OFFICE OF THE COUNCIL OF THE G.E.L.CHURCH IN CHOTANAGPUR AND ASSAM.

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No.409/36/F.-23.

Dated Ranchi, the 2nd June, 1936.

To,

The Rt. Rev: J. Sandegren, D.D.,

Bishop of Tranquebar,

Trichinopoly.

Dear Sir,

I am enclosing herewith a copy of the letter of Rev: J. Lakra regarding his resignation. He desires that his resignation should take effect from the date he gets an appointment from the South. I therefore request that you will kindly now make special effort to find some work for Rev: J. Lakra in the South. If it be not possible to employ him in the Andhra Christian College, I think work may be found for him in any one of the three High Schools of the U.L.C.Mission. As provision has already been made in the Mission Budget for his salay, I believe he may be immediately given some work in the Mission, even as an additional worker.

Rev: J. Lakra's resignation has been conditioned on his appointment in the South. The Church Council representatives in the Managing Committee have not been able to approve of this conditional resignation, as it is not in accordance with the recommendation of the Federation Commission or the decision by the joint meeting of the Managing Committee and the Church Council. If no work can be found for Rev: J. Lakra in the South immediately, due to late acceptance of his resignation, the Church Council will try to find some job for him in the Church for the time being, although on account of the present financial condition of the Church, it is very difficult to do so.

Yours sincerely,

Sd. P. Kandulna

Gossner Mission

Gossner High School,

Ranchi, 3-6-1936.

My dear Director Stosch,

As soon as I received your air mail letter I got influenza which had been spreading at Ranchi. For the last eight years I was not attacked with sickness worth mentioning, but this time I fell a victim. I got this when I was making a pastoral visit at Siremtola where the disease had been spreading. From me all my family members got it and for quite a few days our house became a Hospitol. Now fever has left us all but every one of us are still suffering from the after-effect. This will explain why there was ~~their~~ this delay in my reply.

As to your understanding of the resolution of the Managing Committee, you are entirely correct. They never want to go against the recommendations of the Federation. "For some time" means exactly as you say and not "Some years" as some of the people distort and make. I also clearly declared to Church Council members that whatever the Managing Committee does I must go to the South, just as you also say, but I cannot understand why some of the Church Council members spread the false things and disturbed the mind of all concerned. The Executive of the Council went so far as to write to the Federation and tell them not to find the sum of Rs 5000/- to the High School which the Federation promised to find. The resolution of the Executive still stands.

Ever since I tendered my resignation on 15-1-36, the question of the acceptance has always been before the Managing Committee. Some Church Council members like Rev. M.Kerschis suspected and told me that I influenced the Managing Committee members to retain me in the Gossner High School. I must frankly let you know that their suspicion is entirely false and mean. On the contrary I myself framed a resolution on 25-1-36 for the acceptance of my resignation and presented before the Committee. But they prefered to pray for some-time. ~~I By wanted to speak~~ now the Managing Committee has adopted the following resolution :-

"The resignation of Rev. J.Lakra be accepted, with effect from the date of his appointment in the South, in accordance with the recommendation of the E

Gossner Mission

accordance with the recommendation of the Federation"."

The Federation has been written to send me a regular call and as soon as I get the call, I start for the South. I already packed my things specially books, even in March so that I might send them before the rains. We are all waiting for a word from the South. My friends are very glad to send me to the South and they have been the first to give me farewell on the 24th of May even though I have been very weak after the influenza.

As to my successor there has been much deliberation. Mr. A.L.Tirkey is barred out, for the Inspector has indicated his disapproval. Bringing Mr. S.K.Roy will mean self-condemnation of the Church which once drove him out of this School. It will also be an insult on me who succeeded Roy here and have ever been an eye-sore to him. More-over he is too old and that is why the S.P.G. could not keep him any longer even for some time as I have been told. Now remains the question of the Missionary. Mr. Kerschis and his friends are making so much propaganda for a Missionary Principal that the present atmosphere for Missionary Principal has become very unfavourable. The only best thing for the Church will be for the Federation to carry out its own recommendation and to send a South Indian Lutheran Educationist.

As to Mr. Amrit Tirkey's leave, it would be wrong to say that Mr. Lakra did not grant him leave. It was the matter of the Committee and I placed the matter before the committee and the Committee considered it necessary to take an explanation from Mr. Tirkey why he did not obtain previous consent of the Committee to appear at the M.E.D.Examination according to see 286 of the Education Code. The special Committee has found Mr. Tirkey guilty only of this, but also of other matters. I shall send you a copy of the findings later. So far business matters.

I have great pleasure to let you know that this year we have a good crop of mangoes. Your own tree bore 358 fruits, but the storm was very unkind, therefore we had to pluck them before time. The first fruit which was ripe xx we took and thanked the Lord with special mention of your name and we ate it. How sweet it was to remember you with the mango you yourself planted. We wish we could send you or you were here to enjoy.

Gossner Mission

Yishusahay to the family and self. Please pray for us, as I also do for you every day mentioning your name.

Ever in the Lord.

Your most sincerely

Gossner Mission

1fst.June 36.

C 1

To the

Church Council Lutheran Church

P. Kanaulna , Esquire

RANCHI

Dear Mr. Kanaulna,

your order NO: 367-94/36 F 28,regarding the 2o % from the income of the Ilakas, at hand. I regret that the C.C.'s resolution has been made without consulting the Il ka Chairmen and us. This resolution has been based on a decision of the M has bha.But it is evident that this decision was a failure.Since ye rs we are fighting for the 2o%, but with no results. The reasons are:1) from thetechnical point of view and 2.)loss of communtity spirit.

From the technic l point of vie it is impossible to realize the money as the income of the Pratscharaks is so smal,ranging from Rs 1 to 4 or 5 p.m.The money is not obtained in coin but in rice.To take away from this amount 2o% appears to be a cruelty to the Churchworkers,as many of the Pratschar ks hve to support large families.As regards the Padries it is nearly the s me average income is about 10-12 Rs p.m.

Furthermore there is at the whole practicaly no organisation in the congregations. Neither I found the Pratscharaks prop rly recording the mandli income nor a properly working M ndli Panch.

From the spiritual point of vie there is no sense of responsibility towards the whole church as yet. The reason is the insufficient work of the church-workers cause by the loss of religous training of the Pratscharaks. The Lord word: Give and it will be given unto you- is good but unfortunatly there are a good number of Pratscharaks who have nothing to give. And - the indifference of our christian bretheren. Therefore I do not consider it correct to put the hole burden of the 2o% on the church-workers as they have very hard for the own livelhood.Practical experience has overruled this theoretical resolution of the Mah sabha and should therefore dropped.

P.T.O.

Gossner Mission

Considering this, I beg to lay following practical proposal before the Church Council for consideration.

The Church Council may find out the minimum amount with which the work can be done. This amount should be distributed amongst all Ilakas after careful consideration, in a combined meeting of the C.C. on one and the Ilaka Chairmen on the other side. Every Ilaka distributes its share amongst the Congregations under the supervision of the District organizer in order to prevent unjustice to the most possible extent. The Congregation distributs its share to the diff. house in the presence of the local Padri and the Pratscharak.

After harvest the money can be easily recovered by the local Padri with the aid of the Pratscharak.

In case of failure the church work should be stopped for the congregation in question. (Baptism, Confirmation and Lords supper

In case of misappropriation the offender prosecuted under the section of the I.C.P. Code me cilessly.

The Church Council should make a new agreement with every Padri regarding the percentage (ranging from 1 - 5%)which he will have to give to the Central Fund .

According to my experience this will be so far I see the only way to get money and prevent the break-down of our Church.

I beg to remain Yours most sincerely

Gossner Mission

No. 1847
3M. 1. 36

From,

The Inspector of Schools, Chota Nagpur Division,

To,

The Principal, Gossner High School, Ranchi.

Ranchi, the 28th. April, 1936.

Sir,

I have the honour to state that I understand that you will relinquish the Principalship of the School in the near future to take up an appointment in a College in Southern India. As your successor has not yet been selected it is desirable to take up this question without delay. In the selection of a new Principal it is essential that there should be complete agreement between the Managing Committee of the School and the Church Council and I think it would be well for the two bodies to have a joint meeting to consider the matter. I understand that the Commission which investigated the affairs of the church and school at the end of last year offered to send a suitable man from Southern India and that there is also the possibility of securing the services of a missionary from Germany. Whatever arrangements are made they should be made without delay and the name and qualifications of the proposed new Principal should be reported to me as early as possible.

I wish to invite your special attention to the urgent importance of arriving at complete agreement between the Church Council and the Managing Committee in this matter. As you are aware, the Board of Secondary Education have appointed a special board to report on the school and the Secretary to the Board is pressing for a report. I have postponed inspection by the special board to give the school an opportunity of putting its affairs in order. The inspection cannot, however, be postponed much longer and as the question of the Principalship is one of first importance it is essential that it should be settled without delay. The appointment of the Principal will require my approval and I am not prepared to approve the appointment of anyone concerning whom there is a conflict of opinion between the Church Council and the Managing Committee. Unless an agreement can be reached it may be taken as certain that the School will lose its grant-in-aid and that recognition will be withdrawn.

I have the honour to be,

Sir,

Your most obedient servant,

Sd. R.F. Cooper,

Inspector of Schools.

Memo No. 1848

Ranchi, the 28th April, 1936.

Copy forwarded to the Secretary, Council of the G.E.L. Church in Chotanagpur and Assam, Ranchi, for information.

Sd. R.F. Cooper.
Inspector of Schools.

Gossner Mission

11

Berlin-Wannsee,
April 18th, 1936

To The C.C. of the G.E.L.Church
Ranchi.

Dear brethren,

I am in receipt of your letter dated 13th February with enclo-
ures. Having gone through them I wrote to the Rev. Joel Lakra urging that
e was bound by his promise to leave the Highschool. Mr. Lakra replied tha
he [redacted]ceedings of the Managing Committee had been misrepresented to me.
he Managing Committee he says did not ask for some more years but for
ome more time; I understand in order to make proper arrangements. Mr.
akra assures me that he will go to South India; he complains that the
.C. wrote to the Federation and to me before they got an official report
rom the Managing Committee and without hearing Mr.Lakra on the matter.
am awaiting your reply to these charges, for it is essential that a
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rewith before I form my judgement.

The question of the Principalship of the High School must be solved
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body in the Guntur field who is able and willing to act as Principal of
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r High School should be an Indian Educationist, not a Europeann, I
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a Church Council meeting in January, namely to appoint a German Missi-
ary Principal. The Members of the C.C. will recollect my reply to this

Gossner Mission

proposal. Mr.Albrecht, now in America, will take his last degree in the beginning of August. We can hope to send him to India by October.

In case the Rev. J.Lakra is called to South India with effect of June 1rst, a locum tenens should be found.

With hearty greetings and Iisu Sahai

Yours truly

1 8F

Kuratorium
der
Goßnerschen Missionsgesellschaft

Tgb.-Nr. .....

Berlin-Friedenau, den .....
Handjerystr. 19-20
Fernsprecher: Rheingan 75

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Gossner Mission

that the C.C. wrote to the Federation and to me before they got an official report from the Managing Committee and without hearing Mr. Lakra on the matter. I am awaiting your reply to these charges, for it is essential that a governing Body like the C.C. ~~[illegible]~~ do not judge on insufficient information. Likewise do I not judge one sided witness, therefore I ask the C.C. herewith before I form my judgement.

The question of the Principalship of the High School must be solved now. ~~Bish~~ The Right Reverend The Bishop of Tranquebar writes me that there is nobody in the Guntur field who is able and willing to act as Principal of our High School and that the Commission of the Federation under these circumstances would not object if the Joint Home Committee would present a Missionary

for this post. Though I am of opinion that the Head of our High School should be an Indian Educationist, not a European, I suggest ~~now for~~ consideration, ~~to~~ in the present situation the proposal that was made in ~~the~~ a Church Council meeting in January, (to appoint namely a German Missionary as Principal. The Members of the C.C. will recollect my reply to this proposal. Mr. A. E. Albrecht, now in America, will take his last degree in the beginning of August. We can hope to send him to India by October.

In case the Rev. J Lakra is called to South India with effect of June 1st, I have a locum tenens should be found.

With hearty greetings
and Dr's Salaam

Yours truly

J Sk

Airmail

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Gossner Mission

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With hearty greetings and Iisu Sahai

Yours truly

J Stosch

Gossner Mission

INDIA

POST CAR

WRITING SPACE

ADDRE

Rev.Lic.J.Stosch,
Missionspraeses,
Wannsee, Florstr 3,
Berlin, Germany.

Gossner Mission

Sehr verehrter lieber Herr Missionspräses! 19:3:1936

Nur diese Karte, um mitzuteilen, dass J. Lakras Resignation als Principal der Highschool noch nicht vom Managing Council angenommen ist, wie es scheint weil man noch nicht weiss, wer der Nachfolger wird. Guntur hat keinen Mann vorzuschlagen. Und die Ranchi Commission wird sich nicht dahineinmischen. Es ist Ihre Sache und Sache der Kirche. Wenn Sie einen Deutschen anstellen wollen, geht es die Ranchi Commission nicht an, denke ich. Ich schreibe deshalb, dass Sie nicht glauben, ich wuerde einen Principal finden. Ich verhalte mich passiv, nachdem wir fuer Hurad in Calc. Arbeit gefunden haben, und von Guntur ein Versprechen bekommen haben, Lakra Arbeit zu geben. Vielleicht schreibe ich ein anderes Mal mehr. Aber es liegt mir daran, dass Sie und die Kirche sofort Schritte ergreifen, dass Lakras Resignation angenommen wird und ein neuer Principal ernannt wird. Ein Nebengedanke: sollte die Mission von der Highschool Miete verlangen und das Geld als Beitrag an die Schule zahlen?

Mit freundl. Gruss, Ihr ergebener J. Lakra

Gossner Mission

ANNUAL ACCOUNT TO THE BOARD OF TRUSTEES

FOR THE MONTHS OF JANUARY TO DECEMBER 1935.

	Cr.		Dr.
1. Rent Account	3,658--0-0		
2. Establishment			1,008--9-6
3. Chowkidars' Salaries			104--0-0
4. Board Members' Expenses			184--1-0
5. Land Rents	154--8-3	.. .. ..	176-14-0
6. Legal Expenses	14-11-0	.. ..	1,091-10-0
7. Taxes	88-2-9	.. ..	2,171--8-0
8. Discount Account			4-10-0
9. Claim Account 167--0-0			
10. Supplies & Repairs			3,528-10-9
11. Petty Charges			86--7-9
12. Sale Account 14,175--0-0			
13. Miscellaneous	10,152-15-6	.. ..	12,446-14-6
14. Advances	545--9-0	.. ..	676-15-3
15. Interest	480-13-9	.. ..	25--0-0
	29,436-12-3		21,505--4-9
Opening Cr. Balance ---	4,234--2-8		
	33,670-14-11		21,505--4-9
Closing Cr. Balance Carr. Forw.	-- - - -		12,165-10-2
	33,670-14-11		33,670-14-11

Memo of Balance

Cash in hand	Rs	534--2-0
" " Bank		11,631--8-2
		Rs12,165-10-2

Sd/- D. M. Panna.
12/2/36.
Secretary,
Board of Trustees.

Gossner Mission

Lutheran compound,
Ranchi.
15th. April, 1936.

Shriyukt Mahamanyawar mahashay Director J. Stosch sahib o pariwar o Home Board ko mera bahut 2 Yishusahay howe. Prabhu ki daya se main bhala changa hun. Aj kal jab se ap Ranchi chhore barabar main dihat men Station 2 o Parishon o Pracharakpanon men apna samay bitate hain Mandaliyon ke dekh bhal o sudharne ke nimit kabhi akela aur kabhi Padri Radsick sahib ke sath Ranchi ke tolon men ghar 2 phirte aur sanjh ke samay ek 2 Tola ke bhai bahinon ko ek jagah jama karke Upadesh dete samjhate bujhate aur mandali ke pratipalan o prem aur bishwas ki sthirta ke bare uskate aur utsah dete hain aur dihat men bhi jahan banta hai ek sath jake ganw 2 wa Parishon o Ilakon men utsah dete hain ki kahe ko khristan huwe aur khristan hone se kya phal pawenge aur phal pane ke liye kya karna chahiye apsos ki bat hai ki ab tak mandali men sampurn riti se anban nahin mit gaya hai pragat men to utna malum nahin parta par bhitar 2 ab tak chalta hai. High School ki bat ab tak lar jhagar men bitti jati hai jaisa Council ke taraph se ap ke pas likha gaya hai Padri J. Lakra ab tak Managing Committee men resign nahin kiya hai par nana prakar ka bakhera uthate rahta hai. Padri J. Lakra jab tak Ranchi se nahin jayega sayad aisahi rahega aisa malum parta hai uske yahan se jane ke bad sayad shant hoga aphi ke samay Ranchi mandali Panch 2 February thik thak hone ko tha par abhi do tin mahina bit jata hai par abhi tak chuna nahin gaya hai aur sangathan bhi nahin hua hai ab tak chher chhar men bit ja raha hai. Waisahi Kanke Mandali Panch ki bhi wahi dasha hai aisi 2 chher chhar ki baton ke karan Mandali men sampurn shanti chain nahin hai aur isi karan Mandali amdani bhi nahin barhti hai karmmchariyon ki dasha girti jati hai kyonki Panch hi men golmal hai isliye bhai bahinon ka man bhi idhar udhar khincha jata hai.

Jate samay ap Padriyon ko apna chahe kisi bishwast khristan bhai bahinon ka wa mandali ke koi upyukt barnan likhne ke liye diye the aur ap ki chitthi men bhi hidait kiya gaya hai taubhi abhi tak koi mere pas nahin laye hain ky jane bala 2 ap ke pas bheje honge so to mujh ko malum nahin hai taubhi main phir se sab Padriyon ko hidait karunga.

Age main ek burhe Pracharak Mansidh Ekka ke uske jiwan kal ke Mandali kam ka bayan likhwaya jisko ap ke pas bhej deta hun wah uske ant men apne akhiri jiwan ka dukh may dasha ka barnan karta hai wah

Gossner Mission

wah sachi bat hai wah bahut burha ho gaya hai aur uska akhiri bartman jiwan dukhmay hai.

Yadi ap ki ichchha hogi to aisa hi aur 2 barnan likh ke bhejenge mera Charwahi patri aur ap ki patri jo Padriyon ke liye hai harek Ilaka men banta gaya uska kai copy bhi ap ke pas bhej dete hain.

Age ap se meri bahut 2 dinta purbak arji binti hai ki kripa karke mujh durbal aur gyanhin par daya karke apne binti men smaran kijiye ki Ishwar ke ichchha ke saman charwahi ka kam karne ko bal aur gyan paun jisten Mandali men chain aur kushal sthapit howe.

Jab main apne sangi Padriyon ke pas jata athwa unse bhent mulakat hoti hai tab we barabar puchhte hain ki hamon ke darkhast ka kya jabab aya Director sahib kuchh jabab bheje hain wa nahin uttar men kahta hun ab tak kuchh jabab nahin aya hai Director sahib jate wakhat hole hain ki Padri Morehead sahib se jabab milega to khabar bhejenge bole hain.

