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Titel

Patras Hurad, seine Stellung in der Autonomen Gossner-Kirche (Akten der Kolosmission)

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Schriftwechsel betr. Stellung, Aufgaben und Finanzierung von Patras Hurad, Church Auditor der GELC; Berufungen auf Kirchenverfassung und entsprechende Zuständigkeiten der Kirchengremien

Akten
der
Kols-Mission

betr.

Stellung des Patras Kurad

1925-1929

W. 28. 8.

Kap. von der L. Kainz

W. 29/25
86/25
gl
cot

Mit sehr gross und sehr früh
der Brief von Patatas, Alten Laffer ab-
holt mit dem Betrifft. der Brief Barns von
Maribau. der bestätigt das die Differenz
der 1. missigen Regen

der
H. H. -

The Rev.Pastor J.Stosch. Lic.Theol.
Gossner's missionary to
Chota Nagpur , Friedenau,
B E R L I N .

Konka Road No.8.
Ranchi,
The 15th.July 1925.

Pr. N. 29/25
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My dear Reverend Sir,

Jesus Christ our common Lord for ever & ever, Amen!
Permit me to break our long silence.Though living apart in distant
lands,we live for Him and thus united we stand to serve His Holy Church
in our dear Chota Nagpur.This is also my earnest prayer.

The long years of strife and struggle have passed away as a twink-
ling of the eye,another year and we shall meet again in bond of peace and
bond of love to serve our Father in heaven.

In the current month's National Christian Council Review (formerly
The Harvest Field) ,now the organ of the N.C.C.(formerly called the
National Missionary Council) there appears a leader in the editorial,a
copy of which I am enclosing for your perusal,with the hope that it will
interest you a little.

In this connection I again venture to be permitted to express my
opinion,as well as that of some of my old colleagues in the former Council,
that we do not think it necessary at this stage that the Home Board should
send a deputation to Chota Nagpur to survey the present situation here.
The Church has declared in explicit terms on more than one occasion that
the services of the former missionaries is indispensable in all depart-
ments of the Church's work.The much talked of fear that the autonomy will
be infringed is to me a mere farce.When the missionaries are back,all we
have to do is to come to some understanding and readjust our Constitution
with a view to further the cause of self-administration and this can only
be done,I think, by the gradual transfer of responsibilities.The present
system of self-government is defective and fraught with danger without an
able Bishop or a Consistorium of spiritual minded and intelligent leaders.
Having studied the present situation I feel I should take the liberty of
advising the Home Board not to send out the deputation invited by the Advis-
ory Board and the Missionary Councils.I feel and anticipate that the de-
putation,if sent, will experience some difficulty and will be required to
enter into useless discussions with these bodies.I fear the deputation
will have to feel some kind of humiliation which will destroy their in-
dependance and initiation. When we cried for the return of the mission-
aries,the Missionary Councils did not give us their whole -hearted sup-
port and, now when the restrictions are almost over ,they think it wise
to invite a deputation! No doubt we have to suffer all kinds of difficult-
ies and troubles for the sake of the Lord, but in this particular matter
when the Church is welcoming its spiritual fathers and Gurus to its own
home, I dont see any reason why should there be any obstacle put on their
way and the deputation asked to study the situation to gain first-hand
information. They can do it when they will come in a body.When the parents
and children are welcoming each other,there is nothing to prevent it.The

I am no longer in the Mission compound. In writing me next please take note of the address, I have given in this letter.

most important body, which, in my humble opinion, is to be consulted or with whom the Home Board has to negotiate is the National Lutheran Council of America with regard to finances, if Germany is still in financial straits. Otherwise the negotiations with the missionary Councils in India are only a matter of formality. There is no body on earth which can and should dictate to the Church the terms on which it should proceed and determine its policy. Parents and children know very well on what terms they should proceed with their work. They have the prior and reserved rights to settle their home affairs, without inviting the arbitration of their neighbours, whom they ~~can~~ should of course thank for their helps and advice given when needed.

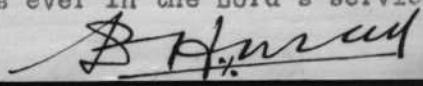
You will perhaps be wishing to know a bit about the internal affairs in the Church. There are now very strong signs in the Church which indicate that the return of the missionaries should not be delayed. There is no station in the Church where there are no party spirits. These brief words I believe will give you the impression of the internal conditions here. But every well-wisher of the Church is looking forward to the day when you will come and help us out of these strifes. The Church Council is no exception to this. You must have heard that in the last session the Genl. Conference decided that I have been a regular ~~of~~ a worker of the Church, a point which the present Council for one full year sought to disprove. The Conference then appreciating my poor capabilities appointed me as the Church Auditor and appointed a Special Committee to define my work, salary and allowances &c. Now the Council has served me with a notice that for lack of funds my services are to be dispensed with and have also said that the Council regrets that it is unable to carry out the order of the General Conference concerning the Auditor. It is very strange that an executive subordinate to the general body should say like that. Moreover when the Genl. Conference has appointed me the Council has no power to dispense with my services without referring the matter to the Conference.

Rev. Pastor Hanukh D. Lakra, the old President showed me your letter signed also by Pastor Zernick, in the name of the Curatorium, which you so kindly sent to him on this grand occasion. The congratulatory epistle is most edifying and he has asked me to ~~to~~ acknowledge the same with his heart-felt thanks to the Mahasabha in Berlin. He hopes to write to you on some later date. We have not yet been able to celebrate the day, owing to certain unforeseen circumstances. We who appreciate his noble service rendered to the cause of the Church shall on a certain day to be fixed soon, hold a thanks-giving service and honour the reverend father.

I am expecting some lines from Dr. Kausch and, as soon as I shall have from him, I wish to forward to him certain papers with regard to me, as I wish to keep the Home Board informed of what is happening to me. I trust you are all following with some interest my personal fate, the end of which God alone know as it is He who is guiding our destinies.

Now before closing, my wife and children all unite with me in sending you and Mrs. Stosch our most hearty Yishusahays. Please also greet Dr. and Mrs. Kausch, Mr. Mehl and other missionaries in the Mission House from us all.

Yours ever in the Lord's service,



Mr. 29/25
M. 29/25

A copy of the Editorial in the National Christian Review (formerly The Harvest Field), July 1925.

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It may be of interest to our readers to summarise the present position in regard to the missionary work formerly conducted by German missionary societies in India.

The five years' term beginning with the official date of the termination of the war and concluding, therefore, in August, 1926, was fixed by Government as a period during which German Missions should not be permitted to undertake work in India. The same regulation was promulgated with regard to the territories controlled by the Colonial Office, but this regulation was abolished in the case of those territories during 1924. The ruling in India prohibiting the return of German missions for five years was modified in respect of individuals, and a Memorandum was published by the Govt. of India in which the return of individual Germans was contemplated under certain conditions. The principal conditions were that a special and very strong case must be made for each individual man or woman, and that the missionary must work under a society of which the head was a British subject. Under this regulation permission was given to two German subjects to return to Malabar, under the sponsorship of the London Missionary Society, to work in the Malabar field of the Basel Mission in connection with the Malabar Church Council of the South India United Church. So far as we are aware the return of these German missionaries has proved an unqualified success.

Permission has just been given to the Rev. R.J.H.F. Froelich, Miss Froelich and Rev. Paul Gaebler of the Leipzig Mission, to return to the old Leipzig field in South India, where the work is tended by the Church of Sweden Mission, with which the returned missionaries will work.

The Gossner Mission in Chota Nagpur was carried on first of all by the Bishop of Chota Nagpur (the present Metropolitan of India) and later by an Advisory Board, supported by the National Christian Council. The Advisory Board, supported by the National Christian Council, requested the Government to permit a deputation from the Gossner Mission to come to India to gain first hand knowledge of the situation in Chota Nagpur and particularly of the very great changes in regard to the self-government of the Church which have taken place since the repatriation of the German missionaries. This request has now been granted, and the deputation is, as we write, expected at an early date.

The National Christian Council has repeatedly expressed its desire that the German Missions should return, and we find it difficult to believe that any other course can or will be taken. Experience has shown that the help of missionaries is still needed in the areas formerly served by the German missions in some quarters, and we would add that, as the feelings generated by the war have died down, it has been recognised that the charges made against the German missionaries in some quarters with great freedom and even greater responsibility had little basis in fact. We ourselves hold firmly to the belief that the missionary contribution to India should be international, and will be richer and better for the gifts which the Germans can bring.

The chief practical consideration now to be faced is that of the relation of the German missions to the autonomous Church organisations which have grown up in the different areas where the German Missions worked. It is with a view to the study of this question that the deputation of the Gossner Mission will come to Chota Nagpur, and while the Germans in Malabar and in the Swedish Mission are not deputations but individuals working under non-German societies, they will obviously be able to give invaluable information to the German Missionary Societies with regard to the changes which have taken place in India during the last 10 years, the growth of responsibility in the Church Courts, and the relationship which must now subsist between these Church Courts and the Missions. It is recognised on all hands that nothing must be done to infringe the autonomy already achieved, and it is also recognised that the help which spiritually minded men, devoted as they are to the interests of the Churches that they have so long served, can give will be fraught with great good to those communities.

D. J. Murray

To Missions-Director H.Kausch,
Gossner Mission. Berlin.
Germany.

16/9/25
Konka Road, No.8.
Ranchi,
The 5th. Aug. 1925.

My Dear Doctor,

I was hoping to hear from you this week. I think you are now out on your visitation tours and also busy in mission-collection work. I am, however, sending you some papers as I had promised to do in Mr. Stosch's letter a fortnight ago. The papers are self-explanatory. I know you are interested in my personal fate, though you are not able, owing to the circumstances into which the mission has been put, to help me as you could have perhaps wished. I send these papers that you might know what is happening to me here daily yea hourly.

You can gather from the votes obtained during the last General Conference that people have still great confidence in me and have sympathies in my needs and - troubles. It is only the Council which with the connivance of Mr. Cannaday is trying to knock me out, an impossible thing so long as the Church wishes me to serve her. Inspite of the wishes of the Conference the Council has been treating me most rudely. The greatest harm Mr. Cannaday has done to me is that he has most treacherously deprived me of my residence in the mission compound. I am now taking measures against him to realise the house-rent promised to me, which is in his own writing.

From the Gospel Witness I learn that Dr. Drach, one of the Secretaries of the Foreign Mission Board of the Lutheran Church in America, will soon be visiting Europe to discuss the question of the return of the missionaries next year and "the disposal of the missions formerly under German missions in India". He will then come to India and visit different Lutheran fields. I believe this will be the best opportunity for our Home Board to discuss the future financial condition of the Chota Nagpur field. I shall pray that the Home Board be given the wisdom to do what is best for the furtherance of His kingdom in this field of the Gossner's Mission.

We shall observe the 50th. anniversary of the veteran minister Pastor Hanukh Lakra's ordination to the ministry of the Gospel next month on the 19th. He has very carefully preserved in original the Order of the Home Board which is dated 11th. of July. We are glad and most thankful that the Home Board kept the day with special thanks-giving service.

Pastor Hanukh has just got a bad leg and could not come to Ranchi for the Church meeting yesterday. However, he says he feels quite strong and is still able to walk several miles. He has asked me to send you all, including Messrs. Stosch and Zernick his hearty Yishusahays.

There has been great danger of the splits and factions in the Church which have come into existence and are developing gradually into complications. I am doing my best to discourage such movements which will damage and destroy the unity and ~~and~~ peace of the church. Let us all send our united supplications to Him to give us strength to withstand all trials that befall the congregations.

With our united and sincere and hearty Yishusahays to Mrs. Kausch, to self, and to Messrs. Stosch, Zernick, Mehl and others in the Mission house from my wife and children and last but not least from my humble self,

I remain,
Dear Doctor,
Yours very sincerely,

12 Aug. 1925.

By mistake this packet could not be dropped last week. The
~~because of~~
recent news is that the Church Council being now served with a legal
Notice for my dues etc. and the exposure of Mr. Cannaday's attitude,
there has been noticed some change in the atmosphere now prevailing here.
I learn from reliable sources that the Council ~~is yielding~~
^{is yielding}. This is yes-
terday's news.

With kindest regards,

Yours very sincerely,

10/10/1945

Mahamanyawar Chhota Nagpur aur Assamasth Gossner Evangelical Lutheran
Kalisiya ki Mahasabha ko bahut 2 Yishusahay !

Manyawar Sabhasadgan,

Yah bat samuchi mandali ko malum hai ki Yuropiya mahayudh ke pichhe hamari kalisiya ki dasha ,atnik aur jagatik baton men bahut sochniya ho gai thi. Hamari Kalisiya ki sampatti jokhim men thi,aur mandali ki atmik dasha bhi hilti dulti thi. Lutheran nam Chhota Nagpur men rahega ki nahin is par bhi na ~~Keval~~ Hindusthan ke par Yurop ke aur sab se adhik Jarman deshiya Lutheran logon aur Amerikabasi Lutheranon ke man men bhi daryukt sandeh tha.

2. Isi kathin samay men arthat 1918-19 men Ishwar ne apne mahanugrah se mujh ayogya aur adham jan ko aisa chalaya ki main mandali ke aur aguwon ke sang milkar , han main kah sakta hun,sabhon se bahut adhik parishram karke mandali ki dasha ko sthir karne aur jokhim se bhi nikalne ke karyya men krittartha hua . Yah bat sarbbasadharan se chhipi nahin hai. Han aj kitne hi log mere parishram aur kamon par ulahana denge,par aisa karna Ishwar ke anugrah ko tuchh karna ke siway aur kuchh nahin hai.

3. Jab mandali ne mere kamon men saphalta dekhi tab us samay ke Central Committee ke pas darkhast dii ki main mandali ke kam men lagaya jaun. Yah manadali ki bulahat thi. Parantu us samay ke Central Committee ke sadasyon ne in darkhaston par dhyan na dekar unhen ansuni kiya. Ye darkhsat bhi Mahasabha men main pesh karunga,jisten manadali ki bulahat mere liye thi ki nahin so pragat howe.

4. Ant men 1919 ki Mahasabha men main bhi Central Committee ka ang chuna gaya aur Secretary kam aur pad ke jhagre ko niptane ke liye mandaliyon ke pratinidhi padriyon se bishes adhikar-patr pake main President se Secretary chuna gaya,jo bhi kagjat se pramanit karunga.

5. Phir 1919 ke July men jab National Missionary Council se bheji hui Janch Commission ai thi us samay mere bipakshawalon ne mere Secretary hone ke bishay men apatti dali thi parantu taubhi phir se us samay ke upasthit samuchi mandali ke pratinidhiyon ne mujhe Secretary pad par drirhaya jo uktta Commission ke Report se pramanit hai.

6. Ki 1919 ki Mahasabha se aur Janch Commission ke samay ki bari Sabha se Secretary chune aur drirhaye jane par bhi mere bipakshon ne mujhe mandali ka niyamit karmmachari na samjha aur gina,jaisa ki us samay ke Council ke Minutes se sabut hoga.

