

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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Title

N.M.S. File (National Missionary Society)

Volume:

Running from year: 1925 till year: 1928

Content:

- Correspondence between Lutheran N.M.S. (National Missionary Society) and the Church council, Ranchi.
- Correspondence between N.M.S. working in the Jharsuguda Area and the Church Council.
- Survey report related to Small states such as Mayurbhanj, Bamra, Bonai, Kharsawan, Patna etc. for the Mission work.
- Complains of the workers.

N. M. S. File

NMS

1925-28

19, Miller Road,
Kilpauk, Madras.
10.1.1928.

Dear Mr. Cannaday,

I returned here last week as our term began on the 4th. I am very happy that we did come together to Ranchi and finally settled this question. I am particularly happy that we were able to come to this decision when all the parties concerned were there. I am grateful for your contribution towards the solution of this problem as the representative of the A.B. and the B.T. The good-will and the eagerness to help each other has been there from the very beginning but it was unfortunate that some personal difficulties had complicated wider issues. But we have reason to be thankful that we can now begin to plan for the work in great hope and cheerfulness.

I spent a very joyous time in the field on my way from Ranchi. I got there in time to send off a circular letter to our Tamil Churches which take a special collection for the N.M.S. on New Year Day and then we attended the Christmas Eve service at which Gnanabaranam preached. The next morning I preached in the Church and later visited every family in the Compound and we had a joyful fellowship. The whole community came together for tea at 4 P.M. and it was very cheering to listen to what Headmaster Daud said on that occasion. We are all looking forward to a new era of progressive and effective work in Jharsugudah.

Then again I had an opportunity to speak about the aims of the N.M.S. and appeal for greater attention being given to the evangelistic work of the field. The missionaries and I further discussed plans for making the evangelistic side of the Hospital work more effective. We are planning to do some follow-up work. Also Mrs. Gnanabaranam has agreed to start women's work and organise it before she goes with her husband to Marvahi. We wish by and by to have a Girls' School in the town and in other ways also reach the women. We are also planning to do some evangelistic work among the Ooriya speaking people.

Rev. Gnanabaranam wants a few trained teachers from Ranchi. I have written to Lakra about this matter. I hope that we can get some men who have a definite evangelistic zeal. In a field of this kind we must have really good men. I hope Ranchi can give us some who would come here on account of the great opportunity for work afforded in the field.

Rev. Jojowar does not seem quite happy. I hope he can soon find a sphere where he can serve whole-heartedly. We shall be grateful for your help in this matter also. ^{to work out} ~~for~~ all our recent programme ^{in the field} would require a fresh young pastor from Ranchi.

With kind regards,

Yours sincerely,

Copy to Rev. Joel Lakra
Jharsugudah
J.S.C.

Monday
Jl. 15/8/27.

Tharsuguda,

12th Aug. '27

To

The Secy. C. C., Ranchi.

Sir,

I have been instructed to send you this Copy received from Mr. Diller, and I add these my suggestions.

1. There are at present five Lutheran families I cannot give you the exact number; perhaps between 20 + 30. Two ^{other} families are trying to settle down in Sambalpur D^o; one more family is neither Christian nor Hindu.

We have no Catechist stationed there. The Catechist at Khondor (30 miles from Rairakhol) visits them. Last month, I myself was there with our Christians. We have some people ready for baptism. It is our ~~of~~ intention to send a Catechist after the rains.

In my opinion, we ~~will~~ not be justified in claiming any of these fields occupied though (in the case Rairakhol) we may be the only society working there; because our work, for some reason or other, seems to be confined to the mundas or Oraons. The Oriyas, who form the majority, are left untouched. If the n.m. S. is to continue this work, it will have to have Oriya workers. At present we have no Oriya worker. Mundari & Hindi scriptures are sold by us to our Christians.

Yours Sincerely
S. Gnanaabaranam

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(*Bharat Khristiya Sevak Samaj*)

(ESTABLISHED 1905)

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RAO BAHADUR, P. APPASAMY M.A.,
MADRAS.

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SALEM.

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KOTTAYAM.

*By the grace of God the largest indigenous
Missionary Society which seeks to unite the
Church of Christ in India in effective
Missionary service.*

*Expect great things from God.
Attempt great things for God.*

Editor, N. M. I.

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RAI A. C. MUKERJI
BAHADUR.

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J. J. HENSMAN ESQ., B.A.,
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Office Secretary:

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VEPERY, MADRAS.

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided.

Miller Road, ~~VEPERY,~~
Kilpauk, MADRAS

13th November 1927.

P. Paul.

My Dear Lakra,

From the letter of Mr. Cannaday (unofficial) dated 31st Oct. I learn that you presented my request to the Board of Trustees and that the Board could not take any action pending our settlement of terms of agreement. We are therefore convinced that the best thing would be for Mr. Mukerji and myself to visit Ranchi and go into the whole question thoroughly. Mr. Mukerji and I will arrive at Ranchi on the morning of the 22nd. We wish to meet the important officers of the Church and Rev. Cannaday and discuss the question frankly with them so that both our points of view may be known to each other fully. We come with an open mind and we sincerely pray that God should guide us aright in this matter. We shall do whatever becomes clear to us as His will in the matter. We can put aside all that happened in the past and start afresh. *of course the new agreement may be taken as valuable preliminary work.*

We are now completing 6 years of work in Jharsugudah and we are thankful that we are able to do this piece of work. Our Churches gave most liberally towards the work and we do not want that the interest thus created should receive a set back. At the same time, our objective is evangelistic work especially in areas not yet occupied by Christian Missions. The possibilities are these:-

1. If it becomes clear that we should work Jharsugudah and throw all our resources into it we have to abandon the idea of approaching Rewah.

2) If there is a possibility that the Church in Jharsugudah could be helped rapidly to care for its own congregational work, that is, provide for the support of pastors and catechists and local teachers, we do wish to start a station nearer Rewah so that our Churches may have the joy of the conviction that they are doing a piece of work which they originally went out to do namely to evangelise Rewah and the neighbouring unoccupied territories under Indian Rajahs. We would then have resources to push forward evangelistic work in the ~~the~~ vast Jharsugudah field as well as go on with new work on the border of Rewah.

3) If it becomes clear that we are not to be in Jharsugudah we shall arrange to shift our missionaries and other Hospital workers into any new territory that we decide on.

Miller Road,
Kilpauk, Madras
4.12.1927.

My Dear Lakra,

I am leaving Madras on the night of the 16th and proceed to Rewahi. From there I shall turn with Mr. Mukerji and Rev. Gnanabaranam to Ranchi, if possible, by motor bus from Chakardharpur. Do you think we can be sure of connection that way? Otherwise, we have to come via Karagpur. If Chakardharpur route is possible we shall be there by the afternoon of the 21st, otherwise we shall arrive there on the morning of the 22nd.

I hope you will be able to put up two of us, namely myself and Rev. Gnanabaranam. Mr. Mukerji will stay with Mr. Roy. My niece who is a doctor at Berhampore will join me at Ranchi from Calcutta by the Ranchi Express that leaves Calcutta on the night of the 21st. ~~So~~ She will be at Ranchi on the 22nd morning and leaves Ranchi with Mr. Mukerji on the 23rd ^{afternoon}. If Mr. Cannaday is not able to put her up in his house, we have accepted his proposal that she should stay with the Headmistress.

I do not know whether I should spend Christmas at Ranchi or go to Jharsugudah. I have not yet decided about it.

I hope my previous letters have reached you and that you have called the meeting of the C.C. to finally ^{to} decide on the terms of agreement. The preliminary discussion will be on the 22nd and 23rd. The agreement can be finally ratified by the Church Council.

Yours sincerely,

J. A. Asirvadam

1

The Advisory Board

of

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam

for cc.

Members.

The Rev. E. H. Whitley, Chairman.
D. M. Panna, Esq., Vice-Chairman.
The Rev. A. John.
The Rev. M. A. Pederson.
The Rev. I. Cannaday, Secretary.

Ranchi.....15-11-27.....

Dear Mr Lakra,

Two things, please, or three:-

1. Question Papers. Thanks for your letter of today, enclosing bill for Rs. 27/ for printing Question Papers. By Immanuel Babu I send you this amount, with many thanks for your kindness. Also, will you kindly make over to him all the Question Papers carefully tied up and sealed(I send seal and wax).

2. Sigida Request. Enclosed please find in original a letter from some members of the Panch at Sigida, Burju Ilaka. We are attending to the part of it concerning the School and refer all the other items in it to the CC.

3. Mr. Helland. He is a missionary of the Santali Lutheran Mission who will arrive today to attend a committee meeting at the SPG Mission. He will stop with us and he wishes to see our Schools in Ranchi. I may bring or send him to the HS in the afternoon.

Yours sincerely,

I. Cannaday

Refer to the
previous
letter
J. 29/8

College Park Hostel,
Kilpauk, Madras.
20th. August, 1927.

My dear Lakra,

We had a meeting of our Executive Committee yesterday and I was not able to report anything as I did not receive ^{any} the official letter from you. In the meanwhile the following draft has been adopted by a joint committee of the Lutheran N.M.S. and the N.M.S. Executive. The draft ~~has~~ being sent for approval to the L.N.M.S. Council and the N.M.S. Executive. When their official approval has been obtained, it will be passed on to you. But I am in the meanwhile sending you a copy of the draft so that you may consider this matter at your Church Council meeting or, if the Church Council does not meet early, by some official influential committee of the Church Council which you can appoint for the purpose, in circulation.

It is proposed that Mr. Mukerji should ^{earlier} visit Ranchi about the middle of September and there as a representative of the L.N.M.S. sign the agreement with you. If the terms are all decided on, I shall move the L.N.M.S. Council to authorise Mr. Mukerji to act in this matter as our representative.

With kind regards,

Yours sincerely,

J. D. Asiwadam.

AGREEMENT BETWEEN THE GOSSNER EVANGELICAL LUTHERAN
CHURCH AND THE LUTHERAN N.M.S. RE. JHARSUGUDAH.

7th
9th
19/8
A Draft.

Whereas the Lutheran N.M.S. has carried on work in the Jharsugudah field of the former Gossner Evangelical Lutheran Mission since 1st. January, 1922, by an agreement with the Gossner Evangelical Lutheran Church which was restricted to an experimental period of three years by a recommendation of the Advisory Board of the Gossner Evangelical Lutheran Mission (subsequently extended to five years which period of five years came to an end on 31st. December, 1926) and whereas it is desired by the Gossner Evangelical Mission and the Lutheran N.M.S. that the work be continued without any time limit except as prescribed in their agreement, the said two bodies hereby enter into the following agreement regarding the Church and Mission work in the area:-

1. Relation of Jharsuguda Church to the Gossner Evangelical Mission and the Council of the Lutheran N.M.S.

That in so far as Church organisation, discipline, worship and syllabus of religious teaching are concerned, the Jharsuguda field shall be considered an integral part of the Gossner Evangelical Church, the field being for these purposes considered as a separate Ilaka within the constitution of the Gossner Evangelical Church.

Note: (a). The above conditions have reference only to conformity to above matters but the actual execution of orders in regard to these matters shall be in the hands of the Lutheran N.M.S. Any power exercised by the Church Council in any of the Ilakas under its jurisdiction, will, in the case of the Jharsugudah field of the N.M.S. shall be exercised by the Lutheran N.M.S.

(b). Church Organisation. in the above mentioned condition, means local Committees within the Ilaka.

(c). "Discipline" in the above mentioned condition means

(a). ex-communication and

(b). prohibition from participation ~~from~~ In the Lord's Supper.

In every case the Secretary of the C.C. will specify the offenses for which the above discipline is prescribed by the rules of the Gossner Evangelical Lutheran Church.

2. Relation between the field and the Lutheran N.M.S. and the Council of the L.N.M.S.

That in regard to the organisation, the management of institutions such as Hospitals, Dispensaries, and Schools, etc. the field shall be under the administration and control of the N.M.S. through the L.N.M.S.

3. That the Lutheran N.M.S. request Gossner Evangelical Lutheran Church shall have power to appoint one representative on the Council of the L.N.M.S., over and above the number permitted by the Constitution of the L.N.M.S. Council. His travelling expenses shall be met by the Church Council.

4. That the Church statistics of the Jharsugudah field shall be periodically sent to the Church Council.

5. That the L.N.M.S. appoint a representative on the Church Council whose travelling expenses shall be met by the

L.N.M.S. He shall be considered ex-officio member of the Church Council.

6. That this agreement continue to be in force till it is determined by mutual agreement between the L.N.M.S. and the Gossner Evangelical Church.

In this agreement the term Jharguadah field shall comprise the following territories ; All the western part Gnagnur territory in the British District of Sambhalpur and the eastern part of Gangpur, the southern part Jashpur and the Fairakhol Feudatory State.

1. Relation of Jharguadah field to the Gossner Evangelical Church and the Council of the L.N.M.S.

That in no far as Church organization, discipline, worship and other religious matters are concerned, the Jharguadah field shall be considered an integral part of the Gossner Evangelical Church, the field being for these purposes considered as a separate Unit within the jurisdiction of the Gossner Evangelical Church.

Note (a). The above conditions have reference only to matters relating to the above mentioned field and not to matters in general. Any power exercised by the Council in any of the Jharguadah field of the L.N.M.S. shall be exercised by the L.N.M.S.

(b). Jharguadah field - in the above mentioned condition means local committee within the field.

(c). "Discipline" in the above mentioned condition means

(a). ex-communication and
(b). prohibition from participation in the Lord's Supper.

In very case the Secretary of the G.E. will specify the offences for which the above discipline is prescribed by the rules of the Gossner Evangelical Lutheran Church.

2. Relation between the field and the Lutheran L.N.M.S. and the Council of the L.N.M.S.

That in regard to the organization, management of institutions such as hospitals, dispensaries, etc. the field shall be under the administration and control of the L.N.M.S. through the L.N.M.S.

3. That the Lutheran L.N.M.S. request Gossner Evangelical Lutheran Church shall have power to appoint one representative on the Council of the L.N.M.S. over and above the number permitted by the constitution of the L.N.M.S. Council. His travelling expenses shall be met by the Church Council.

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Hony. Treasurer :

J. J. HENSMAN ESQ., B.A.,

Office Secretary :

T. DAVID ESQ., B.A., B.D.

Kilpauk,

Deputy,

Madras

26th June 1927.

My dear Lakra,

I herewith send you a copy of the Madras agreement. This agreement was ratified by the Gossner Church. I am very happy that our missionaries could meet you and thus the way has been paved for the better understanding of each other's position. In view of this better understanding it will perhaps be wise for us to take ~~a little more time~~ to discuss all issues clearly and come to a final agreement. In the mean while we are asking the Board of Trustees for a long lease of the property.

With hearty greetings and best wishes,

Cordially yours,

J. J. Hensman

The Lutheran National Missionary Society,

75, Kelly Street, Vepery, Madras.

Agreement with the G.E.L. Church regarding Jharsuguda

The committee's proposal to amend and amplify the G.E.L.C. C proposal as follows was unanimously accepted:-

(1) That in so far as church organisation, discipline worship and syllabus of religious teaching are concerned, the Jharsuguda field shall be considered an integral part of the Gossner Evangelical church, the field being considered as a separate ilaka within the constitutions of the G.E.L. Church.

- Note. 1. This refers only to the conformity in the above matter but the actual administration of these will be in the hands of the LNMS working there. Any power exercised by the CC in any of the ilakas under its jurisdiction will in the case of Jharsuguda be exercised by the LNMS.
2. "Church organization" means administrative committees within the ilaka.
3. "Discipline" means (a) excommunication and (b) prohibition from participation in the Lord's supper.

(The secretary of the CC will specify the offences for which the above discipline is prescribed by the rules of the G.E.L. Church).

(2) That in regard to missionary organization including the management of institutions such as hospitals, dispensaries and schools, the field be under the administration and control of the LNMS.

(By Jharsuguda field mentioned above the following territories are meant:- Subject to the agreement entered into between the English Baptist Mission and this church-- all the territory in the British district of Sambalpur, and the Western part of Gangpur the southern part of Jashpur, and the Rairakhol Feudatory State).

(3) That the LNMS request President John Tipon to visit the field to inaugurate the local committee under the aegis of the LNMS.

(4) That the field committee shall be appointed by the LNMS. One Gossner representative preferably its member on LNMS will be a member of the Field Committee and his travelling expenses will be met by the Church Council.

(5) That copies of Census figures of the Jharsuguda will be sent to the Church Council.

THE NATIONAL MISSIONARY SOCIETY,
75 KELLY STREET, BEPERY, MADRAS.

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(5) That copies of Census figures of the Jharsuguda will be sent to the Church Council.

(6) That the LNMS shall appoint a representative on the Church Council whose travelling expenses shall be met by the LNMS. He will be an ex-officio member of the CC.

(7) That this agreement will continue to be in force till by mutual agreement between the LNMS and the G.E.L.C. the ilaka become an autonomous part of the G.E.L. Church.

Jharsuguda, 19.9.27

To The Secy. Ranchi Church Council -

Sir,

1. The Shaka Panch was called upon to meet on 13th Evn. Notices were sent to every church a month ago, signed both by Rev. L.J. & myself. We had representatives from all except four, (Two that is, the churches in Gony. pur & Jashpur States. They have not sent us any explanation for their absence. Even the Calichists from these places did not come.

2. We started the Panch. The first question was about the appointment of a chairman. Though Rev. L.J. should be the chairman by right, yet for some reason of his own he proposed my name. I, in order that the work may not suffer accepted or protest. But I decline to be the chairman, as 1. I wish to devote my time mostly outside the church. 2. I am ~~not~~ ignorant of the language of the people. 3. I ~~have~~ ^{can} not travel all over the field.

3. The next question was about the function of the Panch. Rev. L.J. & Teacher Daud Barla declare that the Panch has ^{the} right to control every department of work connected with the field such as, the Hospital & its workers, to appoint, dismiss & punish. Schools, even schools opened for non-christians, Evangelistic work, & Property (the right to give or send out any body from any part of the property)

Though I pointed out that the C.C. had given the n. m. S. full control in these matters, they say they will not.

I have informed the H^o quarters of this new turn, since it will influence the agreement a good deal.

With kind regards

Yrs Sincerely,

S. Gnanabaranam.

P.S. Awaiting reply for the former one.

The Rev.

Joel Lakwa B.D.

G.E.H. Mission

Ranchos.

Boon
It can't then be done

1. No fixed contribution ~~by~~ by the Division of Church
2. Below to the point of its inability
3. Business concerns
Abolish or keep the school

4. Will inform the P.S. & Council
of Govt. then inform
the other C.C.

5. If P.S. is unable to support the
comparative work, then accept all costs
C.C. to fund money.

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THOMAS DAVID ESQ., B.A., B.D.,
VEPERY, MADRAS.

Kilpauk, VEPEERY,
MADRAS

14th June 1927.

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My dear Lakra,

It is now clear that Jharsuguda cannot be made over to the NMS to be worked as a separate church though in affiliation with the G.E.L.C. Though there are certain advantages in working the field independently, there has been a feeling among our N.M.S. and Lutheran NMS friends that provided the NMS has complete administrative responsibility, the present position need not be altered. i.e., we can work the field according to the agreement drawn up at the Madras meeting of the LNMS Council held in December 1925. Only the last clause of that agreement about which there was some dispute should be modified according to the wishes of the NMS to give us the necessary guarantee to go on. Is our committee right in understanding the telegram to mean that you are willing to make a permanent agreement with the LNMS with regard to Jharsuguda on the terms specified by the Madras meeting of the LNMS in December 1925 and already ratified by the Gossner church. In an informal representation ~~frx~~ sent from Ranchi, the following points were affirmed:-

(1) That the Ranchi Council does not intend to work the Jharsuguda field nor hand it over to the Gossner Mission when it has returned to the field

(2) That the church is willing to make a permanent arrangement with the LNMS and that the Gossner church would desire that Jharsuguda should be an integral part of the G.E.L.C.

If the Madras agreement is ratified altering the last clause regarding the term of agreement in such a way as to give the NMS satisfaction, our workers may be asked to continue there pending ratification of agreement; otherwise we have to make other arrangements. I shall therefore thank you to let me know whether the telegram "other demands accepted" means that the church desires our continuance in Jharsuguda provided the NMS agrees to Jharsuguda being a part of the G.E.L.C. though administrative responsibility is vested in the NMS. I shall thank you for a telegraphic reply if possible.

Yours Sincerely,

J. A. as in usual

Handwritten notes and signatures at the bottom of the page, including "J. A. as in usual" and other illegible scribbles.

Lutheran Compound
Ranchi

June 18, 1927

My dear Prof. Ashwardam.

Hearty thanks for your kind note which I had been waiting for. Brothers Gnanaiahannam and Nala Theondi preceded your letter. We had a very pleasant time with them. I wished they had been here longer, but they could not afford time. Any way we enjoyed their visit very much.

I am glad indeed at the generosity of the LNMS, not to speak of the fine Christian spirit with which you are helping the Gossan Church. I have not presented your letter of June 14, to the Church Council for its session comes off only on the 13th of July, and so also I did not feel the necessity of a telegraphic reply as you suggested. I want to send you thing clear and telegrams are often not so. Moreover, I would like to send you the mind of the Church Council and not only my own. And so, May I request you to send a copy of the Madras Agreement of 1925 to this office.

for I am afraid I did not find one here. As to the ~~formal~~ ^{fact of} rectification, I hope the NMS could wait till the full council meets.

It is ^{unusually} ~~very~~ urgent in which case you will kindly write to me. I also ~~do~~ request that you will please ask the NMS workers of Jharsuguda to continue there as before. I shall use my influence in the Church Council that the best thing may be done ^{for the NMS} ~~for the~~ ^{and} as well as for the ^{W.M.S.} ~~board~~ ^{board} I believe, such point could be reached, for our aim is the same.

May I request you to send me a copy of the Madras Agreement, for I am afraid I did not find one in the file.

When Brothers Granaharanam & Vala-
thambi were here, they did not mention about the Madras Agreement and so I found the ^{Madras} ~~Madras~~ ^{Basel} Agreement of 17-11-1925 and I read clause by clause, ^{on} which the members of the Church Council present as well as ^{both} our brothers ^{missionaries} from Jharsuguda agreed. of course, ~~the~~ it was not the action of the Council. I am sending the same to you for information.

May God help us in doing the best for His Kingdom.
Yours very sincerely,
J. J. K.

True copy

Lutheran Compound
Ranchi.
June 18, 1927.

My dear Prof. Ashirvadam,

Heartily thanks for your kind note which I had been waiting for. Brothers Gnanabarnam and Nalathambi preceded your letter. We had a very pleasant time with them. I wished they had been here longer, but they could not afford time. Any way we enjoyed their visit very much.

I am glad indeed at the generosity of the L. N. M. S., not to speak of the fine Christian spirit with which you are helping the Gossner Church. I have not presented your letter of June 14, to the Church Council, for its session comes off only on the 13th of July, and so also I did not feel the necessity of a telegraphic reply as you suggested. I would like to send you the mind of the Church Council and not only my own. Moreover I want to send you things clear and telegrams are often not so. And so as to the ratification of the Madras Agreement, I hope the L. N. M. S. could wait till the full Council meets unless it is unusually urgent in which case you will kindly write to me. I also request that you will please ask the N. M. S. workers at Jharsuguda to continue there as before. I shall use my influence in the Church Council that the best thing may be done for the N. M. S. as well as for the G. E. L. C. and I believe that such point could be reached, for our aim is the same.

May I request you to send me a copy of the Madras Agreement, for I am afraid I did not find one in the file.

When Brothers Gnanabarnam and Nalathambi were here, they did not mention about the Madras Agreement and so I found the Mukerjee Agreement of 17-11-1925 and I read clause by clause on which the members of the Church Council present as well as both brother Missionaries from Jharsuguda agreed. Of course, it was not the action of the Council. I am sending the same to you for information.

May God help us in doing the best for His Kingdom.

Yours very sincerely

Sd. Joel Lakra

Secretary G. E. L. Church,
Chotanagpur and Assam.

Agreement.

(1) That in so far as Church organisation, discipline, worship, syllabus of religious teaching and all other kindred matters are concerned, the Jharsuguda field shall be considered an integral part of the Gossner Evangelical Lutheran Church, the field being considered as a separate ilaka within the Constitution of ~~the Gossner Evangelical Lutheran Church~~ the Gossner Evangelical Lutheran Church.

(2) That in regard to missionary organisation, including the management of institutions such as hospitals, dispensaries, schools, etc., the field be under the administration and control of the Lutheran N. M. S.

(By Jharsuguda field mentioned above, the following territories are meant. Subject to the agreement entered into between the English Baptist Mission and this Church all the territory in the British district of Sambalpur and the western part of Gangpur, southern part of Jashpur and Rairakhol Feudatory States.)

(3) That there shall be an "Ilaka Panch" and a Field Committee in Jharsuguda. Also there shall be "Padripan Panches" and "Pracharakpan Panches". That President John Topone will go there and will see that these Panches are formed according to the Constitution. That the Ilaka Panch and the Field Committee mutually will define their powers and spheres of work.

(4) That the Field Committee shall be composed of five members; three from the N. M. S. and two from the Church Council.

(5) That copies of the minutes, reports, and census figures of the Jharsuguda field will be sent to the Church Council.

(6) That if no one from the Jharsuguda Field has been elected on the Church Council then an official visitor from there will be taken in the Church council.

N. B. Transfer within the Ilaka the question of Salaries are not be construed as having to do with ecclesiastical ~~connection~~ connection.