Prem se.

Padri Kupier

President

Banaras

27/6/36

प्रिये पाद्री भाईयो—

मैं आप लोगों को जनाता हूं कि अभी तो समय आ पहुंचा कि मैं आप लोगों से अलग होकर अपने स्वदेश को लौट जाऊं। वह जहाज जिसमें मैं यात्रा करूंगा इस महिने के २८ तारिक लंका से रवाना होगा और फरवरी के अन्त में मैं वेर्लिन पहुंचने की आशा करता हूं। हम लोग शरीर के रूप में एक दूसरे से अलग होंगे पर आत्मा में एक संग होंगे। जब हम लोग रांची में शिक्षा क्लास के लिये एकट्ठे हुए थे उस समय हमों को एकता प्रमाणित हुआ है। उस समय हम लोग बड़े आनन्द के साथ एक दूसरे से मिले और आदर सन्मान के साथ बातचीत किये। शिक्षक लोगों ने ईश्वर के बचन और उसके गंभीर भेदों को बतलाने में बहुत मेहनत किया और सुननेहारों ने चित्त लगा के सुना। सो उन ३ हप्तों में हम सभों को कैसे बड़े २ दान, देह और प्राण के लिये मिला है जिनके लिये हमों को ईश्वर का धन्यवाद करना आवश्यक है।

मैं ने आप लोगों से अर्जी किया है कि हर पाद्री भाई मेरे लिये विशेष २ रचनाओं को लिख के देवें। खुश की बात है कि कितने भाईयों ने मेरा मांग पूरा किया है बाकी भाईयों से मैं पाने की आशा रखता ही हूं उनके सिवाय और भी कोई दूसरी बातों का लेख देवे तो और ही अच्छी बात होगी। मैं अपना पता इसी पत्र में लिख देता हूं

Germany.

Rev. J. Stosch.

Berlin Wannsee.

चिट्ठी पत्री का खर्च—

अगर पोस्ट कार्ड में लिखा जावे तो २ आना—

अगर चिट्ठी लिफाफे भेजा जाय तो १ औंस ओजन का ३ आना २ पैसा—

मैं ने आप लोगों के दर्खास्त से आप लोगों के दुःखों और तकलीफों को देखा और जान लिया है। उस दर्खास्त का नकल अंग्रेजी में किया गया जिसको मैं ने अपनी चिट्ठी के साथ अमेरिका मान्यवर Dr. Morehead के पास तुरन्त भेज दिया है पर जवाब अब तक नहीं मिला है।

अभी मण्डली में मेल मिलाप हो गया है इसलिये आसरा है कि भाई बहिन लोग अपने दानों को देने में भी तैयार होंगे। एक विशेष बात के सबब दान देना रोका गया था और फिर रोका जा सकेगा अर्थात कहा जाता है कि आमद और खर्च का हिसाब ठीक नहीं दिया जाता है। इस लिये हिसाब किताब सम्बन्धी बातों में पाद्रियों को विश्वस्त होना चाहिये और बड़े आदर की बात है। कोकि जिन को ईश्वर का बचन सौंपा गया है उनको पैसा कौड़ी की बात में भी विश्वस्त होना चाहिये जैसा—लूक १६, ११ में लिखा है "इस लिये जो तुम अधर्म्म के धन में विश्वास योग्य न हुए हो तो सच्चा धन तुम्हें कौन देगा"। किसी एक भाई ने मुझ से कहा कि जो पाद्री अपना हिसाब किताब ठीक नहीं रखता है तो मण्डली उसको कैसे मानेगी।

महासभा के विषय——

आप सभों को विदित है कि हमारी कलीशा में अनेक प्रकार की बातों के कारण अनबन का तुफान आ गया था जिसके लिये हिन्दुस्तान की बहुत मण्डलियां अपनी प्रार्थनाओं में ईश्वर की अगुवाई मांगती थी जिससें हमारी मण्डली में फिर मेल मिलाप का स्थापना हो जाय। विशेष करके कमिशन और महासभा की बैठकी समय; कि ईश्वर ही कमिशन और महासभा की अगुवाई करे जिस्से मण्डली में फिर मेल मिलाप हो जाय। महासभा के बैठकी के पहले, लूथरान फिडारेशन के कमिशन ने सब बातों का जांच कर महासभा के लिये अपना फैसला, शिफारिश के साथ भेज दिया जो महासभा को पढ़ कर सुनाया गया और उसी के शिफारिश पर महासभा में सब बातों का फैसला हो गया और नये सिरे से मेल मिलाप का प्रबन्ध किया गया। मुझे मालुम हुआ है कि कितने लोग महासभा की फैसला और प्रबन्ध से असन्तुष्ट हैं। अगर Federation के Findings और Recomendations पर महासभा में वदानुवाद किया जाता तो मेल मिलाप के बदले केवल लड़ाई और झगड़ा उठ जाता। सो मेरे विचार में जो मेल मिलाप हुआ है सो ईश्वर की इच्छा और अगुवाई से है और यह मेल मिलाप कलीशा और उनके अंगों के आशिष और भलाई के लिये हुआ है। इस लिये हम इस नये मिलाप के बन्दोबस्तों से सन्तुष्ट होवें। हम ईश्वर का धन्यवाद करें और नई ढाढ़स पाके अपना काम करें। जब हम ईश्वर से अपनी इच्छा प्रगट करने के लिये प्रार्थना किये हैं तब यह नहीं बनता है कि हम असन्तुष्ट होवें यह देख करके कि ईश्वर की इच्छा हमारी इच्छा से भिन्न है।

ईश्वर की शांति जो समस्त ज्ञान से उर्द्ध है खीष्ट यीशु में तुम लोगों के हृदय और तुम लोगों के मन की रक्षा करेगी।

आप लोगों का विश्वस्त प्यारा भाई

Ranchi

20th January 1936

J. Stosch.

Gossner Mission

प्रिये पाद्री भाईयो—

मैं आप लोगों को जनाता हूं कि अभी तो समय आ पहुंचा कि मैं आप लोगों से अलग होकर अपने स्वदेश को लौट जाऊं। वह जहाज जिसमें मैं यात्रा करूंगा इस महिने के २८ तारिक लंका से रवाना होगा और फरवरी के अन्त में मैं वेर्लिन पहुंचने की आशा करता हूं। हम लोग शरीर के रूप में एक दूसरे से अलग होंगे पर आत्मा में एक संग होंगे। जब हम लोग रांची में शिक्षा क्लास के लिये एकट्ठे हुए थे उस समय हमों को एकता प्रमाणित हुआ है। उस समय हम लोग बड़े आनन्द के साथ एक दूसरे से मिले और आदर सन्मान के साथ बातचीत किये। शिक्षक लोगों ने ईश्वर के बचन और उसके गंभीर भेदों को बतलाने में बहुत मेहनत किया और सुननेहारों ने चित्त लगा के सुना। सो उन ३ हप्तों में हम सभों को कैसे बड़े २ दान, देह और प्राण के लिये मिला है जिनके लिये हमों को ईश्वर का धन्यवाद करना आवश्यक है।

मैं ने आप लोगों से अर्जी किया है कि हर पाद्री भाई मेरे लिये बिशेष २ रचनाओं को लिख के देवें। खुश की बात है कि कितने भाईयों ने मेरा मांग पूरा किया है बाकी भाईयों से मैं पाने की आशा रखता ही हूं उनके सिवाय और भी कोई दूसरी बातों का लेख देवे तो और ही अच्छी बात होगी। मैं अपना पता इसी पत्र में लिख देता हूं

Germany.
Rev. J. Stosch.
Berlin Wannsee.

चिट्ठी पत्री का खर्च—
अगर पोस्ट कार्ड में लिखा जावे तो २ आना—
अगर चिट्ठी लिफाफे भेजा जाय तो १ औंस ओजन का ३ आना २ पैसा—

मैं ने आप लोगों के दर्खास्त से आप लोगों के दुःखों और तकलीफों को देखा और जान लिया है। उस दर्खास्त की नकल अंग्रेजी में किया गया जिसको मैं ने अपनी चिट्ठी के साथ अमेरिका मान्यवर Dr. Morehead के पास तुरन्त भेज दिया है पर जवाब अब तक नहीं मिला है।

अभी मण्डली में मेल मिलाप हो गया है इसलिये आसरा है कि भाई बहिन लोग अपने दानों को देने में भी तैयार होंगे। एक बिशेष बात के सबब दान देना रोका गया था और फिर रोका जा सकेगा अर्थात कहा जाता है कि आमद और खर्च का हिसाब ठीक नहीं दिया जाता है। इस लिये हिसाब किताब सम्बन्धी बातों में पाद्रियों को बिश्वस्त होना चाहिये और बड़े आदर की बात है। क्योंकि जिन को ईश्वर का बचन सौंपा गया है उनको पैसा कौड़ी की बात में भी विश्वस्त होना चाहिये जैसा—लूक १६, ११ में लिखा है "इस लिये जो तुम अधर्म्म के धन में विश्वास योग्य न हुए हो तो सच्चा धन तुम्हें कौन देगा"। किसी एक भाई ने मुझ से कहा कि जो पाद्री अपना हिसाब किताब ठीक नहीं रखता है तो मण्डली उसको कैसे मानेगी।

महासभा के विषय——

आप सभों को विदित है कि हमारी कलीशा में अनेक प्रकार की बातों के कारण अनबन का तुफान आ गया था जिसके लिये हिन्दुस्तान की बहुत मण्डलियां अपनी प्रार्थनाओं में ईश्वर की अगुवाई मांगती थी जिससें हमारी मण्डली में फिर मेल मिलाप का स्थापना हो जाय। विशेष करके कमिशन और महासभा की बैठकी समय; कि ईश्वर ही कमिशन और महासभा की अगुवाई करे जिस्से मण्डली में फिर मेल मिलाप हो जाय। महासभा के बैठकी के पहले, लूथरान फिडारेशन के कमिशन ने सब बातों का जांच कर महासभा के लिये अपना फैसला, शिफारिश के साथ भेज दिया जो महासभा को पढ़ कर सुनाया गया और उसी के शिफारिश पर महासभा में सब बातों का फैसला हो गया और नये सिरे से मेल मिलाप का प्रबन्ध किया गया। मुझे मालुम हुआ है कि कितने लोग महासभा की फैसला और प्रबन्ध से असन्तुष्ट हैं। अगर Federation के Findings और Recomendations पर महासभा में वदानुवाद किया जाता तो मेल मिलाप के बदले केवल लड़ाई और झगड़ा उठ जाता। सो मेरे विचार में जो मेल मिलाप हुआ है सो ईश्वर की इच्छा और अगुवाई से है और यह मेल मिलाप कलीशा और उनके अंगों के आशिष और भलाई के लिये हुआ है। इस लिये हम इस नये मिलाप के बन्दोबस्तों से सन्तुष्ट होवें। हम ईश्वर का धन्यवाद करें और नई ढाढ़स पाके अपना काम करें। जब हम ईश्वर से अपनी इच्छा प्रगट करने के लिये प्रार्थना किये हैं तब यह नहीं बनता है कि हम असन्तुष्ट होवें यह देख करके कि ईश्वर की इच्छा हमारी इच्छा से भिन्न है।

ईश्वर की शांति जो समस्त ज्ञान से उर्द्ध है खीष्ट यीशु में तुम लोगों के हृदय और तुम लोगों के मन की रक्षा करेगी।

आप लोगों का विश्वस्त प्यारा भाई

Ranchi
20th January 1936

J. Stosch.

Gossner Mission

चरवाही पत्री

छोटानागपुर और आसाम की एवंजेलिकल लूथेरान मंडलियों को बहुत २

यीशुसहाय ।

पियारे भाइं बहिनो ओ संगी कर्म्मचारियो,

आप सभों को हमारे पिता ईश्वर और प्रभु यीशु खीष्ट की ओर से बहुत २ अनुग्रह और शांति मिले ।

परम दयालु और अद्वैत परमेश्वर ईश्वर ने हमारी मंडली को ९० बरसों तक अपनी दया के आड़ में रख करके सम्भाला और अब इस १९३६ साल में हमारी मंडली अपने ९१ साल में प्रवेश किई है । सो हम इस ९१ बरस को अपनी मंडली के इतिहास के जीवन में एक नये काल का आरंभ सा समझें, क्योंकि इसी साल में अब मंडली के शासन प्रबंध में नये प्रकार से काम आरंभ हो रहा है । बीते साल के अन्त में मंडली की अतिरिक्त महासभा ने चर्च कौंसिल को नये रूप में संगठन किया और यह नयी संगठित कौंसिल अभी अपना काम आरंभ कर दिई है । ईश्वर पिता ने अपने अनुग्रह से मुझ दुर्बल और अयोग्य जन को कौंसिल के संग काम करने के लिये इस इतनी बड़ी मंडली के प्रेसिडेण्ट अथवा अध्यक्ष पद पर रखने की कृपा दिखाई है । और अब मैं भी अपने भारी और उत्तरदायी काम का आरंभ कर रहा हूं । जौभी मैं इस भारी दायित्व के काम के करने के योग्य नहीं हूं पर तौभी ईश्वर पिता का धन्य मानता हूं कि इस पद पर आने के द्वारा मुझे अपनी इस माता मंडली की सेवा अधिक उत्साह और शक्ति से करने का अवसर और सौभाग्य प्राप्त हुआ है । यह ईश्वर पिता की निरी दया है ।

जब मैं अपने पद का भार और कर्त्तव्य पर देखता हूं तो क्या पाता हूं कि कदाचित मैं उसे उठा नहीं सकूंगा परंतु तौभी जब मैं अपने संगी कर्म्मचारियों और मंडली के पंचों और भाई बहिनों के प्रेम पर और उनकी उदारता और धर्म्म की ओर उनकी उत्साह और दृढ़ता पर देखता हूं तो मुझे साहस होता है और मेरा बड़ा बोझा हलका सा लगता है ।

अपने कर्त्तव्य को पूरा करने में मैं आप लोगों के प्रेम और सहयोग को पाने का निवेदन करता हूं । सच पूछिये तो जगत के लेखे मैं न तो बहुत बुद्धिमान न बलवान न धनवान हूं पर तौभी ईश्वर की कृपा से आप लोगों के सहयोग और सहायता के द्वारा मैं आत्मिक रीति से प्रभु में और उसकी शक्ति के प्रभाव में बलवन्त होकर काम करना चाहता हूं सो आप लोग मेरी दुर्बलता में निश्चय मेरी सहायता कीजिये कि मैं प्रभु की इस बड़ी मंडली की चरवाही योग्यता से तथा धीरज और आत्मिक बल से कर सकूं ।

सब से पहिले मैं पाद्रियों से निवेदन करता हूं कि जो २ मंडलियां आप लोगों को सौंपी गयी है उन में हरएक पाद्री चिन्ता करे कि मंडली के सब अंगों को और लड़के लड़कियों को उचित रीति से आत्मिक भोजन मिला करे । आप लोगों को मेरे संग बहुत परिश्रम करना है कि मंडलियों में आत्मिक जीवन की बढ़ती होवे । मैं हरएक पाद्री से यह आशा करता हूं कि अपने अधिनस्थ मंडलियों में सांझ विहान का गिर्जा होता है कि नहीं इस पर विशेष ध्यान होवे और फिर यदि बन पड़े तो हरएक सांझ को गिर्ज में पांच दस मिनिट तक का उपदेश दीजिये । स्टेशनों में और पेरिशों में सन्डे स्कूल और बैबल क्लास होवे, जिस्तें लोग रोज २ और विशेष करके इतवार के दिनों में धर्म्म-पुस्तक का बचन सीखें । भाई बहिन लोग इन दिनों में गिरजा आने में बहुत ढीले हो गये हैं सो आप लोग घर २ जाके लोगों को समझाइये, जिस्तें वे गिर्जा आने का लाभ जानें और उन में आत्मिक जीवन और पापक्षमा पाने की लालसा जन्मे और ईश्वर की सेवा करने में लोग आनन्द पावे ।

प्राचीनों से भी मेरा निवेदन है कि आप लोग हमारी मंडली में विशेष पद रखनेवाले हैं और आप लोग अपने निज और निकटवाले गांवों के लिये इस पद पर स्थापित किये गये हैं इसलिये आप लोग बड़े प्रेम से और विश्वस्तता से भाई बहिनों को प्रभु के सत्य मार्ग पर चलाने में पाद्रियों की उचित सहायता कीजिये अर्थात रोगियों की सुद्धि लीजिये और उनके घरों में सांझ विहान जाके बिन्ती प्रार्थना कीजिये । जो लोग गिर्जा नहीं जाते हैं उनको चलाइये, समझाइये, बुझाइये, कि सांझ विहान को इतवार को हर कोई गिर्जा जाने के लिये यत्न करें और मंडली के लिये जो दान देना है वे आनन्दता से और उदारता से देने में परिश्रम करें, किसी प्रकार का अनबन ओ झगड़ा तकरार मत होने दीजिये, सभों के बीच में मेल मिलाप का संगठन बनाये रखिये ।

प्रचारकों से विशेष निवेदन है कि आप लोग पाद्रियों की सहायता के लिये ठहराये गये हैं सो दीनताई के साथ पाद्रियों के अधीन होके अपने २ सौंपे हुए कामों को विश्वस्तता से कीजिये, आप लोगों के जिम्मे में छोटी २ मंडलियां हैं, जो ससूचा कलीशा की नेव हैं और आप लोग मंडली की नेव देनेहारे हैं इसलिये नेव को दृढ़ बनाये रखने के लिये आप लोग हर समय पाद्रियों की सहायता मेल प्रेम ओ आनन्दता से कीजियो । मंडली में धर्म्मसेवकों को लाने में और बपतिस्मा और दृढ़ापन के लिये सिखाने में शक्ति भर यत्न कीजिये । इस प्रकार से खीष्टियानों की संख्या

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बढ़ाने का परिश्रम कीजिये। इतवार २ गिरजा करना इतना ही बस नहीं है पर अपने प्रचारकपन में घर २ फिरके भाई बहिनों को उचित रीति से ईश्वर का बचन सिखाने में परिश्रम कीजिये और आत्मिक और लौकिक बिषयों में सुद्धि लीजिये। मजूरियों के समान अपना काम मत कीजिये। पर बिश्वास और सचचाई के साथ अपने कर्त्तव्य कामों को कीजिये, फिर छोटे २ लड़के लड़कियों को सन्डे स्कूल में सिखाने के लिये भाई बहिनों को समझाने में लगे रहियो। जिस्तें लड़के लड़कियां भी धर्म्म की बातों में बढ़ते जावें इस प्रकार मंडली में आत्मिक जीवन छोटे से बड़े सभों में बढ़ते जावे और मंडली के प्रतिपालन के लिये भाईं बहिनों से सहमत होके कीजिये जिस्तें सब कोई हर्ष से दान देना सीखें।

