Kinder d. eingeborenen Christen die
mässen Schulen besuchen d. die in neu gegründete
errichtet nach genommen. Erziehung aller
Kinder meiner Station, für welcher Erziehung
auch Lehrerinnen d. Christenthum Gewerbe -
Arbeiten beizubringen sind.

IV Lösung

Freitag Nachm. 3- 6 Uhr.

Durch die Gründung der Lehrerschule zu Randee, ist
ein Theil der Besorgnis, was über ihre künftigen
Handlungsweise gewurden, vermindert. Die Aussicht
dringend für Besuch der Schule die Anmeldungen der selben.
Vielen sie jungen Leute machen, die gern etwas
zu Lernen wünschen, sodaß wenigen Zeugnis über
ihren Fleiß Ernst seinen, so können sie sicher
angenommen werden. Dabei passen sodaß
/ sie neuen Herr. Die Anmeldungen
d. Hier sein Unterricht besorgt.
Der Unterricht der älteren Lehrerschüler ist der besond.
wie der Religionsbücher, wo sie mehr ausgebildet werden
den können, wie der Missionare, Pflegen
d. Lage dieser Unterricht den Lehrern der Gemeinde ab.
Der Unterrichtsstoff wird dazu bestimmen
sein Lesen, Schreiben, Rechnen, bibl. Geschichte
d Katechismus, Geographie von Palästina d. Indien,
besonders - Indiens Geschichte in den Hauptzügen
gelehrt werden sollen. Auch sollen die jetzt. Ver-
hältnisse auswendig gelernt d. einige Gesang-
bücher sollen. In Randee wird E. Hülfe Dienstleute
übernehmen.
Die Lehrerschüler Lehrer auf allen Stationen
unter dem Pastor, in Randee also unter
Herr, der ihre Unterrichts Stunden
der Stunden, die sie noch zu Vorbereitung zu erhalten
haben, mit dem Seminar-Direktor bei in Abs.
Einigung zu bestimmen hat.
Neben der Arbeit der jetzigen Lehrerschüler wird

Tag. 5

97

Eingedrückte, gemeine
Schwärmer und Leuchtfeuer
verschossen?

Zu Tage. Jass. Anfang Jass Bedauern-
wegen Takka z. Ohne gekommen. Z. Jass
d. Wandel der Tabaksfelder auf Bauzeit z. verbrennen,
und eine Busse Fleischzeit Kaiserzeit der Juden gestatten
kann. Ei der Berathung wurde große Anzahl deselb.
Jud der Lieferung der Ratten die andern Ernten mitgetheilt.
Die Frage wie weit Tabaksfelder auf neue Pflanzung
umbestellt seien, kam der wenige Mess. noch nä-
schriften; es wurde dazu der Vorstand beauftragt
nöthigen Vorschlag einzureichen.
Nothrote bringt die Anfrage wie den gestellten z. weiter
auf die 21 Stellen aufgenommenen Juden in Bezug
Ehrens Tabaksfelder z. aufgehoben. Dieselb. d. Ohne Rücksicht
Lange der Pflanzung Tabaksfelder beim z. dürfen.
Die Ja. Fortsetzung Diskussion über Anzeige wie
diesem Fall einmalig nachsehen sei, während d. Regierung
alle Communal. abgeschlossen ist, wird z. Antrag angenom-
Felding. wurden für Petersberg und Lausig 4 Tabaks-
bewilligt, bis zu in Festsetzung zu bringe wie weit es
nöthig sei. Die Frage wegen Tabaksfelder anzuweisen
habe wurde für Randow Ryck verschieden, Ry der
Kasse und Commissar Richter genauer Rücksprache
stehen, für die andern Stationen, Ry der Inspektor die Frage
abzulassen bleibt. Ferd Thätigkeit Jahr Ehren
Vorstand Anzeige zu machen? z. Zustimmung
einzuholen. Ei z. angenommenen Tabaksfelder z.
nehme wie Jacobsen Verpflanzung? Gehalt Einschränkung
zu besorgen Ei Ja. Die Ganz. Lange in Randow anstellen.
Dann wäre Tabaksfelder wirkl. Tabaksfelder aufgenommen
E. Feindl. einzugehen wurden, wobei ihnen ein-
von Berlin gesandte Instruction zugestellt wurde
wird.
Ei Vorschrift wegen wie Anlegung wie neue
Stellen, Ry Revision Oder wie. Jasen gestellte Plan
Forstdirektion Ehren. [illegible] Ei Anlegung Ry Magazin
Ja Fürsten, wurde wie Ei Anlegung Ry Magazin
Ehrens für Ei Stelle Jugendgebäude gestattet für
Ja Ja Burgen wäre Ry Mandarin genauer
werden, von einem Tage gegen Ry Einsprache Termin
wegen wie 500 Fässer in Stein für Ein Fr Ba. N
aufgeben.

uno bis jetzt wenden Leitung N von Jaugo gem.
genommen Cr. Kanzelhenkel wissig gebaut wird,
ist. Die Journal. Comm. ist damit an, Mg die Kasse diese
Platzes unter gütigen Umständen mit sehr glücklichen
Erfolg die Burgen mit Collmarkisse gegen die 31. Lage
gegen N Emaysbarten Tamar, wo gegen 500
Schritt der K. Patrik angesetzt. Frankfurt sah
N Cr. Kanzelh. Commun nach Ranchea wöchig
gemacht; an 1. Stelle ist Voss gesetzen. Die Mit den
Arbeiten wo Ergänzung der Regierung mit Freitag fein
kann, wird beschlossen mit Rücksicht, ob der
interimistisch d Gold Kaiser Herr gestellt wird
sollen. Die Plan des Landmessers, rebidirt sich C. Knecht
Selbrigh. Georgs Arbeiten mit d Herr.
gen der neuen Parcelli festgesetzt sein, die sich
z Dem Antrage Hachert. das Kirchhof nicht mit umf.
Prozessen z bestrafen sei. Diese, sowie deren Selbrigh.
das nach Landschaften die neuen Ratten gebildet
wurde, wird allseitig angenommen.
C. Knecht stellt den Antrag, die an Herrn von
Negpore bei Lilli in 3-4 Tagen wohnenden
verunglückten Arbeiten zur Parcelli Gemeinde zu
Hagen rechnet. Die wohnen absolut mehr von
Ranchea als von Parcelli, benutzen aber häufig
d. Gem. Comm. Kirche vollständig bei. — Die Arbeiten
wurden in Anblick eines Regenmonatlichen
Verspätung, die sich in den 2 Monaten Septem-
Novbr. 1. c. bisherige Unregelmäßigkeit d Gemeinde
verursachen, auch, d. große Entfernung d. Arbeiten,
d. Schwierigkeit zur Gründung von 2 Repräsentation
z. geben, von dem Vorsitzende als nächste ein
Lage z. stellen sei.

V Sitzung

Sonnabend 8-11 Uhr Vorm.

Verhandlungsgegenstände.

Der Vorsitzende wünscht zunächst die Erörterung
d Seminars, als d Institut, d dem Einheimischen Mangel
an einigen Berufen abzuhelfen bestimmt sei. Es folgt

sie auch seinen Reise von Chagebasia nach Govindspore
wo Sie sie bekommen, wo Herr nach wie vor Missionar
seine Stelle genau ist, wo Herr sich 2 Jahren nicht ein-
mal wie Catechist gesehen worden sei. N Commis-
sion diese Aufgabe einzuh. Kassenrev sein d abzugeb.
gerade Casse zu bilden u. alles Erud. müsse in diese
Institut Ruhig und Ganz liegen.
Zum Rector u Vorm. sehr d Cand. d Hr. Haebel
ernannt. d bisherige Conrector Hr. Tellinghe leg. /.
Herr wurde d grosse nach Burga als Assist. Miss sein weiter
sein u Vormier bestimmt i. seine gesund d Cand. Diddenk
Hahn, Voss i. Hase, welche unter Haebel. zu arbeiten
haben. Herr Hr. Didl. seine u ökonomisch Angelegenhei-
d Casse übergeben, als d Hausvater. Alle übrigen
Cand. sollen jetzt so viel an d Arbeit in d Gemeinde
verbleiben: Tage.: Abendmahl Nachmittag, Christtag,
Catechese in Country. Nachmittag Zeit Predig, Missions-
stunden, Morgen s Abendandacht, Reise in d Ge-
meinde.
Es folgen vom Vorm. Hr. Haebel. jetzt 3 Anträge: d
Herr Insp. wolle bestimmen d Cand. angeben, d
verbessert, d Casse einen Nr. 15 f Abschrift
von Rechnungen / u d. Herr General Conferenz s.
2, d Casse Bücher Nr 20 der Abschrift / d Versammlung
d Herr Conf. mind in seine Protokoll Buch — endlich etwa
eigen Anträge s Bemerken — Es genügen Hr.
Haebel motivirte diese Anträge, sie d Inspector dolli
können nicht zu verweisen seine übrige Ge-
schäftsführung wie Widersetzung entstand z. B. wenn
er in d Casse zu Chagabasia angeordnet d Rations-
Vorräthe selbst Weisungen zu geben habe, diese aber
selbst über in d. Anordnungen in Commissi-
on d Gemeinde stehen können.
d Antrag wird von Allen unterstützt. Beschluß,
d Cand. zu Berlin d obige Schrift vorzulegen.
d Vorsitzende fragt hierauf d Vorm. Sie. was
d Unterstützung von Government. diese
betreffe, ob diese zwar was nicht definitiv
bewilligt, ob aber gegründete Aussicht vor-
handen sei, sie wieder zu bekommen.

Aufg. d. Waschung d. Vorsitzenden auf d. Forderung d. Lehrer unmittelg. beschieden, antworten Halbert u. Jellinghs. Wg. d. vor. Jan. mit. 2 Abende, mit Dienstag Nachm. 2 Stund. mit Lehrstunde, Konzert, Kind u. Jugendl. abhalten. Nottrodt hat Nachf.-Instruktion seines Lehrers Ev. Onarbr. übgl.

Mädchenschule.

Es sind Aufnahme d. xx Inspektor Anordg. nachmittags d. Mädchen in den Unterricht. Die gekommen, neu angemeldete Mädchen hatte nach d. Inspektors Anordnung unter dem Lehrer Nottrodt, alle hatte unter Fleer. Der Schreibunterricht nach Rückkehr d. Lehrerin d. Lehrerinnen Hilfe von Dienstag notwendig sei, weil die Mädchen eine zu große Anzahl (Hilfe-) erzogen d. Schule in Rechnen besonders vorgeschritten. Es gehen aber nicht in der Aufnahme. Es bestimmt sich die Mädchen selber Stunden kommen, wenn sie ihre Kleider selbst zu waschen.

Die Einführung von einigen Bücher in den Lesestoff sollen Bücher großen Lesen angeschafft werden, falls durch die Lehrerin, welche Notwendigkeit aus d. Inspektion. Entscheidung sein d. Mädchen angeschafft. Durch Abgang d. Lehrerin Hilfe,

der bisher aus dem Transport des fertigen Altars aus der etwas entfernt gelegenen Knabenkirche entstanden sei, der noch vermehrt wurde, weil die Regenzeit eingetreten sein würde.

Schwieriger ist die Entscheidung der Frage, unter wem die Lehrer der Mädchenschule stehen sollen. Mit Hinweisung darauf daß sämtliche Lehrbedürfnisse laut der Organisation in die Hand des Seminardirektors gelegt seien, macht Haeberlin Anspruch darauf daß die Lehrer unter seiner Controle ständen.

Dadurch daß die Mädchen selbst unter spezieller Aufsicht von Br. Flex stehen, die Schule aber unter dem Herrn Rektor, befürchtet man Kollisionen u. spricht die überwiegende Ansicht aus, daß wie Purulia Chaybassa und Patrasburg mit ihren Schulen unter dem Herrn Rektor stehen, also möge auch die Mädchenschule zu Ranchi stehen. d.h. der Seminardirektor habe

1.) das Recht der Inspektion

2.) das Recht durch den Br. Flex Anordnungen wegen des Unterrichtes zu treffen.

3.) durch den Br. Flex die Lehrer von der Schule abzuberufen u. andere einzusetzen.

Ostri die Hauptsorge der niederen Stationsschulen, so soll nach der Ansicht der Missionsschule zu Rorotonga die Pflicht dem Stationslehrer mit dem Range eines Assistenten der Missionsschule sein. Der Lehrer der niederen Schulen soll nicht weniger als 3 Jahre in der Missionsschule gewesen sein. Die Prüfung als Assistent in der oberen Schule wird nicht vorher zulässig sein als 2 Jahre nach Beendigung des Kursus.

Die Schulen.

Die niederen Schulen sind die Hauptschulen, sie sollen in jedem Dorfe sein, damit die Kinder nicht zu weit zu gehen haben. Diese Schulen sollen Prüfungen unterworfen werden und Abzeichen in Form eines Diplomes zu erhalten sein.

Nachdem Frühjahr und nach der Ernte sind die Lehrer zu Rorotonga versammelt, damit die Missionare und die Lehrer die Lehrer-Schulen (für fortgeschrittene Schüler) abhalten werden. Die Lehrer sind angehalten, die Schule abzuhalten.

Der Hauptzweck ist den Menschen das Lesen der Heiligen Schrift, das Rechnen und die Handfertigkeit

mondern mündlich, sobald sich ein
Lehrer findet.
Die Ober-Konferenz hält diese
Schule, ob wird neben ihr fer-
nerhin zugegen sein. Der
Dep. Comissarius ersucht die
Abwesenheit nochmals kurz
diese Schule wiederholen zu
wollen & sodann eine
weitere Anordnung treffen.
Diese verspricht die Ober-Kon-
ferenz die Abwesenheit des Kirchs
zu prüfen, ob sie Schule übers
haupt eröffnet wird.
Hierauf wird eine Re-
präsentation verlesen betreffend
Heranziehung verschiedener
und ersucht die Konferenz
um Entscheidung, ob
eine Kollekte in der Kirche
zu Katharinenthal
zu gestatten sei.

Zuletzt wurden die Schulen
in Reval nach Vorschrift, sowie
auch wegen für die Kate-
chisationen zu Ostern & Pfingsten
zu bestimmen.

4

Der Vorsitzende zeigt über
zur Schließung der Kate-
chesen, da die Hauptzeit
beendet sei. Er stellt mit

dass er selbst im J. 1846 wie-
derholt darauf hinwies, dass die Mission
die Kultformen entbehren könne,
dass aber Schutz & Trutz
absolut für notwendig sei
gegenüber Feinden.

Schwierig sind die ver-
schiedenen Zeiten für Missions-
reisen. Der Regenmonat Mai-
Juni ist ungünstig wegen
der Flüsse, die Ende Juni
geschwollen werden. Im Ok-
tober, November & Dezember
sind die Katarakten in 33 Strom-
schnellen für Dampfer unpassier-
bar. Günstig sind Februar
März April.

Hindi muss Schul- & Kirchen-
sprache bleiben. Der Regie-
rungsbezirk Aachen, der Regie-
rungsbezirk Köln, die Rheinlande
sind englisch. -

Wenn sich einmal die Ura
mit Nachdruck, die
die Urdu & Hindi-
sprache, die in Urdu
und Kanarese, das Hindi
nur Kanarese.

Gossner Mission

Zuwachs der Gemeinde.

Inspektor Ansorge schlägt vor in der Kultur Zeit wo möglich einen Zuwachs anzunehmen da er Grund habe zu der Vermuthung, als sei die von Br. Batsch angegebene Zahl von 10,200 Getauften nicht mehr vorhanden da schon – wie die Register zeigen – Todesfälle, sol Kommunikanten Auswanderungen Rückfälle ins Heidenthum gar nicht subtrahirt seien.

Die Schwierigkeit eines richtigen Zuwachs ist allen klar, doch soll versucht werden durch die Katechisten eine Liste anfertigen zu lassen in der der Name, die früheren Kasten, das Dorf, die Parganah ob getauft oder Erwachsener ob konfirmirt & Abendmahls-genosse verzeichnet sein soll.

Jährliche Reporte.

In den englischen Reporten des Br. & G. Batsch zeigt sich eine große Nichtachtung des Kuratoriums, da nicht einmal sämtliche vom Kuratorium bezogenen Gelder verzeichnet worden sind, die Namen der Mitglieder des Assc. Com. dagegen aufgeführt seien. Obgleich

hat der Inspektor den Eingang gefunden, im Gegensatz zu den englischen Berichten in denen die Komitées alle Ehre zuspricht.

Wie früher so sollen jetzt nicht mehr die einzelnen Stationen ihre Berichte drucken lassen, falls wieder Berichte in engl. Sprache nöthig erscheinen, sondern die einzelnen Stationen liefern die betreffenden Materialien ein, der den Druck zu besorgen u. die Berichte mit einem von den 3 Mitgliedern unterzeichneten Vorwort zu versehen hat.
Der Termin der Ablieferung ist der 15. Januar.

Am Schluß beantragt der Vorsitzende noch in das allgemeine Kirchengebet die Fürbitte für das Kuratorium u. alle Missionsfreunde in Deutschland aufzunehmen. Die Abfassung des diesfallsigen Passus im Kirchengebet wird auf Nachmittag 3 Uhr festgesetzt. –

VI. Sitzung. Donnerstag Nachmittag 3–6 Uhr.

Neue Gesetzentwürfe.

Die Free Church hat durch
Dr Mitchell & Dr Coates den
Antrag gestellt die Station
zu Kumasi. Demselben
Antrag schloss sich
Hr Miss. Brown F. Lumley
und Major Boddam. Die
Gründe dafür seien
die entsprechenden wie bei
Kumasi selbst. Lumley.
Dass noch keine Missionare
in Mpwapwa seien
bleiben, wäre nur ein
Grund mehr 100 Reisende nach
Mpwa senden.

Dem schloss sich Schwartz
die Station Kazumbagn
mitzuübernehmen, in die
Free Church zu nehmen —
mit 6000 Rup. —

Die Station selbst sei fol-
gende: Gesetzentwurf ist nur
mündlich bekannt.
Die Station müsste nördlich
von der Tsetsefliege sein die
Karawanen nach Kapser über-
gehen. Kein Vieh darf
hier sein Tsetsegegend Sitagarah.
Die Umgebung wäre weil
entfernt von der Station.
Das Terrain ist wegen der
vielen Sümpfe ungesund zu
reisen. Die Umgebung ist
sehr gesund in der Umgebung

Die Ordination aufzuheben. —

Hr. Ouseley trägt auf Suspendirung der Ordination des Paulus Nero als Kirchenprediger an, weil ihn Hr. Graff ins Verhör ziehen & Nachricht seiner Gemeinde verschaffen wird. Da der Paulus nun so mißlichen Zeugnissen steht, daß Man ihn so bald die Ordination nehmen & damit eine Gemeinde in Hr. Ouseley's Gemeinde zu stellen.

Die Hrn. Kirchenvorsteher, Gehorsam ein Wirzey respond Hrn. Graff sich nähmen, dem Paulus die Ordination suspendirt zu werden. — Kommt Hr. Graff die Hrn. Kirchenvorsteher ins Verhör, ihnen Kirchenbuch vorzuhalten & Nachricht für den Paulus nun.

Nun Bruder daß Paulus als Kirchenprediger Kein Amt finden könnte oder sich Hr. Ouseley widersetzen dürfte.

Pastor Ohrmann entsat zum
Hilfsprediger Herr Kalb über.

Es ist mir nun Freitag und
Freitag vormittag damit
die Missionare versorgt
werden mit der Lodna-Pa-
ganah, wo vorläufig der
Special-Commissarius für die
Land-Angelegenheit Baboo
Rakhal Das ist befindet.
Wir bedauern ausnehmend Herrn
Kalb's Abgang sehr,
mit dem wir so gern
noch, weil uns dennoch
noch manche Hilfe, welche durch
nöthigen Dienst wurden
für einen wurden ist. Wir
sie vorläufig Arbeiten der Hilfe,
ist, so hat mein Herr den
neuen Ohrmann wenigstens alle
mit Hoffnung blicken,
nicht mit Hilfe. Es wird
vorgekommen, dass dieser Herr
mit seinen freundlichen Ge-
schäftsmännern von dem Baboo
Rakhal Das getrennt wurde.

Wenn wir Abgesandte offi-
ziellen mündlichen Einreichen
für die Missionen wird hier
gekommen dass Häuptlingen wenigstens
zwischen dem Nordpunkt vorgenommen
so gegangen ist, dann wird
Sind vorgestellt werden. —

Nachmittag machte einmal
man Jen in Nandari vor-
trefflichen Katechismus,
der die Zustimmung Christi
Mitglieder der Konferenz
vorstellt. Es besteht aus 33
Fragen. — Man begleitet

Es sehr gut, auch unsern
Brüdern in der A. Kirche, sich Homes
offenbar mitzutheilen. Wir warten bis dieser Frühlinge
ist vorüber." F.

Gossner Mission

Lösen von Halla hat selbst von
einigen Hallas einen Katechismus
Katechismus drucken für Lepra-
se fall Kürzlich, wenn Ellen
Übersetzungen dann in
Hindi ~~gedruckt~~, Mundari
und Bengali gedruckt werden
wenn beschäftigt Arbeiten zu
lassen 5000 Exemplare in
Hindi, 1000 in Mundari,
1000 in Bengali. -
Bei Notwendigkeit einen
Preis und weiteren ein-
fachen Unterschied Lr. Oerry
& Lr. Meiner Lösung einen
Preis zu 12 Pf. 10 Missionare

Herr Lr. Oerry wird den
Text Kam einen Vorschlag
Gesangbuch betreffend, wofür
darüber mit Missions-
Konf. nicht beschlossen, -
Für wen Fallensteine & Hacken
vorhanden zu Katechismen,
der Verkauf als Katechismen
Einband nicht bildend, fall wenn die
neue Preis da ist, gedruckt
werden. Evtl. fall auf neue
mittleren Katechismus für
Mi Dorfschulen & Elementar-
Klassen durch gedruckt werden
da der Klein Katechismus
für die Taufkandidaten zu
wichtig für die Schule zu
Klein & der große zu teuer ist.
Zu dem Zweck der Anfänger
Unterricht Gespräche und eine
Konfirmation beigefügt werden

Fallingsmith, Fuchsloch, Sha-
ninnin. Farday fullan
ntwinga Bleinpfa winkaad
Landa wiff ünbwinkfüßigt
yalliffan anndun.

Di nüf den Bulwang dab
Kandfüßinib für dab Kinin-
lamin & di Mffwab Fwindz
in dab Kinigaangwabwif-
fünfzigmandu Gabantfwaad
bandtfpwin fulgt:

„Auf bittan wir dif dafs di
dwi Kanniti dwif dwan f.
Gnift maißgift & Gnada yaban
wullaft, dawiit fü für Ehr-
dwinb Kamanb dift Gnwindu
yflenga und bnita & dwan
wwlefa in dandfflwind für
dab Mafsfüßin Fußfwan Gnwindu
bintan & mit Ihran Gnbwan
fulfan, yib in allan Dingan
Fügan." —

Landa Anapf bawindwigt
wuf daß zün Lwi yfwin
Kapnllan zu Burda und
Koidich zin Knitwing nüb
dw Mifiab Kapfla yuzuwan
wwdan wüngu. - Fwin Wan
Inwaft Inopfba dafs Daid
Jake & Haran Chaba,
in Pwinwan zu Kanfi wwn
Fallingsmüb fnüfan fanwingabildat,
wafpwan ab Kwtwf ift, fwaidan
ab Lafwan wingafaalt wwnda
mit 4 R jada & di 3 ablan
Lafwan ingt Pwinfüa waifwan

Gossner Mission

wenn 5 R mit 6 R Mannschaft
stark besetzt werden. Die beiden
letzteren Abtheilungen würden
wenn der Konferenz beiwohnt. —

Die Vorsteher der Kirchen-
gemeinde, welche die Ge-
meinde Konferenz, wenn
neue Mitglieder zugelassen,
sind auch selbst Platzmänner
in die Liste einzutragen.

Franchi den 18 April Mai 69.

Th. Jellinghaus.

C. Flex.

J. Hahn

Carl Haberlin.

W. Huss.

D. Dickmann

Nothroth

H. Ouard.

H. Ansorge

Über Verwendung der Zinsen des Hospital-Kapitals
Anworge fand am 8 Mai eine Berathung statt, in der nachstehende Resolution für Verwendung für das Sanatorium Ratnagiri.

1.) Wird in der Nähe der Errichtung der Pole-Mission?

Der ungefähre Anschlag der Missions-Gebäude in Ranchee ist folgende: Die Kirche 30,000 Rs. Seminar 15,000 Rs. nebst einem Wohnhaus 15,000 Rs. das neue boarding-house 10,000 Rs. Die drei Familienhäuser 400 Rs. das vom Capitain Hennington der Mission geschenkte Haus 2500 Rs. Haus für den neuen native Lehrer 75 Rs. das Haus, welches seiner jetzt Rohen benutzten 300 Rs. das alte boarding-house 2000 Rs. das Wohnhaus für die Mädchen 1700 Rs. das alte Schulhaus 1000 Rs. Depot 150 Rs. Schreiner-Werkstatt, Waarenlager-Häuser = Teile 500 Rs.

Total-Betrag 64,125 Rs.

Da Mangel des Sanatoriums für Hospital Anworge genügende Räumlichkeiten für Besitz-Urkunden mitbringen, ist wünschenswerth, daß für den Missions-compound in Ranchee keine Platte vorhanden ist. Über dieselbe ist ursprünglich vom Maharaja von Palkote dem ind. Missionar Haeberlin geschenkt worden. Über einzelne Raum, unbebauten Theil des compounds ist ein Besitzungs-Urkunde vom Government vorhanden. Daß man der Mission den Compound gänzlich wegnehmen könnte, ist keine Gefahr vorhanden, da nach englischem Gesetz durch die Gesetze der Eigenthümer durch ein 12 jähriges Innehaben des Eigenthümer anerkannt wird. Vom Maharaja ist keine Platte zu erlangen

2.) Das Sanatorium müsste für die ersten 3 Jahre ein Etat aufgestellt werden, dem Rücksicht auf die noch unbesuchten Missionare.

Ein genauer Etat kann nicht gegeben werden, da die Missionare für in Ranchi die jährliche Besoldung noch nicht haben. Für 3 Jahre einen Etat zu setzen ist schon sehr unmöglich. Wenn

Gossner Mission

die jährl. für d. Jahr 1870 eine Verausgabung
von 20,000 Rupees machen, so kann d. nur
eine sehr mäßige sein.

3. Wie ist für die Uebersetzung gesorgt worden,?
ein wird d. d. Lehrer sein darin vorgegangen?

Zur Beantwortung d. ersten Punkts: Im Jahre
1840 wurde vom Captain ~~Lotter~~ Tickell eine Grammatik
der Larka-Kol in dem Journal of the
Asiatic society Band gegeben. Der H. Bahu
beschäftigte 2 Jahre lang in Araw in Lohar-
dagga gegründet zu haben. Im Jahre 1866 und
öffentlich der Fr. Bahu auf Veranlassung
von Colonel Dalton eine kleine comparative
Tabelle der beiden Kol- u. einigen anderen
dravidischen Dialecten; ebenfalls in dem oben-
genannten Journal. 1868 wurde von L. Hae-
berlin eine kurze Grammatik d. der Uraon-Sprache gesammelt.
1869 verfaßte er die Sprichwörter in Uraon u.
Hindusi; wodurch d. einen Lesestoff
von 33 Bogen in Hindusi u. übersetzt d.
Text: Beide gr. waren in allen Dialecten.
Bei die zweite Frage Theil dieser Frage anbelangt,
so selbst wie diese, Ich seine von den Missio-
naren eine Grammatik u. Wörterbuch aufzubauen,
~~auf~~ dem welche den Anderen ~~zur Lösung~~ als
Anleitung zur Lösung d. Sprache dienen.
L. Halbert. sah sich veranlaßt die wissenschaftliche
Bearbeitung zu übernehmen. Er selbigt wird
viel besonders in der Praxis thun, d. er während
des Patronates gegen wird, wo eine Men-
daris versammt u. wo er Gelegenheit in Mundari
zu predigen. Besonders haben Notizen u. Dia-
lecten angefangen, besonders Larka-Kol-Lieder
in Mundari zu bringen. Deshalb werden
auch die anderen Briefe zu Randia thun.

Di Zeichnung d Braut Hauses ~~[illegible]~~ ist so lange wie Marias Station unter den Braut Leuten, unnötig. Indem Bringen Dies an di Braut Leute nichts hindert.

4., Wie viele sind die Primaner aufzunehmen?

Drei Jahre 7 Klassen, von denen 6 Abc. Klassen sind. Die vierte Klasse steht auf dem Standpunkte einer mässigen Elementar-Schule. Im Januar kann man beginnen die Volks-Knaben die Lese-Schule aufzunehmen. Die Hauptschwierigkeit für diese ~~[illegible]~~ ist die Unterweisung in d Zeitrechnung für diese d. nächste Zeit, da die neu aufgenommenen Knaben noch wenig Anknüpfungen, klare Zeitvorstellungen. Drei unsere vierte Klasse Schülern wie jetzt stehen in 3 der 4 Jahren eine mittlere Primaner-Klasse mittelmässig zu stehen.

5., Di Lemuiden müssten die nach möglichster Uebereinkunft die Arbeit unter den Leuten austheilen wenden.

Die Austheilung der Arbeit ist geschehen; siehe Tagebuch Protokoll Beilage Gen. Conferenz.

Bruder Lehrer Hauptmann der Volksschule wird Br. Haberlin in seinem besonderen Briefe die Aufsicht an der Schule. der Missionar über das Lager.

6., Wie viel neue Stationen müssten noch erbaut werden?

Zwei, nämlich Govindpore & Tolardogga. Ausserdem müsste d Orte zunächst bei Gudd. z. mehr. von Govindpore etwa in Birra & Barora zwei Neben-Stationen zu Salem; d. h. einfache, kleine Wohnungen zu Barora zwei Lehrer-Ansiedlungen. Falls meine Missionare.

7., Wie viel Missionare sind noch nöthig?

Für Govindpore wenigstens noch vorerst 2 nöthig zu sein.

8., Wie viel Missionare [illegible] & wie die

Sonst der weitere Volksschulen auf einmal?
Ist bei der weite Gebrauch d Katechismus?

Es ist beinahe eine unüberwindliche Last
von Sorgen, die wir zu vollziehen haben, wenn
wir blicken auf die Missionsfelder in ferneren
Zeit. Die Sprachschwierigkeiten, die sich bei uns mal.
stellen, werden wenigstens eben so viel wie
Arbeitskräfte wie ferneren. Vier Jahre, so viel in
unsere Reihen stehe, den Unterricht selbst
in die Hand genommen, und Herr K. Pastor
wenigstens in der letzten Zeit, mit gethan
hat. Es ist freilich zuzugeben, daß wir
noch wie sehr geringe Kräfte von Landsleuten
gen an unseren Sprach-Landsleuten stellen, und
aus mehreren Gründen wird es lange Zeit
zu wünschen sein, namentlich wegen der
jetzigen Verhältnisse. Erst wenn sich diese
wieder besser gestalten haben, können wir
in diesem Punkte noch andere Einrichtungen
treffen.

Ranchee d. 8 Mai 1867.

Carl Haberlin.
D. Dietkies
Th. Sellinghaus
J. Frey.
W. Hesse.
Ferd. Hahn

Anlage

With Enclosures. A. & B.

To. The Committee of
the Evangelical Gossner's Mission Society
Berlin

From a Committee of Residents of Ranchi & Surundah

30th November 1867. Ranchi

Gentlemen

As members of a Committee of the European Residents at this Station, formed to collect funds to enable the Revd F. Batsch Missionary to Chotanagpore lending certain references she made by you regarding differences between the Elder and Younger Brethren, Missionaries of your Society, we take the liberty of addressing you.

2. We take this step in the interests of the progress of Christianity among the Kols, and entirely as friends of the Mission & its support, both as admirers & friends & of those who under your control have labored for very many years in that Mission.

3. It might at first appear to you that our action is somewhat like interference between you and your agents, but we trust that when matters are placed before you as they really stand, you will see that what we do is, in the advantage of the Society whose Committee you compose. In order to prevent any mistake as to this we will briefly narrate the circumstances which have induced us to address you.

4. You represent the Promoters and Supporters of Mission work among the Kols in Chotanagpore. We represent the few Europeans whose residence chances the most time to time among the Kols and among us are those whose work

Gossner Mission

is the Government of the day people among whom your agents labor — Thus will you have originated & support this Christian work from a distance. We who are on the spot and in daily intercourse with those among whom this work is carried on, are undoubtedly in the best position to judge of that work and its results, and are also equally with you interested in it.

5. Such being our relative positions we feel that we have a right to place our views before you and in doing so, sincerely trust, that they will be given your best consideration.

6. We have all been greatly struck with the progress of Christianity among the Kols — The work inaugurated by your society some 23 years ago, at a time when Kols were ignorant of what Christianity meant, has gone steadily on until converts are numbered by 1000's. And we believe that if this work go on uninterruptedly, and blessed, as it has hitherto, another generation may find almost the whole of the Kol tribes Christians. We have naturally, from our position, watched this work with interest: and in Common with all the natives in this part of India have learnt to regard with especial respect your agents — Rev. Messrs. F. Batsch. H. Batsch — Bohm and Herzog, men through whose instrumentality, humanly speaking, this grand work has been accomplished. And also by a consistent course of Self denial, by watching Zeal and uprightness and Sociable each have made for themselves names which will never be forgotten in Chota Nagpore.

7. We regard Christian work among the Kols as something peculiar in that its success has been so much more wonderful than that which has usually attended Christian work in India, and we have attributed this success, under Divine blessing, mainly to the special qualifications of those your agents whom we have above named.

Gossner Mission

S. K — ask our Lord to trace the mission work connected
w Chota Nagpore through all its stages. It is sufficient for
us to note the position in which your mission stood
at the commencement of 1868.

At the commencement then of 1868 we saw among us
a Kol Church numbering so many converts that it had
become an important member of the State. At the head
of this Church we saw Rev. F. Batsh, a man respected
by all, European & native alike, and working with him
we found Rev. H. Batsh. Rev. Bohn (then temporarily in Europe)
and Rev. Herzog when equally respected with him.
The wants of the native Congregation increasing with the
increased number of converts, more missionaries were
needed & Rev. Batsh and the other missionaries
pray for them work and we saw, younger men come
out to labor with them.

9. This was the state of the Kol Church & mission on
the beginning of 1868. a Church sprung up under your auspices.

10. You will readily understand that we found with
some sad differences had arisen between the elder
Brethren & the younger men who had come out from
and that this sorrow was changed into astonishment.
Now we found that these differences had resulted in
grave accusations being made by these younger men
against the elder Brethren. accusations of a nature
which we could not believe, but which we felt called
for enquiry - called for it, we should observe, both to
satisfy ourselves, as some of us for one moment could
believe the extraordinary statements that - these
elder Brethren had enriched themselves at the
mission expense - but to clear these gentlemen in
the eyes of their Congregation. the minds of natives
being easily unsettled, by report of such a nature -

under these circumstances we were glad to hear that some of your party were coming out here directly to settle matters and hoped on his arrival these things satisfactorily cleared up. Holding such expectations we were greatly surprised to find that Mr. Austruy on arrival here declared entirely from his character of a fair and impartial judge and prior to making any enquiry, threw himself into the most public manner into the hands of the younger sons, the accusers of their elder Brethren.

10. We were greatly grieved and astonished at the position matters now assumed as the Residents, who determined to do nothing, until a strict enquiry had been made into the charges brought by Mr. Bates and Mr. Henry. Charges publicly hinted by Mr. Austruy himself and written by some Members of the Calcutta auxiliary Committee and until we knew what course was pursued upon Mr. Bates.

11. An enquiry was at last made at a formal meeting of Conference, at this Conference although Ladies, some of us were permitted to attend. But Mr. Schrader and Mr. Atkinson two members of the Calcutta auxiliary Committee and Merchants of known standing in Calcutta were present. These Gentlemen, able accountants, to satisfy themselves, as well as Mr. Austruy and the younger Brethren made the most strict & searching enquiry into their accounts for many years back and the result was that although many 1000's of rupees had passed through Mr. Henry's hands and &c. &c. with many special knowledges this work he had to keep many and complicated accounts, they were all found to be correct and in such order as to elicit the admiration of Mr. Schrader and Mr. Atkinson and those Gentlemen pronounced the charges brought against the elder Brethren to have been false & frivolous —

13. In the handling the peculiarly painful position in which Rs. Batch and Rs. Herzog were placed by such an inquiry having been deemed necessary and made no step was taken by your representative Brigden Rs. Batch & Rs. Herzog in the eyes of the people and of their congregation and to punish them teachers, or the other Land they were called on as once Elected into a new scheme of Moravian Organization framed by you. one such in reality Places Rs. Batch the Senior Missionary in subordination to the party who have combined against him. while leaving quite unnoticed the real leaders of the mischief.

14. The elder Brethren under these circumstances, felt themselves Compelled to withdraw from the present Moravian Organization, as introduced by Bps. and urge pending an appeal to you.

15. We do not wish to dwell on the unmerciful insults offered Rs. T. Batch and the others by those with whom they were called on Church in brotherly love. the Calcutta auxiliary Committee will doubtless bring this to your notice, but do we wish to criticise your system of Organization, we would only point out to you, what you will no doubt clearly your selves see. that, such scheme of Organization is not the which under the circumstances we have narrated the elder Brethren could have accepted, as it is one which could only be carried out by men entertaining for each other the most deepest respect and Christian love, a respect and love which the Younger Brethren and Bps. Amrigg have shown they do not entertain for Rs. Batch. Bs. Herzog and the others.

15. In connection with this new Organization there is one point which we wish strongly to urge on you.

17. that Mr. F. Batsch is undoubtedly the Head of the Kol Church and regarded and acknowledged as such by all Natives. that no Mission Organization can work well in Chotanagpore which in any way tends to lessen his influence in matters of Church & School discipline and Economy.

19- The elder Brethren having stated, as we have explained, been forced to withdraw from the Mission under you. sending their appeal, and all, a true picture of the Native Congregation adhering to their old Pastor, we the Residents have thought it right to continue for us to do so forward and as publicly as we can proclaim our perfect confidence in these elder Brethren and our determination to stand by them with funds & carry on their Mission work.

18. Copies of the proceedings at a meeting of the Residents of Ranchi and Oraon dated A and copy of the proceedings of the Committee appointed by the Residents B to collect funds for Mr. Batsch are herewith enclosed. and will fully show you the views held by the Residents & the steps they have taken and intend to take.

With reference to this we would especially draw your attention to the fact that the proceedings of the meeting of Residents is signed by every European resident in Ranchi & Oraondub.

19- It is needless for us to add much more. But there are one or two points we would urge on you to bear in mind when considering this matter - they are as follows.

You will be seen the main Human means of raising a Native Church of very considerable importance perhaps one of the most remarkable Native Churches in Mission annals.

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You have been all along represented in this church by Rev. F. Batsch. Rev. H. Batsch. Rev. Böhm and Rev. Herzog and we who have had the best opportunity of forming an opinion can testify to the manner in which these Gentlemen have carried out your wishes.

We who are on the spot and are acquainted with all matters connected with this Church see that the best organization you propose will never work well as it leaves Rev. Batsch's influence too little as dependance of native in his hands of those who have in the most unwarrantable manner attacked him and Rev. Herzog.

We know that if not upheld by you, Rev. Batsch through not leaving the native congregation will leave the ministers belonging to your Society, and then the bulk of the congregation as first and the whole of its ultimately will follow him. There will therefore, unless Rev. Batsch upheld by you, be temporarily 2 Churches in Chota Nagpore and this we know cannot last and we are shocked that the action taken by the Younger Brethren and Rev. Andrews, if approved of by you, must result in the new ministers formed under Rev. Batsch entirely superseding those who supported by your Society.

10. Go will consider of your Society. We most strongly urge these points on your consideration and would advise you, in the matter of the reference made to you by the Calcutta auxiliary Committee and the elder Brethren, to start as to uphold and establish through Rev. F. Batsch and these elder Brethren last year work which

under your temporal cultural keyhave to successfully
Conducted. and we could in Conclusion Observe
that in Jesus Christ that only means by which
you can accomplish this is, by adopting some
such steps as those proposed by us Rev. Andrys.

21st. Rev. Andrys. Observed other members of our Committee
who wants Obrien with the hope of effecting a re-
Conciliation, knows the Residents apparently composed
a Conventicum and gave him orders to disobey your
instructions. we feel confident that you will not
blame us misunderstand our Steps - he wants Rev.
Andrys. as your avowed representative to point
out steps by which alone we considered that the
disintegration of the Kol Church could be established
might be avoided and looking Obrien to
address whose alone to whom we entertain the highest
respect - In the same Spirit we have
also addressed you and we are in great
hopes that you will co-operate with us in
restoring Rev. F. Bateh and the other elder
Brethren to their former position and in thereby
saving the Kol church from what must for a
time retard its progress and ultimately take
it entirely out of your control.

We are. Gentlemen

Your obedient servants:

Expressed
Ezdaken Cal
Govt Chota Nagpur

Herewith
W. J. Louis Lieu Colonel
H. M. 10th Regt.
Commanding Camp
10th Regt. M.N.I. Lee.
Mooney Capt. B.C.
Dep. Com. Chota Nagpore

Gossner Mission

A.

Copy-

Proceedings at a meeting of European residents convened by Mr. H. Stainforth and held at his house Ranchi on the 26th November 1868-

Present

Coll. Dallon
Mr. Stainforth
Coll. Dawes-
Mr. Bell
Capt. Money

Capt. Rowlandson informed the meeting that Coll. Tweedie had requested him to express his regret at being unavoidably prevented from attending -

Read a letter from Mr. Schroeder and Mr. Atkinson members of the Calcutta Auxiliary Committee addressed to the residents of Ranchi and Daranda -

The following resolutions were proposed and unanimously agreed to -

1st It having been represented to the European residents of Ranchi & Daranda by members of the Calcutta Auxiliary committee

committee who were present at the late conference of the German Lutheran Mis=
=sionary held in this station that the charges brought against the elder Mis=
=sionaries by the younger have been proved to be false or frevalous this meeting wishes to express its deep sympathy with Mr. Batsch Mr. Herzog & the other elder Brethren and its regret that men who by many years of self denial and of zealous and untiring labor in a noble cause have won the esteem and respect of all the resedents European and native should have been placed so unjustly in the painful posetion now forced on them.

2nd. It also having been represented to the European residents that in consequence of a new system of mission organization introduced by a Secretary connected with the Berlin committee under which the management of mission matters is taken out of the hands of Mr. Batch and the other elder missionaries are obliged pending an appeal to the Barlin committee to dis connect themselves from the

new Mission organization and this meeting also being aware that it is the intention of the Native congregation to stand by their old pastors and that Mr. Batch and the others though compelled to leave the Mission premises do not leave the congregation and it being apparent that under these circumstances funds will be necessary to enable the other Missionaries to support themselves and to carry on the Mission establishment pending the result of the said appeal. The members of this meeting resolve to withdraw all their support from the German Lutheran Mission at Ranchi as at present constituted, and to take measures to provide Mr. Batch with the said Missionary funds.

3d That the following gentlemen be requested to form a committee to take steps for raising funds to enable Mr. Batch to carry on Mission work in this District pending the result of the appeal to the Berlin committee.

Mr H. Blainforth,
Coll. Tweedie,
Capt. Rawlinson,
Capt. Money,
and that Mr. Herzog be requested to be Treasurer

and

and accountant to the committee. 128

4th That a copy of these proceedings be sent to the Berlin Committee with a letter to be framed by the committee above named embodying generally the opinion of the meeting as to the effect of the action taken by Mrs Ansorge and the younger missionaries.

5th That copies of these proceedings be sent to the Calcutta Auxiliary Committee to the Revd Mrs ~~Ansorge~~ Batsch and to the residents of Hazaribagh, Purulia and Cheyebassa, & to the Revd Mr Ansorge. —

6th That these proceedings be circulated in original for the information of those residents in Ranchi & Doorundah & Lohardaga prevented from attending the meeting and that they be ~~who will be~~ requested to sign them if they meet with their approval.

E. T. Dalton Colonel

H. Stainforth retired member of the civil service

J. S. Dawes Lieut colonel

E. Rowland son Capt 10th M.N.I

Ball.