7. Uprokt karan se ant men us samay ke Council ke paramarsha anussar 1919 ke October men mujhe karmmachari hone ka darkhast dena para. Yah darkhast niya-

mitrup se mujhe Council men dena para aur main ne apna sara jiwan Mandali ki sewa ke liye arpan kar diya aur meri yah sewa Mandali ke pratinidhi Council se grahan kii gai, jo ki pramanit hoga.

8. Is prakar se 1919--1924 ki Mahasabha long main ne lagatar mandali ki sewa apna sara samay, han man aur tan dekar kiya jo ki sabhom ko bidit hai. Arthat main 1919-20 long Ranchi Pathalkhuduwa Mandali ki sewa karta raha. Iske pichhe 1921-24 ke March mahine lon Govindpur Ilake ki chairmani karta raha.

9. Bete 1920 men jab hamari Mandali ki 75 barshiya Jubilee manai gai usi samay men Kalisiya ki prastawit Niyamawali bhi grahan kii gai aur main us samay bhi Niyamawali ke anusar mandali ka karmmachari swikrit hokar Secretary pad par dirhaya gaya. Phir 1924 men Niyamawali anusar dusri han main kahunga tisri ber mandali ka karmmachari swikrit hokar Secretary pad par VOTE ke dwara sari Sabha ke dwara chuna gaya.

10. Mahasabha ko yad aur malum hai bite barsh ki Mahasabha men ham 5 janon ne ekhi kagaj par likhke apani stipha dii jiske karan Mahasabha ko bataye gaye hain aur is lekh men un karanon ko duhrana main anawashyak samajhta hun.

11. Aancharyya ki bat hai ki ekhi kagaj men hastakshar kiye hue janon men se kewal main hi naye Council ki kripa drishti men kanta sa bana hun. Yah aur bhi aancharyya ka bishay hai ^{ki} jiske bishay dukh aur jokhim ke samay men mandali ne aisa kaha ki " aur bhi koi dusra admi is kam ko karne ke layak nahin malum parte hain " usi jan ke bishay naye Council ka panila sankalp hai ki uske yogya kam mandali men nahin hai.

12. Naye Council ka dusra sankalp aur bhi prashansaniya aur nyaypurn hai ki main stipha dene ke dwara age ko mandali ka sthayi karmmachari nahin hun. 6 barason ke pichhe kisi sthayi karmmachari ko akaran karmmachari nahin ho yah kahna kahan tak nyaysangat hai so Council hi janta hai.

13. Yadi main 1919-24 tak mandali ka sthayi aur betanbhogi karmmachari nahin hota to Niyamawali anusar Secretary bhi nahin ho sakta. Yadi main karmmachari nahin tha to kis prakar se Mahasabha ne mujhe Secretary chuna aur us samay men bartaman Council ke sadasyon hi ne kyon ujjur nahin kii? Phir yan bhi bare hi aancharyya ka bishay hai ki main apani sarkari naukari chhor aur apani bhawishyat bhalai ko tyag kar manadali ki sewa men apna sara jiwan arapan kar , han 6 baras mandali ka das hokar aj naye Council se adni riti se mandali karmmachari ke pad aur kam se nikala jaun.

14. Mandali karmmachari kam aur pad se rahit karna Council ke adhikar se bahar hai, kyonki jis ko sari mandali aur Mahasabha ne Niyamawali ke anusar mandali kar-

karmachari swikar kar Manadali ka Secretary thaharaya so aj Niyamawali ke biaprit kyonkar Council se rahit kiya jaye.

15. Council ke karrawai Niyamawali ke 7 wen Nirnay ke 10 wen prakaran aur Upniyam ke 5 wen adhyay ke (gh), 1. ke pure biparit hain. Council ne Mahasabha aur Niyamawali se thaharaye aur diye hue adhikar se bahar kam kiya hai.

16. Ataew, uprokt likhe karanon se Mahasabha se mera nivedan hai ki---

(K.)- Ki us pawitr sewa ka adhikar jise main ne apna sarbaswa tyagne se mol liya hai so mujh se chhin nahin liya jaye, baran nyay se yah drirhaya jay ki main Mandali ka das kisi prakar se sewa ke adhikar se rahit nahin kiya ja sakta hun.

(KH). - Ki Council mujhe 1924 ke Mai mahine se anyay se roka hua mera betan Rs 60/- ke dar se dewe so agya dii jawe.

(G).- Ki Mahasabha Council se kaiphiyat lewe kyon usne kewal mujhe मन्दाली मन्दाली के एक manyawar karmachari ko durdasha kar sewa ke adhikar se rahit kiya aur kyon Niyamawali ke biparit apna adhikar anuchit riti se byowahar kar mujhe sataya aur dukh diya hai.

Pragat raheki main uprokt baten bahut sankshepan likh diya hun par mujhe yah bhi drish bharosa hai ki Ishwar Pita jisne bhari pariksha aur kathin jokhimon men aj lon meri sahayta kii hai aur mujhe sab jhanjhaton aur jokhimon se bachay nikala hai wahi mujhe ap sabhon ke age sabistar munhjabani aur kagjat sabuton aur bahason ke dwara mera manorath saphal aur sidh karega, kyonki mujhe nishchay hai ki Satyata asatyata par awashya jayjaykar karegi.

Ranchi,
1 Disambar, 1924.

Ap sabhon ki kripa se
Lutheran Mandali ki sewa men
Swami ka das,

छोटानागपुर और आसाम

के

गोस्सनर एंजेलिकल लूथेरान मंडली

की

महासभा का

मार्च २३-२५ १९२५

की बैठकी

का कार्य विवरण ।

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G. E. L. Mission Press, Ranchi.—500.

महासभा बैठकी २३—२५ मार्च, १९२५।

प्रार्थना—प्रेसिडेन्ट ने प्रार्थना के साथ सभा को आरम्भ किया।

१. प्रेसिडेन्ट की प्रवेशिक बातें—प्रेसिडेन्ट ने घोड़ी बातों को कहके महासभा के बात विचार को आरम्भ किया।

२. हाजरी—सेक्रेटरी ने बतलाया कि प्रतिनिधियों की संख्या निकालने में यह भूल हुई कि दृढ़ीकृतों ने बदले में व्यक्तिशमा पाये हुए की संख्यानुसार प्रतिनिधियों की संख्या ठहराई गई। इसलिये सभा के आगे यह धरौ जाती है कि क्या वह इस हिताव से ठहराये हुए प्रतिनिधियों को मंजूर करती है या नहीं? उसने यह बतलाया कि जौमी प्रतिनिधियों की संख्या १११ है तो जौमी बौते सालों की अपेक्षा यह कम है और कि प्रतिनिधियों की संख्या सेक्रेटरी ने इसी विचार से निकाला कि अन्दराजौ प्रतिनिधियों को भेजना रक लावे पर उसने यह भूल को जो बतलाई गई है और जौमी उसने इस भूल को नोटिष कापने के तुरन्त बाद मालूम किया तो जौमी उसने उसको सुधारना सुशकौल पाकर छोड़ दिया। इस पर विचार होने लगा और यह संकल्प ढाला गया कि सेक्रेटरी से ठहराई हुई प्रतिनिधियों की संख्या अद्यता न होवे और उसके बदले में जौमी नियम के अनुसार दृढ़ीकृतों की संख्यानुसार प्रतिनिधिगण ठहराये जावें। इस काम को करने के लिये मि. पट्टा और मि. तिकोंठ हुई गये। उन्होंने अद्यमशुमारी कोर्म के हिताव अनुसार दृढ़ीकृत अंगों के अनुसार कितने प्रतिनिधि प्रत्येक रूपेशन से आ सकते हैं इसको ठीक हिताव करके महासभा को सुनाया। प्रतिनिधियों की इस शुद्ध संख्यानुसार हाजरी लेने पर इसने लोग उपस्थित पाये गये।

४७ पादरी

४८ कर्त्तव्यात

४९ प्रतिनिधिगण

५० चर्च कौंसिल के ऐसे सेम्बर लोग जिनका हिताव और किसी तरह से हो नहीं सका।

जमा १०४ सेम्बर और २ बोर्ड भिजिटर लोग।

१. कण्ठदात लोग प्रतिनिधि हैं वा नहीं?

महाराष्ट्रा ने पूछा कि क्या कण्ठदात लोग मिनिस्ट्रीरियम वो भी अंग हैं? जब सबको मालूम हुआ कि ये उसके अंग हैं तब महाराष्ट्रा ने उनको उनके पद के द्वेष सभा का प्रतिनिधि भी खोला किया।

२. (a) प्रेसिडेन्ट, सेक्रेटरी और खजांची का रिपोर्ट—रिपोर्ट क्रमशः लगातार पढ़े गये। जो खजांची का रिपोर्ट खत्तम हुआ तो प्रेसिडेन्ट के सलाह के साथ महाराष्ट्रा ने ठहराया कि हिसाब जांच कमिटी खजांची के हिसाब को जांच करे। कौसिल का विचार था कि इन मेंसें हरएक रिपोर्ट पढ़े जाने के पौछे तुरन्त अहम किये जावें पर हरएक रिपोर्ट उसके पौछे एक एक क्लोटी कमिटी को दिया जावे और वह उस में से जो जो विचार करने योग्य बातें हैं उनको पौछे महाराष्ट्रा के पास विफारिश करे पर ऐसा नहीं किया गया। और महाराष्ट्रा ने चाहा कि इन रिपोर्टों पर अब जल्दी बात विचार किया जावे।

(b) प्रेसिडेन्ट और सेक्रेटरी के रिपोर्ट पर विचार होने लगा। इन पर विचार करते करते “मर्डलौ की अंतिम दशा विषयक बात चौत” यह विषय भी उनमें जोड़ा गया और पहिला रोज दोनों बेला और दूसरे रोज पहिली बेला का बहुत समय भी इन विषयों पर विचार करने में बैत गया। बहुत सौ बातें विचार करने के लिये उठाई गई जैसे झगड़ा, बारबर तखब का दरखास्त, घरबच्चु, मिशन जायदाद, स्कोलर्शिप, मतवालपन, इत्यादि। पर जिन बातों का विचार हुआ वे ये हैं—(i) प्रेसिडेन्ट ने इस बात को निकाला कि मर्दुमशुमारी में अधिकांश लोग बहुत से खानाश्रों को भरना क्लोड देते हैं। जैसे चटु मिर्की का हिसाब कितने लोग मर्दुमशुमारी कोर्म में चढ़ाते हैं और कितने लोग नहीं। इसके विषय में प्रेसिडेन्ट ने यह सवाल डाला कि मर्दुमशुमारी के सब खानाश्रों को भरना चाहिये कि नहीं? सभों ने उत्तर दिया कि हाँ, भरना चाहिये। तब (ii) प्रेसिडेन्ट ने मर्डलौ पैसा उगाहने को विषय में बात उठाई। इसके विषय में उसने एक डिस्ट्रिक्ट (Statistics) महाराष्ट्रा में दिखाया कि कहाँ के लोग कितना मर्डलौ पैसा चन्दा करते हैं। उसके हिसाब अनुसार केवल

एक या दो भी इलाकाएँ मंडली पैसा अच्छी तरह से जमा करती हैं। और कितनी थोड़ी इलाकाएँ हैं जो कुछ कुछ तो जमा करती हैं पर और अधिक वे जमा कर सकती हैं। और कितनी दूसरी इलाकाएँ हैं जो बिलकुल ही एक भी मंडली पैसा चन्दा नहीं करती हैं ऐसा प्रेसिडेंस के हिसाब बतलाने से मालूम हुआ। फिर प्रत्येक इलाके से भी पूँछी गई और उन्होंने से भी यही बात प्रगट हुई। तब महासभा ने विचार किया कि यह तो अच्छी बात नहीं है कि कहीं कहीं के लोग पूरी तरह से चन्दा करें और कहीं कहीं के लोग कुछ कुछ चन्दा करें और कहीं कहीं के लोग कुछ भी चन्दा न करें। महासभा को यह स्पष्ट था कि मंडली पैसा चन्दा करना मंडली की एक विशेष आमदनी है सो महासभा ने ठहराया कि सब इलाकाएँ मंडली पैसा चन्दा करें। किसी ने यह भी कहा कि सब सरकारी तलब भोगी कर्मचारी भी मंडली पैसा देवे और सहासभा ने इस बात को मंजूर किया। तब यह सदात उठा कि मंडली पैसा चन्दा देने का क्या नियम है? इसके उत्तर में मि. हुरक डाकूर नोत्रोत्त को लिखी हुई चिट्ठी जो इस विषय पर यो उसका संदर्भ महासभा को सुनाया अर्थात् मंडली चन्दा तबवालों को देकड़े १, एक रुपया देना चाहिये और हरएक किसान को १ चार आना। यही नियम जारी रहेगा वा नया नियम बनाया जावे? इसके विषय बहुत बाद विवाद हुआ। और इन में भोट लेने पर यह सफाई हुई कि नौकरी वाले देकड़े १, एक रुपया और प्रत्येक किसान । चार आना मंडली पैसा चन्दा देवे। फिर जो लोग दुकान चलाते हैं उनके विषय में महासभा ने कहा कि वे भी । चार आना मंडली पैसा देवे। मंडली पैसा के बलौना देन का जो कपरोत्त नियम गढ़ा किया गया उसके अलावे महासभा ने ठहराया कि लियाकत के अनुसार अधिक भी दिया जावे। (iii) चटुसिरनी (घड़ा विरनी) देने के विषय में —— चटुसिरनी किस तरह से उगाहा जावे इसके विषय में बहुत विवाद हुआ अन्त में ठहराया गया कि जहाँ पर जैसी रौति है और जैसा वने वैसाही चटुसिरनी उगाहा जावे। (iv) खजाना एकत्रित करना (Centralisation) —— प्रेसिडेंस ने एक करके इलाकों से इसके विषय में पूँछा। उसके सुनने में आया था कि दुहुरु इलाका में सेंट्रालैजेशन सब इलाकों से अच्छा होता है। इसलिये दुहुरु इलाके को बताने

के लिये इशारा दिया । और ऐसी ही दूसरी इलाकों से भी पूछा गया ।

ब्रह्मजु—सिरनी प्रचारकपन में जमा होता है । उहाँ से पादरौपन पहुंचाया जाता है और फिर पादरौपनों से इलाका पंच के पहुंचाया जाता है । एक भाई ने यह उज्ज्वर किया कि इलाके जैसी कोई खजांची ही नहीं है और चेयरमेन ही खजाना रखता है ।

गोबिन्दपुर—सेंट्रालाइंज नहीं होता है ।

टकरमा—प्रचारकपन प्रचारक की तज्ज्वर देता है । खर्च का हिसाब पादरौपनों को दिया जाता है । जिस प्रचारकपन में घटी हुई है उसका लिये पादरौपनों फिक्र करता है शर्यात जिस प्रचारकपन में बचत बहुत है वहाँ से जिस प्रचारकपन में घटी है उसको लिये प्रयोजन भर पैसा लेकर घटीवाले को देता है और वही में लिख देता है कि इस खजाने से इतना कपेया उस प्रचारकपन के लिये दिया गया ।

कोरोजो—जिस मंडली में जो चन्दा उठता है वह वहीं रहता है । यहाँ तक कि शादी फौव भी वहीं कोड़ा जाता है ।