स्टेशन ओ दिहात के माष्टरों से मेरा निवेदन है कि आप लोग सब लड़के लड़कियों को यत्न से प्रभु के भय ओ प्रेम में प्रतिपालन कीजिये कि वे धर्म्म ओ भक्ति में बढ़ते जावे। ओटानोमस कलीशा में आप लोगों के ऊपर भी बड़ा भार है। इस समय स्कूलों के खर्चबर्च में आमदनी बढ़ाने में उपाय करना भी आप लोगों का कर्त्तव्य है जिस्तें स्कूल न गिरे और टूट न जाय। इलाकाओं के सभापतियों और पाद्रियों और पंचों से मिलके स्कूलों का भार उठाने में आप लोग पीछे मत हटिये, परंतु पाद्रियों और पंचों के संग में होके और मेल प्रेम से एक साथ मिलके स्कूलों को सफलता पूर्व्वक चलाने में परिश्रम कीजिये, किसी प्रकार मंडली कर्म्मचारी और स्कूल कर्म्मचारियों में बिभेद होने न पावे पर सब कोई दीनहीन होके पाद्रियों के अधीन होके अपना काम कीजिये।

फिर सब प्रकार के मंडली पंचों से भी मेरी अर्जी है कि उन अधिकारों को जो नियमावली के अनुसार हैं आप लोगों को मिले हैं बड़े बिश्वस्तता से पालन कीजिये और मंडली के कामकाज चलाने में जो २ प्रबन्ध हैं उनको भली भांति काम में लाइये। और इस रीति से प्रभु की मंडली को स्थिर करने में मेरी सहायता और मेरे संगी पाद्रियों और अन्य कर्म्मचारियों की सहायता कीजियो। पाद्रियों के आत्मिक अधिकार में किसी प्रकार का रोकटोक वा बाधा मत कीजिये। क्योंकि पाद्री लोग हरएक के प्राणों के लिये जवाबदेही हैं और इस जवाबदेही में रोकटोक नहीं पर सहाय कीजिये। सब पंचों के अंग लोग अपने टोलों वा महलों वा गावों के भाई बहिन और लड़केवालों को गिर्जा आने के लिये चलाइये मतवालपन से रोकिये, अनुचित चालचलन में जानेहारों को रोकिये, जवान युवतियों को सांसारिक रीत व्यवहार वा बुरे चालचलन से रोकिये, और यों प्रभु की सारी मंडली के लोगों को बिश्वास ओ भक्ति ओ आज्ञापालन में दृढ़ाइये, जिस्तें हमारी गोस्सनर मंडली दीपक के समान जलती रहे। सब प्रकार के फूटफाटों को निकलने बढ़ने मत दीजिये। सब प्रकार के झगड़ों ओ बिवादों को प्रेम से मिटाइये। कभी अपनी निज इच्छा को पूरी करने के लिये ठहराये हुए स्थान से अलग गिर्जा करने का साहस और यत्न मत कीजिये। क्योंकि ऐसा करना किसी का अधिकार नहीं है। जो जन ऐसा करता है वह मंडली की एकता को बिगाड़ता है और ईश्वर की बिधि का सामना करता है क्योंकि मंडली खिस्त का देह है उसको आप लोग मत बिभाग कीजिये। जो जन खिस्त के देह को फाड़ता तोड़ता है वह पाप करता है। देखा जाता है कि हमारी मंडली में ऐसा करना एक रोग के समान हो गया है। यह रोग गोस्सनर मंडली के लिये निन्दा और बिनाश का कारण है इसको आप लोग जड़ से उखाड़िये। ओटानोमी का अर्थ नहीं है कि सब कुछ स्वाधीनता से अपनी निज इच्छा के समान करे पर जैसा श्रेणी मंडली में बांटा गया वैसा अपने प्रधानों के अधीन होके एक साथ सहमत होके प्रेम ओ मेल मिलाप के साथ कीजिये। जब तक हरएक के मन में खिस्तोनोमी नहीं होगा तब तक सच्चा ओटानोमी नहीं हो सकता है इसलिये सब से पहिले खिस्त को सब कोई अपने २ मन में रखके ओटानोमी करने का यत्न करे तो हमारे ओटानोमोस मंडली को सच्चा ओटानोमी करने सकेंगे, आजकल सब कोई समझता है कि हम ओटानोमी हुए हैं, हमारा भी कुल अधिकार है कहके मंडली में अपना २ अधिकार चलाते हैं यह नियमावली और धर्म्मशास्त्र के बिरुद्ध है ऐसा करने से हम लोग प्रभु की मंडली को नष्ट करते हैं और प्रेम के संबन्ध को तोड़ते और लोगों को बिश्वास से बहका कर अनाज्ञाकारी होने को उस्काते हैं। यदि कोई बिश्वास से बहक जायगा तो उसका जवाबदेही बिचार के दिन हमों को देना पड़ेगा, इसलिये हम चौकस होके मेलमिलाप से काम करने का प्रयत्न करें।

सब बहिनों से मेरी बिन्ती है कि आप लोग मरियम के समान ज्वलित ओ धून लगाके ईश्वर के बचन पर ध्यान दीजिये, और अपने बालबच्चों का प्रतिपालन ईश्वर के बचन ही में कीजिये। आप लोग गिर्जा जाने में लौलीन रहिये और अपने घर के सब बालबच्चों को गिर्जा के लिये चलाइये। जिस्तें बचपन ही से अपने मुक्तिदाता प्रभु को पहिचाने। मंडली को घटाने बढ़ाने का काम आप लोगों के जिम्मा में है, जैसे आप लोग घर का मालिकिन होके घर की रक्षा करती हैं और अपने घरों की उन्नति करती हैं वैसाही मंडली के कामों में भी कीजिये अर्थात घड़ा सिरनी आप लोगों के दान देने का आदरनीय काम है। इस दान को देने के लिये वा जमा करने के लिये वा गिर्जा में लाने के लिये बड़े हर्ष से काम कीजिये, तो प्रभु की मंडली की उन्नति होगी, तब प्रभु का बचन आप लोगों में पूरा होगा कि "मरियम ने उस उत्तम भाग को चुना है जो उससे कभी नहीं लिया जायगा"।

निदान सब पाद्रियों, प्राचीनों और प्रचारकों ओ माष्टरों और पंचों से ओ सब भाई बहिनों से मेरी बिन्ती है कि जो अधिकार प्रभु से ठहराया गया है दीनहीन ओ नम्र होके उसके अधीन रहियो। महासभा मंडली की बड़ी सभा है

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उसको महान अधिकार है उसको अधिकारी जानके उसके नियमों के अधीन रहिये। सब इलाके के भाई बहिन महा-सभा के सब बातों को बिना कुड़कुड़ाये माने और उसके सलाह सम्मत के अनुसार चलने का प्रयत्न कीजिये। सब भाई बहिन, प्रचारकपन पंच, पेरिस पंच वो माष्टर प्रचारक वो सब पाद्री लोग वो बोर्ड स्कूल के मिशन के माष्टर, चर्च कौंसिल को सारी मंडली का अधिकारी वो चलानेहारा मानके आदरभाव वो दीनता से उसके अधीन होके उसकी आज्ञा वो सलाह सम्मत को मानिये और उसके मोताबिक चलिये और कीजिये, क्योंकि वे हरएक प्राणों के लिये लेखा देनेहारे हैं। यदि किसी की बदली होती है, मंडली की भलाई समझके बिना कुड़कुड़ाये अथवा अपनी निज इच्छा पूरी करने का प्रयत्न मत कीजिये, कोई अपना लाभ न खोजे पर हर कोई दूसरे के लाभ के लिये चिन्ता करे। माष्टर वो प्रचारक, पाद्रियों वो स्कूल अधिकारियों के हुकुमों का दीन अधीन होके मानें। धन सम्पत के कामों को चलाने वो मंडली के भाई बहिनों के चलाने में पंचों के संग मिलके काम कीजिये। लेनदेन का काम सच्चाई के साथ किया जावे। सभों के संग ऐसा व्यवहार कीजिये कि मंडली के भाई बहिनों का विश्वास कर्म्मचारियों पर और कर्म्मचारियों का विश्वास मंडली के भाई बहिनों पर होवे। ईश्वर के डर वो भय के साथ ऐसा काम किया जाय कि किसी के ऊपर किसी प्रकार का सन्देह न होवे। यदि इस प्रकार से सचाई वो आदरभाव से काम किया जाय तो निश्चय है कि हमारी यह गोस्तनर कलीशा सच्ची ओटोनोमस अथवा आत्मशासित मंडली बनेगी, जिससे इस देशके अंधकार के लोग प्रभु के पास खींचे जायेंगे। और हमारे भले नमूना को देखकर बहुत लोग प्रभु के सच्चे नमूना बनेंगे। इसलिये मंडली के भाई बहिनों से लेके भिन्न २ कर्म्मचारी वो सब शिक्षित लोग एक दूसरे के साथ सहमत होके मंडली के सब कामों में ज्वलित होके नाना प्रकार के दानों से अपनी मंडली की बढ़ती करने में यत्न कीजिये तो छोटानागपुर और आसाम की मंडली जलती हुई दीपक के समान सभों को उंजियालामय करेगी और उंजियाले के ज्योति में सभों का मन आनन्द से रहेगा।

अभी १९३६ से मंडली में सब कोई एकमत और एकचित्त होके एक साथ सहमत होके नयी रीति और नये बल से परिश्रम कीजिये जिस में हमारे ओटोनोमस मंडली में आत्मिक जीवन और लौकिक दशा की बढ़ती होवे।

अंत में प्रिये भाई बहिनो मैं यह कहता हूं कि प्रभु में और उसकी शक्ति की प्रभाव में बलवन्त होओ और सब प्रकार की प्रार्थना और विन्ती से हर समय आत्मा में प्रार्थना किया करो और मेरे लिये भी विन्ती करो कि मुझ दुर्बल जन में प्रभु का सामर्थ सिद्ध होवे कि मैं इस मंडली की सेवकाई को जीवन भर विश्वस्तता और भक्तिसे कर सकूं और ईश्वर की महिमा प्रगट करने में आप लोगों का सहभागी बनूं।

अभी मण्डली में एक नया युग १९३६ में आरम्भ हुई है। इसलिये सब पुरानी बातों को खमीर के ऐसा निकाल फेंकिये। नयी २ बातों वो उपायों और तरिकाओं पर सोच विचार करके अपने ओटोनोमस मण्डली की उन्नति करने में प्रभु पर आशा रखते हुए ज्वलन्ता से काम करने का यत्न कीजियो, तो प्रभु अपने अनुग्रह से सब प्रकार के आशीषों से परिपूर्ण करेगा, और हमारे मन में चैन और कुशल भरपूर से होगा। आमीन ॥

रांची :— ताः २७ जनवरी १९३६।

आप लोगों का नियुक्त दास
प्रेसिडेण्ट पाद्री दाऊद कुजुर।

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FORMATION OF THE LUTHERAN CHURCH

COMMITTEE FOR CALCUTTA

A meeting was held in the drawing room at the Lee Memorial Mission, 13 Wellington Square, Calcutta, on Saturday the 25th April at 6 P. M. These were present: Mrs. Frida Lochen, Mrs. Ingrid Causdal, The Consul General for Norway G. Lochen, Esqr., The Rev. W. Radsick, Senior Missionary Gossner E. L. Mission, The Rev. D. Kujur, President Gossner E. L. Church, Mr. P. Mandulna, Secretary Gossner E. L. Church, The Rev. O. Nie, Manager Lornai Tea Estate, Mr. M. D. Topo of the new congregation in Calcutta, The Rev. M. Moses of the Church of God Mission, Mr. P. Murad the Calcutta worker, and Rev. J. Causdal, Vice President, F? E. L. C.

Rev. Dr. R. M. Dunkelberger, Tenali, and Rev. C. A. Bjork, Chhindwara, had sent letters, that they were unable to be present.

1. After singing No. 14 in Cantica, Rev. W. Radsick opened the meeting with a few appropriate words in connection with a Scripture passage, and prayer.

2. Rev. Causdal in welcoming the audience thanked them for having accepted the invitation, and read an introductory statement.

3. Mr. Murad read a report dealing with the whole Calcutta field of work.

4. After a lengthy consultation it was ~~xxxixxx~~ resolved

A. To form a Lutheran Church Committee for Calcutta,

I. its <u>first</u> object to be to gather together the scattered members of the different Indian Lutheran Churches in the Calcutta area,

II. and <u>secondly</u> to get in touch with the European and American members of the Lutheran Church resident in this area,

III. and <u>thirdly</u> to find ways and means to collect funds for this work, and properly administer the same.
(In this connection it was further agreed that an appeal be drawn up, to be used when enlisting the support of the resident Lutherans.)

B. This Church Committee to consist of:

Chairman, Rev. J. Causdal, Vice President F.E.L.C.
P.O. Mohulpahari, Santal Parganas.

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Secretary, Mr. P. Murad,
35, South Road, P.O. Entally, Calcutta.

Treasurer, Mrs. Frida Lochen, P.O. Box 2211, Calcutta.

and these members: Rev. Dunkelberger, Tenali; Rev. Nie, Dingdinga; Mr. P. Kandulna, Ranchi; Mr. G. Lochen, Calcutta; Rev. W. Radsick, Ranchi.

C. It was further resolved that more members might be added by correspondence.

In this way these have been added to the list of members:
Mr. C. H. Halle, 135 Canning Street, Calcutta.
Mrs. Gerda Thakur, 5/1 Lansdowne Road, Calcutta.

5. After singing No. 4 in Cantica the meeting closed ~~by~~ with prayer and thanksgiving offered by Rev. Loses.

J. Chandas
4/5/36.

Gossner Mission

મહામણવાર-મહારાય-

ઈશ્વર સાહેબ-બહાદુર-

બાપકો યીશુ મસીહ-

મૈં બાપ કે પાસ ફલ પૈદા કરને કી નિગરબાની
સો મૈં-બાપ સે બાતીં કરવાનું-કિ મુઝકો પુકારા-
મત કીજિયે-

૧, બેટે કે રૂપ મેં-બાપકો બાપકો બાપ કહના
ફલ કરવાસ્ત-કેરલીન હોમ બોર્ડ કે પાસ મેરા ગાવાહૈ-

૨, દૂસ કરવાસ્તેં બહુત સે બાવકિયોં કા સાદી-હાં ગાવાં
સે ગવાં ૮ દિન કા સાદી કો મેરા સાદી કિયા ગયા હૈ-

૩, સાદી દેને કા મેરા દૂસરા કામ હૈ- જો મેરા
વિશ્વાસ મેં બોલિવા ઉનકા સાદી કિયા- ખુશાવની
કો ખુશાવની વાત દેના- કરવાસ્ત દૂસરા- મુંહ કા વાત
દૂસરા-

૪ મુઝકો બૈસાસે માનુકુમા-ઉસકા થોડાસા કિયા બાતૂં-
મૈંને બાપકા વેટાકો ટકારા પતૂંયાને ગયાવા- તા: ૩-૧-
૩૬ ઈ. કો- મરવાગ-૪ બાગે તકરેયા બજાર ટાંક પતૂંયા-
બજાર મેંતો મૈંને કુછ નહીં દેખા સો મેરા ગાવા-

૫, તા: ૪-૧-૩૬ ઈ. કો- મૈંને બડે ખુશી કો ટકારા કે રેયાકેન
મેં પાસ ગયા મેંટ કરકે કો કિયે-ઉસ સમય મુઝકો રેયાકેન
મેં મરા-કિ બાપકા મુઝ સમય મેં બાવગા- ઐસા બોલ કર મુઝ
કો ૬૮ વરસ કા બાવગ કિયા- મોંટ સાદી દેને કે લિયે કહા-
મૈં પઢ કર રોયને લગા-ઉસ સમય કુછ મા સાદી બાવગ કિયા
બાદ ઉસમેં કુછ તો મેરા સાદી-સો સાદી થા-ઉસ સમય મૈંને
ઉસકો પુછા-કિ મરતે સે બાપ કુછ બાવકિયોં કા સાદી
કિયા હૈં? તબ વહ બોલા કિ-બાપ મૈંને કુછ નહીં કિયા હૈ-
બાદ-કુછ બોલ કર સાદી કિયે- ફિર કહે કે કિ સાદેબ સબ
બાવે-ઉનકા સાદી તો દેં- બાદ દૂસરા દૂસરા કિસિમકા
બાતેં બહુત સાદી કિયે-

૬, હાજુર મહારાયા બોલ કરતાના નહીં દેના બોલના
વૈસા હૈ ઘર ઘર કા બાત હૈ- સબ મનુષ્યોં કે
લોગ હાજુર સબ કો કિયા બાદ બાપ ઘર બહુત ખૂસ હૈં.
સબ બાતા હૈં-ઘર મેં કિ-દો બાવગી બહુત સે બાવકિયોં
કો બરબા-બા-બહુત સે બાવે લોગોં કો ખંડા હૈ- મૈં-ભી
સબ બંદના ગાવા- બાગા મૈં મરા બાદ કો દેખને નહીં ગાવા
બાદ ઘરાં કા બાપ બાવે બાવા- સો હાજુર મૈં ઉનકા બાપ
બાપ દેખકર બહુત ડિબા બાતૂં- સો હાજુર કો બતા દેવા હૂં-

દિ: બાપ કા- Masihprakash. Mang. Hatmandar.

G.E.L. Church Chotanagpur-Assam
tentative- Budget 1936/37.

Heading.	Credit.	Debit	Deficits.
I. Congregation.	40000	81000	41000.
II. Schools.			
Highschool.	10308.	14964.	4656.
Boys' M.E.	9632.	14905.	5273.
Girls' Schools.	2702	3476.	584.
Boys' Primary.	2450	3283.	833.
	25182	36628	11416.
III. Central Institutions.			
Church Council		1290.	
Head Supervisor of Schools.		1210.	
Motor.	300.	1160.	
Medical Work.	400.	1200.	
Gharbandhu.	1180.	1180.	
Widows Fund.	500.	500.	
Touring.		100.	
Pensions.	600.	920.	
Helps.		36.	
Repairs.		2000.	
Loan service Principal & Interest refd.		2800.	
Special help to congregations.		786.	
Miscellaneous.		200.	
Home Board.	6240.		
	9220.	13382.	4162.

Deficit I. Rs. 41000.
Deficit II. Rs. 11446.
Deficit III. Rs. 4162.

Total Deficit---- Rs. 56608.

DT.