R. Money Captain.

W. N. Campbell

G. T. Dallas. C. S.

R. W. King

W. J. Tweedie Lieut Col 10th

J. Leggett Capt 10th N. I.

T. Cummins Lieut 10" Regt

J Clarke Major 10" Regt

T. Croudace Surgeon 10" Regt In. N. I.

J. J. Wood In. B. off: Civil Surgeon

P. Ramsay Major

W. Brooke Supt. Roads

(True copy)

W Moncrieffe Capt
10th N. I.
Sec. to the Local Com.

Gossner Mission

Copy. B. Proceedings of the Committee for raising Funds to enable Mr. Batsch to carry on Mission work in Chota Nagpur. —

The Committee having now collected Funds and put Mr. Batsch in a position to carry on Mission work at the stations as hitherto, are of opinion that prior to the final step to be taken by Mr. Batsch and the other elder Brethren, it is well to see if a reconciliation could not be effected by which the Mission might continue to work as it has heretofore. —

With this object they have framed certain propositions and determined to put them before Mr. Auvarge. —

In taking this step the Committee are urged by General Considerations as to the welfare of the Native Congregation and an earnest desire to see the Chota Nagpur continue its good work uninterrupted by. —

The Committee are aware that as a body with very few exceptions the Native Congregation will follow Mr. Batsch, they are in hopes that the Berlin Committee will take action on the representations about to be made to it by the Committee and the Calcutta Auxiliary Committee, And will restore Mr. Batsch & the Elder Brethren to their position as heads of the Chota Nagpore Lutheran Mission, but they are determined on the first

present at the late Conference of the German

of the Berlin Committee not doing so to support these elder Brethren in carrying on their Mission work under a new organization - Knowing however that the Native Church must become a Heroic blow and Mission work & and Education be retarded pending the definite settlement of these matters, they earnestly press on Mr Ameaze the propriety of accepting the propositions now made and thus healing the breach in the Mission.

Propositions. —

1st - That Mr Ameaze in the most public manner pronounce that after the fullest Scrutiny of all matters connected with the Mission and its accounts, not the slightest grounds have been discovered to lessen the confidence of the congregation, the other Brethren, or the Residents in Mr Batsch & Mr Berger. —

2nd - That Mr Jellinghaus retire from the newly formed Mission Committee, and that Mr Bohn be appointed in his place. Faridium or

3rd - That Mr Batsch as President of the Mission Faridium be ex officio Member of the School Committee. —

4th That Mr. Aerssen be accountant of the Ranchie Mission Station -

5th That the Head Missionaries at the Stations of Purulia and Nagareebagh and Chainpore retain Control of the Schools at their respective Stations, as well as of their Congregations -

6th That Mr. Dilloughee be transferred to a Ganges Mission Station. -

Signed/ W. Stamforth
G. Money Capt
W. J. Tweedie Lt Col.
C. Pontardin Capt

28th November 1858.

We the Undersigned on part of the Committee took to Mr. Aucarge a Copy of these Proceedings & propositions, and explaining the object of the Committee urged on him the propriety of accepting the proposeitions -

Mr. Aucarge informed us that he was armed with full powers by the Berlin Committee to act on their behalf and expressed himself as representing the

present at the late Conference of the German

Committee here - but while urging that the new organization itself, & indeed some of these propositions, he urged that he could not accept others as they were opposed to the Organization ordered by the Berlin Committee, which he had to carry out. -

He pointed out that if armed with such full powers as he stated Mr. Ansorge might take on himself, to accept these propositions - Mr. Ansorge would not however do so. -

He also urged that if unable to accept propositions contrary to the organization ordered from Berlin, Mr. Ansorge might at least carry out the 1st and 2d Propositions and pending the reference to Berlin hold in abeyance the new organization, and allow the Mission to go on as heretofore under Mr. Batsch. -

Mr. Ansorge declined this arrangement.

Signed/ A Stanforth
A Moore,
28. 11. 68.

True Copy
J. Copland Taylor
Sec. Local Com.

Proceedings at a meeting of European residents convened by Mr. H. Stamforth and held at his house Ranchee on the 26th November 1868.-

Present.-

Coll.- Dalton

Mr.- Stamforth

Coll.- Dewes
Capt. Rowlandson.-
Mr.- Ball
Capt. Money

Captain Rowlandson informed the meeting that Coll Tweedie had requested him to express his regret at being unavoidably prevented from attending.

Read a letter from Mr. Schroeder and Mr. Atkinson members of the Calcutta Auxiliary committee addressed to the residents of Ranchee and Doranda.

The following resolutions were proposed and unanimously agreed to.

1st That it having been represented to the European residents of Ranchee and Doranda by members of the Calcutta Auxiliary Committee who were present at the late Conference of the German

Lutheran Missionaries held in this Station that the charges brought against the elder Missionaries by the Younger have been proved to be false or frivolous, this Meeting wishes to express its deep sympathy with Mr. Batsch, Mr. Herzog and the other elder Brethren and its regret that men who by many years of self denial and of zealous & untiring labor in a noble cause have won the esteem and respect of all the resident European and native should have been placed so unjustly in the painful position now forced on them..

2- It also having been represented to the European residents that in consequence of a new system of Mission organization introduced by a Secretary connected with the Berlin Committee under which the management of Mission matters is taken out of the hands of Mr. Batsch and the other elder Missionaries and put into the hands of those who have combined to oppose them, Mr. Batsch and the elder Missionaries are obliged pending an appeal to the Berlin Committee to disconnect themselves from the new Mission organization and this meeting also being aware that it is the intention of the native congregation

to stand by their old Pastors & that Mr Batsch & the others though compelled to leave the Mission premises do not leave the congregation and it being apparent that under these circumstances funds will be necessary to enable the elder Missionaries to support themselves and to carry on the Mission establishment pending the result of the said appeal. The members of this meeting resolve to with-draw all their support from the German Lutheran Mission at Ranchie as at present constituted and to take measures to provide Mr. Batsch with the said necessary funds.

3rdly That the following gentlemen be requested to form a committee to take steps for raising funds to enable Mr Batsch to carry on Mission work in this District pending the result of the appeal to the Berlin Committee -

Mr A. Staniforth

Coll - Tweedie

Capt - Rowlandson

Capt - Money -

and that Mr Aerzey be requested to be Treasurer and accountant to the committee.

4thly That a copy of these proceedings be sent to

to the Berlin Committee with a letter to be framed by the Committee above named embodying generally the opinion of the meeting as to the effect of the action taken by Mr Ansorger and the Zaunger Missionaries.

5thly - That Copies of these proceedings be sent to the Calcutta Auxiliary Committee, to the Revd Mr Batsch, to the Revd Mr Ansorger and to the residents at Kazeerchaugh, Purulia and Chojahaun

6thly That these proceedings be circulated for information of the residents prevented from attending the meeting who will be requested to sign them if they meet with their approval.

Signed by - At the meeting -

G. D. Dalton Colonel -
J. T. Dowse 4th Colonel -
H. Hearsey retired member of Medical Service.
G. Rowlandson Capt 10th N. I.
C. Ball -
H. Money. Capt
W. Campbell -
G. Dalton. C. T.
R. h. Hieg
W. J. Tweedie Lt Colonel 10th
Js. Leggett Capt 10. N. I
J. Bledin Capt 10. N. I.
J. Cummins Lieut 10th Regt
J. Clarke Major 10th Regt
J. Crowdace Surgeon 10. Regt N. I.
W. J. Wood Ch. B. Off A. Fys

Signed on circulation -

Time of Proy
H. Money. Capt

27.11.8.

note. 1550/- were subscribed by those who signed at the meeting, donation list has not yet come to the others. Dr

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REPORT

OF THE

DEPUTATION OF THE CALCUTTA AUXILIARY COMMITTEE

OF THE

CHOTA NAGPORE MISSION,

APPOINTED TO ATTEND THE MISSIONARY CONFERENCE HELD AT RANCHI ON THE 18-22 NOVEMBER 1868.

HAVING returned from Ranchi, we beg to submit the following Report for the information of the Calcutta Auxiliary Committee :—

In September of the present year, the Berlin Parent Committee (Curatorium) sent out the Rev. Mr. Ansorge, their Secretary, to introduce a new organisation for their Mission in Chotâ Nagpore,to inspect the state of the Mission generally, as also to make enquiries into the conduct of the elder missionaries, regarding whom certain reports had been addressed to the Committee by some of the younger missionaries.

We regret that the course taken by this gentleman has been such as to compel two of the elder missionaries, the Rev. F. Batsch and Mr. Herzog, to disconnect themselves from that Committee temporarily, and pending the result of their appeal to Berlin.*

As we fear that, should they leave Chotâ Nagpore, the progress of Christianity among the Koles would receive a severe check, we are anxious, if possible, to prevent such a catastrophe, and we hope that this Statement of the circumstances that led to the disruption, will induce the friends of the Mission in India to aid Messrs. Batsch and Herzog and their colleagues to continue their work, independent of the Berlin Committee, should they confirm the action taken by Mr. Ansorge. We are also glad to have this opportunity of giving expression to our feelings of regard and esteem towards the elder missionaries.

Mr. F. Batsch is one of the four men who founded the Mission in Chotâ Nagpore, where he has now been labouring for about twenty-four years. The great success with which it has pleased God to bless this work has come during the time that he was the head of the Mission. His conduct throughout has earned for him universal respect.

The external affairs of the Mission, including the building of the Church, the Boarding Schools, and Dwelling-houses at Ranchi, have been carried on for nineteen years by Mr. Herzog with singular fidelity and success.

It would be difficult, we believe, to find two men whose character and past history place them so entirely above suspicion, and entitle them to such implicit confidence.

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* We have since learned that Messrs. F. Batsch and Herzog have been joined by Messrs. H. Batsch, Bohn, Pohlenz, and Krueger.

Gossner Mission

When this Mission was founded in 1845, the missionaries commenced their work simply on the understanding that Pastor Gossner who sent them out, would give them what help he could obtain—they had no guarantee of any regular support, nor did they receive any salary, yet they undertook the work, trusting that God would supply the means to carry it on. For many years they suffered great privations, having been obliged to labour with their own hands.

When Pastor Gossner died, in 1858, a Committee (Curatorium) was formed in Berlin for the support and management of the different Missions which he had founded. Shortly afterwards, in 1859, the Committee decided on giving the missionaries fixed salaries of—

Rs. 70 per month for married and ordained Missionaries.
" 55 " " " unordained "
" 50 " " ordained single Missionaries.
" 40 " " unordained " "

with an allowance of Rs. 10 and Rs. 8 respectively for each child, not exceeding three children to each family. This salary was only increased in 1867 by an addition of Rs. 20. Since 1859 the progress of the Mission has been so rapid as to make it more and more apparent to the Curatorium that more missionaries, and amongst them men possessing all the advantages of a superior education, were needed, to train Native Pastors for the Church, which was being formed, and this was repeatedly urged by Mr. Batsch himself. While this necessity was equally recognised by the friends of the Mission in India, they were not without apprehensions of possible collisions between young men who had enjoyed the benefits of a University education, and the older missionaries with whom they would have to associate, and who had not received such an education ; but it was thought that if care was taken in the selection of new missionaries, this danger would be avoided.

Shortly after the arrival of the two new Missionaries, who came out in December 1867, differences sprung up, the cause of which must be sought in the jealousy of the University men, who did not like working under Mr. Batsch, and in the feeling of mistrust which they brought with them from Berlin, where, we have reason to believe, Mr. F. Batsch was not regarded with that confidence which, apart from all other considerations, ought to have been accorded to him as the head of the Mission.

Hitherto the Mission had been chiefly under the direction of Mr. F. Batsch, and a Conference of the missionaries which was held from time to time.

During the last four years, the Berlin Committee have sent out more men than they did before, which has led them to interest themselves more in the management of the Mission, and to desire to take more of its affairs into their own hands. One of the fruits of this was a plan for re-organising the Mission. While fully admitting the advantages of organisation, *we cannot but regret that the plan to which we here refer should have been drawn up without consulting the elder missionaries, especially as their assent to it, in its minutest details, was made a condition of their remaining in the Mission.*

This constitution or statute provided that the general direction of affairs in Ranchi should be under the control of a Committee appointed by the Berlin Committee every three years, and to consist, in the first instance, of Mr. F. Batsch as President, Mr. Häberlin as Treasurer, and Mr. Jellinghaus as Secretary. The two latter gentlemen, who had come out lately, were not on good terms with Mr. Batsch, which was scarcely to be expected, considering the nature of the suspicions expressed in their letters to Berlin

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about him. As all questions were to be settled by a majority of votes, it is easily seen that Mr. Batsch would have been out-voted on every point in which there was a difference of opinion, and that, while nominally President of the Mission, he would in reality have had no control whatever.

The constitution further provided for the management of the Schools and Colleges, by a Consistory to be composed of Messrs. Häberlin and Jellinghaus, the two gentlemen who were to be associated with Mr. Batsch in the general management of the Mission; and it was expressly provided that none but they should interfere with the Schools and Colleges, thus depriving the elder missionaries of all share in the direction of this most important department.

About two years ago, Dr. Prochnow, the Secretary of the Berlin Committee, resigned, and the Rev. Mr. Ansorge obtained the appointment. This gentleman had come out to India in 1846 to join the Ranchi Mission, but he remained for a few months only (July—October), and then left to join the Church missionary Society. We have already stated that in September of the present year, Mr. Ansorge came out here as the representative of the Berlin Committee, to introduce the new constitution, and to enquire into the state of the Mission, and into the conduct of the elder missionaries, against whom certain suspicions had been expressed by some of the younger brethren. It would not have been too much to expect from Pastor Ansorge, considering the character and position of the men into whose conduct he intended to enquire, that he should have suspended his judgment until he had had an opportunity of asking them for an explanation, but, on the contrary, he appears to have made up his mind, before he arrived in Ranchi, that the elder missionaries were wrong.

We understood from the Berlin Auxiliary Committee that Mr. Ansorge had been requested to avail himself of the advice of the friends of the Mission in India, as represented by the Calcutta Auxiliary Committee, and we accordingly placed at his disposal all the information we possessed, shewing him, among others, the copy of a letter expressing admiration of, and confidence in, the elder missionaries, written by Dr. Brandis, an old and tried friend of the Mission (see Appendix), all which, however, did not appear to have the slightest effect on the judgment already formed by Mr. Ansorge.

When Mr. Schröder spoke to him in Calcutta, reminding him that his position was very much that of a judge, and that the removal of the unhappy differences between the younger and elder missionaries, and, humanly speaking, the future of the Mission, would very much depend upon the course of action he should follow, entreating him, at the same time, not to go to Ranchi with pre-conceived opinions, he replied that he could not remove from his mind the impression that the elder missionaries were to blame.

Again, at the Meeting of the Auxiliary Committee, which Pastor Ansorge attended before he left for Ranchi, he expressed himself in such a way about Messrs. Batsch and Herzog as to leave the impression upon the minds of those present that he was strongly prejudiced against them.

This will further appear from Mr. Ansorge's own letters which we print below, *and which are all indicative of his strong bias against the elder missionaries, while showing that he spared no pains in endeavouring, long before the Conference assembled, to excite mistrust and apprehension in others who had not the opportunity of ascertaining the real state of affairs.*

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The Calcutta Committee will remember that, when in accordance with the desire of the Berlin Auxiliary Society,* it requested Mr. Schröder to undertake the responsibility of aiding Pastor Ansorge in carrying out the instructions of the Berlin Curatorium, particularly with regard to the external affairs of the Mission, it was understood that possibly he might be assisted by Mr. W. Atkinson, who is also a member of the Calcutta Committee. Both of us accordingly intended to be present at the Mission Conference at Ranchi.

Pastor Ansorge, however, commenced the Conference at Ranchi before our arrival on the 15th November, and, as a preliminary, demanded that all the missionaries should sign the new Constitution which he was instructed to introduce. This the elder missionaries declined to do, until they had been made acquainted with the charges brought against them. Pastor Ansorge refused to take up these, until they had given their signatures to the Constitution, and consequently the Conference came to an end on that day. He subsequently, however, expressed his willingness to have the charges gone into, and accordingly, two days after, on the 18th November, on the arrival of Messrs. Schröder and Atkinson, the Conference re-assembled.

Up to this time the elder missionaries had not been able to obtain particulars of the charges—Pastor Ansorge excusing himself from giving them, by saying that no charges had been made, and that the reports which had reached Berlin were only questions ;† nor, even when the Conference commenced, did Pastor Ansorge furnish them with a list of the questions which they would be called upon to answer. Yet, at this very time, Pastor Ansorge was himself putting forward, both in his letters and his conversation, a charge of malversation against the elder missionaries. The following is the substance of the charges that were brought forward at the Conference :—

1. That the accounts were in confusion, and that there seemed to be no sufficient reason for the great increase in the expenditure on account of the school.

2. That the word "sundries" should not have been used in the accounts of the Mission.

3. That Mr. Herzog had neglected to enter in his Cash Book a sum of money which should have been paid by the missionaries for the use of the Mission oxen when ploughing their field, called the Tewari field, and also that Mr. Herzog had stated that this payment was included in a certain entry in the Cash Book, which item did not contain it.

4. That Mr. F. Batsch had forgotten to enter a sum of Rs. 50, received by him from Government for the village schools.

5. That the missionaries had used for their own tables the produce of some coffee trees grown in the Mission garden.

6. That information about external matters had been, in many cases, withheld from the younger missionaries ; that, particularly, the farming of certain villages had not been brought before the missionaries generally.

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* Four years ago, through the exertions of Dr. Brandis, an Auxiliary Committee was formed at Calcutta, for the double purpose of affording pecuniary assistance to the Missionaries in their times of want, and for supporting the Mission work. As this, however, was not considered a sufficient help, and, in order to obtain a larger support from Germany than the Curatorium had been able to give, an Auxiliary Society was established in Berlin in the year 1866, forming a link between the Calcutta Committee and the Curatorium, or parent Committee.

† Regarding Pastor Ansorge's statement that he was not an accuser, we beg to refer to the following extract of Col. Dalton's letter which appears in the Appendix :—"Mr. Ansorge is, indeed, constantly repeating that no charges have been made against the elder brethren, but whilst thus exclaiming, he as repeatedly contradicts himself by accusing Mr. Herzog of malversation, Mr. Batsch of conniving at it, and of neglecting the Mission work, while they engage in secular business for their own benefit."

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7. That private property of the elder missionaries and property of the Mission had been mixed up.

8. That some of the European residents in Ranchi had spoken to the younger missionaries about the commercial speculations of the elder brethren.

9. That the missionaries had evinced a want of discretion in connecting themselves with zemindary matters, and that they had employed, in connection with these, a native convert, named Matthew, thereby exposing him to temptation.

10. That some female servants of the missionaries were fed from the school kitchen.

11. That the carpenter's account was in disorder.

12. That the position of the younger missionaries had been a very precarious one, inasmuch as it sufficed to have incurred the displeasure of the elder brethren, to be in constant danger of being sent out of the Mission.

I. Pastor Ansorge, in an official letter to Dr. Brandis, dated 24th October 1868, and sent through the Secretary of the Calcutta Committee, writes as follows:— "*I have examined the account books of the station, and have found that a merchant, even if he had not a spark of Christian faith, would declare these accounts confused and unfair. I have spent a whole day, from morning till evening, with Messrs. Batsch and Herzog in going through the accounts for* 1867-1868. *Mr. Batsch can give me no proofs for the income.*"

Again, in a letter dated 19th October (see Appendix), Mr. Ansorge writes to the Secretary of the Calcutta Committee.—"*The deeper I look into the external and internal administration of the Mission, the less I find the conscientious faithfulness and economy that you suppose. I regret to say, I find in Batsch and Herzog the faithfulness of the unjust steward!*"

The Berlin Committee, in requesting the Calcutta Committee to depute a member to be present at the arrangement of the secular affairs of the Mission, including the revision of the existing accounts, had stated that in doing so they wished to avoid a one-sided course. The same reason that compelled us to lay our views before the Conference, now compels us to enter into the following statements. Pastor Ansorge not only revised the accounts without waiting for the presence of the representative of our Committee, or, when he had arrived, asking him to assist in the examination, but brought before the Conference at once his own opinions and conclusions.

In doing so he made a number of general statements, the tendency of which was to express his own distrust of the accounts, referring particularly to those of the Boarding School, which he professed himself unable to understand.

He expressed his dissatisfaction also with the fact, that the income had been kept in one book, and the expenditure in another, and required of Mr. Batsch that he should produce proofs that he had received the money which he had obtained year by year from the friends of the Mission.

We fail to understand upon what grounds Mr. Batsch could be called upon to prove that money had been paid to him by the friends of the Mission. We should think that his having entered the monies in his Cash Book, and every contribution being entered in

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the Report at the end of the year, was a sufficient guarantee that no receipts had been omitted or understated.

With reference to the fact that the income was entered in one Cash Book, the expenditure being entered, or rather particularised, in another, we were equally unable to understand on what grounds Mr. Ansorge objected to this arrangement, as this is a plan often adopted.

However, it was absolutely necessary here, as Mr. Batsch had nothing to do with the expenditure of the funds of the Mission, which, with all other secular matters, devolved on Mr. Herzog.

As, however, nearly all subscriptions were forwarded to Mr. Batsch, he entered them in his Cash Book as he received them, and charged Mr. Herzog with the amounts on the other side as he paid them to him, Mr. Herzog accounting for the money that he had received.

With regard to Pastor Ansorge's statement that the accounts were confused, we are in a position to state that, after having examined them carefully, going as far back as 1863, *so far from being confused or needing excuse, they have been kept on a simple, clear, and comprehensive system, most creditable to Mr. Herzog,—a system which has received no alteration since* 1863.

To enable you to form an opinion of the way in which the accounts were kept, we submit the following analysis of the expenditure for the month of April 1867, and January 1868, which we made out from Mr. Herzog's Cash Book in order to ascertain whether the posting from the Cash Book into the Ledger had been correctly done. These two months we took at hazard :—

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ANALYSIS of the Expenses of the CHOTA NAGPORE MISSION *at* RANCHI, *for the Month of April* 1867, *taken from the Mission Cash Book.*

BOARDING SCHOOL ACCOUNT.

Rice and Wheat.			Dhall and Tirkari.			Salt and Spices.			Oil.			Tailors and Cloth.			Fire-wood.		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
0	4	0	1	3	0	1	2	6	1	0	0	4	0	0	2	0	0
0	0	0	4	6	0	1	0	0	2	0	0	6	0	0	2	8	0
0	0	0	1	0	0	0	0	0	1	0	0	2	0	0	0	10	0
0	0	0	1	11	0	0	0	0	0	0	0	0	0	0	1	0	0
0	0	0	4	8	0	0	0	0	0	0	0	0	0	0	2	0	0
0	0	0	1	6	9	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	12	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	4	0	14	14	9	2	2	6	4	0	0	12	0	0	8	2	0

Mats.			Pots and Baskets.			School Teachers.			Servants for the School.			Writing Materials.			Washer-men.		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
1	6	6	0	2	0	6	0	0	1	1	6	5	5	0	2	0	0
0	6	6	0	3	0	15	0	0	2	0	0	0	0	0	2	0	0
1	14	9	0	8	0	6	0	0	1	10	0	0	0	0	3	8	0
1	5	6	0	0	0	6	0	0	1	8	0	0	0	0	0	0	0
0	0	0	0	0	0	2	0	0	1	10	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	10	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	10	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	0	0
5	1	3	0	13	0	35	0	0	19	1	6	5	5	0	7	8	0

Garden.			Rice Field.			Bullocks.						Sundries.			REMARKS.
Rs.	A.	P.	Rs.	A	P.	Rs.	A	P.				Rs.	A.	P.	
2	6	6	1	8	0	1	0	0	...	...	...	0	12	0	Scissors for Boys.
3	2	6	2	6	9	1	0	0	...	...	...	0	2	0	Tooth cleaners.
1	4	0	3	0	0	1	5	6	...	...	...	1	8	0	2 Children with Christ Kalian.
2	10	0	0	15	0	1	5	6	...	...	...	0	2	0	Tooth cleaners.
2	10	0	2	8	6	2	4	0	...	...	...	1	0	0	Soap.
1	4	0	2	10	6	1	8	0	...	...	...	1	8	0	2 Children with Christ Kalian.
0	0	0	4	0	0	4	7	0	...	...	...	0	0	0	
0	0	0	2	5	6	2	0	0	...	...	...	0	0	0	
0	0	0	2	2	0	3	11	0	...	...	...	0	0	0	
0	0	0	4	0	0	1	0	0	...	...	...	0	0	0	
0	0	0	2	0	0	1	8	0	...	...	...	0	0	0	
0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
13	5	0	27	8	3	21	1	0	...	...	...	5	0	0	TOTAL ... 181 2 3

BUILDING ACCOUNT.

Carpenters.			Sawyers.			Masons.			Thatchers.			Coolies and Women.			Timber.		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
36	10	0	4	8	0	34	12	6	3	7	6	18	10	6	5	4	0
37	4	0	12	2	0	33	7	6	3	4	6	26	8	6	2	4	0
0	0	0	0	0	0	0	0	0	1	8	0	0	11	6	5	4	0
0	0	0	0	0	0	0	0	0	0	0	0	25	7	0	2	8	0
0	0	0	0	0	0	0	0	0	0	0	0	25	8	9	1	8	0
0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	5	4	0
0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	3	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	15	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	15	4	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	8	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	8	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	4	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
73	14	0	16	10	0	68	4	0	8	4	0	99	14	3	47	7	0

Iron work.			Bricks and Stone.			Lime.			Tiles.			Bamboo.			Ropes and Chope.		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
21	7	9	3	0	0	4	1	0	...	...	...	...	...	...	0	13	0
0	0	0	1	10	9	1	5	6	...	...	...	...	...	...	1	3	0
0	0	0	1	10	0	0	12	0	...	...	...	...	...	...	1	11	0
0	0	0	5	5	0	30	0	0	...	...	...	...	...	...	0	0	0
0	0	0	4	7	6	1	5	0	...	...	...	...	...	...	0	0	0
0	0	0	1	10	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	10	0	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	5	0	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	2	0	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	1	6	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	10	13	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	1	2	6	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	10	12	0	0	0	0	...	...	...	...	...	...	0	0	6
0	0	0	0	10	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	1	6	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	0	13	3	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	0	9	0	0	0	0	...	...	...	...	...	...	0	0	0
0	0	0	2	8	0	0	0	0	...	...	...	...	...	...	0	0	0
21	7	9	64	11	0	37	7	6	...	...	...	...	...	...	3	11	0

Baskets and Pots.			Repairs to house rent-ed.			Repairs to Catechists' houses.			Coarse Sugar for Mortar.			Sundries.			REMARKS.
Rs	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
0	5	0	...	...	...	...	...	...	2	0	6	...	...	...	
0	4	3	...	...	...	...	...	...	0	0	0	...	...	...	
0	5	6	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
9	0	0	...	...	...	...	...	...	0	0	0	...	...	...	
0	14	9	...	...	...	...	...	...	2	0	6	...	...	...	TOTAL ... 444 9 9

SALARIES AND OTHER ITEMS.

Catechists' Pay.			Doctor and Medicines.			Rent.			Chowkeydar and Laborers.			Journeys and Horses.			Postage.		
Rs.	A.	P.	Rs	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
15	8	0	1	8	0	...	...	...	0	12	0	2	0	0	0	8	0
4	0	0	0	10	0	...	...	...	0	7	6	2	0	0	25	0	0
9	8	0	3	4	0	...	...	...	2	0	0	0	4	0	0	0	0
2	8	0	2	8	0	...	...	...	2	0	0	0	0	0	0	0	0
2	8	0	1	2	0	...	...	...	1	7	6	0	0	0	0	0	0
24	8	0	2	8	0	...	...	...	2	0	0	0	0	0	0	0	0
10	0	0	5	0	0	...	...	...	2	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	...	...	...	0	0	0	0	0	4	0	0	0
68	8	0	16	8	0	...	...	...	10	11	0	4	4	0	25	8	0

Dehra,*			Village Teachers' Pay.			Library and Bookbinding.			Salaries for March and April.			Sundries.			REMARKS.
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
0	3	0	6	0	0	1	0	0	617	0	0	3	0	0	Alms.
5	0	0	3	0	0	0	0	0	0	...	...	1	0	0	Men with the dogs,
1	0	0	3	0	0	0	0	0	0	...	...	0	7	6	Food for do.
0	5	6	0	0	0	0	0	0	0	0	0	0	0	0	
1	8	0	0	0	0	0	0	0	0	0	0	0	0	0	
8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
0	5	3	0	0	0	0	0	0	0	0	0	0	0	0	
1	4	0	0	0	0	0	0	0	0	0	0	0	0	0	
0	11	6	0	0	0	0	0	0	0	0	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
0	4	3	0	0	0	0	0	0	0	0	0	0	0	0	
1	5	0	0	0	0	0	0	0	0	0	0	0	0	0	
0	12	6	0	0	0	0	0	0	0	0	0	0	0	0	
0	5	3	0	0	0	0	0	0	0	0	0	0	0	0	
1	4	0	0	0	0	0	0	0	0	0	0	0	0	0	
0	7	9	0	0	0	0	0	0	0	0	0	0	0	0	
30	12	0	12	0	0	1	0	0	617	0	0	4	7	6	TOTAL ... 790 10 6
															GRAND TOTAL ... 1,416 6 6

* Dehra is a house in which the native Christians, or enquirers, coming in from the District, are lodged, and where they are provided with fire-wood, mats, and pots.

On comparing the Accounts for the Month of April 1867, as herein specified, with the Ledger, we find that the different cash entries exactly tally with the Ledger, with the sole exception that—Rs. 3, which should be debited to the General Sundries Account, has been posted to the Children's Sundries Account. Rs. 0-2-3—which should have been entered in the Ledger on the Dehra Account, has been entered under the head of "Pots and Baskets," used for Building. The Account, taken as a whole, is absolutely correct.

W. ATKINSON.

J. SCHRÖDER.

RANCHI, 19*th November* 1868.

Gossner Mission

Gossner Mission

Analysis of the Expenditure of the Chota Nagpore Mission at Ranchi for the month of January, 1868, taken from the Mission Cash Book.

BOARDING SCHOOL ACCOUNT.

Rice and Wheat.			Dhall and Tirkari.			Salt and Spices.			Oil.			Tailors and Cloth.			Blankets.			Fire Wood.			Mats.			Pots and Baskets.			School Teachers.			Servants for the School.			Writing Materials.			Garden.			Field.			Bullocks.			Sundries.			Remarks.
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.		
66	0	0	1	0	0	0	1	0	0	7	6	5	0	0	9	9	0	2	0	0	2	10	9	1	5	0	10	0	0	1	9	3	0	10	0	2	15	3	2	7	0	1	0	0	1	7	6	Harvest home.
15	0	0	0	6	0	0	0	0	1	0	0	1	14	6	3	0	0	2	0	0	5	10	3	0	4	6	15	0	0	2	0	0	0	0	0	0	7	6	1	0	0	0	15	0	6	15	6	Brass vessels for children.
0	0	0	2	0	0	0	0	0	1	4	0	4	12	0	8	10	0	2	4	0	6	6	0	0	0	0	7	0	0	2	0	0	0	0	0	4	14	0	2	6	6	1	12	0	1	4	0	Combs for children.
0	0	0	4	12	0	0	0	0	0	0	0	5	0	0	9	13	0	3	4	0	2	8	0	0	0	0	6	0	0	0	4	9	0	0	0	1	8	0	0	7	6	1	3	0	1	8	0	Samuel, keeper of Seminary.
0	0	0	2	10	0	0	0	0	0	0	0	6	0	0	0	0	0	3	0	0	0	7	0	0	0	0	7	0	0	0	12	6	0	0	0	3	10	0	2	8	0	4	9	6	0	12	0	Acquilla's Boy.
0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	6	0	0	0	8	0	0	0	0	3	12	6	0	6	3	3	14	0	0	2	0	Brushes for Boys.
0	0	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	0	5	0	0	2	0	0	0	0	0	3	1	3	5	12	0	4	12	0	1	8	0	2 Boys with Christo Kalian,
0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	0	0	1	10	0	0	0	0	1	8	0	6	0	0	5	3	6	5	2	0	Brass vessels for the Boys.
0	0	0	2	8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	0	0	4	0	0	1	2	6	0	3	6	Combs.
0	0	0	4	8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	0	0	4	2	0	1	2	0	1	2	0	Thimbles.
0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	4	0	0	0	0	0	0	6	0	0	0	0	6	4	6	1	14	0	2 Boys with Christo Kalian.
0	0	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	15	6	0	0	0	0	0	0	0	0	0	1	8	0	0	12	0	Boy with Acquilla.
0	0	0	4	8	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	6	0	0	0	0	5	4	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0	0	0	0	6	8	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0	0	0	0	4	7	6	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	11	6	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	8	4	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	6	12	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	4	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	5	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	12	0	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	6	0	0	0	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	
																																									84	4	0				
81	0	0	37	5	0	0	1	0	2	11	6	16	10	6	31	0	0	14	8	0	17	10	0	1	9	6	61	0	0	21	4	0	0	10	0	21	12	6	24	15	3	45	11	6*	22	10	6	
																																									38	8	6				

* Transferred to Timber Acct.

BUILDING ACCOUNT.

Carpenter.			Sawyers.			Masons.			Thatchers.			Coolies and Women.			Iron Work.			Bricks.			Timber.			Lime			Tiles.			Bamboos.			Ropes and Chope.			Baskets and Pots.			Repairs to House rented.			Catechist's House Purchase.						Remarks.
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs	A.	P.	Rs.	A.	P.	Rs.	A	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	
16	0	0	16	10	0	2	0	0	1	5	6	64	4	6	15	3	9	16	10	0	10	14	0	2	7	0	...	...	...	...	...	...	1	9	9	0	13	3	...	...	...	50	0	0	...	...	...	
27	0	0	5	0	0	38	0	0	1	5	6	1	8	6	0	0	0	3	4	0	3	2	0	3	5	9	...	...	...	...	...	...	2	14	0	0	10	0	..	...	...	0	0	0	...	...	...	
45	14	0	21	14	0	9	1	6	1	7	6	45	4	3	0	0	0	1	2	0	1	8	6	6	13	6	...	...	...	...	...	...	0	8	6	0	7	0	...	...	...	0	0	0	...	...	...	
0	0	0	4	0	0	48	10	9	0	0	0	1	8	0	0	0	0	18	8	0	10	14	0	2	0	0	...	...	...	...	...	...	1	15	0	0	5	0	...	...	...	0	0	0	...	...	...	
0	0	0	19	0	0	0	0	0	0	0	0	37	2	0	0	0	0	10	6	0	2	2	0	3	12	6	...	...	...	...	...	...	0	14	3	0	3	3	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	48	4	6	0	0	0	1	2	0	0	12	0	3	11	6	...	...	...	...	...	...	0	10	3	1	9	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	1	8	0	0	0	0	0	4	3	10	14	0	2	11	0	...	...	...	...	...	...	1	12	3	1	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	3	0	0	0	0	0	1	6	0	2	2	0	2	4	0	...	...	...	...	...	...	1	13	6	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	14	8	0	2	0	0	2	0	0	...	...	...	...	...	...	4	10	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	7	12	0	11	14	0	1	6	0	...	...	...	...	...	...	2	4	6	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	2	2	0	1	8	6	..	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	8	0	2	10	0	2	8	6	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	10	8	0	45	11	6	0	11	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	10	1	6	0	0	0	0	8	6	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	12	0	0	0	0	2	3	9	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	18	3	0	0	0	0	4	12	6	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11	1	0	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	0	0	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	14	6	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	7	4	6	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	9	2	0	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	7	0	0	0	0	0	0	0	...	...	...	...	...	...	0	0	0	0	0	0	...	...	...	0	0	0	...	...	...	
88	14	0	66	8	0	97	12	3	4	2	6	202	7	9	15	3	9	160	5	9	106	10	0	42	12	0	...	...	...	...	...	...	18	15	6	4	15	6	...	...	...	50	0	0	...	...	...	

SALARIES AND OTHER ITEMS.

Catechists.			Doctor and Medicines.			Rent.			Chowkedar and Laborers.			Journies and Horse.			Postage.			Dehra.			Village Teachers.			Library and Bookbinding.			Salaries.			Assam Catechists.			Sundries.			Remarks.
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P	Rs.	A.	P.	Rs.	A	P.	Rs.	A.	P.	
34	8	0	2	8	0	...	...	...	2	15	0	2	0	0	1	0	0	2	0	0	15	0	0	2	4	0	480	0	0	...	...	...	2	0	0	Alms.
43	8	0	2	8	0	...	...	...	1	6	9	1	0	0	21	2	0	5	0	0	3	0	0	0	0	0	0	0	0	...	...	...	0	8	0	Man with the Dogs.
0	0	0	6	0	0	...	...	...	2	0	0	2	4	0	0	4	0	0	11	0	3	0	0	0	0	0	0	0	0	...	...	...	0	8	0	Man with the Dogs.
0	0	0	0	0	0	...	...	...	4	0	0	0	0	0	0	2	0	0	5	3	0	0	0	0	0	0	0	0	0	...	...	..	1	4	0	Coolies from Hazarebagh.
0	0	0	0	0	0	...	...	...	2	12	6	0	0	0	0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	...	...	...	0	7	9	Meat for Dogs.
0	0	0	0	0	0	...	...	..	2	0	0	0	0	0	0	0	0	12	0	0	0	0	0	0	0	0	0	0	0	...	...	...	0	7	0	Baskets.
0	0	0	0	0	0	...	...	...	2	0	0	0	0	0	0	0	0	3	5	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	9	4	3	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	2	7	6	0	0	0	0	0	0	0	0	0	...	..	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	0	5	3	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	5	6	3	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	4	7	9	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	8	0	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	1	9	0	0	0	0	0	0	0	0	0	0	...	...	..	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	3	8	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	1	6	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	0	5	3	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	4	12	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	2	0	6	0	0	0	0	0	0	0	0	0	..	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	0	5	3	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	7	10	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	1	4	0	0	0	0	0	0	0	0	0	0	...	...	...	0	0	0	
0	0	0	0	0	0	...	...	...	0	0	0	0	0	0	0	0	0	0	5	3	0	0	0	0	0	0	0	0	0	...	...	..	0	0	0	
78	0	0	11	0	0	...	...	...	17	2	3	5	4	0	22	8	0	85	9	6	21	0	0	2	4	0	480	0	0	...	...	...	5	2	9	

The accounts as herein specified for the month of January 1868, have been made up by us from the Chota Nagpore Cash-Book, item by item, and we find that they correspond with the Ledger Accounts in all but the following items, *viz.* :—

Blankets for Children	Rs.	30	12	6	instead of Rs.	31	0 0 Paid as per Cash-Book.
Field do	,,	24	14	3	do. ,,	24	15 3 do,
Lime for Buildings	,,	42	4	0	do. ,,	42	12 0 do,
Sundries for children	,,	21	9	6	do. ,,	22	10 6 do,
Coolies and Laborers for Building	,,	203	15	9	do. ,,	202	7 9 do.
Sundries for do	,,	5	7	9	do, ,,	5	2 9 do.
	Rs.	328	15	3	Rs.	329	0 3
					Rs.	328	15 3

Total difference, Rs. 0 1 0 Which, if we are correct, is due to Mr. Herzog.
one anna.

W. ATKINSON.
J. SCHRÖDER.

RANCHI, 19*th November* 1868.

We should mention that the particulars of all these items are contained in the Cash Book, the above being a classification only.

We now turn to the *Boarding School Accounts*, to which Pastor Ansorge objected, on the ground, 1*stly*—That they were confused; 2*ndly*.—That they had increased considerably during the last five years.

We have examined the School Accounts for the years 1863, 1864, 1865, 1866, and 1867, comparing the expenditure of one year with another item by item, and we have traced every increase or decrease in the expenditure on this account to its cause.

The expenditure on account of the Boarding School during the years 1863 to 1867 was as follows:—

1863	...	...	Rs.	2,724	11	9	for	67	boys and	36	girls.
1864	...	...	„	3,703	15	3	„	70	„ „	36	„
1865	...	...	„	4,059	6	9	„	67	„ „	35	„
1866	...	...	„	4,748	15	0	„	70	„ „	36	„
1867	...	...	„	4,592	14	9	„	70	„ „	34	„

We shall first notice the items of expenditure in 1864, which differ considerably from those for 1863, beginning with Rice. 1864 shows an expenditure of Rs. 575-14, under this head, against Rs. 200-14-6 in 1863.

In comparing the expenditure for Rice we must bear in mind that Mr. Herzog was in the habit of laying in a stock of Rice when the new crop was cut, in October—December, as the Rice could then be got cheap. The stock that was then laid in usually lasted them for a good portion of the following year.

To ascertain the expenditure for Rice in one year, the value of the stock which was in store at the beginning of the year, and which had been paid for in the preceding year, must be added, and the value of any stock carried over to the following year must be deducted.

In order to ascertain what the stock of Rice was at the beginning of each year, we have adopted the following plan, we have reckoned up the amount paid for Rice during the last quarter of the preceding year, deducting therefrom the value of the Rice consumed in those three months, which we find, by taking an average.

The balance we take as the value of the stock carried over to the next year.

Now in the last quarter of 1862, we find that Rice was bought to the value of	Rs.	259	0 6
Deduct 3 months' consumption, at Rs. 32 per month	„	96	0 0
	Rs.	163	0 6

which is the value of the stock carried over to 1863.

We find that, in the last quarter of 1863, Rice was bought to the value of	Rs.	114	6 0
deduct as before	„	96	0 0
leaves	Rs.	18	6 0

as the value of the stock carried over to 1864.

Again, in the last quarter of 1864, Rs.	343	7	3 were paid for Rice,
which, after deducting „	96	0	0 for 3 months' consumption
leaves a stock worth Rs.	247	7	3

to be carried over to the year 1865.

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Thus 1863 began with a stock, value	Rs.	163	0	6
which had been paid for in 1862; there was paid away during the year (1863)	„	214	14	6
	Rs.	377	15	0
deduct the value of stock carried over to 1864	„	18	6	0
	Rs.	359	9	0

This is accordingly the sum that the Rice bought in the Bazar for 1863 actually cost.

As will be seen from the above, 1864 commenced with a stock of the value of only	Rs.	18	6	0
add, paid away during the year	„	575	14	0
	„	594	4	0
deduct value of stock carried to 1865	„	247	7	3
leaves	„	346	12	9

as the sum which the Rice actually cost in 1864, against Rs. 359-9 in 1863.

We have taken it for granted that the Rice procured from the Mission farm in these two years was about the same, as the same extent of land was cultivated.

We shall now take the item headed "*Dhall and Tirkari,*" together with the item headed "*Garden,*" as part of the vegetables consumed by the school was procured from the garden, and part bought in the Bazar, the latter being included in the Dhall and Tirkari account.

Tirkari and Dhall for 1864 shows a decrease of	Rs.	173	10	0
against 1863, while the garden shows an increased expenditure of ...	„	73	11	0

Shewing a total saving of about Rs. 100 on the year; this saving was effected by rearing a larger quantity of vegetables in the garden, so that less was required from the Bazaar.

Clothes and Tailors cost during the year 1863	Rs.	563	8	0
Against in 1864	„	1,335	8	0

Of the latter amount, a sum of Rs. 311-13 has to be deducted, which is entered in the Cash Book on 30th December 1864, and was expended for cloth bought in Calcutta on the 26th December; this cloth could not have arrived in Ranchi before the middle of January, and must, therefore, be deducted from the expenditure for 1864, reducing the cost of cloth for that year to Rs. 1,023-11, against Rs. 563-8 only in 1863.

remarquable

It appears that the increase arose from the advanced price of cotton cloth consequent upon the American War, and it is sufficiently accounted for by the fact that when the rise in prices commenced, the missionaries were anxious to buy as little as possible, in the hope of its becoming cheaper again, which necessitated their buying largely in 1864. To ascertain the cost of clothes for the school in 1863-64, we must add the two years together, which gives an average of about Rs. 800.

Oxen.—The expenditure in 1863 is	Rs.	307	12	0
against „ 1864	„	90	6	0
Showing a decrease of	„	217	6	0

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Explanation :—On the 22nd August 1863, seventeen oxen were purchased for the field, or Mission farm, and paid for with Rs. 153, which sum forms part of the expenditure for 1863.