BIHAR & ORISSA

Important States -- Less Important States

	Name of State.	Area of State in sq. miles	Population of State.
1.	Kalahandi	3,745	415,846
2.	Mayurbhanj	4,243	754,203
3.	Patna	2,399	494,719
4.	Sonpur	906	226,663
5.	Athgarh	5,132 168	50,696 42,339
6.	Athmallik	730	59,753
7.	Bamra	1,988	135,432
8.	Baramba	134	38,630
9.	Baud	1,264	124,415
10.	Bonai	1,296	68,186
11.	Daspalla	568	34,510
12.	Dhenkanae	1,463	233,691
13.	Gangpur	2,492	309,847
14.	Hindol	312	38,621
15.	Keonjhar	3,096	379,532
16.	Khandpara	244	64,289
17.	Kharsawan	153	37,409
18.	Narsinghpur	199	33,003
19.	Nayagarh	590	122,843
20.	Nilgiri	284	65,239
21.	Pal Lahara	452	23,791
22.	Rairakhol	833	31,229
23.	Ranpur	203	41,281
24.	Seraikela	449	115,539
25.	Talcher	399	51,006
26.	Tigiria	46	19,535

ORISSA FEUDATORY STATES

Particulars wanted.

1. Correction of errors.
2. The bringing of statistics, especially Mission statistics, up to date.
3. Reliable details as to Christian occupation. If merely nominal please state.
4. If State is occupied - by what Missions -- B.M.S., N.M.S., G.E.L.C. or R.C.
5. Number of Christians and their denominations.
6. Number of Christian workers and their denominations.
7. Whether Scriptures (or Christian books) are being made available for the literates of the States. If so by what methods and in what languages.
8. Can the Bible Society do anything to bring the Scriptures in Oriya, Mundari, Oraon, Hindi, &c. within reach of readers where number of literates justify the experiment. If so would suitable men be available?

Information may be written in the columns of the reports attached or on the backs of the typed pages.

ATHCARE STATE

Area	Popln.	Literates all ages	No. of K'ns.	Church or Mission	In.work- ers <i>no of</i>	Colpr. B.S.or other	Is there scope for fallobtd. time colpr.	If so can he be	Scriptures sent from Calcutta for distribution 1924-25.
168 S.M.	42,351	2,309	347	B.M.S.		Nil nil			None ... Cuttack B.M.S Ss. & liter- ature.

ATHGARH STATE

COUNTRY

The State of Athgarh has an area of 168 square miles. Is bounded on the N. by Dhenkanal State; on the E. and S. by Cuttack district; on the S. the Mahanadi river forms the boundary between the State and the British district of ~~Saltan~~ Cuttack; and on the W. by the States of Tigiria and Dhenkanal. The country is level, low-lying and very subject to inundation. The soil is fertile. The headquarters of the State are at Athgarh.

HISTORY

The State is one of the ten States which entered into treaty engagements in 1803. From the time of the founder of the State up to date, twenty-nine Rajas are said to have held the gadi. The present Chief obtained in 1908, as a personal distinction, the title of Raja Bahadur from the British Government.

The relations between the State and the British Government are regulated by the sanad granted in 1894 which was revised in 1908 and under which the State pays an annual tribute of Rs.2,800, which is fixed; the Chief pays no nazarana to Government on succession. The Chief carries on the administration of his State himself without any regular Diwan (chief executive officer) though he is assisted by his relations, one of whom practically serves as Diwan. The administration is on primitive and patriarchal lines, but is appreciated by the people.

PEOPLE

In 1921 the population numbered 42,351, a decrease of 4,500 as compared with 1911. They live in 210 villages, there are no towns. The population is classified as follows :--

Hindus ...	41,675
Moslems ...	223
Christians ...	347

LITERACY

The number of literate persons in the State is 2,309.

EDUCATION

In 1908 there were 80 schools with 1,264 pupils. A Middle English school, two Upper Primary schools, one Girls' school, one Sanskrit kol and 62 Lower Primary schools maintained from the State funds, and the remaining 12 Lower Primary schools private institutions. There is also one Government Guru-Training school. The State spent Rs. 1,047 on education and received from Government a grant of Rs. 2,112 in 1907-08; it also enjoys the services of a Government Sub-Inspector and of the Agency Inspector of Schools.

How does this compare with 1927.

OCCUPATION

The chief occupation of the people is agriculture. In this State there is no manufacture or trade worth mentioning. The principal exported articles are food-grains, oil-seeds, fuel, bamboo, tree cotton and other minor forest produce, and the principal imported articles are iron, kerosene oil, piece-goods, spices salt and thread.

CHRISTIAN WORK
1901

Between 1830 and 1840, a number of people in the Athgarh State embraced Christianity, and the Baptist Mission at Cuttack in 1841 obtained a lease of 10 acres of jungle lands from the Raja of Athgarh near a village called Chhagan. There are now three Christian villages, Parbatia, Kapatikiri and Arakhtangar, with a population of nearly 400 souls, who live by agriculture as ryots of the Raja, though they have their homesteads on Mission lands. In Parbatia, there is a chapel and a boys' and girls' school. There are 5 Mission schools in the neighbouring Hindu villages.

*mission
be brought up
to date*

LANGUAGE

SCRIPTURE
SALES

Such Scriptures and Christian books as are needed have been supplied by the Baptist missionaries from the Mission Press at Cuttack.

PROSPECTS OF
COLPORTAGE

ATHMALLIK STATE

Area	Popln.	Literates all ages	No. of K'ns.	Church or Mission	Kn.work- ers <i>None</i>	Colpr. B.S.or other	Is there scope for full time colpr.	If so can he be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
730	59,749	1,857	Census: 7	B.M.S. nominal	Nil	Nil	Hardly	No	or x Cuttack

ATHMALLIK STATE

COUNTRY

The State of Athmallik is bounded on the N. by the State of Rairakhol; on the E. by Angul district; on the S. by the Mahanadi river, which separates it from Baud; and on the W. by Sonpur and Rairakhol States. The country is for the most part covered with dense jungle, and a long range of hills clad with forest runs along its southern side parallel with the course of the Mahanadi. It covers an area of 730 sq. miles.

HISTORY

The origin of the State is obscure. According to tradition, this State is said to have been founded by one Pratap Deva who, with seven other brothers of the Raja of Jaipur, came with their families on a pilgrimage to Puri. For some reason or other they had a quarrel with the Raja of Puri, by whom two of the brothers were put to death. The remaining five brothers fled for their lives to the hills.

It was treated as a separate State in the sanad granted to the Chief in 1894, the terms of which were identical with those contained in the sanads of the other Orissa Chiefs. The Chief was officially styled as the zamindar of Athmallik, and was addressed as samant. In 1874, however, he was officially recognised as Raja, which title was also made hereditary, and in 1890 the late Chief, Raja Mahendra Deva Samant, was given the title of Maharaja as a personal distinction on account of his able administration of the State.

PEOPLE

The population increased from 53,766 in 1911 to 59,749 in 1921 part of the gain being due to immigration from Baud and the Central Provinces. Of the total population all but 733 are Hindus. The most numerous Hindu castes are Chasas, Gauras, Gonds, Pans, and Sudhas. There are 506 villages, the principal being Kaintira, the residence of the Chief.

The population is classified as follows in the census report of 1921 :--

Hindus ...	...	59,016
Moslems ...	...	78
Animists ...	...	648
Christians ...	...	7

The number of persons able to read and write is 1,857 or 3.1 per cent. of total population.

The people are very wild and far more backward than the population of the neighbouring States of Baud and Sonpur and the district of Angul. They are content with inferior cultivation and prefer to spend much of their time in the forests of the State, hunting and living on forest produce.

CHRISTIAN WORK

Nominally the B.M.S. occupy the State. Actually no missionary work is being done.

PROSPECTS OF
SCRIPTURE
DISTRIBUTION

The percentage of literacy being so low, only about 3 per cent. of total population very little could be done even if a worker could be obtained.

4

B A R A M B A

Area	Pop.	Literates all ages	No. of I'ns.	Church or Mission	Kn.work- ers	Colpr. B.S. or other	Is there scope for full time colpr.	If so can be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
134	(28,630)	1,869	10	B.M.S. (nominal)	Nil	Nil	Hardly	No	

MADE IN INDIA
BANK OF INDIA
BOND

BARAMBA STATE

COUNTRY

The State of Baramba is bounded on the north by the Hindol State; on the east by the Tigiria State; on the south by Cuttack district and Khandpara State (the boundary line being formed by the Mahanadi river); and on the west by the Harsinghpur State. It is 134 sq. miles in extent and so is the second smallest of the Orissa States.

HISTORY

The history of the Baramba State is alleged according to the family tradition to commence from the year 1505 A.D. with Ratakaswar Raut, a famous wrestler who served Kishor Harsingh, the Raja of Orissa, and in recognition of his valour was presented with two Khond villages by name Senkha (conch shell) and Mohuri (pipe) on the north bank of the Mahanadi river, three miles south of the present headquarters. These two villages were then owned and inhabited by Khonds.

It seems that the Mughals never exercised direct supremacy over the Chiefs of this State. The Marathas however did so, and there are letters extant which show that they fixed the annual tribute of the State from the year 1776 to 1778 A.D. and collected the same directly from the Chief.

The relations between the state and the British

Government are governed by the sanads of 1894 and of 1908. For several years the State was under Government management owing to the minority of the Chief, but the administration has recently been handed over to him.

THE PEOPLE

The population has dropped from 41,429 in 1911 to 38,630 in 1921. It is classified as follows :--

Hindus ...	...	37,800
Moslems...	...	139
Christians	...	10
Buddhists	...	681

The number of persons able to read and write is 1,869 or 4.9 per cent. of the total population. The most numerous castes are Chasas and Pans. The population is contained in 132 villages, and there are 288 persons to the square mile.

CHRISTIAN WORK

According to the Missionary Directory the English Baptists 'occupy' the Baramba State but there are no mission agents and 10 Christians so it must be assumed that the occupancy is one of faith rather than works.

B A U D

Area	Pop.	Literates all ages	No. of X'ns.	Church or Mission	Xn. work- ers	Colpr. B.S. or other	Is there scope for full time colpr.	If so can be be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
1264	124,411	2,825	14	(Nominal) B.M.S.	None	None			None

BAUD STATE

COUNTRY

The State of Baud has an area of 1,264 sq. miles and is bounded on the N. by the Mahanadi river, separating it from the Sonpur and Athmallik States; on the E. by the Daspalla State; on the S. by the Khondmals; and on the W. by the Patna and Sonpur States, from which it is separated by the Tel river.

The southern boundary is formed by the Khondmals, which consist of high mountain ranges and highlands, between which and the Mahanadi river lie the fertile plains which now constitute the area under the Chief of the Baud State. The country consists of a long strip of level country running parallel with the Mahanadi, with gradual undulating rises to the hill ranges which form the Khondmals.

HISTORY

It is not known by whom the State of Baud was founded, there being no historical account to throw light on the subject.

The separation from Baud of the Khondmals, over which the Chief of Baud possessed a merely nominal jurisdiction, was due to the Khonds of Gumsur led by the renowned Chakra Bisoi having collided with the Khonds of Baud and created disturbances which the Raja was entirely unable to quell. The Chief failed to put down the practice of human sacrifices (Meriah) then prevailing amongst the Khonds. He, therefore, in 1835 made over that part of his State, which was only nominally under his control, to the British Government, and it has since been incorporated with Angul into a British district.

PEOPLE

The population has increased from 113,441 in 1911 to

PEOPLE (contd.) 124,411 in 1921. The inhabitants are distributed among 1,000 villages and the density is 98 persons to the sq.mile. Of the total population 124,180 claim to be Hindus, but many of them are really Hinduized aborigines. There are 208 Moslems and 14 Christians and 8 Animists.

The most numerous castes are the Gauras, Khonds, Pans, Sudhas and Chasas. The Khonds are giving up their primitive customs and beliefs and endeavouring to amalgamate with their Hindu neighbours. The Khonds of Baud are for the most part those members of the tribe who have for many generations back deserted their highland homes and settled down in the plains; they have taken to regular plough cultivation, but still supplement this by raising catch crops on the hill sides, where they cut and burn the light forest.

The distinction between the Khond of the plains and of the highlands is very marked and real and is particularly noticeable in the neighbouring State of Kalahandi where there is a large population of Khonds. The Khonds of the plains have given up their own language which they now scarcely understand and amongst themselves talk Oriya; they do not eat, drink or intermarry with the Khonds of the hills; the distinction is locally well recognised.

LITERACY

The number of persons able to read and write is 2,825. The people for the most part are very backward, poor and improvident; the villages along the Mahanadi are an exception and many of them are large substantial villages with very prosperous inhabitants.

CHRISTIAN WORK

The B.M.S. is nominally in occupation but no missionary work is being done and presumably no literature, &c. or other, is being distributed.

PROSPECTS

With a literate population --and by literacy the merest smattering of education is implied --of only 2,825 and only 14 Christians in the State there does not seem to be scope for a colporteur.

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RANPUR STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
203 S.M.	41,282	2,606	B.M.S. nominal	nil	-	-	-	-	-

LTIC BOND

RANPUR STATE

COUNTRY

The State of Ranpur has an area of 203 sq.miles and is bounded on the N., E. and S. by Puri district, and on the W. by Nayagarh State. The south-west is a region of forest-clad and almost entirely uninhabited hills, which wall in its whole western side, except at a single point, where a pass leads into the adjoining State of Nayagarh. To the north and east there are extensive fertile and populous valleys.

HISTORY

The Ranpur State claims to be the most ancient of all the States formerly known as the Orissa Tributary Mahals and a list of the Chiefs of the State covers a period of over 3,600 years. The family records are most interesting, and besides noticing the exploits and marvellous deeds of individual Chiefs, contain references to the various paramount powers of Orissa from the early Hindu rulers of the Muhammadans and Marathas, but their authenticity is doubtful.

PEOPLE

The population decreased from 45,956 in 1911 to 41,282 in 1921; it is contained in 246 villages, and the density is 206 persons to the square mile. Hindus number 40,971 by far the most numerous caste being the Chasas. Next in importance rank the Gauras. There is a comparatively small population of Khonds. The population is classified as follows :--

Hindus	40,971
Moslems	311
Christians	nil

~~Literates number 2,606, less than twenty years ago (then 3101).~~

LITERACY The literates number 2,606. Twenty years ago when the population was 46,075 they numbered 3,101.

CHRISTIAN WORK The state is nominally occupied by ik 16 B.M.S. but apparently no work is being done. There are no Christians.

BALTIC BOND

MADE IN NORWAY

SONPUR STATE

Area	Popln.	Literates all ages	Mission or Church	No. of K'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
906 S.M.	226,751	4,582	B.M.S. nominal	5	-	-	-	-	nil

SONPUR STATE

COUNTRY

The State of Sonpur is bounded on the N. by Sambalpur district and a portion of the State of Rairakhol; on the S. and S.E. by the State of Baud; on the E. by the Rairakhol State; and on the W. by the State of Patna. The area is 906 sq.miles, rather more than one-half of which is situated on the right bank of the Mahanadi and the remainder on the left bank. The aspect of the country is flat and slightly undulating; and isolated hills of no great altitude rise abruptly here and there. The soil is, as elsewhere in this part of the Mahanadi valley, poor; it is not alluvial, and contains a considerable proportion of sand. There are no forests of any great extent, and such as exist do not contain any valuable timber.

HISTORY

Sonpur was formerly a chiefship subordinate to Patna, but was constituted a separate State by Raja Madhukar Sai of Sambalpur about the year A.D. 1560. Since then it has been counted among the cluster of Garhjat States. It is now attached to the Sambalpur district.

The relations between the State and the British Government are regulated by the sanad of 1857. The Sonpur Chief has under the sanad the same powers and is liable to the same obligations as the Chiefs of the other States transferred from the Central Provinces to Bengal. The State pays a tribute of Rs.12,000 to the British Government; the tribute is liable to revision and was last revised in 1909 for a period of thirty years.

The administration of the State is conducted personally by the Chief assisted by a Diwan, Tahsildar and Naib Tahsildar.

PEOPLE

The population increased from 215,701 in 1911 to 226,751 in 1921. There are two large towns in the State, viz., Sonpur and Birka, both on the right bank of the Mahanadi, with populations of 2227 8,687 and 3,845 respectively, and 808 villages. The density of the population is 188 persons to the square mile. The population is classified as follows :--

Hindus	226,211
Moslems	534
Christians	5

LITERACY

The number of literated persons is 4,582.

CHRISTIAN
WORK

Nominally occupied by the B.M.S.

DISTRIBU-
TION OF
Ss.

Nil.

PAICHER STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
399 S.M.	51,015	2,771	B.M.S. nominal	4	-	-	-	-	nil

TALCHER STATE

COUNTRY

The State of Talcher has an area of 399 sq.miles, and is bounded on the N. by the Bamra and Pal Lahara States; on the E. by the Dhenkanal State; and on the S. and W. by Angul district. The Brahmani river traverses the State, and Talcher village, which contains the Raja's residence, is picturesquely situated on a bend on its right bank. The State consists for the most part of open cultivated lands and there are no hill ranges of any considerable size or height. The largest is the range running at right angles to the Brahmani river near Samal, and forming the boundary with the Dhenkanal State.

PEOPLE

The population decreased from 66,201 in 1911 to 51,015 in 1921; it is contained in 285 villages, and the density is 143 persons to the square mile. All but 95 of the inhabitants are Hindus. The most numerous castes are Chasas and Pans. The population is classified as follows :--

Hindus ...	...	50,920
Moslems ..	...	91
Christians ...	...	4

LITERACY

The number of literates is 2,771.

CHRISTIAN WORK

Nominally occupied by B.M.S.

DISTRI- BUTION OF Ss.

Nil.

TIGIRIA STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
46 s.m.	19,534	1,143	B.M.S. nominal	nil	-	-	-	-	nil

TIGIRIA STATE

COUNTRY

The State of Tigiria is the smallest of the Orissa States, having an area of only 46 sq. miles. It is bounded on the N. by Dhenkanal State; on the E. by Athgarh State; on the S. by the Mahanadi river; and on the W. by the Baramba State. The country for the most part is open and level and well cultivated except among the small area of hills and forests to the north.

HISTORY

The name Tigiria is apparently a corruption of Trigiri or "three hills": another derivation assigns the name of the State from the fact of its having consisted of three divisions defended by three forts (tri garh). Extensive domains were carved out of this State by neighbouring Chiefs in the time of the Marathas. The Chief claims to be of the Kshatriya caste; his emblem of signature is the Five Weapons (sastra pancha).

According to tradition the founder of this State, Nityananda Tunga, and his younger brother are said to have come originally on a pilgrimage to Puri, where they remained in the hope of receiving some favour from the presiding deity.

One of the Chiefs, Jagannath Champati Singh, assisted the Raja of Orissa against the Raja of Dompura and was rewarded with the service of Bara Parichha in the temple of Jagannath at Puri, a privilege which the family enjoys in perpetuity.

PEOPLE

The population decreased from 23,240 in 1911 to 19,534 in 1921; it is contained in 45 villages. Tigiria, though the smallest, is the

PEOPLE
(contd)

most densely peopled of the Orissa States, supporting a population of 425 to the square mile. Hindus number 18,708. The most numerous caste is the Chasa and next to them rank the Pans. The total population is classified as follows :--

Hindus ...	...	18,708
Moslems ..	...	451
Buddhists ...	...	375
Christians ...	...	nil

LITERACY

The number of ~~literates~~ literates is 1,143.

CHRISTIAN
WORK

Nominally occupied by the B.M.S.

DISTRI-
BUTION OF
Ss.

Nil.

TIGIRIA STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
46 s.m.	19,534	1,143	B.M.S. nominal	nil	-	-	-	-	nil

BALTIC BOND

MADE IN NORWAY

TIGIRIA STATE

COUNTRY

The State of Tigiria is the smallest of the Orissa States, having an area of only 46 sq.miles. It is bounded on the N. by Dhenkanal State; on the E. by Athgarh State; on the S. by the Mahanadi river; and on the W. by the Baramba State. The country for the most part is open and level and well cultivated except among the small area of hills and forests to the north.

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PEOPLE (contd) most densely peopled of the Orissa States, supporting a population of 425 to the square mile. Hindus number 18,708. The most numerous caste is the Chasa and next to them rank the Pans. The total population is classified as follows :--

Hindus ...	...	18,708
Moslems ..	...	451
Buddhists ...	...	375
Christians ...	...	nil

LITERACY The number of literates is 1,143.

CHRISTIAN WORK Nominally occupied by the B.M.S.

DISTRI-
BUTION OF
Ss. Nil.

BALTIC BOND

MADE IN NORWAY

KHANDPABA STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
244 S.M.	64,289	3,881	B.M.S. nominal	6	-	-	-	-	-

KHANDPARA STATE

COUNTRY

The State of Khandpara has an area of 244 sq.miles. It is bounded on the N. by the Mahanadi river, which separates it from Narsinghpur and Baramba States; on the E. by the Cuttack and Puri districts; on the S. by Puri district and Nayagarh State; and on the W. by Baspalla State.

HISTORY

Raja Jadunath Singh Mangraj, the founder of the Khandpara State, obtained the title of Mangraj from the Maharaja of Orissa. Another Raja Banamali Singh of Khandpara was a powerful Chief and assisted the Maharaja of Orissa against the attacks of his enemies; he received as a reward the title of Bhai Madaraj Bhramarabar Rai, which is employed by the Chiefs to the present day. During the time of Raja Niladri Singh Madaraj Bhramarabar Rai, Raghuji Bhonsla, the Maharaja of Nagpur, presented the Raja with a flag. When Orissa was conquered by the British, Raja Narsingh Singh Madaraj Bhramarabar Rai rendered assistance, and received an elephant and a cannon in recognition of his services.

PEOPLE

The population decreased from 73,821 in 1911 to 64,289 in 1921. It is contained in 256 villages, of which the most important is Kantilo, a large mart on the Mahanadi. The density is 264 persons to the sq.mile. The population is classified as follows :--

Hindus ...	...	64,081
Moslems ...	...	202
Christians ...	...	6

PEOPLE
(contd)

The people are prosperous, and carry on a considerable export trade in grain and forest produce with Cuttack.

There is a small charitable dispensary at headquarters with an indoor ward; the number of patients treated in 1907-08 was 2,891. The State is subject to frequent visitations of cholera usually imported by pilgrims passing through the State on their return from Puri.

LITERACY

The number of persons able to read and write is 3,881 or 2.0 per cent. of the total population. Education is very backward.

CHRISTIAN
WORK

The State is nominally occupied by the B.M.S.

CIRCU-
LATION OF
Ss.

Probably nil. Small number of literates would hardly justify appointment of a colporteur.

MAYURBHANJ STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26
4,243 s.m.	754,314	21,047	R.B.M.U. Mayur- bhanj Evang. Mission	1921 Census 699	Mayur- bhanj Evang. Mission 4 Europ. 3 Ind. <hr/> R.B.M.U. 1 Europ.	-			

MAYURBHANJ STATE

COUNTRY

The Mayurbhanj State is the most northerly and the largest of the States of Orissa. It is bounded on the N. by the Midnapore and Singhbhum districts, on the E. by the Midnapore and Balasore districts, on the S. by the district of Balasore and the States of Nilgiri and Keonjhar, and on the W. by the State of Keonjhar and the district of Singhbhum. Mayurbhanj State extends over an area of 4,243 sq. miles and presents every variety of soil and scenery. It abounds in rich valleys, but a vast extent still remains under primeval jungle.

The central portion of the State is occupied by a group of hills about 600 sq. miles in area known as the Simlapal Hills. The ravages of wild beasts and its malarial climate have checked the growth of population in this tract and except for a few Kharia and Kol hamlets it remains practically uninhabited.

HISTORY

According to tradition the Mayurbhanj State was founded some 1,300 years ago by one Jai Singh, who was a relative of the Raja of Jaipur in Rajputana.

The tribute of this State was fixed in 1812 at Rs.1,001 on the then Chief of the State agreeing to forego his claim to levy a tax on pilgrims who had to pass through the State on their journey to and from Jagannath. No treaty was concluded with this State in 1803 and 1804 as was done with the other States of Orissa and it was, therefore, not included in the list of States mentioned in section 36 of Regulation XII of 1805. When the British conquest of Orissa took place in 1803, Mayurbhanj presented the then unique spectacle of a Rani occupying the gadi in the person of Rani Sumitra Dei Bhanj.

HISTORY (contd)

In 1866 the subdivision of Bamanghati was taken under the direct control of Government on account of the then Chief's mismanagement, but it was restored in 1878 to the present Chief's father, Maharaja Krishna Chandra Bhanj Deva, who was an able and enlightened ruler. He was created a Maharaja in 1877 for his efficient administration of the State and for his public liberality, the most prominent instance of which was his donation of Rs.27,000 towards raising the Cuttack High School to the status of a College.

After his death in 1882, the State came under Government management owing to the minority of his son, the present Chief, Sriram Chandra Bhanj Deva, who was placed in charge of the State in 1890. He received a liberal education, and is the most enlightened of the Garhjat Chiefs. The administration of his State is carried on on British lines under his personal supervision. He was a guest of the Government at the Imperial Darbar held at Delhi on the 1st January 1903. The title of Maharaja was, on the same occasion, conferred on him as a personal distinction. A gold Delhi Darbar medal was awarded to the Maharaja and a silver medal to one of his sardars.

PEOPLE

The population of the Mayurbhanj State is, according to the census of 1921, 754,314, of whom 374,319 are males and 379,995 females. The density of population is 177 per sq.mile. Baripada, the headquarters station, is the only town in the State containing a population of 6,189 persons. The rest of the population, viz., 748,125, are distributed over 3,715 villages. The population of the State is rising rapidly as will be seen from the following table :--

Pop. at census 1872	Pop. at census 1881	Pop. at census 1891	Pop. at census 1901	Pop. at census 1911	Pop. at census 1921
258,680	385,737	532,238	610,383	729,218	754,314

The population is mainly Hindu consisting of :--

Hindus ...	649,025
Animists ...	100,164
Moslems ...	4,418
Christians ...	699
Others ...	24

Of the Hindu population, the aboriginal and semi-Hinduised tribes preponderate enormously over the purely Hindu population. The principal aboriginal tribes are (1) Santal, (2) Ho or Kol, (3) Bhumij (4) Kurmi. The principal semi-Hinduised tribes are (1) Bhuiya, (2) Bathudi, (3) Pan, (4) Gond, (5) Khond, (6) Savar, (7) Kewat.