Gossner Mission

2 કારણ સે મોકલતે હૈં
દા: 5-3-36 ઈ -

મહામહિમ -

પૈ રેવરેન્ડ સાહેબ બહાદુર

પુત્ર સહિત સપરિવાર - દક્ષિણ કે પરિવારોં કા -

મહાશય - દક્ષિણ કોડા જિલે કે નીચે લિખે ગાંવોં કા સો 2017-36 ઈ મેં વિનાશ કી ગઈ થી સો દા: 2-36 ઈ તક પાયા - ઔર સબ પ્રકાર સે સુખ દિયા - ઐસી બડ़ા કૃપા - તો પુનઃ કે પ્રમાણ તો દેના કે વિષય દક્ષિણ કોડા જિલે મેં ચલા જાતા હૈ - સો નીચે લિખે ગાંવોં કે નિવાસી ચલા જાને કો ગ્રહણ કરતે હૈં -

1 મેં જિલા કોડા કે પરગના કુરુમગઢ કે પરવાસ્ત્ર ગિરસ્તો કે બારે મેં મૈંને જિલા કો ચિઠ્ઠી લિખા થા - સો આજ જાકર મેરા ગાવા હૈ - જિસમેં નઈ બાત યહ હૈ - કિ પુલિસથાના કે બારે મેં તોડ़ દિયા ગયા હૈ - તો જિલા કુલુ હી પરવાસ્ત્ર મેં આકર - કહેં તો - ઇસ પરવાસ્ત્ર કે વિષય મેં તો બાત તો જિલા કુલુ કી હૈ સો નિચલા કુલુ કા જિલા ચૌડ़ા હૈ - યહ તો સે કુટુમ્બસંહાર સે પરવાસ્ત્ર હૈ - દા: 2-2-36 ઈ મેં એક માસ રહના તો બે હી તો વા રહના પડ़ા - જિસ સે મન તો બે હી મેં મૈંને ઘસીટા - ઉસે રહના તો મેરા ચિત્ત - ઈ. Kulu. ઔર હર્ડસ્કૂલ કે પુલિસથાના કે બારે મેં બાત નિકાલના - કિ - પુલિસથાના કિસ પ્રકાર હોના ચાહિયે - સ્કૂલ કે બારે મેં તો મૈંને જો ગાના ચાહા - ઔર ઉસકે દ્વારા - પરવાસ્ત્ર કો ચુન કર રહના તો નિશ્ચય કિયા - ઔર સો ભી ઉસમેં સાદ્દી રહના ચાહિયે - પરવાસ્ત્ર કે બનાને કે વિષય મેં કુલ્લા મેં કિયા ગયા - કલ સે દા: 2-36 ઈ કો કુલ્લા - રહના હોઉ - ઉસકે બાદ તો મેં મૈંને યહ કામ કિયા કિ પરિવાર કા પરવાસ્ત્ર તો - ગાંવ કે મુખિયા કો સૌંપ દિયા - ઔર સબ પ્રકાર સે સમઝા દિયા - ઔર કુલ્લા કુછ કુછ દૂર કે ગાંવોં કે મુખિયા કો બુલા કર સમઝા દિયા - ઔર કુલ્લા સે ચલ કર દા: 3-2-36 ઈ કો સાદ્દી તો મેં મૈંને રાત કી - ઔર દૂસરે દિન પ્રાતઃ કાલ કો ગોવિન્દપુર કુલ્લા કે ચુલ્લા પેશી સો તો મેં લોગોં કો સાદ્દી તૈયાર કરના ગયા - મૈં તો ઇસ પરવાસ્ત્ર કા સાર ભેજ ગાતા હું ઔર દૂસરે પ્રકાર કા લોગ તો વહીં જાનતે હૈં ઇસલિયે મૈંને ચાહા તૈસા હી બહાર સાદ્દી તૈયાર કિયે - મૈં તો ઇસકા ભેજ ગાતા હું - અપને ઘર મેં હૃદય મેં કુછ નહીં રખા - ઇસલિયે સબ કો મૈંને લોગોં કો સાદ્દી બનાયા - તબ ભાઈલોગ કુછ્છે હી પુત્ર કો બહા કિ ઇસમેં દો બાતે હૈં - એક તો પોલીસ કા હોના ચાહિ ક્યોંકિ સબ કે બારે - ઔર વિશેષ પુલિસથાના કે બારે - સો યહ દોનો બાતેં સમાચાર મેં બાત કુછ હૈં - તબ મૈંને - તો ઉનસે કૈસે સાચ સાચ બહ દિયા કિ - પહિલે ગાંવ કે બારે મેં કુછ તો લોગોં કે મુંહ સે નિકલા હૈ કોઈ પુલિસથાના કા - તબ ભાઈલોગોં કો મૈંને સબ ભેજ બતા દિયે તો - પરવાસ્ત્ર પર સાદ્દી દેને નહીં લગે - બોલે કિ ગાંવ પુલિસથાના કા અપને કા રહા તો ચમકોર સાદ્દી કે નીચે હસ્તાક્ષર સબ કે બારે હૈ સો નહીં કિયેંગે - દેંગે - ઇસ પરવાસ્ત્ર કા ભેજ સબ તૈયાર મૈંને કરાયા - ઇસસે કુછ - ગડ़બડ़ હુઆ - અગલે દિન મૈં પકડ़ા ગયા - કિ ભેજ તો પરવાસ્ત્ર મેં હૈ વરવાનેવાલા - દા: 3-2-36 કો ઈ. Kulu. કે સાથ પુલિસ કે તૌર પર ઔર સબ બાતે તો બહા કુછ બાતેં મૈંને નહીં લિખવા હૈં - પર દો બાતે લિખવા હૈં - કિ બાપ કે બજાર ચાંડ़ મેં સાદ્દી લિયે બાઈસો (ગાંવ) લોગોં કો સાદ્દી સબ બાત કે લિયે સાદ્દી હોતે હૈં બોલને લિયે - કહીંકા નહીં હૈ - બાઈસો કા ગાંવ બાંવ રખના મેં ઇસવાસ્ત્ર કો નહીં નિભાના - ઇત્યાદિ - એક-દો દિન કા વિલમ્બ વિચલિત કિયે - જિસસે દા: 6-2-36 કિસવાસ્ત્ર હૈ પરવાસ્ત્ર કે બારે - ઉસકો બરબાદ કરના - જિસકે બારે મેં મૈંને ચિઠ્ઠી લિખા થા - સો આજ કા સમાચાર હૈ - કિ બાપ પુલિસથાના કા - તબ ભાઈલોગોં કો મૈંને સબ ભેજ બતા દિયે દો બાતે હૈં - એક તો પોલીસ કા હોના ચાહિયે - ઔર વિશેષ પુલિસથાના કે બારે - સો આજ દો બાતેં બાપ કે બારે મેં કુછ તો બાપ કે મુંહ સે નિકલા હૈ કોઈ પુલિસથાના કા - તબ ભાઈલોગોં કો મૈંને સબ ભેજ બતા દિયે તો - પરવાસ્ત્ર પર સાદ્દી દેને નહીં લગે - બોલે કિ બાપ પુલિસથાના કા અપને કા રહા તો ચમકોર સાદ્દી કે નીચે હસ્તાક્ષર સબ કે બારે હૈ સો નહીં કિયેંગે - દેંગે - ઇસ પરવાસ્ત્ર કા ભેજ સબ તૈયાર મૈંને કરાયા - ઇસસે કુછ - ગડ़બડ़ હુઆ - અગલે દિન મૈં પકડ़ા ગયા - કિ ભેજ તો પરવાસ્ત્ર મેં હૈ વરવાનેવાલા - દા: 3-2-36 કો ઈ. Kulu. કે સાથ પુલિસ કે તૌર પર ઔર સબ બાતે તો બહા કુછ બાતેં મૈંને નહીં લિખવા હૈં - પર દો બાતે લિખવા હૈં - કિ બાપ કે બજાર ચાંડ़ મેં સાદ્દી લિયે બાઈસો (ગાંવ) લોગોં કો સાદ્દી સબ બાત કે લિયે સાદ્દી હોતે હૈં બોલને લિયે - કહીંકા નહીં હૈ - બાઈસો કા ગાંવ બાંવ રખના મેં ઇસવાસ્ત્ર કો નહીં નિભાના - ઇત્યાદિ - એક-દો દિન કા વિલમ્બ વિચલિત કિયે - જિસસે દા: 6-2-36 કિસવાસ્ત્ર હૈ પરવાસ્ત્ર કે બારે - ઉસકો બરબાદ કરના - જિસકે બારે મેં મૈંને જો ગાના ચાહા - ઔર ઉસકે દ્વારા - પરવાસ્ત્ર કો ચુન કર રહના તો નિશ્ચય કિયા - ઔર સો ભી ઉસમેં સાદ્દી રહના ચાહિયે - પરવાસ્ત્ર કે બનાને કે વિષય મેં કુલ્લા મેં કિયા ગયા - કલ સે દા: 2-36 ઈ કો કુલ્લા - રહના હોઉ - ઉસકે બાદ તો મેં મૈંને યહ કામ કિયા કિ પરિવાર કા પરવાસ્ત્ર તો - ગાંવ કે મુખિયા કો સૌંપ દિયા - ઔર સબ પ્રકાર સે સમઝા દિયા - ઔર કુલ્લા કુછ કુછ દૂર કે ગાંવોં કે મુખિયા કો બુલા કર સમઝા દિયા - ઔર કુલ્લા સે ચલ કર દા: 3-2-36 ઈ કો સાદ્દી તો મેં મૈંને રાત કી - ઔર દૂસરે દિન પ્રાતઃ કાલ કો ગોવિન્દપુર કુલ્લા કે ચુલ્લા પેશી સો તો મેં લોગોં કો સાદ્દી તૈયાર કરના ગયા - મૈં તો ઇસ પરવાસ્ત્ર કા સાર ભેજ ગાતા હું ઔર દૂસરે પ્રકાર કા લોગ તો વહીં જાનતે હૈં ઇસલિયે મૈંને ચાહા તૈસા હી બહાર સાદ્દી તૈયાર કિયે - મૈં તો ઇસકા ભેજ ગાતા હું - અપને ઘર મેં હૃદય મેં કુછ નહીં રખા - ઇસલિયે સબ કો મૈંને લોગોં કો સાદ્દી બનાયા - તબ ભાઈલોગ કુછ્છે હી પુત્ર કો બહા કિ ઇસમેં

RT. REV. J. SANDEGREN, D.D.
BISHOP OF TRANQUEBAR

TRANQUEBAR HOUSE
TRICHINOPOLY

February 21, 1936.

P. Kandutna, Esq.,
Secretary, Gossner E.L. Church,
Ranchi.

Dear Mr Kandutna,

I beg to acknowledge receipt of certain papers concerning the High School.

Let me immediately point out that the Federation has not promised to subscribe Rs.5,000/- for the High School. If the C.C. representatives on the Gossner High School Managing Committee believe that "there will be no difficulty in future about finance", they are probably mistaken. The Federation is interested in the High School and has recommended that help be given to it, but the action of the Managing Committee is greatly imperilling the future of the School. When the Ranchi Commission has recommended and the Mahasabha accepted and the Federation endorsed that the present principal should resign, the Managing Committee does not act in the true interests of the School by choosing another course. The recommendation of the Commission is no reflection on the work or character of Mr Lakra. And as Mr Lakra whole-heartedly supported the decision of the Mahasabha and submitted his resignation from the principalship, this should be accepted immediately. It will be impossible for the Federation to stand by the Gossner E.L.Church hereafter, unless there is complete loyal co-operation between the workers and friends of the Church. It is in the interest of both Mr Lakra and of the School and of the Church that this matter be settled without further delay.

Therefore, I request you to see that the matter is taken up again by the Managing Committee as soon as possible and brought to a good conclusion.

With best wishes,

Yours sincerely,

Sd/- J.Sandegren

Copy to Director Stosch

Gossner Mission

Rt. Rev: J. Sandegren, D.D.,
Bishop of Tranquebar.

Trichinopoly.
February 21, 1936

P. Kandulna, Esq.,
Secretary, Gossner E.L. Church,
Ranchi.

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With best wishes,

Yours sincerely,
Sd. J. Sandegren.

Memo No. 753/36/F.-23.

Dated Ranchi, the 27th Februnry, 1936.

Copy forwarded to the Principal, Gossner H.E. School, Ranchi for information and requesting that the Managing Committee may be called at an early date and action done in the light of this letter. Information ~~xxxxixxxxxxxxxxxx~~ of action done may be sent to the C.C. Office so that the Federation be given a reply.

Sd. P. Kandulna.
Secretary,
G.E.L. Church.

Gossner Mission

No.

Ranchi.
February 6, 1936.

The Church Council,
G.E.L.Church of Chotanagpur & Assam,
Ranchi.

Sir,

We, the undersigned, the representatives of the Church Council, on the Gossner High School Managing Committee, beg to report that on the 25th January, 1936, the meeting of the said Committee was held in the Office of the Secretary of the Managing Committee. All the members were present, i.e. Mr. N. Soy, the Chairman, Rev: J. Lakra, Secretary and Principal, and Messrs J. Prasad, T.P. Ghose, T.P. Gupta, Th. Surin, C.D. Ekka and Rev: J. Topono, members.

2. There were several items before the Committee for deliberation but the most important items which concern the C.C. and the Church are the finance of the High School and the recommendation of the Federation, i.e. the resignation of the present Principal.

3. About the first it was said, that the finance of the School is very bad but the Federation has promised to subscribe Rs5000/- annually for it and the money will come through the C.C. Hence there will be no difficulty in future about finance.

4. About the second, the Principal Mr. J. Lakra had submitted his resignation from his Principalship in the M.C.A. hot discussion followed. Mr. Soy and Mr. Th. Surin were supporting the Federation recommendation and urging that the Committee cannot but accept it. We, the Christian members are bound as a body as well as an individual as we have already accepted it to act upon it in the Mahasabha. If we do not accept it now, then, the trouble which was in the High School and the Church will revive again. It may affect Mr. Lakra concerning his post in the Decan.

5. Although the Committee was informed that the M.C. is acting on behalf of the Church and for the interest of it yet the non-Christian members stated that the M.C. is an independent body and so is not bound by the Federation recommendation and therefore, at any rate it has the ground for Appeal. It must send an appeal to the Federation for reconsideration and allowing Mr. Lakra to hold the Principalship

Gossner Mission

Principalship at least for some years more, for, being a Chotanagpuri he knows better about Chotanagpurians and he has all along been rendering excellent service both in the High School and outside.

6. Mr. T.P. Ghose said that he had gone through the recommendation and fully realised under what difficulty the Christian members were and therefore somewhat was inclined to accept the resignation of Mr. Lakra but because of the strong discussion of other non-christian members was at last bent upon sending in the appeal to the Federation. According to his opinion non-acceptance meant troubles in the Church and High School. Hence there was no ground of Appeal.

7. Mr. John Topono said that to send in a appeal means not going outside but acting within the recommendation. This Committee can send in an Appeal to the Federation. Mr. C.D. Ekka seconded and supported him.

8. At last Mr. Lakra was asked by the Chair to express his opinion but as he was involved in the matter he was not allowed by the other members to give out his opinion and so he kept silent.

9. Then it was said by Mr. J. Prasad that the majority wants appeal and so the Resolution was passed to the effect that an Appeal be sent to the Federation that it should allow Mr. Lakra to remain as Principal for some years more on the ground stated above in para 5.

10. We, the C.C. representatives, dissented as we thought ourselves bound by the Federation recommendation and so a note of our dissent was recorded in the Minute.

Yours faithfully,

Sd. N. Coy
Sd. Th. Surin.

Representatives of C.C. on the Gossner High School Managing Committee Ranchi.

Gossner Mission

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

No: 713/36/F.-23.

Dated Ranchi, the 13th. February, 1936.

The Rev: J. Stosch,
Director of Missions,
Berlin, Germany.

Dear Sir,

I beg to send for your information, a copy of the report of the Church Council representatives in the Managing Committee of the Gossner High School on the actions taken by the Managing Committee on Mr. Lakra's resignation from the School and also a copy of the letter from this Office to the Right Reverend J. Sandegren in reply to his letter dated the 5th February 1936 asking the Church Council to inform him of the steps taken by the Managing Committee and by the Church Council regarding Rev: J. Lakra. A copy of the resolution of the Managing Committee could not be sent as the Church Council was not supplied with it ~~and not~~ nor with any information by the Managing Committee.

With kindest regards and love,

Yours sincerely,

P. L. Kandulna
13/2

Gossner Mission

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.

----------oOo----------

No:715/36/F.-51.

Dated Ranchi, the 13th. February, 1936.

To,

The Right Reverend Bishop J. Sandegren,
President, F.E.L. Churches in India.

Dear Sir,

Your letters of the 29th January and the 5th of February, 1936 were received here in due time and I thank you very much for them

The letters were read in the Church Council Executive on the 8th and 11th of February and the Church Council Executive expressed its deep feeling of appreciation, for the effort that is being made. It was very encouraging to know that the Federation is doing its best to help the Gossner Church.

In connection with the work in Calcutta we feel grateful that arrangements for the work and finance have so far come. The Rev: J. Gausdal has also written us on the 4th February to send the name of a representative of this Church, in the Committee for the work, and he has been informed that I have been elected to represent the Church in the Committee. The amount of Rs 100/- which our Church has voted for this work has also been sent to the Rev: Gausdal, as suggested by you.

As to Mr. Lakra's resignation in the Managing Committee of the High School, we, with unhappiness, inform you that the Managing Committee, led by only the three non-Christian members, did not accept the resignation on the 25th January 1936 and decided to send an appeal to the Federation, for reconsideration, requesting that Mr. Lakra be allowed to hold his office in the School for some more years. The Managing Committee argued that it was not bound by the recommendations of the Federation and by the decision of the Mahasabha and as such it could send an appeal. We regret that Mr. C.D. Ekka one of the new Church Council members and the ex-President Rev: John Topono both of whom were members of the last Mahasabha and accepted the Federation recommendations, sided with the non-Christian members and supported the appeal. Mr. Lakra did not give out his opinion even when it was his duty to explain to the Managing Committee, the situation and his position.

As the unpleasant happening has created unrest in the Church the

Gossner Mission

the Council think and request that the solution recommended by the Commission may be expedited, as you think also, in order to keep the Church from falling into further troubles.

A copy of the report of the Church Council representatives in the Managing Committee is being sent, herewith, for your information. We regret to say that we are unable to send a copy of the resolution of the Managing Committee as the Church Council is never supplied with resolutions of the Managing Committee except the resolutions asking for grant and help from the Church Council. The Managing Committee thinks that the School is an independant institution and the Managing Committee has nothing to do with the Church and its Council.

The following officers and members form the newly constituted Council of the Gossner Church.

1. Rev: D. Kujur ---------- President
2. " W. Radsick ---------- Treasurer (joins in March, Rev: M. Prehn acting)
3. " M. Kerschis, Ranchi.
4. " L. Jojowar, Jamshedpur
5. " P.C. Punoria, Purulia
6. " S. Kula, Takarma
7. " J.J.P. Tiga, Lohardaga.
8. Mr. A.L. Tirkey, Gossner High School, Ranchi.
9. " C.D. Ekka, Gossner High School, Ranchi.
10. " P. Soy, Birmitrapur
11. " D. Tirkey, Chainpur
12. " Th. Surin, Pleader, Ranchi.
13. " P.D. Kandulna ---------- Secretary.

Yours sincerely,

Sd. P.D. Kandulna.

Gossner Mission

Bremen 8/4/36 Gossner High School.
8.4.36.

My dear Director Stosch.