Teachers—In 1864, cost Rs. 155 0 0
„ 1863 „ „ 106 0 0

This item has steadily increased since the commencement of the School, as it was found necessary to gradually raise the staff of teachers and their pay, as the children progressed with their studies.

A number of *small items* we have grouped together as they differ little :—

	1863.				1864.		
Salt and Spices	Rs.	84	8	9	Rs.	78	12	0
Oil	„	101	6	0	„	93	3	0
Firewood	„	96	8	0	„	114	8	0
Mats	„	22	0	0	„	20	12	0
Pots	„	7	0	0	„	20	5	0
Servants and Mill-women	„	135	12	0	„	145	14	0
Washerman	„	80	12	0	„	84	8	0
Rice field	„	392	1	9	„	335	3	0
Sundries	„	102	3	0	„	153	7	0
Total, ...	Rs.	1022	3	6	Rs.	1046	8	0

With a like satisfactory result, we have compared the accounts for 1865 with those for 1864, and 1866 with 1863 ; and we shall now take up the year 1867, as being the year which shows the greatest increase in the school expenses, if we except the famine year, 1866.

We begin with *Rice*. The account shows for 1867 a total expense of Rs. 478-6-9, out of which sum Rs. 339-3-3 had been paid for Rice bought in the Bazar, the balance, Rs. 139-3-6, was paid on account of 227 maunds Rice supplied by some villages, costing the Mission about 10 annas a maund. As this Rice was worth Rs. 1-10, we must charge the school with the profit made by the Mission on these 227 maunds, *viz.*, Rs. 227 0 0
Add to this the amount of money paid for Rice ... ... „ 478 6 9

Making a total of ... ... Rs. 705 6 9

If to this we add, 1*st*, the expense of working the Mission Rice Field or Farm, during the preceding year, which came to ... ... Rs. 772 14 6
Less, for purchase money or Mortgage ... ... „ 185 0 0

Rs. 587 14 6

And, 2*nd*, the amount spent on Oxen in 1866, *viz.*, ... „ 152 1 9

Rs. 740 0 3

we find that Rs. 1,445-7-0 is the total amount spent for both Rice bought and on Rice grown in the Mission fields.

We must deduct from this, however, the food used by the oxen, which were employed in conveying timber and building materials. There were about 50 of these oxen, and their principal work was connected with the buildings that were then going on.

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Allowing Rs. 4 each per annum for the value of the straw which they consumed from the Mission field, we obtain the sum of Rs. 200, which reduces the above account to Rs. 1,245-7-0, as the total cost of Rice from all sources in 1867.

The daily consumption of the school is about 2 maunds, making 730 maunds which at Rs. 1-10 a maund, the average price at which Rice sold in 1867, comes to Rs. 1,186-4.

We call attention to the fact that we have added nothing for Rice brought over from the preceding year, 1866 having being a famine year, when there was not likely to be any stock left. On the other hand, we have deducted nothing for stock carried over to 1868.

We must also observe that the expenditure for the field in 1866, in proportion to the crop it gave, is no fair gauge, as during the famine year men would not work for the usual wages, and as the crop was inferior.

Having thus shewn that the cost of Rice in 1867 was reasonable, we shall now account for the difference in the total expenditure on account of the School.

Compared with 1863, we have already shown that the Rice bought in that year cost the Mission	Rs.	359	9	0
Add the cost of the field in 1862, the produce of which was consumed in 1863, ...	„	*500	0	0
Ditto for Oxen				
Gives	Rs.	859	9	0

as the total cost of Rice for 1863. We should mention that the extensive School Buildings had not been commenced in 1863, so that no deduction from the Field account can be made on account of the food for Oxen for that year.

In 1863 the price of Rice was very low, we believe Rs. 1-2 per maund ; and if we suppose that the produce of the field would cost the same as what was bought in the bazaar, we may take it all at Rs. 1-2 per maund. The number of children was about the same in both years. Thus 730 maunds of Rice at Rs. 1-2, gives Rs. 821-4, for 1863 ; in 1867 the price was about Rs. 1-10 = 1,186-4.

Having thus entered at length into the Rice account, the above will show that the Rice cost 8 annas per maund more in 1867 than it did in 1863, or on 730 maunds, equal to a sum of Rs. 365 0 0
add value of the straw used by the 50 oxen employed at the Buildings in 1867 ... ... Rs. 200 0 0

	Rs.	565	0	0	
But we must deduct from this the profit made on the village Rice in 1867, *viz.*	„	227	0	0	
Leaving ...					Rs. 338 0 0

accounting for part of the difference in the total expenditure between 1863 and 1867. From a reference to the cost of Rice in 1863, it will further be seen that in that year there is only the sum of Rs 214-14-6 paid away for Rice during the year, while the value of the bazar Rice consumed came to Rs. 359 ; 1863 having taken over a large stock from 1862 and given very little to 1864. The difference would be ... „ 144 1 6

Carried over, ... Rs. 482 1 6

* We have only filled in the sum that was probably expended in that year, as we did not take notes of 1862 while in Ranchi, and as the present treasurer of the Mission has declined to furnish us with a memo. of the exact amo unt.

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Brought forward ... Rs. 482 1 6

The next item is "*Dhall and Tirkari*" and "*Garden*" Account.
In 1863, Dhall and Tirkari cost Rs. 307-9, in 1867 Rs. 435-9-9,
„ and the Garden ... „ 110-2, „ „ „ 266-6,

Rs. 417-11 Rs. 701-15-9

The difference of ... ... „ 284 4 9

is accounted for by the fact that already in 1865, the Civil Surgeon who was then stationed at Ranchi had strongly advised the missionaries to supply the children, whom he was in the habit of attending gratis, with more vegetables. In acting on this suggestion, they have bought more vegetables from the Bazar; besides, the price of Dhall in 1867 was about one-third dearer than in 1863.

Cloth cost in 1867, Rs. 884 15 6
„ „ 1863 „ 563 8 0 Difference ... „ 321 7 6

We have already accounted for this difference, when comparing the accounts of 1863 with 1864, by shewing that the missionaries held off from buying when the prices first rose after the American War, buying very little in 1863 and largely in 1864.

Teachers' Pay in 1867, Rs. 562 8 0
„ „ 1863 „ 106 0 0 Difference ... „ 456 8 0

In 1863 there was only one paid teacher, while in 1867, there were seven teachers.

Wood cost in 1867 Rs. 176-6, against Rs. 96-8 in 1863. Difference „ 79 14 0

which is explained, partly by the price of wood increasing gradually as the jungle in the neighbourhood of Ranchi disappears, and partly by a different system of cookery having been introduced. The old system of preparing all the food in a large boiler having been found unwholesome, a number of smaller vessels were substituted, which of course required a larger supply of fuel.

School Servants cost in 1867, Rs. 210 11 3
„ „ „ 1863 „ 135 12 0 Difference ... Rs. 74 15 3

The new cooking arrangement required an extra hand in the kitchen, besides which an extra mehter was found to be necessary.

Sundries.—Under this head there had to be paid in 1867 the board of three children who were too young to be put in the school, and were given in charge to two of the Catechists at Rs. 1-8 per month for each child; this accounts for the difference in Sundries of ... ... „ 50 12 6

Salt and Spices in 1867, cost Rs. 131 14 6
„ „ 1863, „ „ 84 8 9

Carried over ... Rs. 1,749 15 6

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Brought forward ...	Rs.	1,749	15 6
Mr. Herzog was in the habit of purchasing a large quantity of salt at a time, so as to get it cheap. It appears from the books that a large stock of salt was purchased in the latter part of 1867, which must have lasted for a great portion of the present year, as we find that only Rs. 57 has been expended in the present year up to October, while in the latter half of 1866 only Rs. 6-9 worth had been bought, so that there could have been no stock at the commencement of 1867; this fully accounts for the difference on this head of ...	„	47	5 9
Stationery cost in 1867, Rs. 92 15 6 „ „ 1863 „ 51 9 0 } Difference... ...	„	41	6 6
which is accounted for by the boys of the higher classes having had to write much more since the beginning of 1867, and using more writing materials in consequence. There was also a not inconsiderable stock at the end of 1867.			
	Rs.	1838	11 9

Being the total of the difference, accounted for, in the expenditure of the years 1863 and 1867.

Mr. Ansorge, as well as some of the younger missionaries, having expressed themselves unable to understand how it was that, while a portion of the Rice was now obtained from some villages at a low figure, the expenditure for the school should have increased in the aggregate, the above will prove that, after allowing the profit of Rs. 227 on this village Rice, the increase in every item was unavoidable.

We think it right to notice that, as Mr. Ansorge declined to withdraw the expressions of general dissatisfaction and apprehension, with regard to the school accounts, which he had made before the Conference, together with a superficial statement, from which, instead of a real insight into the accounts, only wrong inferences could be drawn, a Commission was appointed to enquire whether any further information could be procured, explanative of the increase in the expenditure, beyond the proofs which Mr. Herzog's books contained, when the substance of the above explanation was laid before the Commission. The verdict of the Commission was as follows :—

Mr. Ansorge.—I do not suspect Mr. Herzog, but I cannot see that any profit has accrued to the School Account from the field and village Rice, as the expenditure has increased; and I recommend, as the steward of the Mission Funds, the strictest economy.

Mr. Nottrott.—I also do not suspect Mr. Herzog; but I cannot but believe that the expenditure ought to be less.

Mr. Onasch.—I find that, on the whole, the school expenses are a little high, but no blame attaches to Mr. Herzog, who has too much on his hands. If the school expenses are to be made cheaper, this can only be effected by a missionary being specially appointed to exercise a strict control over them. I do not doubt Mr. H.'s faithfulness.

Mr. H. Batsch.—If it was not for the saving on account of the village Rice, the aggregate expenditure would be still greater; and as Mr. Herzog had no control over the consumption of the articles for which he paid, he cannot be asked to account for the greatness of the sum. I find that the analysis clearly explains the increase.

Mr. Schröder.—I find that the analysis of the years 1863-1867, which has been laced before the Committee, affords a satisfactory explanation of the increase in the

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expenditure ; and it gives me the more pleasure to be able to state this, since it appears that Mr. Herzog has no control over the consumption.

II. We will now notice the 2nd charge, namely, that the word "Sundries" should not have been used in the accounts of the Mission. On looking over the accounts, we found that there was no such word in the expenditure Cash Book ; that "Sundries" was merely the heading of an Account in the Ledger, corresponding to what merchants usually call their Charges General Account, under which were grouped such items as could not be classed under any of the ordinary heads of expenditure. To give an idea of how this account is made up, we beg to refer to the details of this account which appear in the analysis for the months of January and April. We cannot conceive on what grounds any man could object to the title "Sundries" being given to the above account, and yet this formed the subject of grave comment on the part of Mr. Ansorge. The Account Books had been in Mr. Ansorge's possession for a long time, and he might thus have easily satisfied himself upon this matter.

III. The next question to which we refer is with regard to a field known as Tewari field, which is the private property of the elder missionaries,* yielding about Rs. 140 worth of grain per annum. It appears that Pastor Ansorge, during his stay at Ranchi, observed that the bullocks belonging to the mission were working in this field and that on his enquiring he was informed that the bullocks which were used for ploughing mission ground, carting building materials, &c., when they had no other work, were sent to plough the Tewari field, and that the missionaries paid into the Mission Cash box for the use of those bullocks at the usual rate. A Committee was appointed by the Conference to enquire whether the hire of these oxen for the year 1867 had been paid to the Mission. There was no dispute about 1868, as the sum was duly entered in the Mission Cash Book as received. *Before the Committee was appointed, Pastor Ansorge* charged Mr. Herzog, in the conference, with having told a lie with regard to this matter. He stated that, when asking Mr. Herzog, at a private interview, how this money had been paid, he, Mr. Herzog, had pointed to an entry in the Cash Book, as the sum in which the money was included, and that on looking over the items making up that sum, he, Pastor Ansorge, had found that it was not included. When called upon to explain this, Mr. Herzog remarked that he had no recollection of making such a st atement (*i.e.*, of pointing to that particular entry), and that, if he had done so, he had made a mistake. Pastor Ansorge, however, insisted that Mr. Herzog had not made a mistake, but had told an untruth.

The Committee ascertained the amount of hire which would be payable in one year to be about Rs. 13-6 and next enquired from Mr. Herzog how this money had been paid. Mr. Herzog stated that the money, the exact amount of which he could not recollect, had been paid into a Cash Box, in which were deposited small sums received by the Mission, such as the proceeds of the sale of the remnants of building materials and other trifling sums which could not be classed under any of the usual heads of income. This Cash Box was occasionally opened, and the contents were then entered among the receipts in the Cash Book under the head of "Sundries." Mr. Herzog was asked whether he not only believed that the money had been paid, but whether he was perfectly certain that such was the case, upon which Mr. Herzog solemnly declared that it had been paid. Three out of five who formed the Committee expressed themselves satisfied that the money had been paid, the verdict of the other two was that they were not convinced. Pastor Ansorge was one of the two who declined to acknowledge themselves con-

* This field was acquired by the Missionaries in 1862, for the purpose of erecting a house thereon, when differences that had arisen between them and the Committee, made it appear probable to them that they would suddenly be called upon to leave the mission compound.

vinced, and, as he was virtually the accuser in this case, this was scarcely to be expected. The following will show the position he took up. One of the members having remarked that he could not believe that a man who at any time could obtain a grant of money for his own use from the Calcutta Committee, and who had refused to avail himself of that opportunity, preferring that the money should be given to the Mission, that this man would defraud the Mission of such a sum as Rs. 13, Pastor Ansorge's reply was: "*You are trying to excuse him, but he cannot be excused; nothing but the blood of Jesus Christ will ever cleanse him.*" Such language in the mouth of a member of a Commission appointed to enquire into a matter of fact, appears to show that there was no hope of anything like a fair verdict from him.

IV. Pastor Ansorge brought to the notice of the Conference that Mr. F. Batsch had not entered a sum of Rs. 50, received this year from Government on account of Village Schools. Mr. Batsch explained that this must have been neglected through an oversight, for which he thought there was some excuse in the fact that the bill for the money had first to go to Midnapore, and that generally it took some time before the money was paid. Mr. Ansorge would not allow this as an excuse. We may add that, at the end of the year, this mistake would have corrected itself, as Mr. Batsch, on making up his account, would have discovered that the usual grant had not been entered.

V. This charge refers to the produce of some Coffee trees, which the elder missionaries had planted in the garden attached to their house. This garden produces large quantities of vegetables, which are used by the children of the Boarding School, and is therefore cultivated at the expense of the Mission. The total expenditure on account of the garden in 1867 was Rs. 266-8. Pastor Ansorge expressed himself very strongly, because the Coffee which the trees had produced, the total value of which for the year was ascertained to be about Rs. 50, had been used by the missionaries for their own tables! It seems to us unaccountable that Mr. Ansorge should object to the missionaries having the use of the produce of these few Coffee trees, and take advantage of it to press the charge of a breach of trust against them, considering that these very men have consistently abstained from availing themselves of the privilege which they possessed, of asking money from the Calcutta Committee, although they were aware that one of the objects for which our Committee was founded was to make the position of the missionaries more comfortable, as we considered their salaries insufficient to place them above want. We feel certain that if the missionaries had imagined for one moment that any one could object to their having such a trifling perquisite, they would not have used the coffee. But it was natural that men who were continually putting aside their own interests to forward those of the Mission, should not expect that such hairsplitting would be resorted to by those whose duty it was to support them in their work, and who ought to have taken a pleasure in making them as comfortable as possible. We may as well mention that the elder missionaries did not keep the coffee for themselves, but shared it with the younger brethren, who, however, complained that they had not received the full quota to which they thought themselves entitled. To understand this matter properly, we must not forget what we have stated at the commencement, namely, that the missionaries, receiving no fixed salary or support, had to work with their own hands when they came out here, and that the garden, which they cultivated with their own hands, was one of their means of subsistence.* It appears that

* We give here the explanation of one of the old missionaries in his own words:—When the first missionaries settled in Ranchi in 1845, they planted, for their own use, what is now called the Vegetable Garden, which they cultivated chiefly with their own hands. As, up to the year 1859, all the missionaries boarded together, the produce of this garden went into the common kitchen, until salaries were fixed, and the different households separated, since when, each household has paid 8 annas monthly to the Mission Fund for vegetables. When the number of Boarding School children had become greater, and, as a consequence, more vegetables were required for the school, the garden was enlarged. The "*Coffee Garden*" had been commenced with the Vegetable Garden. We were then so sanguine that we had hopes the produce of the Coffee Garden would cover

they planted, as an experiment, a few coffee trees in a corner of this garden, and that they intended, as soon as the produce became worth selling, to dispose of it on account of the Mission.

We must apologise for occupying you so long with such a trifling matter, and would not have done so, had Mr. Ansorge not endeavoured to make it appear a matter of great importance, and treated it as a subject that called for a severe reprimand.

VI., VII., VIII. We take up these charges together, as they chiefly relate to some villages, a few of which the mission held in farm, while from the others the rent was collected by Mr. Herzog on account of Government.

A reference to Mr. Batsch's letter dated 4th September 1868, which we have published for this purpose in the Appendix, will show why the field and jungle at Lalgunge and the two villages, Kachabari and Konka, had been taken by the Mission. In reply to the questions, why the Committee in Berlin had not been fully informed on these subjects, why the Report made no mention of them, and why all the younger missionaries had not been acquainted with them,—it was stated that the Curatorium had been written to about it before Mr. Ansorge had become Secretary; that, however, latterly they had ceased to bring these matters before the Curatorium, as no notice had been taken of Mr. Herzog's former letter on the subject.

Mr. Batsch then stated that this had always been considered as Mr. Herzog's exclusive department, and that, well knowing that he could not do better than give Mr. Herzog free scope in this respect, as well as in most external matters, these affairs had not always been discussed at their Conferences.

Mr. Batsch further explained that latterly the villages had not been mentioned in the Report, under the external matters, as they had preferred not to draw attention to the profit which the Mission derived from them.

In connection with the above, the following transpired at the Conference.

1. Mr. Nottrott (one of the missionaries who came out in December last year), in a Report which he had sent to Berlin, had stated that the elder missionaries were supposed to possess 90 villages for their own benefit.

2. A letter was read by Mr. H. Batsch, written by Mr. Jellinghaus to Mr. Pohlenz, dated 31st July 1868, of which the following is an extract :—

"Already previously we had endeavoured to obtain a clear insight into their private transactions, when we discovered, to our amazement, that the villages, about 20 in number, which require so much Mission labour, are a very lucrative private undertaking.

"It is a fact that in the management of the villages, Catechists are employed. How the accounts are kept distinct from each other, God knows. At all events this is very improper and dangerous disorder. As they have replied to our questions so unbrotherly, we have communicated the matter to the Curatorium already, before the general Con-

a large portion of the Mission expenses, and we therefore planted, watered, and cared for the plants with great zeal. However, as year after year passed away, during which time the trees gave very little and began to look sickly—while at the same time, a far better harvest was given us in the rapid growth of the Christian community that sprang up around us, requiring all our time and labour—the coffee plantation, as it was, was hewn down, and a few good trees only were transplanted into the kitchen or vegetable garden, and the plan to work a coffee plantation for the Mission was thus given up. These few trees have in course of time increased to "four beds of coffee trees," the produce of which was divided among the households that shared in the expense of keeping the garden. Although in the report of 1865 it is said that the produce of the coffee trees should go to the Mission Fund, this has not as yet been done, and the old custom has so far remained.

ference came off.* It was brought before the Berlin Committee on the 12th of June, and Brother Bohn, who was present, had to confirm all the essential points. The Committee has then resolved upon an organisation, which had already previously been prepared, and which Mr. Ansorge will soon bring out with him. When Englishmen mockingly ask us, Are you come out to make commercial speculations? then we have to remain silent, blushing with shame." * * * *

3. Mr. Jeilinghaus gave an explanation how he had come to the suspicion that the villages did not belong to the Mission. Looking at one of the yearly reports, it had struck him that the expenditure for the Boarding School required a sum larger than the Government maximum for 110 children, and that with 20 villages, compound and the garden, belonging to the Mission, the expenses were nevertheless greater than if everything had to be procured from the bazar. This apparent discrepancy had greatly agitated and troubled him, and after praying to God, he had resolved to behave straightforwardly, like a man, in endeavouring to obtain information on the subject. He had then gone, accompanied by Mr. Häberlin, to the elder brethren; but he regretted to say that they had not been able to obtain a satisfactory explanation.

It appeared that when Messrs Häberlin and Jellinghaus went to obtain this information from the elder brethren, the latter were accosted by them with words to the effect, "You have got secrets," or "You keep secrets from us;" and it is scarcely a matter of surprise that the result of the conversation did not satisfy them, when they had commenced it in such a spirit.

With reference to Mr. Nottrott's statement to Berlin, Mr. Schröder mentioned at the Conference that it appeared to him very strange that Mr. Nottrott should have communicated to Berlin on hearsay only a statement, which, while it was utterly unfounded, involved such grave consequences, and that considering how easily Mr. Nottrott might have satisfied himself as to the truth or untruth of such a report, he could not help saying that the course Mr. Nottrott had taken was very rash, and scarcely in keeping with a true regard for the Mission and its members. He, Mr. Schröder, felt much more surprised at the haste with which unfounded reports had been communicated to Berlin, than it surprised him that the elder brethren had not at once placed before the new missionaries detailed information on all matters.

With regard to Mr. Jellinghaus's letter, which we have quoted above, and which contains such a serious charge, Mr. Ansorge solemnly protested against its being read in the Conference, on the plea that it was a private letter, and that the reading of a private letter amounted to a breach of faith. Mr. Ansorge's protest, however, was overruled by Mr. Schröder and others, who thought that a letter containing charges of such a nature, and addressed by one Missionary to another, could not be called a private letter. The letter was then read, but was afterwards taken possession of by Mr. Ansorge on the plea that it belonged to the documents of the Conference. We have, therefore, only been able to give the above extract of it.

As may be seen from Col. Dalton's letter in the Appendix, the missionaries obtained from Government in 1866 the farm of a number of villages; the rent, when realised, they paid into the Government treasury. The custom is, that the people who collect the rents on behalf of Government, receive, for the trouble of collecting, a certain quantity of grain at a low rate from the ryots. Col. Dalton, who is always anxious to help the missionaries, proposed to Mr. Herzog that he should collect the rents, and thus obtain a large quantity of rice for the boarding school children at a very low cost. Mr. Herzog,

* This conference was held on the 2nd April 1868.

though his hands were already full of work, undertook to do this, for which, in our opinion, he deserved the thanks of the Mission, instead of the cruel suspicions which have been heaped upon him. The charge that Englishmen had spoken about the alleged commercial speculations of the elder missionaries, was also supported by Mr. Häberlin, who mentioned that several gentlemen (Messrs. Hyatt, Hoskins, and Wood) had spoken to him about it. Mr. H. Batsch then said that this surprised him, and that he should enquire about it. At the next meeting, Mr. Häberlin on referring to this, expressed himself as follows :—" When I stated that some Englishmen had questioned us whether we also had come out to make commercial speculations, it has been said that Dr. Hoskins should be asked about it. This indicates a mistrust in what I have stated, and is giving me the lie ; and I shall have to leave the Conference unless Mr. H. Batsch withdraws what he has said." Mr. H. Batsch then stated that he had not in the least intended to accuse Mr. Häberlin of an untruth, but that he thought he had a perfect right to say that he intended to speak on the subject to Dr. Hoskins, whom he knew, as it seemed strange to him that this gentleman should have made such a remark.

Notwithstanding the above explanation of the nature of the relation in which the Mission stood to the villages, and although Mr. Batsch's letter, which gives such a clear account of them, had been read at the Conference, no regret was expressed at the serious charges that had been made in connection with them.

The accusations contained in Mr. Jellinghaus's letter were not further gone into or confirmed by him, but neither were they withdrawn, and at the last meeting Mr. Jellinghaus went so far as to say that he had only communicated facts to Berlin.

The charge of private property of the elder missionaries having been mixed up with Mission property, which had formed one of the first complaints of Mr. Ansorge in his letter to the Secretary of the Calcutta Committee, was brought before the Conference, supported by the fact that grain belonging to the elder missionaries, and grain belonging to the Mission, had been found on the same threshing-floor. Although it appeared that the Mission grain and that of the missionaries were of different kinds and were stored in different parts of the threshing-floor, Mr. Ansorge insisted on the above charge. To explain how it came that the elder missionaries had acquired any property of their own, we think it right to publish Mr. F. Batsch s letter on this subject, dated 25th August 1868. (See Appendix.)

IX. There may be differences of opinion as to whether a Mission should acquire an interest in land or not. In this case, however, it must be borne in mind that the missionaries had for fifteen years laboured without a salary, and that even after they were put into receipt of a salary in 1859, only a portion of the support which the Mission required was received from the parent Committee ; while for the remainder the missionaries had to arrange. Mr. Ansorge himself, when the Mission property was handed over to him, readily accepted the field and jungle at Lalgunge ; and when the question arose as to whether the responsibility connected with the Government villages, from which Herzog had hitherto collected the rent, should be taken over by him or not, decided on accepting it too, although he subsequently thought fit to withdraw from this engagement.

The charge that catechists had been employed in secular matters, was not brought before the Conference, but Mr. Ansorge complained that Matthew, a native convert, employed in Mr. Herzog's office, had, in collecting the rents from the villages, been exposed to temptations to which he had fallen a victim. Mr. Ansorge also stated that he had heard him described as being one of the worst characters in Ranchi, and that Mr. Herzog had been obliged on one occasion to go out into the villages to correct his malversation. This was

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denied by Mr. Herzog, who stated that there had been such a report, which, however, he had found to be groundless. As to employing a native convert for this or any other kind of work, it was alleged that all Christian servants were in a manner exposed to temptation as much as non-Christian servants. As regards Matthew, we have ascertained from the older missionaries that he is esteemed by them, and that, so far from being a worthless character, they believe him to be generally respected.

X. Mr. Ausorge complained that he could not discover that any compensation was given by the elder missionaries on account of their native female servants, who received their food from the table of the boarding school children. Mr. Herzog explained it had been the custom to pay Rs. 1 per month for each servant, and that this sum, instead of being entered separately, had been deducted from the expense on account of food ; that, however, they were perfectly willing to alter this arrangement, if Mr. Ansorge should wish it.

XI. The carpenters in the pay of the Mission were almost exclusively employed, as Mr. Herzog stated, in the different Mission buildings that had been going on for several years. They had been occasionally employed to make furniture for the brethren, and also sometimes for English friends of the Mission at their special request. Mr. Herzog further explained, by an example, how he had kept his account with the carpenters. Supposing that the Mission owed the carpenters, Rs. 60 as wages, and that at the same time a piece of furniture had been made for one of the residents, for which Rs. 10 was received by the Mission as carpenters' wages, he entered only Rs. 50 as paid by the mission to the carpenters. When asked by one of the younger missionaries whether any profit had been derived from making furniture, and where such profit had gone to, Mr. Herzog replied that on such occasions, which had happened only rarely, they had taken no profit, being glad of having an opportunity to oblige the supporters of the Mission.

XII. Mr. Jellinghaus, on referring to the new organisation, commented on the position of the younger missionaries, which he described as a very precarious one, inasmuch as, if they incurred the displeasure of the elder brethren, they ran the risk of being dismissed from the Mission. As this was remarked, more incidentally than in the form of a charge, this was not made a subject of further discussion at the Conference. We can only suppose that Mr. Jellinghaus made this remark because it had come to his knowledge that Mr. F. Batsch had not been able, in his reports to the Berlin Committee, to express his satisfaction with Mr. Jellinghaus's labours in connection with the school department. Mr. Ansorge, when in Calcutta, made similar statements about the treatment of the younger brethren, and expressed his conviction that Mr. Batsch had arbitrarily driven many missionaries out of the mission. With reference to this, we can state as a fact that since 1861, and since Mr. Batsch has been senior, four missionaries only have left the Mission. In the case of three of these there was no other alternative than that they should go, of which Mr. Ansorge himself cannot but be fully aware ; the fourth one Mr. Flex, entertains the highest esteem and affection for Mr. Batsch, whom to this day he regards as his sincere friend.

As to the position of the younger missionaries being at the mercy of the older ones, we cannot help thinking, with Mr. Batsch, that the attitude assumed by some of the younger brethren, and the proceedings at the General Conference indicate rather the reverse.

Before leaving Ranchi, we wrote to Mr. Ansorge, begging him to allow us to take a copy of the Minutes of the Conference. He excused himself from giving them on the plea that it would take too much time, but promised that he would send a copy to

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Calcutta, which, however, we have not received. We believe, however, that the above Statement contains all the charges brought forward at the Conference.

On the 23rd November, being the fourth day of the Conference, Messrs. F. Batsch and Herzog tendered their resignation, pending their appeal to the Berlin Parent Committee.

Although we had strongly urged the elder missionaries to sign the Constitution, with the view to bring about an understanding, and to prevent such a calamity as a disruption, we could not fail to see that their position would be one of great difficulty. When it became apparent, however, that some of the younger missionaries and Mr. Ansorge, in strange contrast with their professions of peace and love, were only intent upon humbling the elder missionaries, and when these humiliations increased with every new meeting, while at the same time the explanations that were given were not regarded or received as such, when they were most important and conclusive—we could not but join, in the most earnest manner in the protest and the complaints of the men who had been wounded so deeply and remorselessly It is impossible for those who were not present at the Conference, to form an idea of the way in which the so-called enquiry was carried on. Mr. Ansorge hurried on from one statement to another, frequently making general statements which it was impossible for the Conference to form an opinion upon, or for Messrs. Batsch and Herzog to comprehend. These general statements insinuated that the elder missionaries were not dealing fairly, and compelled us to go into the accounts, item by item, and to audit them ourselves, before we could prove that these statements were unfounded. For ourselves we feel bound to say that the respect and esteem which we entertain for Messrs. Batsch and Herzog have been greatly heightened by the simplicity, the gentleness, and the anxiety to throw light on all subjects, which they displayed throughout the Conference, despite the humiliations theywere subjected to, contrasting, as it did, strongly with the bitterness displayed by Mr. Ansorge, and with his determination to find them wrong. It must not be forgotten that a very large share of the support which the Mission received has been given here in India, and that the support was as much given on account of the esteem in which the elder missionaries were held, and the confidence with which they were regarded, as from the wish to aid the Mission. We cannot believe that Mr. Ansorge, in adopting a course calculated, in our opinion, to outrage the feelings of every gentleman in India who is acquainted with the missionaries and the Mission, can have been acting in accordance with the intention of the Berlin Committee. A reference to the letter of the English residents of Ranchi will show with what indignation they looked on these proceedings. Although Mr. Ansorge was sent out with full powers, and although he has repeatedly stated that the Committee will listen to no appeal from his acts, we hope that they will see the impossibility of supporting their agent in the course he has taken, convinced, as we are, that these full powers were only given him in the expectation that he would not misuse such confidence. All those who, like ourselves, are acquainted with the circumstances, are deeply anxious that the elder missionaries should continue their work, although, of course, for the present, they must do so without the support of the Berlin Committee, and can no longer preach in their church. After Messrs. Batsch and Herzog had tendered their resignation at the Conference, pending their appeal to Berlin, there remained to them no alternative but to hand over to Mr. Ansorge the Mission property, the church, the school buildings and dwelling houses built by them, and to leave the homes in which they had lived and laboured for more than twenty years. This, however, cannot deprive them of their connection with the native Church, who look upon Mr. Batsch as their pastor and tried friend and counsellor, and with whom he, as well as Messrs. Bohn and Herzog, are united by stronger ties than those derived from the possession of buildings and

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title deeds; and we trust that whatever may be the course taken by the Berlin Committee, the native church of Chota Nagpore will not be deprived of their pastor, Mr. Batsch, while it pleases God to spare him health and strength.

In conclusion we beg to draw attention to the Appendix, and to ask you to compare the statements made in Mr. Ansorge's letters, which we have carefully translated, with those that appear in the letters from Col. Dalton and Col. Davies, and with the facts which we have given in our Report.

J. SCHRÖDER,
WILLIAM ATKINSON.

CALCUTTA, *December* 1868.

P. S.—Before we were able to print the above, events have so multiplied that we think it right to acquaint you with a letter from Col. Dalton, dated 19th November 1868, and with the proceedings of a local committee formed at Ranchi for the support of the elder missionaries, which we publish in the second Appendix.

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APPENDIX A.

Letter from Mr. F. Batsch to Mr. Schröder.

RANCHI, 25*th August* 1868.

I NOW write to you, as I intended, on the subject of the complaints which have been preferred in Berlin against me and other Missionaries. It concerns some houses which are owned by us here as private property. Up to the time of the Mutiny in 1857, we were without a salary. At that time, all of us had some private property in the shape of books, furniture, and cattle, which latter, however, as well as the household expenses, were used and defrayed for our joint benefit, and out of one purse. Through the Mutiny we lost all, and were then supported by the Relief Committee of Calcutta. It was then that the existence of the Chota Nagpore Mission became very doubtful. At Berlin nothing was done during the first months, and we were entirely dependent on the Relief Committee. To those of us who remained in India, several offers of a very acceptable nature were made, but we thought it proper not to lose courage, and to wait till a return to Ranchi could with safety be effected. Already in October 1857, two of us returned to Ranchi, and their families followed in February next year, Not only did the Relief Committee efficiently assist us, but also the converts who had suffered through the Mutiny.

A considerable portion of the grants which had been given to us personally, was employed by us in re-establishing the Mission buildings, and, through the blessing of God, we had, at the beginning of the rainy season, advanced so far that everything had been put in order, although up to that time we had only received from Berlin about Rs. 800 for that purpose and for our own support. Under the advice of our friends, more particularly of Mr. Wyllie and Col. Davies, we then made applications for grants of compensation, for us personally as well as for the Mission. These applications resulted in a personal grant of Rs. 2,000 to each of the Ranchi Missionaries, and also in a grant for the Hazareebagh Missionaries, the precise amount of which I do not at present know. Later on, the Mission, as such, received a grant of compensation. The compensation received by us personally was then invested, under the advice of Mr. Wyllie, in Government Paper, which then stood at 7 per cent. discount.

From the 1st January 1859, we were put in receipt of a regular salary by the Committee, who succeeded the late Pastor Gossner in the management of the Mission. Although this salary was a very small one, we were able to safe some of it through our frugal habits. Late in 1859, Mr. Brandt went to Germany with his family. I believe that there was then very little remaining to him of his grant of Rs. 2,000; myself and family went home in April 1860. I had about Rs. 500 when I left Ranchi, which, by the proceeds of Government Paper held by me, and by gifts from Mr. Wyllie and General Hannyngton, was augmented to Rs. 2,900, which was the amount of my property when I left India. When I again arrived in Calcutta in February 1861, this sum had been expended, saving Rs. 900, of which I placed Rs. 700 with the Bank of Bengal, defraying with the remainder my Calcutta expenses and purchases; so that I only brought back to Ranchi about Rs. 40. Very soon after, Mr Schatz left the Mission, giving me Rs. 100 for the benefit of my children. I also received Rs. 40, being the proceeds of sundry things that had been sold for me when I left India, and my personal property had thus reached the sum of Rs. 900 at the beginning of March.

Late in 1861, the dissensions with the Parent Committee commenced, owing to their desire to make the Rev. Sternberg of the Ganges Mission the senior of our C. N. Mission, and thus to unite both Missions. To this we neither could nor would assent. The consequent misunderstanding reached such proportions, that the Committee requested us to quit the Mission, intending to appoint other Missionaries in our stead. We were thus in momentary dread of being expelled from the Mission. In order to be in a manner prepared against such a contingency, and to provide a shelter for our families, we then resolved, after having consulted the English residents, to rent a piece of ground fronting the Mission Station, and to build a house thereon at a cost of Rs. 2.800, at the joint expense, and for the joint benefit, of myself, Mr. Herzog, and the late Mr. Brandt. Meanwhile, an understanding had been arrived at with the Committee, and instead of occupying the house ourselves, we were thus enabled to let it out.

In 1863, our friend, Mr. Stainforth, made us—that is, Messrs Bohn, Brandt, Herzog, and myself—a present in the shape of a Bungalow at Duranda, with the expressed intention that it should serve for the support of our families, if any of us should die.

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At the urgent request of Dr. Kendall, our Civil Surgeon, we caused a house to be built for him, adjoining the one just named, at a cost of Rs. 3,200, in which Messrs. H. Batsch, Herzog, Brandt, Onasch, and myself have equal shares.

Towards the end of 1865, the Maharajah of Burdwan wished to part with four houses owned by him in Duranda, but did not meet with any purchasers. When we heard of it, we wished to have nothing to do with it. Our friends the residents, however, thought that there could be no harm in our investing advantageously what we had saved for our families. Five of us then purchased the four houses for Rs. 5,000. My own share in all the houses above described amounts to Rs. 2,700. It will thus be seen that I had saved Rs. 1,800 in 5 years, from 1861 to 1866. These savings have, for the most part, been derived from interest and personal gifts, very little from my salary.

Although the houses in Duranda do not give us the least care or trouble, we would willingly sell them if we found a purchaser.

When I was sent out in 1844, I provided for nearly the whole of my outfit, and then made over the balance of my property, amounting to Th. 1,000 (Rs. 1,500) to the Mission fund, where it has remained, bearing interest for the benefit of the Mission. It did not then cost me any effort thus to part with all my property. When in 1857, at depth of night, we fled from Ranchi, our care was the preservation of the Mission, and not of what little we personally possessed.

I think I have shown that I do not care for money, but I also think that neither the Committee nor any one else can think ill of us if we have regard for our children. Our relations to the Committee have been marked by a constant uncertainty, both as regards our own support and that of our children. According to the new regulations, the allowance for children is discontinued after they have reached the age of sixteen. This has been a source of trouble to me regarding my boys who are now in college, and for whom, as Mr. Ansorge writes, the Committee will probably do nothing further. What would then become of my children, if I cannot in some measure provide for them? You may be aware that many sons of Missionaries have gone astray, because when their parents had died, the Societies would or could not care for them.

In my opinion, the Committee cannot prevent its Missionaries to save and to invest their savings for their benefit. How many Missionaries and Chaplains hold shares in the Agra Bank or other enterprises, and who thinks of condemning this? It has never been a secret that we did own houses. In 1865, I have repeatedly written about it to Dr. Büchsel, when the late Mr. Brandt's property had to be regulated.

What I have said above, in the first place refers to myself, but applies equally to the other Missionaries who were sent out prior to 1857. Mr. Herzog has a family of five children. The Committee allows only for three children up to sixteen and fourteen years of age for boys and girls respectively. Who is to provide for the remaining two children, if Mr. Herzog himself is not prepared to do so?

We do not cultivate any ground for us, with the exception of that portion of the piece of ground above referred to, which has not yet been built on, and which contains room for two building lots only. The Mission and Native Church own a jungle and rice fields, and are interested in a number of villages. There has not been much mention made of this in our reports. I hope, however, that there is nothing wrong in it, and I can only wish, if Mr. Herzog should now cease to manage it, that it may be husbanded by others as faithfully and conscientiously as he has done it. I am afraid, however, that no one will be found willing to undertake this task.

Letter of Mr. F. Batsch to Mr. Schröder.

4th September 1868.

MY DEAR MR. SCHRÖDER,

MANY thanks for your letter; we were very glad to hear from Dr. Brandis that you will be present at the Conference. The principal accusation that has been made against us at Berlin now appears to be, that Mr. Herzog and myself had taken Government villages for us at the expense of the Mission. I cannot understand how any one could invent or believe such nonsense; but this accusation has not only been preferred against us at Berlin, and here before the residents, native converts, and heathen, but it seems also to have found credit at Berlin, but not here, thank God. * * * * * *

I shall now try to explain to you the circumstances relating to these villages. As the grain became dearer in price from year to year, and as this made us anxious on account of our Boarding School, we commenced, in 1862, the cultivation of grain here on our Mission compound; we then took, for the same purpose, in the village of Lalgunge, which is at a distance of about three miles from Ranchi, some fields as mortgage for the Mission, as well as some jungle land that yielded firewood. We then took Kachabari

for six years on account of the church, paying in advance the whole rent amounting to about 1,500 Rupees. We had saved the money for the Native Church, and thought that it would thus be invested in the best manner, especially as the Native community in Kachabari would have suffered much if the village had got into other hands. God has prospered this undertaking, and the Native Church Fund has derived from it a considerable profit, a small portion of which was employed to add to the Church Fund account a small village bordering on Kachabari, and the consequence has been that persecuted Christians have settled there as well. In the year 1865 several Government villages in the vicinity of Ranchi were to be farmed out. Mr. Herzog asked me whether we should not take for the Mission the village Konka, upon which a large portion of the Mission station is located. This village contained already several Christians, and we thought that if it was held in farm by the Mission, it might become a refuge for many homeless Christians. So Konka was taken. Now, in the case of Government villages, I must observe that the Government wishes to make a settlement for 30 years for the different villages, which would give to the village-holder 10 per cent. of the ground-rent and some land for his own use. This settlement has not yet taken place, and the entire ground-rent has, therefore, to be paid into the Government Treasury. There should, therefore, be scarcely any profit; however, we have been fortunate with Konka. A portion of the rent is not paid in money but in rice—*viz.*, Rs. 65-8—for which 105 maunds clean rice are given. Accordingly, Mr. Herzog has to pay out of the Mission Fund Rs. 65-8, for which 105 maunds rice came into the Mission store. If we had had to pay for these 105 maunds rice in the famine year, 1866, according to the bazar price, we would have expended Rs. 525, instead of 65-8. In addition to this, there was a saving of about Rs. 50 in the same year, as 20 large mangoe trees were received from Kachabari, which the Mission used for burning bricks. In the same way, Mr. Herzog has taken seventeen other Government villages for the benefit of the Mission, of which seven or eight have not yielded as yet anything; while from the others more or less has been received in the shape of rice, urit, oilseed, straw, mangoes, and jack-fruit, all of which are used for the Mission. I mentioned to Mr. Herzog this morning that I could say with a clear conscience that I had not even touched a mangoe from these Government villages. Mr. Herzog remarked—"Well it may be that I have touched one or two, but I do not know." Although we cannot expect any profits or surplus in money from these villages, Mr. Herzog was able to pay into the Mission Fund for last year, Rs. 140, and for this year Rs. 80, which sums had accrued from fines, interest on rent that was over-due, and rents for land of which no return had been made. We have not mentioned this in our report for some years past, as we have found that some did not like it, and because we did not wish to draw attention to the profit the Mission derived from these Government villages.

Extract from Dr. Brandis' letter to a Member of the Berlin Auxiliary Committee, dated 30th June 1868.

At a meeting of the Parent Committee, held on the 15th January last, F. Batsch had been fully confirmed as Senior of all the four Stations. But from what you write to me, it now appears that the Parent Committee have adopted a new plan, which will limit the influence of the Senior, and raise that of the young, and necessarily inexperienced, missionaries to an undue degree.

As I do not know the nature of the complaints preferred against Mr. F. Batsch, I confine myself to a few general remarks.

I believe that F. Batsch is the soul of the mission, and has been its leader since Schatz left the same. By the native Christians and heathens, as well as by the English officials and the Government, he is regarded as the representative of the Mission.

My impression of F. Batsch is, that he is a Missionary enthusiastically devoted to his work, and of a devout and humble disposition, who shuns no self denial in order to advance the work entrusted to him. His labors and experience, and the influence which he has acquired amongst the Koles, no one doubts; although he has not received an University education, he has read much, and takes a lively interest in science and literature.

In the management of all external affairs, such as buildings, accounts, &c., he is assisted by Mr. Herzog, a man highly efficient in all practical matters; who has husbanded the small income of the Mission in a wonderful way, and as regards the proper employment of the property and income of the Mission, I really do not think that there could be a better combination for this purpose, than F. Batsch with Mr. Herzog at his side.

I am not acquainted personally with Häberlin, Jellinghaus, and Nottrott, but it is evident that they are comparatively young and inexperienced, and on that account

they ought to have willingly placed themselves under the guidance and direction of the elder Missionaries.

It must be borne in mind that there was no new work to be commenced when the new Missionaries came out, but that they had only to enter on a field which had been occupied for twenty-three years with signal success.