CHRISTIAN MISSIONS

At present there are two centres for Mission work in Mayurbhanj, one at Baripada, the headquarters of the Mayurbhanj State, and another at Nangalkata, 8 miles from Baripada on the Baripada-Balasore Road. The former belongs to the R.B.M.U. missionaries, and was started in 1894. The Mission which is called "The Mayurbhanj State Mission Council" has obtained from the Chief a lease of 4.68 acres of land. The Mission at Nangalkata belongs to the Roman Catholics.

LITERACY

The number of literates in 1921 was 21,047.

CHRISTIAN WORKERS

The latest issue of the Missionary Directory states that there are four Europeans -- (three ladies and one man) --and three Indians attached to the Mayurbhanj Evangelical Mission. The Regions Beyond Missionary Union has one European worker.

DISTRIBUTION OF Ss.

There is no colporteur but Scriptures are distributed by the members of the Missions in the State.

MADE IN NORWAY
BALTIC BOND

NAYAGARI STATE

Area	Popln.	Literates all ages	Mission or Church	No. of K'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obt.	Scriptures distributed from Calcutta. 1924-26.
588 B.M.	122,842	6,056	B.M.S. nominal	7	-	-	-	-	-

NAYAGARH STATE

COUNTRY

The Nayagarh State has an area of 588 sq. miles, and is bounded on the N. by Khandpara State and Puri district; on the E. by Rengpur State; on the S. by Puri district; and on the W. by Daspalla State and the Madras district of Ganjam. A splendid range of hills, varying from 2,000 to 2,500 feet in height, runs through the centre of the State. The south and south-eastern portion of the State are very hilly and incapable of tillage, but elsewhere there are wide-spread tracts of highly cultivated lands.

HISTORY

According to tradition the founder of the family was one Suryamani Singh from Rewah in the Central Provinces. He established a garh (fort) at a place called Gunanati in Nayagarh. He was elected by the people of the country as their Chief and received from them in marriage a daughter of a Mali, i.e. a gardener, who was the priest of the village goddess. On her death he married again, a Kshatriya bride, whose descendants have since held the gadi of the two States of Nayagarh and Khandpara.

PEOPLE

The total population of the State according to the census of 1921 is 122,842, or a density of 209 persons per square mile. This shows a decrease of 30,000 during the past decade. The population is classified as follows :--

Hindus ...	...	115,943
Moslems	...	702
Animists	...	6,190
Christians	...	7

PEOPLE
(contd)

The people may be divided into the following general groups according to their occupations :-- (1) Agricultural (85,447), including Chases, Sudhas, Golas, Telingas, Rajus, Bauris, Khadals, and Pans. They represent 60.7 per cent. of the total population. (2) Religious, Literary and Titular including Brahmans, Kshuattriyas, Karans, Khandaits, Rajputs, Malis and Vaishnavas. They represent 12 per cent. of the total population. (3) Traders (14,077), including Vaisya, Gurias, Kumutis, Telis, Sunris (or Sundis), Patras, Thorias, Gandha Baniks and Baniyas. They form 10 per cent. of the total population. (4) Village servants (8,446), including Bhandaris, Kamars, Kumhars and Dhobas. They constitute 6 per cent. of the total population. (5) General artisans (4,222), including Kansaris, Tantis, Khararas and Khairas. They constitute 3 per cent. of the total population. (6) Miscellaneous (11,685) about 9 per cent. of the population follow minor occupations.

LITERACY

The number of people able to read and write is only 6,056. In 1901 there were 12,013 literates when the population was 140,779 so that there has been a ~~large~~ proportionate decrease of readers.

CHRISTIAN
WORK

The State is nominally occupied by the B.M.S. There are 7 Christians.

DISTRI-
BUTION OF
Ss.

Nil.

MADE IN NORWAY
BATTLE BOND

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NIIGIRI STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can he be obtd.	Scriptures distributed from Calcutta. 1924-26.
278 S.M.	65,222	3,551	Am. Free Baptist Mission	89					-

NILGIRI STATE

COUNTRY

The State of Nilgiri has an area of 278 sq. miles, and is bounded on the N. and W. by the State of Mayurbhanj, and on the E. and S. by Balasore district. One-third of the area is taken up by hills, some of which contain valuable timber. There is much land awaiting reclamation. Valuable quarries of black stone are found and there are also good granite quarries in the hills close to Nilgiri, the headquarters of the State. The climate is hot in the summer, but tempered by breezes from the sea: the average rainfall for the six years from 1902-03 to 1907-08 was 64.38 inches. The headquarters of the State are at Nilgiri, 13 miles from the Balasore railway station on the Bengal-Nagpur line and five miles from the Trunk Road from Calcutta to Madras. Nilgiri contains the residence of the Chief, a fine building picturesquely situated at the foot of a fine range of hills: the public buildings consist of a dispensary with indoor accommodation, a jail, courts and public offices, a Middle English school, a commodious circuit-house and combined post and telegraph office.

HISTORY

As regards the origin of the Nilgiri Raj family it is alleged that the State was founded in 1125 A.D. by two brothers who came from Chota Nagpur.

The fifteenth Chief obtained in 1611 A.D. the title of Mardaraj for the assistance he rendered to the Mughals against the Pathans on the bank of the Subarnarekha. The thirtieth Chief received from the Marathas the title of Fatch Singh Bahadur for having assisted Motiram, the Maratha Fauzdar at Balasore, in his war against the Jankunda Bhuiyas. The present Chief, a brother of the Chief of Mayurbhanj, obtained the gadi by adoption.

PEOPLE

The population decreased from 68,714 in 1911 to 65,222 in 1921; it is contained in 292 villages, and the density is 235 persons to the sq.mile. The most important village is Nilgiri. The population is classified as follows :--

Hindus	60,884
Moslems	73
Animists	4,169
Christians	89

The most numerous castes are Khandaits, Bhumijes, Brahmans, and Gauras and Hos.

LITERACY

The number of persons able to read and write is 3,551.

CHRISTIAN WORK

A small Christian community belonging to the American Free Baptist Mission is established at Mitrapur, 11 miles west of Balasore town. The Mission was started in 1855: the Christian community at Mitrapur numbers 80; an Upper Primary school is maintained and is attended by Christians, Pans, and Santals and is open to all without distinction.

DISTRIBUTION OF Ss.

Nil.

BALTIK BON

PAL LAHARA STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
452 S.M.	23,789	780	B.M.S. nominal	Nil	-	-	-	-	-

PAL LAHARA STATE

COUNTRY

The State of Pal Lahara has an area of 452 sq.miles. It is bounded on the N. by the Bonai State; on the E. by the Keonjhar State; on the S. by the Talcher State; and on the W. by the Bamra State. The east and north of the State are occupied by hills. A magnificent hill, Malayagiri (3,895 feet), one of the loftiest peaks in the States of Orissa, towers above the lesser ranges. The State is for the most part a region of wild hill ranges densely covered with forest in which sal (*Shorea robusta*) abounds.

HISTORY

This State is alleged to have been founded by Santosh Pal of Dharamnagar, some time before the 18th century. The original limits of the State cannot be accurately given. During the 18th century the State appears to have attained its largest limits, consisting of 198 villages, 131 of which were subsequently forcibly taken possession of by the Keonjhar, Talcher and Dhenkanal Rajas, leaving under its sway only 67 villages, which now comprise an area of 452 sq. miles.

No Chief of Pal Lahara is said to have obtained any farman or sanad from the Mughals or Marathas. The Chiefs of this State were formerly styled zamindars. The late Chief received from Government the personal title of Raja Bahadur, in recognition of the services he rendered in suppressing the Bhuiya rebellion in Keonjhar in 1867-68 A.D. in 1874 A.D. he was vested with the hereditary title of Raja.

As in the case of the other States of the group formerly known as the Tributary Mahals of Orissa the sanad of 1908 regulates the relationship between the State and the British Government. The State has for some years been on account of minority under Government management and has only recently been restored to the Chief, who

**HISTORY
(Contd)**

conducts the administration with the assistance of a Diwan. The Chief on succession is bound to pay nazarana to the British Government. The State pays to the British Government a tribute of Rs.267, and its annual revenue is about Rs.38,000.

PEOPLE

The population decreased from 25,680 in 1911 to 23,789 in 1921; it is distributed among 227 villages. The density is 52 persons to the sq.mile, or less than in any other of the Orissa States except Bairakhol and Bonai. The population is classified as follows :--

Hindus ...	...	23,768
Moslems ...	...	21
Christians ...	...	Nil

The most numerous castes being Chasas and Pans. The leaf-wearing Juangs are still met with in the outskirts of the Malayagiri range. They are extremely shy and retiring, but still wear their costumes of asan leaves in the more remote portions of this State and in some of the inaccessible recesses of the neighbouring hill ranges of Bonai and Keonjhar: the costume consists of a few leaves pinned together worn over the person by men and in the case of women an apron made of leaves is worn: no other covering is worn.

LITERACY

The number of persons able to read and write is 780.

**CHRISTIAN
WORK**

The State is nominally occupied by the B.M.S. There are no Christians.

**DISTRI-
BUTION OF
SS.**

With a literate population of only 780 there is not a large field for colportage.

NARSINGHPUR STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can he be obtd.	Scriptures distributed from Calcutta. 1924-26.
199 s.m.	33,002	1,625	B.M.S. nominal	5	-	-	-	-	-

NARSINGHPUR STATE

COUNTRY

The State of Narsinghpur has an area of 199 sq.miles. It is bounded on the N. by a range of forest-clad hills, which separate it from Angul district and Hindol State; on the E. by the Baramba State; on the S. and S.W. by the Mahanadi river which divides it from the Khandpara and Daspalla States; and on the W. by Daspalla and Angul district. The State is for the most part open and cultivated country with a few small ranges and isolated hills, except to the north where a range of fine hills separates it from the Hindol State.

HISTORY

The State is alleged to have been founded by one Dharma Singh, about the year 1292 A.D. The State is said to have originally been in the possession of two Khonds, Narsingha and Para, from whom the name of this tract of country was taken. The area of the State has been from time to time curtailed of many portions by the Chiefs of Hindol Baramba and Daspalla. None of the Chiefs ever obtained any farman from the Mughals or Marathas.

The State is fortunate in its line of communication; the Mahanadi forms its frontage to the south and affords ready means of transport almost throughout the year. There is a good road from the headquarters to Baramba and a fair road, which passes over the steep northern range of hills, to Angul and Hindol. There is a post office at the headquarters.

PEOPLE

The population decreased from 39,964 in 1911 to 33,002 in 1921, the density being 165 persons to the sq.mile. It contains 182 villages, the most important of which is Kanpur. Of the total population all but 127 are Hindus. The most numerous castes are Chasas

and Pans. The population is classified as follows :--

Hindus ...	...	32,875
Moslems ...	...	122
Christians ...	...	5

LITERACY

Of the total population only 1,625 can read and write, a very low percentage even for the Feudatory States.

**CHRISTIAN
WORK**

The State is nominally occupied by the B.M.S.

**DISTRI-
BUTION OF
Se.**

There is none.

PATNA STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
2,399 s.m.	494,456	8,428	Baptist Mission- ary Society	7,140					

PATNA STATE

COUNTRY

The State of Patna is bounded on the north by the Borasambar zamindari of the Sambalpur district; on the east by the State of Sonpur; on the west by the zamindari of Kharlar, belonging to the Raipur district in the Central Provinces; and on the south by the State of Kalahandi. The average length is about fifty miles long by as many miles broad, with an area of 2,399 sq. miles. The country is an undulating plain, rugged and isolated, with hill-ranges rising in various haphazard directions, a lofty irregular range forming a natural boundary to the north. The soil is for the most part light and sandy, about two-thirds of the whole area are under cultivation, the rest being for the most part forests and scrub-jungle.

HISTORY

The Patna State was formerly the most important of all the States attached to the Sambalpur district, and the head of a cluster of States known as the eighteen Garhjats or forts.

Another curious fact is that at Ranipur-Jharla, in the south of the Patna State a stone was found in one of the many ancient temples that exist there, inscribed with the name of Someswar Deva. Similar inscriptions appear to have been found in the Bastar State, and these facts would imply that the Bastar State and the southern portion of the Patna State were formerly under one and the same Chief. More satisfactory evidence exists to show that at a comparatively recent period the Patna State was under the sway of the Rajas of Vizianagram. Tradition among the Khonds asserts that they at one time paid taxes to the Rajas of Kalinga, which is to this day a common term to describe the Vizianagram littoral.

In 1755 A.D. the State fell under the dominion of the Marathas

HISTORY (contd)

of Nagpur, but was ceded to the British Government by the treaty of 1803 with Raghaji Bhonsla. It was restored to the Marathas in 1806, and in 1818 reverted again to the British Government. On this occasion many dependencies of Patna were separated from it and made independent. The State was under the control of the Bengal Government till 1861, when it was included in the Central Provinces. Enquiries made between 1863 and 1866 into the status of the Chiefs and zamindars of the Central Provinces resulted in Patna being classed as a Feudatory State.

The State was transferred from the Central Provinces and placed under the charge of the Commissioner of the Orissa Division on the 16th October 1905.

The relations between the State and the British Government are regulated by the sanad of 1867. The State pays a tribute of ~~Rs. 12,000~~ Rs. 12,000, which is liable to revision and was last assessed in 1909 for 30 years. The Chief is invested with full criminal jurisdiction, except that capital sentences have to be referred to the Commissioner of the Division for confirmation. Under the sanad the Chief is bound to follow the advice of the officer duly invested with authority by Government. No import or export duties can be levied and the Chief is bound to conduct his excise administration so as not to interfere with the excise arrangements of the neighbouring districts of British India. The Chief conducts the administration of the State with the assistance of a Diwan. The State for various causes has from time to time come under the administration of Government and the administration has been developed in all departments. The Diwan is the chief executive officer of the State with powers equivalent to those of a Deputy Commissioner and also exercises the powers of a Sessions and District Judge: appeals from his orders lie to the Chief: the Diwan hears appeals from subordinate officers.

PEOPLE

The population of the State increased from 408,716 in 1911 to 494,456 in 1921, composed chiefly of the agricultural classes. The most common Hindu castes are Brahmans, Mahantis, Rajputs, Agaries, and Koltayas (or Kolthas). The aboriginal tribes are the Gond, Khonds and Binjhals (Binjhars). The population is classified as follows :--

Hindus ...	...	485,677
Moslems ...	...	703
Animists ...	...	301 301
Christians ...	...	7,140
Jains ...	...	235

The State contains 1,856 villages which may be classified as follows:-- 1,779 villages with less than 500 inhabitants; 69 with from 500 to 1,000 inhabitants; 7 with from 1,000 to 2,000 inhabitants and 1 with from 2,000 to 5,000 inhabitants.

LITERACY

The number of people able to read and write is 8,428 or less than 2 per cent. of the total population.

**CHRISTIAN
WORK**

The Baptist Missionary Society has a sub-station at Loisingha: the mission was started in 1893. The mission in 1907 had one assistant missionary and one evangelist at work: the mission employs 12 schoolmasters in charge of day and Sunday schools and the number of scholars attending in 1907 was 234: the total Christian community of the mission numbers 1,371 souls with 350 church members: the work at present is almost entirely confined to the Ganda caste.

**DISTRI-
BUTION OF
Ss.**

MADE IN NORWAY

BALTIMORE BOND

n/

DASPALLA STATE

Area	Pop.	Literates all ages	No. of X'ns.	Church or Mission	Xn.work- ers	Colpr. B.S. or other	Is there scope for full time colpr.	If so can be be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
568 S.M.	34,509	964	10	B.M.S.					

DASPALLA STATE

COUNTRY

The State of Daspalla has an area of 566 sq. miles and is bounded on the N. by Angul district and Narsinghpur State, from the latter of which it is separated by the Mahanadi river; on the E. by Khondpara and Nayagarh States; on the S. by the Madras district of Ganjam; and on the W. by the Baud State.

The State is divided into two parts --Daspalla proper, to the south of the Mahanadi, which comprises the original area of the State; and Jormuha Daspalla, a small tract to the north of the Mahanadi, which was formerly a part of the tract known as the Angul State, but annexed by conquest.

On the west and south the State is covered by some fine hill ranges covered with dense forest. The rest of the State is open country undulating with a gradual slope from the southern hills to the Mahanadi and the country readily lends itself to irrigation.

HISTORY

Daspalla is said to be a corruption of Jaspalla, meaning a village or number of villages acquired by conquest. The State was established about 516 years ago by Sal Bhanj, one of the brothers of the then Raja of Baud. The boundaries of the State at the time of its foundation cannot be ascertained.

The Chief is commonly known as the Raja of Jormuha Daspalla. No tribute is paid for Jormuha by virtue of a concession granted by the Marathas in consideration of the Raja supplying, free of all cost, all the timber annually required for the Jagannath cars at Puri. It was at the Barmul pass that the Marathas made their last unsuccessful stand against the British in 1804.

PEOPLE

The population decreased from 57,053 in 1911 to 34,509 in 1921, the most numerous castes being Khonds, Pans, Chasas and Gauras. Of

the total population all but 66 are Hindus. The density is 92 persons to the square mile. The inhabitants are contained in 392 villages, of which the chief is Kunjaban, the headquarters of the State, situated 14 miles from the Cuttack-Sonpur road. The population is classified as follows :--

Hindus ...	...	34,443
Moslems ...	...	56
Christians ...	...	10

LITERATES The number of persons able to read and write is 964

CHRISTIAN WORK Nominally occupied by B.M.S.

PROSPECTS OF Ss. The small number of literates (964) would not justify appointment of a colporteur.
DISTRIBUTION.

8

MERKHAL STATE

Area	Pop.	Literates all ages	No. of X'ns.	Church or Mission	In.work- ers	Colpr. B.S. or other	Is there scope for full time colpr.	If so can he be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
1,463	233,691	11,228	25	B.M.S. nominal					

DHENKANAL STATE

COUNTRY

The State of Dhenkanal is bounded on the north by the Pal Lahara and Keonjhar States; on the east by the Cuttack district; on the south by Athgarh, Tigiria and Baramba States and on the west by Hindol State, Angul district and Talcher State. The State comprises a total area of 1,463 square miles and contains 824 villages and 2 towns. The river Brahmani traverses it from the north-west to the south-east for a length of 68 miles, roughly dividing it into two halves. The northern half is more jungly and sparsely populated than the southern.

HISTORY

The State of Dhenkanal has no authentic records from which any information as to its origin or history can be gathered. The State is said to derive its name from an aborigine of the Savar caste, named Dhenka Sawara, who was in possession of a strip of land, about a couple of miles in area, upon which the present residence of the Chief stands. There still exists to the west of the Chief's residence a stone, commonly known as the Dhenka Sawara Munda (head), to which worship is rendered once or twice in a year.

The sanad of 1894, which was revised in 1908, regulates the relation between the State and the British Government, to whom the State pays a tribute of Rs.5,099. The State was under Government management for 29 years during the minority of the Chief and of his father and the spirit of British administration modified to suit local requirements has been introduced. The Chief was placed on the gadi on the 12th February 1906 on his attaining majority and has continued the administration on approved lines.

PEOPLE

The total population of the State according to the census of 1901 is 233,691 souls, classified as follows :--

Hindus ...	...	228,280
Moslems ...	...	719
Animists ...	...	4,497
Christians ...	...	25
Jains ...	...	16
Buddhists ...	...	145

The large percentage of the Brahman population compared with the other Garhjat States is accounted for by the fact that the previous Chiefs of Dhenkanal and more particularly Maharaja Bhagirathi Mahendra Bahadur, the grandfather of the present Chief, and an enlightened ruler and lover of Sanskrit literature, made extensive grants of lakhiraj (rent-free) lands to learned Brahmans and induced them to settle down in the State with a view to raise the standard of public morality.

LITERACY

The number of literates is 11,228.

CHRISTIAN WORK

There is nominal occupation of the B.M.S.

DISTRIBUTION OF Ss.

None.

PROSPECTS

The number of literates would justify the appointment of a colporteur if one could be obtained.

10

HINDOL STATE

Area	Pop.	Literates all ages	No. of X'ns.	Church or Mission	Xn.work- ers	Colpr. B.S. or other	Is there scope for full time colpr.	If so can he be obtd.	Scriptures sent from Calcutta for distribution 1924-26.
312	38,617	1,884	Nil	B.M.S. nominal	-	-	-	-	-

HINDOL STATE

COUNTRY

The State of Hindol has an area of 312 sq. miles. It is bounded on the N. and E. by Dhenkanal State; on the S. by Baramba and Narsinghpur States; and on the W. by Angul district. The northern area of the State is open country, but to the south consists of a wild and tangled range of hills known as the Kanaka range, rising to over 2,000 feet high; the range forms the barrier between Hindol and the State of Narsinghpur. The State, especially the southern half, is notoriously unhealthy and malaria of a very virulent type is common.

HISTORY

The State of Hindol was, according to family tradition, founded by Uddhab Deva Jenamani in the time of the last independent Raja of Orissa, Mukunda Deva Hari Chandan, i.e. about A.D. 1560.

About A.D. 1660, the fourteenth Raja waged war with, and took possession of some parts of the Narsinghpur State, founding the present capital of Hindol.

PEOPLE

The population decreased from 49,840 in 1911 to 38,617 in 1921. It is contained in 187 villages, one of which, Hindol, is the residence of the Chief. Of the total population less than 163 are non-Hindus. The most numerous castes are Chasas and Pans. The population is classified as follows :--

Hindus ...	...	38,455
Moslems ...	...	141
Christians ...	...	nil
Animists ...	...	21

Population of all denominations -- males, 18,272, females, 20,345.

LITERACY

The number of persons able to read and write is 1,884. The State is shut in on all sides by neighbouring States, and has no ready means of communication by river with more advanced places: the people are in consequence very backward and improvident: living, on the other hand, is cheap and their wants are few and simple.

CHRISTIAN WORK

The State is nominally occupied by the B.M.S.

DISTRI-
BUTION OF
Ss.

Nil.

PROSPECTS

The number of literates is few. It is at least questionable whether the result would justify the appointment of a colporteur.

BALTIC BOND

KALAHANDI STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26.
3,745 s.m.	415,827	5,607	B.M.S. nominal	13		-			

KALAHANDI STATE

COUNTRY

The State of Kalahandi or Korand is bounded on the N. by the Patna State; on the E. by the Jaipur zamindari and Chinna Kimeidi in the Vizagapatam and Ganjam districts of the Madras Presidency; on the south by the Jaipur zamindari; and on the west by Jaipur, Bindra Nawagarh, and Kharlar in the Raipur district of the Central Provinces. The area of the State is 3,745 sq. miles.

The Kalahandi State is divided into two distinct areas, the plains country and the hill tracts or dangarla as they are locally named. The plains country is undulating and for the most part closely cultivated with an area of 2,330 sq. miles. Five miles south-east of Bhawanipatna the dangarla country commences. This tract rises in a series of precipitous hill ranges from the plains. The path, by which the ascent on the Karlapat side is made is quite impracticable even for sagars (solid wheeled carts), and in many parts is impossible for horsemen. The hill-sides are covered with dense sal (*Shorea robusta*) forests, and it is not until the open valleys at the higher elevation are reached that cultivation is met with. These valleys are extremely fertile, and are splendidly watered, being intersected by perennial streams. Here and there patches of regular rice cultivation are met with and crops of wheat, but for the most part the country is given over to dahi cultivation or jhuming.

HISTORY

It is alleged that the dependency of Korand or Kalahandi was formerly an independent State, paying no tribute to any power, but eventually came under the dominion of the Marathas, and in the days of Raghuji Bhonsla a takoli of Rs. 5,330 was assessed and regularly paid. The State was not one of the Garhjat States which composed the cluster under Patna and Sambalpur, but was a tributary chieftainship.

HISTORY
(contd)

owing formerly allegiance to the reigning Maratha family of Nagpur. It is not improbable that Karond or Kalahandi was one of those States which together with Patna, Sambalpur and others were restored to Nagpur in 1806, after the treaty of Deogaon in 1803 had deprived Raghaji Bhonsla of his eastern possessions, but there is nothing to corroborate this view. When the Province of Nagpur lapsed in 1853 to the Crown, Karond came under the jurisdiction of the British Government and was subsequently created a Feudatory State. The Raja of Karond used annually up to 1854 to receive a khilat from Government of Rs.490 in value deducted from the takoli, but this is now no longer given.

PEOPLE

The population decreased from 418,959 in 1911 to 415,827 in 1921. It is classified as follows :--

Hindus ...	...	258,996
Moslems ...	...	621
Animists ...	...	156,151
Jains ...	...	46
Christians ...	...	13

The principal castes in the State are Khond, Dom, Ahir, Gond, Paik, Mali, Saver, Teli, Kumhar, Sundi and Rajput. About two-sevenths of the population are Khonds, whose restless disposition seldom allows them to remain long in the same spot.

~~REFERENCE~~

The number of literate persons in the State is 5,607 or 522 less than 20 years ago !

EDUCATION

Education is in charge of a state Deputy Inspector of Schools and the officers of the State regularly inspect and visit the schools. The villagers themselves construct and repair the schools in the interior. In 1907-08 there were 58 schools in the State, including 10 private institutions: these consist of a Middle English school at the headquarters, 1 Upper Primary boys' school, 49 Lower Primary schools including a girls' school and a separate school for low caste children and 6 elementary schools (pathshalas): the number of pupils on the rolls was 4,860, of whom 393 were girls; the State expends about Rs.10,000 a year on education: there is a good hostel attached to the Middle English school. The State enjoys the services of the Agency Inspector of Schools.

LITERACY

The number of literates in the State in 1921 was 5,607 as compared with 6,129 in 1901 when the population was only 350,529. This shows a curious decrease for which it is difficult to account.

CHRISTIAN WORK

The State is nominally occupied by the B.M.S. There are 13 Christians.