किनकेल—कितने थोड़े प्रचारक लोग सेंट्रालाइंज करते हैं पर अधिक प्रचारक लोग विशेष कर पूछे और पश्चिम के सेंट्रालाइंज नहीं करते हैं । दूसरी बात यह कि शादी फौव इस साल २००० कपेया से ऊपर हुआ है पर केवल ३०, कपेया दाखिल किया गया है । तौसरी बात कि किनकेल में उहाँ सब इलाकों से अधिक प्रचारक हैं वे अभी इलाका पंच मीटिंगमें उपस्थित नहीं होते हैं । इस कारण चार जगहों में प्रचारकपनों का पंचेट ठहराया गया है—सत्राइं, करमडोह, छटाठोली और किनकेल । और चौथी बात कि किनकेल में बहुत मिशन लायदाद हैं जो पंचों के हाथ में हैं पर न प्रचारकपन पंच न पादरौपन पंच और न इलाका पंच है । यह सुनके महासभा ने कहा कि वे कैसे सुधारे जायेंगे ? पादरौपन महासभा ने कहा कि इसी साल में कौंसिल को और से किनकेल में कमिशन जाने के द्वारा अब कुक्कुट सुधर रहा है और उसमें है कि धौरे से सुधर जायगा । यह सुनके महासभा ने ठहराया कि यदि आगे भी न बने तो चर्च कौंसिल को रिपोर्ट दिया जावे और उसकी ओर से किनकेल में एक कमिशन जावे ।

खुटीठोली—जितना सिरनी इत्यादि मंडली आमदनी होती है उसे सब कुक्कुट सुधर इलाका पंच से पहुंचाइ जाती है और सफ्रिटरी को

लिमा दी जाती है। खजांची जमा करता है। इलाका बांटती है। सब काम नियम से होता है। यह सुनकर महासभा बहुत प्रसन्न हुआ।

राजगांगपुर—प्रचारकपन का खजाना प्रचारकपन में रहता है और पादरीपनका खजाना पादरीपन में रहता है और सेन्ट्रालाईज नहीं होता है। पर दो महिनों से सेन्ट्रालाईज करने का यत्र किया जा रहा है।

जड़ाकुदर—महिना पंचैत के समय में वही समेत खजाना हिसाब प्रचारकपन पंचों के हारा इलाकापंच में लाया जाता है और इलाका पंच में बराबर बखरा होता है। बाद बाकी खजाना में रखा जाता है। कुछ सहायता खजाना में भी रखा जाता है। घर घर का नाम लिए रखा जाता है। और उसी के अनुसार काम किया जाता है।

धरोमटी—मंडली आमदनी प्रचारकपन में रहती है और प्रचारकपनों की एक समिलित बैठकी होती है।

चैक्रसा—पादरीपन से सब आमदनी जमा की जाती है और वहीं से तलब बांटा जाता है।

जमशेदपुर—जो तीन टोला पंच है वे अलग अलग जमा करते हैं और तब ढेढ कमिटी में एकत्रित करते हैं।

लोहरदगा—एक प्रकार से सेन्ट्रालाईज होता है। पहिले पादरीपन में जमा किया जाता है और तब इलाका पंच में देते हैं।

गुमला—कहीं प्रचारक खजाना रखता है और कहीं भाई लोग। एक एक बहीं प्रचारक और भाई लोगों द्वारा रखता है। आमदनी इलाका में जमा होती है और वहाँ से तलब बांटा जाता है।

चैनपुर—प्रचारकपन पंच से पादरीपन पंच में दिया जाता है।

रांची—एक जन—एक प्रकार से सेन्ट्रालाईज होता है। आनन्दनाथ है। खजाना पादरी के हाथ में है।

दुर्दरा जन—भाई ने विलक्षण गलत कहा है। सेन्ट्रालाईज एक भी नहीं होता है। पादरी अपनी कमाई आपही खाता है। प्रचारक लोग कोड़ि जाते हैं। कहीं कहीं तलब होता है, कहीं कहीं बहुत थोड़ा होता है।

कोट्टरा—पादरी अपनी आमदनी से जीता है, तैमाही प्रचारक अपनी आमदनी से। सेन्ट्रालाईज नहीं होता है।

पुस्तिया—प्रचारकरण पंच में श्रावणी जमा को जाती है। चर्चा करके जो वचता है उसको इलाका में सेन्ट्रालाइज करते हैं। उसी से पादरी को तलब दिया जाता है। पुस्तिया प्रचारकरण का सेन्ट्रोटरी और वेयरमेन बीडे महिना में स्कौफा दिये हैं। पुस्तिया से दो पादरियों को लिये तब नहीं दिया जाता है। इस महिना में स्थायी पादरी को भी तलब नहीं दिया गया है।

श्रावण—जैपुर में बाधिक सभा हुई जिस में ये फैसला किये गये कि तलब वाले प्रचारक उठाए जावें और भावै लोग बिना तलब से प्रचारक का काम करें। महिना २ प्रचारकरण पंच की बैठकी होते। तोन २ महिनों में पादरीपन पंच की बैठकी होते।

(v) इसके पीछे प्रेसिडेन्ट ने खजाना एकत्रित करने के लिये जो नियम पहिले ही जारी किया गया था उसको पक सुनाया। उसके पीछे प्रेसिडेन्ट ने यह प्रस्ताव किया कि अच्छा कागज में खजाना एकत्रित करने का जो नियम बनाया गया है उसी फिर पूर्ण रौति से कापा जाकर जारी किया जावे। सभोंने भोट द्वारा इसको मंजूर किया।

(vi) यह भी ठहराया गया कि सब कर्मचारी लोग ढायरी रखें।

8. मि. पिटर हुरद का अपौल—प्रेसिडेन्ट ने बताया कि चर्चा कौंसिल ने बहुत परिश्रम के साथ और बहुत समय लगाके कठिनता के साथ गत साल भर पिटर बाबू के विषय विचार किया। उन विचारों से पिटर बाबू को न मंजूर हुआ और उसने महासभा के पास अपौल देश किया है जिसको अभी कौंसिल महासभा के आगे रखती है। इसके विषय चर्चा कौंसिल का अभिप्राय यह है कि महासभा के पहिले ही भाग में इसकी सफाई हो जावे और सभा में उसका एकता के साथ समाप्त होते। अपने विषय में उसने कहा कि मेरे ऊपर में बाबू हुरदको अनेक बात कहना है इस वास्ते में सभापतित्व छोड़ देता हूँ। यह कहके उसने अपना आशन छोड़ दिया। तब सहायता ने उसके स्थान से पादरी ग्रन्थ सहाय छोड़ को इस विशेष बात का विचार किये जाने तक सभापति चुना। इसके उपरान्त सभा ने बाबू प्रभुशरण लकड़ा को उतनेहो समय को लिये महासभा का सेन्ट्रोटरी चुना। इस पर चर्चा कौंसिल के सब ग्रांट और बाबू पिटर हुरद महासभा से आज्ञा पाकर उतनेही समय को लिये सभा से निकले।

[जब मि. हुरद सम्बन्धी बातें महासभा के द्वारा निपटाई गई तब चर्च कौंसिल और मि. हुरद सभा में मुलाये गये और सभों की उस विधयक फेसला सुनाया गया । N. B. मि. हुरद की बात ये पूरा एक दिन से कुछ अधिक लगती है ।]

५. मंडलो सुपरभेजर—चर्च कौंसिल ने प्रयोजन समझ के कलीमा में सुपरभेजरों को ठहराया और महासभा से चाहा कि वह इस कार्रवाई को समर्थन करे । किसी ने अनुर किया कि केनेडे और वर्नर साहित्र सुपरभेजर होके मंडलो में काम नहीं कर सकते हैं । तब भोट लिया गया जिसमें दो को होड़ सभोंने चाहा कि वे ऐसा काम करें । और महासभा ने सब सुपरभेजरों के काम को दूढ़ाया ।

६. इलाका सौमा ।

(a) नवाडीह प्रचारक्षण—नवाडीह प्रचारक्षण खुटीठोली, गोविन्दपुर वा गुपला इलाके में रहे इस बात का विवाह हाला गया । महासभा ने उसको खुटीठोली में रखा ।

(b) जलदेगा—इसको महासभा ने कोरोजो इलाके में रखा ।

(c) उमाड़—वहाँ के कर्मचारियों ने दरखास्त दिया कि वह किर एक श्रवण इलाका हो जावे । महासभा ने इस बात को अनुर किया ।

७. जश्पुर रिपोर्ट—हाल में केनेडे और वर्नर साहित्र जश्पुर गये थे और उन्होंने अपनी यात्रा का रिपोर्ट कौंसिल में दिया है । वह रिपोर्ट सभाको भी पढ़कर सुनाया गया । महासभा इस रिपोर्ट के लिये उन दोनों बोर्ड सेम्बरों को बहुत धन्यवाद देती है ।

८. जर्मेन मिशनरियों के आवेदन के विषय ।

(a) यह प्रस्ताव धरा गया कि जर्मेन मिशनरी लोग आवें, ऐसा जो चाहते हैं को संकेत करें । सभोंने कहा है कि आवें ।

(b) आगे पूछा गया कि जितने जन आवें ? इसके चत्तर में यह फेसला किया गया कि वे जितने आवें उन सभों को चम्लेंगे ।

९. सुधारी हुई नियमालाई—उसके विषय में महासभा ने कहा कि वरके इलाका उसे पढ़े (मार्च घरबन्धु में क्लापा गया है) और तब उस इलाका और दूसरे लोग भी आकेले वा मिलकर के अपनी सम्मति प्रगट करें और तब आगामी महासभा में उसका पूरा विचार किया जायगा ।

१०. डाकू ड्राख—गुन्नर राजहम्मदी ने मिशन के होमबोर्ड (Home Board) का सेक्रेटरी डाकू ड्राख इन्हसान आने

बाले हैं। यह सुनके महासभा के उसको ग्रहण करने के लिये बड़ी सुशो प्रयाट की और आने के लिये नेवता भी दिया है।

११. लूणरान सन्डे स्कूल पूनियन—महासभा ने अनुमति दी कि ऐसी एक पूनियन हमारी कलोंधा में बनाई जा सकती है और उसने अनुमति दी कि यह पूनियन इंडिया सन्डे स्कूल पूनियन से मिलाई जा सकती है।

१२. पा० ओब्रेड तिहु का प्रस्ताव—“किन किन उपायों से हम लोग उपालन में उद्गतशैल होंगे ?” इस के विषय उसने एक अच्छा लेख सुनाया। पर इसके विषय में प्रेसिडेंट और सेक्रेटरी के रिपोर्ट के सम्बन्ध में और मंडलों की आतिक दशा विषयक बात चौत में बहुत विचार हो चुका था इसलिये उसपर कोई विचार नहीं हुआ।

१३. पादरी केनेडे साहिब का प्रस्ताव—नियमावाली का अभिग्राय—उसके प्रस्ताव की कई एक विशेष बातें ये हैं :—

(१) नियमावाली क्या है ? राज्य वा देश की मूल आईन है अर्थात वे नियम जिनसे राज्य वा समाज चलाये जाने हैं। अधिकारियों को उसके अनुसार काम चलाना चाहिये। राजा लोग उसको मानें। नियमावाली देश का सब से बड़ा अधिकार है। वह प्रजाओं की रक्ता करती है और शासकोंको धमखड़ को दबाती है।

(२) जगत में इंगलैण्ड की नियमावाली सब से बड़ी है। सब अंग्रेज उस नियमको मानते हैं और सब बातें उस नियम के अनुसार किये जाती हैं।

(३) नियमावाली का लक्ष्य—(a) नियमावाली संकेत हो। जनावर्यक लक्जे इसमें न रहें। (b) नियमावाली होटी और सहज बातों में लिखी हुई हो। सम्बो और कठिन बातें न हों। वे शब्द प्रयोग किये जावें जिनके अर्थ में कुछ संवेद नहीं है।

(४) उकोकत में जो काम होते हैं उन्हीं के लिये नियम होना चाहिये।

(५) महासभा की नियमावाली को सभों को मानना चाहिये।

(६) Rules of order :—साड़ेब ने कहा कि नियमावाली में साधारण में तीन भाग होते हैं (a) नियम, (b) उप-नियम, और (c) उप-शाफ आर्डर। परन्तु इसारी नियमावाली में यह उप-शाफ आर्डर नहीं दिया गया है, किससे अनेक गोल माल होते हैं। उप-शाफ आर्डर बतलाती है कि किस रौति महासभा बात

करे, विवाद करे, काम करे, इत्यादि । उल्स शाफ आर्डर बनाने में एकड़ी आदमी श्रमिक वार एकड़ी विधय में नहीं बोल सकेगा, परन्तु एक आदमी एक विधय में बोल एक वार बोलेगा ।

महासभाने इस सुन्दर प्रस्ताव के लिये बोले साहिव को बहुत धन्यवाद दिया और पीछली बात याने उल्स शाफ आर्डर के विधय में कहा कि यह भी बनाया जावे ।

१४. बैबल सोसाइटी का यंग साहिव—साहिवने छोटानागपुर में बैबल विक्री के सम्बन्ध में बात चौत किया (i) उसने सिफारिश किया कि हरएक घरमें जहाँ कि एक भी पड़नेवाला आदमी हो उस में एक बैबल अवश्य होना चाहिये । उसने सब कर्मचारियों से अज्ञी किया कि जब वे आपने अपने स्थान में फिरते हैं तो प्रत्येक घर में बैबल है कि नहीं इसकी जांच करे । और उन्होंने ऐसा करने को बहुत उत्साह प्रगट किया । साहिव और कर्मचारियों का एक अभियाय हुआ याने कि सब घर में एक धर्मपुस्तक रहे । (ii) साहिव ने कहा कि एक महिना के लिये बैबल सोसाइटी किसी एक जनको पूरा तलब दे सेकेगी यदि वह एक महिना फिर के बैबल विक्री करने का कोशिश करे । उभाने कहा कि एकड़ी जनको काम करने में बहुत योग्य काम हो सकता है । यदि वह ऐसाहो चाहे तो एक आदमी को कुटी दिव्व जा सकती है । इस लिये उन सभोंने मंजूर किया कि सब पादरी लोग बैबल सोसाइटी की धर्म किताबों को भाइयों वो पास घर घर बिक्री करें और बैबल सोसाइटी किताबों को रांची काणाखाना में बराबर भेजा करे ।

साहिव ने मुख्ता, उरांव, हो और नागपुरिया इत्यादि सबहो किताबों के बारे में ऐसा कहा । उसने यह भी कहा कि यदि किताबों के दाम आप लोग अधिक समझते हैं तो उससे घटाने के लिये भी आप लोग आज्ञी कर सकते हैं ।

साहेबने इतना कहके महासभा को बहुत धन्यवाद दिया । उपर की सबहो बातों को महासभाने मंजूर की । और साहिवने बताया कि बैबल सोसाइटी का उद्देश्य है कि गरीब से गरीब खोल्लान और आखिस्तान जनको जिसको बैबल खोदने की इच्छा हो उसको बैबल दे सके । इसलिये बहुत कम दाम में बैबल विक्री करती है और उस दाम से अधिक जो ऐसा कापने और विक्री करने में लगता है उसको खिस्तानों के पास मार्गती है और खिस्तान लोग