Even if Mr. F. Batsch was domineering and unamiable, as is alleged, I would still deem it improper that two young men should have opposed him after the first few months; and although the facts of the case are not known to me, I do not hesitate a moment to express the desire that the outward management of the Mission be left in the hands of the elder and experienced Missionaries, and that the spiritual supervision be so arranged, that the greatest influence and insight remain with the Senior.

If it is intended to make Mr. Häberlin the treasurer of the Mission, I could not, under present circumstances, recommend this step to the Calcutta Auxiliary Committee, in case their approval should be desired. If a separate treasurer is found necessary, I think that Mr. Herzog would be best fitted for this office.

A good organisation is undoubtedly very necessary, but I think that the new Missionaries will first have to render proof of their fitness for and devotion to the work, before they can expect to take an influential part in the management.

It is quite possible that Mr. F. Batsch may not be particularly qualified for governing. However, as the Parent Committee fixes the salaries, and prescribes the general duties of each Missionary, the Senior's sphere of action does hardly extend beyond "general supervision, communicating, and carrying out the directions of the Committee, and managing the property of the Mission." All this can be so regulated through a statute, that little room will be left to the Senior for independent action. Nothing, however, should be done that would tend to lower the regard, or weaken the estimation in which he is held by the natives and the Civil authorities.

Letter from Mr. J. Schröder to Dr. Brandis, dated 6th July 1868.

When I wrote to you, some time ago, about the peculiar position of the mission ever since the work has attained such great dimensions, I already pointed out that the sending out of new Missionaries of superior education might easily lead to collisions, and that for this very reason the greatest care and discretion ought to be taken in appointing such new labourers.

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Mr. F. Batsch, against whom it appears the new missionaries chiefly complain, knows, and has known for many years, no other interests but those of the mission with which he has closely identified himself, as he only can do it, who has reared this work, and has grown with it,—grown, let us ask, under what circumstances?

I believe that we still know very little of the many disappointments, cares, self-denials, and sufferings with which the founders of the mission had to battle.

I would ask, Why is it that the undeniable merits of this man, merits which must at once be apparent to every one who knows the mission, should be acknowledged only conditionally as it were, and with the proviso—he is unfortunately no theologian, and cannot, therefore, be a friend of theologians as fellow workers.

Few can be more convinced than Mr. Batsch himself is, of the necessity of the co-operation of efficient theologians in the carrying on of the work; and I think that more faith ought to be attached to the actions and utterances of such a man, than to the complaints and reports which have caused such a commotion in Berlin.

I confess that I cannot conceive how these young and inexperienced missionaries dare to write "that there ought to be put a stop to the eternal quarrels and suppression which they encounter."

If, as the Berlin letter says, it became so soon apparent to them, that such a work can only prosper through an unconditional devotion, and the maintenance of a brotherly spirit, then it must seem very strange that they did not encourage this in themselves, for otherwise such complaints could never have been thought or written.

I confess that the mere general knowledge of these complaints which must have gone forward when the new missionaries had scarcely been out three months, looks, to say the least, very rash and undignified, and is not indicative of that earnest desire to carry joy and peace and unity into a heathen country, which one would fain see in messengers of the gospel.

I have abundant proof for saying that Mr. F. Batsch is held in high esteem by all the elder missionaries.

It may be doubted whether Mr. Batsch is always as concise and energetic as we would wish him to be in his position as senior. But whatever he may lack in this respect should never lead to serious misunderstandings, as long as the Berlin Committee exercises due care in the selection of new labourers.

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There are many worthy and well-educated Missionaries in India, who would hail any opportunity of working in a Mission such as ours, and among a people such as the Koles are; and it requires unquestionably more devotion, heroism, and self-denial to labour in the comparatively fruitless Hindoo and Bengallee Mission, whereas, in the Kole Mission, the working of the Holy Spirit instantly manifests itself to the new missionary, surrounding him with a sphere that should be eminently favourable to his own faith and his own labour.

Apart from the jealousy of the theologian against the non-theologian, I seek one of the causes of these dissensions in the Berlin people. They ought all along to have shown more confidence in Mr. Batsch, especially after they had appointed him senior of the Mission.

If they had done so, the new Missionaries would have shared this confidence, and would have come out to India to join a work that had already its head and leader, and under and with whom, they were fully prepared and content to labour in the same cause. They would not then have come out with the notion that they would have to reform and reorganise, even before they had gained that insight and that experience which can only be acquired through practical knowledge. * * * * *

I entirely disagree with the opinion which is now held in Berlin, that F. Batsch should have taken advantage of the loose organisation of the mission, in order to unduly raise his own influence and position.

Mr. Batsch is not one of those who require to be restrained, but who will only become more useful through being treated in a fair and open manner.

Putting aside all personal prejudices and predilections, and viewing the mission solely as an institution, and the missionaries who are now here as the organs by whom the work must be kept going, we arrive at the result that Mr. Batsch could not be replaced by any of the others, that what he has done with the mission, and for the mission, surpasses indeed the labours of the others in such a degree, that it becomes difficult for us to think of the mission without him.

Let the limits within which the senior may act independently be ever so much circumscribed, his position will always remain a very difficult one, if the necessary basis is wanting, and as this basis, I consider, the confidence of the Curatorium in their dealings with Mr. Batsch, a confidence which ought to be the natural consequence of that feeling which led them to appoint him the senior of the mission.

You will infer from the above that I do not think the complaints which have been preferred against Mr. Batsch are of a serious nature. In any case, I trust that full opportunity will be given him to clear himself.

Copies of Mr. Ansorge's letters to Dr. Brandis, and to the Secretary of the Calcutta Auxiliary Committee, Mr. Schröder.

No. 1.

RANCHI, *24th October* 1868.

DEAR SIR,

WE arrived here in safety on Monday. We only got to Hazareebagh on Wednesday night. I only stayed till Sunday evening, inspected the school, and visited the Kole community at Arcona, and the Santhal community at Dumbar. I have received the impression that both the brethren (Batsch and Pohlenz) have an easy life (easy days), and not sufficient work. I was glad to see the little community. That brother Batsch, who possessed as his property two conveyances, should have sold one of them to the Mission, which had no use for it, is unjust. I hear the Auxiliary Committee have paid Mr. Batsch Rs. 200 for the old conveyance. Dear Mr. Schröder, we will be thankful for every help, but this carriage sale was a speculation, to which the Lord does not say "Amen."

Here in Ranchi there is division. I live—as some of the gentlemen in Berlin had desired—with none of the brethren, but have settled in two rooms of the seminary; only the first night I stayed at Mr. Batsch's house. At the entrance to the station, I was welcomed by the singing of the boys of the seminary, directed by the brethren Jellinghaus and Didlaukis, after F. Batsch and Pohlenz had gone some distance to meet me.

I have now before me the matter of the seventeen villages, about which F. Batsch had written to you. The thing is so mystical, however, that I as yet refrain from coming to any conclusion about it, and only say—I fear. We have already twenty-one villages, and the accounts would startle you as a merchant. May God in his grace make everything clear.

Please to recommend me to the gentlemen of the Auxiliary Committee. Yesterday I had letters from Berlin. Dr. Büchsel, who sends me a copy of Dr. Brandis' letter, asks

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me to be very cautious. Dr. Brandis' letter has not caused any alteration in the statute or in my instructions.

Please do not give a carriage to the station Purulia; it would only be for Mrs. Onasch and not for the Mission. * * * * * * * * * * *

Yours,
ANSORGE.

No. 2.

RANCHI, *9th October* 1868.

MY DEAR MR. SCHRÖDER,

I am very glad indeed that Thalers 1,000 have been received from Berlin; it will never do that you should make advances, and I regret very much that you have been obliged to do so.

I have looked into the accounts of the station, and am dissatisfied with the way in which they have been kept. The receipts have been entered by Mr. Batsch—the expenses by Mr. Herzog. Private property of the elder Missionaries, and property of the Society are mixed up together. There is no order in the books.

The spelling of Mr. Herzog in the books kept by him in the English language is wonderful. The old style must be retained until the General Conference comes off, but then the place of treasurer will be taken by Mr. Häberlin, to whom I will subordinate the young missionary Voss (who came out with me) as Secretary. He was formerly a merchant.

Will you be kind enough to allow Nottrott once more to draw Rs. 410? However, after the General Conference, please remit the money of the Berlin Committee only to the General Treasurer, Mr. Häberlin. Kindly have patience for a few weeks more, and you will be released from the trouble you now have.

I am thinking of holding the General Conference about the middle of November, and shall then be heartily glad to see you, and to have your counsel and assistance.

The school accounts are mystical; it is scarcely possible to get through them. *No merchant would allow such book-keeping. There is much confusion.*

I have paid a visit to Col. Davies and found in him a true friend of the Mission, and a true child of God. He complains that the elder missionaries should mix themselves up so much with worldly affairs; says that *the station at Hazareebagh is useless; the two Missionaries had nothing to do, and led an easy life.*" Concerning the "Sundries" (in the year 1867 almost Rs. 1000), he says "*that the word should not be found in a dictionary, much less in missionary accounts.*" * *He regrets further that the Boarding house has been built in so handsome a style, and that mission funds have been squandered.*

I see that Col. Dalton is the only friend of the elder missionaries. The pious Col. Davies does not say "Amen" to the actions of the elder brethren.

Fred. Batsch has exercised an insupportable dictatorship. All so far has been done without quarrelling. Would God grant further that I may become a peacemaker. Yesterday for six hours I examined the Catechists (16 were present). *I found them almost all in deplorable ignorance of the word of God, and Fred. Batsch has much to answer for in neglecting to teach the people, and in sending out ignorant men as evangelists.* There is much of outward appearance about the Kole mission, *but it lacks the inner truth.*

The day before yesterday, late in the evening, I heard that Batsch was going to send out all the Catechists on preaching journeys the next morning. But he did not inform me of it. I then interfered, and ordered Mr. Batsch to send the Catechists to me for examination.

If Batsch sends out twenty-five catechists on preaching journeys without telling me, who am the Commissioner of the Berlin Committee, one word of it, then you may conceive how he treats the younger missionaries. But the Committee can never consent to the younger brethren being treated like boys.

In Hazareebagh, H. Batsch receives Rs. 90 salary (the Berlin Committee cares for his children), and Pohlenz also Rs. 90—in all Rs. 180, and not Rs. 210.

I do not understand Rs. 206-12-3 for Hazareebagh. Yet a little while, and you will have only to do with Häberlin, and the mission accounts will be brought into order. To-night I am going to Purulia. I have a great many things to do; God help me through it. I offer love and enjoy love in return. Then I shall visit Cheyabassa, and by the middle of November I hope the General Conference will meet. Mr. Bohn will arrive in a few days in Calcutta. Pray send him to Mr. Lindeman, and tell him he should soon set out for Ranchi.

Yours,
ANSORGE.

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* See pages xiv and xv.

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No. 3.

RANCHI, 19*th October* 1868.

MY DEAR MR. SCHRÖDER,

In Purulia, where, in holding a visitation, I had much pleasure, I received your letter of 11th instant, in which you communicate to me the painful intelligence that it would be difficult for you to be present at the General Conference in November, and express the desire that it should be postponed until March, in order that Dr. Brandis might attend the same.

I have discussed the matter of postponing the General Conference with dear brother Onasch. He as well as myself are convinced it would be a sin to let the affairs at Ranchi continue as they are for five months more, and the younger brethren here are also of my opinion. I would ask you, therefore, very urgently to be present at this Conference by the middle or end of November. I should like very much to see you here at the Conference, because I have recognised in you a child of God and a friend of our Saviour. However, I cannot postpone the Conference; it would be committing a sin against the mission. If you really could not come, I would ask you to see whether Mr. Pilgram could attend the Conference in your place, as Deputy of the Auxiliary Committee for the external affairs of the mission. If Mr. Pilgram could not come either, I would nevertheless have to hold the Conference by the end or middle of November, as we cannot take over the misery into the new year. However, I am still in hopes that you, my dear Mr. Schröder, will make the "impossible" possible, and come.

I have seen that Fred. Batsch does not deal in love with the younger brethren, although they stand in many respects so much above him. Notwithstanding my being Commissioner of the Berlin Committee, he tries to ignore me, although outwardly he is friendly; he has done things unworthy of a child of God. You take the part of Fred. Batsch, and do not fear thereby, in reality, to condemn several missionaries who likewise enjoy the confidence of the Berlin Committee, and, though poor (they do not possess houses or landed property as Fred. Batsch and his associates) are rich in the gifts of the Holy Spirit.

*The deeper I look into the external and internal administration of the mission, the less I find the conscientious faithfulness and economy which you suppose to be there. I regret to say I find in Batsch and Herzog the faithfulness of the unjust steward; what appeared as faithfulness * * * has no weight with me, the old and experienced missionary.* I should like to know the name of the missionary to whom you showed Fred. Batsch's letter, and who praised his arrangements, for I do not doubt he will come to judge in like manner as Onasch now does, who is deeply grieved about the doings of Fred. Batsch, and told me that he was not aware that things stood as they do.

Without telling me *one* word, Fred. Batsch will send out 24 catechists on preaching journeys. At 7 o'clock in the evening I heard they would go the next morning; I was told so by one of the younger brethren. If Fred. Batsch had wished to act with ordinary politeness only, he would have told me of it. If Fred. Batsch was a child of the Lord, love would have constrained him to tell me.

Further, while I was at Purulia, he induced the English magistrate to withdraw from Didlaukis the permission which had been granted to him, to preach in the prison.*

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* *Copies of Capt. Money's Letters.*

17*th September* 1868.

MY DEAR MR. BATSCH,

THERE are, as you are probably aware, several Christians at present in jail, Mr. Didlaukis, some time since, spoke to me about visiting them on Sundays. I told him, that there were no objections, and referred him to Mr. Dalton, the officer in charge of the jail. I believe since then the Christian prisoners have been regularly visited. I think it as well to let you know this, as in the present unfortunate state of matters in the Mission, it is possible that this is done without your being aware of it, a fact which did not strike me at the time, not then fully understanding how matters stood with you all.

There is no objection to Christian prisoners being visited by missionaries, or the latter holding service with them on Sundays, but is very desirable that any one admitted to such intercourse with prisoners, should abstain from in any way sympathising with them, and leading them to look on themselves as martyrs.

I have in jail at present several Christians to whom any Missionary may do great good by showing them how utterly wrong their course is; but incalculable harm may be done by any ill-judged sympathy. I shall have no fear of such sympathy being shown by you or any of the older brethren, nor of its being shown by any of the younger brethren, if their visits are made at your wish and under your advice and supervision; but if you have nothing to do with the present arrangement, and if it is done without your advice, I should greatly prefer such visits being made by you, to any of the younger brethren, who have not your experience in local matters.

Yours very sincerely,
R. C. MONEY.

10th *October* 1868.

MY DEAR MR. DIDLAUKIS,

As Mr. Dalton, who is in charge of the jail, is not very well, I write for him on the subject of the Christians in jail being visited for religious services on Sundays. When you first spoke of this to me, I presumed that you did so under advice of Mr. Batsch, who is the head of your Mission; and as there is no objection to such visits being paid, if regularly arranged for between the Officer in charge of the jail and the Missionary at

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On Sunday week, Fred. Batsch, who, uncharitably, never troubled himself about the prisoners, preached for the first time to the prisoners, and last Sunday he did not. About this I shall call him to account to-day, and give the preaching in the prisons to Didlaukis, who has had the same for months past.

My dear Mr. Schröder, I shall never permit Fred. Batsch to exercise tyranny against the brethren. He shall be the president of the mission, but he must first study again the letters of St. Paul to Timothy and Titus, which he has forgotten. As yet I have obtained much through love, and I hope to obtain even much more, *but I shall never, out of love to Batsch, call his crooked ways straight.* As I have received my commission from Berlin, according to my instructions, and according to my conscience, so I will act, with God's help.

In Purulia I have had much pleasure in the work of brother Onasch. His accounts and church books are in proper order; with zeal he instructs the children in the school. On the other hand, I found most of the catechists in Ranchi, on examination, deplorably ignorant. I examined them in the presence of brother F. Batsch. He confessed not to have instructed them. He will send out catechists for preaching, who have not yet read nor heard the history of St. Paul's conversion in the Acts. An Englishman here has justly remarked, "What does Batsch do the whole day long?" The Lord wants faithfulness then, when no human eye looks on. I was threatened * * * * that an English Mission would be established. I have no fear—for I stand with the Committee on the ground of the word of God, and there it is said—"Take counsel together, and it shall come to nought, for Immanuel is with us."

On one of these days, I shall hold a special conference with Herzog and Batsch only, in order to avoid quarrel; they may then converse with me about the account affairs in brotherly love. I shall give them the fullest opportunity.

I also offer Herzog and Batsch the fullest love; be good enough to ask them, in my presence, whether I have uttered one unkind word. It would be honest if Fr. Batsch would tell me frankly what he writes to you. Has not the dear Dr. Büchsel exhorted him thereto? However badly matters stand—quarrel amongst the Missionaries, not open, but they avoid each other; boundless ignorance of the Catechists, ignorance of the members of the congregation—yet I still trust in the Lord, everything will come right. The cash in Mr. Häberlin's hand will be a blessing to the Mission, and of advantage to you, as the troublesome accounts with the individual Missionaries will cease.

I am distressed to see that, by the end of October, you were again in advance Rs. 900. As a matter of course, this and other advances will be repaid by the Berlin Committee. The payment of Rs. 420 for Cheyabassa is not for salary only. Nottrott receives from the day of his wedding (6th October) Rs. 90; Voss and Hahn, in Ranchi, receive from 1st October each Rs. 40; Bohn receives from the day of his arrival in Ranchi, Rs. 90 monthly salary. In Purulia, Antonie Friedemann will arrive soon; she receives Rs. 40.

I trust the letter which I sent from your house to the Curatorium, in which I asked for Thalers 3,000 will now have arrived. I am very anxious that the accounts should be settled. The Lord help us, by his grace, through all troubles and struggles. We shall have to go through many a fight yet, but the Lord will make peace, and you will see *that Fred. Batsch also will again seek the Lord's way, and that, together with Herzog and H. Batsch, he will acknowledge that the Lord is right, and be thankful for the new organization.* This I can assure you of, I shall not be weary in loving and in trying to unite the hearts, and in praying that the curse may be taken away from Israel. Trust with me in the Lord. He helps and leads His cause to the victory. We do not fight for us, nor for brother Batsch, but for the Lord Jesus and his Mission.

Concerning the week when the general conference is to be held, I shall write to you again, and I trust you will come among us as a messenger of peace, and assist me to make peace.

Please remember me to Mrs. Schröder. To-day is a holiday; I christened the little Jellinghaus.

N.B.—Counting from 1st October, Brother Jellinghaus will receive Rs. 100,—his little Emil having been born on the 2nd October.

In true affection, yours,

ANSORGE.

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the head of your Mission, I consented. As, however, I now find that Mr. Batsch has not been consulted by you in this matter, I must ask of you to discontinue your visits until you have consulted, Mr. Batsch on the subject. If, under his advice, you again wish to recommence your Sunday visits, I shall be happy to give the necessary orders.

R. C. MONEY,
Deputy-Commissioner.

MEMO. No. 1079.
Forwarded to the Rev. F. Batsch for his information, 10th October 1868.

R. C. MONEY.

No 4.

RANCHI, 26*th October* 1868.

DEAR MR. SCHRÖDER,

As requested by Dr. Brandis, I take the liberty of sending you herewith my answer to him, from which you will learn that it was not at all necessary for our missionaries, for the sake of their wives and children, to have private property, the possession of which is injurious, and has been a stumbling-block to the holy cause of the Mission.

I see no reason to accede to Dr. Brandis' wish to postpone the conference. I would commit a sin against the holy cause of the Kingdom of my Lord, if these affairs in Ranchi should continue any longer.

On the 22nd November, the general conference will be opened by a church service, where brother Fr. Batsch will preach his sermon in Hindi. On the morning of 23rd November early, at 7 o'clock, the conference will begin. I hope, and ask, that you will, if at all possible, attend the conference. I am particularly desirous to have you here, as I am certain you will judge in love and justice. I deal in love with all the brethren, also the erring ones, and I hope the Lord will make everything right. I have spoken to the brethren Herzog and Batsch, admonishing them in love.

I hope you will come in time for the opening service of the conference. In three days, I hope, the external affairs will be arranged, so that you may soon leave for home again. I am also sure that the younger brethren will gain your love. The Almighty help, by His grace, that the curse be taken away from Israel, and that the brethren leave off that which is displeasing to the Lord Jesus, and begin with new zeal to build His Zion.

Yours,

ANSORGE.

No. 5.

RANCHI, 24*th October* 1868.

DEAR DR. BRANDIS,

It is impossible to accede to your wish, and to postpone the General Conference. The state of things here is such that if it continued longer, the Mission would suffer. Seven Missionaries would leave the Mission, if the present state of affairs were to last for another six months. I have, therefore, fixed the General Conference for the week commencing 22nd November, and the same will be opened by a Church Service on that day.

You wish to know the accusations which have been made by the younger Missionaries against the elder ones. They are, properly speaking, only questions which the younger brethren have laid before the Berlin Committee, namely :—

" Why is there no mention made in the English report of the villages which are under the management of the Missionaries? Why is it that the Berlin Committee knows nothing about them? Wherefore is this done behind our back?"

In 1865, F. Batsch wrote to the Berlin Committee that they had taken the villages Konka and Kachabari for the Mission. Of these villages, nothing was to be found in the accounts of the report; of the receipts of these villages, which together number twenty-one, we have never heard anything in Berlin; and please see for yourself, dear Dr. Brandis, if you can find anything about it among the receipts. The Missionaries have never mentioned to the Berlin Committee anything about the purchase, and the possession of the houses in Duranda. This was a stumbling-block to the younger Missionaries, and they asked for information about it in Berlin. You cannot think ill of the younger brethren on account of these questions. Then the younger brethren asked the Committee—" How the Mission work could be prosecuted in a better manner, as in the internal administration of the church and school, many things were in a bad state?" Dear Dr. Brandis, these are all internal questions, where I alone have to officiate in the visitation. The examination of the catechists has given a deplorable result; fearful ignorance concerning the Holy Word of God. Mr. F. Batsch has not visited the district for seven years. The Christians that are scattered in so many hundred villages are without ministerial care, without the Word and Sacrament. The state of the schools is not as it ought to be. Against this, I must mention the diligence and the faithfulness of the Missionary Onasch; with the condition of the Purulia station I am well satisfied.

I have—to avoid quarrel—revised the account books during a whole day, with the brethren Fr. Batsch and Herzog only. *What I see there is sad indeed. For the income, brother Fr. Batsch can show me no proofs. The accounts are all mixed up together. How is it possible that Herzog, such an uneducated (illiterate) brother, who can write neither German nor English orthographically, can keep such an extensive yearly account.* It is clear to me that the elder brethren have quite lost the art of keeping things together (do not know how to economise), and have forgotten that the Mission money bears the sign of the cross.

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You think the missionaries are justified in having private property. I do not object if they save money. If our missionaries could save money, well then they cannot have been so very poor. The organisation of the Herrnhut community (Moravians) I know very well indeed. They undertake the education of the children up to the fourteenth year, and not longer. Most of the children of Moravian missionaries learn a profession as their fathers did before them, and are apprenticed with their fourteenth year. A few who want to study theology are further assisted to enable them to visit the Nisky School, and the seminary for clergymen in Gnadenfeld. The mission children are first sent to Kleinvelke. You are mistaken, dear sir, if you think the Moravian community care for the children of the missionaries until they are fully able to care for themselves.

Gossner's Mission—although the poorest one—cares most liberally for the children of the missionaries.

In order to dispel the unjust accusations in this respect, Mr. Uhden has taken the following extract from our account books :—

For Fred. Batsch's children there was sent to the bookseller Gehling of Cottbus, as per his receipts—

In 1861			Thalers	307	12 7
„ 1862	..	...	„	264	21 3
„ 1863	...	..	„	319	10 9
„ 1864	...	...	„	312	15 11
„ 1865	...	...	„	391	11 6
„ 1866	...	...	„	337	12 2
„ 1867	...	...	„	378	7 6
„ 1868, up to 1st July		...	„	166	6 0
			Thalers	2,477	7 8

I know no English Mission Society would have given more. On the 1st October, the bills have been paid again for these two sons, Christlieb and John Batsch. Brother Fred. Batsch should not complain, but should be thankful to the Lord.

Please hear further Mr. Uhden's statement as to what the two children of brother Herzog have cost our Mission. These children are also in board and lodging with the bookseller Gehling of Cottbus :—

1865	paid to Gehling		Thalers	205	12 0
1866	do.	...	... „	314	6 9
1867	do.	...	... „	345	9 9
1868	up to July, to do.	...	... „	160	12 6
			Thalers ...	1,025	11 0

Accordingly, for two children of Batsch	Thalers	2,477	7 8
Do. do. Herzog	„	1,025	11 0
Total, Thalers ...		3,502	18 8

Further the Mission had to assist the children of the missionary Baumann of Chuprah, and of the missionary Brandt of Ranchi. The latter ones are still partly assisted. I beg leave to ask you, dear Dr. Brandis, not to reproach the Berlin Curatorium with caring only partly for the education of the children. The Prussian Government allows 100 Thalers to the widow of an official who has paid annually his contribution. The great Berlin Mission Society for Africa, whose income is five times greater than that of Gossner's Mission, gives to the widow of a missionary 100 Thalers; while Gossner's Mission gives 120 Thalers. Why do you accuse Gossner's Mission, as if it did too little for its missionaries ?

Fr. Batsch, H. Batsch, Herzog, and Bohn petitioned the Curatorium to do still more for their children. The Curatorium has resolved that the sons of missionaries shall be educated till they have completed their sixteenth year, and in case they decide to prepare for mission-work, and if they can produce good testimonials, they are to receive a further yearly allowance. Boys that are not talented are to be educated at the expense of the Mission only till they have completed their fourteenth year. The daughters of the missionaries are provided for till they have completed their fourteenth year. Gossner's Mission is very liberal. *The petition of the above-named four brethren only showed their unbelief and their avarice.*

Dr. Büchsel pointed out what sacrifices most of the clergymen at home have to make for the education of their children. It was, therefore, justly resolved not to grant the petition of the four missionaries especially as they possess—

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Five houses in Duranda yielding an immense rent; two houses in front of Christ Church, which also yield a good rent; and sums of money in the banks of Calcutta. Herzog has confessed that he has a money deposit in the Agra Bank and in the Bank of Bengal.

I am certain, dear Dr. Brandis, when things are so, you will not accuse the Curatorium of harshness against the missionaries, who, with their salary, could effect such savings, and who make unfair (improper) demands for their children.

I have examined the account books of the station, and have found that a merchant—even if he had not a spark of Christian faith—would declare these accounts confused and unfair. I have spent a whole day—from morning to evening—with Fr. Batsch and Herzog in going through the accounts for 1867-1868. Brother Fr. Batsch can give me no proofs for the income. However, about this point I will not express myself further. You will certainly admit that our missionaries have not suffered want, when they could effect such savings. The possession of the houses so near the Mission station is an offence to pious Englishmen (those who are not pious, defend it), and for our Christians, as well as the heathens around the station. St. Paul would not eat meat, if it offended his brother.

Children and widows are cared for; wherefore the traffic in houses, &c. (Häuser Schacher). The motive of the brethren who are concerned therein is avarice only; and St. Paul says, that this is "the root of all evil!" *Nay, dear sir, you cannot think that the brethren were justified in acquiring private property.* Christ says—"A man cannot serve God and Mammon."

God has given me grace that I have not yet spoken a hard or unkind word to the erring brethren. I was present when the proposal was made in Berlin to let the Brother Fr. Batsch fall; I then took his part, and stood up for him. And can the Curatorium do more than to make brother Fr. Batsch President of the Mission Committee? Does it not give him all honor? And has any of the younger brethren as yet protested against this? Consider that no one has protested.

You have prejudices against those brethren who enjoy the confidence of the Curatorium, but whom you do not know at all, and whom we cannot shamefully (ignominiously) subordinate to the brother Fr. Batsch. The dear brother, Fr. Batsch, shall be Chairman of the Committee, but not Pope of Chota Nagpore.

I feel convinced if you had my mission experience, and if you saw matters on the spot, you would entirely coincide with me. *You also cannot call white what is black.*

To-morrow I shall start for Chyabassa to hold visitation there. God help us! Do you believe with us, and the peace of God will enter Ranchi! May the Lord help and prosper us!

Yours,

ANSORGE.

No. 6.

RANCHI, *8th November* 1868.

DEAR MR. SCHRÖDER,

YESTERDAY I returned tired and worn out, from a journey to Chyabassa and Gobindpore. Out of eleven nights, I spent ten in the palankin and one only in bed.

I received your letter only last Friday in Gobindpore; pardon me, therefore, that I did not answer sooner. As you expressed the wish that the Conference should take place a week earlier, and as brother Onasch, on account of his wife, wished the same, I have yesterday resolved upon opening the Conference, with a Church Service, on the 15th November. With regard to your journey, you would do best to go from Raneegunge by palkee to Purulia as it took brother Bohn 47 hours to reach Hazareebagh by palkee-gharree from Barrakur. If you lay dâk from Raneegunge to Purulia, you will arrive here sooner. I am very glad that you will attend the Conference.

I have received Dr. Brandis' letter, but am not able, under the pressure of my work, to reply to it. I have returned to Ranchi in an ill state of health, and have to make my report to the Curatorium, and then there are still many preparations for the Conference to be got through.

I am glad that Dr. Brandis, too, wishes for order in the Mission accounts, but am unable to accede to his proposal, as I am bound to carry out the excellent instructions of the Curatorium. Dr. Brandis thinks that he understands the affairs of the Mission better than I do. However, it is my comfort that the gentlemen of the Berlin Curatorium have full confidence in me, and that I, through God's Spirit, know this, that my Emmanuel—my Jesus—stands at my side. The detailed statements desired by Dr. Brandis, I, with the amount of work on my hands, cannot give him, and if I did give them,

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Dr. Brandis would not believe me, for I have been welcomed by him from the first moment with mistrust.

You, my dear Mr. Schröder, will, I hope, be just towards all the brethren. Dear Dr. Büchsel said to me before I left Berlin, "Dear Brother Ansorge, follow your conscience, and do not hush up anything."

The Curatorium and I have the Mission at heart; God grant that new life may come into the Mission. I cannot answer your letter; you may see and hear for yourself at the Conference. What I write to you is, after all, only considered by you as untrue. Every one of my words only excites your displeasure; I am, therefore, silent to-day, and leave it to the Spirit of God to show you whether the Curatorium, together with myself and the younger brethren, are wrong.

I send herewith the programme of the Conference. Once more I assure you that I do not bear ill-will either to you or to Dr. Brandis on account of the many attacks which I have experienced—that I shall gladly welcome you at the General Conference; and in that Jesus whom you love, I am and remain,

Yours,

ANSORGE.

Col. Dalton to Dr. Brandis.

RANCHI, 26*th October* 1868.

MY DEAR DOCTOR BRANDIS,

I am thankful for the opportunity you have given me of writing to you on the subject of the mission here, and it is only owing to a press of work that I have not replied sooner. It has been a matter of grave concern to me that such dissensions should have arisen amongst the brethren, but as I believe the young men, with Pastor Ansorge, have entirely failed to prove that the elder brethren have done anything that is deserving of reprehension, I trust that this effort to unseat them will end in more firmly establishing them. I am informed that Mr. Ansorge has told the Calcutta Committee that the authorities here, or some of them, agree with him, and approved of his proceedings. This is simply *untrue*. There is not an official in the station or in the province, who does not view the accusations that have been made as frivolous or false, and Mr. Ansorge's method of enquiring into them, as evincing on his part the strongest possible bias towards Messrs. Häberlin and Jellinghaus, and prejudice against Mr. F. Batsch.

Mr. Ansorge is indeed constantly repeating that no charges have been made against the elder brethren, but whilst thus exclaiming, he as repeatedly contradicts himself by accusing Mr. Herzog of malversation, Mr. Batsch of conniving at it, and of neglecting the mission work whilst they engaged in secular business for their own benefit. I have had two long interviews with Mr. Ansorge. During the first, he spoke as if he were an angel of peace, only come out to restore harmony, and I had little opportunity of disputing what he said; but the second interview was very different. Col. Davies was with me, and he and I took precisely the same view in regard to all that had transpired, and he agreed with me completely in all I said.

We were informed that Mr. Ansorge had in view the separation of the school and mission, that is, Mr. Häberlin was to have complete control over the school; Mr. Batsch was not to be allowed to interfere with it in any way; and for mission work there was to be a committee, with Mr. Batsch as president and Messrs. Häberlin and Jellinghaus as members, and Mr. Häberlin was to be treasurer. I looked on this as utterly preposterous. That the school instituted mainly to train up catechists for the mission should be under distinct and separate management, is simply ridiculous, and that Mr. Batsch would accept the position assigned to him, one of mere nominal leadership, I thought improbable in the extreme. What was he to do in committee, the members of which were avowedly his bitter opponents, and one of them to have the treasure-chest. Mr. Ansorge said they could never consent to place their talented *University men* in a subordinate position to such men as Mr. Batsch. I asked to whom the credit was due for the successful working of the mission during the last ten years. Mr. Ansorge, in a loud voice, repeated two or three times, "*Not to Mr. Batsch,*" and then added, "It is due to God only." "Yes," said I, "but God works through human agency, and Mr. Batsch was the chief agent." Again he went off, "Not Mr. Batsch, not Mr. Batsch," as if he loathed the man. Then he told us that he had been most affectionate to Mr. Batsch, and confiding, but Mr. B. was not the same to him; and he gave us the following curious illustration. It appears that a number of catechists had come into headquarters, and after they had been there for some time, Mr. Batsch told them to go out to their work again. One of the young missionaries on this went to Mr. Ansorge, and told him that the catechists had been ordered out. Mr. Ansorge was astounded at the audacity of Mr. Batsch in acting in the matter without consulting him. He went

to Mr. Batsch, and told him so, and requested or directed that the catechists should not be sent out, as he wanted to examine them ; and they were *not sent* out. "But here," says Mr. Ansorge, "was a confirmation of all I had heard of Mr. B.'s despotic method of proceeding. How could I feel surprised at his overbearing behaviour to the young missionaries, when I, the *Commissioner* from Berlin, was thus treated!" and then pointing to a closed letter on the table, he added, "I have brought this matter to the notice of the Committee." Quoth I, "Did you give any intimation to Mr. Batsch that you desired to examine the catechists previous to this?" "No," he said, "I did not ; but Mr. Batsch should have consulted me." I told him that, in my opinion, Mr. Batsch was completely exonerated ; and putting my hand on the letter he had himself just touched, I said, "This is the way you show your loving-kindness. You send home against him, in the form of a charge, such a complaint as this!" It ended by my telling him that the measures he had determined to carry out would be the ruin of the mission ; and we also expressed, very strongly, our opinion in regard to the mode in which the investigations were being carried on. Mr. Ansorge examined the books, sitting with the other *conspirators*, and Mr. Herzog's and Mr. Batsch's explanations were not listened to. To test the correctness of some of the entries, Mr. Didlaukis was employed to make secret enquiries (at least secret so far as the parties most interested were concerned) in the villages, &c.

I saw Mr. Batsch on Saturday, and understood from him that, since Mr. Ansorge's return from Purulia, he had at last called in Mr. Herzog and Mr. Batsch to explain their own books, and I learnt from the same source that Mr. Ansorge expressed himself satisfied, and that in truth he withdrew from all accusations ; but if it be so, what scandal has been unnecessarily raised, and how can Mr. Batsch he expected to work with men who have so cruelly and unjustifiably aspersed him? I think the best arrangement that could be made would be to establish the malcontents at Hazareebagh and Chybassa, and leave here only those who were prepared to act in harmony with our estimable friend. If Mr. Batsch and his friends were driven out of the *Berlin Committee's service*, they would not be driven out of the Mission ; for I believe the congregation would generally go with them, and they would have the sympathy of the officers of the Commission. But any such disintegration would be a terrible calamity. It is true, however, that the younger brethren are endeavouring to create a feeling in their own favour, by espousing the cause of the agitators on the Land Question, and they have recently received a severe rebuke from the Criminal Court for having supported a professing Christian in making a charge that was utterly false, and preferring a claim that was manifestly untenable. Pastor Ansorge is, according to the statement of the prosecutor, mixed up in the business. Prosecutor said that Mr. Ansorge had confirmed the ridiculous and mischievous report that has been made the bait for obtaining money from the Koles, to carry on a pretended litigation in Calcutta., *viz.*, that a decree had been given, awarding them half the lands in the country rent-free. I do not believe that Mr. Ansorge actually said this. But it is very positively asserted, and Mr. Ansorge having received the impression that the native Christians were terribly oppressed, very likely gave expression to his sympathy in a manner that was construed into a confirmation of the report. I hold it is very necessary that missionaries here should keep themselves entirely aloof from these secular questions. They are generally very credulous. They only hear one side of the story ; and we can give numerous instances in which they have been terribly deceived.

I must say a few words on the "*charges*" as noted by you. The matter of the houses appears to be given up, with a sneer at their money-making propensities. The Missionaries have the farm of certain villages from Government. The rents they realise in cash they pay into the treasury. They get, besides, rice and other produce. This, I am assured by Mr. Batsch, has always been used in feeding the school children. I believe Mr. Ansorge is now satisfied that such is the case. At all events, they have not managed to rebut the explanations made, though, as above stated, they made enquiries in the villages. They expected to find out that more grain was given in than was accounted for. They appear to have failed.

The catechists are necessarily young, the growth of the Mission has been so rapid. Ten years ago there were a few hundred Christian Koles. There are now about 12,000. The Koles are illiterate, and it is very hard to induce them to learn, but the demand for Catechists was urgent. The missionaries sent to the work the best material available. The result shews that, if not very learned, they must have been earnest in their work.

I can only say, in regard to the complaint against Mr. Batsch on the score of his conduct towards other members of the mission, that I have never heard before that he was considered arbitrary and unjust. He thinks, and in my opinion rightly, that as senior he should have the chief direction of affairs, but I do not imagine he has ever taken any important step, without having previously submitted it to the whole of the brethren in Conference. As to excommunicating Koles who have emigrated to Calcutta, it is a pure

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nvention. He excommunicated a few, who were disturbing the peace of the country, and obtaining money from their brethren on false pretences.

I sincerely hope that you will be present at the Conference, but I do not think Mr. Ansorge will postpone it to give you the opportunity. You call it a *General* Conference, but I understand that, on what he considers relates to the internal affairs of the mission, he will not allow you to have a voice. I hope, however, I shall have the pleasure of seeing you and receiving you at Ranchi, and if here, when Mr. Schröder and the other gentleman from Calcutta come, it will give me much pleasure to shew them every attention in my power.

Believe me,
MY DEAR DOCTOR BRANDIS,
Sincerely yours,
E. T. DALTON.

P.S.—I can state, as a fact, that Mr. F. Batsch is held in the highest esteem by all classes of natives in Chota Nagpore; that the respectable natives here are amazed at such accusations having been made against such a man. I do not think there is a man in the Division, official or non-official, that is so highly respected.

E. T. D.

Col. Davies to Dr. Brandis.

RANCHI, CHOTA NAGPORE, *1st November* 1868.

MY DEAR DR. BRANDIS,

Your kind letter of the 17th ultimo I had the pleasure to receive a few days ago, and I am greatly obliged to you, for the opportunity you have given me of correcting the misrepresentations of Pastor Ansorge, which appear in the extract of that gentleman's report to the Calcutta Committee, purporting to be the substance of a conversation I had with Pastor Ansorge on Mission affairs.

Had I not known as much as I now do, I should have inferred that Pastor Ansorge, being a foreigner, must have misunderstood me, but he has displayed such a very decided bias against the older missionaries, that, I fear, he has quoted only so much as passed between us as supported his views, and in doing that even, he has, I regret to find, gone far beyond what I ever stated or meant to convey.

I had two interviews with Pastor Ansorge, one on 5th October, a second, in company with Colonel Dalton, on 9th idem.

On the first occasion, he came to my house, and said he wished to consult me about Mission affairs, as to the advisability of introducing the Kole language, instead of Hindi; I gave my opinion on this and other matters. With reference to Hazareebagh, I told him what I had frequently said to Mr. F. Batsch, that with so much work here, I thought it a waste of power to keep two men at Hazareebagh, and I recommended the transfer of one of the missionaries to this station. That "they had nothing to do, and merely had a comfortable life," was no expression of mine.

I did remark, in common with many others, that the *Boarding House* had been built in too expensive a style, but, as I know this was done with the consent of all the Missionaries in conference, I did not blame any *one individual* for it.

The remark about "Sundries" was Pastor Ansorge's *own*. I concurred with him in opinion that all accounts should show, clearly and explicitly, all expenditure of every kind. I remarked, at the same time, that I felt perfect confidence in the integrity of the older Missionaries, and when Pastor Ansorge remarked that there were some things in the accounts which were not satisfactory, I told him I felt sure that Mr. Herzog would be able to explain everything. No direct charges were made at that time agafnst Mr. Batsch or Mr. Herzog; it was only *insinuated* that their accounts were not correct At my second interview, Pastor Ansorge directly accused both of "enriching themselves at the expense of the mission:" these are his own words; but Colonel Dalton and I resented the accusation, and I have now reason to believe that, though the accounts have all been most carefully scrutinised, nothing whatever to the discredit of the elder missionaries could be discovered;—and here I may remark that the means used by Pastor Ansorge to test the accuracy of the accounts were not, in all cases, such as a person occupying his position and powers ought to have had recourse to.

The remark, that I regretted the older missionaries devote themselves so much to worldly business, is not strictly true. Pastor Ansorge asked what I thought about the farming of certain land. I replied, that I always looked upon it as a source of considerable profit to the Mission, and as Mr. Herzog's duties were purely of a lay nature, that there

appeared no harm in his taking such leases; but that if, as Pastor Ansorge represented, no profit arose from these farms, it was useless to retain them. I also observed that the services of catechists should not have been taken from their legitimate duties, to look after such farms.

When Pastor Ansorge spoke so bitterly against the older missionaries, I represented to him, that if their aim was simply to enrich themselves, how was it that Mr. Herzog refused the offer of a most lucrative post, under a pure sense of duty to the work to which he had been originally called and sent out. The misunderstanding between the old and young missionaries has long been a source of sorrow and regret to all who take an interest in the good work going on here. It is well known to us residents, that the fault rests, in a great measure, with the younger brethren, who are impatient of control, and think they know better than the older ones. I had hoped great things from the advent of Pastor Ansorge, but my first interview with him quite undeceived me, and I found that he was not the man to promote harmony; and such I find to be the case. He has come out prepared to support the younger men against the elder. What the result will be, the Lord only knows.

Pastor Ansorge makes no secret of his views. He says, How can young, highly-educated men be placed under those without a College education? As if a College education only could make a good missionary! * * * * * * * *
The real truth appears to be that there is a desire to place Mr. Häberlin as virtual head of the Mission; if this is attempted, there must be a rupture, and sad will, I fear, be the result. We have already had two cases in which, owing to the ill-judged interference of the younger missionaries in the secular affairs of their converts, that the missionaries have come in contact with the authorities, and have been found to have committed grave mistakes.

To say that Col. Dalton is the only friend of the older missionaries, is contrary to fact. They have, I am happy to say, still many friends left, and I am proud to enroll myself amongst the number. Pastor Ansorge would ignore the work of these good men, which has been so abundantly blessed; but their devotion and self-denial are too well known to all their old friends, and to the Searcher of all hearts, to admit of its being lost sight of. I could write much more on this subject, in which I feel deeply, but must not take up more of your time. I am about to leave India on furlough for two years, and shall (D.V.) be travelling on the Continent next year, when, if you think it would be of service to the Mission, I shall be very happy to meet any of the members of the Home Committee at Berlin.

I yesterday went down to call on Pastor Ansorge, as I wished to see him before writing to you, but unfortunately he was not at home, having gone to Chybassa, and as he will not be back for several days, I could not put off writing to you; but I shall make a point of telling him that I have written to you on the subject of his report; and you are at liberty to make any use you like of this. I leave this about the 20th instant. My address in Calcutta will be 76 Clive Street. I expect to sail by the 8th December Steamer.