SALE OF Ss.

The Rev. H.A. Pierabend, of Kharier, C.P. reports that "there has been occasional itineration. There are many literate people and books have sold fairly well."

PROSPECTS

If a colporteur can be obtained he might be employed but here as in other cases he must be free to offer for sale other books than the Oriya Scriptures. The Scriptures, because of their prose form, lack an appeal which other books have notably a rhythmical Life of Christ.

MADRID NORWAY
BALTIC BOND

True copy.

THE NATIONAL MISSIONARY SOCIETY OF INDIA.

Vepery, Madras.

14. 10. 1927.

J.D. Asirvadam Esq.,
Kilpauk.

Dear Mr. Asirvadam,

May we draw your attention to the financial situation. Receipt and Expenditure on Lutheran Account as on 31st Sept. 1927 shows that you have overdrawn to the extent of Rs.3170/-. The Lutheran contributions amount to Rs.4172/- including Field Receipts and the expenditure Rs.7342/-.

We are lamentably on the wrong side in the Bank and are debtors to the extent of several thousands. Will you help and arrange to remit your share of debt at the earliest date possible.

Yours sincerely,

Sd). Thomas David,

Secretary,
N.M.S.

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(Bharat Khristiya Sevak Samaj)
(ESTABLISHED 1905)

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MADRAS.

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J. J. HENSMAN ESQ., B.A.,
MADRAS.

Office Secretary :

THOMAS DAVID ESQ., B.A., B.D.,
VEPERY, MADRAS.

- S - Miller Road,
Kilpauk,

VEPERY,
MADRAS

23rd October 19 27.

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided.

Private.

My Dear Lakra,

I am sorry I could not write to you earlier. I like to know from you even in a private letter as fully as you can state it, what action was taken by the Church Council, the Advisory Board and by the Board of Trustees with regard to Jharsugudah. Gnanabaranam informs me that some difficulties have arisen in Jharsugudah because of a section in the Church which feels that no part of the Gossner work should be alienated from the Gossner Mission; though the connection with the N.M.S. will secure the fullest connection with the Gossner Church, the missionary responsibility will rest with the N.M.S. and not with the Berlin Board. I should like to know whether the feeling referred to is in any way general. I also understand that our friend Hurd is the protagonist of this view. Though I should have liked to have written to him, I do not want to complicate matters until I visit Ranchi and meet all our leaders in person and find out their wishes. I wish to assure you therefore in this private letter what even in the Convention of the Lutheran Church at Rajahmundry I officially stated, viz., that we shall not stay in Jharsugudah unless we are (heartily) welcomed there by the Church. If you can let me know unofficially the currents at work that would enable me to form an opinion even before I leave Madras so that I may prepare the responsible bodies here to a suitable decision. I was hoping that we could hold a meeting of the Council of the L.N.M.S. at Chindwara but as that Conference is now called off, that should be delayed to January. Perhaps we can meet at Rajahmundry early next year when the agreement with any amendments we jointly accept can be ratified by the L.N.M.S. I shall be very thankful if you can manage to call a full Council on the dates I have mentioned.

I hope you have written to Chicago. I should like to work up the Syllabus and later spend a year in Chicago for the Ph.D. degree. I want this matter to be kept confidential. Recently I have been made the senior lecturer in the English Department and if I can qualify myself still further it would be of advantage to me in my work. I am thinking specially of Germanic Philology and Anglo Saxon. I have had a letter from Prof. Craigie encouraging me in this thought. I heard a series of his lectures in Madras while he was on his way to England from Australia where he had gone for a certain special course of lectures, and again met him in

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(Incorporated under the Companies Act, 1913)
(ESTABLISHED 1902)

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Vice-President: K. T. PAUL ESQ., O.B.E., B.A., LL.B.
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Mrs. H. K. KURUVILLA M.A.

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Miller Road, Kippurk

23rd October 1927

Oxford and attended some of his lectures in Anglo Saxon and old Icelandic. You know that two years ago he left Oxford and took up an appointment in Chicago. He tells me that sufficient work can be done in India earlier. The work could be done in one year in America. Failing Chicago he recommends one of the Continental Universities which might be cheaper. While writing to Chicago, please ask for full particulars for the syllabus for Ph.D., in Anglo Saxon. I believe the requirements for the degree are a certain syllabus of work outlined by the Dean of the Department. With a view to be able to select the proper courses, I should like to get the fullest particulars regarding the department of language and literature. I wonder whether you can write to one of your friends to take the trouble of interviewing the Dean on my behalf. You may send to him the enclosed letter which I am addressing to you.

As soon as I know from you officially, also what action was taken by the Council on October 11, I shall convene a joint meeting of the N.M.S. sub-Committee and Lutheran N.M.S. Executive and communicate to you our decision. I have drafted an official reply to your letter of September 21st and October 5th. I am recommending that for the present the agreement accepted in the July meeting of the G.F.L. Church Council though Paras 4 and 6 have to be amended. ~~Para 4~~ goes against the N.M.S. Constitution as pointed out by the N.M.S. sub-Committee, and ~~because~~ it is felt that the representative of the Lutheran N.M.S. on the C.C. must be independent of the consideration whether a member of the Church in Tharsugudah gets on the C.C. by election or not.

we give a conditional assent to

With cordial greetings,

J. D. Asiewadam

Please do not put this letter in the official file. JDA

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

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(ESTABLISHED 1905)

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tion and not to his personal name. Delays
will thus be avoided.

Miller Road, VEPERY,
Kilpauk, MADRAS

19th October 19 27.

To

The Representatives of
the Synods & Churches on
the Lutheran N.M.S. Council.

Dear Friend,

I herewith send you a copy of the letter received from the Secretary of the National Missionary Society. I have not so far received any remittance from your Synod. We resolved that at least half the budgetted amount should be paid by the end of June as the year is nearly over. May I request you kindly to expedite the payment of your full contribution by the end of this month. Please take up this matter with the Treasurer of your Synod and enable me to wipe off the heavy deficit incurred by the N.M.S. on our account.

I was hoping to hold a meeting of our N.M.S. Council at Chindwamat the time of the All India Lutheran Conference; but as that was called off I should like to know whether a meeting should be summoned now or after I visit Ranchi about the Christmas week. From Ranchi I shall go to the N.M.S. Conference to be held at Allahabad and on my way to Allahabad I shall spend a few days at Jharsugudah. My personal opinion is that a meeting after I visit Ranchi and Jharsugudah will be more valuable. If you agree, I shall have the next meeting of our Council after I have visited Ranchi and Jharsugudah and have a definite proposal for the consideration of the Council. Until now no agreement has yet been adopted.

Soliciting your earnest co-operation with regard to raising our full budget amount by the end of this month or at the latest by the end of November,

I remain,
Yours sincerely,

Mr. Ivarnal Say,

General Church Representatives.

Ranchi

J. D. Aswadhana

THE LUTHERAN NATIONAL MISSIONARY SOCIETY OF INDIA.

45, KELLY STREET, VEPERY.

No. 349

Madras 25th October 1927.

Received with thanks from Mr. Nirmal Soy

Rupees One hundred and forty two, annas three
and pies nine only.

being the contribution from G. E. L. Church.

Rs. 142-3-9

J. S. Aswadani

Hon. Treasurer.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristiga Sevak Samaj)
(ESTABLISHED 1905)

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VEPERY, MADRAS.

VEPERY,

MADRAS

25th October 19 27.

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- 3 -

The Secretary,
Church Council,
Ranchi.

Dear Friend,

I write this to thank the Church through ^{the Church} your Council for the contribution of Rs.142/3/9 forwarded by the Treasurer, Mr. Nirmal Soy to me by registered letter. Out of the total budget of Rs.12,000/- the Council of the Lutheran N.M.S. that met at Rajamundry when your representative was present apportioned only a sum of Rs.500/- as contribution to be expected from the Gossner Church for 1927. The same amount was apportioned to us for 1926 also. But the Secretary of the C.C. who was then present said that for some reasons it was not possible for the amount to be raised ^{in 1926} but stated that arrangements had been made to raise Rs.500/- for 1927 and that we could count upon this amount. ^{he} Considering your number and importance we naturally expect a larger sum from your Church. The much smaller Tamil Lutheran Church (scarcely one fourth of your number) is responsible for Rs.3000/- and representatives of some of our Churches ^{at Bangalore in the South} have been urging that the financial burden should be shared by ^{us the Contri-} ^{buting bodies} proportionately. In view of the exceptional circumstances in which your Church has been during these years we have not been urging you to pay a reasonable share of the total expenses. But now that all our fields come to their normal ^{state} and as we do not feel that any Church is in really affluent ^{circumstances} situation, it should be the endeavour ^{that} all our Lutheran Churches to share in this work to the best of their ability. In fact, the Gossner Church has even a greater stake in the work of the L.N.M.S. than any other Church and therefore, it should be possible for a greater interest being created among the Christians of the field in this missionary undertaking of the whole Lutheran Churches in India.

I write this letter to request your Council to take steps to see that the budgetted amount for your area is fully paid by the end of this year. We would like to close the accounts by the 15th of December as I shall be leaving Madras soon after that. I shall thank you to send an urgent letter to all the Pastorates in your area to make a special effort to raise the

TELEGRAPHIC ADDRESS: "SEVAK" MADRAS.
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 (Incorporated in Madras) (ESTABLISHED 1902)

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 (Vernacular Secretary)
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 (Madras)
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 (Lahore)
 MRS. N. K. KURUVILLA M.A.
 (Kottayam)

VEPEERY
 MADRAS
 25th October 1929

All official communications should be
 addressed to an official designee
 and not to his personal name. Please
 with this be observed.

amount. The best thing ^{to be done} would be that a sum of Rs.600/- is
 allocated for the various Pastorates and that each Pastorate
 be asked to make a special collection to supplement what they
 have already given to make up ^{the balance to be raised in addition to} the sum just received namely
 Rs.142/3/9. If you, in consultation with the members in Ranchi,
 take immediate action with regard to this matter, I am sure
 you will help us to end the year without deficit.

I would also request that the Council appoints a
 Committee to specially devote their attention to N.M.S. matters.
 Mr. Soy was appointed as delegate of the Church on our Council.
 Members are appointed normally for two years only and as his
 period of office is already over, I request you to make the
 appointment for the years 1929 and 1930. The retiring member
 is eligible for re-election.

I am thankful for what Mr. Nirmal Soy has been able to
 do for our work, as the Treasurer of the Church, it was a
 great advantage to have so important an official of the C.C.
 to represent the Church on our Committee.

I am hoping to visit Ranchi about the 20th of December
 and it would be of interest to me to be able to meet the N.M.S.
 Committee of your Church so that I may discuss programme of
 work with them. In case your Committee cannot be formed
 by that time, will it yet be possible for you to arrange for
 an informal meeting with the Church Council and some outside
 men who may be considered to be suitable members for the N.M.S.
 Committee which ~~was~~ might be appointed later. I should value
 an opportunity to meet such a group.

With kind regards,
 Yours sincerely,
 J. P. Arivadam.

I write this letter to request your Council to take steps
 to see that the budgeted amount for the year
 the end of this year
 the 15th of December
 that I shall be in
 Pastorates in your area to see a special effort

P.S: I am enclosing a receipt for
 the amount recd. from Mr. Soy. Will you
 please pass it on to him with my thanks
 for his very prompt action with regard to
 my letter to him. etc. the financial statement.
 J.P.A.

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

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VEPERY, MADRAS.

VEPERY,

MADRAS

25th October, 19 27

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- 8 -

My Dear Lakra, I am making some enquiries with regard to the possibilities of Post Graduate Work in Chicago with regard to language. I am the senior lecturer in the English Department of the Madras Christian College affiliated to the University of Madras, and my main subject is literature, and I also do some language work. I am trying to specialise in Anglo Saxon and Germanic Philology, as our Language Professor retired some years ago and no suitable person has yet been found. The B.A. Hons. Course for which our College is affiliated to the University includes so far as English is concerned a course in Anglo Saxon and Gothic as well as a course in the History of the English Language. The candidates do also literature work.

My desire is to specialise in language though I shall continue to do some literature also. I hope to be able to get from the College some study leave to do some advanced work at a Foreign University.

I am attracted to Chicago because I happened to know Prof. Craigie and because as you know, I have already visited America. If you have a friend in Chicago who could interview the Dean on my behalf, I should like you to send on to him this letter on my behalf and request him to secure for me as full information as he possibly can. It is my desire to do the main work in India and spend only a year at Chicago. I know some German and Swedish. Besides Anglo Saxon I may perhaps take a course in old Icelandic also, in which subject Prof. Craigie is quite efficient. If I know the course that would be prescribed by the Dean of the Department, I shall endeavour to cover much of the ground before I proceed to America.

I understand that before enrolment as a student of the Graduate School, I should satisfy the University that I have a working knowledge of German and French. I know some German and I should like to work at French immediately. Can you ascertain for me the standard that is expected of a Ph.D. student with regard to this language. For my own work, I believe, German would be the most useful language, and I shall pursue my studies therein with a view to make use of German books relating to my subject. I wonder whether the same standard should be attained in French also.

P.T.O

TELEGRAPHIC ADDRESS: "SEVAN" MADRAS
THE NATIONAL MISSIONARY SOCIETY OF INDIA
 (Established 1903)
 (Baptist Kirtishia Zebak Samaj)

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 MRS. K. K. KURUVILLA, M.A., KOTTAYAM

VEPERY,
 MADRAS
 25th October, 1927

All official communications should be
 addressed to our office's official design-
 ation and not to the personal name. Delivery
 will not be avoided.

I should like to know what residence at the University means.
 Are we required to live in prescribed lodgings? Does the
 University provide lodges for its students? *It should be an advan-
 tage to live in close proximity to the University, and the residence
 of the Professors.*
 I am the senior lecturer in the University of Madras and my
 Christian College affiliated to the University of Madras and my
 wife, I also do some language work. I
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 Foreign University.

I am attracted to Chicago because I happened to know
 Prof. Craigie and because as you know, I have already visited
 America. If you have a friend in Chicago who could interview
 the Dean on my behalf, I should like you to send on to him this
 letter on my behalf and request him to secure for me as full
 information as he possibly can. It is my desire to do the main
 work in India and spend only a year at Chicago. I know some
 German and Swedish. Besides Anglo Saxon I may perhaps take a
 course in old Icelandic also, in which subject Prof. Craigie
 is quite efficient. If I know the course that would be pres-
 cribed by the Dean of the Department, I shall endeavour to cover
 much of the ground before I proceed to America.

I understand that before enrolment as a student of the
 Graduate School, I should satisfy the University that I have
 a working knowledge of German and French. I know some German
 and I should like to work at French immediately. Can you
 ascertain for me the standard that is expected of a Ph.D.
 student with regard to this language. For my own work, I
 believe, German would be the most useful language, and I shall
 pursue my studies therein with a view to make use of German
 books relating to my subject. I wonder whether the same standard
 should be attained in French also.

C.

POSTS TELEGRAPHS.



99

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

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Day

Hour

Minute.

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Words.

Madras Vepery 9/10/10

TO

Lakra Lutheran Secretary
Ranch.

Recd. here as

H.

ll.

Send copy your letter
eighteenth June and agreement
accepted = Aliradam =

N.B.—The name of the Sender, if telegraphed, is written after the text.

copy.

auth. compound

Praschi

Nov. 9 1927.

My dear Prof. Ashinbardum,

The minutes of the
Trustees are just out and ^{one copy} submitted to the
C.C. The council strongly recommended
your application for two years' lease
and requested the A. B. to forward the
Church Council's view to the Trustees &
the A. B. did so. I find in the minutes
that the matter has been postponed
till the next meeting of the Trustees
in January. Anyway the council has
agreed and that means much, for the
A. of Trustees may be dissolved at any
moment. Hope the N.M.'s will
get the lease as desired.

Yours sincerely
Jardine

For Mr. To The Secy. C.C. Ranchi.

Jharsuguda, 5.9.27

24.
H. H.

Dear Brother,

Handwritten initials and scribbles.

I am very thankful to you and Mr. Canaday for your kind visit to Jharsuguda. I hope you were not put much inconvenience due to my absence.

Dr. Nallatambi conveyed your message to me. many thanks for the same.

1. May I request you ^{to kindly} secure for a permit to work in Jashpur state

2. Before you arrive at a final element with the n.m.s., may I request to consult the churches concerned.

with kind regards,

yours sincerely,

S. Gnanabaranam.

P.S. Who is to appoint delegates ^{from Jharsuguda} to attend the all India Luth. Convention? a) As Jharsuguda is an integral part of The Ranchi church, should it have a separate representation? b) If it should have, ^{should who} ~~has~~ (the n.m.s., or Slaka Panch or Ch. Council) ^{shd} appoint such representatives.

S.G.

Lutheran Compound
Ranchi
Sept. 21, 1927.

My dear Prof. Ashirvadam

you might have received by this time the copy of the letter of June 18, along with the copy of the so called Mukerjee Agreement.

In your last letter you mentioned about the arrival of Mr. Mukerjee at Ranchi. The Church Council Executive is eagerly waiting to meet him, when they expect to have a conference with him and to consider the draft which you sent a few days ago. But in the mean time if you finally decide to adapt the so called Mukerjee Agreement which I have submitted, kindly write to me to inform the same.

Greetings and regards to the
Committee.

yours very sincerely.
sd. Joel Lakra

Mahashay,

Jharsuguda

Ap ko yishusahay howe,
Main ap se arji karta hun ki kripa
karke mukarji agreement ko bhejiye,
kyonki usko janne ki sadra bahut hoti
hai, aur meanet book bhi hamare
Radvri Jojowar ke pas bheja kijiye.

ap ka sewaak

David Barla.

INDIA
POSTAGE

CARD

WRITING SPACE

ADDRESS ONLY



*Received
17.11.27*

*Rev. J. Lakra.
Secretary
Luthera Church Ranchi
P. O. Dist. Ranchi.*

Handwritten signature

भारसुगुदा इलाके का रिपोर्ट

चार्व कौंसिल को नीचे लिखे रिपोर्ट गुप्तरूप से दिया जाता है :-

a. मराडली में संगठन नहीं है :- भारसुगुदा इलाके में जितने कर्मचारियों काम करते हैं उनको भाइयों के बीच काम करना बड़ा मुश्किल है क्योंकि भाई लोग कर्मचारियों को कर्मचारी सा नहीं समझते हैं और आप लोगों को मालूम है कि इस इलाके में इलाका पंच नहीं है जो कर्मचारियों को उनके काम में मदद देवे। इस प्रकार मराडली में उचित करवाई नहीं की जा सकती है और मराडली में इस प्रकार अनेक व्यवहार, मूर्ति पूजा, अविश्वास्ता, मराडली में फैलती जाती है। जब प्रचारक कोई भाई को पकड़ता है तो प्रचारक के विरुद्ध भाई उठता है फिर नगापूर वाला पाद्री उसको सफाई करने जाय तो उसके विरुद्ध में भी भाई लोग उठ खड़े हो जाते हैं इसका कारण यह है कि जब पाद्री ग्यानाबरानम देहात घूमने जाता है तो भाई लोग उसको मराडली बिषय बातें उसको सुनाते हैं बतलाते हैं जब किसी को कोई दोष के कारण वा जाति सम्बन्धी बात के लिये जुर्माना हो जाता है उसको यदि पाद्री ग्यानाबरानम सुनते हैं तो जिसने जुर्माना दिया उसी आदमी से बोलता है कि यह ठीक काम तुम्हारे ऊपर नहीं किया गया। इसे भाई पाद्री के ऊपर नएज हो और दूसरे समयमें उसका सामना करता है। एतवार के रोज काम करने के लिये महीमान जाना वा बजार जाना माना करते हैं और हम लोगों के मिशन में होता है ^{यह} ^{मान्य} ग्यानाबरानम पाद्री सोंसोर गया था वहां पर गिर्जा में मिर्जा उक्त वहां का प्रचारक रिपोर्ट दिया कि भाई लोग एतवार को एतवार सा नहीं मानते हैं तो वह भाइयों के बीच में प्रचारक को धमकाया और कहा उनको काम करने दो वे बिना काम कैसे रह सकते हैं जब उन भाइयों को और कौन ^{इसके बाद दूसरे महीने वहां गये तो जिस एतवार} माना कर सकता है। इससे आराधाना की ^{गंभीरता} नागपूर गये जो उक्त पाद्री के सामने कई स्त्रियों से पाद्री चले गईं। वहां जाते हैं और अपवित्रता बढ़ा जाता है।

12-10
gharous

h, मराठली में कुशिया गुसाई जाती है

1. मरसुगुदा में 28 अप्रैल (जिस रोज रांची में महासभा वैठे थी) के शतवार में यह उपदेश दिया कि यशु खीष्ट ईश्वर का पुत्र नहीं है परमेश्वर ही है उस रोज हाताके लोग सुन कर ब्याकुल हुए उन्नीर एक प्रचारक को यह कह कि मैं अभी तक पवित्रत्मा से प्रर्धाना नहीं किया है

2. 28 अगस्त 1920 को एक प्रचारक को कटेखिस पढ़ाने के बारे में बड़े बड़े करके कहा कि भाइयों को कटेखिस सीखाना पढ़ाने का ब्यापार है जिससे प्रचारक लोग मराठली में कटेखिस पढ़ाने से निरास किये जाते हैं उन्नीर बातें ऊपर भी लिखे गये हैं जो जो वाक्य हर एक बात पर जोर देते हैं पर जोर देना भी उपरोक्त बातों से चलती नहीं उन्नीर जितने कुशियापे मराठली में गुसाई जाती है जो जो वाक्य के गराहाजिर ही में होते हैं। इस कारण से वह आप रिपोर्ट नहीं दे सकते हैं पर हम कर्मचारियों को लगे देते हैं 58 से 59 म्वर की इलाका पंच चूना गया और

उसका चेयर में आया ही हूँ पर दूसरे दिन फरजिर होवे ही

बोला दिया कि मैं चेयर में नही हूँगा (उसका जबाब दे ही में नही हूँगा) यह जो इलाका पंच खड़ा किया गया उसको इस घट बात लिख कर दिया है।

ये सब बातें चार्च को सिन को प्रैभेट के तौर दिया जाता है जिससे चार्च को सिन आपने वालकों के कसे आत्माओं की रक्षा का उचित प्रबन्ध कर सके।

यह रिपोर्ट बड़े एक कर्मचारियों की उन्नीर से दिया जाता है।

12-10-27 }
Jharsuguda.

(Copy of the Post Card to Mr. Lakra).

31st. August, 1927

Thanks for your letter of August 15th. Please send me copies of your letter of the 18th. June and copy of the agreement you say accompanied your letter.

Did you send any subsequent letter? I have not received any. Please treat this matter urgent and send me at least a copy of the agreement drawn up by you when our Missionaries were present at Ranchi.

Sd.J.D. Asirvadam.

~~J.D.~~
9/9/27.

~~(True Copy)~~

To the Secretary G.E.L.Church Council, Ranchi.

Madras 2-9-27

My dear Lakra,

Thanks for your letter of August 15, 1927. You say that the Madras agreement was not considered at your recent C.C. meeting, but that you have accepted 'the decision reached by the joint meeting of Brothers Gnanabaranam, Nallathambi and the C.C. members' "as the final agreement for the present with regard to Jharsuguda".

In my post card, dated 31st. August, I asked for a copy of the letter said to have been communicated by the C.C. Secretary to the Lutheran N.M.S. on June, 18, 1927 together with a copy of the 'decision reached by the Joint meeting' of our Missionaries and the C.C. members.

I presented our recent correspondence to the Joint Committee of the Madras members of the N.M.S. ^{and} Executive (Lutheran) and it was agreed that we might start afresh and take action on what you have agreed upon. It is therefore essential that we should receive a copy of your letter dated June 18, 1927 together with a copy of the agreement you came to with Brothers Gannabaranam and Nallathambi. 7 (a) 2. 2. 5

Yours sincerely,

J. A. Asirvadam

P.S.

As my communication of the 31st. August, 1927 was partly typewritten and partly in manuscript I am sending you an authorised typed copy omitting the Ms. portion as it refers to the Madras agreement with which we need not concern ourselves at this stage.

I hereby confirm the following Telegram sent this morning.

Lakra Lutheran Secretary Ranchi.

Send Copy Your Letter Eighteenth June ~~AND XXXX~~ and
Agreement Accepted. - Asirvadam.

J. A.

Kilpauk, Madras.
25th. September, 1927.

My dear Lakra,

The news of your father's home-call has come to me so unexpectedly. As you say, it was God's special grace to you that your father was able to live so long as to see you finish your course in America and come back to take up your big task in the Gosneer Church. It would have been a joy to him that day to see ~~that~~ our dear Ranchi Church being ordained for the Lord's ministry in the autonomous Gosneer Evangelical Church.

To you and all your other relatives I want you to convey my heartfelt sympathy. May the risen One be with you these days in a special way and cheer you and comfort you. We rejoice in Him in the hope of the Resurrection.

Very sincerely yours,

J. S. Simadani

College Park Hostel,
Kilpauk, Madras.
26th. September, 1927.

My dear Lakra,

I would like to receive from you some news about the Chicago University for post-graduate work. If you have any literature which might be of some help, I shall thank you to send it on to me. I need the information regarding English Literature and German Philology with special reference to Anglo-Saxon Gothic, and Old Icelandic.

I have recently had a good letter from Prof. Craigie, formerly of Oxford and now of Chicago commending Chicago for such linguistic studies. I should like to have this information both for my own guidance and for the information of several who seek guidance in this matter. If you have any literature, please send ^{it} or you may perhaps write to some friends in Chicago who may have ^{it} literature on this subject and send it to me.

To do it along with the church I believe you are now acting as Headmaster of the High School. ~~It~~ ^{It} must be ~~a~~ ^{an} very arduous work for you. ~~It~~ ^{It} is my earnest prayer that the Lord should bless you and give you the wisdom and strength to do all things in a manner which will ~~redound~~ ^{redound} to His glory and contribute to the maximum good of the Church.