धर्मपूर्सक सभों के द्वाय में पहुँचाने की लालचा से अपनी खुशी से सहायता चन्दा बेबल सोसाइटी के पास भेजते हैं। वैसी अर्जी वह इस लूथरान कलौदा से भी साल २ लाठती है। और साहब यह याद दिलाया कि इसी साल में और भविष्यत के सभी सालों में साल २ बेबल सोसाइटी के लिये हम लोग चन्दा भेजें तो इसी बातको याद करके अपना चन्दा उठावें।

अन्त में महासभाने साहिब को बहुत धन्यवाद प्रकाश किया।

१५. चर्च कौंसिल के लिये चुनाव—बौते साल में कौंसिल मेस्वरों की जो मियाद ठहराई गई उसके अनुसार दो जनों की मियाद पुर गई और उनकी जगह में फिर चुनाव होना चाहिये था। किंतनों ने बौते साल में जो मोयाद चिट्ठी डालने के द्वारा ठहराई गई उसपर एकदम ध्यान न देकर कहा कि बहुतों की पांच बर्षीय मोयाद पुर गई है। परन्तु उनका यह कहना कि बहुतों की पांच बर्षीय मोयाद पुर गई है विलकुल भूल था। सभापतिने सवाल किया कि क्या जैसा कौंसिलने ठहराई है बेसाही केवल दोही जनों का चुनाव द्वाना चाहिये? इसपर सभोंने कहा, हाँ; तब प्रेसिडेन्टने कहा कि जिनको मोयाद पुर गई है वे ये हैं पा. मरकव तोपनो और पा. लोरिन्सियुष एवं और महासभासे एक २ करके भोट लिया कि क्या ये फिर मेस्वर चुने जायें? तब भोट द्वारा वे फिर मेस्वर चुने गये।

१६. भोट आफ यैक्स—इन के लिये दिये गये:—

- (i) एडमेसरी बोर्ड को सब सहायता और समर्पित के लिये जो वह कौंसिल को देती है।
- (ii) ट्रस्टीबोर्ड और कमिशनर को उनके मिशन जायदाद सम्बन्धी बातों में सहायता देने के कारण।
- (iii) बिहार उड्डौसा क्रिश्यन कौंसिल और नेशनल क्रिश्यन कौंसिल को इसलिये कि वे आत्मशावित मण्डलों को बल देती हैं।
- (iv) नेशनल मिशनरी सोसाइटी को उसके फरसुगुदा इलाके में के कामों के लिये।
- (v) नेशनल लूथरान कौंसिल आफ अमेरिका और दूसरे अमेरिकों को उनकी आर्थिक सहायता के लिये।
- (vi) ब्रिटिश के गोस्सनर मिशन बोर्ड और पुराने मिशनरियों को इस मण्डलों के वास्ते इमेशः प्रार्थना करने के लिये।

१७. प्रार्थना द्वारा महासभा अन्त हुई।

(Sd.) Johan Topono, President.

(Sd.) Benjamin Minz, Secretary.

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बुधवार (१० बजे विद्वान) १९२५ के महासभा
की बैठकी का कार्य विवरण।

मंगलवार २४ मार्च पहली बैला (१०-११ बजे)।

मिठुर पिटर हुरद का दरखास्त महासभा के सामने पढ़ा गया जिसमें उसने अपने मारणों को दिखा कर तीन बातों की दावों की ओर वे यों उल्लेखित हैं :— (१) कि उस पवित्र सेवा का अधिकार जिससे मैंने अपना सर्वस्व त्यागने से बोल लिया है वो मुझ से छौन नहीं लिया जाय, बरण नाय से यह दृढ़ाया जाय कि मैं मरणलौ का दास किसी प्रकार से सेवा का अधिकार से रहित किया जा नहीं सकता हूँ। (२) कि कौन्सिल मुझे १९२४ के मार्च महीने से श्रम्याय से मेरा रोका हुआ बेसन ६० रु. के दर से देवे वो आज्ञा दौ जावे। (३) कि महासभा कौन्सिल से कैफियत लेवे क्यों उसने कोबल मुझे मरणलौ के एक मानवर कर्मचारी को हुर्दशा कर सेवा के अधिकार से रहित किया और क्यों नियमावली के विपरीत अपना अधिकार अनुचित रौति से व्यवहार कर मुझे बताया और हुँद दिया है।

सभा की एक समिति होने पर सभापति महाश्य ने दरखास्त को मंजूर किया और उसपर बिचार आरम्भ हुआ। समय हो जाने पर सभापति महाश्य ने प्रार्थना सहित सभा को बन्द किया।

दूसरी बैला (२-४॥ बजे)

सभा प्रार्थना सहित शुरू हुई। सभापति महाश्य के यह बताल करने पर कि मिठुर पिटर हुरद किन चर्तौं पर उपरोक्त दावा करता है उस महाश्य ने अपना वयान संचेपतः किया। उन्होंने कागजातों द्वारा दिखाया कि वह किस प्रकार मरणलौ की सेवा में अपने को अर्पण किया और बताया कि उसके लिये उसने कितनी सेवा की। उन्होंने दिखाया कि वह किस प्रकार मरणलौ का कर्मचारी बना और कि महासभा छोते समयों में उसको स्क्री-टरी चुनने के द्वारा किस प्रकार से उसको मरणलौ कर्मचारी गिन लिया। फिर भी उन्होंने कहा कि वे जो यडमेज़ेरी बोर्ड से तलब पाते हैं मरणलौ कर्मचारी गिने जाते हैं तो कौकर वे जो

मण्डली खजाना से तलब पाते थे मण्डली कर्मचारी गिने जा नहीं सकते हैं। और उन्होंने यह भी दिखाने का यत्र किया कि चर्च कोन्सिल इस विषय पर फैसला कर और उसको काम और तलब न देने के द्वारा महासभा के नियम और विचारों के विपरीत काम किया।

मिहुर पिटर हुरद के व्यापके अन्त द्वारे पर चर्च कोन्सिल को इस विषय पर अपना व्यापक करने के लिये आनुमति दी गई। मिहुर डॉ. एम. पट्टा ने चर्च कोन्सिल की ओर से व्यापक किया। उन्होंने कहा:- चर्च कोन्सिल आनन्द और धनवाद सहित स्कूल और जायदाद सम्बन्धी और उसकी सारी अवधि देवा को स्वीकार करती है पर वह अकेले इसके लिये प्रश्नसनोय नहीं हैं। कोन्सिल यह कहती है कि जिस समय से उसने (मि: पि: हुः) से इस्तिफा दी उस समय से उस अपार्टमेंट का बेतन भोगी कार्मचारी नहीं है और ऐसा गिना जा भी नहीं सकता है। यदि वे मण्डली का कर्मचारी रहते हो वे चर्च कोन्सिल को पास काम के वास्ते दरखास्त न देने। चर्च कोन्सिल उसके दरखास्त पर करवाई किया है, इस कारण उसने महासभा और नियमावली के विपरीत कोई काम नहीं किया है। फिर भी महासभा ने चर्च कोन्सिल को आपही ठहराया है और इस कारण उसके काम को ठीक या नाठोक कहना उसी का अधितयार है। मि: हुरद को चाहिये या कि जिस समय उसने अपने सेवोंटरी प्रद की इस्तिफा दी उसी समय अपने काम सम्बन्धी बातें महासभा में पेश करे।

सभापति से आनुमति पाने पर मिहुर पिटर हुरद ने मिहुर डॉ. एम. पट्टा के कथन का प्रत्युत्तर दिया। इसके बाद सभापति ने प्रार्थना सहित सभा को बन्द किया।

२५ मार्च १९२५ बुधवार की बैठकी (७।।-१० बजे)

पारदौरी बाबू मनसुख दूठी ने प्रार्थना की और उसके बाद सभा का काम आरम्भ हुआ। इसलिये कि मि: पिटर हुरद और चर्च कोन्सिल क्रमशः मुद्रई और मुद्रालेह का स्थान लिये थे, सभापति ने सभा से इस बात पर भोट लिया कि वे इस विषय पर बहस और फैसला के समय सभा में भागी हो वा न हो। पत्त में ६२ और विपक्ष में १३ भोट होने पर सभापति ने मि: पिटर हुरद से

और चर्च कोशिल से आजौं को कि नहीं दुलाये जाने तक वे सभा में भागी न होते।

A (१) तब इस विषय पर कि वह मण्डली का कर्मचारी है वा नहीं वह बादानुवाद प्रसात् निम्नलिखित प्रस्ताव पर भोट लिया गया :-

प्रस्ताव—कि महासभा यह विचार करती है कि मि: पिटर हुरद गोस्सनर एंवेलिकल लुथेरन कलेजी के नियमित कर्मचारी हैं। पक्ष में ६२ और विपक्ष में १३ भोट होने पर यह प्रस्ताव ग्रहण किया गया।

(२) फिर यह प्रश्न उठा कि ६०) रु: प्रति महीने को दर जो मि: पिटर हुरद माई १९२४ से फरवरी १९२५ का अपना वकाया तलब दायी करता है सो उसको दिया जाय या नहीं। वहुत बादानुवाद के पीछे सभापति महाशय ने निम्नलिखित प्रस्तावों पर भोट लिया।

प्रस्ताव—कि (क) कोकि मि: पिटर हुरद मण्डली का नियमित कर्मचारी है उनको ६०) रु: माहवारी के हिसाब माई १९२४ फरवरी १९२५ तक उसभा वकाया तलब दिया जाय। पक्ष में सिर्फ ४ भोट हुए।

(ख) कोकि मि: पिटर हुरद मण्डली का नियमित कर्मचारी, १९२४ के माई महीने से लगातार होने पर भी कुक्क काम नहीं ^{contd} किया है उसको विर्फ उसके तलब का कुक्क भाग दिया जाय। पक्ष में विर्फ ३६ भोट हुए।

(ग) जौमी मि: पिटर हुरद मण्डली का नियमित कर्मचारी है पर उसके कुक्क काम न होने के बजाह उसको उन समयों के लिये कुक्क तलब न दिया जाय। पक्ष में विर्फ ३५ भोट हुए।

अधिकांश भोट होने के कारण प्रस्ताव (ख) सभा के हारा ग्रहण किया गया। और फिर अधिकांश भोट से सभा ने यह स्विर किया कि—

(घ) मि: पिटर हुरद को एक महीने का तलब अर्थात् ६०) रु: दान स्वस्य दिया जाय।

(ङ) महासभा ने उसके दरखास्त की तीसरी दायी को रद किया।

B. (१) महासभा ने यह देख कर कि वह मण्डली कर्मचारी

है पर उसको मण्डली में कौनसा काम दिया जा सकता है बहुत बादानुवाद को पौछे यही ठहराया :-

संकल्प—कि मि: पिटर हुरद गोस्तनर एवं जेलिकल लुष्ट्रेन मण्डली का औडिटर (Auditor) अर्थात् इसाव विताव जांच करने वाला बनाया जाय और इस विषय आवश्यकता अनुसार चर्चा कौनिल एडमेनेरी बोर्ड के साथ आवश्यक प्रबन्ध करे।

(२) फिर महासभा ने यह ठहराया—

संकल्प—कि पांच लोगों की अर्थात् पांड्री बाई, कोनेडे (कोनमीनर), मिठुर पौ. एस. लकड़ा बौ. ए, बाबू विस्त हरदुमन भंगरा बौ. ए., मिठुर ए. एल. तिकी और पांड्री बाबू दाऊद कुनुर की एक कमिटी होय, जो कि महासभा की आगामी बैठकी तक मिठुर पिटर हुरद के काम तथा तलब सम्बन्धी विचार कर और आवश्यकतानुसार नियमादि बना इस विषय में महासभा को नाम में करवाई करे।

(३) पांड्री बाई, कोनेडे ने महासभा के सामने यह आर्जा किया कि यह आवश्यक है कि मि: पिटर हुरद पिलगर होस को छोड़ देवे और यह आज्ञा महासभा उसको देवे।

महासभा ने इस काम का भार भी उक्त कमिटी को लौंगा।

सभा की मंजूरी से मिठुर पिटर हुरद और चर्चा कौनिल के सम्बन्धों को मुलाइट हुई। और महासभा की फैसला उनको सुनाई गई, और उनकी कोई बातें सुनना महासभा ने संज्ञर न किया जौभी मिठुर हुरद ने अपने बकाया तलब को दाख्ते फिर से महासभा से अपील किया। इस काम के समाप्त होने पर सभापति और सक्रेनेरी ने अपना आवश्यक छोड़ दिया।

Pr. Horo,

President.

P. S. Lakra

Off. Secy, the General Conference held on
March 24 (10 A. M.)—March 25 (10 A.M.)
1925.

The Proceedings of the Special Committee appointed by the Mahasabha of the G.E.L. Church, 1925.

March 26, 27 and April 8, 1925.

Members present:- Rev. I. Kennedy (convener), Rev. D. Kujur, Mr. A.L. Turkey, Mr. C.H.D. Venkra, B.A. Mr. P.S. Lakra, B.A. (elected Secretary).

The Committee framed the following rules and regulations for the work of Mr. P. Hurad, the Church Auditor:-

1. Scope of the Auditor's work.

- (a). His first concern shall be with the finance of the G.E.L. Church.
- (b). There shall be no interference in his work on the part of the Supervisors; likewise he should not interfere with the Supervisor's work.

2. His work shall be the following:-

(a) To visit and audit the accounts of all the Ilkas and Parish Panches and also of the Pracharakpans wherever practicable. Also of the hostels (excluding the Girls' hostels).

(b) To audit Church Council's accounts.

(c) To advise the Panches to conform to the rules of the Constitution with a view to effect the centralisation of funds.

(d). To see that the monthly, quarterly, half-yearly and annual statements due to the Council from the Panches are regularly submitted.

(e) To prepare and submit his tour programme in duplicate to the Church Council for its sanction early in the month, a copy of the same may be forwarded by the Church Council direct to the Panches concerned for their information.

(f). To submit his audit notes in duplicate to the Church Council in a prescribed form with his suggestions or general remarks in the Remarks column. A copy of the same may be forwarded to the Panches concerned with the Council's action thereon, if necessary.

(g) To submit his monthly diaries by the 15th of the subsequent month; to submit his quarterly reports. Audit Notes should be submitted to the Council soon after of the inspection not later than a month at any rate.

(h). If requested and permission be given, to audit the accounts under the A.B.

(i) To audit the accounts of all the stations at least once a year, if possible.

3. (j). Leave Rules:- He shall have the following days holidays:-

(a) One full month in the year.

(b) All Sundays.

(c). All Lutheran Church holidays.

(d). Sick leave on doctor's certificate not exceeding 20 days in a year.

4. Methods of touring :-

(a) He shall be given a fixed T.A. of Rs 50/- P.M. except that where expedient he may travel by rail or Motor bus in which case actual travelling expenses by inter class may be given.

(b). He shall be given Rs 150 outright, and

(c). He shall be advanced one Year's T.A. for the purchase of any conveyance he thinks best which is to become his property.

(d), The one year's T.A. advanced shall be repaid in monthly instalment of Rs Rs 15 per month.

(e) His starting salary shall be Rs 75 p.m. (vote 3 to 2). ~~maxima~~ the question of the scale for increment may be put before the next Mahasabha.