We rejoiced to have received your letter sent by air mail as well as the post card sent from Eden. We all thank you heartily for both the letters and thank God that He once more brought you back to your dear ones in Germany. The young men received the post card and were glad that you appreciated their farewell address. Mrs. Lakra and I were glad to learn that those damba has served you till March 21 although some of them had their early grave in the Red Sea. We also were glad to learn that you visited Jerusalem and Nairo. We indeed would very much like to see these places especially connected with the Word of God.

Now the letter of the Church Council which reached you with complaints, surprises us, for the Church Council has never asked one of the managing Committee any thing on the matter. Instead of writing to you, had they written to one of to the managing Committee they would have received the right, and correct news. Without asking a single word - from the persons concerned, the Church Council acts, and this they did in spite of the fact that you strongly warned the Council from doing so. They have also written to the Federation the same thing. Why should the Council not ask the managing Committee or me, if they have any complaints to make about us? Without clearing the matter with us, they write to the Federation and to you, and this is the same Council or rather Executive where Messrs Behm

Gossner Mission

and Hershis sat and guided the affair. I am surprised at the way of the working of these people.

The fact is this that I submitted my resignation at once after you left Ranchi i.c. on 25-1-36 when the Managing Committee sat. The Committee could not relieve me at once and they prayed for more time. They reported said "for some time more" Now the reporter of the Church Council wrongly made it read "for some more years" Similarly this reporter made other wrong statements. This reporter is no other person than Theodor Surin who associated with himself Mr N. Soy who signed in the report, as I was told by Soy himself, without reading the report. Now, to both these gentlemen, I made very clear that the matter of going entirely lies with me and I must go. Mr Soy remembers it so well and he can write to you if you like.

In the first place Surin should not have reported wrongly and unofficially to the Council and secondly the Council should have verified the report before writing to the Federation and to you.

I feel that the Effective of the Council is wrongly formed as I told you when you were here. Then the old members in the new council are still trying to create troubles. They first tried to frustrate the work of the Federation by sending the "Protest" signed by Hurad, Pretus, Hershis, Surin, Tuberman and Samuel Purti as you remember. Mr. Soy did not sign in this protest and now also Mr. Soy understands better than any of these signatories. Secondly those people tried to frustrate your work, by falsely reporting to people

Gossner Mission

that Director Stosch mismanaged the Drakasahtre. Thirdly, after failing in two attempts, they are spreading false things about me and about the Managing Committee. Messrs Ekka and Johan Jo pono, love you and the Federation more than these people and they will keep the respect of you all, more than any of the six mentioned. Mr. Hirschis, instead of verifying the statement of Smith, at once wrote to Takaroa where Solomon carried the news to the bazaar.

Personally, I would once more request you, to send a new man and relieve Mr. Hirschis as you did with Mr. Pochin, if you want to stop such things. I have no doubt, Messrs. Pochin and Hirschis guided the other members to act again in such unparliamentary way judging without asking, acting on unofficial and wrong reports like that of Smith's, the official and correct report could be gotten only from the managing Committee. I have written about these unparliamentary actions of the Council to the Federation.

I am ready to go down south, as you know. I am waiting for a date to be fixed by the Federation. All my friends are glad to stand by the Recommendation of the Federation which we whole-heartedly have accepted. If you hear anything from the Church Council, please do not believe it without verifying the fact. So far I find the old spirit only in those six people and among those who from their influence. But the Spirit of God is working and I am sure the

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triumph of the Holy Ghost will come in this long run.

Pandit Joel Hemrom's son did not come, and so his money is with me. Now I want to help such boys with this money, who become Christians and are put to difficulties. There are two such boys now, one Brahmin boy who has been baptised and the other is Johannes. A third boy came to me today, who is a Kshatriya boy. The Spirit of God is working gradually even among the Hindus and the Oraons and Mundas will be the instruments to bring them to the Lord.

I have written a long letter. Yet there are many things to be spoken and consulted. I shall do it gradually.

Wishing all my friends, teachers and boys,

Ever in the Lord.

Yours most Sincerely,

J Lakra

N.B. The Hindu members of the Managing Committee are all well-educated people with sincere appreciation of the work of the Mission, holding high positions, and highly respected and recognised by Government. They are ever ready to abide by the decision of the Federation.

Gossner Mission

RT. REV. J. SANDEGREN, D.D.
BISHOP OF TRANQUEBAR

TRANQUEBAR HOUSE
TRICHINOPOLY

12:2:1936

Sehr verehrter lieber Herr Missionsdirektor!

Leider durfte ich Sie nicht empfangen, als Sie Trichy passierten. Ihren Brief habe ich gelesen und die Sachen beachtet. Ich schrieb an den Secr., Church Council, in Ranchi und verlangte Einzelheiten wegen Rev. Toponos Petition, die ich dem FELC Executive vorlegen werde. Doch ist es kaum wahrscheinlich, dass wir Rev. T. viel helfen können. Betr. Hurad habe ich Gausdal zum Chairman und Treasurer eines Komités ernannt, das die Arbeit in Calcutta anfangen und leiten soll. Die verschiedenen Lutherischen Missionen und Kirchen scheinen ihren Anteil fuer die Arbeit dort zu geben, und Hurad hat seinen Jan. Gehalt von Gausdal bekommen. Betr. Lakra höre ich ein Geruecht, dass das Managing Council der Highschool noch nichts beschlössen hat, und dass er vielleicht nicht Ranchi verlassen will. Ich warte Genaueres ab, ehe ich irgendwelche Schritte tue. Die Ranchi Commission hatte, glaube ich, gesagt, dass "ordinarily" der Prinzipal ein Inder sein sollte. Wir werden wohl keinen Einwand erheben, wenn ein Missionar Prinzipal wird. In der Sache mögen Sie handeln, wie es Ihnen am Besten scheint. Die Ranchi Commission hat nur zu sehen, wie Hurad und Lakra untergebracht werden können, in Calcutta und Guntur resp. Ich werde mich so wenig wie möglich in die Sachen der autonomen Gossnerkirche mischen. Aber wenn Sie mir irgendwelchen Rat oder Wuensche mitteilen wollen, werde ich gerne darauf achten. Mit bestem Gruss, Ihr ergebener J. Sandegren

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P.S. Beiliegender Brief wird keine weitere Erklärung brauchen. Bitte denken Sie nicht, dass irgend welche Kritik dahinter liegt. Wenn Sie gelegendlich meinen Onkel treffen, wird er sich freuen, von mir zu hören. Seine Adresse ist; Dr. M. Kremmer, Augustastr. 9. Berlin-Lichterfelde.

JSn

Gossner Mission

Extracts from the Proceedings of the 4th Triennial Conference of the Federation of Ev. Lutheran Churches in India.

The Present Situation in the German Missions and their Affiliated Churches.

(1) RESOLVED that the Conference records its appreciation of the visit to our meetings of the Rev. William Paton, Secretary of the International Missionary Council and Missions Director Piening of the Schleswig-Holstein Missionary Society, and thank them for their presentation to us of the situation which faces the German Missions to-day.

(2) RESOLVED that we further record our appreciation for what has already been done in Germany in bringing together the German Societies in the face of the present crisis. However, the interests of the Churches on the field urge us to suggest to these Societies that they investigate the possibilities of still closer co-operation with one another, with a view to greater mutual help.

(3) The Federation, expressing its gratitude to the German Missions for the help so far given to the Churches in India, realizes that it is possible that the German Missions will be prevented, for a long time to come, from continuing to help the Churches as in the past. Therefore it draws the attention of the constituent Churches to the necessity of taking active steps to meet this situation. Temporary-makeshifts will not in the long run prove sufficient but it will be necessary to inaugurate new policies which will permanently meet the situation, such as a greater emphasis on voluntary Church service, reorganization of school and other institutional work, etc. However, we believe that, even if the subsidy in money sent from Germany may be very small, the presence and help of missionaries who enter whole-heartedly into the work of the Church will be welcomed and highly valued.

(4) RESOLVED that we approve of the efforts of the Executive Council during the past year in gathering data and presenting details of the situation among the German missions in India and the Churches connected therewith, to the then President of the Lutheran World Convention, Dr Morehead, and the National Christian Council, and authorise the Executive Council to continue its work in this direction, inasmuch as the situation facing the Churches concerned is even worse than that of the German Missions.

Gossner Mission

RT. REV. J. SANDEGREN, D.D.
BISHOP OF TRANQUEBAR

TRANQUEBAR HOUSE
TRICHINOPOLY

7:2:1936

President, F.E.L.C.

Herrn Missionsdirektor Lic. J.Stosch
Herrn Missionsdirektor P.Piening
Herrn Missionsdirektor Professor Dr.D. C.Ihmels.

Sehr verehrte Herren!

Bei ihrer Sitzung in Rajahmundry 28-30.Dec. 1935 hat die FELC u.a. einige Beschluesse gefasst,welche die Arbeit der deutschen Missionen in Indien betreffen. Ich lege eine Abschrift davon hier bei und erlaube mir,einige Erklärungen zu geben.

Die Anwesenheit von Rev. W.Paton und Missionsdirektor P.Piening war uns sehr wertvoll,da wir viel erfuhren ueber die Lage in Deutschland. Es liegt der FELC sehr daran,dass die Verbindung der deutschen Missionsgesellschaften mit Indien nicht locker wird. Sollten auch die Subsidien an die Kirchen in Indien ganz oder partiell aufgehört haben,ist uns doch der geistige Einfluss der deutschen Missionare sehr wertvoll und erwuenscht.

Beschluss (2) wurde gefasst auf Grund der Nachrichten aus Deutschland und mit voller Zustimmung der anwesenden deutschen Missionare. Wir bitten,den Beschluss nicht so zu deuten,als sollte irgend welche Kritik beabsichtigt sein.Das lag uns ganz fern. Die Notlage der hiesigen Kirchen,zunächst der Gossnerkirche,trieb uns dazu. Die FELC hat etwas getan,um durch Zusammenschluss der Lutheraner in Indien zu helfen. Aber mehr Hilfe tut Not. Und ein anderes Mal mag eine andere von Deutschen gegruendete Kirche in besonderer Not sein. Deshalb fragten wir uns,ob in Deutschland noch irgend etwas getan werden kann,um die Gesellschaften zu gegenseitiger Hilfe einander noch näher zu bringen.

Vom Gesichtspunkte des International Missionary Council gibt es vielleicht andere deutsche Missionskirchen (z.B. in Holl.Indien oder Afrika),die grösseres Anrecht auf internationale Hilfe beanspruchen können als die Gossnerkirche,deren Zusammenschluss mit der anglikanischen Kirche in Chota Nagour viele Nicht-Lutheraner nur begruessen wuerden. Deshalb muss Hilfe fuer die ev.luth. Gossnerkirche wahrscheinlich hauptsächlich von Lutheranern in Deutschland,Amerika und Indien kommen.

Dies hat uns zu dem ungewöhnlichen Schritt veranlasst,an Sie heranzutreten. Wie die evang.Missionen in Deutschland einst der Bruedergemeinde halfen,könnten vielleicht die drei in Indien Mission treibenden Missionsgesellschaften unter sich eine besondere Notgemeinschaft haben. Ich brauche diesen Gedanken nicht weiter auszufuehren.Sie werden ihn so auffassen,wie er hier gemeint ist. Vielleicht sollten Sie,Herr Missionsdirektor Stosch,die Initiative ergreifen und mit Ihren Herren Kollegen beraten,wie der gemeinsamen luth. Sache in Indien am Besten zu helfen sei.

Es ist fuer die jungen luth. Kirchen in Indien und fuer die FELC eine grosse Stuetze zu wissen,dass die Missionsorganisationen in Deutschland intakt sind,dass dort viele Missionsfreunde in treuer Fuerbitte und opfernder Liebe unserer gedenken,und dass Missionsleiter dort sind,die unser Wohl auf dem Herzen tragen. Gott schuetze und fördere Sein Werk hueben wie drueben.

Ihr im Herren ergebener J. Sandegren

Gossner Mission

5th Febr.

To

Mr. N. Soy, Ranchi.

C 1

Dear Mr. Soy,

I accept the Managing Committee's appreciation of my work and note the value they attach to it. I see they want my services in the School for some time more.

I, therefore, am open to both. If the School is in a position to let me go, I shall leave at once. But if the School cannot go on without me, I am not anxious to go.

Please send a copy of this letter to the Secretary of the Federation for information.

Yours sincerely,

Sd/- J. Lakra.

No. 1847
3M. 1. 36

From,

The Inspector of Schools, Chota Nagpur Division,

To,

The Principal, Gossner High School, Ranchi.

Ranchi, the 28th. April, 1936.

Sir,

I have the honour to state that I understand that you will relinquish the Principalship of the School in the near future to take up an appointment in a College in Southern India. As your successor has not yet been selected it is desirable to take up this question without delay. In the selection of a new Principal it is essential that there should be complete agreement between the Managing Committee of the School and the Church Council and I think it would be well for the two bodies to have a joint meeting to consider the matter. I understand that the Commission which investigated the affairs of the church and school at the end of last year offered to send a suitable man from Southern India and that there is also the possibility of securing the services of a missionary from Germany. Whatever arrangements are made they should be made without delay and the name and qualifications of the proposed new Principal should be reported to me as early as possible.

I wish to invite your special attention to the urgent importance of arriving at complete agreement between the Church Council and the Managing Committee in this matter. As you are aware, the Board of Secondary Education have appointed a special board to report on the school and the Secretary to the Board is pressing for a report. I have postponed inspection by the special board to give the school an opportunity of putting its affairs in order. The inspection cannot, however, be postponed much longer and as the question of the Principalship is one of first importance it is essential that it should be settled without delay. The appointment of the Principal will require my approval and I am not prepared to approve the appointment of anyone concerning whom there is a conflict of opinion between the Church Council and the Managing Committee. Unless an agreement can be reached it may be taken as certain that the School will lose its grant-in-aid and that recognition will be withdrawn.

I have the honour to be,

Sir,

Your most obedient servant,

Sd. R.F. Cooper,

Inspector of Schools.

Memo No. 1848

Ranchi, the 28th April, 1936.

Copy forwarded to the Secretary, Council of the G.E.L. Church in Chotanagpur and Assam, Ranchi, for information.

Sd. R.F. Cooper.
Inspector of Schools.

Gossner Mission

True copy.

The joint meeting of the Managing Committee Gossner High School and the Executive of the Church Council of the G.E.L.Church held on 8.5.1936 in the School office at 6.30 p.m.

Present:- Messrs. Jadubir Prasad, T.P.Ghose, T.P.Gupta, Th.Surin, C.D.Ekka, P. Kandulna, Church Council Secretary and A.L. Tirkey, C.C.member, Revds: D. Kujur, C.C.President, W.Radsick, C.C.Treasurer and J. Lakra, Managing Committee Secretary and Principal.

The meeting was opened with prayer by Rev: J. Lakra. Rev: D. Kujur was elected to preside.

1. Rev: J. Lakra announced that according to C.C.Secretary's letter dated 8.5.36 the full Church Council could not be called and only the Executive was to meet the Managing Committee. Some doubt was expressed if other Church Council members would raise an objection to any decision reached by the C.C.Executive and the Managing Committee. In that case the presence of the full Council was felt necessary. Thereupon the Council Executive assured the Managing Committee with quotationof rules that their would be no objection raised by the C.C. members to any decision which might be reached.

2. The Inspector's letter dated April 28,1936 was read in which the Inspector wants the name and qualification of the successor of the present Principal Rev: J. Lakra. Thereupon the letters of Bishop Sandegren and Director Stosch were read. A lengthy dessension followed and finally it was resolved that :-

In case the Federation demands the acceptance of the resignation of the Rev: J.Lakra by the Managing Committee in reply to the wire sent by the Chairman on the 30th April 1936, the resignation be accepted by circulation of letter among the Managing Committee members, as the Managing Committee wants to abide by the decisionof the Federation.

The Chairman of the Managing Committee meeting dated 2.5.1936 be requested to write to the Federation and asking them whether they are in a position to send an experienced Indian Lutheran educationist and to request them to kindly find a suitable post for Rev: J.Lakra, in an educational Institution as recommended by the Federation.

The post of the Principalship of the Gossner High School be advertised and the last date of application be fixed the 10th June Wednesday 1936, and the selection be made on the 17th June 1936.

Draft of the advertisement :-

Application are invited for a temporary post of the Principalship of the Gossner High School, Ranchi. Applicants must be Indian Lutheran Christian and should be trained M.As. They should state their experience and age and send copies of testimonials by the 10th June 1936.

Meeting was closed with prayer by Rev: W. Radsick.

Sd. J. Lakra
Secretary.
8-5-36.

Chairman.

Gossner Mission

Copy

From: Rev. Gausdal

Mohulpahari P.O.
Santal Parganas
4th Febr. 36.

Dear Mr. Radsike,

the Federation of Evangelical Luther. an Churches in India desires me to try to form a Luther. an Church Committee for Calcutta in order to give the necessary stability to the work which Mr. Hurad is asked to take up. For the Committee we shall require some resident Lutherans, as well as representatives from Lutheran Missions and Churches not too far from Calcutta, and hereby I invite your Mission to ap. point a representative.

I send separately to the Secretary of the Gossner Church an invitation for that body to join; but I have a very special reason for calling up. on your Mission. This Committee will stand in direct relation to the Federation for this Indian work; but it may well be that it will also try to arrange for regular services in European languages. If I am not mistaken there is a fairly big German Colony in Calcutta, and if regular services say once a month was decid. ed on, your Mission would be asked to lend

Gossner Mission

a missionary for making such a trip and take the service. Such a big city as Calcutta will continue to draw merchants even if Swaraj is introduced in India, and ~~it~~ the churches we are labouring to build up, we believe, will faithfully stand by the Cross whatever administration here should turn up. There seems to be a permanent work ahead in Calcutta, and the co operation of your Mission from the very beginning will be highly appreciated.

With kind regards,

I am,

Yours sincerely,

P. Gausdal.

Gossner Mission

GOSSNER HIGH SCHOOL.

From

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

Ranchi 19th Sept. *193* 5.

My dear Dr. Stosch,

Thanks very much for your kind letters. We shall be eagerly waiting for your arrival.

In the meantime the the regular persecution of the Church by Prehn-Hurad regime is going on unabated. Rev. J.Tiga B.D. is on the verge of starvation. Rev.B.Minz has been placed under a ban. Rev. Urbanus Kujur is being harassed continually, and now suspended. Pastors are being transfered without consideration etc.etc.

The High School has not been getting anything from the Church Council for the last five years. I have been managing the H.S.affairs with great difficulty. I have been getting only discouragement from the Church Council.

We shall need Rs.2000/- to carry on through this year. We need Rs1000/- just now. Will it be too much to request you to help us out ? Please see if there is any possibility.

However we must look to the Lord for help for the earth and the fullness thereof belongs to Him. May he teach us to love Him more through all those adversities. May our Lord lead you and help you as you come to us. Love and Yishusahay to you and your family from all my friends and from me and my family.

Ever in the Lord.

Yours affectionately,

J Ekka

To

Rev. J.Stosbh,Lic,

Gossner Mission

Translated
14/7/37 with letter
on record. C1

Lutheran compound,
Ranchi.
The 16th June, 1937.