Yours sincerely,

J. S. Aswamadan

Copy

Lutheran Compound
Ranchi

My dear Prof. Ashirvadam, Oct. 5. 1927.

I sincerely appreciate your sympathy with me + mine, ⁱⁿ our pathetic loss of our father; I mean loss only in as much as this earthly life is concerned.

Yes, I am acting as Headmaster now. I need your especial prayer.

I shall see that you get the thing you wanted from the Chicago &c.

We had been waiting, as you wrote to us, the arrival of Mr. Mukerjee here. The Executive of the Council wanted to have a conference with him and discuss with him any proposal made by the N. M. S. re-
garding the Jharsuguda Field. One week more ~~to~~ and the Council Commences when we wanted to dispose off the Agreement. We also wanted to know what the N. M. S. thought of the Agreement reached with the Jharsuguda Missionaries and communicated to you on the 18th June. If anything definite has been reached kindly wire before the 11th of Oct. I shall be waiting for your message.

With kind regards.

Yours Very Sincerely
sd. Joel Lakra.

POST

INDIA



WRITING SPACE

CARD

ADDRESS ONLY



Joel Lakra Esq.,

Secretary, Church
Council,
Lutheran Compound,

Ranchi.

College Park Hostel,
Kilpauk, Madras.
28th May 1927.

My dear Lakra,

Many thanks for your kind post-card dated 21st May 1927. Just before receiving it, I sent you a telegram and a letter asking for the Council's reply. I hope you have by this time received the Council's minute. It is rather strange that only a telegram should have been sent and no letter confirming it and in the absence of fuller details we are unable to take any action. *Looking for an early reply,*

Yours Sincerely,

I am sure you are not responsible for the delay. ~~But~~ Only please try your best to expedite it. J.C.

Not official.

Jharouguda,

18th Aug. '27

Dear Brother,

Here are a few subjects in which I need your advice.

1. Now I have no permit to work in Jashpur. Will there be any trouble if I visit our churches at Gulidih + Pakridippa? No

2. One of our Christians was excommunicated for adultery. If he repents he will be received in the church. But I hear that the church ^{Committee} would demand him certain fee + he will have to feed the Panch, in order that he may be taken back into the Castle. I hear it has been so here among the mundas + also among orans. Is it so? No rule

Personally, I am against all forms of Castle keeping. I should like to do away with it at the very beginning. Because, once it is allowed a little, it is sure to take root, + it will be next to impossibility to do away with it.

3. We are trying to form the Shaka Panch. Rev. L.J. says, according to your rules, all the churches under one pastor should be represented as we have the munda D. + oran D. about 13 churches. Gangpur + Jashpur churches are about 60 miles from Jhars. + In the same ^{way} the Southernmost church is about 60 miles from us.

English
to be
written
2/3
of

File
N. M. H.

Now we have only one pastor. To bring in all these members every month will be a practical difficulty. Can you suggest some plan of minimizing difficulties, one that will ^{be} not approved of by your Council. One suggests

4. Rev. R. J. is invited to attend your September meetings. You know it will cost a good bit at least Rs 30. Do you think I should ask the n. m. s. to pay for it? Yes

5. Let me know your view of Sabbath Keeping. In your journal there is often mention made of it but I am afraid it is not definite.

It will be very profitable if you could kindly put the matter plainly.

Yes, Lord's Day
a. Are we bound to keep the Sabbath? Col. 2, 16.
b. To what extent we are to obey the details? Ex. 35, 2, 3.

I am afraid, you will scarcely find ^{time} to write a long letter. But at any rate, if you will be kind enough to give ^{me} some hints, I will be much obliged.

With kind regards,

Yours Sincerely,

S. Gnanabaranam.

P.S You can get the view of the members unofficially.

To

Prof. Arivadam.

Lutheran Compound
Ranchi
Aug. 15. 1927.

My dear Arivadam

I understood, I replied you to your previous letter. I am sorry that then I was delay. Now the C.E. minutes are ready and I can even communicate the minutes I presented the Madras Agreement to the C.E. meeting and the action was at once taken, and I at once communicated the matter to the Ad. Board.

The C.E. had full hopes that the Trustees at once lease out the big bungalow to the N.M.S. and we all tried our best to find out means how we could do so. In fact we wanted to resolve that the Trustees be requested by the A.B. to lease out the Bungalow to the N.M.S. at once. But the Secretary of the Trustees reminded us that the Trustees may not rather will not-agree to the proposal unless the Agreement between the C.E. & the N.M.S. becomes definite in writing. A Calcutta Firm was knocking at the door, offering a higher rent and the information was given that the Trustees might accept the tempting offer. Therefore the C.E. with a view to saving the bungalow for the N.M.S. resolved that the A.B. request the Trustees to ~~pro~~ postpone the final lease of the big bungalow to that Calcutta Firm. The C.E. could not see any other course that could be better. Thus I assure you the liberal attitude of the C.E. to work the sister organisation. We must work hand in hand.

Below I give the free translation of the Hindi minutes of the C.E. re. Jharuguda and the N.M.S.
"The National Missionary Society:—Prof.

Airnadam sent to the C.C. the Madras Agreement regarding Gharsuguda and requested that the Agreement be accepted. The Madras Agreement was read before the Council members who deliberated on the subject carefully. It was found that this particular Agreement underwent changes when Revs. Augustus and Benjamin visited Ramesli. Moreover it was pointed out that the C.C. members did not accept this Agreement in its entirety at Rajahmundry. Therefore it did not seem to the C.C. profitable that the big bungalow of Gharsuguda be not leased out to any one except for a short time, till the next sitting of the Church Council.»

Now it was all done so in order to stop the lease to the intended party from Calcutta. The immediate action now before the C.M.S., then, is that my letter of the 18th June, 1927, communicating the result of the meeting along with the Gharsuguda Missionaries. The form of the Agreement which accompanied the letter, was read in the meeting item by item, and all present accepted each item. Kindly present that Agreement to the committee and let us see the result how it turns out to be. I have the full confidence that we can settle this matter amicably to the glory of our dear Lord Jesus Christ.

With much love

Yours very sincerely
sd. Joel Labra

A. Nallathambi, L. C. P. S.

REGISTERED PRACTITIONER.

Mission Hospital
Jharsuguda
29-6-1927.

My Dear Mr Lakra,

We received
your letter ^{to} Rev. S. G. and as
he is on tour to the villops,
I am writing to you acknowledging
it.

After we gave the report of our
visit to Ranchi to the N.M.S.,
we haven't heard anything
about ~~our~~ ^{their} decision. But
I understand they mean
to continue. Meanwhile, if
I wonder if you all received
any news from the Society.
Please also find out from
Mr. Gupta, if they (the N.M.S.)
have applied for the larger ~~big~~
bungalow which will be vacated
tomorrow. Today I came to

understand from Rev. Jojima,
that the Agent of the trustees
had asked him to circulate
the news around here, that
the larger bungalow is to let.

But you all know that
if we continue to stay on,
we need the bungalow as
we have the Hospital and
we are badly accommodated,
living in rented houses out-
side the Compound. If you
happen to talk with any
of the members of Trustees,
please recommend that the
bungalow may be given to us.

~~The~~ I thank you for the
kind reception given to us
during our short stay there.
With my due regards
Yours truly
A. Kallathambali

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristiya Sevak Samaj)

(ESTABLISHED 1905)

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By the grace of God the largest indigenous
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VEPERY,
MADRAS

All official communications should be
addressed to an officer's official designa-
tion and not to his personal name. Delays
will thus be avoided.

30th April 1927.

I write this to give
You a hearty welcome to
our Motherland. I am glad you had
these years in America, and I feel
sure that our dear S. & E. will
find in you a far sighted, noble
hearted, God fearing leader.
I too am happy you are now in
India. You know me and I know
you more intimately than those
now in office. You were the first
link between Godson Xus, and the S.
Indian Indians, and I am partic-
ularly thankful that you are now
our Branch when we wish to know
God's way for the S. M. S. & for
Shreeaguda. You ^{should} feel free
to write to me freely and I too
shall do so. Give mine to serve the Lord.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

and our present problem is to know if we can continue at Jhans. I hope to what conditions would secure most effective results, or we should go near Rewah, two or three places quite near Rewah having presented themselves as ~~so~~ hopeful prospects for missionary service. I am waiting for a reply from Ranchi, and when our Committee has a gainy and decided matter, I wish to visit Ranchi, and Jhans. or any other field we decide on. I should like to be free to do this by the end of May. I must get back for the meeting of the General Committee of the S. C. A. in Madras on June 20 & 25. I am now serving in the executive.

I was delighted to read your article in the South. Quarterly. I have now been on the library value of the Bible. Shall be very glad if you come to Ranchi.

With all good wishes for a most happy career of successful service in the church

I remain Yours, V. S. Indig

made a list of names for the work to know for the work. I am well feel free to write to me for any help you may want to be. Our aim to be the best.

to be written in words. Please
have write to us officiously
fully and fairly on the subject
The Secretary
The Y. E. L. Church Council

Dear Mr. Lakna,

It is about a month
since the Y. E. L. C. Conference met,
and but for a telegram which is not
very clear, the promised reply has
not yet been received. I am instructed
by my committee to obtain a detailed
reply quoting the resolution of the
Conference and then convene
the Committees concerned so that
official action may be taken forth-
with. I am therefore sending you a
telegram today as follows:

Please expedite Council's detailed reply
quoting resolution.

Many things have
to be arranged when a definite

decision is made. Please there-
fore write to us officially as
fully and frankly as the situa-
tion demands. We are eager
to be guided to do the Lord's will in
the matter.

Kilpauk, Madras }
24-5-27 }

Yours truly
J. A. Thevaradam

to be arranged when a definite
thing has been decided
getting the outline
Please expedite Council's detailed reply
telegram today so far as
was. Some reference should be
official orders may be taken for
the Council's convenience so that
conferences and then convene
regarding the resolution of the
my committee to obtain a detailed
not yet been received. I am unable
very clear. The Council's reply has
out but for a telegram which is not

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(*Bharat Khristiya Sevak Samaj*)

(ESTABLISHED 1905)

President:

RAO BAHADUR, P. APPASAMY M.A.,
MADRAS.

Vice-Presidents:

K. T. PAUL ESQ., O.B.E., B.A., L.T.
SALEM.

PROF. R. SIRAJUDDIN, M.A.,
LAHORE.

MRS. K. K. KURUVILLA, M.A.,
KOTTAYAM.

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided.

By the grace of God the largest indigenous Missionary Society which seeks to unite the Church of Christ in India in effective Missionary service.

*Expect great things from God.
Attempt great things for God.*

Editor, N. M. I.

V. CHAKKARAI ESQ., B.A., L.L.B.,
EGMORE, MADRAS.

General Secretary:

RAI A. C. MUKERJI
BAHADUR.

Hony. Treasurer:

J. J. HENSMAN ESQ., B.A.,
MADRAS.

Office Secretary:

THOMAS DAVID ESQ., B.A., B.D.,
VEPERY, MADRAS.

Kilpauk,

VEPERY,

MADRAS

9th May 19 7

My dear Lakra,

wrote On the day I received Mr. Cannaday's letter I ~~wrote~~ wrote to you a note expressing my joy on your return. One of my long cherished dreams for the Gossner church has thus been realised. I am sorry that the letter was by oversight put away and was posted only some days later. Otherwise you should have received it earlier than my letter to Cannaday.

Rev. Gnanabaranam writes to me a note saying that you have been appointed the secretary of the Church Council. This is again a desire that I cherished long ago and which I gave expression repeatedly to Peter Hurad. I knew that the church finally would need one who would be able to rally all forces together and who at the same time would be able to give an intelligent and farsighted lead. If there had been a person of your type at the helm of affairs, the negotiations regarding Tharsuguda would have gone on much more smoothly. I am truly grateful for our Heavenly Father for this new development, ~~when~~ He has given to the Gossner church a leader in your person. May His name be glorified.

I am enclosing an official letter to the Secretary, Church Council. The telegram from Minz has not been very definite. When we get a clear idea of the situation, then we shall take definite action here in Madras and make suitable arrangements for the field. I shall thank you for an early reply.

With best wishes,

Yours Sincerely,

J. S. Arundhan

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will thus be avoided.

Private

Kilpauk,

VEPERY,
MADRAS

12th May 1927

My dear Lakra,

Your note of May 6th gave me great joy. I am happy that you have made the best use of your time at Chicago and have secured these three degrees. I do realise it must have been hard work. It has also given me great joy to know that you were ordained at Ranchi at the time of the Conference. You have thus been fully equipped for serving the church in as effective a manner as possible. May your new position enable you to serve the autonomous church in the way in which an intelligent, cultured and indigenous spiritual leader can do. We shall all watch your career with prayerful interest. You are perhaps the only one in whom my own dreams of young church leaders will be fully realised. I had similar thoughts for Raja Manickam, but his work in the Andhra college, away from his own Tamil church, will handicap him to a great extent, but yet may he too in God's providence be led on to serve the church as effectively as you are now enabled to do. Our lutheran church, especially these autonomous churches can never come to a full measure of life unless it obtains leadership such as you can give. It shall be my privilege to remember you and Raja Manickam in a very special way in my prayers.

S.S.L.C. You may know that our five year agreement with the church ^{in Mysore} came to an end on December 31st, 1926. When the terms of a permanent agreement were being discussed, certain difficulties arose caused to a great extent by a lack of cordial relationship between Gnanabaranam and Rev. Luther Jojowar. Though I had suggested that in the interests of the work ^{at} Jojowar should be replaced by two pastors from Ranchi Gnanabaranam wanted that he should continue, hoping that he would be able to win him to co-operation, but that has now become impossible, and therefore I should like you to consider whether you can give one or two men and withdraw Jojowar, when an arrangement is made regarding our continuance at Jharsuguda. *The Brown this is done the agreement will be by M.S. be accepted in any expectation for suc- cessful & joyful service at Jharsuguda.*

I have written two private letters to Rev. I. Cannaday which you can look over. We are still awaiting a formal detailed reply from the Church Council.

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tion and not to his personal name. Delays
will thus be avoided.

Kilpauk, ~~VEPERY,~~

MADRAS

12th May 1927.

-:2:-

The Gossner church is as much a part of the Luth. NMS as the Tamil church or the Telugu church, and you will have as much voice in its management as any of us. The church in Jharsuguda is not going to be a different kind of church. My own feeling is that the Jharsuguda church will be federated to the Gossner church in the matter of church worship, scripture syllabuses etc. My own feeling is that there should be only one Hindi speaking church. The Evangelical Church in the C.P. and any church that we may build up in Rewah and in the neighbourhood should all be merged as one large Hindi church. I have the hope that even the American Ev. Mission will allow its church to be organized on the Lutheran confessional basis. I have done my own work these eleven or twelve years for the Indian Lutheran church and hereafter younger people who have far more time for these things will have to take on the work and ^{carry it on to better things.} ~~establish~~ ~~you will have to~~ ~~to make notable contribution.~~ With regard to the Hindi Lutheran church, ^{you will have to} ~~to make notable contribution.~~ Further in the Jharsuguda church, we shall employ pastors trained in the Ranchi Seminary so that there is every guarantee that in Jharsuguda there is not going to be a different church than at Ranchi, but the whole trouble is with regard to the administration. An undeveloped church like that cannot have the same constitution as the Gossner church. The NMS is now entirely responsible for the finances, also we look forward to build up churches in new areas and it is good that for the next 20 or thirty years these churches ~~are~~ ^{are} given a constitution in relation to the NMS until we feel that the time has come for an autonomous constitution.

When the term begins after the 15th of June, it will be difficult for me to devote as much time for this matter as I am doing now. I should therefore like that a definite settlement is made by the 15th of June. If necessary I shall try to go there or you can come over here to discuss all details. But first of all you should get thoroughly acquainted with the ~~situ~~ situation at Ranchi and you may even visit Jharsuguda. Only after the receipt of your final reply our committee can meet and take definite action. It is now over a fortnight since the conference met and no letter has yet come
P.T.O.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

TELEGRAPHIC ADDRESS: "SEVAK" MADRAS

(Postal Address: 13th May 1937)

beyond the bare telegram which is not quite clear.

Barnestly requesting you to expedite this matter,

Yours Sincerely,

J. A. ...

Milbank, WIMBORNE

MADRAS

13th May 1937

--:2:--

The Goswami church is as much a part of the life of the Indian church as the Tamil church or the Telugu church and you will have as much voice in its management as any of us. The church in the provinces is not going to be a different kind of church. My own feeling is that the Goswami church will be federated to the Goswami church in the matter of church worship, scripture, sacraments etc. My own feeling is that there should be only one Hindi speaking church. The Goswami church in the C.P. and any church that we may build up in Bihar and in the neighbourhood should all be regarded as one large Hindi church. I have the hope that the American ... will also will allow the church to be organized on the Lutheran confessional basis. I have done my own work these eleven or twelve years for the Indian Lutheran church and hereafter younger people who have far more time for these things will have to take on the work and I will have to withdraw. With regard to the Hindi Lutheran church, you will have to make a notable contribution. Further in the Goswami church we shall employ pastors trained in the Ranchi Seminary so that there is every guarantee that in the Goswami church there is no going to be a different church than at Ranchi but the whole trouble is with regard to the administration. An undeveloped church like that cannot have the same constitution as the Goswami church. The N.M.S. is now entirely responsible for the finances also we look forward to building up churches in new areas and it is good that for the next 20 or thirty years these churches are given a constitution in relation to the Goswami church. We feel that the time has come for an autonomous constitution.

When the time begins after the 15th of June, it will be difficult for me to devote as much time for this matter as I am doing now. I should therefore like that a definite settlement is made by the 15th of June. It is necessary I shall try to go there or you can come over here to discuss all details. But first of all you should get thoroughly acquainted with the situation at Ranchi and you may even visit the Goswami church. Only after the receipt of your final reply our committee can meet and take definite action. It is now over a fortnight since the conference met and no letter has yet come.

P.T.O.

All communications should be addressed to an officer's official design. This does not apply to his personal name. Delivery will thus be avoided.

THE LUTHERAN NATIONAL MISSIONARY SOCIETY

College Park Hostel,
Kilpauk, Madras.
20th April 1927.

To
The Secretary,
Ranchi Church Council.

Dear Mr. Minz,

With reference to your letter communicating the minute of the Church Council and commenting on the possibilities of permanent arrangement, I have to state that a joint meeting of the LNMS Executive and a Sub-committee of the NMS Executive will be meeting on the 28th inst. Mr. Lewis does not clearly understand the question of ecclesiastical relationship. We of the LNMS desired full affiliation with the Gossner church, but the discussions at Rajahmundry revealed that there are serious difficulties in the working of the arrangement. Until the Rajahmundry meeting, we were exploring the possibility of continuing the old arrangement, ~~in the field in spite~~ ^{in respect} of missionary work becoming a permanent field of the NMS, but practical difficulties have made us realise that healthy development of church life in Jharsuguda should be attempted along lines different from those laid down for the administration of the ilakas of the autonomous church. It was felt that Jharsuguda cannot be an ilaka of the autonomous church but that it should be organised on lines suited for a non-autonomous church. We are quite willing to follow the Gossner church practices. We shall have the same church book, the same prayer book and the same rules which the LNMS Executive will ~~take~~ ^{take sanction} ~~over~~ in consultation with the Ranchi members of the LNMS Council. But the LNMS wants to be free to suit the church organization to the condition of the people. Let it be the Jharsuguda church, ^{and not an ilaka of the Gossner church} and we shall affiliate it to the Gossner church as well as to the Convention of the Lutheran churches. We shall send ^{for approval} ~~for~~ ~~eternal~~ delegates to the Ranchi Conference and receive Ranchi delegates to similar conferences to be organized in Jharsuguda. I earnestly

desire that this point of view should be thoroughly considered. The church will be thoroughly Lutheran and for all practical purposes the church life will be similar to that of the Gossner church. Only it cannot be an organic part of the autonomous church so long as the church here is not autonomous.

If the Ranchi Council should insist on calling Jharsuguda an ilaka of the autonomous church, we shall ^{may} give a small subsidy for the church work. Let the church be run independently of the Mission and we can concentrate on evangelistic work. I believe that such an arrangement will not work in so undeveloped an area as Jharsuguda.

In case you want the LNMS to take over the Jharsuguda work permanently, the terms of affiliation between the Jharsuguda church and the autonomous Gossner church being specifically defined, we desire that the property be transferred to the NMS on the same terms on which property is being transferred all over India to the bodies that have taken over the work formerly done by German Missions. Our Luth. committee does not want to hold the lease from the autonomous church. I am writing this letter before I have had an opportunity of discussing the question with the Lutheran Executive. My only authority for doing so is my knowledge of the point of view of our committee so strongly expressed at Rajahmundry. I feel that it will be difficult to persuade the LNMS to retain responsibility for this very difficult ^{and costly} field on any other terms. The feeling is that we should be content to go to a new field on the borders of Rewa and to carry on work which will effectively prepare a way for pushing into the state of Rewa sooner or later. As our committee meets here on the 28th I shall thank you to wire your decision to me by the 27th inst. Address me "Asirvadam, ^{Sarak} ~~Savac~~, Madras."

Yours Sincerely,

J. D. Asirvadam.

G.

POSTS  TELEGRAPHS.

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As



Handed in at (Office of Origin).

Madras

Date.

Hour.

Minute.

24 15 -10

Service Instructions

Words

13

TO

Recd. here at

9 P. - 28

M.

Secretary Lutheran
Church Ranchi

Please expedite Comals
detailed reply quoting resolution
- Asirvadam -

P.

POSTS



TELEGRAMS.

3



NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As.

Madras vepery 27 15/100

Words

14

TO

Recd. here at

H. *7/15*

M.

*Secretary Golbar church council
Ranchi
Telegraph Synods and Councils
decision Jharsugudah =
Kishivadam*

H. B.—The name of the Sender, if telegraphed, is written after the text.

from the Lakes.

Income 41038-6-1 $\frac{1}{2}$

Ex. 39762-13-6

Impos^{sible} to accept entire separation
other demands accepted
Conference

Mary

महाराष्ट्र के महाराज शंकराचार्य जी
को महाराज
महाराष्ट्र के महाराज श्री शंकराचार्य जी

^{Letter}
The mahasabha found itself
unable to ^{decide} agree on the pro-
posal. Letter follows.

All agreed except that Jhar-
sagda

POSTS  TELEGRAPHS.

A. R. *Receipt for Inland or Foreign Telegram.*

The charges entered upon this form have been duly paid in respect of the telegram indicated by number.

The sum stated includes extra charges, if any, paid for Reply, Delivery, etc.

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29

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Amount paid	Rs.	As.	Pis
Ordinary		75	
Express			
Foreign			

1815 and 1816
transit

Rev. Joel Lakra.

Secretary, G. A. C. Council.

27.5.1921.

Dear Mr. Lakra,

I am sending herewith
of the general conference
minutes, regarding the synods.

Yours sincerely
Boring.

P.S. I am also sending the latest
L.N.M.S papers. Dm.

नेशनल मिशनरी सोसाइटी, मरसुगुदा - लूथरान नेशनल
 मिशनरी सोसाइटी के सेक्रेटरी की विधि, ता. 20.8.26,
 आंग्रेजी में पढ कर हिन्दी में मदासमा को समझाई गई।
 इसके बाद सेक्रेटरी ने राजमहेन्दरी शहर में 27 दिसम्बर
 1926 को जो लूथरान नेशनल मिशनरी कौंसिल बैठकी
 की उसकी निचोड़ जो भेजे गये हैं उन्हें पढ के समझाया
 और मदासमा को बतलाया कि वह कौंसिल ने
 उन निचोड़ों के प्रत्युत्तर में एन. एम. एस. को धरल
 भेजा कि इनका विचार मदासमा में होगा। फिर
 सेक्रेटरी ने यह भी बतलाया कि नेशनल मिशनरी सोसाइटी
 का एक कम्पसर कमाने कमाने संबंधी मामले को
 उसने और मिचूर को (मिसेस लयने मिलके संबंधी
 के जोस्वर प्रति विधियों से इसका बात विवप फले
 कमाने सिमा शिश भारत नेशनल मिशनरी सोसाइटी के
 पास भेजा है जिसकी जिम्मे नेशनल मिशनरी सोसाइटी
 को कानिना विधि, ता. 20.8.26 में भेदी है।

उपरोक्त 27 दिसम्बर 1926 को ^{एन. एम. एस. के} कौंसिल बैठकी के
 जो निचोड़ भेजे गये उसमें से कुछ ये हैं :-

"Having considered the question of our continuance
 at Jharsuguda and negotiations till now carried on
 with the J. E. L. Church, it was resolved that in the
 interests of the work in the Jharsuguda area, the
 N.M.S. agree to continue to be responsible for
 the field on the following terms :-

- a) That the N.M.S. has complete control of
 of the work in the field in all its
 departments.

1) That while the Church in Jharanguda will be organised and conducted as a Lutheran Church using the S. E. L. C. order of service, it will as a Church remain a separate entity (enjoying the same privileges as the constituent bodies of the Federation of the Lutheran Churches in India), its rules and relationship to other bodies being regulated entirely by the NMS.