Believe me,
Very sincerely yours,
J. S. DAVIES.

RANCHI, 21*st November* 1868.

TO THE GENTLEMEN RESIDING IN RANCHI AND DURANDA.

GENTLEMEN,

When, four years ago, we had the pleasure of visiting this station with the view of organising a Committee in Calcutta, to afford pecuniary assistance to the mission here, we considered it important to ascertain whether the missionaries who were then here, possessed the confidence of the English residents. The result of our enquiries was most satisfactory.

Since that time certain differences have arisen between the missionaries, which make us anxious to ascertain whether the residents here have changed their opinion of the elder missionaries, more especially Messrs. Herzog and Frederick Batsch.

Circumstances, have now rendered it important that an expression of opinion should be obtained on this subject, and we therefore take the liberty to circulate this paper among the residents, hoping that those who take an interest in the mission, will be good enough to state their views.

WILLIAM ATKINSON,
J. SCHRÖDER,
Members of the Calcutta Auxiliary Committee of the Chota Nagpore Mission.

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With reference to the above invitation, it affords me great satisfaction, in the present extraordinary crisis in the affairs of the Mission, when the characters of the senior missionaries have been assailed in a manner so unprecedented, to have an opportunity of placing on record, that nothing whatever has occurred to shake the confidence I have always reposed in them, or lessen the respect and esteem with which I have always regarded them. For some ten years, during which the Chota Nagpore Mission has advanced from a few hundreds to upwards of ten thousand converts, the Rev. Frederick Batsch has had the chief direction of affairs; and I consider that, *humanly speaking*, it is to his untiring zeal, his devotion to the cause, his ability, noble character, and intimate knowledge of the languages and ways of the natives, that this success is mainly due. Mr. Batsch is known to almost every man in Chota Nagpore, and by every man that I ever heard speak of him, Hindoo, Mahomedan, Kole, or Christian, he is looked up to with respect for his piety, ability, amiability, and unaffected simplicity of character.

Mr. Bohn is also justly held in high estimation, and I have long known him as a worthy coadjutor of Mr. Batsch.

Mr. Herzog has been, through all these years, the right hand of the mission. A more honest, upright man does not, I believe, exist. Were he disposed to leave the mission, he might do so at any time, and pecuniarily better himself by the arrangement. His great works at Ranchi are noble witnesses of his industry and skill, and many thousands of Rupees have been saved to the Mission by the tact and knowledge he can bring to bear on all he undertakes.

E. T. DALTON, *Colonel*,
Commissioner of Chota Nagpore.

RANCHI, 21*st November* 1868.

All that Colonel Dalton has written has my unqualified concurrence. I have already written at some length to Dr. Brandis, one of the members of the Auxiliary Committee, and this day penned a note, at Mr. Schröder's request, giving the substance of my letter to Dr. Brandis, which shows that I have the fullest confidence in Messrs. F. Batsch, Bohn, and Herzog, and that I have the most implicit faith in their ability, zeal, and integrity. I should esteem it a great calamity were they compelled to sever their connection with the Mission in this Province.

J. S. DAVIES, *Lieut.-Col.*,
Judicial Commr.

21*st November* 1868.

The opinion expressed by Colonel Dalton is that which I have held ever since I have had the pleasure of knowing Mr. F. Batsch, Mr. Bohn, and Mr. Herzog, and I have never heard of any act of theirs which should cause me to alter it.

Although engaged in a work not usually looked on with favour by Hindoos, the esteem with which these gentlemen are regarded by the native residents in this place is most remarkable, and is in itself a wonderful testimony to their upright and consistent walk. I have especially been struck with this since it has been generally known that there were differences between the elder and younger brethren; some of the better-educated natives, in this place having spoken to me of the elder brethren's character almost in the words used by Colonel Dalton.

R. MONEY, *Capt.*,
Depy. Commr.

21*st November* 1868.

I entirely concur in all that has been written by Colonel Dalton, Colonel Davies, and Captain Money in regard to the elder missionaries, who have the confidence and respect of every European gentleman whom I have heard speak of them. Their separation from the mission will be a most serious and perhaps a fatal blow to it. Mixing much with the natives, I do not hesitate to say that their opinion is quite in unison with that of the European community.

H. STAINFORTH,
Civil Service, retired.

21*st November* 1868.

Having only been in Chota Nagpore about eighteen months, and not being a subscriber to the Mission, I have not had, like the older residents, an opportunity of knowing Messrs. the Rev. Batsch and Herzog in their public capacities. I can only certify that I have never heard these gentlemen spoken of, either by Europeans or natives, except with the greatest respect; I myself entertain the very highest for them.

W. J TWEEDIE, *Lt.-Col.*,
10*th M. N. I.*

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Having casually heard that there was an opinion abroad, in some quarters, that my sympathies in the present crisis amongst the Missionary brethren are with the younger members, it gives me the greater satisfaction to be able to state that this is by no means the case. My acquaintance with the charges at issue between them is so very limited, that I have never attempted to form any opinion on the merits of the case; and I can only say that I heard, with great grief and abhorrence, that men of whom I entertain so high an opinion, as I do of Messrs. Batsch and Herzog, should have been assailed as they have.

From conversations I have held with some of the native Christians, I am sure that they are deeply revered and loved, and most implicitly trusted in, and I can never believe that such confidence has been misplaced. From everything I have seen, known, or heard of the excellent gentlemen whose names I have mentioned, I believe their characters are utterly beyond suspicion. I cannot include Mr. Bohn's name, as I regret I have not the pleasure of his accquaintance, having arrived at this place since his departure to Europe.

G. RONALDSON, *Capt.*,
10*th M. N. I.*

My opportunity for forming an opinion on the public characters of Messrs. Batsch and Herzog have been few, but from the way in which I have always heard them spoken of, I entertain the highest respect for both of these gentlemen.

F. BEECHING, *Capt.*,
10*th M. N. I.*

I have always heard Messrs. Batsch and Herzog spoken of most highly, in every respect, since my arrival at this station.

C. M. RUNELL, *Lieut.*,
10*th M. N. I.*

I have not the pleasure of being intimately acquainted with Messrs. Batsch and Herzog, but I have always heard them spoken of most highly, and therefore entertain the highest respect for them.

J. T. CLARKE, *Major*,
10*th Regiment, N. I.*

My personal acquaintance with Messrs. Batsch and Herzog has been very slight owing to my recent arrival here, but I have always heard them spoken of with the highest respect by the older residents of the station, and I believe them to be worthy of the high esteem in which they are held by all.

THOS. CROWDAN, *Surgeon*,
10*th Regiment, M. N. I.*

I am but slightly acquainted with Messrs. Batsch and Herzog, but I have always heard them spoken of with the highest respect.

R. W. KING,
Supdt. of Police.

I made the acquaintance of Messrs. Batch and Herzog very shortly after my first arrival in India, nearly five years ago, and I entertain for those gentlemen the highest esteem and respect. I believe that their withdrawal from the Mission would be a most deplorable event, as I do not consider it probable that men, possessed at once of such zeal and integrity, and of such vast local knowledge, and intimacy with the language, could be found to supply their places.

J. DALTON, C.S.
Assistant-Commissioner.

TO THE GENTLEMEN RESIDING IN RANCHI AND DURANDA.

GENTLEMEN,

WITH reference to the circular which we addressed to you on the 21st instant, we regret to inform you that the Rev. F. Batsch and Mr. Herzog have resigned their position in the Ranchi Mission, pending their appeal to the Berlin Committee.

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At a Conference which assembled last week, to enquire into the state of the Mission and into the conduct of the elder missionaries, the charges which were brought forward against the Rev. F. Batsch and Herzog were found to be unfounded or frivolous; the accounts of the Mission were found perfectly clear, proving that all the money received for the Mission was used for the Mission.

At the same time the way in which the enquiry was conducted by the attorney of the Berlin Committee, the Rev. Mr. Ansorge, showed that he had made up his mind, before the Conference commenced, that the elder missionaries were wrong. His conduct and bearing during the enquiry were calculated to destroy the respect due to Messrs. Batsch and Herzog by the younger missionaries, and made it clear that, while Mr. Ansorge remained Secretary and attorney for the Berlin Committee, it would be impossible for Messrs. Batsch and Herzog to continue in the Mission.

We shall shortly have the pleasure of communicating to you a statement giving all the particulars, which statement we intend having printed.

We think this necessary, as we fear that Mr. Ansorge will not allow himself to be convinced, by any amount of evidence, that Messrs. F. Batsch and Herzog have been faithful stewards of the Mission.

J. SCHRÖDER.
W. ATKINSON.

RANCHI, 24*th November* 1868.

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APPENDIX B.

RANCHI, *Sunday, November 19th.*

MY DEAR MR. SCHRÖDER,

I TOLD you of the proposals * I had made through Mr. Onasch, as I heard that Mr. O. had told Captain Money that Mr. Ansorge had not entirely rejected them, and as I knew there would be a grand split to-day unless Mr. A. relented. A deputation of the Local Committee, Mr. Hanlock and Captain Money, yesterday went to Mr. Ansorge with the proposals in writing as coming from the Local Committee, and bearing the signatures of all the members. Mr. A. would have nothing to say to these. Mr. Batsch held service this morning in a tent. My niece and I went; Captain Money was also there. There were present about 300 native Christians, *including all* the catechists, the *teachers*, many elders, and *all the school boys and girls.*

Mr. Batsch addressed his congregation after the sermon on the subject of the secession, and they all listened with expressions that indicated great interest in it, and deep sympathies with him. I think you should communicate this to the Berlin Committee at once. It clearly proves how fatal to their interests have been all Mr. Ansorge's proceedings.

Yours,

E. T. DALTON.

FROM

A COMMITTEE OF RESIDENTS OF RANCHI AND DURANDA.

TO

THE COMMITTEE OF THE EVANGELICAL GOSSNER'S MISSION SOCIETY, BERLIN.

RANCHI, 30*th November* 1868.

GENTLEMEN,

As members of a Committee of the European residents at this Station, formed to collect funds to enable the Rev. F. Batsch to carry on mission work in Chota Nagpore, pending certain references to be made to you, regarding differences between the elder and younger brethren, missionaries of your society, we take the liberty of addressing you.

2*nd.* We take this step in the interests of the progress of Christianity among the Koles, and not merely as friends of the Mission you support; but as admirers and staunch up-holders of those who, under your control, have labored for very many years in that Mission.

3*rd.* It might at first appear to you that our action is somewhat like interference between you and your agents, but we trust that when matters are placed before you as they really stand, you will see that what we do is to the advantage of the Society whose Committee you compose. In order to prevent any mistake as to this, we will briefly narrate the circumstances which have induced us to address you.

4*th.* You represent the promoters and supporters of mission work in Chota Nagpore among the Koles. We represent the few Europeans whose residence chances to be cast temporarily among the Koles; and among us are those whose work is the government of the very people among whom your agents labour. Thus, while you have originated and support this mission work from a distance, we, who are on the spot, and in daily intercourse with those among whom this work is carried on, are undoubtedly in the best position to judge of that work, and its results, and are also, equally with you, interested in it.

5*th.* Such being our relative positions, we feel that we have a right to place our views before you, and in doing so, sincerely trust that they will be given your best consideration.

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* See page xxiii. of Appendix B.

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6th. We have all been greatly struck with the progress of Christianity among the Koles. The work inaugurated by your Society some twenty-three years ago, at a time when the Koles were ignorant of what Christianity meant, has gone steadily on until converts are numbered by thousands; and we believe that, if that work go on uninteruptedly and blessed, as it has hitherto, another generation may find almost the whole of the Kole tribes Christians. We have naturally, from our position, watched this work with interest, and, in common with all the natives in this part of India, have learnt to regard with especial respect your agents, Messrs. F. Batsch, H. Batsch, Bohn, and Herzog, men through whose instrumentality, humanly speaking, this grand work has been accomplished, and who by a consistent course of self-denial, by untiring zeal, and upright and laudable walk, have made for themselves names which will never be forgotten in Chota Nagpore.

7th. We regard Mission work among the Koles as something peculiar, in that its success has been so much more wonderful than that which has usually attended mission work in India, and we have attributed this success, under Divine blessing, mainly to the special qualifications of those your agents whom we have above named.

8th. It is not our purpose to trace the mission work accomplished in Chota Nagpore through all its stages; it is sufficient for us to note the position in which your Mission stood at the commencement of 1868. At the commencement, then, of 1868, we saw among us a Kole Church numbering so many converts that it had become an important member of the State. At the head of this church we saw Mr. F. Batsch, a man respected by all, Europeans and natives alike, and working with him we found Mr. H. Batsch, Mr. Bohn (then temporarily in Europe), and Mr. Herzog, men equally respected with him. The wants of the native congregation increasing with the increased number of converts, more missionaries were needed to enable Mr. Batsch and the other missionaries to carry on their work, and we saw younger men come out to labour with them.

9th. This was the state of the Kole Church and Mission at the beginning of 1868—a church sprung up under your auspices.

10th. You will readily understand that we heard with sorrow that differences have arisen between the elder brethren and the younger men who had come to aid them, and that this sorrow was changed into astonishment when we heard that the differences have resulted in grave accusations being made by these younger men against the elder brethren, accusations of a nature which we could not believe, but which we felt called for enquiry—called for it, we should observe, not to satisfy ourselves, as none of us, for one moment, would believe the extraordinary statements, that these elder brethren had enriched themselves at the Mission expense, but to clear these gentlemen in the eyes of their congregation, the minds of natives being easily unsettled by reports of such a nature. Under these circumstances, we were glad to hear that some one, on your part, was coming out here to investigate these matters, and hoped on his arrival to see them satisfactorily cleared up. Holding such expectations, we were greatly surprised to find, on his arrival here, that Mr. Ansorge departed entirely from the character of a fair and impartial judge, and, prior to making any enquiry, threw himself, in the most public manner, into the hands of the younger men, the accusers of their elder brethren.

11th. Though greatly grieved and astonished at the position matters now assumed we, the residents, were determined to do nothing, until a sifting enquiry had been made into the charges brought against Mr. Batsch and Mr. Herzog, charges publicly bruited by Mr. Ansorge himself, and written by him to members of the Calcutta Auxiliary Committee, and until we knew what course was forced upon Mr. Batsch.

12th. An enquiry was at last made at a general Mission Conference. At this Conference, although desired, none of us were permitted to attend; but Mr. Schröder and Mr. Atkinson, two members of the Calcutta Auxiliary Committee, and merchants of known standing in Calcutta, were present. These gentlemen, able accountants, to satisfy themselves, as well as Mr. Ansorge and the younger brethren, made the most sifting and searching enquiry into the Mission accounts for many years back, and the result was that although many thousands of rupees had passed through Mr. Herzog's hands, and he, without any special knowledge of this work, had had to keep many and confused accounts, they were all found to be so correct and in such order as to elicit the admiration of Mr. Schröder and Mr. Atkinson; and those gentlemen pronounced the charges brought against the elder brethren to have been false and frivolous.

13th. Notwithstanding the excessively painful position in which Mr. Batsch and Mr. Herzog were placed by such an enquiry having been deemed necessary and made, no step was taken by your representative to right Mr. Batsch and Mr. Herzog in the eyes of the people and of their congregation, and to punish their traducers. On the other hand, they were called on at once to enter into a new scheme of mission organisation framed by you, one which in reality places Mr. Batsch, the senior missionary, in subordination to the party who have combined against him, while leaving him nominal head of the Mission.

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14*th.* The elder brethren, under these circumstances, felt themselves compelled to withdraw from the present Mission organisation, as introduced by Mr. Ansorge, pending an appeal to you.

15*th.* We do not wish to dwell on the innumerable insults offered to Mr. F. Batsch and the others, by those with whom they were called on to work in brotherly love: the Calcutta Auxiliary Committee will doubtless bring this to your notice; nor do we wish to criticise your system of organisation; we would only point out to you, what you will now undoubtedly yourselves see, that that scheme of organisation is not one which, under the circumstances we have narrated, the elder brethren could have accepted, as it is one which could only be carried out by men entertaining for each other the most perfect respect and Christian love, a respect and love which the younger brethren and Mr. Ansorge have shown they do not entertain for Mr. Batsch, Mr. Herzog, and the others.

16*th.* In connection with this new organisation scheme, there is one point which we wish strongly to urge on you, viz., that Mr. F. Batsch is so undoubtedly the head of the Kole Church, and regarded and acknowledged as such by all natives, that no Mission organisation can work well in Chota Nagpore, which, in any way, tends to lessen his influence in matters of church or school discipline and economy.

17*th.* The elder brethren having thus, as we have explained, been forced to withdraw from the mission under you, pending their appeal, and all, or the greater part, of the native congregation adhering to their old pastors, we, the residents, have thought that it was time for us to come forward, and, as publicly as we can, proclaim our perfect confidence in these elder brethren, and our determination to supply them with funds to carry on their mission work.

18*th.* Copies of the proceedings at a Meeting of the residents of Ranchi and Durandah (A) and copy of the proceedings of the Committee appointed by the residents (B) to collect funds for Mr. Batsch, are herewith enclosed, and will fully show you the views held by the residents, and the steps they have taken and intend to take. With reference to this, we should especially draw your attention to the fact that the proceedings of the meeting of residents is signed by every European resident in Ranchi and Durandah.

19*th.* It is needless for us to add much more, but there are one or two points we would urge on you to bear in mind when considering this matter. They are as follows:—

Your society has been the main human means of raising a native Church of very considerable importance, perhaps one of the most remarkable native Churches in Mission annals.

You have been all along represented in this Church by Mr. F. Batsch, Mr. H. Batsch, Mr. Bohn, and Mr. Herzog; and we, who have had the best opportunity of forming an opinion, can testify to the manner in which these gentlemen have carried out your wishes. We who are on the spot, and are acquainted with all matters connected with this Church, see that the new organisation you propose will never work well, as it lessens Mr Batsch's influence, and, while leaving too little independence of action in his hands, places too much in the hands of those who have, in the most unwarranted manner, attacked him and Mr. Herzog.

We know that, if not upheld by you, Mr. Batsch, though not leaving the native congregation, will leave the Mission belonging to your Society, and that the bulk of the congregation at first, and the whole of it ultimately, will follow him. There will, therefore, unless Mr. Batsch is upheld by you, be temporarily two Churches in Chota Nagpore, and this we know cannot last; and we are convinced that the action taken by the younger brethren and Mr. Ansorge, if approved of by you, must result in the new Mission formed under Mr. Batsch entirely superseding that now supported by your Society.

20*th.* As well-wishers of your Society, we must strongly urge these points on your consideration, and would advise you, in the matter of the references to be made to you by the Calcutta Auxiliary Committee and the elder brethren, so to act as to uphold and consolidate, through Mr. F. Batsch and these elder brethren, that good work which, under your temporal control, they have so successfully conducted; and we would, in conclusion, observe that it seems to us that the only means by which you can accomplish this is, by adopting some such steps as those proposed by us to Mr. Ansorge.

21*st.* Mr. Ansorge observed to the members of our Committee, who went to him with the hope of effecting a reconciliation, that the Residents apparently composed a Curatorium, and gave him orders to disobey your instructions. We feel confident that you will not thus misunderstand our object. We went to Mr. Ansorge as your avowed representative, to point out steps by which alone we considered that the disintegration of the Kole Church, as now established, might be avoided, and looking to him to redress wrongs done to men for whom we entertain the highest respect. In the same spirit, we have now addressed you, and we are in great hopes that you will co-operate with us in restoring Mr. F. Batsch and the other elder brethren to their former position, and in

thereby saving the Kole Church from what must, for a time, retard its progress, and ultimately take it entirely out of your control.

We are,

Gentlemen,

Your obedient Servants,

(Signed) H. STAINFORTH.
W. J. TWEEDIE, *Colonel,*
H. M. 10th Regiment.
J. ROWLANDSON, *Captain,*
10th Regiment M. N. I., Secretary.
R. MONEY, *Captain, (B. I. C.)*
Depy. Commissioner, Chota Nagpore.

APPROVED.
E. T. DALTON, *Colonel,*
Commissioner, Chota Nagpore.

(A)

PROCEEDINGS at a Meeting of European Residents convened by Mr. H. Stainforth and held at his house, Ranchi, on the 26th November 1868.

Present.

COL. DALTON.	MR. BELL.
MR. STAINFORTH.	CAPT. MONEY.
COL. DAVIES.	

Captain Rowlandson informed the Meeting that Col. Tweedie had requested him to express his regret at being unavoidably prevented from attending.

Read a letter from Mr. Schröder and Mr. Atkinson, Members of the Calcutta Auxiliary Committee, addressed to the residents of Ranchi and Durandah.

The following resolutions were proposed and unanimously agreed to :—

1st. It having been represented to the European residents at Ranchi and Durandah, by members of the Calcutta Auxiliary Committee, who were present at the late Conference of the German Lutheran Missionaries held in this Station, that the charges brought against the elder Missionaries by the younger, have been proved to be false or frivolous, this Meeting wishes to express its deep sympathy with Mr. Batsch, Mr. Herzog, and the other elder brethren, and its regret that men who, by many years of self-denial and of zealous and untiring labour in a noble cause, have won the esteem and respect of all the residents, European and Native, should have been placed, so unjustly, in the painful position now forced on them.

2nd. It also having been represented to the European residents, that in consequence of a new system of Mission organisation, introduced by a Secretary connected with the Berlin Committee, under which the management of Mission matters is taken out of the hands of Mr. Batsch and the other elder Missionaries, are obliged, pending an appeal to the Berlin Committee, to disconnect themselves from the new Mission organisation ; and this Meeting also being aware that it is the intention of the native congregation to stand by their old pastors, and that Mr. Batsch and the others, though compelled to leave the Mission premises, do not leave the congregation ; and it being apparent that, under these circumstances, funds will be necessary, to enable the elder missionaries to support themselves, and to carry on the Mission establishment, pending the result of the said appeal,—The members of this meeting resolve to withdraw all their support from the German Lutheran Mission at Ranchi, as at present constituted, and to take measures to provide Mr. Batsch with the said necessary funds.

3rd.—That the following gentlemen be requested to form a Committee to take steps for raising funds to enable Mr. Batsch to carry on mission work in this District, pending the result of the appeal to the Berlin Committee.

Mr. H. STAINFORTH,	Capt. ROWLANDSON,
Col. TWEEDIE,	„ MONEY,

and that Mr. Herzog be requested to be Treasurer and Accountant to the Committee.

4th. That a copy of these proceedings be sent to the Berlin Committee, with a letter, to be framed by the Committee abovenamed, embodying generally the opinion of the meeting as to the effect of the action taken by Mr. Ansorge and the younger missionaries.

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5th. That copies of these Proceedings be sent to the Calcutta Auxiliary Committee, to the Rev. Mr. Batsch, and to the residents of Hazareebagh, Purulia, and Chybassa, and to the Rev. Mr. Ansorge.

6th. That the Proceedings be circulated in original for the information of those residents in Ranchi and Durandah, who have been prevented from attending the Meeting, and that they be requested to sign them, if they meet with their approval.

(Signe E. T. DALTON, *Colonel.*
H. STAINFORTH, *Retired Member of the Civil Service.*
J. S. DAVIES, *Lieut.-Col.*
E. ROWLANDSON, *Captain*, 10*th M. N. I.*
—— BELL.
R. MONEY, *Captain.*
W. N. CAMPBELL.
G. T. DALTON, *Civil Service.*
R. W. KING.
W. J. TWEEDIE, *Lieut.-Col.*, 10*th N. I.*
J. LEGGETT, *Captain*, 10*th N. I.*
T. CUMMINS, *Lieut.* 10*th Regt.*
J. CLARKE, *Major*, 10*th Regt.*
J. CROWDON, *Surgeon, M. N. I.*
J. J. WOOD, *M. B., Officiating Civil Surgeon*
P. RAMSAY, *Major.*
W. BROOKES, *Supdt. Roads.*

(True copy.)
(Sd.) E. ROWLANDSON, *Capt.* 10*th Regt. N. I.*,
Secretary to the Local Committee.

(B)

***PROCEEDINGS** of the Committee for raising Funds to enable Mr. Batsch to carry on Mission work in Chota Nagpore.*

THE Committee, having now collected funds and put Mr. Batsch in a position to carry on Mission work at this station as hitherto, are of opinion that, prior to the final step to be taken by Mr. Batsch and the other elder brethren, it is well to see if a reconciliation could not be effected, by which the Mission might continue to work as it has heretofore.

With this object they have framed certain propositions, and determined to put them before Mr. Ansorge.

In taking this step the Committee are urged by general considerations, as to the welfare of the native congregation, and an earnest desire to see the Chota Nagpore Mission continue its work uninterruptedly.

The Committee are aware that as a body, with very few exceptions, the native congregation will follow Mr. Batsch. They are in hopes that the Berlin Committee will take action on the representations about to be made to it by the Committee and the Calcutta Auxiliary Committee, and will restore Mr. Batsch and the elder brethren to their position as heads of the Chota Nagpore Lutheran Mission; but they are determined, in the event of the Berlin Committee not doing so, to support these elder brethren in carrying on their Mission work under a new organisation. Knowing, however, that the native Church must receive a serious blow, and mission work and education be retarded pending the definite settlement of these matters, they earnestly press on Mr. Ansorge the propriety of accepting the propositions now made, and thus healing the breach in the Mission.

PROPOSITIONS.

1*st.* That Mr. Ansorge, in the most public manner, pronounce that, after the fullest scrutiny of all matters connected with the Mission and its accounts, not the slightest grounds have been discovered to lessen the confidence of the congregation, the other brethren, or the residents, in Mr. Batsch and Mr. Herzog.

2*nd.* That Mr. Jellinghaus retire from the newly-formed Mission Præsidium, or Committee, and that Mr. Bohn be appointed in his place.

3*rd.* That Mr. Batsch, as president of the Mission Præsidium, be *ex officio* member of the School Committee.

4th. That Mr. Herzog be Accountant of the Ranchi Mission Station.

5th. That the Head Missionaries at the stations of Hazareebagh, Purulia, and

Chybassa, retain control of the schools at their respective stations, as well as of their congregations.

6th. That Mr. Didlaukis be transferred to a Ganges Mission Station.

(Signed) H. STAINFORTH.
R. MONEY, *Captain.*
W. J. TWEEDIE, *Lieut.-Col.*
G. ROWLANDSON, *Captain.*

28*th November* 1868.

We, the undersigned, on part of the Committee, took to Mr. Ansorge a copy of these Proceedings and Propositions, and, explaining the object of the Committee, urged on him the propriety of accepting the propositions.

Mr. Ansorge informed us that he was armed with full powers by the Berlin Committee to act on their behalf, and expressed himself as representing the Committee here; but while urging that the new organisation itself embodied some of these propositions, he urged that he could not accept others, as they were opposed to the organisation ordered by the Berlin committee, which he had to carry out.

We pointed out that, if armed with such full powers as he stated, Mr. Ansorge might take on himself to accept these propositions. Mr. Ansorge would not, however, do so.

We also urged that, if unable to accept propositions contrary to the organisation ordered from Berlin, Mr. Ansorge might at least carry out the 1st and 6th propositions, and, pending the reference to Berlin, hold in abeyance the new organisation, and allow the Mission to go on, as heretofore, under Mr. Batsch. Mr. Ansorge declined the arrangement.

(Signed) H. STAINFORTH.
R. MONEY.

28*th November* 1868.

(True Copy.)
(Signed) G. ROWLANDSON, *Captain,*
Secy. Local Committee.

Letter from the Calcutta Auxiliary Committee to the Berlin Auxiliary Committee of the Chota Nagpore Mission, dated 8th December 1868.

DEAR SIR,

IN your letter of 4th August, you inform us of the steps taken by the Curatorium, with regard to a constitution or re-organisation of the Kole Mission, which the Secretary of the Curatorium, the Rev. Mr. Ansorge, had been instructed to establish.

You further informed us that the Curatorium, to avoid a one-sided course, had requested you to ask our Committee to depute one of its members to co-operate with Mr. Ansorge in his work of inspecting the Mission, more particularly with regard to external matters, and you then expressed the hope that Dr. Brandis would be asked by us to take part in the visitation or inspection.

Unfortunately Dr. Brandis, who would have gladly undertaken this duty, was unable to proceed to Chota Nagpore. At the special request of Dr. Brandis, however, our Secretary, Mr. Schröder, who kindly consented to act in the matter, was deputed to carry out your wishes, and he had the advantage of the assistance of Mr. William Atkinson, another member of our Committee.

2. These gentlemen returned from Chota Nagpore on the 28th November, and are now preparing a report which will, we believe, show fully the grievous misapprehensions as to the state of the Mission accounts, into which the Rev. Mr. Ansorge appears to have fallen, and enable you and the Curatorium to form a fair opinion of the injurious suspicions to which Mr. F. Batsch and Mr. Herzog have been so long subjected, without being allowed the opportunity—which a formal and distinct expression of them would have afforded them—of showing their groundlessness.

3. The annexed copy of a Resolution which we recorded on the 7th September, will show you the conviction we all of us entertained of the conduct of the elder Missionaries. The subsequent proceedings have only confirmed it; we now deeply regret to inform you that the hope we then confidently expressed has not been fulfilled.

4. Of the line taken by Mr. Ansorge, we need not now speak, nor need we say more as to the charges against Messrs. Batsch and Herzog, until we are able to send you Mr. Schröder's Report; but we can lose no time in forwarding to you, for transmission to the Curatorium, the letter addressed to that body by all the European residents of Ranchi and Duranda, which, with its annexures, furnishes, we think, the most convincing evidence that could be obtained of the utter groundlessness of the suspicions to which we have above alluded. They, and the later notes from Chota Nagpore, prove how fully

the elder Missionaries possess the confidence and sympathy of the Native Church, as well as of the European residents.

5. We entirely concur with the writer of that letter in the belief that the separation of Messrs. Batsch, Bohn, and Herzog from the Mission in Chota Nagpore, would be most disastrous to the Mission, and, unless God in his mercy should order it otherwise, most hurtful to the cause of the Gospel there.

The Report which we shortly intend to lay before you, will show why Messrs. F. Batsch and Herzog felt themselves compelled to disconnect themselves from the Curatorium and its Secretary, Mr. Ansorge; in the mean time, we unanimously and most anxiously entreat you and the Curatorium, to give the strong but, we believe, unexaggerated representations in the enclosed letter, your and their most earnest and prayerful consideration, and to suspend your judgment until you are in possession of our Report.

6. Until Messrs. Batsch, Bohn, and Herzog can resume their former place in the Mission, which we sincerely trust the Curatorium will now enable them to do, we feel it our dut y to direct all our efforts towards maintaining them in the position into which they have been most unwillingly forced.

7. We have still to acknowldege the receipt of the remittance of 1,000 Thalers, advised in your letter of 4th August, being Rupees 1,544-9. We now await your instructions as to the disposal of this sum, *i. e.*, whether it is to be handed over to the Treasurer of the Curatorium, Mr. Häberlin, or whether, after what has now occurred, and in the event of the secession becoming a permanent one, you would wish us to make over the money to the new fund that is now established.

With the expression of our esteem and regard,

We are, Dear Sirs,

Your sincerely,

The Auxiliary Committee of the Chota Nagpore Mission, Calcutta.

W. E. BACON,

Chairman.

CALCUTTA:—Thomas S. Smith, City Press, 12 Bentinck Street.

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Als Manuscript gedruckt.

CALCUTTA, 30 *Juni* 1869.

An den Huelfsverein für die Mission unter den Kols.

VEREHRTE HERREN UND FREUNDE.

Wir sind Jhnen zu grossem Danke verpflichtet für die ausfuehrliche Darlegung Jhrer Ansichten in Betreff der Chota Nagpore Mission, welche uns mit Jhren beiden Schreiben vom 9 Februar und 26 April zugekommen sind. Wir glauben gern dass Jhr Urtheil nach sorgfältiger Prúfung der Jhnen vorliegenden Thatsachen gebildet worden ist und dass Sie Sich dabei von persönlichen Rücksichten nicht haben leiten lassen.

Und wenn es demnach um so auffallender erscheint, dass Sie dort und wir hier,—die wir uns die gleiche Aufgabe gestellt hatten und durch das eine heilige Interesse, die Reichssache unseres Herrn, mit einander verbunden sind,—iu einer so bedeutenden und ernsten Crisis so sehr von einander abweichen, so können wir uns doch sehr wohl erklären wie Jhnen von Jhrem Standpunkte aus Vieles in einem andern Lichte erscheinen musste.

Wir geben Jhnen nun zunächst die Versicherung, dass wir die uns mitgetheilten Thatsachen und Bedenken einer ernsten Prüfung unterzogen haben; es war uns sehr darum zu thun dass alle Fragen in das vollste und hellste Licht gestellt wurden, und sind wir Jhnen besonders dankbar dass Sie keinen Zweifel unausgesprochen liessen.

Es war nie unsere Meinung dass lediglich Schuld die Ursache der Crisis sei; auch sind wir sehr gern bereit die eigenthümlichen Verhältnisse welche hierbei auf das Curatorium und auf die jüngeren Missionare Anwendung finden, zu würdigen und anzuerkennen.

In der Hauptsache aber, und so weit unsere Stellung dieser Crisis gegenüber in Frage kommt, sind unsere Ansichten heute noch dieselben, und wenn wir somit von einer fortgesetzten Correspondenz die so wúnschenswerthe Verständigung zwischen Jhnen und uns kaum erwarten können, so möchten wir doch nicht unterlassen auf die von Jhnen näher besprochenen Fragen nochmals zurückzukommen.

Als solche berühren wir zunächst die Stellung der älteren Missionare zum Curatorium.

Um diese zu verstehen und dadurch einen Schlússel zu finden fúr manches was sonst ráthselhaft und voller Widersprueche erscheint, genuegt es nicht sich auf einzelne Thatsachen zu stuezen, sondern die ganze Geschichte der Mission von ihrer Enstehung an, bietet dafúr allein das Material zur rechten und gerechten Beurtheilung.

Der nachstehende Auszug aus einem Briefe den eines unserer Mitglieder vor zwei Jahren zu schreiben Gelegenheit hatte, duerfte in Bezug hierauf nicht ohne Interesse fuer Sie sein. Die nächste Veranlassung dieses Briefes waren Missverständnisse zwischen dem Curatorium und den Leitern der Mission welche sich Ende 1866 fuehlbar machten.

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"Angenommen dass das Verhalten des Seniors der Mission, Herrn Friedrich Batsch, in den lezten Jahren, von Jhnen, insoweit Sie sich eine Ansicht darüber bilden konnten, richtig beurtheilt worden ist, so würde es mir nicht sehr schwer werden den Schluessel dafuer zu finden.

Er wie die andern älteren Missionare ging hinaus, voellig bereit nicht nur seine Arbeit, das Werk, sondern auch *seinen Unterhalt* und den seiner Familie ganz in Gottes Hand zù stellen und ich glaube, hätte man ihnen damals ihren Unterhalt durch ein Salair garantirt, so würden sie sich sehr verletzt gefühlt haben. Diese idealisirte Auffassung mag, so lange Gossner lebte, nicht verloren gegangen oder abgeschwaecht worden sein, aber sie wurde es ohne Zweifel mit der Uebernahme der Mission seitens des Curatoriums, und wir können annehmen, dass sich damit ein, auch under anderen Verhältnissen denkbarer, Zwiespalt angebahnt hat: der Wunsch nach wenn auch bescheidenen so doch festen gesicherten Existenzmitteln gegenüber der steten Hinweisung auf das "nicht vom Brode allein leben." Ich habe während meines Besuches den Eindruck grosser Selbstlosigkeit der Missionare bekommen.

Aber trotzdem kann ich mir sehr wohl erklären wie gerade die Anwendung der Gossnerschen Principien durch seine Nachfolger, einen ungünstigen Eindruck machen musste der dem herzlichen Einverständniss und Zusammengehen in allen Dingen gleich von vorn herein die Spitze abbrach.

Gehen wir von der Thatsache aus, dass die Missionare für die Bedürfnisse der Mission und nicht weniger für ihre eignen während langer Zeit zum grossen Theil auf englisch—indische Freunde angewiesen waren, und vergleichen wir damit, die von P. bei aller seiner Liebe und Einsicht immer wieder betonte Theorie des Lebens vom Glauben, des Sparens (ich erinnere an den Umstand dass den Missionaren zugemuthet worden ist von ihrem unzulänglichen gehalt für die Mission zurück zu legen,) so ergiebt sich daraus eine der zwei Hauptursachen der jetzt offen zu Tage getretenen gegenseitigen Erkaltung und des gegenseitigen Misstrauens.

Gehen wir nun zu der andern ueber. Ich habe während der Zeit meines Aufenthalts in Ranchi, nicht den Eindruck bekommen, als dominire Friedrich Batsch die andern in unbilliger, krankhaft eigensinniger Weise.

Dass Fr. Batsch kein gebildeter Theologe, sondern ein einfacher Schullehrer war, als er hinaus ging, hat P.—, haben alle, seit zehn und mehr Iahren gewusst.

Aber ich finde es verkehrt, ihm dieses quasi zum Vorwurf zu machen. Wir muessen die Menschen nehmen wie sie wirklich sind, nicht wie sie sein sollen, sonst stossen wir überall an.

Es kann zu gar nichts führen darüber zu streiten, *wem* die Mission ihre Blüthe, ihr Gedeihen verdankt, P. hat die grösste Meinung von Schatz, die dieser gewiss verdient, aber ich finde es *durchaus unbillig* ihm *alles* beimessen zu wollen, und damit die aufopfernde, selbstlose unter häufigen Sorgen und Mangel fortgesetzte Thaethigkeit der andern, also zunächst der beiden Brüder Batsch und des verdienten Brandt, gleichsam zu annulliren.:

Wie viel oder wie wenig bei-den jetzigen Leitern der Mission, ich meine die Missionare, in Hinsicht auf ihre aeussere und innere Befähigung auszusetzen oder zu wünschen bleiben mag, eine Thatsache steht fest: Gott hat das Werk unter und während ihrer Leitung überschwenglich gesegnet und wachsen lassen, und selbst wenn wir mit P.—so weit gehen wollen das Pflanzen und Säen einzig und allein Schatz beizumessen, was er offenbar thut, so wird dadurch diese Thatsache nicht verkleinert, nicht abgeschwächt.

Die Eigenschaft welche P.—bei Batsch so scharf geisselt und tadelt, dieselbe Eigenschaft charakterisirte *Schatz* im höchsten Grade, wurde von ihm in unendlich höherem Grade ausgeübt, als vielleicht jemals von einem andern unter ähnlichen Umständen.

So gewiss ich glaube dass sie, Fr. Batsch nicht ausgenommen, gern und willig länger, ja immer, sich der Oberherrschaft von Schatz und seiner Leitung unterworfen und gefügt haben würden, weil dieser von Anfang an ihr Genosse gewesen war, mit ihnen die Mission mehr als mit seinen *Gehilfen* denn als seinen *Brüdern* gestiftet, daneben aber auch Alles, Leid und Freude, und die Täuschungen so vieler Iahre mit Ihnen getheilt hatte, so gut kann ich begreifen, dass sie beim Abgang dieses ihres Generals und mit der ihnengleichzeitig erwachenden Erkenntniss ihrer eignen Mündigkeit, sich nicht einen fremden Dictator in der Person Sternberg's octroyiren lassen wollten.

Werfen wir nun einen Blick auf die Elemente mit denen Fr. Batsch, nachdem Schatz sie verlassen, das Werk weiter führte. Es waren von den älteren nur die Missionare:

Heinrich Batsch in *Hazaribagh* der daselbst eine eigene, halb Kole halb Santal Colonie gegründet hatte oder gründen wollte.

Dann:—*Brandt* und *Bohn* in *Ranchi*, ersterer auch ursprünglich Schullehrer, letzterer ein gewesener Tischler, zu denen noch der Laienbruder *Herzog* zu zählen wäre.

Zu diesen kommen dann noch zwei *neue* Missionare, *Didlaukis* und *Onasch*, von denen ersterer gar keine eigentliche Erziehung, letzterer eine seminaristische Bildung erhalten hatte.

Wenn wir den damals schon kraenkelnden und bald darauf sterbenden *Brandt* ausschliessen so ergiebt es sich von selbst, dass die Seniorschaft, das Praesidium, Fr. Batsch zufallen *musste*.

Ob das Curatorium schon damals unzufrieden darüber war, oder es erst später wurde, weiss ich nicht; ich habe aber den Eindruck, dass Prochnow diese Seniorschaft *entweder nie ausdruecklich* sanctionirt, oder sie doch nur mit einem innerlichen Vorbehalt als interregnum bestaetigt hat, oder sie blos hat bestehen lassen.

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Habe ich hierin Recht, dann ist mir der weitere Verlauf des Zwistes, und sein Culminationspunkt, die jetzige Krisis, nicht länger unerklärlich.

Wenn Fr. Batsch die 1865 hinausgesandten Missionare, und namentlich Struwe und Jellinghaus, wirklich schlecht behandelt hätte, so wäre das im hoechsten Grade traurig und beklagenswerth.

Aber ich kann mich nun einmal des Eindruckes nicht erwehren, dass P's Briefe und Instructionen an die NEUEN Missionare sehr dazu beigetragen haben, ja vielleicht die eigentliche Ursache der falschen Behandlung sind, welche dieselben erfahren haben sollen.

Wenn es, wie ich fast glaube, P's Abficht war, dass die neuen Missionare oder vielleicht auch nur Struve, die Oberleitung uebernehmen sollten, oder doch wenigstens sofort selbstaendig —allenfalls nnter Beruecksichtigung seiner directen Winke und Instructionen—agiren sollten, wie möchte ich fragen,—war es da moeglich ein herzliches Einvernehmen unter den neuen und alten Missionaren zu erwarten.

P.—hat eins vergessen, und das scheint auch Jhnen entgangen zu sein :

Wo, wie in diesem Falle ein solches Werk, gesegnet wie selten ein anderes, vier und zwanzig Jahre lang unter den Augen und Händen und Gebeten von Männern erwachsen ist, von Männern denen wir, ohne darum ihre Fehler zu übersehen, Liebe, Devotion und Befähigung für das Werk nicht streitig machen koennen,—da erheischt es grosse Weisheit und ein nicht geringes Maass von Tact und Schonung, wenn sich nach so vielen Jahren das Bedürfniss nach tüchtigeren Kraeften herausstellt und dieses Beduerfniss dann befriedigt werden soll.

Ich meine es sei weniger die Frage mangelhafter Bildung der Alten gegenueber der gruendlicheren, hoeheren der neuen, als die der Anciennitaet, der langjaehrigen, durch reichste Erfolge gekroenten Thaetigkeit, gegenueber der ganz natuerlichen Unkenntniss und Unversuchtheit der neuen Missionare, die das Curatorium haette im Auge haben sollen, als es die letzteren aussandte. . . . . Frueher oder spaeter wird das Beduerfniss eines Ersatzes fuer Struve sich fuehlbar machen, ich wuensche und hoffe, dass man dann so verfahren wird, dass von einer Collision oder Rivalitaet nicht die Rede sein kann." . . .

Es unterliegt wohl keinem Zweifel, dass das Verhältniss welches zwischen dem Curatorium und den Missionaren bestand, ein unbefriedigendes und ungenuegendes war, und zu nachtheilign Folgen führen musste.

Wir haben die grösste Achtung vor den Herren des Curatoriums und es wird uns durchaus nicht schwer an deren redlichen Willen, der Mission zu dienen, zu glauben. Aber es ist unsere feste Ueberzeugung dass die allmaehlige Entfremdung zwischen ihnen und den Missionaren nimmermehr eingetreten wäre, haette das Curatorium, nicht nur in juengster Zeit, sondern von Anfang an der Mission mehr Aufmerksamkeit widmen können. Aus eben diesem Grunde darf auch, so scheint es uns, das Verhalten der Missionare nicht mit dem Maasstab beurtheilt werden, der da allerdings am Platze ist wo eine Verpflichtung auf bestimmte Gesetze und Ordnungen vorliegt, und wenn es Jhnen vorkommt als handle es sich hier, speciell bei dem Senior, um systematische Uebergriffe und die Anmassung einer ihm nicht zustehenden Gewalt und Stellung,———so erscheint uns sein Verfahren vielmehr als die einfache und natuerliche Conseqenz der passiven Haltung seiner geistlichen Behörde, waehrend wir andrerseits nicht darueber erstaunen, dass das Curatorium dessen Secretaer mit anderen Arbeiten ueberhaeuft war, der Mission nicht die nöthige Pflege und fortgehende Oberaufsicht angedeihen lassen konnte.

