prodigality in dealing with tongues and races foreign to us. At the same time, let us not stick in sterile penitence, which would be treason towards our Occidental spiritual patrimony, let us not be unfaithful to the prophets and to Christ; let us mix up civilization and true Christianity. Let us not ignore and negate all agencies, religious and secular, which have realized splendid crusades conscience, science welfare and political liberation throughout the community of nations (Nigeria Liberia,: Ghana, a.s.o.). Our patrimony of freedom through responsibility, of respect of individual life and justice for all, is still of full value if enlightened the power of Spirit. Nothing is cheaper than to weep before the wall of Lamentations on the stupid ground of ignorance.

Let us be informed, brethren of the other continents, of all which has been done here and in Europe, for all the unprivileged everywhere, and, in that humility born out of faith, we will be able, to give our soul to the work, a soul without which, all our doings, all our techniques are but a sounding brass, a clanging cymbal;

“Love suffereth long, and is kind; love envieth not; love-vaunted not itself, is not puffed up.. taketh not account of evil, rejoices not in unrighteousness, but is patient.” (I. Cor. 13).

This highest virtue of faith, which we must incarnate in practical works, to which we have to climb as to the highest peak of pure religion is not to be attained without sacrifice. And thus, we are led to our third part.

- Address delivered at the I.A.R.F. Congress at Chicago

[ To be continued in next issue... ]

*The fact of God's endowing each individual with the intellectual faculties and sense, implies that he should not, like the other animals, follow the example of his fellows. He should exercise his own intellectual power, with the help of acquired knowledge, to discern good from bad, so that this valuable divine gift should not be left useless. - Raja Rammohan Roy*

## CRISIS OF PROGRESS

Kishori Shastri

[Continued from last issue ...]

In the light of such valuable observations we can and should conclude that the term “progress” has been damagingly misconstrued by many. It is unfortunate that the most intelligent creation of God i.e. man, has been misguided under the impulses of a bias comfort. What a fun, they wait in sorrows and sufferings and lament for their assassination of peace what a fun, they indulge in repentance, nor do they try for self-correction! We are yet fortunate that a good many wise men have come forward with their perceptions about the term ‘progress’. Emerson says, ‘progress is the activity of today and the assurance of tomorrow.’ Though the observation appears to be pedestrian and mundane, it signals awareness of progress with a slight shade of finer feel for it in future. Mazzine thinks that “The moral law of the universe is progress. Every generation that passes idly over the earth without adding to that progress remain uninscribed upon the register of humanity, and the succeeding generation tramples its ashes as dust.’ According to Buxton, ‘intercourse is the soul of progress.’ Again, Simms observes that “The true law of the race is progress and development – when ever civilization pauses in the march of conquest, it is overthrown by the barbarian.’ To add to these, ‘Nature knows no pause in progress and development and attaches her curse on all inaction’, as announced by Goethe

What we understand here is some secular ideas focusing activities bringing the past the present and also the present and the future, yes, everyone has to work solo or in group to push the race forward. Man’s progress is a continuous process not to pause or stop anywhere midway. Here the scholars have seen progress through the prism of pragmatism. Their observations are like crude oil siphoned out from the bottom. This has to be refined before safe and easy use. This is what may be called horizontal progress.

We come across a band of other thinkers with a difference. Robert Browning is of the opinion that ‘progress is the law of life; man is not man as yet.’ Man is in

motion with a definite destination – the man with human behaviour. Victor Hugo mentions God linked with man and says, “progress-the onward stride of God.” He views progress as a gift of God, He tacitly advises work for progress but mind it God is there to supervise your course of activities. Works with an eye on God. Were on the run to the supreme power, we must do everything to inch towards Him. Don’t progress at the cost of humanity at large. The touch of morality must be here to purify human, heart. Again another poet S.T. Coleridge announces. “If man is not rising upward to the angel, depend upon it, he is sinking downward to be to be a devil, he cannot stop at the heart.” He inspires all to look high dream high to escape from devilish instinct.

But there is as robust a personality as G.B. Shaw who loves to look every nook and corner rather obliquely-at least afresh. He thinks “All progress means war with society”. Perhaps he means to say that progress does change the fabric of society which the common people fail to appreciate. And so is the war an anonymous source, however, assists that there shall be “no blind opposition to progress, but opposition to blind progress”. And yet “change is certain progress is not” (E.H.Carr). According to Herbert Spenser, ‘progress - is not an accident but a necessity’. It is a part of nature. We may wind up this part of deliberation with Bertrand Russell who says “change” is scientific, progress is a matter of controversy. Russell here tends to border Shaw. Yes progress in some way of something fails to make a comfortable inroad into man’s unreserved acceptance. Man values only after scintillating scrutiny.