If the above terms are not acceptable to the S. E. L. C. it is hereby notified that the Society withdraw from the field on 1. 7. 27

इन नितीयों पर मौखिक बहस हुआ। स. ए. ए. ए. स. के लिये का
 नमस्तेम मिडी पर महासमाज विचार किया। स. ए. ए. ए. स. का
 इच्छा है कि अरमुगदा जो स्वयं कलेशा को एक इलाका माने न हो
 अरन एक अलग मिशन वा इन्डो हो जाने तक स. ए. ए. ए. स.
 उसी काग करेगा।

महासमाज विचार कर देना कि अरमुगदा एनाई ही
 है, स. ए. ए. ए. स. उसी धारा के लिये काग करे, इसी धारा से
 अरमुगदा स. ए. ए. ए. स. को दिया गया। इच्छा है वह जोसम
 कलेशा को एक सम्मिलित इलाका माने तक है। स. ए. ए. ए. स. को
 इच्छा है कि यह इलाका विभाजित हो निकाले जाने। महासमाज
 देना कि इस काग के लिये (अलग करके कलिये) अरमुगदा
 इलाके को खुशी (निकालने का) का जो प्रकार है जो नमुसम
 जान पड़ा। फिर महासमाज के विचार में स्वयं काग के संगठन
 से निकाल के अरमुगदा को पूरा तब: प्रपालन में लौटना
 अनुचित जान पड़ा क्योंकि वह इन्डो के लिये उपर
 एना ही। ऐसे ऐसे विचारों के कारण से महासमाज
 ने नमस्तेम किया कि स. ए. ए. ए. स. स. के लिये का
 मिडी पर प्रस्ताव में यह इच्छा है कि गेना जाने -

Impossible to accept entire separation
 other demands accepted by Conference.

copy.

Julb Confid.

Punjab

July 28, 1919

To the Secy. d. N. S. & Madras.

Dear Sir,

I regret first apologise
for the delay in communicating
the extract of the
minutes of the General Conference,
but for various reasons, the Secretary of
the General Conference
could not hand me the
extract till today.

Herewith I enclose a
copy of the extract + w
your information. I am
sorry the Conference could

not agree to the most
vital thing in the propo-
sition of the D. C. S. However
the Conference acted honestly
and straightforwardly, with-
out any show of resist-
ance, or bitterness. The
action was taken in the
most friendly and brotherly
attitude. I mention this
lest there be some room
of speculation on the
contrary.

I hope the L. C. S. will
receive the message of
the decision with no
changed attitude. I can
hope, that you will

continue such help to them -
England, as well as to that
which Antislavery Church
as you may deem possible.

With the best wishes for
the works of the A. S. S.

Yours very truly
J. C. C. Church
Secy A. S. S. Church.

An extract from the
minutes of the General
Conference of the C. E. L.
Church held ^{at Bangalore} April 25-27, 1927
at ~~Pracchi~~ ^{free translation}
from Hindi. (This is the
second half of the section
which deals with Jharsuguda)

"The General Conference
^{carefully} considered the letter of the
L. N. M. S. Secretary and the
above extracts from his
previous references. ^{As the Gen. Conf. ~~under~~ ^{stands} the 4.}
L. N. M. S. wishes that in future
Jharsuguda should not be
^{form} ~~make~~ an ~~part~~ of the Gossner
Church but that Jharsuguda
be a separate mission field or a separate
synod; it is then only that the L. N. M. S.

would continue its work in
Iharunguda.

After much ~~deliberation~~ ^{deliberation} the
^{attitude} ~~case~~ of the Conference was
found to be one of non-
separation. It was pointed
out that Iharunguda the
N.M.S. received Iharunguda
with the understanding
that Iharunguda should be
in organic connection with
the Gossu Autonomous Church;
and so Iharunguda still con-
tinues to be a part of the
Gossu Church; according
to ~~the Constitution~~ Iharun-
guda. The wishes of the
N.M.S. will go against
the Constitution of the Acts

independent Church for Jhansi-
guda is a registered Diocese of
the Goswami Church. Moreover,
in such matters the wishes
of the people of the Jhansi-
guda must be respected;
if it was ^{from those people of the area,} heard that the
Christians of the Diocese were
not willing to be separated.
Again the conference felt
that the introduction of a non-
autonomous system of
Church government, will
be setting the clock back
and this was considered ^{most} un-
desirable ^{proposition}. After their
deliberations, the Gen. Conf.
decided to send the following

to be given to the secretary
of the I. P. M. S.

AN EXTRACT FROM THE MINUTES OF THE GENERAL CONFERENCE OF THE G. E. L. CHURCH, HELD AT RANCHI, APRIL 25-27, 1927; FREE TRANSLATION FROM HINDI (This is the second half of the section which deals with Jharsugura).

"The General Conference carefully considered the letter of the L. N. M. S. Secretary and the above extracts from his ~~XXX~~ previous references. As the General Conference understands it, the L. N. M. S. wishes that in the future Jharsugura should not form an Ilaka of the Gossner Church, but that Jharsugura be a separate mission field or a separate synod; it is then only that the L. N. M. S. would continue its work in Jharsugura.

"After much deliberation the attitude of the Conference was found to be one of non-separation. It was pointed out that the N. M. S. received Jharsugura with the understanding that Jharsugura should be in organic connection with the Autonomous Church; and so Jharsugura still continues to be a part of the Gossner Church. The wishes of the N. M. S. will go against the constitution of the Autonomous Church, for Jharsugura is an registered Ilaka of the Gossner Church. Moreover, in such matters the wishes of the people of the Jharsugura Ilaka must be respected; it was learned from those who visited the area that the Christians of the Ilaka were not willing to be separated. Again the Conference felt that the introduction of a non-autonomous system of church government, will be setting the clock hands back, and this was considered most undesirable. After these deliberations the General Conference decided to send the following tekegram to the Secretary of the L. N. M. S.:-

IMPOSSIBLE TO ACCEPT ENTIRE SEPARATION; OTHER DEMANDS
ACCEPTED BY CONFERENCE.

*A copy forwarded the Secretary L. N. M. S. Madras.
May 28, 1927.*

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(*Bharat Khristiya Sevak Samaj*)

(ESTABLISHED 1905)

President :

RAO BAHADUR. P. APPASAMY M.A.,
MADRAS.

Vice-Presidents :

K. T. PAUL ESQ., O.B.E., B.A., L.T.,
SALEM.

PROF. R. SIRAJUDDIN. M.A.,
LAHORE.

MRS. K. K. KURUVILLA, M.A.,
KOTTAYAM.

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Missionary Society which seeks to unite the
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Missionary service.*

*Expect great things from God.
Attempt great things for God.*

Editor, N. M. I.

V. CHAKKARAI ESQ., B.A., L.L.B.,
EGMORE, MADRAS.

General Secretary :

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BAHADUR.

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VEPERY, MADRAS.

All official communications should be
addressed to an officer's official designa-
tion and not to his personal name. Delays
will thus be avoided.

Kilpauk,

VEPERY,

MADRAS

9th May 19 27.

To

The Secretary,
G.E.L. Church Council.

Dear Brother,

In reply to my letter dated the
20th April 1927 and telegram dated the 27th April the fol-
lowing telegram was received from you:-

" Impossible to accept entire separation
other demands accepted by
conference"

I have been looking for a letter
confirming this telegram and explaining and quoting the full
resolution of the Conference. As it is, the committee does not
have a clear idea of what is meant.--

Impossible to accept entire separation:- What kind
of a connection with the G.E.L.C will satisfy the Conference?
The Rajahmundry resolution did not contemplate a different type
of Lutheranism there. The Rajahmundry Council agreed that the
Jharsuguda church will have the same form of worship. In my
letter dated the 20th April I suggested a federation, and we
may leave to the federated body the regulation of a few more
things such as scripture syllabuses etc., I think on this
point we shall easily reach an agreement.

Other demands accepted by the Conference:- I take it
that it means (1) that the NMS has complete control over the
work in all its departments (2) that the church will be orga-
nized separately and will have a right of representation at the
federation of the Lutheran churches in India.

The LNMS Executive has deferred final
decision pending the receipt of a detailed report from you
regarding the Conference's action in respect of Jharsuguda.
I shall thank you for an early reply.

Yours Sincerely,

J. D. Aswamedam,
Secy, Kilp. N.M.S.

The Tata Iron & Steel Co. Ltd.
Main Accounts.
P.O. Jamshedpur
Dist. Singhbhum.
Jy. 13. 27.

My dear Lakra,

As desired by you enclosed I beg to hand you a copy of Minutes of the meeting held on Sunday the 26th June 1927 at the Church of Christ Sonarai Jamshedpur and a Rough Plan of the New Site of Lutheran Compound Jamshedpur. I hope you would kindly forward these to the Church Council and draw the attention of the Council specially in regard to securing the New Site of Lutheran Compound from ^{Messrs} The Tata Iron & Steel Co. Ltd. Jamshedpur. I may add this Bostongoca is only the place which can be available for this purpose and that it is very suitable also. I may request you to refer Rev. A. Jone on the subject, as he has kindly examined the place by his personal experience. I hope you will excuse me for the delay in sending the above & requesting you to remember me to Mr & Mrs Connaday.

with best wishes.

Yours Very truly
A. P. Jopono.
Secretary. Parish Comm. J'pur.

For wire

Jharouguda,

12th June, '27

Dear Mr. Lakra,

Mr. Asirvadam + his Committee do not seem to have any clear idea of your decision. They have asked Dr. Nallatambi and myself to meet you and some of the Church Council members and to let him know your final resolution. We are anxious to know if you intend taking charge of the work from the 18th of July.

If you have already decided to take charge of the field, please send ^{us} a wire to that effect. Otherwise, we both intend reaching Ranchi on Tuesday via Chakkarapur by motor. In that case kindly arrange for our stay there.

I do not know if Rev. Cannaday is there now.

With kind regards,
Yours Sincerely,

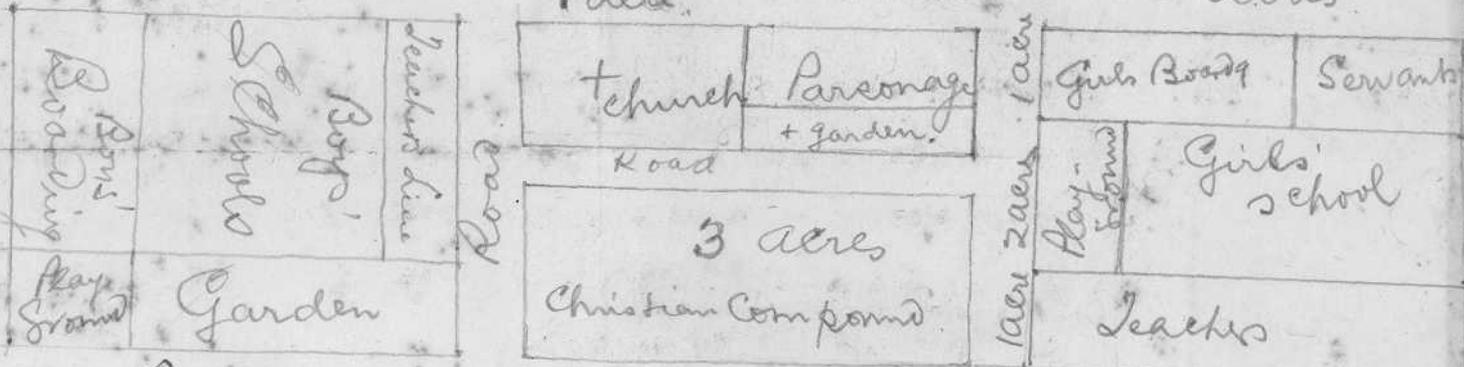
S. Gnanabaranam.

Bostom Gora East ↑

Proposed New Site.
 Kutturan compound
 christians No. 500

Saeres Road 1 acre 1 acre 5 acres

North ↑



Road Total Land 15 acres.

West ↓

C.C. approved
 J. L. D. L. L.
 July 18, 1927

The Church of Christ Sonaree,
Jamshedpur,
D/ 26-6-27.

Meeting of the Church Council's Delegates with Lutheran
Christians of Jamshedpur.

Those who were present on the meeting held on Sunday the
26-6-27 at the Christ church Sonaree, Jamshed pur were as under:-

Church Council's delegates:-

Rev. J. Lakra Secretary C.C. Ranchi.
Mr. N. Soy, Treasurer " "
Rev. I. Kujur - Jamshedpur L. Church.
Anandkumar Kotak (Catechist) Jamshedpur L. Church.
Mr. A. P. Topono, Secretary, Jamshedpur L.P. Committee.
Mr. P. Topono, Treasurer, " " "
Babu Komal Toppo, Member " " "
and 21 members of the church.

Meeting commenced with prayer by Rev. J. Lakra M.A.B.D. S.M.T.

Subjects Or Agenda:-

Application from Babu Anand Kumar Kotka, Sonaree was placed
before the Committee.

Six points of the application were discussed.

I. Point first was withdrawn.

II. Site of the temporary church house

C.C. Delegates and other members who were present on the
meeting decided that the Temporary church be erected at the
same place, where the church is standing nearly finished.

III. Salary:-

Salary will be fixed to the church workers according to the
scale of the Church council Ranchi.

IV. Church Incomes.

As a rule Local collector and Local Treasurer may centralise
all incomes of the church to the Parish Committee Treasurer.

V. Marriage.

Marriage between Mansidh of Mohulbera and a Hindoo woman, who

has been recently Baptized.

Resolved that President and Secretary of Parish Committee may fully report this to the C.C. Ranchi.

VI. Unpaid salary for three months:-

It was resolved and passed unanimously that the three months' pay viz upto 31st May 1927 be paid to Anand Kumar Kotka @ Rs.20/- per month and that after collecting monthly subscriptions and arrears from the members church council be notified by 20th July 1927.

Rev. J. Kujur
President.

A. P. Topono.
SECRETARY,

L. CHURCH, JAMSHEDPUR.

19, Miller Road,
Kilpauk, Madras.
9.1.1928.

My Dear Lakra,

I have just received a copy of the draft agreement. Note A. is not properly worded. It may be a clerical error. I should like you to look up the official copy that was minuted at the meeting. If your copy does not give it clearly you had better write to Mr. Mukerji, c/o Dr. B.K. Mukerji, Colvin Hospital, Allahabad. He has a corrected copy.

We are thankful for the fine spirit in which we faced the various problems that we considered. I am sorry I could not remain longer with you after the morning meeting.

*only the undersigned
or 7 Exams &
substantives*

You will be glad to know that I spent a very joyful time at Jharsugudah. It is a great pity that our work has languished because we had allowed things to drift. But now I found among our workers in Jharsugudah a very fine spirit of good will and co-operation. The headmaster Daud sees the things more clearly and so do the missionaries and we discussed there specially development work. We feel that we ought to carry the Gospel to the ^{the} heathen tribes as well as to the Hindus. In the town we feel that we should start work among the women and Mrs. Gnanabaranam is planning to get this work organised before she goes to Marvahi. Through the Medical work we now have many friends and Mrs. Gnanabaranam is ^{an} elderly person who has the Knack of winning people. She would be a great asset with regard to this matter. Mrs. Nallathambi will take on the work later on.

We have been considering whether Daud should not be associated with a missionary as a touring Evangelist. Having lived in this locality for a long time, he knows both Hindi and Ooriya and I think he would prove an excellent worker. He would have Jharsugudah as headquarters and would be of help partly to the congregational and mostly to the evangelistic work. That would mean that we would want some trained teachers from Ranchi. I have asked Gnanabaranam to write to you directly with regard to the men he wants.

Lakra
By the by, we should have a trained matriculate for our work. Just now a middle school trained man will do as headmaster in place of Daud. But we need a few additional ^{trained} teachers.

I hope you will soon communicate to me the action of the Church Council with regard to our draft agreement.

Thanking you for your hospitality to all of us and for the warm-hearted and deepsighted way in which you entered into all the problems we discussed,

I remain,
Yours sincerely,

J. S. Arundel

Private.

19, Miller Road,
Kilpauk, Madras.
9.1.1928.

My Dear Lakra,

I wish to write to you a confidential note about Pastor Jojowar. Pastor Jojowar did not turn up ^{so long as I was at} Jharsugudah. The impression that I have gathered is that he wanted to avoid me and one who works in the field cannot stay away from giving me an opportunity to get to know him and discuss with him the problems of the field. Let this go.

There are several matters where a very clear case can be made against him. Certain very unfortunate things have happened which I would not like to bring to light now. Even with regard to the congregations, I find that he is not a persona grata at least in some large congregations. More than once Gnanabaranam has had to stand up by him to secure his position in the place. As I mentioned in my address to the Jharsugudah community, even in the South there are Pastorates which have ^{grown very rapidly} increased this year. For example, the Pastorate that my brother took charge of had only 100 when ~~it~~ was carved out of an older pastorate and within five years the membership ^{has} risen to 800, and we in the N.M.S. look forward to even a more satisfactory result with regard to a Mission field. But I find that the progress of the field has ^{been} deplorably ~~reiterated~~ ^{retarded} by the lack of devotion and unity among our workers. ~~The~~ Headmaster Daud has impressed me very well. He gave me evidence of sorrow for what has happened and he has entered fully into our hopes and aims ~~of~~ of the field and we are looking forward to make him a leading man in the field work.

It has become very clear to me that for the sake of the work Jojowar should go. He himself is not happy. Peter Hurad's suggestion is ^{the} best, but don't mention to any committee that it is Peter Hurad's suggestion or ^{it} is my suggestion. Peter Hurad and I, when ^{we} talked over it, felt that he should be withdrawn from the field not as a consequence of the agreement but independent of it. Will you therefore kindly arrange about it as soon as possible.

In giving us a new man, please give us a young man, one who will attach himself to the field and who will specially have his eye on evangelistic possibilities of the area. He should pick up Oriya, for only then he can be more effective. We want one good young pastor now, but we do not want one immediately. Gnanabaranam can take charge of the whole field independently of Jojowar so that you need not feel any obligation to give us a man immediately even if you take away Jojowar. Especially in view of the fact that Jashpur Gangpur Congregations ^{are going to be} being taken over by the G.E.L.C., our area will be so limited that Gnanabaranam can look after it until we have made all arrangements to shift him to Marvahi. If you have some good man whom you could give us immediately, we shall certainly take him. I wanted to state these facts frankly to you so that you may do just the right thing. You know the N.M.S. work is not my work. It is the work of every Indian Christian and I know you will take as much interest in it as I or any one else has a ~~right~~ to it.

P.T.O

I wonder whether I left my looking glass ^(mirror) behind me. If it is not in your place I should have lost it on the train.

My niece had left her Mosquito curtain at ~~the~~ ^{the} Chatterji's. I believe she ~~has~~ written to ~~Mr.~~ ^{Miss} Chatterji to send it over. If ~~Mr.~~ ^{Miss} Chatterji has any difficulty ~~of~~ sending it back, you can get your office kindly to pack it up and send it on. I shall gladly pay the postage.

Urgent please

One very important request. Will you kindly send me by return of post the map that is attached to the B.N.R. Guide sold for 2 annas. I bought two copies and both of them are lost. I want this map very badly.

With best wishes,

Yours very sincerely,

J. A. S. S. S. S.

Handwritten note in right margin:
I have been thinking of you very much lately and I hope you are all well. I am very well and hope to see you soon.

copy

Railway Station at
Kalyan
Bombay. 3/2/28

My dear Prof. Bhivarlam,

I must apologise for this
late answer. Indeed I have been trying to
answer your kind letter of Jan 9 for the last
few weeks. Since you left Poona I had been
busy with meetings of hundreds of one different
kinds. Many letters are lying unanswered. Fighting
and fasting have been the order of these ^{stormy} days.
As soon as I fought and won the battle in
which the fate of the Advisory Board was decided,
I was called away to Bombay and I am
still on the way. Here I am waiting for the
Nasir Express and so a little opportunity
to remember you and your kind letter
which I am carrying in my bag hoping
to find the earliest opportunity to reply.

I have sent a copy of the draft to Rai-
Bahadur Dinkarji. He might have answered
my letter. I shall find it, I hope, when
I return. The Board of Justice have this-

disappointed in my imposing that ascent of Rs 3000
I hope we shall be able to remove that spot as soon
as we find an opportunity. Mr. Panna has been
appointed secretary to the Board of Trustees and it is
hoped that after a short time the Board itself
will be abolished.

By this time your niece must have received
the certian which my sister mailed as soon as
I told them. Unfortunately they were to hast and I
could not put the animal in the parcel. I shall see
if I could not send the animal by itself.

I wrote your programme about teachers. I think we
shall be able to supply you with teachers. After my re-
turn I shall correspond with Bro. Prana Bahvan on the
subject.

Finally I am glad you enjoyed your visit
with us. I wish you could stay longer. You must
come again when should not be in a hurry to
return or have Randi for the usuguda. The invi-
tation stands good.

I had a nice talk with Bro. P. O. Phillip
and he promised a Randi to write to you ex-
plaining the imposition of Rs 300- ascent for
the usuguda. Hope he wrote to you.

May God our Father help us on. Please
always remember the Gosson Church in
your prayers as you have been doing all these
days.

With kind regards

Yours very sincerely
J. G. D. S.

TELEGRAPHIC ADDRESS: "SEVAK," MADRAS.

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General Secretary :

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BAHADUR.

Hony. Treasurer :

J. J. HENSMAN ESQ., B.A.,
MADRAS.

Office Secretary :

THOMAS DAVID ESQ., B.A., B.D.,
VEPERY, MADRAS.

Miller Road,
Kilpauk.

XXXXXXBERRY,

MADRAS

13th November 1927

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided.

To

The Secretary,

G. M. L. Church Council,
Ranchi.

My Dear Mr. Lakra,

Mr. Mukerji and I have now made out our programme for Christmas holidays. We shall arrive at Ranchi on the morning of the 22nd of December. Mr. Mukerji has to leave on the afternoon of the 23rd. I shall be very thankful if you can call a meeting of the Council on the 23rd and if you can arrange for a group to meet with us on the 22nd to do the preliminary work for the Council it will be better. The senior missionary of the field will also accompany us.

The Lutheran N.M.S. has to complete its accounts for the year by the 15th of December. We have so far received only Rs.142/3/9. You have yet to give us a contribution of Rs.357 and odd. The allotment for the year 1926 was Rs.500/-. Unfortunately, that was not paid last year and that accounts partly for the deficit that we had last year. The Secretary of the Church Council who attended the meeting of the Council of the L.N.M.S. held last year assured us that that amount would be raised in the year 1927 and we have therefore counted upon this income from your field and if we do not receive it we shall again run into a deficit. The Council felt that the contribution from the Gossner should be raised at least to Rs.1000/-, but at the special request of Mr. B.Minz we kept the figure for 1927 at what it was in the budget of receipts for 1926 and in asking for the amount being kept at that figure, Mr. Minz told us that arrangements have been made to organise the various branches and that this year should be given for consolidation of the work. We are hoping that when the new budget is made out to raise the amount to Rs.1000/-. We have to raise Rs.12000/- per year and the Gossner Church with a membership of over 10000 numbering more than a third of the total membership of the Lutheran Churches in India should be able to help us at least to the extent of Rs.1000/- next year. The amount may look a little staggering if you have not organised the Church for the purpose but with your wide knowledge of conditions in America where so much is being raised for missionary work, I am sure, it

P.T.O

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Incorporated in India under Section 13 of the Companies Act, 1913)
ESTABLISHED 1902

President: V. CHAKRABARTI ESQ. B.A. LL.B.
General Secretary: RAI A. C. MUKERJI
Hon. Treasurer: J. J. HENKMAN ESQ. B.A.
Office Secretary: THOMAS DAVID ESQ. B.A. LL.B.

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Mrs. K. K. KURUVILLA M.A.

13th November 1927
MADRAS

Miller Road,
Kilpav.

- 2 -

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tion and not to his personal name. Delivery
will not be avoided.

will be possible for this amount being raised in 1928.

I shall thank you to move the Council to take immediate
steps with regard to this matter... When I am at Ranchi, I shall
be glad to discuss it with any N.M.S. Committee that you may
have appointed to become responsible for the work or if so
desired, I shall be glad to discuss this matter at a meeting
of the Church Council.

Looking forward to meet you and the whole Council and
soliciting your prayers for God's guidance to us with regard
to our Lutheran N.M.S. field,

I remain,
Yours sincerely,

J. S. Sivaraman

*The Lutheran N.M.S. has to complete its accounts for the
year by the 1st of December. We have so far received only
Rs. 142/3/9. You have given a contribution of Rs. 22/-
on 11-11-27. I have also received a contribution of Rs. 100/-
from the Secretary of the Church Council.
The deficit that we had last year was Rs. 1000/-.
who attended the meeting of the Council of the N.M.S. held last
year assured us that that amount would be raised in the year 1927
and we have therefore counted upon this income from your field and
if we do not receive it we shall again run into a deficit. The
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least to the extent of Rs. 1000/- next year. The amount may look
a little staggering if you have not organized the Church for the
purpose but with your wide knowledge of conditions in America
where so much is being raised for missionary work, I am sure, it*

These are the three possibilities and we have an open mind. As human nature is essentially conservative everything tends to favour our continuance at Jharsugudah, provided a satisfactory agreement is reached. If we can also do some work in the neighbourhood of Rewah it will appeal tremendously especially to the South Indian Churches because the original appeal was that we should go out to an area where the Gospel could not be preached by any white person. This problem of the Lutheran N.M.S is the problem for all the Lutherans in India. It is the problem of every member of our dear Gossner Church and in this matter we seek your prayerful advice and co-operation. In any case nothing should happen which will retard the great interest that has been built up during last ten years among the Lutheran Churches in this common missionary undertaking in mid-India.

Mr. Cannaday tells me that you have been so good as to ask me to stay with you. We shall ~~also~~ ask also Mr. Gnanabaranam to come with us. So, we shall thank you to arrange for us both. Mr. Mukerji will stay at Mr. Roys.

I hope all my earlier letters have reached you. I have not had any letter from you for over a month. I have to particularly remind you of the letter that I addressed to you on the 25th of October requesting that you send us as early as possible your full contribution for the year. You have so far paid Rs.142/3/9 and the allotment for your area is only Rs.500/-. I hope you will do your utmost to see that we close the year without a deficit. I shall greatly appreciate your help in this matter.

Yours affectionately,

J. D. Arivudam

Thanks for your letter which just arrived.

J.D.

United Lutheran Church Mission College

Guntur, South India.

Rev. J. Roy Stroock, M. A., D. D.,

Principal.

15th February 1928.

Dear Mr. Lakra,

Many thanks for yours of the 11th. I quite understand how busy you have been since you have been in India ^{back} and so I am quite ready to excuse your failure to write earlier.