(f). His head-quarters shall be at Ranchi. He shall leave his present quarters. The Committee recommends that a maximum amount of Rs 40 p.m. as house rent be given to be in effect from the time the house is secured.

5. His relation with the Church Council:-

(a) His services shall be under the Church Council and as such he shall draw his salary, touring allowance, contingent expenses etc from it. His work shall be according to the instructions of the Mahasabha's Special Committee

(b). This Committee will ~~rearrange~~ make of the rules and regulations which it has framed for the Auditor, to the next meeting of the Mahasabha.

(c). All appeals against the Church Council and all requests concerning difficulties which may arise must be made to this Committee, pending the next sitting of the Mahasabha, likewise any complaints or requests made by the Church Council shall come to this Committee.

(d). It shall be the duty of the Church Council to sanction the tour programme of the Auditor, to give a letter of authority authorising him to carry on his duties without obstruction.

(e). It is to be understood that this Committee's function entirely ceases with the handing over of its report to the Church Council.

6. This Committee refers the question whether or not the Auditor shall be a member of a Parish or Links Panches of the Church Council to Mahesahba.

7. Mr. P.S. Lakra is instructed to arrange for the forms as agreed upon by this Committee (the form is attached herewith.)

8. As Mr. C.H.D. Vengra and Rev. D. Kujur were not present in the last session of this Committee, the Secretary is instructed to circulate the Minutes among the members for their approval and signatures.

9. The Committee agreed that the Minutes be signed by all members.

10. The letters addressed to convener by Mr F. Hurad were read and the Secretary was instructed to incorporate his suggestions in the Minutes as far as practicable.

11. The Committee agreed that Mr. P. Hurad's appointment shall be from the 15th. April 1925.

3d/- I. Cannaday, Chairman, 15-4-25.
Sd/- P.S.Lakra, Secretary, 15-4-25.
Sd/- A. L. Tirkey, 15-4-25.
Sd/- Christ Hardugan Vengra, 29-4-25.
Sd/- D. Kujur, 28-4-25.

THE ADVISORY BOARD
of
The Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam.

Members

The Rev. J. Z. Hodge. Chairman.
Rev. E. H. Whitley.
Mr. D. M. Panna.
Rev. O. V. Werner.
Rev. I. Cannaday, Secretary.

Ranchi 11-4-254

Mr. P. Hurad,
Ranchi.

Dear Mr. Hurad,

Many thanks for your letter of the 8th. concerning a house in which to livewhile working as Church Auditor. I read this letter and the others to the Special Committee at its final sitting on the 8th. As our Minutes are not ready and have not been confirmed by all the members (two being absent at the last session), I am not at liberty to tell you of our decisions, but no doubt the Secretary, Mr. P. S. Lakra, will be able to tell you in a few days.

However, there is one matter which I must take up with you at once and inform you of the Committee's decision --that is the matter of your house. The Committee feeling that it was quite impossible for it to engage a house for you itself, decided to give you a monthly house allowance and leave with you the selection of the house. The house allowance agreed on is Rs 25/- per month. So this matter is now entirely in your hands.

As your house-allowance is now fixed and the matter rests with you, I trust that you will soon be able to find a suitable place and remove thither. Will you kindly let me know about when you will leave Pilger House, as it will soon be taken over by the Girls' school and certain repairs and alterations will be made.

Yours sincerely, 8d/- I. Cannaday.

TRUE-COPY.

THE ADVISORY BOARD
of

MEMBERS The Gossner Evangelical Lutheran Church,
The Rev. J. Z. Hodge. of Chota Nagpur and Assam.

The Rev. E. H. Whitley.

D. M. Panna, Esq.

The Rev. O. V. Werner.

The Rev. I. Cannaday, Secy.

No. 1499.

Ranchi, 26th May 1925.

P. Hurad, Esquire.

"Pilgerhaus, Lutheran Compound,

R a n c h i .

Dear Mr. Hurad,

I take pleasure in informing you that, having heard this morning that a house is available for rent on Konka Road for Rs 30/-, I verified the report by going to see the house and talking with the owner, Babu Hyder Khan. The landlord, at my request, agreed not to rent out the house to any one during the next few days and to hold it for you.

As a dwelling place, the house is better than the one in which you are now living. The owner states that several "sahibs" have had it as tenants. Among previous occupants may be mentioned the Rev. D. N. Basu, B.A., who resided there when he was Principal of the Gossner High School. A private well is in the yard.

Today, the finishing touches in refreshing up the place are being applied. The house, I am told, will be ready for occupation tomorrow.

The need of beginning the repairs of Pilgerhaus daily, and hourly, grows more pressing. But few days are left until the time when it must be free for the use of the Girls' School.

Therefore, I request you to be so good as to let me know whether I may send the coolies at anytime tomorrow to assist you in moving over to Depottola. The formalities of renting the house can be completed with the owner in short order tomorrow morning; and there is no reason apparent for further delay. I feel convinced that you will find the house quite suitable and will readily agree to taking it. Yours etc. Sd/- O. V. Werner

P.S. - The house is located at No. 8. Konka Road, on the west side of the street, between Depot Tola Lane and Church Road. Sd/- O. V. W.

COPY OF LETTER DATED THE 5th. MAY 1925. FROM MR. B. MINZ SECRETARY
TO THE CHURCH COUNCIL TO MR&P. HURAD, ENCLOSING A COPY OF THE PROCEEDINGS
OF THE SPECIAL COMMITTEE.

To,

Mr. P. Hurad.

Dear Sir,

1. According to the decision of the Special Committee appointed by the Mahasabha, the C.C. Executive will give you for April 15-30, a salary of Rs 37/8/- and T.A. Rs 15/- at the rate of Rs 75/- and Rs Rs 30/- respectively. But please note that the Executive, at its own responsibility, has made this private arrangement of paying you only your salary, T.A. and house-rent as decided by the Special Committee and this arrangement will hold good only till the next joint-meeting of the C.C. and the A.B. in June. As for the other payments due to you, the Executive can not pay them to you now and leave it for the C.C. to take action thereof.

2. A copy of the rules etc. framed by the Special Committee for your work and salary are enclosed herewith. The full action of the Special Committee is communicated to you for your information and not with any intention of bringing into force every rule laid down therein at once. For the present, until the next sitting of the C.C. the C.C. Executive employs me herewith in this way :-

A. Your work is

- (1) To visit and audit the accounts of the Ilakas and Parish Panches. (refer Special Committee's Proceedings 2(a) first part.)
- (ii). To prepare and submit your Tour Programme immediately for May and later for June, in duplicate to the C.C. Executive for sanction. (refer S.C. Pro. 2(e))
- (iii). To submit your audit Notes in any form you think best, in duplicate, to the C.C. soon after inspection not later than a month at any rate. (refer S.C. Proceedings 2(f) & (g)b.)
- (iv). To submit your monthly diary by the 15th. of the subsequent month. (refer S.C. Proceedings 2.(g) a.)

B. Leave Rules :--All leave rules prescribed by the Special Committee will be binding on you.

C. Till any arrangement has been made by the C.C. to advance you a year's T.A. to enable you to buy a conveyance, your audit shall be in such places where you can go by rail or bus.

D. In addition to salary and T.A. you will be given house-rent, and you are requested hereby to vacate the Pilzerhaus as early as possible. (Refer S.C. Proceedings 4.(f))

3. You will be given a letter of authority within a few days.

Before closing I must say that all these are temporary arrangements until the next meeting of the C.C.

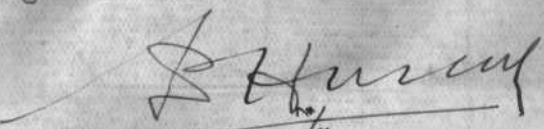
Yours sincerely,

Sd/- B. Minz.

5.5.1925.

Secretary, Church Council.

The underlines in red by me for facilitating reference.



To,

The Secretary to the Special Committee to the
Mahasabha of 1925.
Gossner High School compound.
Ranchi.

Dated Ranchi, the 7th. May 1925.

Sir,

In enclosing a copy of the action of the Church Council Executive on your Committee's Proceedings, I have the honour, in accordance with the instructions laid down in Item 5(a) last sentence, to submit the followings for your Committee's consideration and decision, if possible:-

1. That from the phraseologies employed by the C.Council in their recent Proceedings, the Special Committee's decisions do not appear to be final and seem to need further action by the full Council. The expressions used by the Executive are the followings :

(i)." Please note that the Executive at its own responsibility has made this private arrangement of paying you * * * and this arrangement will hold good only till the next joint meeting of the C.C. and the A.B. in June".

(ii)."The full action of the Special Committee is communicated to you for your information and not with any intention of bringing into force every rule laid down therein at once."

(iii)." I must say that all these are temporary arrangements etc."

2. As a result of the C.C. Executive's action as given in Para 1. above, I am directed by the Executive to perform certain duties and not all as decided and ordered by the Special Committee of the Mahasabha.

3. I now fail to determine whether I should carry out the orders of the Spl. Committee (with power to act) or the Church Council and its Executive. Please now compare the instruction of the Executive with that of the Special Committee, which are as below :

Special Committee's- His work shall be according to the instructions of the Mahasabha's Special Committee.

C.C. Executive's-- The C.C. Executive employs you herewith in this way."

"Your work is" etc.

Please see item 2 above in this connection.

4. According to the Constitution, the C.C. or other Committees are required to carry out the policies and resolutions of the General Conference, and as a matter of fact, no other body than the Mahasabha itself has any power to modify, alter or reverse the decision or order arrived at or given by the General Conference or its Special Committee, as may be seen from the following clauses of the Constitution:-

a."The Executive power of the G.E.L.C. shall be vested in the officers of the general body, in a C.C., and in various other Committees for special purposes, subject to the Constitution and Conferences of the general body." Art. 7. Sec. 10.

b."It shall be the duty of the C.C. to represent the G.E.L.C. and to carry out its resolutions and to attend to its business during the interim between Conferences". Art. 10. Sec.2.

c. "In as much as the Committees (including the C.C.) are representatives of the G.E.L.C. * * * the general policies of all committees shall be decided by the Church (Gen. Conf.), and it shall be the duties of the ~~General Conference~~ committees to refer all questions affecting the principles, practice and policy of the Church as a whole to the G.E.L.C. for decision. It shall be the duty of the Committees to carry out and administer these principles and policies thus decided; and when changes seem advisable they may suggest any changes to the Church for its approval etc." By-laws-Sec.'V.C.1.

From the foregoing clauses it is quite clear that the responsibility of the C.C. or its Executive ceases with the unconditional adoption of the Spl. Committees decision and not in altering or modifying what they have done in this matter.

Besides, the Special Committee's decision which has the force of the decision of the Mahasabha has to be accepted unconditionally by the C.C. as well as by myself, and as such the Special Committee's Report is to be considered final and both the Council and myself are to be guided by what has been laid down by that Committee. In my humble opinion, therefore, the course open to the Executive has been to accept the decision of the Special Committee and to get their action confirmed by the full Council.

5. It would be well to remember that on the 25th. of March last when the decision of the Mahasabha was announced, Mr. D.M.Panna, as the mouthpiece of the Church Council stated publicly that the Council would obey the order of the Mahasabha, but if I would not agree to that and go to court the Council would be put

put to difficulties, whereupon I replied that if the C.C. is willing to abide by the decision of the Mahasabha I had no intention of proceeding against the Council. The Council now, I am afraid, appears to go back on what it then expressed. It would be a very sad thing if it so happens.

6. It may also be remembered that the Mahasabha, while appointing me as the Church Auditor suspecting that I shall not be fairly treated by the new Council appointed a Special Committee empowering it to define the work, fix salary and the allowances etc, or else the Mahasabha could well have left the whole arrangement into the hands of the C.C. The C.C. or its Executive has, therefore, as a matter of principle, no say in the matter except that its protestations etc., if any, can only be placed - before the next Conference for further consideration.

7. From the above the Special Committee will see that the Executive of the C.C. or the C.C. itself have to carry into effect all the instructions in the Proceedings of the Special Committee in toto, and as such also have to make all payments without further delay as directed. I would, therefore, request that you will kindly as a Special Committee direct the C.C. to comply with the orders to avoid further troubles and worries and thus enable me to be free to do my work without being - handicapped.

8. I may also mention that in order to furnish the C.C. with the uniform informations as to the financial conditions of the ~~Church~~ Council and the various Panches, it is necessary to have printed prescribed forms for audit as decided by the Spl. Com. and I do not think it wise to submit my Audit Notes in any form I think best, as suggested by the C.C. Please therefore instruct the C.C. to give me a free supply of all such forms necessary for auditing work.

9. Now I beg also again and again to draw your Committee's kind ~~consideration~~ attention to the fact that I am entitled to draw my salary from the 1st. of April. I may state that it would appear quite unfair and unjust, if the Church calls me its servant and though I am at its disposal all the time, I am not paid for no - fault of mine. It simply looks ridiculous that the master does not pay the ~~master~~ servant's just dues. If the Spl. Com. is not prepared to hear my just and reasonable grievance though I had in the right time laid my case before the convener of the Special Committee, I beg to prefer my appeal to the next Mahasabha for settling this principle.

10. If the C.C. or its Executive consider their action as a temporary measure until the next meeting of the C.C., or the joint-meeting of the C.C. and the A.B., I am sorry I do not see my way how I can vacate the Pilgerhaus when condition of things are in such a way uncertain and the decisions are unconfirmed. However, if the C.C. or the Spl. Com. will undertake to pledge themselves in writing to pay the rent throughout @ Rs 40 a month, I shall be glad to make arrangements to rent a house as desired. I hope the C.C. will see its way to guarantee this house-rent to enable me to meet the wishes of the Advisory Board with regard to the vacating of the Pilgerhaus.

11. I am now asked to go out touring soon, but unless the Special Committee directs the C.C. to advance me certain amount to meet railway and bus expenses, as well as the contingent charges, I don't see how I can proceed with my work. I am not in a position to afford to pay these expenses out of my pocket. The usual custom in such cases is to advance certain amount called the PERMANENT ADVANCE, and the same when expended are to be supported by vouchers and later recouped periodically. Please therefore do not fail to write to the C.C. Secretary on this matter at once.

12. Again in Item (4) (a). of your Proceedings I am permitted to draw Inter Class fare when travelling by rail or bus. In this connection I wish to mention that in the busses there are no inter, there are 3rd, 2nd or 1st. classes only. I believe your Committee wished me to travel by the next higher class than the lowest class ~~akikazkky~~ ordinarily used by all. Please let me know if this was your Committee's idea. I need clear instructions on this to avoid any troubles in future, while submitting my Expenditure Statements to the Council.

I have etc.

Sd/- P. Hurad.
Church- Auditor.

Memo No. 2 I, of 1925.

Copy of the representation to the Special Committee to the Mahasabha, 1925, forwarded to the Secretary to the Church Council for information.

Sd/- P. Hurad.

Ranchi,
The 7th. May 1925.

Church- Auditor.

TRUE - EXTRACT.

----p0o----

Mr. P. Hurad.

Gossner High School,
Ranchi,
May 7, 1925.

Dear Sir,

* * * *

You will note that Rs 40/- p.m. has been granted by the Committee as house-rent and you will be doing a great favour to the Church Council and the Special Committee, if you vacate your present quarters at an earliest date possible date.