In fine, we conclude that progress is sure to move forward together with the inner light of the people its meant for. We need the help of science and technology, but we must use it for human progress and not for the annihilation of the human race. How we would use it depends on the mind-set formed by the gift of education, literature, culture ethics and philosophy. We are even now under the constant increasing threat of nuclear war. Disbelief distrust, selfishness with attendant cruelty and crime are rampantly nailing our present-day so-called modern civilization. Man-making and character-building only should be our motto and mission for real human progress.

## Reverend Krishnamohan Bandopadhyay – Life Sketch

Krishnamohan was born on 24th May, 1813 at Bechu Chatterjee Street in his maternal Uncle Ramjoy Bidyabhushan's home. His father was Jibankrishna Bandopadhyay and mother Sreemati Debi. His father's home was in Nabagram village near Baruipur in south 24 pargana district. In 1819 he joined Pataldanga school founded by David Hare later he joined Hindu College in 1824 with a scholarship. He studied for six years in Hindu College till 1829 and stood first in the final examination. He was profoundly influenced by Henry Derozio and that changed the course of his life. He was one of the prominent leaders of "Young Bengal" group.

In 1829 Krishnamohan joined Pataldanga School as a teacher. On 23rd August, 1831 some of his friends threw the leftover meat bones into neighbours' houses after having dinner in Krishnamohan's maternal grandfather's house. With such incident his maternal grandfather, was forced to turn him out of the house. He found a place for a short period in the house of his friend Dakshina Ranjan Mukherjee of "Young Bengal" group. Later he shifted to a house of an Englishman in Chowringhee. In 1832, he converted to Christianity, most probably under the influence of Alexander Duff. Krishnamohan joined Bishop's College in Shibpur for studying aspects of Christianity. He joined in Christ Church, North Calcutta in 1829 and worked there till 1852 for 13 years as a priest. He was the first Bengali priest. In 1852, Krishna Mohan was appointed as a professor of Occidental Studies at Bishop's College, Shibpur and worked there till 1867. He founded "Bengal Christian Association" in 1867 for protecting the rights of Indian Christians.

In 1860 Krishnamohan was awarded “Fellow” of Calcutta University, previously he was selected as member of board of examiners of the university. He was appointed as the ‘Dean’ of Arts department from 1867 to 1869 for consecutive two years. In 1876 he was honoured by Calcutta University with a Doctorate in Law. In 1864 he was elected to be a member of the Royal Asiatic Society along with Iswar Chandra Vidyasagar. In 1868 he was invited by the Oxford University to join as ‘Boden Professor’, but he didn’t accept the offer as he was busy with various activities in Calcutta. Krishnamohan knew ten languages, they are, Bengali, English, Sanskrit, Greek, Latin, Hebrew, Hindi, Oriya, Farsi and Urdu. He was examiner in four languages in Calcutta University.

He started publishing the newspaper “Inquirer” as the mouthpiece of “Young Bengal Association” in 1831, at the age of only 18 years. There were articles on various issues like education, literature, social and political apart from various orthodox rituals of Hindu & Christian religion. In the same year in the month of November he wrote an English play “The Persecuted”. It was the first English play written by any Bengali person. Later he was associated with various journals like “Parthenon”, “Hespurse”, “Hindu Youth Patrika”, “Sudhanshu Sanbad” and “Bengal Spectator” either as editor or writer. From 1846 to 1851 he worked on publishing “Encyclopedia Bengalinis” or “Bidya Kalpa Drum” in 13 volumes which contained biographies of important personalities, history of various countries, and their Geography, Science, Architecture, Moral science and Philosophy. He translated Puran, Veda, Upanishad etc. during 1851 to 1876 to convey the knowledge source of Indian scriptures to foreigners and young Indians. He published Rahgubansham & Kumarshambhab of Kalidas translated in English with notes. His works “Dialog on Hindu Philosophy” published in 1861 and “Asian Witness”, published in 1875, earned international fame. He published “Relation Between Christianity and Hinduism” in 1881 where he analyzed the

relation of the two religion. He was influenced with the political thoughts from British politician Thompson.