I am very glad for the information about the Lutheran Students' Association. I still have just one doubt which I hope you will clear by return of post. A post-card will be quite sufficient. Is the Association as at present organised or as it was in 1922 in connection with the Gossner Church only or are students from other parts of India also members of this Association? Please make this perfectly clear as the steps to be taken here will depend to a great extent upon your reply. You say that the students are mostly from three northern Universities but you do not say whether they all belong to your Gossner Church or not. You may have noticed in the Gospel Witness that they have organised a somewhat similar association ~~apparently~~ in the South. I hope that we can bring all of these associations together and then call the central body the Lutheran Student Association of India, so as to bring ^{it} in line with the association in America. Please

United Lutheran Church Mission College

Guntur, South India.

Rev. J. Roy Street, M. A., D. D.,
Visiting

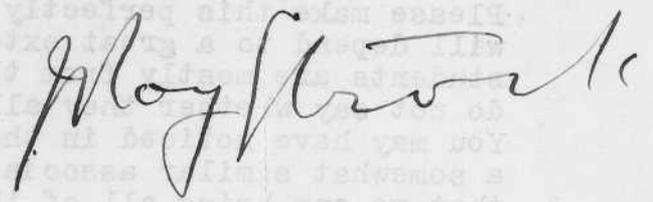
15th February 1938 2

give us your thoughts on this matter also.

We are sorry that you are not coming to Guntur for the various conferences.

With kindest regards from both of us and with all good wishes,

I am,
Sincerely yours,



New Joel Latra, M.A.
Prin., Gossner High School
Rauchi

Draft

Jharsuguda, 24.1.28

Dear Brother,

We have been anxiously waiting, to hear from you, especially about the churches in Gangpur & Jashpur. Now the people seems to have heard about the resolution that the Church Council will take charge of them. There are a few marriages to solemnize. Shall I send Rev. R. J. over there? I wrote to Mr. Diller about it; So far I have not heard from him. If you can ask somebody else to do it, so much the better. I am touring in the Southern District and by the first week of Feb. I hope to go to South India. Please let me hear from you soon.

With kind regards,

Yours sincerely,

S. Gnanabaranana

Sent Draft -
27.1.28
S.G.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristiya Sevak Samaj)

(ESTABLISHED 1905)

Head Office,—VEPERY, MADRAS.

Branch Office,—ALLAHABAD, U.P.

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L.L.M., MADRAS.

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SALEM.

PROF. R. SIRAJUDDIN, M.A.,
LAHORE.

MRS. K. K. KURUVILLA, M.A.,
KOTTAYAM.

By the grace of God the largest indigenous
Missionary Society, which seeks to unite the
Church of Christ in India in effective
Missionary service.

Expect great things from God.

Attempt great things for God.

TELEGRAPHIC ADDRESS : "SEVAK," ALLAHABAD.

Editor, N. M. I.

S. B. SATYA ESQ., M.A., M.L., LL.M.,
VEPERY, MADRAS.

Secretary for North India :

RAI A. C. MUKERJI
BAHADUR.

Hony. Treasurer :

P. V. KURUVILLA ESQ., B.A., L.T.,
VEPERY, MADRAS.

c/o Colvin Hospital,

Allahabad, U.P.,

March 9th 1928.

All official communications should be addressed to an officer's official designation and not to his personal name. Delays will thus be avoided.

All cheques, money orders &c. should be sent direct to the Head office at Madras and not to the Branch office.

Rev. J. Lakra,
Lutheran Compound,
Ranchi.

Dear Mr. Lakra,

Many thanks for your letter of the 24th February, 1928 informing me that the General Conference of the Gossner Evangelical Lutheran Church will be held at Ranchi from March 26th to 28th. You ask me if it will be possible for me to go up to Ranchi to deliver an address on behalf of the N.M.S. I shall be very pleased to do so. The 27th and the 28th will suit me best. I cannot be there on the 26th owing to another engagement, if; therefore you would call your meeting either on the 27th or the 28th it will be alright.

It will not be possible for me to spend more than two days at Ranchi. If you will kindly see Mr. Roy and arrange with him so that a united meeting of the S.P.G. and the Lutheran Christians could be held the same evening it will be very convenient for me. It will then be possible for me to address them all at one and the same time. I do not know if you will desire me to be present at the general conference

Church Council

Received. M: 3:28

Register No. 651

Date... 9:3:28

File.....

Reply No.....

Date.....

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Spartan Kristian 2evak 2amaj)
(ESTABLISHED 1902)

Head Office - VEPEERY, MADRAS
Branch Office - ALLAHABAD, U.P.

conference when you discuss the agreement that is proposed

to be arrived at between the N.M.S. and the G.E.L.C., if you

would like me to be present in order to clear up any questions that

may be asked by the members I shall of course be very willing to

do so.

c/o Colvin Hospital,

Kindly let me know the date and the time of the meeting in

regard to the N.M.S. so that I may arrange my programme accordingly.

I have also received your letter dated the 29th February, 1928

stating that your Church Council has approved of the draft that we

had drawn up at Ranchi and that it is now awaiting the approval

of the Mahasabha.

Trusting to receive ~~an~~ an early reply.

I remain,

Yours sincerely,

General Secretary of National Missionary

Society of India.

Church Council
Received M. P. Singh
Date...
Reply No...
Date...

It will not be possible for me to spend more than two

days at Ranchi. If you will kindly see Mr. Roy and arrange

with him so that a united meeting of the S.P.G. and the

Lutheran Christians could be held the same evening it will be

very convenient for me. It will then be possible for me to

address them all at one and the same time. I do not know if

you will desire me to be present at the general conference

Lutheran Compound

Ranchi.

14- 3- 28.

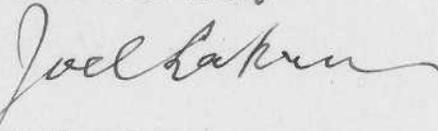
Dear Raibahadur,

With reference to your letter dated March 9, I have to inform you that you have to speak to the General Conference on Tuesday the 27th of March at 6. 30. P.M. I would like to see you in the Conference while the Draft Agreement is discussed which may be done whenever it suits you best.

It is understood that the N. M. S. pays your way, but you will be my guest during the time of your stay at Ranchi.

I am not sure what the S. P. G. brethren are going to do to meet you. I shall speak to Mr. Roy as you suggested.

Yours sincerely



Secretary of the G. E. L. Church in

Chotanagpur and Assam.

Miller Road,
Kilpauk, Madras.
14.12.27.

My Dear Lakra,

For want of time I am sending to you a copy of my letter to Mr. Freeberg of Chindwara. I am also enclosing a copy of the accounts. Being threatened with a heavy deficit we do not feel like allowing you to close the year with a contribution of Rs.142/3/9. ^{only} Your representatives promised a contribution of Rs.500/- and I shall therefore look to you and the C.C. to take immediate steps to raise special collection on Christmas Day either in the Church or by a special door to door effort to raise this amount.

Looking forward to meet you soon,

Yours sincerely,

J. A. Asinwadann

P. S. I am leaving tomorrow. Any letter that should reach me may be sent to me at Dharsa guda. We hope to arrive on the 22nd morning. If a different route than was originally proposed can bring us the previous afternoon, it would be all the better.

My niece leaves Calcutta on the 21st. If she has to change train, I wonder you can send some Eng. knowing person to meet her at the station where she has to change. She may be easily identified. She is a fair, tall person, perhaps she might be asked to have in sketches to facilitate identification.

J A A
She will meet the expense of course. J A

Calcutta address.

Mrs B. S. Williams
c/o Mr. S. S. Sanna P. P.
218, Avenue Circular Road,
Rallying ground,
Calcutta.

If some one can go with her to Delhi & back, we shall gladly accept a proposal. Some ^{English} knowing person who knows the lang. of the So. P. will be of help. After she returns to Allahabad, no more help is necessary, as I hope to join her there after spending Xmas at Dharsa guda. My niece has agreed to go alone, but I shall be more at ease if you can accompany her.

Statement of Receipt & Expenditure of the
L.N.M.S. account as on 9.12.27.

Receipts		Expenditure.
Luth. Church contribu- tions	6045- 6- 8	
Field Receipts	1037- 0- 9	798

	7082- 7- 5	9632-11- 0

Deficit on 9.12.27	2550- 3- 7	
Probable expenditure in Dec. 1927	1000-0- 0	

Deficit Rs.	3550- 3- 7	

En route to Sharavathi
18th Dec 1927

My dear Laura,
~~My dear~~

We reached Calcutta this forenoon. My niece stays with Mr. J. S. Sen until the 21st but I left at 3.6 P.M. by the Bombay Mail for Pondicherry on the border where Rai P. a. c. M. meets Mr. Rev S. B. We then shall come by via Tanjore.

Can you send some one to Muv. J. to meet my niece by the Ranchi express that leaves tomorrow on the 21st at 9.16 P.M. of Rev S. B. who is in charge of my baggage. I will be bringing my bag on that train. I shall write to you. I shall be very glad if you may be prepared to help in case

POST
WRITING SPACE
The enclosed
has not
been
sent
to
the
address
of
the
Rev. Joel
Latta
at
the
Lutheran
Church
in
Ranchi
as
the
address
is
not
correct
The
enclosed
has
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Rev. Joel
Latta
at
the
Lutheran
Church
in
Ranchi
as
the
address
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not
correct

INDIA
DEC 27
A.M.
CARD



ADDRESS ONLY

Rev. Joel Latta
M. A. B. D.
No. 2, Panayat, High School
Lutheran Church
Ranchi.

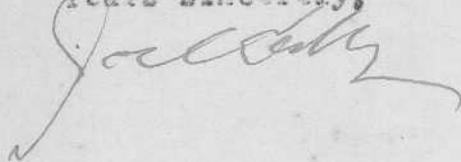
(B + C)

Lutheran Compound,
Ranchi.
The 24th February 1928.

My dear Prof: Asirvadam,

The C.E.L.Church Council will elect its representative on the I.N.M.S. as directed by you. It is to be regretted that the Church Council could not send a representative for the meeting to be held on the 25th instant.

Yours sincerely,



To

Prof: J. D. Asirvadam,
19, Miller Road,
Kalipauk

M A D R A S.

Lutheran Compound

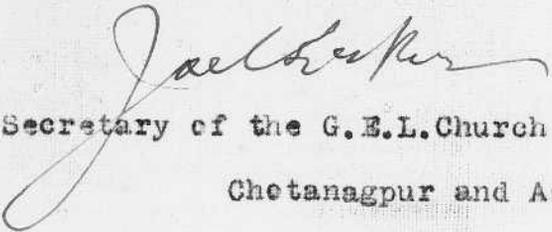
Ranchi

Febr. 29, 1928.

Dear Raibahadur,

This is to inform you that the Drafft. agreement including the question of Gangpur and Jashpur has been approved of by the Church Council. It has been decided to present it before the Mahasabha for the final action.

Yours sincerely


Secretary of the G. E. L. Church in
Chetanagpur and Assam.

Jharsuguda, 5.2.28

Dear Brother Lakra,

I am herewith sending you the Census figure for our Ilaka. Two days ago Rev. L. J. brought to me a post card from Chand. Daud of Rajgangpur. He seems to have been instructed by you to join work at Jharsuguda. ~~Again~~ Besides it looks as if Jashpur + Gangpur churches of this Ilaka have not been officially informed of the change. So they too came over to me for January salary.

So I went over to Mr. Diller lately. He too seems to be in the dark about this. Hence I paid those who were January Salary.

As for the Candidate, I am afraid I cannot make any arrangement at present, as I am leaving for Madras to-morrow and I have not been informed of the change. Rev. L. J. is here now. Till you decide about him, changes will be impossible.

With kind regards,

J.

Sincerely yours,

S. Gnanabaranam.



From

Rev. JOEL LAKRA M. A., B. D., S. T. M.
Principal.

Ranchi Febr 29 1928

My dear Prof. Asirvadam

The Council of the Autonomous Church has approved of the Draft Agreement including the proposal re. the Gangpur & Jashpur States. The Mahasabha will give the final touch to it during its next session March 26-28.

Rev. Jijowar's question is delicate and we have to handle it carefully.

Let us wait patiently for a better day re. the Trustee's decision. Now you can clearly see why the A. Autonomous Church did not like to be among so many Boards.

The Raikahadur ~~will be~~ may be with us during the Mahasabha session. I have invited him to be present.

With warmest wishes for all the members of L.N.M.S.

Yours sincerely
Ed. Joel Lakra
A. E. L. C. Secretary.

As I am asking the Gen. Secy to deal with all
property of correspondence, I sent R. O. B. & Canada's
letters to the Gen. Secy of the N.M.S. & suggested that we
pay the rent on protest & that we ask for a seat
on the new trust. I assured him that I would write
to you & secure your support. So long as we
help by the special agreement with the church, I
am sure you will not be unwilling to show some
N.M.S. an evidence of the spirit of goodwill &
co-operation which lies behind our agreement.
If the church agrees, we can get the N.M.S. C.C. to
support the proposal.

Barring the correspondence re. property,
all other correspondence re. Thoms. should go
to the Secy of the N.M.S. Any letters
received re. the work should be first referred
to me before you take any action. We ought
to be clear about this from the outset if we shall
talk about this at future. ~~Because~~ That is
why I wrote to you about Rev. Gaudin's account
need for workers, which our com. being willing to
support may form be settled by you & him directly.

The Joosner church has been dear to me all these
years and you may be sure its future is to me a
subject of earnest prayer. I am very happy that things
have all come out well. May God's richest blessings
dwell on you all.

Yes, the net reached all right. The music is
mine, & as to one of the few articles I have preserved
from my student days, I shall be glad to get it
back when I meet you at future.

We are yet awaiting your C.C.'s action
re. our agreement. Rev. Diller, I have from Br. Gaudin
wanted the transfer to take effect from 1st Jan. There has been
some confusion. Please fix it up as speedily as possible. When
Jaspur & Gangpur we would not need any pastor. Rev. G.
can manage this year without a pastor. So Rev. Joswar
will have to be provided by you.

With kindest regards, Yrs & truly

J. D. as usual

Kulpara, Madras }
14.2.28 }

My dear Lakra,
I returned from the Training

meetings in connection with the Bishop's Installation. We missed B. S. C. representation at it. I thought you & Howard might come. Howard, as you know is a great advocate of episcopacy, but do you do from the Am. Luth. Church, you're sympathetic perhaps are the other way. It's good to have an open mind with regard to this. May the Lord lead us the Ind. Luth. Church as well as the whole Church of Christ in this land to do what in His mind would be the best most calculated for the spiritual dev't of the Church in this land.

I am leaving forward to meet you at Juntwe. ^{they will} ~~to~~ ^{be} ~~there~~ ^{at} the closing days of the term (the year) for some exam'g young students. I am afraid I cannot attend the meetings on Thursday & Friday. But I shall be there on Saturday for the meeting of the Luth. M. M. S. Council. I wish you will stay with us for that meeting, & later can you not come with me & spend some days with us in Kadra. You can visit Tranquebar, if you care to do so.

I am glad to hear from your letter how the Lord is using you in these most important days for the Church. It is only right that the temporary expedients should give place to permanent arrangements. I am glad you are here just at this stage.

Re. the M. M. S. of the Trust, we were greatly puzzled why the Trust should ask for Rs 3/- from only the M. M. S. Do some bodies also do the same. Do it not appear to you to do the repairs, but of additional buildings needed for the work of yet pay rent.

ORISSA FEUDATORY STATES

Particulars wanted

1. Correction of errors.
2. The bringing of statistics, especially Mission statistics, up to date.
3. Reliable details as to Christian occupation. If merely nominal please state.
4. If State is occupied - by what Missions -- B.M.S., N.M.S., G.E.L.C. or R.C.
5. Number of Christians and their denominations.
6. Number of Christian workers and their denominations.
7. Whether Scriptures or Christian books are being made available for the literates of the States. If so by what methods and in what languages.
8. Can the Bible Society do anything to bring the Scriptures in Oriya, Mundari, Oraon, Hindi, &c. within reach of readers where number of literates justify the experiment. If so would suitable men be available?

Information may be written in the column of the reports attached or on the backs of the typed pages.

RAIRAKHOL STATE

Area	Popln.	Literates all ages	Mission or Church	No. of X'ns.	Christian workers	B.S. colpr. or other	Is there scope for full time worker	If so can be obtd.	Scriptures distributed from Calcutta. 1924-26
833 s.m.	31,225	630	G.E.L. Mission	nil	1 cate- chist.	-			

RAIRAKHOL STATE

COUNTRY

The State of Rairakhol is bounded on the N. by Bamra State; on the E. by Athmallik State and Angul district; on the W. by the Sambalpur khalsa; and on the S. by Sonpur State. It is of irregular formation, the extreme length, east and west, being some fifty miles, and the extreme breadth thirty miles. The total area is 833 square miles, of which some three-fifths are cultivated, the rest being forest and hills.

HISTORY

The State of Rairakhol is attached to the Sambalpur district. It was formerly a zamindari, subordinate to Bamra, but was made into an independent State, and constituted one of the Garhjat cluster, by the Patna Chiefs, about a century and a half ago. The Chief is by caste a Chauhan Rajput. The State was not at first included in the list of Feudatory States in the Central Provinces. The Chief, however, was conspicuous for his loyalty in 1857, and in 1866 an adoption sanad was granted and in 1867 the State was recognised as a Feudatory State by the British Government and received a sanad accordingly. The State was transferred in October 1905 from the Central Provinces to the Orissa Division in Bengal. The late Chief Raja Gaur Chandra Deva died in July 1906 and adopted the brother of the Chief of the Bonai State as his heir; the Chief is a minor and the State accordingly is under the administration of Government.

PEOPLE

The population decreased from 31,729 in 1911 to 31,225 in 1921. The land is poor and unsuitable for any large agricultural population. The non-agricultural castes are Brahmans, Rajputs, and Mahantis. The main agricultural castes are Chasas and Dumals. The population of

PEOPLE of the State is classified as follows :--
(contd)

Hindus ...	...	29,859
Moslems ...	...	40
Animists ...	...	1,326
Christians ...	...	nil

This is the most sparsely populated State, except Bonai, amongst the States of Orissa, there being only 32 persons to the square mile.

The people are naturally wild and jungly. They are a sturdy and well set up race. They obtain much in the way of supplies from the forests and eat the fruit of the konda, char and mahua trees in considerable quantities. The country is very poorly watered, and there is little opportunity for irrigation. The people are well clad in home-spun raiment.

LITERACY Only 630 people were returned in 1921 as being literate.

CHRISTIAN WORK The G.E.L.C. has one catechist stationed in Rairakhol but there are no Christians.

PROSPECTS

12/1/27
The Lutheran National Missionary Society,

Park Hostel,
Kilpauk, Madras.
5th January 1927.

To
The Secretary,
Ranchi Church Council.

Dear Mr. Minz,

In continuation of my last letter informing you of the Executive's decision to place the question of our continuance at Jharsuguda for the final decision of the Lutheran N.M.S. Council I have to state that after several informal gatherings and investigation into the needs of the work it has become clear to the Society that any dual relation for the church in Jharsuguda will be a serious handicap, and therefore the Council has decided to hand over the Jharsuguda station to the Ranchi Council in case the terms in the accompanying minute are not acceptable to you. If the Gossner church council agrees to take over the station, the Lutheran N.M.S. will be glad to receive some suggestion from the Gossner church with regard to a neighbouring area which can be occupied by the LNMS as its own field.

We are thankful for the Lord for what help we have been able to render and we look forward to a continued co-operation in the work of the LNMS.

I remain,
Yours Sincerely,

J. A. Asimadani

To S R Rao Esq for reference

Don. 3/10/27.

Extract from the minutes of the meeting of the Lutheran
N.M.S. Council held at Rajahmundry on the 28th December 1926.

x x x x

2. The Secretary made a statement regarding the correspondence in respect of the agreement between the G.E.L.C. and the Lutheran NMS ~~which~~ which has been proceeding over a year. The minute of the Executive in the light of the report of the Guntur and Rajahmundry delegates to the field was also considered. After careful consideration the following minute was adopted:-

"Having considered the question of our continuance at Jharsuguda and negotiations till now carried on with the G.E.L. Church, it was resolved that in the interests of ^{the} work in ^{the} Jharsuguda field, the LNMS agree to continue to be responsible for the field on the following terms:-

a) That the N.M.S. has complete control of the work in the field in all its departments.

b) That while the church in Jharsuguda will be organized and conducted as a Luth. Church using the G.E.L.C. order of service, it will as a church remain a separate entity (enjoying the same privileges as the constituent bodies of the Federation of the Luth. churches in India), its rules and relationship to other bodies being regulated entirely by the N.M.S.

It is understood that the N.M.S. being a Missionary Society will rejoice when it is convinced that the time has come for it to entrust the work of the field to the church itself, to be carried on ~~with~~ by itself or in affiliation or in union with the G.E.L.C. according to its own decision".

If the above terms are not acceptable to the G.E.L.C. it is hereby notified that the Society withdraw from the field on 1-7-27.

x x x x

J. D. Aswadam
Secy. L.M.S.

Mr. J. D. Amvaram

Ranchi 20.1.1927.

Dear Mr. Amvaram,

I am in receipt of your latest letter in which you convey to us the actions taken at Rajahmundry re Pharsuguda - the actions being an ultimatum re work in Pharsuguda.

The next C.C. meeting will commence on February 2nd. Later sometime in March or April the Annual General Conference of the Church will be held. I believe the Church within July 1st, will take some definite step which will enable ^{you} to decide your course. I cannot at all say what the outcome will be.

Yours sincerely
Benjamin Mung
Secretary, A. F. L. Ch. Council

Rev. Anantaramam.

Ranchi 20.1.1927

Dear Mr. Anantaramam,

I am in receipt of your letter which you wrote some time ago about the charges made against you and about the N.M.S. occupation of Sharsuguda. About the former, I am sorry that such rumours are afloat abroad. I have never heard so much as you write me. About the latter all I can do is to quote (in my own words) your ideas at the next CC meeting which will commence on Feb. 2nd. In fact, I have received communication from Mr. J. D. Asimatham, which as you know is an ultimatum with regard to Sharsuguda occupation. I cannot tell you what the outcome may be. Sometime in March or April the General Conference will meet when I hope you will be able to attend as a delegate from Sharsuguda.

Yours sincerely,

Benjamin Mung

Secy. Church Council

Mr. J. D. Asirvadam

Secretary, L. N. M. S., Madras

Ranchi, the 3rd March, 1927.

Dear Sir,

Your letter dated 5th Jan, 1927, was received in due time with an enclosure containing extracts from the minutes of the meeting of the Lutheran N. M. S. Council held at Rajahmundry on the 28th December 1926.

The Council of the G. E. L. Church has taken the following action on the extracts:-

" Resolved that with feelings of much regret and Pain the Church Council finds itself unable to accept the conditions proposed as a whole by the L. N. M. S. re its continuation in Jharsuguda and will so recommend to the General Conference".

I was afraid to communicate this resolution. Fortunately, Mr. Lewis, the Hony. Treasurer of the N. M.S. on his Official tour as an Assistant Accountant General of Posts and Telegraphs happened to visit Ranchi and knowing this Rai Bahadur R. C. Mukerji had previously arranged that he should talk over the Jharsuguda matter with us. He accordingly had conference with us and with Mr. & Mrs. S. K. Roy who are members of this All India N. M. S. They (messrs Lewis and Mr. & Mrs. Roy) have made some recommendations to the All India N.M.S. with a view to permanent arrangement with the L. N. M. S. of Jharsuguda. So much for this.

In your letter, you request that in failure of making permanent arrangement of Jharsuguda with you, the G. E. L. Church may kindly give some portion of its field as an L. N. M. S. field entirely. The C. C. could not consider this matter, nor could it suggest some modification in your two conditions proposed, though it desired, owing to want of time. The General Conference is fixed for April 25 - 27. The Council meeting will commence on the 28th following.

Yours sincerely,
Sd. Benjamin Dungey
Secretary, G. E. L. Church Council.

The Lutheran National Missionary Society,

Park Hostel,
Kilpauk, Madras.

18th December 1926.

To
The Secretary,
Ranchi Council.

I am sending separately by book-post a minute of the Lutheran NMS Executive. We shall come to a final decision at Rajahmundry. I shall be happy if you take up this question with some of the members of your Executive or even informally with the leading members of your church council so that we may get the NMS Council to make a decision which would be acceptable to the Ranchi church. Unless there is real cordiality it is felt that we should not attempt to carry on the work in Jharsuguda. Yet if we can at all come to a satisfactory settlement we would need an additional pastor from the 1st January. Whether the LNMS should carry on, or the Gossner church should step in, it is best that another pastor also is put to work in the area. I shall thank you to have your suggestion in in the matter.

Yours Sincerely,

J. S. Asimadam.

The Lutheran National Missionary Society,

Park Hostel,
Kilpauk, Madras.

18th December 1926.

Dear Mr. Minz,

Many thanks for your letter of the 7th instant. These are the last days of the term and I have so far found little leisure. I have myself not decided on what I should do though I have been connected with this movement from the very beginning. I wanted that the lead should come from a representative of a very large church and I had suggested in the committee that you should be got to lead. It was understood that I should step in only in case you found it difficult to come to the meeting and lead in the debate. I am rather surprised to find that the Convener has put both of us to do the work. It is best that you discuss the whole question with Rev. Canaday who has also been very intimately in touch with these all India movements from the very beginning. His advice will be most valuable.

I would suggest that you discuss the need to unite, pointing out what the Lutheran church would gain by being united and then my task will be simpler. I shall deal with the constitution. If this division commends itself we shall work along these lines. Please let me know what you feel about it.

Yours Sincerely,

J. S. Sivaraman

Dear Mr Minz,

May I remind you of the letter from Mr Augustus which I gave you. I trust that you have gotten ready the information which he desires. My recollection is that he asked for it by the 6th. Please let me know and oblige.

Ranchi,
4-12-26.