Please acknowledge the receipt.

Sd/- P. S. Lakra.
Secretary to the Special Committee

of the Mahasabha, 1925.

TRUE COPY.
of the letter of Mr. P.S.Lakra, Secretary to the Spl. Committee
to the Mahasabha, dated the 9th. May, 1925.

From-P.S.Lakra, Esq., B.A.
Secretary to the Spl. Committee, 1925.

Gossner High School.
Ranches.
May 9, 1925.

Dear Sir,

I beg to inform you that a copy of the action of the C.C. Executive on the decisions of the Special Committee of the Mahasabha, 1925, has been submitted to me by Mr. P. Hurad, together with his representation regarding it. I think that such an action on the part of Mr. Hurad is provided for in the Proceedings of the Committee. It is to be understood that though it is not a Standing Committee, it is free to explain itself at any time till the next meeting of the Mahasabha; conforming to the Constitution of the Church and the decision of the General Conference; moreover it is to be referred to whenever there are cases of difficulties arising out of the technicalities and phraseologies contained in its Proceedings.

Acting in the double capacity, both as a Secretary of the Special Session and Special Committee of the Mahasabha 1925, I feel myself free to some extent to express my personal views as far as the Proceedings of the above bodies are concerned.

I do realise that so far as the financial position of the Church is concerned, the Executive of the C.C. is not in a position to make a final arrangement with any of its employees(?) without the sanction of the Council, specially when there is no such provision in the Budget. Therefore, if the Executive has at all done any thing in this direction it has done at its own responsibility and it is a private arrangement in the sense that it is subject to the approval of the Council. It is quite clear to me that the Executive does not presume that the sanctioning is at its responsibility but the paying of it is at its own responsibility, for there is no provision in the budget for it, and the Executive is not empowered to make any income without the sanction of the C.C., and the Mahasabha has already empowered the Council alone to make arrangements for it. I think that the Executive has under these circumstances run an applaudable risk.

2. I think that by saying that the C.C. Executive employs you herewith in this way etc., the Executive does not mean to define the work of the Church Auditor which in that case would have been in conflict with the decisions of the Special Committee, but on the other hand, by saying so it gives an instruction for the regulation of his tour programme till the next meeting of the C.C. and which is quite in accordance with the decisions of the Committee.

3. I submit that though the Executive carries out the resolutions of the C.C., is not empowered to act for the Council finally; and all its actions are subject to the approval of the full Council. Certainly the conferences of the Mahasabha are to be without any alterations and modification carried out by the officers of the Mahasabha. But again there is the financial question which is to be resolved by the Council alone and if the Executive can do anything it is to make arrangements temporarily till the next sitting of the Council and all such actions are subject to the approval of the Council.

4. It is quite evident, so far as I can understand that the Executive has no less intention to frustrate the decisions of the Committee, which can be done by the next Mahasabha alone. I think that the question before the Executive is not of the paying up of the salary, T.A., house-rent etc to the Auditor but of finding out the sources of income to meet this expenditure and which can be done by the Council alone and therefore the arrangements of the Executive are temporary one. I dont think why the Auditor should be afraid of the phrases temporary arrangement which has been used to mean "subject to the approval of the Council". Unless the Council means to go beyond its scope and to make a fiction of the decisions of the Committee unreasonably, in which case the only thing which the Committee can do is to take recourse to constitutional methods. Under such circumstances I dont see why the Church Auditor should not vacate the Pilgerhaus where he is residing at present and specially when the A.B. has an unconditional need of its use.

5. The Auditor according to the Proceedings of the Special Committee must submit his Audit Notes in prescribed forms and such a form is enclosed herewith. The Audit Note Form Book must be in a bound book containing a reasonable number of pages in duplicate and the questions be printed in Hindi on the first page of the book and the Auditor in answering those questions will only put the number of the question for reference.

6. It is the routinal work of an office to give an advance called permanent advance to the officers to meet contingent and other expenses; all the expenditures must be supported by vouchers when he is submitting his bill for the contingent and other un-fixed expenses. Some amount as permanent advance must be in the hands of the Auditor to enable him to meet his expenses in the subsequent month, in the beginning of each month.

7. A maximum amount of Rs 40 was fixed as the house-rent to be given to Mr. Hu

2.

Hurad . Here the phrase "maximum amount" must not cause any misunderstanding . In this respect , I am hazarding my personal views by saying that it was a clear understanding of the Committee that nothing less than nor more than Rs 40 should be given to him on this account and that this phrase was used with no meaning particularly.
However I will bring this matter before the convener of the Committee.

8. I quite see the reasonableness of the Item 12 of the representation of Mr. P. Hurad , and I, again, risk myself by expressing that it was the understanding of the Committee too ; I will bring this matter also before the convener of the Committee when he comes here before the sitting of the full Council.

9. Unless the Executive contradicts the above statement the undersigned will act under the above impressions.

Yours sincerely,
Sd/- P.S. Lakra.

To, Mr. P. Hurad.

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Church Auditor: The Council had before it, the Minutes of the Special Session of the General Conference and the Report of the Special Committee, appointed by the General Conference to fix the salary, allowances etc., the Auditor elected by the Conference. Also heard the report of the executive and the Secretary concerning steps taken since the last meeting of the Council.

RESOLUTION (1). That the following interim actions be confirmed:

(a). The Secretary reported that the executive found that according to the actions of the Special Session of the General Conference (received on 8.4.25) the Church Council was to get money from the Board for this work, and that in the report (received on 4.5.25) of the Special Committee, appointed by the General Conference there was not even the slightest hint as to any intention on the part of the Committee of undertaking to obtain money for this work.

(b). In the General Conference, the actions of the Special Session were only verbally announced to the members of the Council. The Secretary reported that, having in mind these actions which were announced, the executive had requested the Board Secretary to give money for this audit work, as, it seemed was the intention of the Conference.

The Council Secretary further reported that the Board Secretary, because of certain difficulties in the way, had agreed to take the personal responsibility of advancing to the executive a sum sufficient to pay the bonus, and house-rent, salary, and T.A. of the Auditor, for three months, or until the next meeting of the Board, on condition that this action of his was purely private, unofficial and temporary.

The Secretary reported that after receiving the Special Committee's report, on the following day (5.5.25.) the Executive instructed the auditor to proceed with his work temporarily, and according to the previous private arrangement, paid the auditor the bonus, and house rent for three months and more and his salary, T.A. and contingent expenses for a month and a half on the understanding that this was only a temporary arrangement. The Auditor had been working a part of this time.

(b). The Secretary reported that the Executive, thus having had to engage the Auditor privately - to avoid worries, discomfort, an awkward situation and loss of time extending beyond the next Council meeting, and wishing to be able to take definitely and surely any action possible at that meeting, in accordance with the previous instructions of the Council issued a circular letter on 6.5.25. to all the Ilakas inviting solutions of the problem of financing this new work. in case of refusal to do so by the Board.

(c). The Secretary reported that he had addressed a letter to the Secretary of the Advisory Board intimating that, in order to fulfill the apparent intention of the General Conference, the Council would in all probability ask the Board to finance the work of the Auditor. This request was formally confirmed and repeated in the joint meeting of the Board and the Council. The Board replied to the Council that, because of its financial straits, it could not undertake this new burden.

(d). The Secretary reported that the replies of the Ilakas were as follows : (See item (b) above) - Singhani being without a pastor did not reply and Assam being far away could not be heard from in time; three other Ilakas did not send replies. Of the remaining 15 Ilakas which did send replies one suggested the impracticable arrangement of having each member of the Church (according to the census figures) subscribe half an anna per month for the Auditor's support; another proposed that the President draw his salary from his parish (although he has no parish strictly speaking) and that his present salary be diverted to pay the Auditor; and yet another Ilaka, for its own part, was prepared to revive its parish contribution of Re 1/4 per month for this purpose. However, on the other hand, most of the Ilakas expressed their inability to take any share in the expenses of this work. The large majority of the responding Ilakas clearly proposed that, as the General Conference understood, that the Board was to pay for this work, a request should be made of the Board to this effect.

RESOLUTION (2). That, since there is no source of the funds needed for the support of the Auditor, the Council regrets that it is unable to carry out the order of the General Conference concerning the Auditor and orders that the Auditor be served immediately with notice that his services will be regrettably dispensed with one month from the date of this Notice and that his salary and T.A. will be paid for that time.

To,

The Council of the G.E.L. Church,
Chota Nagpur and Assam, Ranchi.

Dated Ranchi, the 23rd. June 1925.

Sir,

In reply to the Notice served on me by the Council's Secretary last evening, informing me that my services in the Church are to be dispensed with, I have the honor to state as follows:-

1. That in accordance with Art.10. Sec.2. of the Constitution, the Church Council as the representative of the G.E.L.C., have to carry out the resolutions of the General Conference, and, as such, have no power to dispense with my services, as I have been from the very beginning of my service declared expressly by that body as its regular paid worker. The order or Notice of the Council served on me is, therefore, illegal and vexatious.

2. That the only body which can give any ~~power~~ order of dispensing with my services is the General Conference and no other and as such no power has been delegated to the Council either by the General Conference or the Special Committee appointed by it, to take any course of action now taken by the Council.

3. That in all their dealings with me the present Council have always deliberately tried to knock me out of Church service, making their will as the law and the Constitution and have never quoted the authority under which they have been acting; while I have invariably and persistently pointed out to them that their actions and artful dealings have been illegal, unconstitutional and against the decisions of the General Conference and therefore unconventional.

4. That the Council ought to remember that when the decision of the Special Session of the General Conference, 1925, was announced, Mr. D.M.Panna, as the mouthpiece of the Council stated in the Conference that the Council was prepared to abide by the decision of the Conference, and as such carry out its orders. In the same breath Mr. Panna continued saying but if I were not satisfied and do not hear the Conference and go to court, the Council would be put to much trouble. In reply I stated that if the Council had expressed their desire to obey the orders of the Gen. Conf., there was no reason why I on my part go against it. Now I very much regret to say that within these 3 months of these orders and promises, the Council according to their pre-meditated plans treacherously and artfully try to baffle the order given by the General Conference.

5. That the Council ought to inform the General Conference of their decision (in their own words) "that it is unable to carry out the order of the Genl. Conf. concerning the Auditor", before serving me with such unauthorised and unlawful Notice, because the General Conf. has ordered the Council to solve the problem and not to leave it undone, as it pleases them.

6.

In the circumstances, I can not possibly take cognizance of the Council's Notice served on me, on the other hand I consider myself entitled to receive the monthly salaries, allowances and house-rent &c, as fixed by the Special Committee to the Conference. If the Council, therefore, fail to make these payments to me regularly, I shall be under the painful necessity of placing my matter in the hands of my attorneys.

I have etc, Sd/- P. Hurad.

Memo. No.22/6.I.of '25.

Copy forwarded to Mr. P.S. Lakra, Secretary to the Special Committee of the Mahasabha for information.

Ranchi,
The 23rd. June 1925.

Sd/- P. Hurad.

To,

The Special Committee of the Mahasabha, 1925.
Ranchi.

Dated Ranchi, the 7th July 1925.

Sirs,

I have already in my No. 22/6.I.of '25, forwarded to you for your information, a copy of the Church Council's decision and also a copy of my reply thereto, with regard to the future of my service as a Church Auditor. I now further beg to place before you the following points for your Committee's consideration, in accordance with the directions given in your Proceedings 5.(c), in the hope that in exercise of the powers conferred on you by the Special Session of the Mahasabha, you will be pleased to take necessary action and save me from the injustice meted out to me by the Church Council:-

1. That the extraordinary power now exercised by the Council to ~~ex~~ VETO the decision of the Mahasabha, the general body, is nowhere laid down in the democratic Constitution of our Church, and, as such, its Notice of order served on me to terminate my services within one month from the 22nd of June is wholly illegal and therefore vexatious.

2. That in order to execute their pre-determined plan, the Council hurriedly served me with the Notice and in so doing it deliberately violated the instruction given by the Special Committee in 5(c) of their Proceedings that all requests, complaints and difficulties should be referred to your Committee. The Council ought to have referred the matter to the Special Committee before taking any action on the subject.

3. That by disobeying the instructions of the Special Committee, the Council has openly and intentionally disregarded the Mahasabha which vested the Spl. Com. with full powers to act on its behalf for my salaries, allowances &c, till its next sitting. This act on the part of the Council, a subordinate to the general body, is serious and intolerable.

4. That your Committee can now easily see that if the Council can not think of respecting the Constitution, the Mahasabha and the Special Committee, it can easily not only trifle with and trample under foot the rights and privileges of individuals, but harass and embarrass any one, as they did with me last year, till I came under the protection of the Mahasabha for redress. With great regret I have to say that the Council is again reverting unprovokedly to its former strategical tactics with regard to me.

5. That I beg to take the liberty to say that the sort of treatment accorded to me sets a very bad precedent in the Church, and the younger generations, which are closing with closest interest the developments in the Church, can not be befooled, but will be greatly discouraged from entering the noble service in the Church, making it very unpopular and for which the Council will be really morally responsible.

6. That the matter of solving the problem of my support is one for the Mahasabha and the Council and I am not concerned with it now, and as such, the communication of the Council, that all payments hitherto made to me were private, temporary and were made on the responsibility of the Council and its executive was not a thing for my information, as the Mahasabha nowhere gave me that understanding.

7. That I can not recognize and therefore can not admit of the authority of the Council to serve me with an Order notifying the termination of my services in the Church as its Auditor.

8. That I also beg to make it clear to the Special Committee that I may not and can not be held responsible for the neglect of my duties arising out of non-payment of the expenses due to me.

9. That I am, and can not but consider myself, regular worker of the Church and its duly appointed Auditor, and as such, I am entitled to receive all my salaries, allowances, Travelling expenses, house-rent and so forth, as fixed by the Special Committee and communicated to me by its Secretary.

10. That in the circumstances, I pray that the Church Council may be directed to carry out the Order of the Mahasabha and its Special Committee with regard to the payments due to me, but for which I have repeatedly been put to financial difficulties, untold troubles and to great mental anxieties and worries. Any default of payments due to me will be considered as unreasonable treatment, and then I shall leave the matter in my solicitors' hands to act as they deem most expedient in my interest.

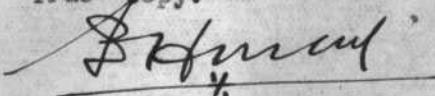
I have etc.
Sd/- P. Hursid.

True Copy of the letter of the Secretary to the Church Council, dated Ranchi the 6th. July 1925, to Mr. P. Hurad, Church Auditor, Ranchi.

900

Dear Sir, With reference to your letter of the 23rd June 1925, in reply to mine of the 22nd. June 1925 (No. 252), concerning the Notice given to you by the Council, I am instructed by the Executive to reply to you as follows: The Council is using the phrase " his services will be regretfully dispensed with etc," --is not expressing any opinion concerning the office of the Church Auditor, whether it is to be abolished or not. As this post was created by the General Conference it is the prerogative of the ~~General~~ Conference to abolish it or continue it as it sees fit. However, since the General Conference created a new office and did not make any satisfactory provision for financing it and since the Council has not been able to make such provision, the Council has no alternative to serving you with the notice which you ~~may~~ have received. In that notice the Council is informing you clearly that it can not find the funds for paying the Auditor and therefore, his services are dispensed with. If he continues to work longer than the one month specified he will do so at his own risk. The Council will in no wise be responsible for paying him anything further. Yours Etc,
Signed. B. Minz, Secretary, G.E.L.Church.