Es war fuer uns ein freudiges Ereigniss als vor etwa zwei Jahren das Curatorium anfing der Mission ein regeres Interesse zuzuwenden, und als im vorigen Sommer das Bedürfniss einer festeren Ordnung in Berlin zur Geltung gelangte, hatte dieser Schritt unsere volle Sympathie.

Ohne auf das in vieler Hinsicht so vortreffliche Statut, welches die so wuenschenswerthe feste Ordnung einführen sollte, hier näher einzugehen, möchten wir nur darauf hinweisen, dass die Art und Weise in welcher dasselbe zum Gesetz erhoben werden sollte, nicht geeignet war das durch haeufige Missverständnisse, und durch die Zerwürfnisse zwischen den Missionaren erschuetterte Vertrauen zu befestigen. Wie konnte aber, auch ein sonst vortreffliches Statut, ohne gegenseitiges Vertrauen, die Basis abgeben fuer den gedeihlichen Fortgang des Werkes?

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Wir wollen hier nicht die Frage untersuchen ob das Statut oder Theile desselben, den juengeren Missionaren eher bekannt gewesen als den aelteren, und ob die Wuensche der ersteren darin bevorzugt worden sind ; vielleicht traute das Curatorium den aelteren nicht die noethige Einsicht zu, und unterliess es desshalb sie mit dem Entwurf des Statuts bekannt zu machen, oder es waren andere uns nicht bekannte Gruende, die das Curatorium bestimmten, fast unmittelbar nachdem das Statut den Missionaren zugegangen war, sie durch seinen Secretaer aufzufordern dasselbe zu unterzeichnen oder die Mission zu verlassen, und zwar noch bevor den aelteren Gelegenheit gegeben war sich zu verantworten.

Wir stimmen voellig mit Jhnen in der Ansicht ueberein dass auch in Missionen patriarchalische Zustaende sich ueberleben koennen ued durch Neues ersetzt werden *muessen, aber ein solcher Process hat immer etwas gewaltsames* und wir koennen nicht glauben, dass die Autoritaet des Curatoriums gelitten haben wuerde, hätte es die Missionare vorher von seinen Absichten in Kenntniss gesetzt und ihnen dadurch Gelegenheit gegeben sich darueber auszusprechen.

Handelte es sich hier doch nicht um die Substituirung eines neuen Gesetzes fuer ein anderes schon bestehendes und von Berlin ausgegangenes, sondern um die Einführung einer neuen und *ersten* Ordnung, an Stelle des von den Missíonaren bísher und waehrend zwei Iahrzehnten selbstaendig geführten Systems.

Befaehigung des Seniors und Klagen ueber seine Despotie.—Unsere Ansicht von der persönlichen Thaetigkeit des Herrn F. Batsch ist Ihnen bereits bekannt; es ist gänzliche Verkennung der auch von nicht Christen anerkannten Leistungen dieses Mannes, wenn Pastor Ansorge in einem seiner Briefe * einen Englaender fragen laesst: "Was thut Herr Batsch den ganzen Tag ?"

Aber Sie haben uns sehr missverstanden wenn Sie voraussetzen dass Ueberschaetzung seiner Bedeutung und Faehigkeiten uns bei unserer Auffassung beeinflusst haben. Wir glauben, dass wir, vermöge unserer unabhängigen Stellung zu der Mission, wohl in der Lage waren uns in dieser traurigen Angelegenheit ein unbefangenes und nuechternes Urtheil zu bilden ; es war unser lebhafter Wunsch den wirklichen Thatbestand ohne alle subjective Beimischung zu ermitteln, und wir wissen, dass diese Gesinnung ihren Ausdruck gefunden hat in dem Antheil welchen unsere Deputirten án den Verhandlungen der Conferenz genommen.

Wir sind nie blind gewesen für Fehler und Mängel von denen Herr Batsch so wenig frei ist als Andere. Auch wuerde die Anerkennung seines Werthes, welche der Bericht unserer Deputation ihm zollt, wohl schwerlich in der Weise der Oeffentlichkeit uebérgeben worden sein, hätten nicht ausserordentiche Umstände uns die Pflicht anferlegt hier ganz frei und ohne Rúckhalt zu reden.

Die Aeusserung "Das grosse Werk der Kols Mission muesse zu Grunde gehen wenn man Herrn Batsch scheiden lasse"—ist *nie* von uns gethan worden, und wir bedauern dass das Curatorium uns dieselbe zuschreibt, da sie fuer unsere Auffassung der Sache ein ungnenstiges Urtheil erwecken musste.

Sie und das Curatorium gründen Ihre Ansichten über eine unerträgliche Dictatur des Herrn Batsch und über andere Missstände zunächst auf sein Verhalten in der Sternbergschen Angelegenheit und gegenüber den Missionaren Struve und Flex und sodann

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* Die Aufnahme der an unsern Secretaer gerichteten Briefe Pastor Ansorges in dem December Bericht, war eine zwar traurige aber im Interesse der Wahrheit gebotene Pflicht. Der Visitator hatte bei seiner Abreise nach Ranchi sich freiwillig erboten uns über seine Erfahrungen Bericht zu erstatten, und *wir* koennen diese Mittheilungen um so weniger als vertrauliche auffassen, da in ihnen die allerschwersten und wichtigsten Anklagen enthalten sind, und sie den Beleg liefern für die unsrerseits gegen den Visitator erhobene Anklage der Parteilichkeit und Unfaehigkeit.

Keiner der Briefe ist von uns den aelteren Missionaren vor der Conferenz mitgetheilt worden und erst kurz vor dem Erscheinen unseres Berichtes, wurden sie von ihrem Inhalt in Kenntniss gesetzt, um die auf der Conferenz selbst nicht verhandelten Punkte aufklaeren zu koennen.

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auf die Klagen der juengeren Brueder Didlaukies, Jellinghaus, Haeberlin und Nottrott.

Ueber die Sternbergsche Angelegenheit koennen wir nicht urtheilen und muessen uns auf die nachstehenden Mittheilungen beschränken welche wir der Guete des Herrn F. Batsch verdanken :

"Zwischen uns und Sternberg hat nie eine persoenliche Abneigung bestanden und auch waehrend des Zwiespalts in 1862 war es nur die Behauptung unseres Rechtes was uns von ihm schied. Als nach Vater Gossner's Tode gegen Ende des Iahres 1858 sich das Curatorium gebildet hatte, wurden feste Gehaelter fuer uns bestimmt und Gleichstellung der Ganges Missionare mit uns. Wir nahmen diese Einrichtung mit Freuden an, nicht so die Brueder am Ganges, auf Sternbergs Veranlassung, welcher meinte: Wo bliebe unser Ruhm die billigste Mission zu sein, wir nehmen die Gehaltserhöhung nicht an. Er bedachte nicht, dass die Brueder auf andere Weise zu ergaenzen suchen muessten um bestehen zu können.

Von dem Augenblicke an wurden auch wir hier mit Briefen von ihm bestuermt um in die frueheren Verhaeltnisse zurueck zu kehren, und in derselben Weise schrieb er unsertwegen an den Secretaer des Curatoriums. Da kam, während ich nach Deutschland abgereist war, Anfang April 1860, hier ein Brief von Prochnow an in dem es heisst: "Wir erhielten wieder einen Brief von Sternberg namentlich auch ueber die Missverhaeltnisse in den Gehaeltern. Am Ganges sind alle Brueder darueber einig, dass ihre Gehaelter die sie sich selber fixirt haben, nicht erhöht werden sollen. Sternberg berechnet, dass ihr unter den Kols mit denselben Gehaeltern auskommen könnt. S. schreibt sehr liebevoll und herzlich und wuenscht, dass ihr selber aus eigner Wahl einen Schritt zurueck thun moechtet und Euch selber niedriger stellen. Das Curatorium wird nichts aendern an den festgesetzten Gehaeltern, aber es ist der Wunsch und die Bitte, es Euch nicht zuvor thun zu lassen von den Bruedern am Ganges.""

Nicht lange darauf, ich war gerade in Berlin, erhielt ich einen Brief von Schatz mit Einlage fuer das Curatorium worin er demselben mittheilte, dass er nicht in der Mission bleiben wuerde da Privat-Ruecksichten ihn zum Austritt veranlassten. Er wolle nur meine Rückkehr abwarten um dann abzugehen. Im August oder September langte ein Brief von Sternberg an, den Prochnow mir zeigte, es hiess darin u. a.: "Du sagst ich soll nach Ranchi gehen um die Brueder dort wegen des Gehalts in Ordnung zu bringen, wie kann ich aber das, wenn ich nichts in Haenden habe; da muss das Curatorium mir einen Auftrag und eine Vollmacht geben." Ich machte Herrn Prochnow ueber dieses Treiben Vorwuerfe, er schob die Schuld auf Sternberg der ihm keine Ruhe liesse. Ich kehrte 1861 im Januar nach Indien zurueck; Mitte Maerz waren wir hier und Bruder Schatz hielt Wort; trotz aller Bitten ging er am 23 Maerz ab. Wir gingen in unserer Arbeit ruhig weiter und glaubten uns auch im besten Einverstaendnisse mit dem Curatorium zu befinden, als wir am 15 November 1861 ein Packet Briefe von Bruder Sternberg empfingen, worin derselbe uns mittheilte, dass er vom Curatorium zum Superintendenten der Kols Mission bestellt sei und uns das betreffende Schreiben des Curatoriums selbst uebersandte-

Haette Bruder Sternberg, anstatt die Briefe zu uebersenden, sich sofort aufgemacht und waere ploetzlich hier eingetroffen als Haupt der Mission, so moechte die Sache damals anders ausgefallen sein, so aber wurden wir sehr erregt und verbaten uns sein Kommen und ich heisse nicht jedes Wort gut, welches damals in unsern Briefen gebraucht wurde. Es gab eine lange Correspondenz, die endlich dahin fuehrte, dass im April 1862 eine Conferenz in Calcutta beschlossen wurde um die Sache zu schlichten. Sternberg als Bevollmächtigter des Curatoriums und Bruder Brandt von unserer Seite waehlten die Herren Dr. Duff, Dr. Mullens, Mr. Macleod Wyllie, Col. Hannyngton, als Glieder der Conferenz, deren Resultat der freiwillige Zuruecktritt Sternberg's war. Zwischen ihm und uns hoerte von dem Augenblicke an jeder Groll auf."

So weit Herr Batsch. Unser Committee besteht erst seit 1865 und es ist ein Irrthum des Curatorium wenn dasselbe uns mit dieser Angelegenheit in Verbindung bringt, an der wir keinerlei Antheil hatten, und die wir, so weit Herrn Batsch's Verhalten dabei in Frage kommt, nicht zu rechtfertigen wuenschen, wenngleich wir durchaus nicht die Schlüsse daraus ziehen können welche Sie folgern. Das Curatorium schreibt hierueber: an diesem Orte koennen wir nicht verschweigen.....dass uns Jhre Handlungsweise in dieser so eben besprochenen Beziehung rein unverstaendlich geblieben ist. Laut unsern Akten sind genannte Missionare in ihrer unglücklichen Renitenz gegen das Hinkommen des seligen Sternberg von Jhnen unterstuetzt worden." Wir wären in der That begierig diese Akten kennen zu lernen.

Ueber den seligen Missionar Struve hat uns Herr Batsch gleichfalls einige Mittheilungen gemacht. So weit *wir* aus Briefen Struwe's, die derselbe nicht lange vor seinem Ende geschrieben, entnehmen koennen, war sein Verhaeltniss zu Herrn

Batsch ein bruederlich collegialisches und durch keine Wolke getruebt. Doch wir lassen Herrn Batsch selbst reden :

"Ich schrieb gestern ueber die Sternbergsche Angelegenheit ; heute komme ich auf das zurueck was das Curatorium über mein Verhaeltniss zu dem lieben seligen Bruder Struve sagt.

Ich gestehe aber, dass es mich empört die Todten heran gezogen zu sehen. Ich glaube, dass ich noch alle Briefe des Bruder Struwe besitze, dieselben kann ein jeder lesen und wer sie liest, wird finden, dass unser Verhaeltniss stets so war wie es unter Bruedern sein sollte. Das Curatorium hatte Bruder Struwe fuer *Purulia* bestimmt und obgleich wir sehr wünschten dass er hierher kommen möge, wurde er doch dahin gesandt, laut Committee Beschluss vom 19 Decb 1865. Spaeter, am 1 August 1865, schrieb mir Prochnow : "ich bin ueberzeugt wenn Du es nach Berathung mit allen Bruedern vor dem Herrn, fuer rathsamer halten wirst, dass Br. Struwe in Ranchi arbeitet, so wird das Curatorium nichts dagegen haben, aber da das Seminar noch nicht fertig und ihr in Ranchi gerade jetzt nicht so dringend Huelfe braucht, so glaubte das Curatarium dass Struwes Anfang am Besten in Purulia geschehe."

Mitterweile war aber hier manches vorgefallen ; Chayabassa musste aufgenommen werden und die Vorfälle in Purulia mit B. und S. verlangten eine Trennung beider Familien.

Auf der Conferenz hier in Ranchi, Ende October, kam Alles zur Sprache, alle Brüder waren gegenwaertig, für Chayabassa wurde Struwe oder Onasch vorgeschlagen.

Struwe ging gern nach Chayabassa um die Mission dort zu beginnen und ueberliess an Onasch die Station Purulia, wo derselbe schon vorher gearbeitet hatte. Börresens und Skrefsrud wollten nicht getrennt werden und verliessen die Mission.

Ende November erhielten wir ein Schreiben des Curatorium vom 19 Octb 1865 worin dasselbe den Wunsch aeusserte, Struwe möge nach Ranchi gehen mit dem Vorbehalt, dass er die Missionen am Ganges etc. besuchen solle, um seinen Blick zu erweitern, bis das Seminar fertig werde. Dieser Idee pflichteten wir nicht bei und Br. Struwe am wenigsten ; er schrieb mir am 22 Dec 1865: "Bei dem Briefe des Curatorium ist mir die Veraenderung ihrer Absichten mit mir aufgefallen ; wollten sie mich nach Ranchi schicken so waere es besser gewesen, meiner Ansicht nach, dass ich gleich dorthin gekommen waere." Ferner noch vorher von Purulia, am 17 Novbr 1865 : "Ich will an Prochnow schreiben dass ich jetzt wenigstens nach Chayabassa gehen werde, da dort die Station besetzt werden muss und da jetzt kein andrer da ist; das Seminar ist aber jetzt noch nicht fertig und braucht fuers erste doch nur *einen* Lehrer, spaeter kann ja das Curat. immer noch eine Aenderung treffen ueber mein Bleiben in Chayabassa oder Uebersiedelung nach Ranchi."

Unsere Conferenz Beschluesse wurden dem Curatorium zugesandt. Haetten die Herren es dennoch fuer besser gefunden auf ihrem Wunsch zu bestehen, so würden sie es uns mitgetheilt haben und Br. Struwe waere sofort nach Ranchi gekommen, hingegen schrieb uns Herr Gen. Suprdt. Dr. Buechsel am 28 Decb 1865 wie folgt : "Die Beschluesse die auf der Conferenz zu Stande gekommen sind, scheinen mir so nothwendig und durch die Umstaende so dringend geboten, dass ich ihnen nicht nur völlig beitreten muss, sondern auch erwarte, dass sie zur Ausfuehrung kommen," und wieder am 29 Maerz 1866 : " Dass wir mit den Beschluessen Ihrer Conferenz und mit den von Ihnen getroffenen Arrangements ganz einverstanden sind, haben wir Ihnen bereits geschrieben ; Sie werden selbst ermessen, dass eine ins Einzelne gehende Leitung und die specielle Vertheilung der Arbeit von hier aus unmöglich ist." . . . . .

Bruder Struwe hatte in Chayabassa zwei Freunde als treue Rathgeber, die Herren Dr. Hayes und Dr. Manock, beide Aerzte. Er wohnte bis zu seinem Tode mit Dr. Manock in einem Hause; als er von der Cholera ergriffen wurde, war er mit Dr. Hayes mitten in der Regenzeit im District ; da konnte Niemand von hier aus eingreifen."

Das Vorstehende bedarf keines Commentars ; es erhält seine Bedeutung dadurch, dass man Herrn Batsch das absichtliche Fernhalten Struwes von Ranchi im Widerspruch mit den Absichten des Curatoriums und den eignen Wünschen des Verstorbenen und damit auch die Verantwortung für dessen so früh in Chayabassa erfolgten Tod, zur Last gelegt hat.

In unserm Druckbericht haben wir uns mit Recht auf Herrn Flex bezogen, (pag : 20) ob wir Grund dazu hatten, mögen Sie selbst ermessen, wenn wir Ihnen mittheilen dass uns Briefe desselben an Herrn Batsch vorlagen, welche überströmten von Lob und enthusiastischer Verehrung für den letzteren und eine freiwillige Apologie der Umstände enthielten welche F. 's Austritt im Iahre 1864 veranlassten. Bei einer so plötzlichen Sinnesänderung, wie sie hier stattgefunden, kann der Umstand dass Herr F. seitdem wieder in die Mission eingetreten, für unsere Beurtheilung weiter nicht maasgebend sein.

Was das Verhältniss der juengeren Missionare, Didlaukies, Jellinghaus, und später Häberlin und Nottrott, zu den älteren anlangt, so glauben wir gern, dass auf beiden Seiten Fehler begangen worden sind. Wir koennen allerdings keine genaue Kenntniss

der persónlichen Beziehungen der Missionare unter einander, für uns beanspruchen, aber es ist keineswegs Unbekanntschaft mit den jüngeren, wodurch wir verhindert worden sind uns ihnen anzuschliessen. *

Wir haben leider den Eindruck erhalten, dass ihnen ein unbefangenes und ruhiges Urtheil, namentlich in Bezug auf ihre persönlichen Verhältnisse, vollständig abgeht, und gilt dies in besonderem Grade von den beiden Erstgenannten. Einer derselben, als unsere Deputirten nach ihrer Ankunft in Ranchi die einzelnen Missionare besuchten, erging sich gleich während der ersten Unterhaltung in den leidenschaftlichsten Aeusserungen ueber seine persönlichen Leiden, deren Anfang und Schwerpunkt darin zu bestehen schien, dass er bei seiner Ankunft vor vier Jahren und auf der Reise von Hazaribagh nach Ranchi nicht hinlänglich mit Lebensmitteln versorgt worden sei und nicht genuegend Palankinträger vorgefunden habe.

Als hierhergehörend weisen wir nochmals auf die Klagen ueber Veruntreuung des Missionsgutes hin (Pag. 17 unseres Berichtes Jellingh. an Pohlenz) Es war dem Verfasser des Briefes bekannt, dass Herr Herzog, der Missions Verwalter, das allgemeinste Vertrauen genoss und dass es nur eines Wortes an denselben bedurfte um Aufklaerung zu erhalten. †

Wir raeumen gern ein, dass im Interesse der Ordnung auch die aeusseren Angelegenheiten, wennschon solche von Herrn Herzog so vorzueglich geleitet wurden, öfter und allgemeiner haetten zur Sprache kommen sollen, aber von absichtlicher Geheimniss thuerei haben wir keine Spur entdeckt und es bleibt uns daher völlig unbegreiflich wie auch die 1867 herausgekommenen Missionare dem Verdacht der Veruntreuung bei sich Raum geben und solchen in ihren Berichten niederlegen konnten, ehe sie den Versuch gemacht, sich darueber an Ort und Stelle zu orientiren.

Eine theilweise Erklaerung dafuer liefert freilich der Umstand, dass die letzteren mit Misstrauen gegen die aelteren herauskamen, ein Misstrauen welches es ihnen sehr schwer, wenn nicht unmóglich machen musste, sich in der Mission wohl zu fuehlen, und welches dann namentlich zu den Klagen ueber unbruederliches und uncollegialisches Verhaeltniss gefuehrt haben mag, nachdem die neuen Brueder einige Monate im Lande gewesen waren.

Kol'ssprache; Reisepredigt; Catechisten Pruefung.

Auch wir sind der Ansicht dass jetzt nachdem das Werk solche Ausdehnung erlangt hat, mit der Erlernung oder richtiger der Wiederaufnahme der Kol Mundarten und der Verkuendigung des Evangeliums in denselben, recht wohl ein erneuerter Versuch gemacht werden sollte, wenn wir auch nicht im Stande sind uns ueber den wahrscheinlichen Erfolg ein Urtheil zu bilden. Indessen bleibt es uns völlig unverstaendlich wie den Missionaren aus der Unterlassung dieses Versuchs ein Vorwurf erwachsen kann.

Vor zwanzig Jahren waren die Ansichten in dieser Hinsicht hier in Indien sehr verschieden von den heute geltenden, und dann ist zu berücksichtigen dass, waehrend das Hindi, neben vielen andern Vorzuegen, der Menge der Kols durchaus nicht so unbekannt ist, wie haeufig angenommen wird, die Muttersprache der Kols aus verschiedenen Mundarten besteht von denen die hauptsächlichsten Urau und Mundari von einander völlig verschieden sind, und deren Erhebung zur Schrift und Kirchen Sprache einen gewaltigen Aufwand von Zeit und Kraft beansprucht haben wuerde.

Es ist sodann zu beruecksichtigen, dass Herr F. Batsch erst seit 1863 an der Spitze der Mission stand, und dass es für ihn bei dem Mangel an Arbeitskraeften eine absolute

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* Gleich nachdem wir von dem ersten Zwiespalt Kunde hatten, im April vorigen Jahres, wandte sich eines unserer Mitglieder in vertrauensvoller Weise an Herrn Haeberlin, ohne eine Antwort zu erhalten.

† Als unser Deputirter auf der Conferenz sein Erstaunen ausdrueckte ueber die in dieser Beziehung nach Berlin berichteten Vermuthungen—Vermuthungen die auch nach oberflaechlichster Untersuchung an Ort und Stelle als *leichtsinnig* und *unbegruendet* erscheinen mussten, (wir erinnern nur an jenes Besitzthum von neunzig Doerfern welches den aelteren Missionaren darin zugeschrieben wurde)—konnte der Berichterstatter nichts zu seiner Rechtfertigung anfuehren. Wie reimt sich dieses mit der "beharrlichen Weigerung des Einblicks in die aeusseren Angelegenheiten," deren, wie Sie schreiben, jener Bericht gedenkt?

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Unmóglichkeit gewesen waere ein neues Sprach-und Lehrsystem einzufuehren, auch wenn er diesen Wunsch gehegt haette.*

Ueber die "*Reisepredigt*" welche so wenig wie die Catechisten Frage auf der Conferenz behandelt wurde, schreibt Herr F. Batsch uns wie folgt: †

"Was die Anklage betrifft, dass ich seit sieben Jahren den District nicht bereist habe so ist das wahr und auch nicht wahr. Wenn darunter verstanden wird ein Reisen von Dorf zu Dorf auf Monate lang durch den ganzen District, so habe ich das allerdings seit 1862 nicht thun können, denn ich konnte nicht zu gleicher Zeit vom Centralpunkte aus das ganze Werk leiten und die vielen Tauf Candidaten und Confirmanden welche gerade waehrend der kalten Zeit sich zu Hunderten jedes Jahr hier einfinden, im Unterrichte haben und alle andern Sachen die auf mir lagen, abmachen, und dabei im Lande umherreisen; ich musste das meistens andern ueberlassen, so weit es ging, denn wir waren ja stets sehr wenige. Die Arbeit ist besonders seit 1861 sehr gewachsen, so dass wir genöthigt waren unser Arbeitsfeld zu erweitern. 1862 wurde Hazaribagh aufgenommen, 1864 Purulia und Ende 1865 Chyabassa. Dass Ranchi in dieser Zeit so sehr von Missionaren entblösst war, haben wir stets schmerzlich empfunden.

Beim Beginn des Jahres 1862 waren sieben Missionare in Ranchi und der District konnte somit sowohl zu Anfang wie zu Ende des Jahres bereist werden. Nachdem Ende 1862 Hazaribagh von zwei Bruedern aufgenommen wurde, blieben hier fuenf, wovon nur A. Brandt und ich selbst ordinirt waren. Bruder Brandt war waehrend des ganzen Jahres sehr leidend konnte fast nichts thun und musste wiederholt zur Erholung reisen. Die Last der kirchlichen Arbeit lag somit allein auf mir. Ende 1863 kamen drei neue für Purulia bestimmte Missionare heraus, die auch dorthin gingen. In 1864 versuchte Bruder Brandt noch ein Mal, gegen meinen Wunsch, in den District zu gehen, da er glaubte es wuerde ihm gut thun; er kam kraenker zurueck, musste dann nach Europa gehen und starb auf der Reise. Einige Wochen nach seinem Abgange verliess uns Flex und wir blieben in Ranchi nur mit dreien.

Von Purulia riefen wir Didlaukies zur Hülfe, Krueger von Chyabassa ging nach Hazaribagh und Onasch nach Purulia. In der ganzen Mission waren nur zwei ordinirte Missionare: mein Bruder in Hazaribagh und ich hier. Ich musste nach Purulia reisen um dort zu taufen und das Abendmahl auszutheilen. Endlich erlangte ich dass Herr Bohn ordinirt wurde. Ende 1864 kamen die Brueder Struve, Börresen und Polenz. So sehr ich gebeten hatte, dass Struve uns fuer Ranchi gegeben werden moechte, er wurde nach Purulia gesandt und Onasch und Krueger wechselten wieder ihre Plätze, Pohlenz kam hierher. Im December 1865 ging Struve nach Chyabassa, Börresens und Skrefsrud verliessen die Mission; Pohlenz ging nach Hazaribagh und Onasch nach Purulia zurueck. Im Maerz 1866 kamen Jellinghaus und Uffmann heraus; ersterer fuer hier und Uffman fuer Chyabassa.

Trotz aller dieser Wechsel, bei denen Ranchi stets am schlechtesten wegkam, ging gerade hier das Werk mit Macht vorwaerts und die Arbeit nahm ueberhand, so dass Herr Bohn zusammenbrach und so schnell als möglich fort musste nach Europa. Struve starb ia Chyabassa. Unsere Arbeitskraefte waren bedeutend vermindert; haette der Herr nicht selbst gewirkt und geschafft, ich weiss nicht wie es gegangen waere."

Wir haben versucht uns ueber die *Catechisten Frage* zu orientiren und es erscheint uns darnach Pastor Ansorgés Urtheil ueber ihre Unfaehigkeit als ein sehr einseitiges und oberflaechliches. ‡ Auf die Pruefung der Catechisten durch den Visitator wird das nachfolgende einiges Licht werfen:

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* Herr Batsch schreibt darueber:

"Die Koles Sprachen sind gelernt und getrieben worden von Anfang an; schon 1850 hatten wir einen Catechismus in Uraon gedruckt und es ist nie einem jüngeren Bruder das Lernen der Kols Sprachen abgerathen worden. Namentlich ist der Tauf und Abendmahlsunterricht stets in der Sprache ertheilt, welche die Leute am besten verstanden.

Nur ist in der Kirche die Liturgie, der Gesang und die Predigt stets Hindi gewesen, und es wird darin auch wohl nichts geaendert werden, da die Gemeinde aus vier verschiedenen Staemmen Taeuflinge hat, die sich des Hindi bedienen um sich unter einander verstaendlich zu machen."

† Missionar Bohn theilt uns in Bezug hierauf folgendes mit:

"Vor Weihnachten 1861 reisten die Brueder Batsch und Onasch, Bohn und Flex; Anfang 1862 gingen die Brueder Batsch und Flex in den sudlichen Theil von Chota Nagpore bis zur Grenze und blieben bis die heisse Zeit sie zurueck trieb, (Siehe Biene 1862 No. 9.) Im November desselben Jahres reiste Bruder Bohn und Frau; 1863 Bruder Brandt der seine Gesundheit dadurch zu staerken hoffte aber kraenker zurueck kam. 1864 verliess uns Flex; Bruder Brandt ging ein zu seines Herrn Freude; zwei Kinderchen von Bruder Batsch starben an einem Tage. 1865 zu Anfang des Jahres reiste Bruder Didlaukies und wieder im Januar 1866. Im December desselben Jahres gingen Didlaukies und Jellinghaus in den District, blieben indessen nur vierzehn Tage aus.

‡ "Die lieben Leute hatten fruher fast gar keinen Unterricht, erst Bruder Didlaukies hatte sich ihrer angenommex," schreibt Herr Ansorge dem Curatorium Dies ist Entstellung einer Thatsache die Herrn Ansorge unmoeglich unbekannt sein konnte. Der Catechisten Unterricht war dem Missionar Didlaukies von Herrn Batsch speciell uebergeben worden. In der Biene No. 9 von 1868 schreibt derselbe Herr Didlaukies: "Eine andere Arbeit die mir obliegt, ist die an den Catechisten; diese unterrichte ich seit 1865."

Dass nicht *alle* Catechisten Pauli Bekehrung erzaehlen konnten, liesse sich leicht erklaeren, denn wie Didlaukies in derselben Biene mittheilt, waren in dem Jahre eilf neue Catechisten angenommen die mit Ausnahme von zweien nie eine Schule besucht hatten und nur gebrochen lesen und schreiben konnten.

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"Die Catechisten sind Leute aus dem Volke; die meisten von ihnen wurden angenommen, als sie schon im Mannesalter standen, hatten zur Zeit ihrer Aufnahme keine Vorkenntnisse und konnten weder lesen noch schreiben. Sie sollten lernen und auch arbeiten; denn da das Werk mit Macht wuchs, mussten die eingebornen Helfer mit helfen, wir zwei oder drei Missionare konnten es nicht allein ueberwaeltigen; so ging es mit dem Lernen nicht so rasch als wir wohl wuenschten. In frueheren Jahren unterrichtete ich selbst die Catechisten, spaeter that es Herr Bohn; seit 1865 hatte Herr Didlaukies den Unterricht; seit Februar 1868 wollte Herr Haeberlin sich taeglich eine Stunde mit ihnen beschaeftigen, was indessen nicht fortgesetzt wurde.

Pastor Ansorge's Beschreibung der Catechisten ist eine Carricatur; er stellte seine Fragen waehrend der Pruefung auf Deutsch und Herr Didlaukies uebersetzte. Die Geschichte von Pauli Bekehrung wussten nur zwei nicht klar zu erzaehlen und gerade diese beiden blieben als wir gingen, und Herr A. war herzlich froh sie zu behalten; den andern war die Geschichte bekannt, klar und deutlich wurde sie von einem erzaehlt. Ich will nur eine Frage des Visitators anfuehren: "Wie heisst das niedertraechtige Mensch, die schlechte Frau des Königs Ahab"- Ich wuesste wahrlich nicht wie ich diese Frage in Hindi wiedergeben könnte. Die Catechisten sind stets ein Segen für das Werk gewesen; alle Laesterungen über sie treffen den Herrn und seine heilige Sache, werden aber den Catechisten nichts schaden. Als der Bruch stattfand suchte Herr A. die Catechisten auf alle Weise an sich zu fesseln; es wurde ihnen eine Zulage an Gehalt versprochen, wenn sie sich auf ein Jahr binden wuerden, man warnte und drohte, dass Herr Batsch binnen einem Monate nicht nur Chota Nagpore sondern auch Indien verlassen wuerde, und dass, wenn sie nicht jetzt kaemen, spaeter von einem Uebertritt nicht die Rede sein könne. Vier der schwaechsten liessen sich denn auch anwerben, ein und zwanzig blieben bei uns und betheuerten lieber nach Hause gehen und Ackerbau treiben zu wollen, als uns verlassen.

Was fuer Leute die Kols Catechisten in Assam waren, dafür liegen Zeugnisse vor, und wie die für die Calcutta Kols bestimmten sind, wird sich bald herausstellen. So sind sie alle, nicht gelehrt, doch treu und sie wissen so viel, als für die Verháltnisse hier bisher nothwendig war. Die Aussendung der Catechisten in die Dörfer geschah durch mich, doch setzte ich Herrn Didlaukies stets davon in Kenntniss; die zurueckbleibenden waren dann weiter bei ihm im Unterricht. Als Pastor Ansorge kam, wuenschte ich, dass er sobald als möglich hier Alles sehe und pruefe; besonders Schule und Catechisten, damit wir dann mit einander in die Dörfer gehen könnten. Tag fuer Tag sagte ich ihm davon, doch kam er nicht dazu; da die Leute in den Dörfern besucht werden mussten, so bestimmte ich den Catechisten ihre Reisetouren, was Herrn Ansorge zu so bittern Klagen ueber Missachtung Anlass gegeben hat, waehrend vielmehr wir es waren die von ihm ignorirt wurden; denn waehrend taeglich Besprechungen mit den juengeren Bruedern stattfanden, wurde gegen uns das tiefste Schweigen beobachtet.

"Rechnungswesen."

Wir können Jhnen unser Erstaunen und unseren Schmerz nicht verhehlen ueber Jhre Annahme "dass die aelteren Missionare in Bezug auf die Vermögens angelegenheiten der Mission mit einer Verantwortung belastet sind, von der sie das Curatorium auch nach ihrer partiellen Rechnungslegung in der Generalconferenz nicht entbinden kann."—Das ist eine Wiederholung von Zweifeln, die wir fuer immer beseitigt glaubten, und macht unsere Deputirten gewissermassen zu Mitschuldigen, wie denn auch das Curatorium in seiner Erwiderung an die lezteren ausdruecklich betont, dass der Bericht derselben durchaus nicht auf Vollstaendigkeit auszugehen scheine. Iener Bericht sollte nur ein Referat der Conferenz Verhandlungen sein, und *konnte* sich daher *nur mit diesen* beschaeftigen; erst nachdem-nach der ausdrueck-lichen Erklaerung des Visitators, die aeusseren Angelegenheiten und speciell das Rechnungswesen erledigt waren, wurden die Buecher und Cassa uebergeben, und unsere Deputirten wuerden auf eine weitere Untersuchung bestanden haben, haette der Visitator *gewuenscht fernere Frägen zu stellen.* Es scheint aber, dass bei Ihnen und dem Curatorium noch Bedenken existiren in Betreff einiger Punkte, die uns bisher nicht naeher bekannt waren, und wenn wir auch bedauern muessen, dass dieselben auf der Conferenz durch den Visitator nicht zur Sprache gebracht wurden, so gereicht es uns jezt zu grössester Genugthuung Ihnen dárueber Mittheilungen machen zu können, welche Ihre Bedenken hoffentlich zerstreuen werden.

Herr Batsch schreibt uns darueber Folgendes: "Man beschuldigt uns die von der Regierung nach dem Aufruhr in 1857 empfangenen Entschaedigungsgelder nicht ordnungsmaessig angezeigt zu haben. Diese Entschaedigungsgelder waren zweierlei Art: fuer die Mission und fuer die Missionare selbst (personal grants). Letztere wurden 1858, erstere im Jahre 1860 ausbezahlt, *waehrend die Brueder Brandt* und *F. Batsch* in *Deutschland* waren und die Mission

unter *Schatz's Leitung* stand. F. Batsch ist bekanntlich erst seit 1863 verantwortlicher Senior. Dass damals wirklich Mittheilungen ueber die fraglichen Gelder gemacht worden sind, dafuer existiren noch jetzt die Belege. (1) In der Jahresrechnung von 1860 befinden sich Rs. 1,103 angefuehrt als ein Theil des Ersatzes; haette das Curatorium wirklich keinen vollen Bericht darueber erhalten, waere es da nicht an der Zeit gewesen zu fragen. Der andere Theil des Ersatzes wurde von den Herren J. H. Fergusson & Co. in Calcutta fuer die Mission angelegt. (2) Ist die Summe von Rs. 380 unter den Einnahmen fuer 1861 aufgefuehrt als hier eingezahlter Ersatz fuer Herrn Siek, ehemaliger Missionar in Hazaribagh; diese Summe wurde nach der Anweisung des Curatoriums dem Herrn Siek ausgezahlt. Waere die Sache dem Curat nicht ganz klar gewesen, wuerde es sich ohne Zweifel naeher erkundigt haben. (3.) Als die Brueder Brandt und Batsch 1860 in Deutschland waren, machten sie eine Eingabe an das Curatorium ihrer Kinder wegen, in der sie sich ueber die von der Regierung erhaltenen Rs. 2,000 aeusserten und um Unterstuetzung fuer ihre Kinder baten, da diese Summe durch die Heimreise verbraucht worden war. Das Curatorium antwortete darauf am 10th November 1860 u. a.: "Haetten Sie die Rs. 2,000 welche Jhnen von der Regierung gegeben sind, zu der Summe hinzugelegt, die wir Jhnen fuer Jhre Kinder geben, so wuerden Sie fuer die Erziehung derselben ziemlich hinreichend haben sorgen können, statt dessen haben Sie jenes Geld zur Herreise verwendet und setzen uns nun in die Nothwendigkeit eine gleiche, wenn nicht groessere Summe dazu zu verwenden um Sie wieder hinaus zu schicken." Waere das Curatorium mit den Entschaedigungsgeldern nicht voellig bekannt gewesen, so wuerde man, als die Brueder sich in Berlin befanden, doch gewiss Erklaerungen verlangt haben. Aber so ist es haeufig gegangen und das Curatorium hat bis in die neueste Zeit manchmal nicht gewusst, welche Berichte ihm zugekommen waren und welche Antworten es gegeben hatte.

II.—Der zweite Punkt betrifft den Kirchenfond der Gemeinde, welcher durchaus nicht der Mission sondern ausschliesslich der Gemeinde gehört. In jeder Jahres Rechnung ist derselbe erwaehnt worden. Man vergleiche darueber Biene No. 6 Jahrgang 1866.—Der Kirchenfond ist entstanden durch die sonntäglichen Kirchencollecten, Erndtefestcollecten, und Traugebühren; er wurde zu besonderen Kirchenausgaben: Abendmahlswein, Kerzen, u. d. gl. verwandt; der Ueberschuss wurde zum Besten der Gemeinde verwaltet.

Die Kirche zu Itki nebst Schulhaus, Lehrer und Catecheten Wohnung, welche gegen Rs. 2200—gekostet, wurden aus diesem Fond erbaut und unterhalten; im Jahre 1865 befanden sich gegen Rs. 1400 in der Kirchencasse, wofür die Dörfer Kachabari und Changatoli genommen wurden (siehe Biene No. 6, 1865.) deren Verwaltung der Missionsoekonom, Herr Herzog, mit uebernahm. In der jährlichen Gemeindeconferenz wurde vom Bestand des Kirchenfonds Rechnung abgelegt.

III.—Die dritte Frage und zugleich der Schwerpunkt der jetzt geaeusserten Bedenken bezieht sich auf die Geldsendungen der Jahre 1865 bis 1868. Es wird gesagt, dass in diesen vier Jahren ueber eine Summe von Thlr. 15,136 kein genauer Nachweiss geliefert worden, während man wisse, dass dieselbe von Herrn F. Batsch vereinnahmt worden sei. Ich bemerke zunaechst dass dem Curatorium seit dem 1 Januar 1850 regelmaessig Jahres Rechnungen gesandt worden sind; auch hier wurden seit 1863 jaehrlich englische Berichte veroeffentlicht und denselben die Jahres Rechnung beigefuegt. Ich frage nun: warum sind mit unsern Berichten nicht auch stets unsere Rechnungen ueber jaehrliche Einnahme und Ausgabe veroeffentlicht worden? Die Bienenleser wuerden jetzt sofort beurtheilen können, wie es mit dieser Sache steht. Ich theile nun zu meiner Rechtfertigung folgende Auszuege aus Herrn Uhdens Briefen mit:—

Herr Uhden an den Senior Batsch.

No. 1. 1866 *ohne Datum.*

Ich wiederhole ohne Angabe der Daten nur, dass im Ganzen durch die Oriental Bank an Herrn F. Batsch £800 und an Struve £353—3 remittirt wurden, welche mit Zahlungen von Th25 an Frau Brandt und Th25 an Frau Gehling sich zusammen auf Th7934 beliefen. Sodann wurden ueber Hamburg an das Huelfscomite in Calcutta fuer Sie ausschliesslich gesandt, 1865 Th3200 und desgleichen im Januar Th1000, Zusammen Th12134."

No. 2 vom 17 Februar 1866.

"Nebenstehende Th7177—15—6 werden etwa Rs. 10,400 ausgetragen haben; da Sie im letztem Briefe die Gehaelter pro 1865 mit Rs. 7,621 aufgeben, so wuerde am Schlusse des Jahres Bestand geblieben sein Rs. 2,779 wozu der Bestand von 1864 Rs. 564-3-10, demnach Rs. 3,283-3-10. Hierueber bitte ich mir von Ihnen eine Bestaetigung oder eine Berichtigung aus, wenn es sich anders verhaelt."

No. 3. 8 *Septbr.* 1866.

"Wenn auch verspaetet will ich nicht unterlassen Jhnen meinen Dank zu sagen fuer den Aufschluss ueber die erhaltenen Gelder, welchen Sie mir mittheilen. Was Jhre Rechnung in Ranchi betrifft so ist Alles dadurch aufgeklaert und in Ordnung. Ueber die Posten welche Struve erhalten hat, wird auch wohl die Abrechnung eingehen, sobald er sich von seiner schweren Krankheit erholt hat."

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No. 4. *vom* 5 *October* 1866.

Seitdem ich Jhnen vor vier Wochen schrieb, erhielt ich mit der letzten Post Ihr Schreiben vom 5 August, demnach verspaetet, da Nachrichten bis zum 20 hier sind, die uns die Trauerbotschaft vom Tode des lieben Bruder Struve bringen. Ich danke Jhnen fuer die Erlauterungen, welche Sie mir ueber die empfangenen Gelder geben. Dadurch ist alles in ein klares Licht gestellt, es stimmt alles mit meinen Notirungen, allein da der liebe Bruder S. heimgegangen ist, wird es jetzt nicht moeglich sein, ueber die ihm direct remittirten £353 eine Abrechnung zu erhalten. Ich vermuthe aber, dass die Bauten in Purulia, welche Sie erwachnen, damit bestritten sind."

No. 5. 8 *Januar* 1867.

Ihr lieber Brief vom 3 Novbr. giebt mir Veranlassung, Sie um Aufschluss ueber einige Punkte zu bitten. Zuvor will ich jedoch in Hinsicht Jhrer Anfrage wegen der Rs. 3105 erwiedern, dass solche der Betrag von Thlr. 2070 sind, welche im Maerz 1866 durch die Oriental Bank gesandt wurden. Was die verlorne Prima von 11 Maerz 1865 betrifft, so war deren Betrag £25, wofuer Jhnen eigentlich Rs. 250 haetten eingehen muessen.

No. 6. *vom* 5 *Juni* 1867.

In Hinsicht Jhrer Rechnung muss ich bemerken, dass wir 1866 durch die Oriental Bank Jhnen sandten: Th. 3174, 20.
und an Schroder, Smidt & Co., „ 6432.

Th. 9606, 20.

Dies wuerde Rs. 14410 betragen, die Sie aber nur mit Rs. 10981 angeben (Anmerkung von Herrn Batsch: dies war ein Missverstaendniss welches jeder sogleich finden wird, der die Jahres Rechnung von 1866 ansieht, das Missverstaendniss wurde aufgeklaert.)

No. 7. *Vom* 3 *October.* 1867.

In der Abrechnung mit unsern Stationen unter den Kols oder eigentlich mit den Herren S. S. & Co., ist immer noch einiges unklar, indem diese Herren zwiefache Rechnungen gefuehrt haben, die eine mit uns, die andre mit dem Huelfscomitee. So Z. B. haben sie die Rs. 1491-8, welche Sie als in Calcutta eingezahlt erwaehnen; in unsere Rechnung gebracht, dagegen die andern von Jhnen gleichfalls eingezahlten Rs. 500 nicht, diese also vermuthlich auf Rechnung des Huelfscomitee's gesetzt. Von den Herren S. S. & Co., haben wir eine genaue Abrechnung bis Ende Juni erhalten. Darnach hatten wir bei denselbea Rs. 3562 zu gute und da seitdem von unserer Seite noch Th 3200 oder Rs. 4800 remittirt wurden, so hatten S. S. & Co., Rs. 8362 in Haenden."