Shriyukt Manyawar Director Stosch sahib ko mera bahut 2 Yishusahay howe.

Main dintapurbak ap ke pas ek chitthi likha tha ghora aur sahis ke kharch ke bare. Main ap ka bahut 2 dhanyabad karta hun ki ap ne kripa drishti kar ek sal ke waste Rs 100/- diye the par wah to 1936 hi men khatam ho gaya. Main Padri Kerschis sahib se arji kiya we bole ki main nahin de sakta hun jo rupaiya Padri Stosch sahib diye the so khatam hua hai. so main bara saketi men par ke ap ke pas ek arji chitthi likha par mujh ko uska jabab abhi tak nahin mila hai uski asha main ab tak dekh raha hun aur jab 2 Bilayti Dank ata hai Manyawar Padri Radsick ko puchhta hun ki Manyawar Padri Stosch sahib se mera ko i chitthi aya hai wa nahin jabab milta hai nahin taubhi main asha ke sath jabab pane ki drishti ap ki or lagata hun ki ap ki or se ghora aur sahis rakhne aur na rakhne ka jabab paun.

Main ap ko arji purbak janata hun. Main abhi saketi men par gaya hun ghora aur sahis rakhne ke bare main kharch pane ki ashra se January mahina se sahis rakha aur uska kharcha mahina 2 dena parta hai alawe ghora ka kharch. Mujh ko thahraya hua talap bhi nahin milta hai alawe ghati talap men bhi ghar ka bhara kata jata hai, is se mujh ko bara muskil hota hai. Aj kal ke hisab se mahina ath rupaiya men ghora aur sahis ka talap purana muskil hota hai taubhi mission ki tang halat dekh ke sahis ko apne nij kharch se khilana pilana parta hai ise main b ari muskilta men par gaya hun. Mandali kam men mera ji laga rahta hai ki kis tarah Ishwar ki sahayta se mandali ki dasha ko sudharne aur barhane men karmm-chariyon aur mandali ke logon ko utsahit karun isliye Station 2 aur Parishon o Pracharakpanon men dihat bhulna apna kartabya kam samajhta hun aur apni durbalta ke karan ghora rakhna awashyak samajhta hun. Yadi main Cycle chala sakta to Cycle ka jikar karta par mere panw ke tutne ke karan se kamjor hoke Cycle chalane men bahut jokhim samajhta hun isliye Cycle se adhik ghora ko pasand karta hun use Pahar parb at charhna utarna bhi sahaj se banta hai is riti se meri taklip aur thakawat dur ho jati hai aur kam karne men ji khus rahta hai so meri dinhin arji binti ap se hai ki jaisa 1936 ke liye ap ki kripa se ghora aur sahis ka kharch paya waisa hi age bhi kripa karke koi upay mere liye kar dijiye ki main bare anand se utsahit hoke mandali ka kam kar sakun aur sab roktok dur ho jawe. Is kam ke liye main ap ka hardik dhanyabadit hounga. ~~Aj kal Mandali~~ ~~XXXXXXXXXXXXXXXXXXXXXXXX~~ Aj kal Mandali Khajane men bhi rupaiya paisa ka thikana nahin hai. Khajanchi manyawar Padri Radsick sahib ke hisab se bhi dekha jata hai ki mahina 2 rin karja karke kam nikalte hain. So jaisi daya o kripa mujh lachar das par howe kripa drishti karke upay kijiye aur kripaya jabab dijiye. Main ap hi ki or apna asha lagaya hua hun.

Prem se.
Ap ka bishwast
padri D. Rujur
President.

Gossner Mission

C1

Lutheran compound,
Ranchi.

Shriyukt Mahamanyawar Director J. Stosch sahib ko mera bahut 2 Yishusahay

Main Prabhu ki daya se bhala changa hun aur anand se Prabhu ki mandali men kam karta hun. Main ap ka bheja hua char sundar Tasbir ko 1936 men manyawar Padri W. Radsick sahib se paya aur January mahina ke ant men ek sundar ghari manyawar Padri Kerschis sahib se paya aur ap ka hardik dhanyabad karte hain. Ap ke is daya aur prem ko main jiwan bhar kabhi nahin bhulunga. Aur ek sundar Note Book Sister Mehta Westfal se paya. Main usko bhi hardik dhanyabad karta hun. Meri or se usko bahut 2 Yishusahay howe.

Main phir bhi ap ka bahut 2 dhanyabad karta hun ki ap bite sal meri durbalta ko bujh ke mere saphar sawari ke waste ek sal ke waste ghora aur sahis ke kharcha ka intijam kar gaye. Par ab to ek sal gujar gaya hai main Manyawar Padri Kerschis sahib se arji kiya tab we mujh se bole sal bhar ke waste manyawar Padri Stosch sahib bandobast kiye the. Par age kaisa karenge main nahin janta hun aur nahin de sakta hun. Yah bat sun ke main ap ke pas apna dukh taklip suna ke ek arji appeal bhejta hun.

Shriman Mahashay main ek umar wala hun alawe 1921 men mera panw tut gaya tha par Prabhu ki daya se kuchh achchha hua. Main derh baras tak chal phir nahin sakta tha us samay hamari mandali ke log Snan Prabhubhoj o mandali kam waste Dandi men boh 2 ke apne pas le jate the. Wahi durbalta aur panw dard aj tak hai. Bahut dur chal nahin sakte hain kam se kam do tin Kos tak bare dukh taklip utha ke jate hain. Par rat ko dard se taklip uthate hain. Ab to mujhe ek bhari kam saunpa gaya hai jis ka jabab dehi mandali aur Ishwar ke samhne dena hai isliye main adhik ansh saphar men Ilaka 2 o Parish 2 o Pracharakpanon men bhulne aur harek ka kam dekhne ke liye man men thana hun. Jahan 2 sanrak achchha hai aur Lorry aur Motor jata hai wahan to sukha rukha dinon men jana utna kathinai nahin hoga. Aj kal to manyawar Padri W. Radsick sahib ke sath jahan 2 motor jata hai wahan saphar karte hain. Is liye sahaj se banta hai. Par jab ham log Parish aur Pracharakpanon men jayenge jahan motor nahin ja sakta hai to bina Sawari ke nahin ja sakenge. Kabhi 2 ham log sarak se dur bhi gaya jahan motor nahin ja saka tab saheb Cycle men aur main ghora sawari men jake mandali ke kam ko pura kiye. Bishesh karke barsat men aur barsat ke pichhe tin mahina jahan Lorry aur motor Nadi par nahin hote hain. Saphar karne men roktok hota hai aur kabhi 2 pahari aur jangal

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~~j angal~~ pahar charhne utarne rasta men jana parta hai jo sadar rasta se dur hai. ~~&~~ aise samay men agar Lorry motor se jana nahin banega to bina sawari ke jana bhi muskil hoga aur bari kathinai parega, panw ki durbalta ke karan. Alawe main Cycle chalane nahin sakta hun. Main ek dapha Cycle liya tha par panw dard ke karan chhor diya so meri dintapurbak dinhin arji ap se hai. Mere ghora aur sahis ke liye koi surat se jaisa bite sal kiye usi prakar koi upay karenge o mandali ka kam subhita se kar sakenge to jaisa ichchha aur matlap mandali kam ke liye man men thante hain Ishwar ki sahayta aur daya se saphalta bhi pawenge. Mera bichar hai pahile Ilaka 2 men jahan 2 motor Lorry jata hai sukha rukha men wahan ke kam ko dekh bhal kar saken bad Parishon men aur Prachararkp anon men jahan Lorry motor nahin jata hai, sirph paidal chahe sawari se hota hai karmm-chariyon ke kamon ko dekh bhal kar saken aur karmmchariyon aur bhai bahinon ko utsahit kar saken. Yadi ap ki kripa se ghora rakhne ki anumati milegi to ghora rakhenge nahin to jaisa ap ki ichchha hogi karne ko taiyar hain. Par pura kam bina sawari ke karna kathin bujh parega. Ghora mera khas hai sirph ghora sahis ka kharch ke liye meri arji dohai hai ap ki kripa mujh durbal karmmchari par howe ainde hajur malik hain.

D. Kujur
President

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Shriyukt manyawar mahashay Director J. Stosch sahib ko mera bahut Yishu-
sahay howe.

Main Prabhu ki daya se bhalh changa hun aur bare anamdta se apne saunpe huwe kamon men din rat laga rahta hun. Ishwar Pita aur hamare muktidata Yishu Khrist se binti prarthna men bal samarth mangte huwe ki Prabhu hamare kam men sahayta aur ashish dewe.

Main September mahina se apne kam ka report nahin bhej saka kai rok tok ke wajah se. Ab main sanchhep se September se leke December tak ka report bhej det a hun. Main 30 Pracharakpanon, sat Parishon aur sat Ilakaon men saphar kiya kabhi akela aur kabhi manyawar Padri Radsick sahib ke sath aur baki samayon men kabhi Shiksha Class men aur kai dapha apne ghar ke bimari ke karan ruk gaya aur Ranchi men rahte samay hata ke Tolon men bhai hainon ke ghar 2 bhulta aur bhai bahinon ke sat h unke gharon men binti prarthna karta tha.

Manyawar Padri Radsick sahib ke sath bishesh kam hota hai. Ilaka 2 wa Parish 2 wa Pracharakpanon men bhai bahinon ko jama karke dharmm sabha karna aur bhai bahinon ko Dharmm Sabha men shiksha dena, chal chalan sudharne keliye samjhana bujhana aur sansarik rit byawaharon, kuchalan bure kam aur mithya bishwas ki baton se alag rahne ke liye samjhana bujhanaaur Yishu khrist apne muktidata ko man men grahan karke sare man se us par bishwas karne aur uski ichchha ke saman chalne aur bishwas men drirh rahne ke liye dharmm shikksha ke dwara samjhate hain aur kahe khristan huwe aur uska phal pane ke liye hamon ko kya karna chahiye aisi 2 baton aur updeshon ke dwara bhai bahinon ko jagane aur karmmchariyon ko kam men utsahit karne ki yatan karte hain -

Mandali men dekhne se bahuton ka man phir jata hai aur apni dasha dasha ko pahichan ke apne ko sudharne ke liye utsahit dikhai dete hain. Jaisa ek dharmm sabha men kisi burhe bhai ne uth ke bhai bahinon ko bare jwalan aur drirhta se samjhaya ki ham khristanon ka chal chalan thik nahin hai. Aj kal matwalpan hamari mandali men barh rahi hai. Pahile samay jab ham log khristan huwe matwalpan bilkul chhor diye the aur kaise sundar riti se chalte the par aj kal matwalpan aur samsarik rit dastur bahh rahi hai isliye hamon ko aise bure rit dasturon aur bure kamon ko chhor dena chahiye. Pahile samay men samsarik log khristanon ke suchal chalan subyawahar aur prem ke sangathan aur kamon ke dwara bahut log khristan hote the. Par abhi ham khristanon ke na thik kam aur chalan ke karan thokar khake khristan nahin hote hain. Isliye hamon ko apne chal

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chal chalan ko sudharna chahiye. Aisi baton ko sunke bahut log man liye ki ham log thik nahin karte hain aur pratigya bhi diye apne chal byawahar aur bure kamon ko chhorne ke liye. Aur age ko apne mandali ko chalnie ke liye shakti bar parishram karne aur sahayta dene ko bhi karar kiye ki ham log ek 2 man dhan denge aur us Parish ke Padri ko janchne se malum hua ki kitne Pracharakpan men jama kiye aur kar rahe nain.

Jahan 2 main akela chahe manyawar Padri Radsick sahib ke sath gaye dharmm panchait kiye is tin mahina ke saphar men 16 bar Dharmm Sabha kiye aur harek jagah bhai bahin anand se jama hote the aur bare dhyan aur man lagn ke sunte hain aisa malum hota hai ki we Ishwar ke bachan ke bhukhe aur piyase hain aur bahut chahte hain kitne log bolte hain ki aur ek 2/ dapha hamare pas aiye aur kitna ganw ke log bolte hain hamre ke ganw men aiye aur dharmm sabha kijiye. Bhai bahin bahut chahte hain ki Padri Pracharak bhi bar bar hamon ke awn jahi karte aur is prakar bhai bahinon ko dharmm shikshn dete to ham log bahut khus honge. Bhaiyon ke ghar 2 bhul ke chahe dharmm panchait men samjhane se aur m/mandali andani ke bare batchit karne se kitne log kahte hain ki ham log mandali ke liye dene ko taiyar hain ap log apne Padri Pracharakon ko thik se chalniye jab we hamare pranon ke liye chinta karenge to ham log bhi urki jiwika ke liye chinta phikar karenge.

Aise dharmm panchait aur barabar tour karne ka phal bhi kuchh 2 pragat hota hai arthat karmmchari kahin 2 jagaye jate aur apne kamon ko jwalanta se karne ka yatan karte hain. Jaise Kondra Ilaka men Jashpur Upar Ghat ke Prachark bare jwalanta se kam karne ka arambh kiye aur dharmm shikshn ke liye bhi bahut man lagate hain nan Prachariniyan bhi dharmm shikshn pane ke liye sal men ek hapta jama hoti hain aur bahinon ko chalati aur Prachrakon ki sahayta karti hain. Kahin 2 bhai bahinon ke dharmm ka jwalan dikhai deta hai jaise Ganla men sadharmm bhai bahin apne andani barhane ke liye chal chalan sudharne ke liye girja se nikal ke Atwar 2 panchait karte hain isliye wahan ki sirni aur ghara sirni barhti ja rahi hai. Pahile donon Prakar ka dan mil ke ek hapta men 10, 12 ser hota tha par abhi ek haptn men ek man o ek man se upar hota hai aur ek jwalan un men dekha jata hai ki we hatn men ek Pakka girja ghar banane ke liye shakti bhar parishram kar rahe hain aur ghar 2 bare harsh se chanda utha rahe hain aur do lakh tak Itta pakka chuke hain ab kewal bhit uthana aur lakri ka jogar karna hai. Yadi unke aise jwalan aur utsah ko barhane ke liye Chotanagpur aur Assam ki sari Lutheran mandali sahjog ho

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hoke sahayta karengi to unka anand aur hi bara jayga phir jagah 2 apne andani barhane aur bure rit dastuon ko chhorne ke liye Prachararakgaon wa Ilakaon ke Am Sabhaon men bhi bat bichar karte hain arthat kitne bhai bare sahas se dusron ko samjhate hain.

Atmik jiwan aur andani ki barati do bishesh Karanon se roki jati hai

I. Karmmchariyon aur bhaiyon ki shiksha ki ghati

2. Gharelu jhagra atmik jiwan aur andani ki barati ko reknehare hain

I. Karmmchariyon aur bhai bahinon ki shiksha ki ghati aur karmmchariyon ke kamon men dilai Ilaka 2 wa Barsa 2 wa Prachararakgaon men jake janchte hain aur bhai bahinon se dharam ke bare puchh pachh karte hain rahut log das agya, bishwas darpan aur bhati darpan bhi nahin jante hain kyonki bhai bahinon ko shiksha dene men ghati hai isliye dharam kya hai aur kristan hone se kya phal milega aur hamara pachhanehara kaun hai kuchh nahin jante hain missionaryon ke samay men jo shiksha diya gya tha bahut log bhul gaye aj kal karmmchari shiksha par bahut dhyan nahin dete hain par apni jiwika par adhik man lagate hain ise mandali ka kam dhila par gaya hai. Jab karmmcharyon ko samjhate wa kahte hain tab we jawab dete hain ki hamari jiwika ke liye chinta nahin karenge to kaise jiyenge hamon ko pura talab mile to ham pura kam karenge bahut jagah dekha jata hai ki karmm chari sirph Atwar roj girja karte hain aur dusre roj bhai bahinon ki sudhi nahin lete na bhai bahinon ke pas jhulte na shiksha dete hain kewal jo Gaan aur Drirhapan pate hain unko jaisa taisa sikhate hain. Ise bhai bahin dharmm ke gyan men bahut kamjor hain isliye bhai bahin logon ka chal byawahar bhi dhila hai aur apne dharmm karmm ke liye kuchh chinta nahi n karte hain. Aj kal karmmchariyon ke shiksha ke liye bahut jor kiya jata hai. Par taubhi kitne jagah Prachrak bahut nishchint hoke na mahinwari Panchait men na dharmm shiksha men hajir hote hain par apne gharelu kam men laje rahte hain. Par kaiek jagah anand se mahinwari Panchait men jaya hote aur dharmm shiksha ke liye chinta karte hain aur jahan ke karmmchari dharmm shiksha ke liye chinta phikar karte hain wahan ki mandli bhi sudhar ja rahi hai aur atmik jiwan prapt hoti hai.

II. Gharelu jhagra atmik jiwan aur andani pachhara hai. Aisa malum parta tha ki jhagra mit jayga par High School ke do masteron ko Inspector ke ray se chhutti dii gai. Ise mandali men andolan uth gaya. Jaubhi is men Council ka koi dosh nahin dekh parta hai taubhi Council par dosh lagaya jata hai ki Council anyay hai. Yah to bishesh karke Managing Committee aur Inspector ki bat thi taubhi Council par jhuthi bat phaylai jati hai phir

phir bhi jab hai Council men unhen hai ye ni jhuthi bat bitheen kirke Council Members hi ke dwara phaylai jati hai arthat Padri Babu Jilo Tign aur chhutti paye huwe masteron ke dwara. Padri Jilo Tign ek darkhast likha Federation aur kadachit ab ke pas bhi likha hoga jis men kri baten likhi gai thi, ki Dissenteron par anyay kiya jata hai aur unhen bat ko [illegible] do bhag no jayenge. Kana prakar ki jhuthi bat mandali men phaylne lagi tha main Para ke pahile Londonga Ilaka men saphar men gaya aur tadan bhai brahmon se janeha we nisi baton ke bishay kuchh nahin janta hain baiki ek burhe Prachin ne bare jor se kaha ki duniya men ek dophe janm hota hai ki do dophe janm hota hai. Hum log janm janm liya hai arthat iis mandali men hai wahan hi rahen ge. Phir kitne bhaiyon ka kahna hai karmchari 2 kya kate hain hum log nahin jante hain idhar udhar janchne se malum hua ki is men Ilaka Panch se member aur sab karmchariyon ka bishesh ray hai we hi log chalanewale hain ki hum log do bhag no jayenge apsos ki bat ki aidhe sade bhole bhale bhai bina bujhe jhuthi baton men phusaliye jate hain aur unka man sandeh men par jata hai ki kiski bat thik hai aur we kare dubidha men par jate hain. Is priti se mandali sambandhi baton men dnile hote hain aise 2 karanon se atank j wan aur mandali ki arthik baton men ghati dikhai deti hai.