True Copy.


B. Minz

P. S. Lakra, Esq.
Secretary, Special Committee
to the Mahasabha, 1925.
Ranchi.

Konka Road No.8.
Ranchi.
The 7th. July 1925.

Dear Mr. Lakra,

Herewith I beg to send you my statement on the Church Council Executive's reply, a copy of which is enclosed. I now do not wish to correspond with the Council direct on this matter when difficulties are repeatedly created by them. I shall only place my views before your committee as per your instructions laid down in your Proceedings. Now it will be for your Committee to do the needful as you just think just and proper. But I do hope that being empowered by the Mahasabha, you will exercise your rights and privileges as a Special Committee and put things aright.

2. I have to offer my criticisms on the Executive's reply as there is a marked discrepancy between their resolution 2. of the original Notice served on me where it is written—"The Council regrets that it is unable to carry out the order of the General Conference concerning the Auditor," and the recent interpretation which they now offer. The prerogative of the Mahasabha was totally ignored by the Council then. This interpretation is an afterthought. and is still full of ambiguity.

Yours sincerely, Sd/- P. Hurad.

NO.27/7.I.of '25.

To,

The Special Committee of the Mahasabha of 1925.
Ranchi.

Dated Ranchi, the 7th. July 1925.

Sirs,

In enclosing a copy of the Church Council Executive's action as conveyed to me in their letter dated the 6th. July 1925, I beg to be permitted to make a few observations for your kind considerations and action as you deem fit and proper in administering justice:-

1. That the Executive's way of interpretation of the phraseology "his services will be regrettably dispensed with etc" is far from being comprehensive. It is contained in a language very ambiguous.

2. If the Council can not think of abolishing the post, it can not possibly think of dispensing with the service of the incumbent for whom the post was created. Both these matters of abolishing the post and terminating the service rest with the Mahasabha alone, as the Council is not empowered anywhere to do away with any of these.

3. The allegation that the Mahasabha has not made any "satisfactory provision" for the Church Auditor is altogether wrong. The Mahasabha's instructions on this are very clear, clearer than on any other matters for which payments have been made without even obtaining a single word by way of sanction. All such payments which are made without the Mahasabha's sanction are those which come under the category of heads for which "no satisfactory provision" have been made. The Council should then discontinue all such payments for which the Conference has not made any satisfactory provision, before abolishing one for which there is the express sanction and order.

4. The Council, when the Special Session announced its decision in the morning of the 25th. March, undertook (Mr. Panna spoke) to carry out the order of the Mahasabha with regard to the maintenance of the Church Auditor. Strangely enough, the Council then did not raise the question of finance in the Conference even in the afternoon session of that date, when certain delegates urged upon the Council to present the Budget. The Council ought to have presented the matter to the Conference when it was in session, but the Council avoided the presentation of the Budget when asked to do so.

5. The Constitution lays down (Art. 10. Sec. 2.) that the Council shall "present a budget to the Conference with apportionments." Now if this is not done and the financial difficulties are not brought forward to the notice of the Mahasabha, it follows that the Council has voluntarily taken upon itself the burden of finding and making suitable and necessary provisions. If it can not do so, it is incumbent on the Council that it should inform the Mahasabha before taking any drastic measure or making any change in the general policy and principle (vide By-law Sec. V.C. Item 1.) determined by the Church.

6. The Church Auditor's work is to be counted and included in the larger and general work of the G.E.L.C. and as such deserves equal treatment with the other branches of the Church's work. But the terminating of the Auditor's service shows that this particular work is singled out by the Council and treated as a separate work altogether.

7. If the Council can not make and find provision for this work or for other works, the fact should be reported to the General Conference and the Conference will then see what course of action it should take to solve such a difficult problem of finance for conserving the work of the Church. I have etc. Sd/- P. Hurad.

To,

The Convener of the Special Committee
appointed by the Mahasabha of 1925.

Dated Ranchi, the June 1925.

Sir,

Whereas the Special Committee has been authorised to act for the Mahasabha till its next sitting in the matter of the Church Auditor, we the undersigned members of the Committee, having come to know the decision of the Church Council on the matter, feel that the Committee should take action, and therefore, we, after due consideration, beg to give below these our conclusions on this important question :-

1. The G.E.L.Church, against the decision of the Church Council, pronounced Mr. Hurad as a regular church worker, and as such has linked up his past services with the present. The Mahasabha itself feeling the great necessity, has appointed Mr. Hurad as the Church Auditor. The Church Council has therefore no power to dispense with the services of the Church Auditor, nor has the Special Committee this power, because the power to alter the decision of the Mahasabha is with the Mahasabha and Mahasabha alone. (Vide By-laws, Sec.V;C. Item 1.)

2. We are disappointed to find that the Advisory Board and the Church Council have both ignored the Special Committee appointed by the G.E.L.Church, in not consulting with or even communicating to it their findings. In case any difficulty arose the Council had only to refer the matter to the Special Committee, which has to report all matters concerning this to the next Mahasabha.

3. The statement that the Special Committee did not give the slightest hint as to any intention on the part of the Committee to obtain money is irrelevant, because the Council ought to have read the order of the Mahasabha which says that the Council make necessary arrangement with the Board. The order is clear, and does not say that the Council obtain money from the Board alone. The Special Committee has nothing special to suggest unless difficulties are pointed out and suggestions invited.

4. We have also found that the Council has discontinued, without the sanction of the Mahasabha, the Parish contribution of Re 1/- which the Mahasabha of 1922 resolved to credit into the Central Fund. The Council has nowhere been authorised to discontinue any church contribution fixed by the Church. This Parish contribution was fixed in order to strengthen the Central Fund. The Council depended on the source of the Board and neglected its own, and is now saying that there is no money for the support of the Auditor. It is deplorable to think that the Council has impoverished the Church by its imprudence.

5. We realise that owing to the fall in the exchange of American money, there has been some difficulty on the part of the Board to maintain old works, but we do not think it is of such a nature that it necessitated the closing of any of its important work nor the refusal of the request of the Mahasabha towards the support of the Church Auditor. It is most regrettable to think that the Board has refused the request of the Mahasabha, while it has made unauthorised payments to the Council. This attitude of the Board is open to severest criticism.

6. We should also like to point out that the action of the Council in issuing the Circular in the matter to all the Ilakas was quite inconsistent with the Constitution, as under Sec. 4. Art. 7. of the Constitution, all the Ilakas represented in the Mahasabha are bound by the resolutions passed by it. To appeal to the Ilakas individually, in the way it has done, on the matter passed by the whole body is unconstitutional.

7. Mr. Hurad is not a new burden to the Church. His services were entertained under unique circumstances at a most critical period of the history of our church. His maintenance has all along been provided at the express instance of the Mahasabha, as also in the present case. Moreover he has dedicated his life to the service of the Church and as such has rendered valuable service to the Church. We therefore feel that the Church is under a moral obligation to provide for the support of Mr. Hurad, so long as he is willing to serve the Church.

8. We have also to state that the Church Council has made a great blunder in telling Mr. Hurad that all the payments made to him were private, temporary and that they were paid at the responsibility of the Council or its Executive. What can be more unbusinesslike and unwise for the Church Council is it spends the Church money in a "private" way. The transaction of the Council or its executive can not but be official and constitutional. Moreover the Mahasabha has not given Mr. Hurad to understand that his appointment was either private or temporary.

9. In order to meet the present situation, the proper solution would have been to retrench expenditures on all heads, and such a course would not have made the Council unable to carry out the order of the Mahasabha with regard to the Church Auditor. The expense with regard to the Church Auditor may be reduced proportionately with other workers, but we think, the Council has never the right to dispense with the services of one appointed by the Mahasabha.

10. If the Church Council can not or will not carry out the order of the Mahasabha, the only alternative for the Council is to resign.

11. We further feel bound to say that the Council should not have asked Mr. Hurad to leave the Pilgerhaus on such uncertain, private and temporary arrangement. We were under a clear understanding, ~~that~~ when (the members of) the Special Committee decided to ask Mr. Hurad to vacate the house, that his house rent will be paid regularly. With great x regret now we have to say that there seems to have some treachery all the time to put Mr. Hurad into trouble. If the house rent can not be paid, we should request the Board to ~~km~~ vacate the Pilgerhaus for him as the Church can not see one of its workers thus deprived of his residence.

(seen)

In conclusion we have to say that we do not know of any authority under which the Council can dispense with the services of Mr. Hurad, appointed by the Mahasabha. We denounce the way in which they have acted, and, for that they only are responsible. We can not hold ourselves responsible for the neglect of the order of the Mahasabha, neither can we hold ourselves responsible before a legal court when sued, but at the same time we would take and exercise every constitutional method to keep up the prestige of the Mahasabha when called upon to do so.

We have the honor to be,

Sir,
Your most obedient servants ,

Sdf A. L. Turkey.
Sdf H. D. Vengra
Sdf (Rev) J. Keyur.

MEETING OF THE SPECIAL COMMITTEE
appointed by the Mahasabha of the G.E.L.Church ,
13th. July 1925.

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Members present-

The Rev. I. Cannaday, convener.
Mr. P. S. Lakra, B.A. Secretary.
Mr. A. L. Tirkey, member.

Mr. H.D.Vengra and the Rev. D. Kujur could not be present.
The meeting was opened with a prayer by Mr. A.L.Tirkey.

The Secretary explained that he had called the meeting because he had received a Notice from the Church Council, which dispensed with the services of Mr. Hurad and because Mr. Hurad sent a protest against the said Notice of the Church Council. The convener said that he himself would have called a meeting as he had received a representation signed by three members of the Special Committee, protesting against the action of the Church Council in dispensing with the services of the Church-Auditor.

The convener proposed that the Committee should first of all consider the scope of the Special Committee. In his opinion the function of the Special Committee ceased with the handing over of its Report to the Church Council, as was laid down in the Proceedings of a previous meeting of the Special Committee.

The Secretary referred to the Resolution of the Mahasabha and stated that the function of the Special Committee would cease when the Report is finally handed over to the next Mahasabha. The convener said that the Committee have come to know the dead-lock, hence the necessity of the meeting.

It was asked what the Mahasabha meant the Special Committee to do. The Secretary read the Resolution of the Mahasabha in this connection : " MAHASABHA KI AGAMI BAITAKI TAK PETER HURAD KE NAM TATHA TALAB SAMBANDHI BICHAR KAR AUR AWASHYAKTA ANUSAR HIGHARXXAR NIYAMADI BANA IS BISHAY MEN MAHASABHA KE NAM MEN KARRAWAI KARE." Mr. Cannaday asked the Secretary to explain what he meant by this as he himself had written the Resolution. The Secretary said that there is a hitch between the Church Council and Mr. Hurad, and the Mahasabha is not a permanent body, so the Mahasabha appointed a body Committee which should fix the salary, T.A. etc of Mr. Hurad, see that these amounts are duly paid to him, and also that the work of Mr. Hurad is properly done.

Mr. convener asked if the Committee was only to receive complaints of the parties and file them or is the Committee to take action also. The Secretary said that the Committee should take action also. Mr. Tirkey said that this was his understanding also. Mr. Cannaday said this was a new idea to him, but, as the two members had agreed he agreed ~~xxx~~ that the Committee take action.

At this stage the convener referred to some talk on the matter in the Advisory Board. He said that, in the opinion of Messrs. Hodge and Werner, the Mahasabha had done a most unwise thing in appointing a Committee equal in power to that of the Church Council. They say that it is unconstitutional to make any Committee superior to the Council.

The convener went on to say that a great injustice had been done to the Church Council in that it was put out of the Conference. In order to please Mr. Hurad and his side the Mahasabha appointed a Committee whose power exceeds the power of the Church Council. The Church Council is the executive of the Mahasabha, and as such, there should be no Committee superior to the Church Council.

Hereupon the Secretary said that there was a difference between executive and legislative. The Church Council is the Executive ~~and~~ but not the legislative. The Mahasabha is the legislative.

Mr. Cannaday said that the Church Council, in a sense, is both the executive and the legislative. He said it was impossible for him to associate himself with such persons who hold the view that Mahasabha can appoint a Committee whose power will exceed that of the Church Council. He said he felt strongly on the point.

The Secretary said that Mr. Hurad was the complainant and the Church Council the defendant. In no court of justice, can either the complainant or the defendant be the judge of the other. Hence the need of a Special Committee to be appointed by the Mahasabha.

Mr. Cannaday then gave the opinion of Mr. Panna whom he had met recently in Chaiabassa. Mr. Hurad argued in his representation that Mr. Panna as the spokesman of the Church Council said before the Conference that the Church Council would obey the order of the Mahasabha. Mr. Panna says that he was not the official spokesman of the Church Council, nothing was put down in any resolution regarding this. What he said was his individual opinion. Mr. Panna meant to say that the Church Council will obey the order of the Mahasabha, if the decision of the ~~xx~~ Special Committee be reasonable

reasonable. But the Special Committee has done an impossible thing. When the Council was put out the Council understood that the Mahasabha would only settle the question of Mr. Hurad being a "Karmmachari", but the Church Council on its return found that everything regarding the matter was done in the Mahasabha in their absence. In the opinion of Mr. Hodge, Mr. Cannaday said, it was not right in the beginning, it can not be right now.

The Secretary agreed that when the question of Mr. Hurad's being a 'karmmachari' was discussed, the Church Council might have been put outside, but for other things, the Mahasabha should have had the Church Council.

Mr. Tirkey said that seeing the present condition of the Church, he began to study the Constitution. From whatever he has studied, he finds, if he recollects rightly, that the ultimate power belongs to the Church, and that the Constitution provides for other executives, besides the Church Council, for special purposes. He wanted to show this portion of the Constitution, and ask the members how they understood it.

The Convener became indignant and said that it was an impossible Constitution. Hanukh Babu had deliberately violated the Constitution 2 years ago. The Constitution is a dead-letter today.

When order was restored, the Secretary said that the duty of the Special Committee was to bring together the two extreme parties. The Church Council, they say, have no money. So we have to revise the scale and see if we can reduce the salary, T.A. etc. Hereupon the convener became vehement. He said he knew the mind of the Church Council. Though they say that the salary, T.A. are high, they do not mean to say that they will pay them when they are reduced. The Church Council has no money whatsoever for the Auditor.

When the meeting became calm again, the Secretary proposed that the Committee should consider two things: (1) The serving of the Notice of the C.C. to dispense with the service of Mr. Hurad, and (2) to consider the statement that the C.C. Council has no money. Mr. Tirkey proposed that the papers received by the Secretary from the C.C. and Mr. Hurad, be read first, and the issues framed, and then discussion may take place on this line.

The Secretary then read the letter of the C.C. to the Special Committee in reply to the protest of Mr. Hurad. The first resolution was against the Mahasabha and so the Committee agreed that it was no business of the Special Committee to consider it. Regarding the second resolution, which concerned the Special Committee, the Secretary protested against the abusive words used. The convener said that the language may not be taken into consideration, since there are so many objectionable words in the letter before him, signed by the three members of the Special Committee.