Herr Batsch faehrt fort: "Dies war der letzte Brief von Herrn Uhden, da mittlerweile Pastor A. als Secretaer eingetrelten war und alle Correspondenz durch ihn ging. Die vorhin erwaehnten Rs. 500 waren nicht vom Curatorium; es waren zwei Wechsel von Rs. 300 und 200 welche zum Einkassiren nach Calcutta gesandt und dort eingezahlt wurden.

Ueber den Jahres Bericht von 1867 dem die Rechnungen fuer 1867 beigefuegt waren, schreibt Herr Ansorge am 11 Maerz: "Empfiehl mich.....und sag meinen Dank fuer den schoen geschriebenen Bericht." "

Und was ist nun das Resultat? auf unerhoerte Weise werden Vorwuerfe gemacht, die doch keinen Grund haben. Man sehe die Rechnungen fuer 1865–1867 und frage sich womit die Ausgaben bestritten wurden. Wir konnten fuer 1866 und 1867 nur die Rechnungen fuer Ranchi geben, da die andern Stationen seit 1866 ihr eignes Rechnungswesen hatten; ferner hatte Bruder Strure in 1865 £352 direct empfangen. Und jetzt wird ueber die Gesammtsumme der Geldsendungen Rechenschaft verlangt, als seien dieselben saemmtlich von mir vereinnahmt worden!

III. Das Geschenk der englisch kirchlichen Missionsgesellschaft von £1000. Diese Gabe wurde nicht uns uebermacht sondern an Herrn Wyllie gezahlt, von welchem je nach Beduerfniss groessere oder kleinere Summen gezogen wurden. Die Zahlungen an Herrn Wyllie geschahen in 1859 und 1860, wo Bruder Schatz Senior der Mission war. Ueber die ersten £ 500 vergleiche man die Rechnung fuer 1859, die zweiten £ 500 zahlte Herr Wyllie bei den Herren J. H. Fergusson & Co. ein, am 30 Juli 1860, naemlich Rs. 5027-5-9."

Wir beruehren nun noch kurz die Dorfangelegenheit worueber Jhnen unsere Ansichten aus dem Bericht unserer Deputirten schon bekannt sind. Es scheint, dass auch hier dem Curatorium frueher bekannte Thatsachen in Vergessenheit gerathen sind. In der Biene No. 6, 1866 heisst es am Eingang: "Mit Dank und Preis gegen den Herrn unsern Gott theilen wir den lieben Lesern dieses Mal den Bericht der Chota Nagpore Mission mit." Nun enthaelt dieser Bericht pag 49 folgendes ueber die aeusseren Angelegenheiten: "Jemehr die Mission sich ausbreitet, desto wichtiger wird auch dieses Departement derselben. Die Ausgaben im Werke werden nicht weniger, sondern mehr

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von Jahr zu Jahr. Sollte nun gar ein Mal unverhofft eine Zeit eintreten, wo die zufaelligen Einnahmen in Subscriptionen etc. auhoerten einzukommen, und wir haetten nichts worauf wir zurueck fallen koennten, so muesste das ganze Werk zum Stillstand kommen. Wir haben desshalb unser Augenmerk auf Laendereien gerichtet. Zunaechst hatten wir unsern Stationsplatz, der viele Morgen Land zur Ackerwirthschaft bot ; durch grosse Bereitwilligkeit der Regierung wurden wir in den Stand gesetzt den Platz bedeutend zu vergroessern. Ein grosser Theil der Beduerfnisse fuer die Schule wird dadurch gedeckt. Ebenso wurden Laendereien und ein Wald auf Rechnung der Mission theils gekauft, theils in Pfand genommen. Das Dorf Konka, worauf ein Theil der Station steht, wurde seit April in Pachtgenommen; die Mission zahlt Rs. 900 jaehrlich, hat aber viel Gewinn an Getreide. Zudem wars nothwendig dieses Dorf zu nehmen, um den von ihren Doerfern vertriebenen Christen, die sich nahe der Mission ansiedeln wollten, einen Zufluchtsort zu verschaffen. Wir haben einige dreissig Paar Ochsen zum Feldbau und zu Bauten und andern Zwecken; da die Verwaltung der aeusseren Geschaefte ein eignes Department bildet, so kommt durch dieselben durchaus kein Wirrwar in die Missionsarbeit selbst." Herr Batsch schreibt uns daruchers :—

" Haette das Curatorium an der Verwaltung und Bewirthschaftung der Doerfer irgend Anstoss ge nommen, so waeren missbilligende Aeusserungen laut geworden und die Sache waere sofort gefallen. Bei uns war dieses aeussere Department in vielfacher Hinsicht eine Nothwendigkeit; zu dem war ein Bruder ausschliesslich damit beauftragt, waehrend die uebrigen nichts damit zu thun hatten; auch dieses scheint dem Curatorium nicht bekannt zu sein."

Die Veroeffentlichung des obigen Berichtes in der Biene macht allerdings den Eindruck, dass in Bezug auf die Dorffrage zwischen dem Curatorium und den Missionaren voellige Uebereinstimmung geherrscht hat; auf jeden Fall geht daraus zur Genuege hervor, dass dem Curatorium die Sache nicht verschwiegen worden ist. Und dieser Umstand ist der einzige, welcher hier fuer uns in Betracht kommt, nachdem unsere Deputirten sich auf der Conferenz uebergeugt haben, dass der Gewinn, den die Dorfer abwarfen, ausschliesslich der Mission zu Gute gekommen ist.

Ueber das Verhaeltniss der Missionare unter einander, bemerken Sie, dass ein Vergleich des Benehmens der juengeren mit dem der aelteren zu Gunsten der ersteren ausfalle. Wir koennen nur bestaetigen was der Bericht vom December darueber enthaelt. Wenn die Verhandlungen waehrend der Conferenz ein Licht auf dieses Verhaeltniss werfen, wie wir wohl annehmen duerfen, dann faellt der Vergleich leider sehr zum Nachtheil der juengeren aus. Denn waehrend die Herren F. Batsch und Herzog, trotz der peinlichen Situation in der sie sich befanden, ruhig und gelassen blieben und auch auf voellig grundlose Anklagen in bescheidener Weise antworteten, mussten unsere Deputirten bei einigen der jüngeren Brueder, die sich mit Herrn Ansorge lebhaft an der Untersuchung betheiligten, die traurige Wahrnehmung machen, dass ihnen weit mehr daran lag, ueber ihre Collegen zu triumphiren, als durch friedliche und versoehnliche Haltung eine Verstaendigung herbei zu fuehren.

Sie finden die Zurueckhaltung der juengeren erklaerlich weil kein Versoehnungsversuch gemacht sei ; wir wissen aber, dass unser Deputirter sich unablaessig bemueht hat, eine Ausgleichung zu bewerkstelligen, und dass noch in der letzten Stunde, nachdem die Herren F. Batsch und Herzog ihre Berufung an das Curatorium schon zu Protokoll gegeben hatten, unser Deputirter an das Gerechtigkeitsgefuehl der juengeren appellirte und sich bereit erklaerte seinen ganzen Einfluss aufzubieten, um einen Bruch zu verhueten, wenn nur ein Wort des Bedauerns von Seiten der jüngeren laut wuerde, ueber die unverdiente Demüthigung und den Verdacht der Veruntreuung, denen die aelteren ausgesetzt worden waren. Aber es erfolgte keine Erwiederung. Was lag naeher, bei aller Meinungsverschiedenheit ueber manche Punkte, als hier

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der Wahrheit die Ehre zu geben, und durch solches Entgegenkommen den Beweis zu liefern, dass das Missionsinteresse hoeher stehe, als persoenliche Ruecksichten.

Es bleibt uns jetzt noch uebrig das Verhalten des Visitators und seinen Antheil an dem Ausbruch der Crisis zu beleuchten, worueber der Bericht unserer Deputirten schon einigen Aufschluss gegeben hat.

Es ist nie unsere Absicht gewesen Herrn Ansorge fuer *Alles* verantwortlich zu machen, was die Trennung der Mission veranlasst hat. Aber sein Antheil daran ist groesser und folgenschwerer, als Sie glauben. Der Bericht unserer Deputirten ist moeglichst objectiv gehalten, um Aergerniss zu vermeiden, aber wenn wir, in gleich offener Weise, wie Sie Sich ueber die aelteren Missionare aussprechen, diesen Punkt beruehren, so duerfen wir nicht verschweigen, dass Herrn Ansorge der bei weitem groesste Theil der Verantwortung nicht der Crisis selbst, sondern des Bruches, in dem sie culminirte, trifft.

Es ist Ihnen bekannt, dass lange vor Eroeffnung der Conferenz, der Visitator in seiner Correspondenz mit uns wie in Gespraechen mit den hoechsten Beamten in Chota Nagpore, seinen "*ersten Eindruecken*," wie Sie dieselben bezeichnen, in ungemessenster Weise Ausdruck gab. Im Wesentlichen bestanden solche in schweren Beschuldigungen, welche spaeter nicht bewiesen werden konnten, die aber, auch wenn sie gegruendet waren, nimmermehr schon damals erhoben werden durften. Wir fuegen hinzu, dass Zweifel, Argwohn und entschiedenes Misstrauen gegen die aelteren Missionare, es waren, womit der Visitator,—nicht wie Sie vermuthen nach seiner Ankunft in Ranchi und vorgaengiger Pruefung daselbst,—sondern schon bei seiner Ankunft in Calcutta, sich bei den Mitgliedern unseres Committees introducirte, und uns dadurch mit gerechter Besorgniss ueber die Lauterkeit seiner Absichten erfuellte. Wir vermoegen uns dieses raethselhafte Benehmen eines Mannes der das Vertrauen des Curatoriums geniesst, nur dadurch zu erklaeren, dass die Umstaende unter welchen er vor einigen zwanzig Iahren die Kols Mission verliess, einen bleibenden Widerwillen und grosse Bitterkeit gegen die Gruender der Mission zurueckgelassen haben, und dass es ihm in Folge davon vollstaendig entgangen ist, dass die objective, leidenschaftslose, unparteüsche Erfuellung seiner Aufgabe, die allererste Bedingung fuer den guten Erfolg derselben sei.

Leider stellte es sich nur zu bald heraus, dass eine Vermittlung von unserer Seite und Einwirkung auf Pastor Ansorge nicht moeglich war. Unser Rath wurde von ihm nie nachgesucht und gaenzlich unbeachtet gelassen, wo derselbe in freundlichster, schonendster Weise ertheilt wurde.

Wollen wir das ganze Verhalten des Visitators mit wenig Worten characterisiren, so muessen wir sagen, er hat Alles versucht, um die aelteren Missionare in das unguenstigste Licht zu stellen, um sie ohne stichhaltigen Beweis der Untreue gegen Gott und Menschen zu bezuechtigen, um sie ihrer Ehre, ihres guten Namens zu berauben, sie zu demuethigen und in den Staub zu treten, und schliesslich die Stellung der so beschimpften und im Innersten verwundeten, zu einer unhaltbaren zu machen.

Wenn der Visitator jetzt die Missachtung und Geringschaetzung, mit der die aelteren Missionare ihm in Ranchi begegnet sein sollen, als Deckmantel fuer seine Handlungen benutzt, so koennen wir das nicht gelten lassen. Auch wenn wir ueber den Sachverhalt nicht orientirt waeren, wuerde die Kenntniss der in Frage stehenden Personen uns berechtigen eine solche Anklage sehr vorsichtig aufzunehmen. Unsere Nachrichten aber weisen ausdruecklich darauf hin, dass Herr Ansorge es war welcher die aelteren Missionare ignorirte, anstatt ihnen seinerseits offen entgegen zu treten und sie um die Aufschluesse zu ersuchen, die sie allein geben konnten.

Die Voruntersuchung der aeusseren Angelegenheiten geschah in einer Weise welche von vorn herein die Gemuether beunruhigen und nach allen Seiten hin Verdacht erregen musste.

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Wir wissen, dass erst nach mehreren Wochen, waehrend welcher Herr Ansorge seine Zweifel ueberall hin ausgesprochen und indirecte Erkundigungen eingezogen hatte, es den Herren Batsch und Herzog gestattet wurde ihre Buecher selbst zu erklaeren, die bis dahin in Herrn A's Haenden gewesen waren.

Die Art und Weise wie dann spáter das Rechnungswesen vor die Conferenz kam, war sehr unverstaendig und musste die Missionare reizen und verwirren. War es dem Visitator wirklich Ernst, Klarheit in die aeusseren Angelegenheiten zu bringen und die inneren Differenzen zu schlichten, dann standen ihm Mittel und Wege dafuer zu Gebote. Aber nirgends lassen seine Handlungen auch nur die Spur eines solchen Wunsches erkennen.

Die ihm anvertraute Macht und sein Einfluss haette, richtig benutzt, wenn auch vielleicht nicht den Schaden voellig heilen, doch den Weg zu gesunderen, friedlicheren Zustaenden bahnen koennen ; ihre verkehrte Anwendung *musste* den Unfrieden, das gegenseitige Misstrauen und die innere Spaltung so sehr vermehren, dass der Bruch zur Nothwendigkeit wurde. Wir wuerden gern von Herrn Ansorge abstrahiren, koennen indessen nicht umhin auf das Vorstehende besonderen Nachdruck zu legen, da sonst die Schritte der aelteren Missionare nach der Conferenz unverstaendlich bleiben.

Wir glauben, dass dieselben das Organisationsstatut, trotz ihrer Bedenken gegen einige seiner Bestimmungen, unterzeichnet haben wuerden, allein das Verhalten des Visitators musste sie mit gerechter Besorgniss erfuellen gegen das Fortarbeiten unter solchen Verháltnissen, Besorgnisse, welche sich mit jeder Verhandlung vermehrten, bis endlich die Berufung an das Curatorium als der einzig moegliche Ausweg ergriffen wurde. Wir haben die Berufung nicht gelesen, es ist moeglich, dass dieselbe unter dem lebhaften Eindruck des erlittenen Unrechts nicht durchweg so abgefasst ist, wie es den Missionaren als Bittstellern und Dienern des Curatoriums zukam, was wir bedauern und keineswegs gutheissen wuerden. Aber wir koennen unmoglich glauben dass diese Berufung einer Gehorsamsaufkuendigung gleichkam, noch weniger koennen wir begreifen, dass dem Curatorium nach deren Empfang keine andere Alternative blieb, als selbst zu abdiciren oder die Missionare gehen zu lassen.

Ueber die Gruende, welche den Erlass des Curatoriums bestimmten, steht uns kein Urtheil zu und beschránken wir uns darauf, Jhnen ueber die Theilnahme, welche wir seitdem an der Sache genommen, zu berichten.

Uns und anderen Freunden der Mission erschien der Protest der aelteren Missionare keineswegs als ein Verlassen und Aufgeben des Werkes ihrerseits, wiewohl sie genoethigt waren die Missionsgebaeude und das Missionseigenthum nebst ihren eignen Wohnungen dem Visitator zu uebergeben. Indem sie an das Urtheil und die Entscheidung des Curatoriums appellirten, stellten sie sich—nach unserer Auffassung, demselben zur Disposition. Wir fanden es vollkommen in der Ordnung, dass sie unter diesen Umstaenden einstweilen in Chota Nagpore blieben und ihrer Arbeit unter dem Theil der Gemeinde nachgingen, welcher fortfuhr ihre Unterweisung zu begehren und sie als seine Seelsorger zu betrachten, und es ist uns nie in den Sinn gekommen darin eine Gegenmission zu erblicken.

Der Brief der Englaender in Ranchi und unser eigenes Schreiben vom 8 December beweisen, wie sehr hier die Hoffnung genaehrt wurde, das Curatorium werde die alten Missionare nicht fahren lassen. Inzwischen und ehe die Antwort von Berlin eintraf, stellte es sich heraus, dass fast alle Lehrer und Catechisten und der groessere Theil der Gemeinde die aelteren Missionare nicht verliessen, obgleich diese ihnen nichts zu bieten hatten.

Wir wuenschen darauf hier kein weiteres Gewicht zu legen, es wird indessen stets eine bemerkenswerthe Thatsache in der Geschichte der Mission bleiben, dass in dieser Zeit der Ungewissheit, nach den schweren Verdaechtigungen, die ueber die alten

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Missionare ausgesprochen waren und sich unter den Christen von Dorf zu Dorf verbreitet hatten, und Angesichts des fuer Argwohn und Misstrauen so empfaenglichen Characters der Eingebornen,—der Einfluss der alten, die doch den Christen als ausgestossen erscheinen mussten, ein so bedeutender blieb.

Die Europauár in Chota Nagpore und wir selbst erachteten es als unsere Plicht den Missionaren in dieser Zwischenzeit Handreichung zu leisten. Es ist ein Missverstehen unserer Motive und sehr zu beklagen, dass das Curatorium diese Huelfe als eine Demonstration aufgefasst hat. Wir wuenschten durchaus nicht ihm Opposition zu machen. Vielmehr haben wir die aelteren Missionare immer wieder darauf hingewiesen wenn sie,—nach dem es sich gezeigt hatte ein wie grosser Theil der Gemeinde ihnen folgte—ueber die Unsicherheit ihrer Stellung besorgt wurden, dass sie weiter nichts thun koennten, als den Entscheid des Curatoriums abwarten.

Erst der Erlass des Curatoriums vom 26 Januar machte die Trennung zu einem Factum, und gab den aelteren die traurige Gewissheit, dass der Wiedereintritt in den Verband des Curatoriums unmoeglich sei, waehrend er gleichzeitig ihre Lage zu einer weit unsicheren und schwierigeren machte, als sie es bis dahin gewesen war. Sie hatten keine Aussicht ihre Arbeit unter dem zu ihnen stehenden Theil der Gemeinde lángere Zeit fortfúhren zu kónnen, dessen ungeachtet konnten sie sich nicht entschliessen die Gemeinde gegen den Wunsch derselben zu verlassen, worin sie ohne Zweifel durch die Haltung ihrer Freunde in Ranchi bestaerkt worden sind. *

Damit nahm die Sache eine ganz-andere, neue Wendung, deren richtiges Verstaendniss nur fuer den moeglich ist, der die Geschichte der Mission genau verfolgt hat.

Waehrend wir vollkommen begreifen, dass das Curatorium, nachdem sein Erlass den alten Missionaren zugegangen war, in der fortgesetzten Thaetigkeit derselben eine Gegenmission erblickte, gegen die es protestirt, finden wir es andrerseits nicht schwierig uns in die Stellung der alten hinein zu versetzen. Diese war durch den Erlass, der den bisherigen Verband aufloeste, ploetzlich eine freie und unabhaengige geworden, und hatte in so fern eine gewisse Aehnlichkeit mit *der* Periode, welche dem Anschluss der alten Missionare an das Curatorium zehn Jahre frueher vorherging.

Wir glauben, dass unter den Motiven welche die alten Missionare bestimmten in Chota Nagpore zu bleiben, das Plichtbewusstsein gegen die Gemeinde der Christen den ersten Platz einnimmt.

Wir in Calcutta entzogen ihnen daher unsere Unterstuetzung um so weniger als wir auch dann noch die Hoffnung naehrten, dass frueher oder spáter ein Vergleich moegleich sein wuerde. Und von diesem Gesichtspunkt ausgehend vermieden wir absichthach irgend welche Annaeherung der alten Missionare an andere Gesellschaften zu veranlassen, und auch indirect sind von uns keine Schritte in dieser Richtung gethan worden.

Freilich waren wir dabei auch nicht in der Lage die Missionare durch unsere Vorstellungen von solchem Anschlusse zurueck zu halten, was wir wahrscheinlich versucht haben wuerden, haette der Erlass des Curatoriums die Aussicht auf Wiedervereinigung nicht so vollstandig abgeschnitten.

Ueber den Besuch des Bischofs von Calcutta in Ranchi und die Beweggruende, welche die Aufnahme der aelteren Missionare und ihrer Gemeinde in die Englische Kirche veranlassten, werden Ihnen ohne Zweifel directe und ausfuehrliche Berichte

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* Herr Batsch schreibt: "Als wir unsere Namensunterschrift am 23 Novr nicht gaben und wir von Herrn Ansorge darauf als entlassen erklaert wurden, war unseres Bleibens auf der Station nicht mehr; wir erhielten bis zum 23 November unsern Gehalt ausgezahlt und standen ohne Gehalt da; wir wurden ausser Verbindung mit der Gemeinde gestellt. Was waere das fuer ein Zustand geworden; weren wir in der Station geblieben, wir haetten vergehen muessen, leiblich und geistig; weder haette die Gemeinde sich zu uns halten duerfen, noch haetten wir die Huelfe der Englaender beanspruchen koennen. Kann Jemand darin ein Unrecht finden, dass wir uns nicht von unserm Volke trennen wollten, zumal Lehrer, Catechisten und Andere, da wir noch in der Station waren, sich um uns schaarten und weinend uns baten sie nicht zu verlassen?"

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vorliegen. Es genuegt daher hier zu erwaehnen, dass der Anschluss erst dann erfolgte, nachdem der Bischof die jüngeren Brueder gesprochen und den Erlass des Curatoriums gelesen hatte, und nachdem nicht nur die Europáer in Chota Nagpore, sondern auch die Kols Christen in einer aus vielen Hunderten bestehenden Deputation den Wunsch nach solcher Vereinigung in dringendster Weise geaeussert hatten.

Wir konnten diesem Schritte, nachdem er geschehen war, unsere Theilnahme nicht versagen ; der Vorwurf dass dadurch die Wiedervereinigung der Mission als ein Ganzes unmóglich geworden, trifft, sollte er erhoben werden, weit weniger den Bischof als das Curatorium, dessen Erlass so ganz unzweideutig alle derartigen Hoffnungen vernichtet hatte.

Wir beklagen die Trennung ; im Hinblick auf die den aelteren Missionaren anhangende, viele Tausende umfassende Gemeinde, ist es uns aber Grund zur Freude, dass ihre unsichere und isolirte Lage,—ein Nothstand der auf die Dauer der Gemeinde den grössten Schaden bringen musste—dadurch beseitigt worden ist.

Es duerfte Ihnen nicht unbekannt geblieben sein, dass die oeffentliche Meinung in Indien sich allgemein den aelteren Missionaren zugewandt-hat. Wir wuenschen uns darauf nicht zu stuetzen, unterlassen aber nicht Sie in der Anlage mit derselben bekannt zu machen, wie auch mit der in den Zeitungen erschienenen Vertheidigung der juengeren Missionare. Von groesserer Bedeutung fuer uns ist die Beurtheilung der Sache seitens saemtlicher in Chota Nagpore lebender Englaender. Ihnen erscheint dieselbe als aus fluechtiger Begegnung und aeusserer Wahrnehmung hervorgegangen, also ohne inneren Werth zu sein, und auch wir sind weit entfernt bei Allen die sich zu Gunsten der aelteren Missionare ausgesprochen haben, eine intime Bekanntschaft mit der Mission vorauszusetzen. *Die Maenner* aber, deren Urtheil am meisten ins Gewicht faellt, haben der Mission seit zwanzig und mehr Iahren die lebendigste Theilnahme geschenkt und sind unstreitig vor allen Andern in der Lage ueber die Thaetigkeit der Missionare und von dem Fortschritt des Christenthums unter dem Volke der Kols ein wahrheitsgetreues Zeugniss abzulegen. Wir verweisen Sie ferner auf das Zeugniss des verstorbenen Bischof's Cotton, des noch lebenden Dr. Duff und anderer hervorragender Missionsfreunde, und auf den gegenwártig in Europa lebenden Colonel Davies der von dem Visitator selbst als Autorität bezeichnet wird.

In allen diesen Wahrnehmungen entdecken wir nicht den leisesten Anhalt fúr den Vorwurf der Unwahrheit, der dieser Mission gemacht wird.

Auch durften wir erwarten, dass unsere Mittheilungen, speciell die unserer Deputirten, von Ihnen und dem Curatorium nicht lediglich als aus "*wohlwollenden Gesinnungen*" und *einer "durch unsere laengere Bekanntschaft mit den aelteren Missionaren erklaerlichen Parteilichkeit*" herruehrend, beurtheilt werden würden. Denn wenn wir auch die Achtung und Freundschaft, welche wir fuer die aelteren Missionare hegen, keineswegs in Abrede stellen, so war doch die Sache viel zu ernst und bedeutend, als dass eine oberflaechliche Untersuchung uns genuegt haette. Es hat uns vielmehr stets der Wunsch und das Beduerfniss geleitet, dass der unentstellte und objective Thatbestand fuer alle deutlich und erkennbar ermittelt werde, und in diesem Bestreben hoffen wir, verehrte Herren, uns eines Sinnes mit Ihnen.

Durch die Verbindung der aelteren Missionare und ihrer Gemeinde mit der englischen Kirche, erscheint das Fortbestehen unseres Committees weniger nothwendig ; bei der gegenwaertig indessen noch immer nicht als erledigt zu betrachtenden Sachlage, wie auch im Hinblick auf die Moeglichkeit spaeterer Vermittlungsversuche, haben wir beschlossen unser Committee einstweilen nicht aufzuloesen.

Wir wuenschen und hoffen, dass die so viel groesseren Mittel und Kraefte welche jetzt den *beiden Missionen* zu Gebote stehen, und der Entschluss des Curatoriums seinerseits das Werk mit verdoppeltem Eifer zu betreiben, dem Volke der Kols

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reichen Gewinn bringen und unter Gottes Segen dazu dienen werden, viele Tausende aus der Finsterniss zum Licht und aus der Gewalt des Satans zu Gott zu bekehren.

Der Huelfsverein der Chota Nagpore Mission in Calcutta.

J. S. DOUGLAS. J. SCHROEDER. WILLIAM ATKINSON.

H. ROBERTS. E. PILGRAM.

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APPENDIX.

Letters and Articles from Indian Newspapers.

THE SCHISM IN THE KOLE MISSION.

(Friend of India, May 6, 1869.)

Ranchee, 28th April.

DEAR SIR,—We are extremely obliged for your having kindly inserted those letters which we forwarded to you formerly, and have now much pleasure in handing you the article promised in our last. The same has been written by a gentleman who is thoroughly acquainted with our Missionary affairs, and we are prepared to take the responsibility for the statements set down therein upon ourselves. By kindly inserting the same you will put us under a lasting obligation.

Yours sincerely,

TH. JELLINGHAUS.

Ranchee, 24th April.

DEAR SIR,—You will no doubt have heard already that the second act in the miserable drama that has been going on here for some time in our little Mission world has at last been played out; the great wish of the seceded Missionaries, to be embodied into the Church of England, has been consummated, the Bishop has ordained three of them and we believe one native teacher, *imposuit manus* "on a whole lot" of Christian Koles, who, as they call it, have now become new real Christians, and no mistake about it,—and so we hasten on to prepare ourselves for the grand finale, viz., the exhibition of a disunited Church. Oh thou fine old Chota Nagpore Mission, upon whom God's blessing has been poured out in the richest measure, thou, who shouldst be a shining light in Nagpore's hills, has been robbed of thy glory, and thy untarnished beauty is gone for ever!

The writer of these lines is *not* one of the so-called younger Missionaries, who have had the misfortune to make themselves so unpopular as to be entirely excluded from the pale of society, because they actually committed the folly of seeing in the Ch. N. M., whose fame had spread wide and far, whose success had been trumpeted all over Europe, the piety and virtue of whose converts were the theme of long pulpit orations at home,—not a little jewel of a Mission well preserved and nicely set, but a very ugly, seedy concern, tottering and well nigh going to pieces for sheer want of internal strength. The writer has been familiarly acquainted with all the ins and outs of the Mission since more than ten years; he has travelled far and wide over Ch. N., visited hundreds of Christian villages repeatedly, and is thoroughly conversant with the whole way in which the Mission has been managed, and believes himself, therefore, qualified to give an unbiassed opinion of the whole affair; and he does not hesitate a moment to state that the late events in the Ch. N. Church are by no means a sequel of that "revolutionary spirit" which, it is said, has been imported from Germany to such a frightful extent in the shape of a few fresh, *clear*-headed theologians, who had the advantage of a sound University education, but are simply owing to the rotten state of the Mission itself, a state which again owes its existence to the incompetency of those to whom, exclusively and therefore unwisely, the spiritual and secular management had been entrusted. I do not mean to say that those who have hitherto reigned supreme in the Ch. N. Mission were men without gifts or talent, but I maintain (and all those who are really acquainted with the internal condition of the Mission corroborate my statement) that they were highly deficient in those acquirements that are indispensably necessary to the successful management of such an enormous work as a Mission with over 11,000 converts. A man may be a very good Missionary, and may be instrumental in collecting thousands of converts, but for all that turn out a bad

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pastor. This has been the case here. Mr. F. Batsch, formerly a schoolmaster, and Mr. Bohn, formerly a carpenter, have had the direction of the spiritual affairs of the Mission during the last six years, and had proved themselves unequal to the task of establishing and consolidating a well-organized church, for it is in the character of a Church, and not of a Mission, that the work of the Lord here must be looked upon now. The great numbers of converts that have thrown off heathenism during late years are by no means attributable to the personal exertions of the Missionaries, for since more than seven years neither of the two above-named pastors has visited the Christians in their villages or preached to the heathen; but the fact is, *the Koles are converting each other: God's spirit is irresistibly moving the whole mass to adopt Christianity*, and it requires a clear and powerful intellect, a wise and moderate hand yet strong withal, a man well versed in the execution of the duties incumbent on a pastor of such a congregation, to lead and steady such a seething mass.

Let us see what system has been adopted to provide all those that have been baptized with the needful spiritual food of word and sacraments?—What arrangements have been made to care for the souls of 11,000 Christians, who live dispersed all over the province, under persecution and oppression such as seldom has fallen to the lot of so young a church? What has been done to teach their children in the first rudiments of Christian knowledge? What plan has been adopted to reach and teach all those enquirers who are stated in late reports to the Committee to have reached the number of five thousand, many of whom have been loafing about since nearly 15 years to prepare them for the reception of baptism? Yea, one may well ask, what has been done during these late six years, but the sad reply is: *nothing!* Here, in Ranchee, Messrs. F. Batsch and Bohn, disliked by the majority of their own converts, as proved by late events, have sat during these years enjoying their "*otium cum dignitate*"; if a man wants to have the holy supper, let him come to Ranchee from the furthest ends of the province, dragging his wife and children along with him (never mind if during his absence the tikkarar comes and robs his house of every grain of rice down to the last pice); if a child is to be baptized, let it be brought to Ranchee from a distance of 50 miles' journey, never mind whether the poor fellow who brings it and his wife has something to eat on the road or not. Every one who looks at the mass of Christians must see at the first glance the absurdity of compelling the Christians from the borders of the province to consider Ranchee alone as the source where to satisfy their spiritual wants. It is obvious, even to the merest tyro in Missionary matters, that as soon as a Mission spreads itself over so wide a field, out-stations and outposts should be erected all over the country, parishes should be established in the different divisions of the province, where either Europeans should be stationed, or native teachers and catechists under the supervision of the former. This plan has been proposed several times, but always met the strongest opposition,—why? "because Mr. F. Batsch could not brook the idea of allowing anybody to participate in his autocratic government." This sounds curious, but considering the fact that, in consequence of the objectionable behaviour of Mr. F. Batsch towards those of his brethren who would not submit, not only the gravest complaints have been lodged against him with the Committee, but also several Missionaries have left the mission; and again, considering that almost all of those Missionaries, who constitute the so-called younger party, have been in daily fear of being either dismissed or removed from the very moment they became obnoxious in his eyes, so far that they resolved to a man, rather to leave than to have their life here embittered by such a dictator, I say, considering the well known way he has treated those of his associates who ventured to look into matters with their own eyes, there is no other but the above conclusion left.

Again, let us see what measures have been taken to educate such a mass of converts and enquirers, for I take it that christianizing, without giving a certain amount of education, is useless. Here we also find that next to nothing has been done. In order to judge properly, one must remember that the Ch. N. Mission has not to deal with one class of people, such as Hindoos or Bengalees, who possess a literature of their own, but with two tribes, speaking two different languages, the Mundaree and Ooraoo, neither of which is written. Now the first Missionaries, instead of learning (as would have been natural), developing, and writing these languages, in order to make them the means of preaching the Gospel, and the basis upon which in future time to build a Kole literature, which would have been an immense lever in lifting these aborigines out of their sunken and degraded state, and of incalculable use in converting them, contented themselves with the Hindee, a language entirely unintelligible to the bulk of the Koles, so that those who would become Christians had first to learn Hindee in order to understand what they were taught. What a glorious task the Missionaries would have accomplished, if they had founded and enriched literature in the language of their own people! Since, then, Hindee had been made the common language, it

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required an uncommonly well-educated staff of teachers and catechists, well grounded in Hindee, as well as their mother-tongues, to bring the truths of Christainity and the rudiments of general knowledge home to the minds of their tribes. Up to the year 1862 there existed, however, only three or four native schoolmasters and so many catechists in Ranchee; about that time a small beginning was made to establish a training class for schoolmasters, which continued to work successfully for about three years, and supplied seven or eight teachers, who were appointed in different villages, when the Missionary, in whose charge the school was, also felt himself obliged to resign his post, in consequence of which and owing to the absence of competent teachers, the school broke down. Messrs. F. Batsch and Bohn, who might have done something, left the whole affair in the hands of a native until the beginning of the year 1867, when a pastor was sent out from Berlin to undertake the direction of the school, which still retained the euphonious name of "seminary." Enormous sums had been expended in building a magnificent school and boarding house; it is true, perhaps no Mission in India can boast to possess such fine edifices, and all credit is due to Mr. Herzog, the lay Missionary, who built them; but considering that the pupils, with the exception of the first class of eight boys, who had been taught laboriously and successfully by the above-mentioned pastor, Mr. Jellinghaus, simply consisted of a number of poor Kole lads, most of whom had attained no higher proficiency than that of being able tolerably to write and read, and to a smaller, a little about religious subjects, &c.,—such an expenditure seems extravagant and entirely misplaced. Just when the reorganization and settlement of the whole school department had been entrusted to Mr. Häberlin, who arrived here at the end of 1867, Mr. F. Batsch left the Mission, and all the schoolboys were persuaded to follow him; so that again the Missionaries have to begin anew with the rawest material, in the shape of boys and girls fresh from the jungle.

As to catechists, these matters stood even worse than with the school. It is a fact that such a large Mission has had no training school for catechists up to the end of last year. There were a lot of so-called catechists, men without any knowledge (as has been proved by examinations instituted by Pastor Ansorge); the greater part had never been in school, and those few that have had any teaching, unlearned what they had known for want of further instruction. To have neglected such an all-important item as the thorough training of the catechists who take, or ought to take, so prominent a part in a well-regulated native Church, proves, more than anything else, the incompetency of those who were the leaders of the Mission.

I fear I must conclude now, in order not to trespass too much upon your kindness, but so much has been written and said about the causes of the late disruption, and the younger party has been dealt with so unfairly, that I thought it necessary to disclose a few facts, that will show that the younger Missionaries, when they saw how bad matters really stood, and how fearfully the management of the native church had been neglected, and insisted upon a reformation, nobody ought to blame them, but, "*au contrair*," respect their motives and the fortitude with which they have borne all the trials incident to their position.

Yours most truly,

FAIR PLAY.

[The younger party in the Lutheran Mission to the Koles have now stated their case. We publish these assertions, made, we regret to remark, in so unbecoming a tone, solely on their responsibility, and trust readers will suspend their judgment till next week.—ED.]

THE SAME.

(Friend of India, May 13.)

SIR,—With reference to "Fairplay's" letter on the schism in the Kole Church, in your issue of the 6th instant, I shall be obliged if you will give the following remarks a place in your next number. "Fairplay" says that the writer of his letter is not one of the "so-called younger missionaries,' and tries to convey the impression that he is impartial; Mr. Jellinghaus, who forwards "Fairplay's" letter to you, and takes the responsibility of its contents, will, I daresay, be able to tell you if the writer is a Mr. Flex, formerly a Missionary under Mr. Batsch's general control, who in 1864 left the Ranchee mission, in which he had been some three years; since then has been assistant on a tea plantation—latterly at Golaghat; a gentleman who in March or February last reappeared in Ranchee, and again becoming a missionary, was a few weeks back ordained

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by Mr. Ansorge and nominated Pastor of the Younger Missionaries' Church at Ranchee. I mention this merely to show that the "unbecoming tone" to which you allude is most probably not impartial testimony.

"Fairplay's" letter contains certain statements as to Mr. F. Batsch's mismanagement of the Chota Nagpore Mission, and its purport appears to be, to set forward this alleged mismanagement in defence of the action taken by these younger missionaries. There is one fact, which in itself affords the most complete refutation of "Fairplay's" letter. It is—that notwithstanding this mismanagement on the part of Mr. F. Batsch, notwithstanding the "gravest complaints" which, "Fairplay" tells us, were "lodged against him with the Committee," Mr. Ansorge as representative of that Committee, having investigated those complaints and the alleged mismanagement, invited Mr. F. Batsch, the "bad Pastor," in the name of the said Committee, to remain as their representative—the Head or President of their Misssion!! Had the "gravest complaints" been true,—had there been any real mismanagement, could Mr. Ansorge conscientiously have done this? "Fairplay's" letter is full of curiously contradictory statements. He tells us that the Mission under Mr. F. Batsch was "a very ugly, seedy concern, tottering, and well-nigh going to pieces for sheer want of internal strength," but only a few lines before he poetically apostrophised this "ugly, seedy concern" as "a fine old mission upon whom God's blessing has been poured out in the richest manner," and a little further on he tells us that it is "an enormous work" and numbers its 11,000 converts. The question naturally arises as to whom, under God's blessing, this "enormous work" is due? "Fairplay" himself, strangely contradicting his own argument, gives the answer—to Mr. F. Batsch, the "good missionary," who, he says, has been "instrumental in collecting thousands of converts."

"Fairplay" next advances the novel proposition—that a "good missionary" and one instrumental in such a grand work, may be a "bad Pastor," and taking Mr. F. Batsch and Mr. Bohn as his text, attempts to prove it. Of what after all does his proof consist? Mr. Batsch, we are told, was a schoolmaster, Mr. Bohn was a carpenter!! The petty spirit which could turn their humble origin into a stone to throw at these good men is pitiable, and is indicative of the animus which has been brought to bear throughout by the younger against their elder brethren. The writer appears to forget that our Saviour was not above practising his earthly father's trade, and that the lowly birth of the apostles was no hindrance to their selection for the first and greatest mission work, and for the establishment and control of the early Christian Church. The statement that Mr. Batsch and Mr. Bohn have not for seven years visited the Christians in their villages or preached to the heathen, is simply false, and needs no further answer. "Fairplay" asks, what has been done to provide those baptised with spiritual food, and answering for himself, gives the "sad reply"—"nothing." The journeys he tells us he has made "far and wide" throughout Chota Nagpore must have been with blinded eyes, otherwise, as far as regards Mr. F. Batsch and the older missionaries, he would have derived another answer from facts. Mission stations have been founded at Hazareebaugh, Purulia and Chiabassa, and chapels at Itkee, Jartogh, Kacharbari, and many other places needless for me to name. Want of means has prevented more being done as yet, it being deemed advisable to expend available funds in erection of schools, Training College for Catechists, and other buildings urgently needed at the head-quarter mission station. It is, however, only of late that the necessity for more has arisen, and we may hope ere long to find many village churches with their native pastors scattered throughout the district. "Fairplay" apparently condemns the elder missionaries for not feeding the converts who come into Ranchee for the Sunday services, but the system adopted by Mr. Batsch of giving these converts nothing but shelter and firewood, is greatly to be preferred to that found necessary by ten young opponents who, in order to keep together a congregation, have to feed it. Mr. Batsch wisely argued that the Mission Funds could be better employed than in such useless expenditure, and that if the converts have real love of the church services in their heart, they can easily bring with them one or two days' supplies when they come to Ranchee for the purpose of joining in those services. I have seen in reports on missions in other countries, the long journeys undertaken by converts to attend Sunday services, noticed as proof of the success of the missionaries' labor; it is a new idea of "Fairplay" to bring this forward as a proof of a missionary's inefficiency. As for "Fairplay's" project of "building a Kole literature," it is too purely ridiculous. Neither Mundaree nor Ooraoo are written languages, nor could any philologists find in them capabilities for such improvement as would allow of their becoming the language of a civilised people. With few exceptions, Mundras and Ooraos understand and speak Hindee; and, acting on the advice of the oldest residents in Chota Nagpore, and those best able to give an opinion, Mr. Batsch adopted Hindee as the common ground on which all his converts could meet. This for the same reason

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that Hindee has been adopted by Government as the Court language in the Chota Nagpore District. It should be observed that Hindee is the only language in which a Mundar and Oorao can conserve together, their own language being quite unintelligible to one of the other tribe.

That the Mission School broke down under Mr. Batsch's management, as "Fairplay" states, is not in accordance with fact. Both it and the training school flourish, and as "Fairplay" himself remarks, all the school boys have followed Mr. Batsch—a strange proof, be it observed, of their dislike!! "Fairplay" is bold, in the face of late events, to venture on such an assertion as that Mr. F. Batsch and Mr. Bohn are disliked by the majority of their converts, the proof he alluded to being that the bulk of the Kole Church, almost every catechist, teacher, or scholar have followed those gentlemen, and left the young missionaries to find a schoolmaster in a chuprassee of one of the local Courts, and, as "Fairplays" says, to pick up raw material for their scholars in the shape of any poor boy or girl they can persuade to come to them from the jungles. The less said by Mr. Jellinghaus and his party about "*otium cum dignitate*" the better. He and his associates have now ample opportunity of enjoying the one, but, in Chota Nagpore, can never know much of the latter. Mr. F. Batsch and his fellow-labourers have the proud satisfaction of knowing that although 'ease" has not and is not likely to be their lot in the world, their deeds have robed them with dignity in the eyes of every resident of Chota Nagpore. "Fairplay's" letter, amongst its mass of contradictions, indirectly points to the real cause of what he calls "the schism in the Kole Mission"—he says very truly that "it is in the character of a Church," and not of a Mission, that the work among the Koles should now be considered. The time has indeed passed by, when a small private Mission could manage this work; and the only true solution of the late difficulties, the only effectual way of preventing the recurrence of such a scandal as young Missionaries trying to supplant their seniors—men they admit to be "good missionaries" and "instrumental in collecting thousands of converts"—was that suggested by the converts themselves, viz., the union of their Church with the Church of England. This has happily been effected, and we may now fairly hope that the troubles of the Kole Church are over. In conclusion I would only remark, that "Fairplay's" letter has given your readers the very best opportunity of forming their own opinion as to the merits of his party, Mr. Jellinghaus, Secretary of these young Missionaries' Committee, having stated that they are prepared to take the responsibility of its contents. The tone, spirit, and style of this letter speak volumes, and after reading it, no one can wonder that sympathy was impossible between men whose representative could write thus, and those "good missionaries whose peaceful work has resulted in the collection of thousands of the converts" and the building up of the Kole church.

I am, Sir, yours faithfully,
CHURCH AND STATE.

Ranchee, 9th May.

THE CHOTA NAGPORE MISSION.

(Letter to Friend of India, May 13.)

SIR,—There have been many and various ideas about the Bishop's action in the Chota Nagpore Mission. He, therefore, thinks it right to lay before the public the following facts. The Bishop never heard the story of Mr. Start until he had returned to Calcutta *from* Ranchee. His Lordship has never seen the will of Pastor Gossner, in which he is said to have bequeathed the Chota Nagpore Mission either to the English Church in general, or to the Bishop of Colcutta. The Bishop has acted simply on two grounds, viz.:—1st, the obligation of taking charge of the elder Missionaries, who seemed to him, with their flocks, to be *the* Mission, and who had no support, and who themselves expressed to him their earnest desire to join the English Church. 2ndly—His belief that it was necessary for the maintenance of the Mission that he should not refuse the appeal made to him by the Missionaries, and by what appeared to him the *great* body of the converts. All the members of the local Committee, and all unbiassed men in India, represented to him the necessity of complying with their request. It is true that the Kole catechists and people expressed to the Bishop *their* belief that they were carrying out Pastor Gossner's intention, but the grounds of the Bishop's action, whether right or wrong, were simply these two, as mentioned above, (1) the obligation to undertake the maintenance of the elder Missionaries (whom he regarded as the representatives of the Mission) and who were thrown without support on the world; and (2) the maintenance of the Mission, in the way represented to him, as the most likely to ensure its success, if not absolutely necessary to its existence.