Yours sincerely,

J. Lamaday

The Advisory Board

of

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam

Members.

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

Ranchi.....7-12-26.....

Rev. B. Minz,

Ranchi.

Dear Mr Minz,

done

Many thanks for your letter of the 6th, enclosing an article to be sent to Mr Augustus. I have sent it already to him. I am very glad that you could furnish him this information about Jharsagura.

Yours sincerely,

I. Cannaday

Rev. I. Cannaday,

Dear Sir,

The following are the informations that I am able to give you concerning the Jharsuguda field :-

A.

It appears from the report of the Mission that this field was founded in the year 1904.

Rev. B. Lauzemis has been working there from its inception to the repatriation of the German missionaries. I am told that once for a short time Rev. Muzhkusch also had been stationed at this station.

Rev. Priyam Ekka and Candidate Nathaniel Khalkho (Indians) had been assisting the aforesaid missionary, and candidate Nathaniel Khalkho was still working in this field at the time when this field was made over to the National Missionary Society.

B.

For further reference I enclosed herewith a copy of an article which appeared in a report of the National Missionary Society of 1923.

Enclosed please find Mr. Augustus' letter to you.

Yours sincerely,

Benjamin King

Ranchi,
6-12-1926.

Jarsugudah.

From January 1922, the Society has been responsible for the work in Jarsugudah and the surrounding area. Jarsugudah was formerly the farthest station of the Gossner Mission. After the repatriation of the Gossner Missionaries when the Lutheran Church of Chota Nagpur became autonomous, they found that it was very difficult for them to be responsible for the work in the Jarsugudah Ilaka as this station was very far away from Ranchi their headquarters. The work there was not merely at a standstill but it was greatly dwindling down. There was a great deterioration in the life of the congregation members. and those who had enrolled ~~as Christians~~ themselves as catechumens could not be instructed. When from certain new villages, appeals for Christian teachers came to the Ranchi Council, they could not accede ~~to~~ to the request, and hence the urgency of the call to the N.M.S. to become responsible for the Christian work in the area. It was not merely the need of the Church and the large possibilities of evangelistic work, but also the conviction that the hill tribe Christians of Jarsugudah could be used to reach the non-Christian hill tribes of Rewah, that influenced the Society to accept responsibility for the area. The taking over of the Jarsugudah work has greatly increased the missionary interest in the Lutheran Church. While previously by far the largest share of the contributions came from the Lutherans of the Tamil area, during the past two years, the Telugu Churches also have begun to take an equally important share. In 1921 the contribution for the work in Rewah amounted only to about Rs. 2,000, ~~and~~ but in 1922, the contributions amounted to Rs. 4,000 and in 1923 to Rs. 6,000. New schools have been started, more workers ~~are~~ employed and for the past two years an ordained minister from Ranchi has been supervising the work. In April 1923, we sent a missionary Rev. J. W. Appavoo from the South. But unfortunately he took so seriously ill in October that he had to return, and we are looking forward to send a suitable person to strengthen and develop the work of the field. The following taken from the report of Rev. J. W. Appavoo will be read with interest :-

* Jarsugudah lies on the Railway route from Calcutta to Bombay and is 320 miles ~~from~~ from Calcutta. But the Mission area is the district around Jarsugudah within a radius of about 50 miles. The Christians in this locality are the Mundas, Oraons, Gandas, Karias and Udiyas aboriginal races that have migrated from various parts of the land. Each of these tribes has its own vernacular, spoken but not written, though the Bible has been translated into some of these languages and printed in Hindi script. Men and women are scantily dressed and ignorance of the simple rules of sanitation and cleanliness is another lamentable feature. Cattle sheep and pigs are assigned quarters right in the houses and the atmosphere is thus rendered unhealthy and unpleasant. As long as this state of affairs continues, the task of ~~establishing~~ establishing friendly relations with the other Indians will present grave difficulties. A large percentage of the people own small plots of land

which they cultivate. Agriculture is the chief means of livelihood, but weaving and other occupations are also carried on. The Udiyas are the land owners and their economic position is an advantage for which we should be thankful to God. The men of the other tribes are chiefly labourers. The masses are illiterate and the religion of the hill tribes is not Hinduism but Animism, the worship of spirits. Mere preaching will not accomplish the desired end. Our methods of approach must be adapted to the needs and conditions of the people. Medical aid, school work, and other forms of social service will pave the way for the Gospel message. The Christians number 1507. There are 381 catechumens. Our work is scattered in about 50 villages with 10 village chapels. Only 150 can read and write. Out of the 341 children of school going age only 170 are under ~~instruction~~ instruction. The workers number 16. Most of these are poorly educated. The standard of morality has on the whole been remarkably maintained. Divine services are well attended and I saw with delight Christian families coming to the Churches from their distant homes.

The Raja of a small feudatory state has been persecuting his Christian subjects. There is at present a Primary Boarding School for boys and girls in Jarsugudah and we need to raise the standard of the school and provide pupils with food and clothing."

Mr. J. D. Asirvadam,
Secretary, Lutheran Section, N.M.S.

Ranchi, 7-12-1926.

Dear Mr. Asirvadam,

I have pleasure in enclosing herewith a printed matter about the visit paid us by the Rev. Messrs. Philip Augustus and P. Benjamin as representatives of the Rajahmundry and Guntur Synods. I have sent you the same matter in typewriting.

Rev Sandegren wants me to consult you about what I should try to say on "The Constitution of the proposed Federation" at the ensuing Convention. I am to speak on this along with you, I understand. I cannot say anything worthwhile on this subject, I am afraid; unless you give me some direction, because I have not followed the subject all this time. Can you give me any help.

Yours sincerely,

Benjamin Müg

A B S T R A C T.

	<u>1926</u>	<u>1927</u>
1. Evangelistic	4320	4406
2. Medical	3790	3464
3. Educational	1620	1798
4. Hostel	1716	1668
5. Property	630	1260
6. Stationery and postage	250	36
7. Extra-ordinary	200	200
	-----	-----
Total Rs.	12526	12832
	-----	-----

Agenda for the meeting of the Council of the All India Lutheran N.M.S. to be held at Rajahmundry at 10 A.M. on the 27th December 1926.

1. Our field:-

(a) Negotiations regarding Jharsuguda (C.C. and the Board of Trustees)

(b) Proposal of a new field.-

- i. Chindwara proposal
- ii. The N.M.S. proposal
- iii. A field nearer Rewa

2. Budget for 1927

3. Publicity Committee for 1927

4. Relation to constituent bodies and negotiations with other Lutheran bodies in India

5. Election of Executive

6. Appointment of a member on the N.M.S. Executive

7. Application of the Compounder Benny

Jharsuguda Budget for the year 1927.

1. Evangelistic.

<u>Salaries.</u>	<u>1926.</u>	<u>1927.</u>
Rev. S. Gnanabaranam (120 25)	1740	1740 (125 plus 20)
" Luther Jojowar 35	420	456 (at Rs. 38/-)
One new pastor 25	300	360 (" " 30/-)
10 Catechists 10	1200	1200 (" " 10/-)
1 Evangelist	180	120 (" " 10/-)
1 servant		60 (" " 5/-)
	----- 3840	----- 3936

2. Itineration.

Rev. S. Gnanabaranam)		180	(" " 15/-)
" L. Jojowar) 25	300	60	(" " 5/-)
New pastor)		60	(" " 5/-)
	----- 300	----- 300	

Miscellaneous.

Books and tracts	50	60
Holy communion	50	30
Help to the poor	60	50
Sundry	20	30
	----- 180	----- 170

2. Medical.

Dr. A. Mallathambi at Rs100/-	1200	1440	(at Rs120/-)
Compounder " " 30/-	360	360	(" 30/-)
Hospital Evangelist " " 25/-	300	300	(" 25/-)
servant and scavenger " 15/-	180	180	(" 15/-)
House rent " " 15/-	180	36	(" 12/36/-)
Medicine " " 100/-	1200	1200 600	for 3 months (Medicine 200 L. receipt 50)
postage	48	48	(at Rs.4/-

Equipment

Furniture and instruments	370	300
	----- 3790	----- 3464

3- Educational.

Salaries.

<u>Jharsuguda</u>			
1 teacher Matric	{	360	(at Rs.30/-)
1 " Middle		240	(" " 20/-)
1 " Primary		144	(" " 12/-)
1 servant		36	
Mura 1 Teacher		132	
Sirgiral " at Rs.80/-		120	
Nimidih 1 " servant 60		156	
Gulidih 1 " at Rs.5/-		180	
		----- 1020	----- 1368

Equipment.

<u>Jharsugudah</u>	<u>1926.</u>	<u>1927.</u>
Furniture	200	50
Books and apparatus (		75
Games (	250	18
Sundry	30	..
Scholarship	120	144
Nura, Sirgira, Nimidih and Gulidih		100
New schools		25
	-----	-----
	600	430
	-----	-----

4. Hostel.

Salaries.

Warden (boys)		24
" (girls)	60	24
1 cook	96	60
	-----	-----
	156	108
	-----	-----

Provision.

48 children at Rs.3/- for 10 months for 1927	1320	1440
	-----	-----

Equipment.

	240	120
	-----	-----

5. Property.

Salary.

1 Watchman	120	...
Live stock	60	60
	-----	-----
	180	---60
	-----	-----

Constructions.

2 buildings for two pastors (		600
Turning the workers line (
into two boarding or one (	450	500
Girls' boarding house for (
workers. (
Repairs -- well and fencing (		700
New school at Gulidih (
	-----	-----
	450	1200
	-----	-----

6. Stationery and postage.

Evangelistic (250	36	(at Rs3/-
Educational (---	---	

7- Extra-ordinary.

Conferences	200	200
	-----	-----
Grand Total	12526	12832
	=====	=====

Mr. J. D. Asirvadam

Dear Sir,

Enclosed please find a copy of the proceedings of a Special meeting held at Ranchi on 4. 9. 1926, re: National Missionary Society's work in Jharsuguda. The G. E. L. Church Council has approved these actions. *Of course, they are to be finally approved by the Annual General Conference.*

Dated Ranchi,
21. 10. 1926.

Yours sincerely /

Benjamin King
Secretary, G. E. L. C. Council.

Rev. J. Cannaday.

Dear Sir,

Enclosed please find a copy of the proceedings of a Special meeting held at Ranchi on 4. 9. 1926, re: National Missionary Society's work in Jharsuguda. The G. E. L. Church Council has approved these actions. Of course they are to be finally approved by the Annual General Conference.

Dated Ranchi,
21. 10. 1926.

Yours sincerely,

Benjamin Mingz
Secretary, G. E. L. C. Council.

Messrs I. D. Asirvadani, J. Camaday, R. D. Ph. Anupotus, P. Benjamin,
_____ & Granabaranam.

Dear Sir,

Enclosed please find a copy of the proceedings of a
Special meeting held at Ranchi on 4. 9. 1926, re: National Missionary
Society's work in Jharsuguda. The G. B. L. Church Council has approved
these actions. *Of course they are to be finally
approved by the Annual General Conference.*

Dated Ranchi,
21. 10. 1926.

Yours sincerely

Benjamin Ming.

Secretary, G. B. L. C. Council.

Mr. J. D. Asirvadam.

Dear Sir,

Kindly send me a copy of the agreements, re: Jharsuguda, adopted at Madras last winter during the A. I. L. C. ~~XX~~ I had several copies of them, but when Revs Augustus and Benjamin were here last month, I distributed them to those present at the Special Meeting. Unfortunately I could not get back even one copy.

Dated Ranchi,
21. 10. 1926.

Yours sincerely

Benjamin King
Secretary, G. E. L. C. Council.

c.c.

Special Meeting convened to meet the Revs. Messrs R. D. Philip Augustus and P. Benjamin.

4. 9. 1926.

Mr. J. D. Asirvadam had intimated in a letter dated 27. 4. 1926. that two representatives of the Lutheran National Missionary Society would visit Ranchi sometime in September in order to come to some final settlement with regard to the continuance of the N. M. S. in Jharsuguda and finally sign the agreements.

Though no reply had yet been sent to Mr. Asirvadam, the two representatives, in the person of Revds. Augustus and Benjamin reached Ranchi.

It was urgent to meet the visitors and discuss with them the future of the N.M.S. in Jharsuguda, It was not a good time for calling a meeting of the Church Council. Three members of the Executive were present at Ranchi. However, the Secretary, fully hoping that his action will meet with approval, took the liberty of calling all local Council members and the Local members of the A. Board and the Rev. A. John to meet the two visitors at Mr. Cannaday's office on 4. 9. 26. at 3. 30. P.M.

The following were present:-

Rev. I. Ekka.	Mr D. M. Panna.
" I. Cannaday.	" N. Soy.
" A. John.	" P. Hurad.
" O.V.Werner.	Rev.R.D.Ph.Augustus.Gontur Synod.
" B. Minz.	" P. Benjamin.Rajahmundry Synod.

1. The meeting was opened with prayer.
2. Rev. I. Ekka was asked to take the Chair.
3. The Secretary then gave a hearty welcome to the visitors on behalf of those present and the Church Council.
4. The Secretary next read an extract from Mr Asirvadam's letter dated 27.4.26 which announced the visit and its purpose. He then read the following latest action of the Church Council on the subject:-
Matters with the N.M.S. :- (i) Reported that a letter ~~reached~~ had reached dated 17.4.26.intimating that two N.M.S.officers would be visiting Ranchi in connexion with the Jharsuguda agreement between the N.M.S. and the G.E.L.Church.The Council was pleased to learn about the impending visit and extended hearty welcome to the visitors into the next Council Meetings.(ii) The agreement - In December 1925,the General Conference had approved an agreement a copy of which was forwarded to the N.M.S. The Lutheran N.M.S.Committee defined certain expressions and modified the seventh Para. In February this year, the Council approved the whole agreement as modified by the Lutheran N.M.S.with the deletion of the words " An Autonomous " in the seventh paragraph. After the meeting, (The Secretary reported) some people had expressed disapproval of that particular section of the seventh para with or without the modification contending that the Ilaka in truth is a part of the Autonomous Church even now. Therefore after careful reconsideration of the ^{second} matter the Council made the following two amendments- (a) That the word " agreement " be substituted by the expression " understanding." (b) That the words " till..... the ilaka becomes an autonomous part of the G.E.L Church " be read " till..... the assistance of the N.M.S. will no longer be needed. "

The Secretary resumed his seat expressing his hope that the N.M.S. representatives would next explain the purpose of their coming.

Rev. Philip Augustus made this statement - The Lutherans of the South India are all in the dark except Mr. Asirvadam about how the work of Jharsuguda was made over to the N.M.S. Now they want to know about it more clearly. He said that the Lutheran Churches of South India feel it unpleasant to be told that they are to leave Jharsuguda whenever the Gossner Church is able to take it back. So he expressed

that they had come to arrive at such agreements as would ^{not} be unpleasant to them and then append their signatures thereto.

There were present four Gossner members who had taken active part at the time of making over charge of this field to the Lutheran N.M.S.. They were asked with what idea it was made over. They replied that the Gossner Church understood it to be only a temporary arrangement.

The Secretary of Advisory Board read the following action:-

CC Advisory Board meeting April 24 May 20. 1920.

The following action was taken on "Extracts from the proceedings of the Lutheran General Annual Conference, and the Lutheran Church Council," Paras 5 to 9.

8. Churches in Political States. That the Advisory Board agree that the stations and congregations in the Political States of Gangpur, Bonai, Bamra, Rairakhol and also Sambalpur be made over to the ~~the~~ Lutheran Section of the National Missionary Society on condition that these churches and congregations be allowed to maintain all ecclesiastical connections with the Lutheran Church in Chota Nagpur, for a trial period of three years, with the understanding that near the end of this period the matter be taken up again.

As to the property in these areas, the Advisory Board will be glad to receive and consider a detailed application regarding the use of this property by the National Missionary Society, with a view to forwarding the application when approved to the Board of Trustees."

Rev. A. John, taking into consideration the fact that it is not yet known whose property the former German mission properties will be, and also because there are other complications as well, proposed that no agreement should be made now as to time limit.

Thereupon Rev. Philip Augustus proposed the following amendment to the 7th paragraph;

" Recommended that this agreement will continue to be in force by mutual understanding between the G.E.L.C. and the N.M.S. till some definite arrangement be made re: the whole work of the Gossner Church. " (Note : The term " definite arrangement " relates to developments which may arise after the present formative years from an increase in the Church's strenght to work its territory; and the possible return of a number of German missionaries is another factor that must be taken ~~into~~ into account as affecting the future.)

It was seconded and carried.

~~XXXXXXXXXXXXXXXXXXXX~~

For the help and good work at Jharsuguda, the meeting requested the two delegates to convey its heartiest thanks to all Christians of the South who have helped.

The meeting thanked Messrs Augustus and Benjamin for thier kind visit and expressed joy for its fellowship with them.

The visitors thanked the members and hosts for the privilege given them.

The meeting closed with prayer.

N.B. to Messrs. Augustus & Benjamin : @ These minutes have been written in consultation with Messrs. O.V. Werner and J. Cannaday. (b) If you think your signatures are necessary then please sign the copies and return them to me, ~~otherwise~~ or only let me know in a line of your approval or disapproval.

N.B. to Mr. J. D. Asirvadam : Signatures have not yet been obtained to these minutes from Messrs. R.D. Philip Augustus and P. Benjamin.

R.M.

*The Lutheran National Missionary Society,
75, Kelly Street, Vepery, Madras.*

Park Hostel,
Kilpauk, Madras.
1st February, 1926.

Dear Mr. Minz :-

I enclose herewith a copy of the resolutions of the Lutheran N.M.S. Council, relating to the terms of agreement between the Lutheran NMS Council and the Church Council. You will be able to explain to the Church Council that the terms were drawn up by a committee on which you as well as Rev. Topano and Mr. Soy served. I hope you will be able to place this matter before the Church Council at the earliest possible date and let me have a reply.

Yours sincerely,

J. D. Asiwadam

Rev. B. Minz,
Secretary, Church Council,
Ranchi.

ENCLOSURE

The Lutheran National Missionary Society

75 Kelly Street, Boston, Mass.

Rev. Hostet,
Kingsport, Tenn.
1st February, 1926.

Dear Mr. Minn :-

I enclose herewith a copy of the resolutions of the Lutheran N.W.S. Council, relating to the terms of agreement between the Lutheran N.M.S. Council and the Church Council. You will be able to explain to the Church Council that the terms were drawn up by a committee on which you as well as Rev. Tozano and Mr. Soy served. I hope you will be able to place this matter before the Church Council at the earliest possible date and let me have a reply.

Yours sincerely,

J. B. Anderson

Rev. H. Minn,
Secretary, Church Council,
Kingsport, Tenn.

24th Feb 26
2nd 18. M.S.

Rev. J. B. Anderson
Tamil ? correct ?
Wm.

inconstant
perfect inferior

The Secretary,

Advisory Board.

Ranchi, 17.11.1925

Dear Sir,

The following actions of the C.C. taken at its last meeting (19th, 20th, 21st October, 1925) are forwarded to the Advisory Board for necessary action:-

1. " The all India Lutheran Conference to be held in Madras. It will be held from Dec. 30, 1925-Jan. 4, 1926. The Council elected the following gentlemen to represent this Church at the conference - President John Topono, Mr. N. Soy, Rev. B. Minz, Rev. I. Cannaday, Rev. J. Stosch, & Rev. A. John. The last three will attend the Conference at their own expenses. Concerning the expenses of the first three the Council resolved that the Board kindly give ~~Rs.~~ Rs. 100/- towards ~~their~~ their expenses.

2. Dr. Morehead's letter----- (i) As a result of the appeal of the Council the National Lutheran Council of America has most kindly made a special gift of three thousand dollars. This sum will clear away a debt of about eight thousand rupees of the Advisory Board and a debt of Rs. 3000/- only will remain. The Council, therefore, resolved that hearty thanks for this special gift be conveyed to the American National Lutheran Church from the G.E.L. Church Council, *through the Advisory Board.*

(ii) The Church Council had requested that if the N.L.C. could not meet the further needs of this church it might kindly permit this Church to approach others whether individuals or societies to supplement the N.L.C. help. The N.L.C. replied intimating that until it was known whom this Church intends to approach the N.L.C. could not express itself on this point. Now the Church Council neither at the time of appealing nor after it did ever think or decide as to who should be approached to supplement the N.L.C. help. So it resolved that-----this information be sent to the ~~N.L.C.~~ N.L.C. of America that as it has furnished the asked for amount the G.E.L. C.C. is gratefully satisfied for the present and for the future feels fully assured that if there be any special need for this Church the N.L.C. will surely meet it and therefore now the Church Council abandons the thought of appealing to others for help.

3. A Lutheran compound at Jamshedpur--- The Council requested that Mr. Cannaday, if, as he hoped, he can go to Jamshedpur in December, kindly consult the Tata Company if it can give a compound for our Christians working there.

4. " Rev. Martin Hurad--- The Council for several reasons thought it best to transfer Rev. Hurad to Singhani at once and requests ~~the Board~~ the Board to kindly give Rs. 100/- towards his transfer expenses and salary for November and December for which some new arrangement will have to be made from January 1926.

5. The N.M.S. in Jharsuguda--(i) From the last summer the Council has repeatedly considered what the future of Jharsuguda will be. The Council had some correspondence with the N.M.S. on this matter (vide C.C. minutes of March 1925, No. 1(10)) According to that arrangement Jharsuguda was left in the hands of the N. M. S. for another three years. This time in the presence of the Deputation it was again taken up. Gen. Secretary Rai Bahadur A. C. Mukerji and Rev. Gnanabaranam from the N. M. S. were present. The President cordially welcomed them into the meetings of the Church Council and after briefly opening the ~~the~~ discussion on the future of Jharsuguda called on the N. M. S. representatives to make their statements. The N. M. S. Gen. Secretary made a brief survey of the whole work of the N. M. S. which might be summarised in this one sentence that the N. M. S. at its beginning had one missionary and one station but now

it has eighty two missionaries and thirty stations and Jharsuguda is one of these stations. Several questions and answers were also made between the N.M. S. representatives and the Church Council. The General Secretary made this important pronouncement to us that the N. M. S. is a missionary Society but without a congregation or denomination of its own, that is, it does not establish a new denomination but on the other hand it always works in connexion with other societies - for Baptists in the Baptist neighbourhood; for Anglicans in the Anglican neighbourhood; for Lutherans in the Lutheran neighbourhood, etc., and the moment a mission or church in

conjunction with which the N. M. S. is running a missionary work, is able to take up that work, the N. M. S. makes over that work to that nearest mission or church in the best brotherly mood and in all eagerness of a missionary spirit moves on to open other new mission works, e.g., Jharsuguda is certainly an integral part of the Gossner Church and the N. M. S. is running it and will do so for the Gossner Church, and when the latter becomes fit again to take back Jharsuguda into its own hands then the N. M. S. will at once make it over to the Gossner Church and will proceed to open up new mission fields for itself. On this basis the N. M. S. is working in Jharsuguda. The Gen. Secretary remarked that no limit of time has been recorded with reference to making over Jharsuguda to the N. M. S. Rev. I. Cannaday pointed out that the Advisory Board did rectify this mistake and agreed that the field be temporarily given to N. M. S. for a period of three years. Mr Mukerji further continued that the N.M. S. has hitherto employed only two missionaries but that it desires in future to work there more vigorously, to send there more missionaries and to spend more money there in order that the work be more fruitful because a great opportunity is awaiting us there. Therefore, if Jharsuguda be given for a few years, the N. M. S. cannot launch out into a vigorous work. So, if it be possible, the field of Jharsuguda be given to us for an indefinite period, knowing that as soon as this Church will be able to take it back again we will give it back with the new property that we may have brought in, and the mission extension that we may have done then. If, as we desire, the N. M. S. be able to carry mission work from Jharsuguda to Rewa all that work shall be part and extension of the Gossner Church.

After a very long discussion, bearing in mind the fact that for several years to come the Gossner Church will be unable to take the Jharsuguda field into its hands, the G. E. L. Church Council resolved:

(1) That in so far as Church organisation, discipline, worship, syllabus of religious teaching and all other kindred matters are concerned, the Jharsuguda field shall be considered an integral part of the Gossner Evangelical Lutheran Church, the field being considered as a separate ilaqa within the Constitution of the Gossner Evangelical Lutheran Church.

(2) That in regard to missionary organisation, including the management of institutions such as hospitals, dispensaries, schools, etc., the field be under the administration and control of the Lutheran N. M. S.

(By Jharsuguda field mentioned above the following territories are meant - Subject to the agreement entered into between the English Baptist Mission and this Church all the territory in the British district of

Sambalpur and the western part of Gangpur, southern part of Jashpur and Rairakhol Feudatory States.)

(3) That there shall be an "Ilaka Panch" and a Field Committee in Jharsuguda. Also there shall be "Padripan Panches" and "Pracharakpan Panches". That President John Topono will go there and will see that these panches are formed according to the Constitution. That the Ilaka Panch and the Field Committee mutually will define their powers and spheres of work.

(4) That the Field Committee shall be composed of five members; three from the N. M. S. and two from the Church Council.

(5) That copies of the minutes, reports, and census figures of the Jharsuguda Field will be sent to the Church Council.

(6) That if no one from the Jharsuguda Field has been elected on the Church Council then an official visitor from there will be taken in the Church Council.

(7) That the Church Council offers most hearty thanks to the N. M. S. for its excellent work in Jharsuguda and wishes to inform it that the Council is extremely pleased with its work.

(8) That copies of the above be forwarded to the N. M. S.

(ii) Workers for Jharsuguda - The above matters having been disposed of, the Council inquired whether the N. M. S. desired new workers. The representatives expressed that two pastors and three evangelists are required.

(iii) Joint meeting re: opening work in Raigarh State - It was decided, as was understood previously, that at an early date when the German Deputation visits Jharsuguda the proposed joint meeting between us and Dr Cass' party be held. "

Yours sincerely,

Benjamin Ming.

Secretary, Church Council.