Ye do master aur unke sang aur kitne shikshit jan sansarjyon ke sang mil ke ek nayn High School khara karne ka yatan kar rahe hain aur notice chhapa ke taiyar idhar udhar chanda batorne ka koshish bhi kar rahe the par utna safhal nahin huwe. Unka matlab tha ki 1937 men ek nayn High School khara kiya jayga aur ye hi doron master us men kam karenge. Manyawar Sandegren sahib ne ake donon ko samjhaye ki yahan Council kam deta hai waisa khusi se jake kam karo agar nahin jate ho to Sarkar ke hukum ke motabik Training jao par we jane nahin chahte. Par iske viprit mandali men andolan karne ko sura kiye aur Council par dosh laga 2 ke ki Council anyay karta hai aur Council men jhagra hai Council men do bhag hai yahi jhuthi bat dihaton men ja ja ke tamam phaylate hain bishesh kar ke Padri Jilo Tign aur un master ke dwara. Council men kisi prakar ka jhagra nahin hai na Council kis bat men anyay kiya na Council men do bhag hai sab kuchh nyay aur sachchai se bichar kiya jata hai. Dissenter partyon ka bishesh matlab hai ki sab kuchh unhin ki ichchha ke samaan sab baten chalai jati to unka man s ntusht hota par koi panch panchai t men ek ki ichchha ke samaan bichar nahin kiya jata hai p ar sabhon ke bhalai ke liye bichar achar kiya jata hai yadi ek party ki ichchha ke samaa

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saman bichar ho ye to nayay sangha jayga.

Nana prakar ki anyay chalo jnayen tamar pahile Ranchi se jaruri bat patyhi jati hai aur tumhe jaruri khabar Padri ji ko ke pas pahunchta hai aur wah Lohardaga ilaka men Pariga Panchait karne laton ko nirne ko au p beamuti ki bhoj ko chaiyo; ar ye bhe rakhta aur taman jahan 2 mandaliyon men jata hai phaylata aur Council ko bi na jaye Federation ke pas likhta hai aur Council par dosh lagata aur Council ki bajt karta hai jabhi wah ap ni Council ka member hai.

Panna ka ihrka hi A. Sabha ke adhyaksh Padri kerscha aur aura isaiak Ekka ko ejan men sermon dene se rokne ka pas kiya tha par abhi tak multawi rakha gaya hai aur yah bhi do Mastaron ke chhutti e karan se hua usi An Sabha men mandali ko do bhag karne arthat do Synod banane ka bat pichar hua aur usmen yahi bat phaylaya jata hai ur Federation ke pas chi unhin ki or se likha gaya hai aur aysan ap ke pas bhi likha gaya hai. Barki School ka Mahendra master Sabha men khulam khuli joron se bola ki naukri chhutte to chhutte hai log do bhag honge is prakar ki andolan ki bat jabarjasti phaylai jati hai aur dhurt ke bhat tare bhai bina soche bujhe bina daryaphat bhki baton par bishwas karke mil jate hai Mandali ke bhai bahinon ki dasha achchhi hai we Lutheran mandali ko chhorne nahin chahte hain sirph shiksha ki ghati bhai bahinon ke bich men dekha jata hai aur dharmm ki baton men bahut drirh hain. Par shikshit hi log chhoti 2 baton men bina karan andolan utha ke bhai bahinon ke manon ko bigarte aur Futheran bishwas se bahkate hain. Yadi mandali men thik se kam kiya jayga aur ye sab byarth andolan Praphu ki daya se mitaya jayga to dhire 2 mandali men nirik jiwan aunta jayga aur nath 2 mandli bni rahta jayga abhi nahin shiksha men barme se apne dharma aur mukti aur muktidata ko thik se pahichan ke Ishwar ki icchha ko samm e alenge is liye hamen ka bisesh matlab ini shiksha par adhik jor diya jay hamen ka bisesh arji hai ki Bilayat men bhi hamari Chotanagpur ki mandaliyon ke liye bisesh prarthna kii jay ki sab prakar ke golmal o andolan ko Prabhu dur kare aur mandali men kusal chain dewe jisse Prabhu ki mahima adhikai se bahte jawe.

1937 ke January mahina men 8 - 27 tarik tak Panchayim ki mandaliyon men sapar kiye. Manyawar Padri Radslek saheb ke sath is sapar men 10 Pracharakgan aur 4 tin Ilakaon ko dekh bhal kiya is sapar men 12 jagahon men dharma sabha kiya. Ranchi se sidhe Kimel gaye wahan do roj Panchait hui ek roj Dharm Sabha hua doosra bela dharma sabha men kar o chhar panch

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pahch sau adui Aurush stri bache wale the. Palle do din jab pas 2 karke updesh diye dusri bar Mandli ke bhi ek o chalis byawsar,girja awa jaki mandli ke log bare utsahit hue. Bhai bahin bare anand se jama huwe the apna 2 khabrcha pahchn loke Panchait,en jo kahin jata tha bare aland se sunte the. Bhai bahinon ka man idhar udhar bhatkta hai Luther ne dharm sen pahle kitne dehat pracht kiye aur parwahpan aur sansarik kuritiyon se alag rahne ki pratigya di diye par dharm ki jwalanta bahut kahin dikhai dayi koi bhi us ke dusre ko samjhaye mandli ke prakar ka sangatha hua. Dusre roj karmcharyon ke sath bishesh sabha hua. Karmcharyon ko apne ko isi bishwast rahne aur ek chit hoke aur sachchai ke arth kam karne ke liye chitaye gaye aur centralise karne ke liye bhi samjhaye gaye. Centralization karne men dukh dekh ho to sabhon ko dukh aur sukh ho to sabhon ko sukh samjh ek ki bhawna dwara ke pahli sen kam degi aur sabhon ne sahmat hoi kiye yahan ke Prachrakon ka kam men utna jwalanta nahin pragat hota hai adhik karke apne arthik lato ke liye chinta parte rahte hain mandali ke kam men kuchh dhile mahsus parte hain. Kisikal Ilaka men aur do Prachrak pahon men dharm sabha hua aur dharm sabha men Khristan hone ke atik aur laukik labh ke bishay men batlaye gaye log bare dhyan se sunte the aur mandali ke arthik dasha ko sudharne ki pratigya diye.

Wahan se Khutitoly aye bhai bahinon ke sath 2 phir aur Atwar girja ke pichhe Dharm Sabha hua jis men char pahch sau andaji aur bahin jama huwe the us dharm sabha men Swapalan,Swasasan,mithya bishwas,batwalpan, nach deg gaja baja ke bare batchit kiya gaya aur samjhaye gaye aur puchh pachh kiye gaye bhai bahin bare dhyan se sunte the aur apni mandali ko sudharne aur buraiyon ko apne aur apne mandali se nikal ne ke liye ichcha pragat kiye aur pahutere man bhi liye ki ab tak hum log bare bhul aur nishchinta men pare huwe hain.

Dusre roj Prachrakon ki meeting hui Prachrakon ke report se malum hua ki yahan ki mandali giri hui dasha men hai atmik jiwan ki bahut ghati dikhai deta hai mandali ki arthik dasha sudharne ya barhti ke liye kuchh chintn phikar nahin kiya jata hai.Prachrak log mahinwari meeting men hajir nahin hote hain aur tank se hisab kitab bhi nahin dete hain 1936 hi se centralization ke liye samjhaye gaye par ab tak nahin hota hai is sal bhi bare dirgha se samjhaye gaye. Pratigya to dete hain par karte nahin Khutitoly Ilaka mandali bishay men bhi bahut hi giri hui hai kyonki wahan karmchariyon 2 aur karmchari aur bhaiyon ke bich men mel milap ka sangathan nahin hai. Bahudha dekha gaya hai ki Kanch aur Kachcha Padriyon ke upar shasan rakhne ki cheshta karte hain. Prachark samjhaye

sanghaye gaye ki ke din hin noke apne pradhan adhikariyon ke adhin rahe aur bis.wasth aur sachchai se apne saunpe huwe kamo ko karen.

Dusre roj Thiwani Tangar men Dharam Sabha hua. As pas ka bhi bahin karib 200 tak the sab koi bazar Bangloni men jama huwe. Sabhi ko sath donon jagon se pari 2 Kurke updesh aur shiksha diye. Updesh ke bad Khristano ke chal chalan byawahar,matwalpan ko,sirje nahi ke dure ant bichar hua. Bhaiyon ne bitaya ki yahan paniche matwalpan bilkul nahin tha par sanw ki ek shikshit jan ke dwara matwalpan chalaya gaya. Is Sabha men sabjanne par chhorne ki pratigya kiya. Bhai bahin bare anand se dharmsabha men hajir aye aur bare diyan se baton ko sunte the aur bhi bachan sunne ke liye tarsate the aur hamon se bahut arji kiye ki apne sanw meii bhi jake updesh dewe. Hajir huwe logon men se bahutere hamon ke dera ke pas ake bolne lage ki hamare sanw men jo log yahan pe bahin sake aur nisa updesh nahin sune hain we bhi aisa updesh sunne chahenge.

Wahan se hum log Koronjo gaye aur Koronjo men tin Prachariyon men dharam sabha hua tinon jagah bhai bahin bare anand se jama huwe aur bachan sunte the. Ant men apne mandali ko samhalne aur sudharne ke liye rikhne ke bichar bhaiyon se bat chit hui. Koro jo Ilaka men e prakar ka Punji mandali aur school kam ke liye jama kiya gaya tha. Mandali ke liye phi ghar ek 2 man aur school ke liye phi ghar adha 2 man. Parantu in punjiyon ke thik hisab kitab na hone ke karan bahut bhaiyon ka man maraj hai. Maraj ke karan phir school ke nam se chanda dene nahin chahte hain.Hisab kitab thik na batlane ke karan bhaiyon ka man thanda hota hai isliye naya prakar ke dhan ko dene men dhile hote hain.

Pichhe Kondra gaye wahan Jashpur aur Sibil Ilaka ke bhai bahin do tin roj ka kharcha barcha leke aye aur hath aur os pas ke tolon men dera kiye. Dusre roj bihan Prachariyon ki sangati hui. Prayn sab Prachariyan jama huwe the. Mandali men kaisa kam karna,bhai bahinon ke sath kais a byawahar karna aur mandali adi batorne ke liye kisim 2 upay aur yatan xxxx karna hoga samjaye gaye. Wahan ke Prachariyan apne pradhan adhikariyon ke adhin hoke uski baton ko mante aur uske chalaye chalte hain. Sab kam niyam se chalaye jate hain. Prachariyon ki mahinwari Panchait men sab jama hote hain aur apna 2 hisab kitab achchhi tarah se dete hain dur shikshn class ke liye tin roj tak barabar jama hote hain. Jashpur Upar Ghat men Kondra Ilaka men achchhi tarah se mandali jama hota hai kyonki wahan karamchari bare parishram aur bishwasth se apne kamon ko karte hain Par bhaiyon ka State taraph se bahut dan hota hai jis ke karan we bahut

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bahut afsos karte hain. We apne mandli ke liye bahut chintit hain par State ke den se thak jate hain Pante ka den insaniyon ke upar bahut hai. Jaisa gay charai 4 anna, bhains 6 anna, bakri 1 anna harey bayl 1 rupaiya bina harey bayl 4 anna, ghora 5 anna, kara 4 anna chaukidari mal gujari ke hisab se phi rupaiya do paila dhan, chaukidar ke posak ke liye phir ghar panch paisa jungle chaprasi ke liye phi ghar ek anna, malgujari Dou mahila darja jamin ka Ekar men 3 rupaiya dusra darja ke liye Rs 1-12 anna tisra darja ke liye Rs 1-8 anna. Dasy pahila darja Ekar men 6 anna dusra darja 2 anna, Bari ka Ekar men 2 anna ghar banane ke liye dharna phi foot 5 anna mudana khunta 12 ana, pasalhara 6 anna Dhuba ka khunta 6 anna, kaar chhulauwa phi kaur 6 anna bakal kaur phi kaar do anna is prakar ka den se asaad tarah ho gaye hain. We mandli ki sahayta to karne chahte hain par den ka karan lachar hain tauphi apne larke walon o mandali ke liye jahan tak ho sakta hai chinta phikar karte hain. Jashpur Upar Ghat men 12 Pracharak hain. Barho Prachrakpan men Prachrak ni log master ka kam aur Pracharak ka kam achchhi tarah aur bishwastta se karte hain aur chai log phi larka ek man dhan sil men dete hain is prakar karmacharyon ka pratipalan hota hai. Jashpur Upar Ghat men ek Prachrak ko chhor koi Prachrak Kheti nahin karte hain we apne 2 ganw se pharak men jis ganw ke liye Prachrak rakhe gaye hain wahan hi rahte hain tauphi bare anand aur bishwasta se apne saunpe huwe kamon ko karte hain. Is Ilaka men kisi prakar ka golmal na anban hai we din hin hoke mel prem se apne 2 kam men lage rahte hai n. Unki patniyan bhi sal men ek dafne shiksha class ke liye hajir hoti hain aur ganw men bahinon ko girja adi aur mandali dan batorne aur Pracharakon ke kamon men sahayta karti hain. Jaubhi yah mission chhetar mana jata hai tauphi Heth Ghat ke Pracharakon ko mission ki or se grant milta hai par Upar Ghat ke Pracharakon ko kuchh bhi nahin milta hai tauphi dukh taklip sah ke Heth Ghat ke Pracharakon se adhik harsh aur bishwasta se kam karte hain.

Dusre roj Dharmm Sabha hua karib pauch sau tak purush, stri, larke larkiyan juma huwe the. Sahib ke sath doctor ne pari 2 karke updesh aur shiksha diye sab log bare dhyan se chit laga ke sunte the. Updesh ke pichhe kitne bhai uth ke apni dasha aur Ishwar ki dayn jo unhonne khristan hone se payn sabhon ke samhne batayе aur dikhaye ki Khristan dharmm sachcha Dharmm hai us se hamon ko bahut ashish aur sahayta milti hai aur mili hai. Ek bhai ne batayn ki main sokhmanti sikhne ki bahut cheshta

cheshte karta tha aur bahut matwala bhi hota tha aur apne Man Bap ki bat Kabhi nahin manta tha,khristan dharma men cinlna bilkul na pasand karta tha. Ek dapha mere ghar men bara dukh hua aur dukh ki lahar se Iswar mujhe bure marg se phiraya. Ab main jan gaya ki Ishwar ko chhor koi mera sahayak nahin hai usi samay se main apne jiwan ka ek lukra Ishwar ke dhanyabad ke liye saump diya jo kuchh us men paida hota hai mandali ke liye saump dete hain.

Dusre ne bathya mera bap bahut matwala tha ham usko bahut samjhate the par wah kabhi nahin manta tha. Wah mere sikhne ke liye taubhi kharch barch deta tha aur mere shiksha ke bishay barabar janchta tha masteron se ki mera larka sikhta hai wa nahin. Ek dapha bap bahut bimar ho gaya usi samay pina chhor diya tab se Iswar ki dayn se ghar ki dasha bhi sudharti gai aur ghar ki arthik dasha ki barhti hui. Bap pichhe hamon ko bara jor se chetawni deta tha ki matwalpan men kabhi mat chalo wah dharma ke birudh hai use bara nokasan hota hai. Sanjh ke samay sabha ant hua bhai bahin apne 2 dere chale gaye. Sanjh kha pi ke bare anand se adhi rat tak bhajan gate the.

Dusre roj phir baithki hui us sabha men Autonomy ke bare artha swasasan aur swapalan ke bishay bhai bandhon ko samjhaya we thik riti se samajh gaye aur age apne mandali ke liye chinta karne men phikarwant huwe kyonki pahile unko Autonomy ka bhed bilkul swadhinta ke taur par bataya gaya tha. Ise unka man dhila ho gaya tha par we dharma sabha ki baton ko sunke harshi t huwe.

Ant men Kinkel aur Khutitoly aur Kondra ke Prachararkon ne mil ke Kinkel men shiksha class ke samay men darkhast likh ke Padri Jilo ko saunp diye. Church Council ko pesh karne ke liye par wah Direct Federation ke pas likha Angreji men ultha karke. Darkhast ki bat thi ki janti dii jati hai ki ham log ainde Autonomy Kalisa men rah nahin sakenge,kyonki bahut hi apsos ki bat hai ki ham log ki arthik aur atimik dashayen dinon din girte ja rahi hai isliye bahut uchit jan kar ham log dusri mandali ki or chale jate hain. Is men 56 Prachararkon ki sahi hai par Padriyon ka sahi nahin hai jaubhi we bhi salah samat men bhi the. In sab baton ko manyawar Padri Radsick sahib ke sath janch tinon Ilakaon ke Prachararkon se kiya ki yah darkhast kis ke chalane se likha gaya koi Prachararak kabhi nahin bataye jaubhi we jante the par bole sab Prachararak mil ke darkhast likha,Padriyon ka nam bhi nahin batnye Prachararak log bolte the hamare dukh aur taklip ke karan likha kya tum log dusre mission

Mission men jaore jabab nahin jayenge. Chairman ne kahn ki yah Council ko darwnie ke waste likha gaya kisi ko dusre mission men jane kh iradn nahin hai.

Waisn hi Khutitoly men bhi Prachrakon se janch kiya we jabab men bole ki itna din se hum log dukh taklip bilat men hain aur hamare liye koi chinta phikir nahin kiya jata hai isliye yah darkhast likha Koi Prachrak chalanehare ka nam nahin batlaye balki sabhon ne kahn ki hum log sab koi salah karke likha. Phir unse puchha gaya ky tum dusre mission men jaoge nahin jayenge kitne bole ki Council men kai dapha likha par Council hamare liye koi upay nahin kiya kitne bole ki aisa hamon ka matlap nahin tha ki sidhe Federation ke pas likha jay par Council ke pas apna dukh taklip janane ko likha, kai Prachrak gupt men ake bole ki hamara nam darkhast ke sahi se katn jay hamon ka matlap to nahin tha par dusron ke kahne se sahi kiya.

Jab ham log Kondra gaye tab wahan ke Prachrakon se bhi janch kiya we bole sabhon ka salah tha han Padri Johan Kujur Padri Samuel Tirkey aur Padri Samuel Bage aur Padri Khristanand Minz se bhi salah puchha gaya aur we bhi salah diye. Phir puchha gaya kahe ko wexxxxix we sahi nahin kiye kya jane kis matlap se sahi nahin kiye. Ham log apne dukh sunane ke liye Council ke pas likha par Federation ke pas nahin darkhast dene ki bat uthai gai par ham logon ke ane ke bad kya jane kaisa bichar karke darkhast pesh kiya gaya ham logon ka matlap to nahin tha par sabhon ke ray se hua isliye ham log bhi sahi kiye dusre mandali jane ka matlap nahin tha sirph dukh sunane ka matlap tha.