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His Lordship was fully aware that the responsibility would be painful, and even distressing, but he thought that he could not shrink from it. He was asked in June last year, when at Murree, to come forward to help the Christian converts of Chota Nagpore; he was urgently appealed to by Colonel Dalton and others, *before* he commenced his Central India visitation (January 14th); but as long as there was any hope of reconciliation between the parties, the Bishop refused even to visit Ranchee. After his return from Ranchee, before taking any irrevocable step in the fulfilment of his undertaking, he spoke to His Honor the Lieutenant-Governor, and conferred with Messrs. Schröder and Pilgram (of the German Auxiliary Committee in Calcutta). He resolved, therefore, to carry out, after a month's interval, that which seemed to him the decision, by finally complying with the request of the elder Missionaries and their people.

One other point should be touched upon. Statements have been made reflecting upon the efficiency of the Messrs. Batsch, and disparaging and unworthy allusions to their origin and their want of *University* Education. Their past success seems the best answer to these accusations. It is right, however, to add that Wilhelm Luther, the Catechist who was proposed for Deacon's Orders, passed his examination with singular ability and success. His knowledge of the Bible, the doctrines and history of Christianity, were remarkable. There was the clearest evidence of faithful study and able instruction and preparation. The Bishop remarked that he would be glad if all candidates were nearly as well prepared.

I am, faithfully yours,

MILWARD R. BURGE,

Private Chaplain to the Bishop of Calcutta.

Calcutta, 8th May.

DEVOURING THE CHURCH.

(Article from "Friend of India.")

No event in the history of Christian Missions in India has been so sad, alike in its influence on the converts and in its revelations of the unworthiness or incapacity of some of the European agents, as the schism in the Kole Church. The ruin which the Baptist Committee tried hard to work out in the Serampore Mission, was averted only by the noble self-sacrifice and independence of Carey, Marshman, and Ward, who, giving up to a body that had never supported them the property which they had consecrated to the cause of philanthropy, washed their hands of men unable to comprehend either their high objects or their personal purity. The firmness of Bishop Wilson saved the Church of Southern India from the death which the observance of caste was bringing upon it. The disruption of the Church of Scotland led to the secession of every one of its agents in India, but they left behind them the property which they had created; and the effect has been, in India as in Scotland, that the number of missionary agencies has been more than doubled. More recently, the prosperity of the Karen Church has been arrested by the vagaries of Mrs. Mason; but we trust that the check is only temporary, and the scandal has long since ceased. In these cases, the wrath or the folly of man has resulted almost immediately in the extension of the good cause. We wish that there were reason for the hope that this may prove true of the Kole Mission also, as it seemed likely to do before both parties had committed themselves to almost irrevocable action.

The Kole Mission was founded in 1845 by Pastor Gossner of Berlin. He sent out agents who were prepared to work for their own support, and who for years suffered great privations, ending in their expulsion from Chota Nagpore by the mutineers. On the death of Pastor Gossner in 1858, a Committee or Curatorium was formed in Berlin to manage the Mission, and from 1859 its agents received fixed salaries at the rate of Rs. 70 a month for a married and ordained missionary, and less for others, with a small allowance for each child up to three. The salary was recently increased by Rs. 20. The Mission met with such great success after 1859, that its agents were physically unable to keep abreast of the work. Thousands of the Koles, in families and villages, sought admission to the Christian Church. It became evident that the number of missionaries must be increased, and that men of University and theological training were required to instruct native pastors. The earlier agents were fitted, by their simplicity of character and knowledge of the people, to found and extend a church among a race of untutored savages, but they were the first to call for that assistance which would enable them to build up the church and educationally elevate the people. We are not left to learn the nature of the work done through the early missionaries from their own statements. Chota Nagpore has been visited, and the work in the

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villages has been inspected, by many from Calcutta. Colonel Dalton, the Commissioner, and the many residents, official and non-official, who know every village, are unanimous in bearing testimony to the thoroughness of the change which has passed over the Koles, who have become Christians to the number of 12,000, according to the most recent statements. At the request of the men who had been the instruments of this great change, theologians were sent for from Berlin, and the earliest of them entered on their duties some eight years ago. Mr. F. Batsch continued to be the senior, and to direct the affairs of the Mission in conference with the others.

The Mission continued to prosper till two years ago, when two new University men were sent out, and the Rev. Mr. Ansorge became Secretary to the Berlin Curatorium. He had been a member of the Chota Nagpore Mission in ~~1864~~, and left it for the Church Missionary Society after a few months, owing to some petty grievance against his seniors. Now seems to have begun that bitter separation of the University from the senior members, which has resulted in the rending of the church in two. It was the old story—youth against age, inexperience against the disciplined, but perhaps too unbending, judgment of the men who had founded the church. The feeling was intensified by the fact, only fully to be understood if we remember that the disputants were Germans, that the young men were proud of their University attainments, and scorned the antecedents of the seniors, in the style only too painfully evident in their most unacademic defence which we published last week. With these "theologians" on the spot and Mr. Ansorge in Berlin, the elder missionaries and their work became exposed to continual misrepresentations. At last the Berlin Curatorium, without consulting the men who had until recently derived their principal support from English subscribers in India, directed that the Mission in Chota Nagpore should be managed by a Committee appointed every there years, and that, in the first instance, this body was to consist of Mr. Batsch, and of two of the juniors who would have always out-voted him. Mr. Ansorge was sent out, with full powers, to introduce this new constitution.

It is impossible to write of this person's conduct in India, as described in his own published statements and letters, in the language which it would call forth were the case that of mercantile or official dispute for instance. We have perused his statements with a feeling of indignation, not merely that so honourable a body as the Curatorium at Berlin should have entrusted such a man with so delicate a duty, but that they should have given him a power resulting in the irrevocable injury to the Koles which all are bewailing. Mr. Ansorge seems to us to combine some of the most eminent qualities of the Jesuit and the Grand Inquisitor. The disappointed missionary of 1846, clothed with all the arbitrary power of a priest, and exercising that power with an offensive tyranny which, we trust, is not common in the Lutheran Church, becomes the accuser of brethren who have done the greatest missionary work in India in these days, taunts them as liars, hints that they are thieves, lectures them like schoolboys, and ends by driving them out of the Mission which they alone have created. Men who were so abandoned by their own Committee that Bishop Cotton had to tell that Committee its duty, men who lived with the simplicity of anchorites, who laboured at one time with their hands, who at another had not the bare necessaries of life—are accused of self-seeking and swindling, in plain English, by a former associate who showed his hatred towards them from the first hour that he landed in the country with the plenary powers of an impartial judge. At a conference held to investigate these charges, two Calcutta merchants, one of them a German, completely disposed of the slanders, and in doing so, revealed at once the baseness of the accusations and the self-denying simplicity of the men against whom they were brought. These merchants declare that Mr. Ansorge adopted a course calculated "to outrage the feelings of every gentleman in India." We give Mr. Ansorge's own words, and he professes to be a Christian :—

"I have seen that Fred. Batsch does not deal in love with the younger brethren, although they stand in many respects so much above him. Notwithstanding my being Commissioner of the Berlin Committee, he tries to ignore me, although outwardly he is friendly ; he has done things unworthy of a child of God."

"I regret to say I find in Batsch and Herzog the faithfulness of the unjust steward ; what appeared as faithfulness * * * has no weight with me, the old and experienced missionary."

"The dear brother, Fr. Batsch, shall be Chairman of the Committee, but not Pope of Chota Nagpore. I feel convinced if you had my mission experience, and if you saw matters on the spot, you would entirely coincide with me. You also cannot call white what is black."

"Dr. Brandis thinks that he understands the affairs of the Mission better than I do. However, it is my comfort that the gentlemen of the Berlin Curatorium have full

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confidence in me, and that I, through God's Spirit, know this, that my Emmanuel—my Jesus—stands at my side."

And this is the man of whom the Commissioner, in common with every resident and visitor from Calcutta, declares that it is to Mr. Batsch, "to his untiring zeal, his devotion to the cause, his ability, noble character, and intimate knowledge of the languages and ways of the natives, that this success is mainly due. Mr. Batsch is known to almost every man in Chota Nagpore, and by every man that I ever heard speak of him, Hindoo, Mahomedan, Kole, or Christian, he is looked up to with respect for his piety, ability, amiability, and unaffected simplicity of character." Never, out of the Romish Church, have we seen priestcraft in a more odious form than that presented by Mr. Ansorge. Aud we say this, though we have more sympathy with the younger missionaries in the action which they recently took in bringing the oppression of the Kole cultivators to light, than with Mr. Batsch and Colonel Dalton who tried to stifle the discussion of that oppression in public. That discussion has now resulted in an Act which promises to do justice to the Koles.

Mr. Batsch and six of his brethren withdrew from the Mission, and the Berlin Curatorium have now made reconciliation impossible by approving of the proceedings of their agent, Mr. Ansorge. Should the outraged seceders not have retired from the various stations, rather than perpetuate schism in the Church? Our readers may reply for themselves. If Mr. Batsch and his colleagues had only their character to vindicate, they would have been bound to retire to other stations, for not only is their character of less importance than the good of "Christ's body which is the church," but every one who knows the facts has justified them, and sympathises with them. But the majority of the Christian converts are said to cling to them, and it is not for us to measure their duty in that case. We should have prefered, since they would not go to new stations, to see the Bishop of Calcutta wait, instead of hastily stereotyping schism by renewed ordination according to Anglican forms. His Lordship's reasons for this premature action, as given elsewhere, do not seem to us to be marked so much by sound judgment as by goodness of heart and sectarian zeal. He should have again appealed to the Berlin Committee, as his predecessor did, and he might have supported the seceders meanwhile, as the Church Missionary Society did in a previous crisis. But the deed is done, and we can only hope that further scandal and injury to the church may be prevented. The one chance of this now lies in the Bishop buying out the interest of the Curatorium in property chiefly created by the seceders, and in inducing that highly respectable and much deluded body to send its theologians to districts where they may begin on their own account and work in their own way. There are still three millions of Koles and Sonthals to be Christianised; and will the younger men, who have entered into the labours of others, continue to fight over converts, and to indulge in the most unchristian spirit? We would hint to those Germans that the question has a political side which may call for the interference of Government. Meanwhile Mr. Ansorge is a sad warning to all Home Missionary Committees.

(Article from Englishman, 15th June 1869.)

SEVERAL letters have reached Calcutta from Berlin intimating that we have not yet heard the last of the Ranchee Mission question. The Berlin Curatorium has issued two circulars in the form of printed espistles, or rather mandates, to the Missionaries who have seceded from the Lutheran Church, and to the Calcutta Committee who supported them in their troubles. With regard to these productions, we can only regret the abruptness of the one addressed to the reverend gentlemen who have laboured so long and so successfully on behalf of Teutonic Christianity among the wild people of Western Bengal. But it is the tone of the unprinted communications which we most deprecate, and which leads us again to advert to the subject. It is one which, if our information be correct, is likely to form a subject of much discussion in England, and with regard to which a certain knot of pious but mistaken men are doing their best to stir up a feeling of bitterness, and, if possible, international resentment between the Prussian and the English Churches.

These columns can deal with the subject only from a secular point of view. To a portion of the Anglican Clergy, a bishop is still surrounded by a halo in which sentiment and inspiration blend in shifting and very graceful proportions; his actions are above scrutiny and his motives are beyond doubt. But this pleasant way of settling the question is denied to the lay critic, and we think the cause of the Church into which the Ranchee missionaries have been received, will be best served by stating the case in a broad, common-sense manner, that will recommend itself alike to Lutherans and Englishmen, even if they should unhappily regard the apostolic succes-

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sion as little more than a pretty piece of antiquity, and deny any special efficacy to the laying on of hands.

We are inclined to think that the Curatorium has a much stronger case than has generally been conceded to it. Certain missionaries in India, sent out and supported, in the first instance, by the exertions of a pious German Pastor, have been for more than ten years under the management of, and to a large extent dependent for subsistence upon, a Committee of supporters in Berlin. The origin of their connection with this controlling body is described in one of the Missionary Records as long ago as 1860. We gather from it that when the original founder of the Mission perceived that death was at hand, he endeavoured to provide for the permanent maintenance of the enterprise that was soon to be deprived of his guidance. He made overtures to the English Church Society, but as the missionaries were identified by race, language, origin, and sympathies with Germany, it was wisely decided by the English Church Society that their connection with their fatherland ought not to be severed. The Society, therefore, while willing to assist the missionaries if required, declined to take them over, and a Committee, or Curatorium, in Berlin was found to superintend and maintain them. For more than ten years this Curatorium has done its work ; at times much hampered for want of funds, and leaving the missionaries dependent upon the liberality of the English Church, aided by a very efficient Committee in India, but nevertheless retaining the supreme control over the affairs of the Mission. The Curatorium in fact has held pretty much the position of the Court of Directors in the last century ; filling up the appointments, controlling the establishment, passing its verdict upon the actions of its servants, sending them out specie in small quantities, and leaving them to forage locally for the rest of their support. They now come before the public as a controlling body, whose position, legitimately obtained in the first place by the bequest of the founder, has been strengthened by more than ten years of undisputed authority, and by the fact that they have during that long period furnished sparingly, yet to the utmost of their ability, the sinews of war.

Their position is further fortified by the circumstance that the system of teaching pursued by the remnant of the original missionaries was open to most serious question, as antiquated and opposed to the present spirit of proselytising efforts among the aboriginal races. The older missionaries had begun their labours at a time when scarcely anything was known of the language, customs, social feelings, or political prejudices of the hill and forest tribes. They had taught and preached in Hindee for want of a more popular vehicle, and at first in ignorance of the fact that the mere use of Hindee placed a great gulf between them and the sympathies of the people. For years they made not a single convert ; but by degrees, as the popularity of our rule was established, and the prejudices against the language of the intruding classes were softened, their preaching became more acceptable to the people. More recently, under the administration of Colonel Dalton, one of those born governors who arise from time to time to prove the blessings of British rule to an Indian race, the success of the missionaries has been unprecedented. They have done a great work to a whole race, and the Berlin Committee naturally desired to give to that work the fullest expansion it was capable of. The researches of recent years, and the general attention which has been drawn to the wants and character of such primitive tribes, have placed beyond doubt the expediency of employing the aboriginal languages as a vehicle for reaching the aboriginal races. This is no mere question of theoretical scholarship ; and as a matter of fact along the whole ethnical frontier from Orissa northwards, with scarcely an exception, the aboriginal tongues have been, or are now being, adopted by the missionaries. Even in Rajmahal, the scene of Mr. Puxley's noble and successful efforts, his successor, we believe, is endeavouring to raise up a truly national church among the Santals, whose teaching will be in the Santallee speech. Among the German missionaries in Chota Nagpore, the younger members accepted the necessity, and were anxious to employ the vernacular of the people as the language of the Church. But the elder members, justly proud of their success, maintained the superiority of the linguistic weapons by which they had won it. Frequent references have led the Berlin Committee to think that the elder members were too conservative in this and in other matters. The Curatorium possessed undisputed authority over the organisation of the Mission, and it determined to introduce a new constitution, which would give the local power to the younger members who more accurately represented its own views.

In all this, as it seems to us, the Curatorium merely exercised its legitimate functions. It should be remembered that the question will be looked at from a very different point of view in Europe from that which has regulated the discussion here. In India, missionary public opinion is the aggregate opinion of a number of individuals, all of whom are under some Society or Committee in Europe, and between whom, and these controlling bodies, differences and even collisions occasionally occur

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Indeed, even since the Serampore schism, the tendency of public opinion here is to side with the missionary who gives his labour and life to the actual work, against the home authorities who sit in a cool climate, and make rules and regulations about a state of things with regard to which they have no practical experience. It therefore falls out that missionaries in a state of opposition to their controlling body in Europe, have the popular instinct on their side in India. But in Europe the shield is reversed, and the controlling body appeals, not to individual missionaries, but to other controlling bodies who are equally interested in maintaining and enforcing the authority of the home committees. It is in fact the old question of local experience against general deductions, and of individual liberty against central control. We, therefore, by no means expect that the verdict which has been arrived at here will, as a matter of course, be accepted by those whose views make public opinion upon such subjects at home.

It must be a matter of profound regret to the friends of the Berlin Committee, that that body, starting with a case so good in itself, and so likely to obtain sympathy in England, should have been unfortunate in its representative here. In addition to complaints of undue conservatism, of laxity of discipline, and even of hostile disobedience on the part of the older missionaries, the Committee had received charges of a pecuniary character, affecting if not their honor, at least their fitness for administering in the secular affairs of the mission. It was an enquiry of a most painful character, and demanded a high order of judgment and tact on the part of the agent appointed to conduct it. We have carefully considered the whole body of evidence bearing upon this gentleman's conduct, and we wish to say nothing severe of one who enjoyed the confidence of so respectable a body as the Berlin Curatorium, and who, when unbiassed by his passions, may be a conscientious man. But we cannot help agreeing with the general verdict, a verdict pronounced, not merely by the local residents and officials, but by Anglican, Presbyterian, and Dissenting lookers-on, and confirmed by the impartial decisions of the Press, that the conduct of the Berlin agent presents the most painful spectacle that has ever stained the history of Indian Missions.

It must suffice to say that the charges touching the secularities were inquired into by commercial men, and the result not only cleared the honor, but triumphantly vindicated the administrative ability, of the older missionaries. The Berlin agent, however, was not be baffled. The new constitution, which he was authorised to introduce, would place the older missionaries completely in the power of their accusers, and enable them to pass what verdict they pleased. The older men saw the danger, and protested. They wrote to Berlin, and begged a respite till a reply could be obtained. But the agent was inexorable, and indeed the Berlin Committee was now too deeply implicated in the folly of their representative to draw back. If the older missionaries consented to the new constitution, their reputation and honor would be at the mercy of their enemies. If they did not consent, they would be expelled from the mission. There was a third course, and they accepted it—they seceded.

They had a perfect right to do so, and we think that under the circumstances they wisely exercised their right. But they could not secede alone. The houses and lands of the mission, houses which the first missionaries had built in part with their own hands, the trees they had planted; the familiar rooms in which they had so long taught, and preached, and prayed; the pleasant grounds in which their children had played; all these they left behind, doubtless not without tears. But Christain men and women are neither chattels nor real property, to be transferred or devised at the will of an owner, and the Koles followed the faithful pastors whose voices they knew. The same thing has taken place in every ecclesiastical secession that has had the sympathies of the people, and not thirty years ago the Church of Scotland had to mourn the loss of half her strength from a similar cause. The churches, and manses, and glebes remained, but the ministers went forth and half the people with them. We sincerely trust that when these heats and animosities are over, each party of the Kole Church may profit as much from its present troubles, as the two great divisions of the Scottish Kirk have gained in Christian activity by the Disruption.

Last March, therefore, a great company of Christians was cut loose from the controlling body under which they had been accustomed to live. They had their pastors, but they had no means of supporting them, nor did the elements of any machinery exist for the ecclesiastical supervision and discipline of the Church. It was clear to every person that they could not remain isolated without running great risks. Two courses were open to them. The one was to place themselves under the Free Kirk of Scotland, the other was to come within the pale of the English Church. Both plans were carefully considered, and after some hesitation, the whole body of seceders selected the second alternative. We think they did wisely. Their pastors had long been accustomed to contemplate eventual union with the English Church;

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the majority of their Indian supporters belonged to that communion; the Anglican Church had more than once behaved with noble liberality to the Kole and other German Missions; and it was the Church which was best able, by its influence and the magnitude of its resources, to take over and provide for the spiritual support of so large a body of converts. Touching the ecclesiastical arguments for the union, we are precluded, by the purely secular character of our office, from comment.

The Koles accordingly applied to the head of the English Church in India to be received into its communion. The application was repeated in the most solemn way, and by all the bodies connected with the seceders. It was made by the Committee which supported them, by the pastors who led them, and twice over, and and in a very affecting manner, by the people themselves. There was no undue haste, although there might with much wisdom have been a little more delay, and the Bishop of Calcutta would have been shrinking from one of the most solemn duties of his position had he shut his ears to their cries.

We have reverted to the question, as we hinted, in consequence of the tone of certain letters recently received from Germany. It is stated that an appeal will be made to the Teutonic Churches by the Berlin Committee, and a letter addressed to the Bishop, but circulated by the Curatorium in manuscript, alludes to this contingency in no dubious terms. The Curatorium appears to us to lie under a misconception as to the really salient facts of the case, and we trust that early steps will be taken to obtain an impartial statement in some trustworthy organ of secular public opinion at home. In such a case, anything that a purely ecclesiastical or missionary journal might say would have no weight with the public. We hold that the Berlin Committee had a perfect right to enforce their authority and to revise the local constitution of their Kole Mission. But we also hold that the local missionaries had a right to secede; a right which could be used only under a very heavy responsibility to the seceders, and only as a last resource. We further maintain that the conduct of the Berlin agent left the older missionaries no option but to avail themselves of this right, and that, after their secession, they did wisely in seeking a union with another church. That the church they selected happened to be the Church of England is altogether beyond the question, and we are only the mouth-piece of public opinion in India, when we disclaim and contemn any effort that may be made to introduce the political element into the question. We are as sorry as the Berlin Curatorium can be that a schism has taken place in their most promising Kole Church; but we hold that that schism was entirely due to their own agent and that the seceders have acted with wisdom and moderation in the very painful position into which the Berlin representative forced them.

One word with that gentleman, and we have done. The letters we have seen from the Berlin Committee betray an unacquaintance with the real points of the case which reflect little credit on their agent here, and it is reported that the latter is anxious to incite the Curatorium to an agitation at home. All that we can say on the smatter is, that the person who will suffer most by any such agitation will be Mr. Ansorge himself. We have refrained from commenting on his conduct from our respect for the body he represents, but before writing on the subject at all, we made the fullest inquiries. We have traced him from the time he landed in Calcutta, and we regret to have to add that he left but one impression upon the minds of all uninterested parties to whom he spoke of his work. That impression, we are bound to admit, was most discreditable to a man, and worse than discreditable to him as the agent of a Christian body; and in event of any agitation, we plainly warn him that the first subject to be investigated will be his own conduct.

Printed at the "Calcutta Advertiser" Press.

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Die Bijdragen — 1863 van nog onder Kroon 2724 Rs. van de Pfälzer zell
64 — 3703 —
65 / van Konka — 4059 —
66 van die 18 dorpe — 4748
67 — 4299
68 — 3518 bis 31. August;
der mang die Pfälzer in Sept. Okt 5000 Rs
bash
Herzog: den Gehalt o Gall der Lehrer gestrigen — die Klerkschaft, Lebensmittel
van Pfalz gestrigen: Frauen: bedürftige Personen Arme

1867 Sundries 768 Rups. 11 as. 6 P. in Report: Einnahmen:

Bakoch: Pfalzort: 786 — 8 Herzog: 208 Rs. für Pfälzer
Neue Ka 21 80 Neue Land
Pfalzgrau: 22 —
Einwanderer — 152 288
Kleidung noch 113 140 Rups. Gov. in Hagen
Gouvern. wkg. 140 428
(Neue Briefe) neuen Einwanderer 63 — 3 10 Rup. (20 Sept.) Einnahmen (Hauptsächlich
Gras 6 für Neue)
Cloth used — 103 — 4 — 6 15 — Anzug Arbeit
Einnahme 10 —
Eisenwaren — 15 — 9 453
Einnahme 15 —

Herzog: wenn nur Frauen über 20 Rup., kein Kinder Gehalt Land

1868: Die Gouvernements für training school zahlt für training school.
für die Lehrer monatlich 50 Rup. 8 as: 2
für Bakoch erhalten, der die 50 B, 8 as. pro Monat 63 will in Bälde
gepründet werden, 48 an fortlaufend Einzelne
werden, wo er noch Rups. monatlich empfängt
gab. Neue die 50 Rups. fallen 25 Rups. monatlich
noch Schwagmann. für Bakoch gibt, 48 Frauen Kinder
für ausgehobene Personen 2 Lehrer und die Arzt
neue Hilfe gemäßigt werden könnte.

für Arzthaus zahlt Gouvernements jetzt nur 1 Rups. 8 as. — jetzt und
12 Arzthaus.

Lehrer für Frauenzimmer der Mission: von Kath. Anweisung
gewünscht. für Bakoch erhalten, Pfalz die Lehrer
nicht unterrichten können, nicht wegen allen beteiligt, Pfalz
über die Lehrer von den allen entbehrenden
der Lehrer.
Zivilisation; und ist der Grund? der Unterricht? dieses Fach auf 10 Tische
Dr. Herzog legt denken Sie besonders Lehr. — der Tischler Arbeiten
arbeit gewünscht.

1868: v. 1 Jan. bis 1. Sept:
Pfälzer 416 Rups. 3 as 8 P. — Von 10 R. weg v 1867.
Torrani 440 — 8
Lyon 56 — 8
Oil 98 — 6
Cloth 730 — 5
Wood 139 —
Servants 246 — 14 as. 1.

Herzog:
(garden 208 — 0 3 Männer à 8 Bäuche bezogen
field 346 — 4 3 à 2 R 4 as. 7 R. 3 à 2 R 4 as Motor (4 Rups)
Ochsen 165 — 4 1 Männer der Bauch
Lohn wenn Ochs.
709 R 12 as Von der 19 Personen 131 M. Chool
259 M. Dhan
31 M. Pfälzer
Herzog 207 R. 12 as.

Schule Kosten v. 1 Jan. bis Ende August 3518 Rup.

Antwort: neues Gebäude, die Schulen Kosten bis Ende d. J. 5000 R.

Nezag: [illegible] Kleidung [illegible]

3 x Sundries 152 R.
112 —
27 —
297 R.

Batsch bei Nezag [illegible]: dieselbe [illegible] 1867.
[illegible] Aufstellung [illegible] (über 20 Rup.)

Library 358 Rup. 6 an. ? Batsch: [illegible] Hindi, [illegible] für Buchbinderei, [illegible] für [illegible]

:

warum [illegible] die Opfer in der [illegible] [illegible] viel zum [illegible] verwendet worden sind?
bei Nezag: [illegible] 3 Rup., [illegible] mehr als 6 Rup. [illegible]

[illegible] 6 Rup.? — [illegible] Pfund verkauft für 6 Rup. — [illegible]
9 [illegible] Hazaribagh [illegible]. [illegible] dem Garten.
8 [illegible]

Village School library Report 64, P. 11:
216 Rup. für [illegible] der village schools
collection of books in Hindi is here in the library

~~Latter as Missionary in the report?~~
~~[illegible]~~

W. Latter Missionary) in the Report?
[illegible] Batsch [illegible], [illegible] Büchsel [illegible] Missions-Amt [illegible], nicht mehr als Missionar [illegible] im Report.

Tea plantation: Report 64, P. 11. 65, P. 14.
1867 [illegible] Batsch [illegible] Missions-Garten
[illegible] Dalton [illegible] Batsch:
[illegible] 5 Rup. [illegible] bis jetzt?

Coffee plantation: How many pounds? [illegible] (Käberlein)
bei Nezag [illegible] [illegible] nicht [illegible]
[illegible] 210 Pfund. Monat [illegible] 18 — 20 Rup.
[illegible]: für 10 Annas [illegible] für Garten (4 [illegible]) [illegible] vegetables & coffee [illegible] billig.

Nezag Bronillon:
1868
Coolies Sundries: [illegible] zu [illegible] ist
[illegible] coolies from Hazaribagh Sundries)?
Danger? — coolies [illegible] Dangers [illegible] } [illegible]
Febr. coolies Sundries? Nezag: [illegible] Chowkidars & Labourer.
März: Journey 13 R. 8 an.? Nezag: ich [illegible] nicht [illegible], [illegible]?
Batsch: H. Batsch [illegible] Ranchi.
2 x coolies Sundries?
April: Sundries & coolies Sundries;
Mai: coolies Sundries Tea?
Juni: Journey 5 R. (Nezag für Batsch [illegible] Geld.)
Juli: Bazar Lala [illegible] (Lala [illegible])

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August: Coolis Tea Sundries.
Sept: man with the boys (Tyrox Meteor)
Mason's pulley paid 4 Rd. 16 R.
" " " 21 — 5
" " " 25 — 3 — 8
24 — 8 an

Oct. 1. Coolis Tea Sundries ?
2 Tea Coolis
2 Tea garden

Sept January 8 R. 6 an. [illegible] Antonia Boy food 1 R. ? for Milchkuh, und dass [illegible]
Nähe ist

Schatfund;
Obligant schatfund 100 Rs. (Rev. 05)
" für Bhutkau zugeben
Kazakow; Anerkg. Fd bo Katkow;
der Lewitsk, über 2½ Werst Kupferstr. 2 Koppeken
geht, d. Bürkhalt mit 2a Bürgen Kupferstr. anzuführen
Anerkg
f Bakay

Le Herzog: die beiden Häuser bei der Bürgschaft (Schätzung 2400 ?)
1863 gebaut.) Money: monatlich 60 Rups.
1864 gebaut 2.) Doctor: " 60 Rups. (Schätzung 2000 R.)
(Gesetzlich Abtheilung der Casse)

Im Durand 4; 1866 gebaut
1.) Major Bfaul: monatlich 80 Rups.
Schätzung für 5000 Rup 2.) Colonel Twitzy: " 50 "
3.) Lieut. Powell " 30 "
4.) leer (35 Rups)
375 Rup

in 24 Lots
Hand gebaut in Starsford für 1864 50 Rups
Brandt
f Bakay
Bokar
Herzog
für 15–1800 Rups
365
12
730
365
4380 Rups. ?

In 4 Durand Häuser:
In 1. D. u. D 4 Rups 1300 Rups; Abschätzungsgrenze abgerundet, passt.
Der Herzog im D. 1867 neue 1600 Rup
u. D 4 Rups (Gesetzlich abgerundet)
160 Rups à 4 Häuser = Durand
320
6
1920 Rups. Gesetzlich
1600
220 Rups. Abschätzung

f Bakay mit 2 Pferden
1 " "
Bokar Hyokow, 1000 Rups. neu
Le Häuser u. Hyokow. Geld?
Brandt bei
Herzog
Wenn die beiden Häuser
?!
Le Herzog bezahlt u. d. Kupferstr
d. Lakefabrik dem Starsford gehört
Durand für Abschätzung
1 Mann angestellt als Abschätzer
Herzog sagt, 1/3 = 2 Monate
Geld auf Durand gebucht,
aber nicht bezahlt auf Durand
d. Durandschätzung Basis Le Herzog
u. 5 Hauptmann
soll? – gebucht.
Ich meine der Name über, d. Geld d.
Brandt Geld = 5 bei. Häuser
Ananas d. Lakefabrik
= Starsfordbank.
Ich sage damit an, dass Geld d.
Brandt ausgezahlt

Le Herzog bezahlt 1/3 an = Bank of Bengal 900 Rups
– Agra Bank 300 –

Ich bitte, 1/3 d. Geld der Frau Brandt zurückgezahlt wurde.

Money: f Watson, d. Herzog, Brandt 3 Pf.
Doctor: f Watson, 11. Watson, Brandt, Brandt d. Herz

Der Rauch dass Häuser Quartier
Herzog verlässt, 1/3 der Geld über vorgesehen
mit zum Kupferstr. der Mann für Geld = d. Kaufm
will bezahlt, aber d. Geld nicht wird angekündigt, die
Häuser müssten verkäuflich wurden, Nadia d. Herz
Lakefabrik und Bau will für Abtheil. d. Quartier Ge
dass verschieden. Häuser gehen sehr Bäume geht ab 400 R

FF

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/ 2800

Chanda Bhan. Bhan

Name der Dörfer, welche für Batoh à Acker von Ernte
mond 2 ins Land
genommen wurden Zucker.

1)	Birmad (Dhika)	—	R. 136.	8 a
2)	Hogadeni	—	187.	8 a
3)	Kachnartoli	—	102	12
4)	Latma	—	222.	"
5)	Bankaghar Khas (Hattia)	—	604	11.
6)	Pirtola	—	76	8
7)	Arni	—	192.	
8)	Bigra	—	328.	2
9)	Mussur	—	262.	6.
10)	Satranji	—	313.	2.
11)	Tehomai	—	223.	8.
12)	Chatterpur	—	129.	—
13)	Ronka	—	901.	14.
14)	Kadma	—	424.	8
15)	Tojosrang	—	25.	1
16)	Lahed	—	137.	4
17)	Tonar	—	76	—
18)	Pawatoli	—	153	— 3. 6

Rentau.

15 Oct. 1866		1,128. 9.	Am 20. März 66.
15 Jan.	67	2,257. 2	Gouvernement für Ratschlag
15 März	67	1,128. 9.	
		4514 Rup. 4 ana	Lakha Lin Rowan Dow

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Ranchi 21 Oct. 68

Im J. 1865 fand Pohl d. Jungle in Lalganj gebaut wurden um den Missionaren d. Batsch d. Herzog für die Mission für 191 Rup 8 Ann. 1 die nach dem allgemeinen Missionskasse ersetzt wurden sind. Pohl d. Jungle ist zusammen 1867 d. und die Namen d. Batsch d. Herzog aufgestellten Patta für 80 Rup. und 100 Negros a. 4 Kali d. 48 Kahal (Kat) Pohl für den Kranz d. von 100 Rup. der Land ist Jagnagpur (Bhunijas) d. Chandra Bhanj. Raja von Gaalaunacutt ist nicht d. gefund. Einen der Jagnagpuras auf 3 Personen auf Basis d. Kopfsteuer, wird der Pohl sein; daß Einer d. Bhunijas dazu d. Einen d. Tage als Abgesandt, damit der Land der Missionen Pohl einfach 3 R.

~~Befestigung (Round Rich) und Pohl d. Hälfte~~ ~~gemeinsame~~ der Land von Ratio auf Missionskasse d. Einen d. Ranchi Kran. für 82, Pohl Kranz ist von Lalganj als Kommissar. ~~Mantelsack über Lalganj~~ ~~bis die Land~~ Im dieser Lalganj wegen Einen Kranz Pohl

Patta 1. Jungle }
" 2. Pohl }
" 3. " (Kali 30 Kat 4. Chandra Bhanj, 60 Rup. (J. 66) J. J. Herzog, Einen
" 4. " 22 — " " " 20 — (J. 66) " "
" 5. " 22 — " " " 20 — (J. 67) " "
" 6. " 25 — " " " 25 — (J. 67) " "
" 7. 3 Kali 34 Kat " " " 100 — (J. 67) " "
" 8. 1 Kali + " " " 30 — (J. 67) " "
" 9. ½ Kali 93 Kat " " " 100 — (J. 67. " "

Diese 355 Rup. sind an d. allgem. Missionskasse für Patta 3–9 bezahlt.

J. J. 1868 sind vom 1. Jan. bis 19. Oct. 209 R. 8 A. 3 P. an d. Missionskasse für Pohl Einen Kranz in Lalganj gezahlt worden.

J. J. 1867 für Lalganj d. Pohl Bijulia 542 Maund Khan 45½ Round (Maund Ranchi Metric 14 M. Einen) Pohl einfach. Der ganze Ertrag von Lalganj pünktlich an Missionskasse.

Anzeige wünschte in dem gestrigen Bericht die Mission Einen Khan die Einnahmen von Lalganj. ~~Da in dem Amt~~ ~~Einen Jahr Jahrbuch die Angaben Khan die Gehaltszahlungen sind für Lalgaij~~

Anzeige
d. Batsch

d. Herzog

mit Anna 5 XII Samiran

Im Dorf Changatollah i. J. 1866 von den Bauern Batsch d. Herzog Patta genommen für die Pohl Dikhu Ram Ganijo Fabrikanten, die bis dahin 5 Rup. jährlich an Raja v. Balrata d. Land a. Jagnagpur bez.
1. Patta, i. J. 1866, 125 Aus bezahlt, 4 Kali, Abrahpeh d. Jungle
2. " " i. J. 1866, 120 " " " der Pohl Land und pressure 11 Jahre für 9 Jahre als ganz dorf
3. " " ½ Kali aus einem Bhunijas, und 3 Jahre, 25 Rup. gezahlt.
Rückzahlung nicht für Jahre.

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die Kollekten des ganzen Distrikts an Government zu
zahlen
die 315 Rup. für Patta 1. & 2. & die 25 Rup. für Patta 3, also
340 Rup. sind auch die Einnahmen des Kachahari. Das Land, welches die Ryots angebaut
hat, welches die Malgujari bezahlen, ist angebaut
in J. 1867 — 34 Rup.
" " 1868-28 — 2 A.
Pattad. A. sendet die Namen der Personen mit Angabe der
Verhältnisse zu der angestellten Personen von 340 Rup
Der Betrag soll folgend Jahresweise, wie die Last wird.
Anstellung
gezahlt werden, die auch für Kachahari Einnahme notwendig
die Malgujari wird dann wenn Jahr für wenigstens
vorhergehen, der in Folge der Ueberschwemmung Ernte der Land
nicht bearbeitet werden konnte
Anwesend
J. Batey

Anwesend Herzog, wünscht noch die Einnahmen in Changalala
nicht im Report?
Hr. Batey & Herzog ergänzen die Erklärung: die Einnahmen
in Changalala [illegible] im Native Church fund, ist
absent bis jetzt noch nicht Einnahmegelder, und der Gelder
in Changalala besonders angelegt werden soll.

Anwesend

J. Herzog J. Batey

Kachahari. Die Patta liegt auf dem Gericht.
Einnahmen J. P. 1865, von dem Landrevenue 1st Pänigd, — mit 6 D.
und ganze Kachahari Einnahme, (Report 65, P. 14) 1500 Rup. ein
Jahr (Malgujari for 6 years) und dem Native Church fund.
Einnahmen 1865 — 491 — 8 — 6
1866 — 440 — 7 — 9
1867 — 463 — 14
Summa 1395 — 14 — 3

Gegen 53 Kari Land.
gegen 50 Kumbalam
Akkam.

J. D. J.
43 Rup. 8 A.
Einnahme
Das Land von den Ryots bebauet, die die Kachahari gaben.
Pattad. A. meldet, daß die Einnahmen nicht im Report sind
dem Total " Native Church Fund ", angegeben ist D. diese
Rupees sollen für nächsten Report die Angabe, einzeln
die Dörfer ganz Einnahmen sind,

Anwesend J. Batey
J. Herzog

Native Church Fund, der jetzige Bestand in Cash bei der Native
Church J. Rup. 1. A. 10 P.
Die Einnahmen von [illegible] Rup. sind Vermächtniß Collecten der Annual-
Versammlungen, Opfer ist verwendet werden, für die Einzahlung
Ehe Einnahmen, und für Abzahlung der Kachahari für
Otteri Einzahlung.
Das Land Kachahari Changalala und für die
Dörfer Kachahari Punchayat Zugehörige der Native Church
Fund.
Von J. 1395 Rup. Kachahari sind entgolten, 100 Rup. der Mollium, die übrige
zahlungsweise, für Changalala 125, in Nandyal 25 A., Einnahmen

Changalolu 1864, d. 5 Jan. 11 Jr. Jan. Changalolu 190, d. 113 Rup.
Is mgr. Bruzzo 50 Rupees wanden.
Ln. Herzog bal Cash in hand
for Karnabari — 647 R-3 Ch
for Changalolu — 59 -2 "
706 R. 2-3

Amaroo
A. Herzog
J Bates

Native Mission Fund
aus den Mitteln unterstützen in der Absicht diese
21 Rups. In die allgem. Missionskasse einzuzahlen.
Kurz, d. Falls der Antrag, die Gabe für Aufstellung
Jemaus Katechisten in unsrer Familie ganze
Freiwillige Gaben nicht angenommen.

die Ausgaben in der Kirche
Pastor Hüs für Native) Ausgaben welche für den
Native Christen Fund vorgeschlagen.

1867. Einnahme: Quarter 1st gesammelt 85'-3-9
1867 Feld 611-1-2
Ausgaben 335'-9
1211 R 13 A

Amount paid, mit Abzug der Tokani 430 Rup. gesammelt
Ueberschuß 4128 Rup. 8 paid, mit Abzug
die 1.) Kind um compound mehr 444 Mond Thau
2.) Kind von der 18 Dörfern 1867 gesammelt
3.) Kind von Karnabari für 135 R. 8. 9 P.
Ausgaben Singuja von den Dörfern 266 Rup 5-9 1 Schwein
1867: 131 Mound Rice
213 — Thau
22 — Singuja
11 — Mist
542 Mound Thau
5½ — Mist
14 — Singuja
135 Rupees 8 As 9. P. von Karnabari
Ausgaben
Ln. Herzog
an 210 Rup
bezahlt
62 Rup. 8 As
Ausgaben
132 R. 13 As Salt
& Spices

Ln Herzog empf: die Karnabari Kind ist von der Mission verkauft
mit 135 R. 8.-9 P. u. diese Geldsendung in den Native
Christen Fund.
die Kind auf den 18 Dörfern ist bezahlt
mit 150 Rup. 5 As 6 P.

Kind 4,178 Rup. i. J. 1867 über Karnabari — 135-8-9
291-14-3 18 Dörfer 156.-5-6
187 291-14-3

die Ausgaben bei dieser Sitzung von der Native Christen Fund
genommen gezahlt

Ln Jetzt ist Tägly 63 Seer (1 M. 23 Ser) in
Mengen nötig
4411 Mound Thau Compound
131 M Rice — 213 — — 18 Dörfern
542 — — Lebzeiten
100 — — Karnabari
231 M. Rice, 1199 Mound Thau Vom Bazar noch gekauft.

Dr. Herzog, H. — der neues Reich [illegible] — vom D. 1867
[illegible] Warnung von zweiten 3 — 400 Mann

Kleidung d. Russischen 1101 Russ. ?
der Herzog Lagt: [illegible] abzuziehen 216 Russ. für Cloth, wie
Zucht, und so weiß da zu
Pants

1101 — 216 ; 885 Russ. für Kleidung

Holz 175 Russ. Hütte, wie da weiter [illegible] in der Hütte.
Dera 314 Russ. — (Herzog: Tücher, Holz, Arbeiter, Dienst.

1867: Sundries 3 Pfd. 1/150 R. Sundries der Pfd.
2/6 22 —— der Reis
15'4 —— —— der [illegible]

929 R.

~~ad 1. Bonds Expenses of Chair~~
ad 1. Herzog. Engl.: Cotton gesponnen, Kämmen, Pack
[illegible] Kolyan, bei 3 Brüder gelebt.
der Agentur 1 Band.

Sundries: Es Englishmans said: Sundries a word which
should not be found in a Dictionary

ad 2. { Glass - ironware - freight
ad 3. { Kinderspäter & dergleichen
Herzog }:

private ab: 163 Russ. 12 Kop. ? ?
der Herzog voriges: a) Gilbinghaus ursprung 105 Russ. 12 Kop.
b, box from Cotton
z Karaulnaya Kopeyka etc. / die
Reform verdampft in
Calcutta) —— 58 Russ.
der 4 Millionen
gezahlt.

(Bohn
Nation
Distanz
Herzog

—— Answer A. Herzog
J Dalton

Kurs: 1863 — Rub 22 R. 7 a.
64 — —— 37 — 7 —
65 —— —— 56 — 6 —
66 —— —— 55 — 17 —
67 —— —— 69 — 20 —
68 —— —— 76 (a. 1 Jan. bis 1 Sept.

317 Russ. = 211 Th. 23 Sh. ?

Fr. Baboth: Lebensbeschreibung und Schmetterlinge, J. Forster
Lexikon, in Salach.

Chawkidar: 1865 : 112. R. 9 —
66 — 130 — 6 —
67 — 125 — 2 — 9
68 — 140 — 15 (bis 1. Sept.) ?

Herzog: Labourers, die d. [illegible] Herzog nicht bezahlen, sind nur
angestellten 6. die nur der Häuser, sag da Rock.
regard stand) zu Hause [illegible], Ernten nicht
Häuser [illegible].

Manches noch [illegible] aus der 18 Bücher zur Report:
Fr. Baboth: „Für d. [illegible] Lage [illegible] das zu ordnen, [illegible]
Neue Fortsetzung in [illegible] Weise.
„Nature Notes" d. 18 Bücher [illegible] der [illegible]
Testament.
Dr. Herzog „ Rev. Prochnow ist [illegible] geschrieben worden