Mr. Hurad's representation was read. Mr. Cannaday then launched into a long indignant speech. He said that Mr. Hurad would not have got a single rupee, if he had not lent the money to the C.C. All the money paid to Mr. Hurad, have been paid privately. He showed the book in which he had entered the amounts paid to Mr. Hurad. He has not yet entered the amounts in the accounts of the A.B. He said he was present in the C.C. when the matter was discussed and so he can express the opinion of the C.C. before the Committee. The C.C. has no money. The C.C. had no alternative but to appeal to the Ilakas for money, and the C.C. is now being blamed for doing it. "The C.C. will not carry out the resolution, nor the A.B." He said that it was a great mistake of the Mahasabha. The C.C. was put out and a Special Committee was appointed. The A.B. is not bound by the Mahasabha.

"Mr. Hurad ought to have found another job to support his family". If he does not work he can not be paid any salary. For a whole year he was without any work, quarrelling with the C.C. I was indignant when Daud Babu said in the Conference: 'Peter ke munh ki roti le lii gai'. I am indignant. As an American I must be indignant.

"NO use passing any resolution in the Committee; it won't be carried out. Everything is wrong in the petition signed by these three gentlemen." They say Mr. Hurad offered his whole life for the service of the Church. But did the C.C. accept them? I looked into his papers in the Pilgerhaus; Mr. Panna saw his papers, but nowhere it has been laid down that his services have been accepted for life. The C.C. is not bound to accept the services of Mr. Hurad.

"They say that a great treachery has been done to Mr. Hurad. They do not know that they are liable in the court for using the word 'treacher'. They say that Mr. Hurad is not a new burden. Yes, he is a new burden, a big burden, an impossible burden. They say that Mr. Hurad should be given a house. It is no secret now, everybody knows it, and Mr. Hurad knows it, that I have advanced (Mr. Werner acted for me in my absence) three months' house-rent only to get Mr. Hurad out of the Pilgerhaus. They should know facts before they write anything.

"I am indignant". At this stage Mr. Cannaday left his seat, and stood apart full of wrath and indignation.

After a few moments he returned to his seat and said "The A.B. Offered a man for this work, the Mahasabha did not say a word of thanks to the A.B., but said, 'we must have a man'. I can't give anything for Mr. Hurad. I don't want Mr. Hurad to be the Auditor. I don't doubt his capacity. I know he will make a fine Auditor, but he should not be

be the Auditor. The A.B.offered him two jobs. He did not accept them. He said he would be independant and fight the Board. "I will always oppose in the A.B.against giving anything to Mr. Hurad. The C.C. May pay him, but not I."

Mr. Cannaday threw a quire of foolscap before the Secretary and told him that he might put down some resolution if he liked, but it will be futile, it wont be carried out.

" I am torn in all directions. I have so many relationships what can I do. I say one thing here, another thing in the C.C., and another thing in the A.B. Mr. Tirkey is a friend of Mr. Hurad. He is not in the C.C., not in the A.B. He can be sincere. He can fight consistently, as he has done. But I can not be sincere. I regret that I agreed to be in the Committee. There are so many impartial men whom the Mahasabha can appoint. I am human. I have my prejudices. I am not the proper man to be in the Committee."

Mr. Cannaday said that he perceived Mr. Hurad throughout the representation before him. He asked Mr. Tirkey if it was his own or it was written after consultation with Mr. Hurad. Mr. Tirkey replied that it was their independant thought and was written after they were convinced of the facts stated.

"Mr. Tirkey is taking notes of what I am saying. You may do me great harm. I am speaking freely now. If you take notes, you should truly represent me."

The Secretary wanted to propose some resolution. But Mr. Tirkey said it was no use passing any resolution when the C.C. and the A.B. are determined not to carry out the resolution.

Mr. Tirkey appealed to Mr. Cannaday and said that in the condition of things, if there is any body who can solve the problem, it is Mr. Cannaday. He is a member of the Board, he is in the confidence of the C.C., he is a member of the Sp. Committee. If he steers a just midway course, he may solve the situation; if not then the things are in a hopeless condition.

Mr. Cannaday said he wanted to do so, but he can't. / " I can not pretend to be what I am not". He said that the only alternative now is to call a round table Conference. The C.C., Mr. Hurad may be called before the Special Committee, and then only some understanding can be arrived at.

Mr. Tirkey said - 'What is the use of calling a round table conference. We now know the attitude of the C.C. and Mr. Cannaday, as we have heard, will oppose in the A.B. It is no use wasting our time. I have no faith in a round table conference under the circumstances."

Mr. Cannaday: But this is the only thing we can do now. When the Government and Mr. Gandhi differed, they called a round table conference. If the round table will result in nothing, the Sp. Committee will sit again to consider as to what to do. It is true that many of my proposals are accepted by the Board. But I am not the only man in the Board. I will oppose this question in the Board, but the rest may not agree with me. Mr. Hodge does not agree with me in the question of Mr. Hurad.

Mr. Tirkey : 'The round table conference will end in nothing, as the C.C. and Mr. Cannaday are determined to obstruct the carrying out of any resolution in the matter. The situation in our church is same as the political situation in India today.' Mr. Cannaday agreed in the last point.

Messrs. Cannaday and Lakra agreed to call a round table conference. So it was settled that such a conference be called.

It was proposed that it could be recorded that this meeting of the Special Committee could not take any action on the matter. Mr. Tirkey said that there can be no resolution, because the meeting has ended in rupture.

The meeting dispersed with a proposal to call a round table conference. Mr. Cannaday was appointed to call this conference. At the close of the meeting Mr. Tirkey said that there must be a change in the hearts before anything can be done in the matter.

Saf. A. L. Tirkey
Member Sp. Committee
to Mahasabha, 1925.

Copy of the matter prepared from my original notes taken during the sitting of the Special Committee on the 13th. of July 1925 forwarded to for information and reference, if needed.

Ranchi.
The 18th. July 1925.

Saf. A. L. Tirkey
Member Special Committee
to Mahasabha, 1925.

To,

The Secretary,

Special Committee, elected by the General Conf. 1925.

Dear Sir,

I beg to communicate the following actions of the Church Council for information to, and any necessary action by, the Special Committee elected by the General Conference of 1925 :

" On considering the proceedings of the Special Session (of the General Conference) and the appointment of a Church-Auditor and also the Report of the Special Committee appointed by the Conference, to fix the salary etc., of the Auditor, the Council felt bound to take the following action ;-

" Resolution (1).- That the Church Council regretfully protests against the manifest unwisdom of the Conference in appointing a Special Committee with such unlimited powers as to override the Council against all parliamentary propriety and practice. The Council is the Executive of the Conference and as such it must exercise full authority when the Conference is not in session. No committee should ever be appointed with powers equaling or exceeding those of the Council.

" Resolution (2).- That the Council vehemently protests against, and strongly condemns, the unjudicious and improper action of the Special Committee in fixing such a high salary and liberal T.A., for the Auditor and in recommending inconsiderately that he be given Rs 150 outright for no good reason whatsoever. Nothing beyond the bonus of Rs 60/- should be given to him."

An acknowledgement of receipt is requested.

Yours sincerely,

Ranchi,

Sd/- Benjamin Minz.

9- 7 - 25.

Secretary, G.E.L.Church Council.

True Copy .

Sender-
P. Hurad. Ranchi.
Br.-India.

W. n. Kausen. D. Theol.
Gossner Missionhaus.

BERLIN-Friedenau.

Handjerystr. 19/20.

GERMANY.)

Foreign mail

BUSINESS PAPERS.

To,

Dinesh



Berlin-Wannsee,

-----October 10th 1928.

Dear Mr. P. Hurad

Your letters of July 18th with Votes of thanks Resolution enclosed and of August 29th were duly received and appreciated. You say you believe Mr. Prehn is regularly corresponding with me. Of course he is. But we should like very much to see thinks from your point of view as well as from Mr. Prehn's. I therefore request you to keep me informed on what you think might help us to understand the situation on the Missionfield.

1) You write about Miss A. Diller. Miss Diller went to India as a daughter to her parents, therefore she was not given a letter of commendation. The work assigned to her by the C.C. viz. Medical work, Bible women's work and colporteur's work is to her liking. The Curatorium endorsed the action of the C.C.

2) We are still awaiting the opinion of the C.C. regarding reinforcement of the Missionary body. The C.C. will understand that unless there is a certain number of German Missionaries on the field it will be difficult to keep in contact the Home Church with the church in Cheta Nagpur. It is certainly no waste of money or misappropriation of the money we collect in Germany for our Indian work. I hope I need not enlarge on this point. In the end of October two young Missionaries will sail for India viz. Mr. F. Schulze and Mr. M. Schiebe. Both are well qualified and it is our sincere hope that they will do their work in a true Missionary spirit. The Curatorium ask the Church to receive these two young workers with brotherly love. They have been in England for 10 weeks instruction and this is a good

/a

2. start for their work in India. But during their first year in India they have to learn Hindi and to be introduced to Mission work. For this purpose they should be assistents to Mr. Prehn and Mr. John. Their work shall be assigned to them by the C.C. later say in December 1929. Mr. M. Schiebe seems to be gifted for evangelistic work, therefore we think his place for the first year is Kinkel. Mr. F. Schulze can help Mr. Prehn in his office work and might do very well as superintendent of the High School Hostel. We request the C.C. to put Mr. Schulze in charge of the Boardinghouse.

3) Regarding the N.M.S. we are of opinion that there is no reason for a representation in the Board of Trustees. On the matter of our Mission property in the Ganges valley we are corresponding with Mr. A. John. The C.C. will be kept informed by him.

4) The Census 1927 was gratefully received and studied. Allow me to make some remarks. i) Why did we get only the grand total and not the figures for the different stations? The grand total can be arrived at only by adding up those figures. Consequently those figures must exist and I see no reason for keeping them in the background.

ii) The consistence of some figures seems to be doubtful. a) Churches pakka 35 (in 1924 : 25) Kaccha 435 (in 1924 : 569). Have these 10 new pakka churches and 66 Kaccha churches been built in 1925 to 27 ? b) Preachers of the Gospel -- anya prakarke 1294 (in 1924 : 247). Can you explain this this increment of more than 500% ?

iii) You sent me a Summary of Mission and Church Statistics for Bihar and Orissa detailing the figures of Communicants and other christians of the G.E.L. Church in this Census you get about 86000. In your Census the total of christians is 109259. How do you reconcile these different results? iv) The weakest point in the Census is the last column viz. contributions collections etc. You say 'All figures are not available as yet'.

3.,

I hope you feel yourself that if the Autonomous Church deserves any credit regarding the organising ability of its leaders this state of facts must be entirely changed.

The Curatorium ask the C.C. to make proper arrangements.

With hearty Iisu Sahay's

Yours sincerely

A. Stash

Berlin-Wannsee

Florastr. 3

January 21st, 1929

To

Mr. Patras Hurad

Secretary, Council of the G.E.L. Church

G.E.L. Compound

Answer
Ranchi (Bihar)

East India

Dear Mr. Patras Hurad,

I write in reply to your letter of November 14th, 1928, which was duly received and appreciated.

We opened correspondence with Miss M. Vorkooper with a view to ~~win~~ her back for Chota Nagpur, but learnt, that Miss Vorkooper died in China on December 16th. Please inform the readers of the Gharbandhu. I think Miss Vorkooper will be unforgotten among us.

As to the Leper Asylum we feel it would be desirable particularly for the Purulia congregation to get back the superintendence. We shall keep it in mind. You say yourself that the first step is to find a qualified Missionary for this post. Then we may approach the Mission to Lepers in Great-Britain. In my opinion it is still more urgent to fill the post of Mr. Diller in Raj Gangpur and to find a Missionary for Chainpur to take up evangelistic work in Sirnja. As long as we have to deal with the C.M.S. in Purulia I might help you by writing to Mr. Sharpe who is well known to me, if you would explain your grievances more fully to me.

The Kuratorium appreciates the desire of the Church to preserve the old Missionfield in the Ganges Valley. The fact is that we should have to start work there afresh. Very little, indeed is left of the lutheran communities of prewar times. Theentente

centre of lutheran work in the Ganges valley is now Patna, with many lutheran students and Government officers. Facing the needs of the Church in Chota Nagpur and the efforts we have to make in keeping up the lutheran work in Chota Nagpur, we doubt whether it would be wise to fight the Methodists and the Presbyterians in our old stations, in order to get back a field which we are probably unable to evangelise. But we are open for good advice.

I shall write again about this matter and on the reinforcement of the Missionaries' Body in my official letter to the General Conference, which I shall submit for endorsement to the Kuratorium on February 7th.

I am still hoping for ~~your~~ explanation of your church statistics. It is important to have these explanations soon, as we want to publish these statistics.

We are grateful to God, we succeeded in 1928 to increase our income considerably and to win many friends to our Indian work.

The Kuratorium gives their sincere and hearty greetings and Jisu sahay to you, the Church Council and the Lutheran Congregations in Chota Nagpur.

I remain

Yours sincerely

J. Stosch

Berlin-Wannsee, -----February 27th 1929.

Florastr.3

W. H. Hurad

Akten ZL

To

The Secretary,
G.E.L. Church

R A N C H I .

Dear Mr. Hurad.

Please, find enclosed the message of the Berlin Board. It is in German. As we do our conference work in German, this message had to be submitted for signature in German. In a way it would have been appropriate for me to translate the message into Hindi and send the Hindi copy along with the German. But it would take me much time as I am not used to write Hindi now a days and would be far from being perfect. The trouble of translating it into English I did not take because it would not have served the purpose as the message must be read in Hindi to the General Conference. I therefore request the Rev. M. Prehn to translate it into Hindi with the assistance of an Indian gentleman and request you to print the message in the Gharbandhu and read it to the General Conference.

I need not say more to-day. Only a word concerning finance. The Berlin Board hops to contribute towards the budget of the Autonomous Church in 1929 RM 50 000 (33 300 Rs), the N.L.C. of America generously intends to give \$ 10 000 and to pay the debit balance of 1928 viz. \$ 3 800. That is about 36 800 Rs. So you may for your budget fix the 'income from foreign sources' on Rs. 70 000.- The Rev. J. Morehead says the \$ 10 000 for 1929 are not an absolute pledge but a promise of cooperation so far as the funds prove to be collectible. Dr. Morehead adds: 'That the Council regards

2. The Secretary G.E.L.Church Ranchi. February 27th 1929.

it as a sacred obligation to pay the unpaid balance definitely pledged for last year together with a possible \$ 10 000 additional, making \$ 13800 in all, we trust will be of genuine encouragement both to the Gossner Autonomous Ev. Luth. Church in India and to the Gossner Missionary Society in Germany, to which the great field belongs. Of course this encouragement is entered into with the distinct understanding that the Gossner Missionary Society in Germany will pay its full pledge of \$ 12 500 to the Gossner Church in India during 1929 and that the Church in India shall use its utmost endeavours to contribute its share to the budget for the current year by way of selfsupport.'

I invite your attention particularly to the last part of the last sentence.

With my best wishes

Yours sincerely

J. Stock