Though Krishnamohan was involved in religious and social reform in his earlier days but later he participated in various political agitations to free our country from British rulers. He was an active member of Bengal British India Society established in 1843 and British India Association established in 1851. Krishnamohan was elected as the President of “Indian League” established in 1875 by Sisir Kumar Ghosh. Due to political agitation of “Indian League” the government had to start the administration of Calcutta Corporation by local elected representatives. He was elected as a councilor and actively participated in municipal administration. In 1876 Surendranath Bandopadhyay took the initiative to form “Indian Association” and Krishnamohan was elected as the President of “Indian Association” and he fulfilled his responsibility as the President until his death in 1885. Krishnamohan organized a large gathering on 17th April, 1878 in Town Hall against the British imposition of, “Vernacular Press Act”. There the act was strongly opposed and demanded the withdrawal of the act. Later in 1882 during the period of Lord Ripon this act was abolished. He was actively associated with Bengal Asiatic Society, Calcutta Text Book Society, Bengal Christian Association, Calcutta Christo Samaj, Debating Society, Academic Association, Bethune Society, Society for Equalization of General Knowledge etc. He fought through out his life against Caste-system, idolatry, child marriage, polygamy, Kulin system, and for abolition of Sati, widow marriage and women education etc. Krishnamohan died on 11th May, 1885 at the age of 72 years in his 7, Chowringhee Lane residence. He was buried at Shibpur Bishop’s College beside his wife Bindubashini.

## NOTICE

### SADHARAN BRAHMO SAMAJ

#### Annual Election of Sadharan Brahmo Samaj: 2012 - 2013

**(A) Election of Office-bearers:**

Nominations are invited for the under mentioned posts of the Sadharan Brahmo Samaj for 2012-2013 from amongst the valid members of the Sadharan Brahmo Samaj. The name for each post shall be duly proposed and seconded in writing by two valid members with their full addresses and with written consent from the candidate with his address. Eligible candidate must be at least 25 years of age and must posses the qualification of membership under rule 6 (Kha). Office-bearers shall be resident of Kolkata or its neighborhood. All nominations must reach the Samaj Office within 5 p.m. on or before 24<sup>th</sup> November, 2012. Names of valid candidates after scrutiny will be put up on the Samaj Notice Board on 01.12.2012 after 5 p.m. The last date for withdrawal of candidature will be 08.12.2012 by 5 p.m. after which date no withdrawal will be admissible.

**Post of Office-bearers**

1. President	---	One
2. Secretary	---	One
3. Assistant Secretaries	---	Not more than three
4. Treasurer	---	One

**(B) Election of Members of General Committee for 2012-2013:**

Members of the Sadharan Brahmo Samaj willing to stand as candidate for election to the General Committee of the Sadharan Brahmo Samaj for 2012-2013 are requested to send their full names and addresses to the undersigned on or before 24.11.2012 within 5 p.m. at the Samaj Office. Candidates must be members of Sadharan Brahmo Samaj for at least three years, must have completed 25 years of age and possess the qualifications of members under rule 6 (Kha) under rule 20 read with Bye-law 2 as amended on 06.12.1969. Kolkata members should be residents of Kolkata postal zone and Howrah town. Names of valid candidates after scrutiny will be put up on the Sadharan Brahmo Samaj Notice Board on 01.12.2012 after 5 p.m. The last date for withdrawal of candidates will be 08.12.2012 by 5 p.m. after which date no withdrawal will be admissible.

20.08.2012

211, Bidhan Sarani,  
Kolkata - 700006

Premomoy Das

Secretary

Sadharan Brahmo Samaj

**Acknowledgement  
For the month of July 2012**

**Donation**

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GL-653	Sm. Anima Chakraborty	On the occasion of 25 <sup>th</sup> death anniversary of her husband Late Satyendra Nath Chakraborty	General Fund	250/-
GL-656	Sm. Sandhya Das	On the occasion of Sradha ceremony of her beloved husband on 10.06.2012	General Fund	500/-
GL-659	Sm. Sunanda Roychoudhury		Repairing of Prayer Hall	1,000/-
GL-660	Sri Biswadip Choudhuri		General Fund	500/-
GL-661	Bidya Bharati Girls High School		General Fund	2,000/-
GL-662	Sm. Bithika Roy	On the occasion of Adya Sradha of Atin Roy on 29.07.2012	General Fund	5,000/-

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**DD/Cheque No.** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Bank Name:** \_\_\_\_\_

**DD/Cheque in favor of "Sadharan Brahmo Samaj" Payable at Kolkata**

**Signature:** \_\_\_\_\_ **Date:** \_\_\_\_\_ **Seal**

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**Kindly correspond to**

The Editor, The Indian Messenger  
Sadharan Brahmo Samaj  
211, Bidhan Sarani,  
Kolkata – 700006, India

**Telephone:** (+91) (33) 22412280

**Email:** brahmosamaj.sadharan@gmail.com

**Website:** www.thesadharanbrahmosamaj.org

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Yours faithfully,  
Sd/- Premomoy Das  
Secretary (Sadharan Brahmo Samaj)

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Yours faithfully,

( ..... )  
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