Yah darkhast Khutitoly aur Kondra ke Prachrakon ke ane ke pichhe Kinkel ke tinon Padri aur kai Prachrak mil ke Padri Jilo Babu ke di ye aur wah direct Federation ke pas bheja Padri Babu Laurentius Lakra darkhast bhejne men bahut roktok kiya par Padri Jilo Tiga uski bat ko na man ke Federation ke pas bheja yah bari apsos ki bat hai ki Padri Babu Jilo Tiga apni ichchha se mandali men golmal karne ke matlap se direct Federation ke pas likha. Jaulhi wah Council ka member hai taubhi Council ke birudh kam kiya, usko uchit tha ki aisi baton ko sant kare par unke sath sahmat hoke mandali men andolan uthata aur ulgulan machata hai. Aisi 2 baton aur kamon se dekha jata hai ki wahi Council ka member ho mandali men utpat aur jhagra barhata hai aur Council ko na man ke Council ko bina janaye idhar udhar likhta hai. Manyawar Bishop Sandegren aisi 2 andolan ki baton ko sunke Ranchi aya tha aur tamam janch kiya Council men usko bola gaya ki Council men koi jhagra wa do bhag nahin hai par do masteron ke chhutti pane se yah sab andolan uthta hai we bare drirhta se bole ki is prakar ka andolan aur jhagra ki bat bilayat men pahunchne se isi xxx mandli ke liye koi chanda nahin denge isliye aise jhagra takrar ko dur karna chahiye aur un donon masteron ko bhi samjhaya ki Council ki bat ko manna chahiye jaisa upar men likha gaya hai aur aisa hua ki manyawar Padri Radsick sahib America men manyawar Peter sahib ke pas rupaiya ke liye arji kiya wah khulasa likha ki aise jhagra karneharon ke liye rupaiya bator ke nahin bhejenge par missionary kam waste bhejenge.

D. Kujur President

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मंडली कर्म्मचारियों वो पँचों के काम और व्यवहार का ब्योरा।

१. हरएक इलाकों में कर्म्मचारियों की महिनवारी पंचैत महीना खतम होने के पहिले चाहे दूसरे हफते में किया जाय। सब कर्म्मचारी ठहराये हुए समय पर ठीक समय में हाजिर होवे। अगर किसी को किसी प्रकार के रोकटोक होवे पंचैत आने में, तो इलाका वा पेरिस चेअरमेन के पास रोकटोक का कारण जनाके छुट्टी लेवे। कोई कर्म्मचारी बिना जनाये ढिठाई से वा मतलब से पंचैत में हाजिर न होवे तो वह अनाज्ञाकारी और अपने काम में विश्वात योग्य और ईश्वर के डर वो भय में मंडली का काम करनेहारा नहीं समझा जायगा। पर मंजूरी के ऐसा अपनी इच्छा के समान करनेहारा समझा जायगा। हरएक कर्म्मचारियों को दीनाधीन होके पहिले आज्ञा मानना सीखना चाहिये जिस्तें दूसरों को आज्ञा मानना सिखा सकें। अर्थात आज्ञा मानने में भाई बहिनों के साम्हने नमुना बनना चाहिये – यदि मनुष्यों की आज्ञा मानना आप ही नहीं सीखेंगे तो ईश्वर की आज्ञा कैसे मानेंगे और दूसरों को कैसे सिखा सकेंगे ?

२. सब प्रचारक अपने सौंपे हुए प्रचारकपन के आमदनी को महीना पूरने के पहिले हफता में यदि पंचों के हाथ में है तो पंचों से ठीक हिसाब किताब लेके अपने आमदनी बही, कामपत्र और हरएक एतवार का उपदेश लिखा हुआ किताब, इन सब बहियों को और कुल आमदनी नगद रोकड़ को अपने साथ लेके पंचैत में हाजिर आवे और पेरिस पादरी भी अपनी आमदनी रोकड़ और बही को अपने साथ इलाका पंचैत में लावे। जो कुछ उधार किसी को दिया गया हो सो महीना के अन्त में उनसे वसूल करके इलाका वा पेरिस में लावे।

३. महीनवारी पंचैत में सब कर्म्मचारी छः बजे से पहिले हाजिर होवें। और छः बजे चाहे सढ़े छः बजे चेयरमेन छोटा उपदेश देवे। बाद प्रार्थना समाज आरम्भ करे। प्रार्थना का विषय पहिले ही से तीन चार आदमियों को दिया जाय और वे पारी २ करके बिन्ती करें।

४. दूसरे दिन बिहान चेयरमेन हरएक प्रचारक और पेरिस पाद्री का काम पत्र को देखे, मंडली रिपोर्ट लेवे और आमदनी का हिसाब किताब करके सेन्ट्रालाईज करे। बाद हरएक के स्केल के मोताबिक हरएक को तलब बांट दिया जाय।

५. तीसरे रोज दोनों बेला शिक्षा क्लास होवे रोमन मतखण्डन चाहे फोनफेसियो औगुस्ताना वा धर्म्म-पुस्तक के नये नियम वा पुराने नियम के विषय शिक्षा देवे। दूसरी बेला चारों एतवार के सुसमाचार की मूल बातों को पादरी प्रचारकों को नोट करावे। इनके सिवाय एक दो प्रचारकों को हर महीना धर्म्म पुस्तक का कोई उपयुक्त स्थल देवे कि प्रचारक दूसरे महीना में पूरा उपदेश तैय्यार करके महीना पंचैत में पारी २ करके, पादरी उनको उपदेश दिलावे, सब कर्म्मचारियों के साम्हने। और बाद सब मिलके उसको कांट छांट करें।

६. हरएक प्रचारक चारों एतवार का उपदेश लिख कर महीना पंचैस में लावे और पादरी हरएक के उपदेश को देखे। जो चूक हो तो पादरी प्रचारकों को बतावे वो बुझावे।

७. हरएक पादरी महीना में २० रोज अपने पेरिस में टूर करे और १० रोज अपने घर में रहके अपना हिसाब किताब वो रिपोर्ट आदि तैय्यार करे और टूर में प्रचारकों के काम का जांच करते जाय और प्रचारकपन में चाहे गांव में टूर ही के समय में हर रोज साक्रामेन्टों को बांटते जावे और सांझ को किसी गांव वो टोला में ठहर के भाई बहिनों को धर्म्म ओ लौकिक विषय में शिक्षा देवे।

८. हरएक प्रचारक अपने प्रचारकपन के हरएक गांव वा टोला में रोज २ पारी २ करके भाई बयिनों के घर में फिरे और दुःख सुख में उनकी सुधि लेवे। और सांझ कोई गांव वा टोला में ठहर के भाई बहिनों को कटेकिस्म की बात दोहरावे वा धर्म्म पुस्तक से उपयुक्त स्थल को सिखावे वा खिस्तानी चाल व्यवहार, गिरजा आने जाने का बहुमूल्यता को बतावे, वो प्रार्थना समाज के लिये भाइयों को संगठन करे, वो आमदनी जमा करने, वो बहिनों को घड़ा सिरनी रखने के लिये समझावे बुझावे वो जांच करे, वो नाना प्रकार के उपायों को बतावे।

९. पादरी हरएक प्रचारकों के लिये गांव २ का टूर प्रोग्राम बनाके देवे और वे उसी मोताबिक अपना काम विश्वस्तता से करे जिस्तें भाई बहिनों के साथ कर्म्मचारियों का हेलमेल और संगति होवे और धर्म्मिक बातों में बढ़ती पावे। शनिचार रोज उपदेश लिखे, कम से कम पांच रोज टूर में रहे।

१०. हरएक प्रचारक घड़ा सिरनी का दान हरएक घर से आप ही उघाई करे। घड़ा सिरनी फी घर से चौदह छटाक होता है अगर किसी कारण से उतना न दे सके तो कम से कम आठ छटाक के हिसाब से फी घर से घड़ा सिरनी निकालने का परिश्रम करे। जोर जबराई अथवा हुकुम से नहीं पर बड़े प्रेम से भाई बहिनों को समझा बुझाके, और प्रभु के बचन और धर्म्म पुस्तक से उदाहरण देके। कोई प्रचारक कभी न बोले कि ऐसा नियम हुआ है, पर प्रेम से समझावे।

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११. पादरी वा प्रचारक दिहाती मास्टरों को चाहे शिक्षित जवानों वो शिक्षित पंचों को धर्म्म शिक्षा में ट्रेनिंग करके अपने लिये भोलेनटियर बनावे जिस्तें प्रचारकों के अनुपस्थित में उनके कामों में सहायता कर सके, गिरजा करने सिखाने बिन्ती समाज चलाने आदि में।

१२. हरएक इलाके के लूथेरान मंडली में पुंजी रखा जावे। किसानों से जिनका पैदा साल में ५० काठ तक वा उस्से कम हो एक मन। उससे बेसी उपजवालों को २ मन। इसी हिसाब से लियाकत मोताबिक, और दस वा दस से कम तलब पानेवालों से २) दो रुपैया। इसी हिसाब से जितना बेसी पाते हैं बेसी देना होगा। पुंजी खजाने के धन का सूद २ बर्ष मिशन खजाना में दिया जाय। तीसरे बर्ष मूल दो भाग किया जाय, एक भाग मंडली के लिये, दूसरा गांव के भाइयों के लिये। दोनों हिस्सा हिफाजत से रखा और बढ़ाया जाय। ओर भाइयों के पुंजी के सूद से भाइयों का उपकार किया जाय और मिशन पुंजी से मिशन का उपकार किया जाय। हरएक प्रचारकपन में एक बही जिसमें देनेहारों का सही ठेपा रहे, और पेरिस में एक बही जिसमें प्रचारकपन का एक नकल होवे और इलाका में एक बही जिसमें समूचे इलाके के देनेहारों का नकल होवे।

हरएक प्रचारकपन पेरिस और इलाका में तीन २ जन पांच वर्ष के लिये स्टम्प सहित खजांची रखा जावे, जो उस पुंजी के जवाबदेही होवें, और जो नगद रुपैया होगा सो सेन्ट्राल खजांची को जिमा दिया जाय जिस्तें बैंक में रखा जाय। उसके सूद के एक आधा मंडली में खर्च किया जाय और एक आधा मूल में रखा जाय। जो एक साल में अपना देन अदाय न कर सकता है सो दो बर्ष में अदाय करे, कोई महीना वा एक ही मरतबे में जैसा जिसका सुभिता होवे।

१३. हरएक प्रचारकपन में दो गिरजा आमदनी बही होवे, एक प्रचारक और एक पंच के हाथ में होवे। गिरजा आमदनी गिरजा घर ही में सभों के साम्हने नापा वो लिखा जावे। प्रचारक पंच के बही में और पंच प्रचारक के बही में सही करे। जिस्तें किसी के मन में किसी की ओर शक सन्देह न होवे।

१४. कोई प्रचारक वा पंच मंडली आमदनी से गिरजा घर ओ प्रचारक घर न बनावे न सफा करने में खर्च करे। गिरजा घर प्रचारक घर बनाने वो सफा करने वो मरामत करने के लिये भाई बहिनों को चलावे और सिखावे। जिस्तें भाई बहिन उसको अपना निज पूजा घर और अपने प्राण रक्षा का घर जानके आप ही बनावे सफा करे वो मरामत करें।

१५. हरएक प्रचारकपन में प्रचारक घर होना चाहिये। यदि गांव का प्रचारक होवे और वह अपना निज घर में रहे और प्रचारक घर को छोड़ देवे तो उसका भार उसी प्रचारक के जिमा रहे जो अपने निज घर में रह के प्रचारक घर को छोड़ दिया वही उसको अपने खर्च से बनावे। क्योंकि उसको मिशन का धन सौंपा गया पर उसके निश्चिन्तता से नुकसान हुआ।

१६. साल २ पन्द्राह रोज प्रचारकों का शिक्षा क्लास होवे।

१७. साल में हरएक इलाका में एक दो बेर धर्म्म सभा या धर्म्म मेला होवे जिसमें समूचे इलाके के लोग जमा होवे।

१८. कईएक प्रचारक मिलके चाहे पादरी भी सामिल होके बाजार २ में शान्ती होने के लिये ईश्वर का बचन प्रचार करें।

१९. पादरी अकेले अथवा २, ३ प्रचारकों के संग मिलके किसी संसारिक गांव में महिने में एक लगास्त पांच छः दफा लेकचर देवे वो धर्म्म के बिषय बातचीत करे वा मुक्ति और मुक्तिदाता के बिषय में बतावे।

२०. हरएक प्रचारक अपने प्रचारकपन के भाइयों से ठहरावट वा लियाकत के मोताबिक हरएक से मंडली पैसा अदा करे। और मंडली कर्म्मचारियों वो अन्य तलब पानेवालों से सैकड़े एक रुपैया के हिसाब से लेवे। देहातों में अघन ही में एक २ गांव वा टोला में एक २ रोज ठहराके धान वा दूसरे जिनिसों से एकही रोज में अदाय किया जाय जैसा जिसका लियाकत है।

२१. सब पादरी स्नान दान, प्रभुभोज दान, वृद्धिकरण दान और मंडली भीतर के दानों वो सादी फीसों को अपमे हिसाब में रखे और महीना के अन्त में सेन्ट्रालाईज करे।

२२. पादरी और प्रचारक दोनों को काम पत्र या डायरी बही होवे जिसमें रोज २ जो जो काम करते हैं सो लिखा जावे।

२३. शादी फीस और प्रभुप्रीत धान अमानत रखा जावे। अगर शादी फीस एक साल में पूरा नहीं भी रख सके, तो साल २ एकतिहाई रखते जावे और उसी पैसा मेंसे कुछ पुंजी दाखरस और रोटी के लिये अमानत रखा जावे। और घटती वा उपयुक्त काम के लिये पुंजी खजाना बनाया जायगा। सादी फीस एकही साल का अमानत रखा जावे, पर प्रभुपूत लगातार साल २ का अमानत रखा जावे।

२४. किसी प्रचारकपन में आमदनी का गड़बड़ होवे तो तुरन्त कमिशन भेजा जाके सफाई किया जावे।

२५. जो कर्म्मचारी पादरी चाहे प्रचारक हुकुम न माने, अपने मतलब में रहके डिठाई करे और भाइयों को अपने लाभ वो स्वार्थ के लिये दो परटी बनावे वा किसी दूसरी मिशन की ओर भाइयों को उसकावे वा गड़बड़ उत्पन्न करें साबुत होने से इलाका पंच में उसका उचित बिचार करके सजा फरमाया जाय।

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२६. कोई साधारण भाई चाहे प्राचीन वा पंच का कोई मेम्बर चाहे मिशन का कोई मास्टर वा डिस्ट्रिक्ट बोर्ड का कोई मास्टर चाहे कोई अन्य भाई किसी पादरी वा प्रचारक वा पंच वा प्राचीन वा कोई मास्टर वा कोई साधारण भाई के विरुद्ध चुगली करे वा उसकी निन्दा करे वा किसी के विरुद्ध लोगों को उसकावे वा मंडली को बिगाड़ने का यत्न करे वा लोगों को उसकाके आमदनी को रोकने का यत्न करके लोगों को मिलावे — साबुत होवे तो पहिले उसको प्रेम से समझाया जाय तौभी न मान के ढिठाई करे तो इलाका में ऐसों को दैर करके उचित बिचार करके कोई सजा फरमाया जाय।

२७. किसी मतवाला वा मंडली बिरोधक वा मंडली आमदनी रोकनेवाला वा मंडली में गड़बड़ उत्पन्न करनेवाला वा झगड़ा तकरार उठानेवालों को मंडली पंच का मेम्बर कभी न बनाया जाय।

२८. कोई प्राचीन वा पंच मंडली आमदनी को रोकने का प्रबन्ध करे वा मतवालपन में रहे वा लन्द फन्द करके मंडली में झगड़ा तकरार उठावे ऐसे प्राचीन या पंच पदच्युत किया जाय।

२९. कोई कर्म्मचारी बदली होने पर बिना किसी कारण उजुर न करे प्रभु के मंडली की भलाई और प्रभु के काम के कारण जिस काम के लिये वह बुलाया गया और अपने को उस काम के लिये सौंप दिया हैं। अगर वह बदली न जाकर ढिठाई करे तो वह काम के योग्य नहीं समझा जायगा। वह काम को चुपचाप छोड़ देवे। यदि वह मंडली में गड़बड़ उत्पन्न करे अपने स्वार्थ के लिये तो साबुत होने से उचित बिचार करके पदच्युत किया जायगा।

३०. प्रभु के काम में कोई अपना स्वार्थ न खोजे और न देखे, पर दुःख तकलीफ सहके दूसरों का वा मंडली वा प्रभु के राज और उसकी महिमा का लाभ ढूंढ़ने का काम करे।

३१. कोई बिना तैय्यारी उपदेश न देवे। अगर कोई साधारण भाई गिरजा में आराधना और उपदेश देने चाहता है तो हफता रोज बचन को सोच बिचार करके उपदेश लिखके पादरी को देवे। पादरी उसके उपदेश को मंजूर करे तो वह उपदेश दे सकता है। अगर पादरी उसके उपदेश को न मंजूर करे तो पादरी उसको रोक देवे।

३२. कोई साधारण भाई चाहे कम शिक्षित चाहे बेशी शिक्षित जन धर्म्मपुस्तक के बचन के बिरुद्ध उपदेश देवे अथवा उसको दूसरे तौर से मंडली के लोगों को गिरजा में प्रचार करे तो पादरी चाहे प्रचारक तुरन्त कौंसिल में उसका रिपोर्ट देवे।

३३. हरएक प्रचारक की धर्म्म पत्नियां भी प्रेम से बहिनों का समाज चलावे और जुवति समाज का संगठन करके चलावे। और प्रचारक उनको देख भाल वो जांच करे वो उनको शिक्षा देवे।

३४. हरएक प्रचारकपन वा गांव वा टोला में भाइयों का प्रार्थना समाज, सर्वसाधारण समाज और सण्डे स्कूल प्रचारक अपने सहायकों के साथ चलावे।

३५. प्रचारक जवान जुवातियों के साथ अच्छे २ भजन गीत एकतारा से प्रचारक आपही उनकी अगुवाई करे। और उनको नाच डेग और मतवालपन से रोकने, गिरजा आने जाने आमदनी आदि जमा करने में उत्साह देके अपना सहायक बनावे। पादरी भी समय २ पर देखभाल करे और पंच और प्राचीन लोग भी सहायता करें।

३६. जो प्रचारक अपनी मंडली संख्या अनुसार आमदनी लाने का यत्न न करे और स्केल के मोताबिक तलब लेने चाहे तो वह स्केल के मोताबिक तलब नहीं पावेगा। १०) रुपैया घटी स्केल के अनुपात से तलब दिया जाय।

३७. हरएक पादरी सब आमदनी का अन्दाजी हिसाब बनाके प्रचारकों के काम पत्र वा आमदनी बही में साल भर का हिसाब बनाके देवे। और उसी मोताबिक साल भर का आमदनी मांगा जावे। यदि वह मिहनत न करे ढिठाई करे तो उसके तलब से महीना २ काटा जावे। घड़ा सिरनी दान फी घर ८ छटाक के दर से हिसाब किया जाय।

३८. जो प्रचारक अपने निज गांव में रहते हैं उनको जितना स्केल है उसके स्केल के आधा अनुपात से तलब दिया जाय अर्थात आधा तलब के अनुपात से दिया जाय।

३९. कोई प्रचारक दूसरे गांव में रहके दूसरे गांव का प्रचारक न बनाया जाय। जिस गांव के लिये ठहराया गया उसी गांव में रखा जाय। अगर कोई अपने निज प्रचारकपन में रहने नहीं चाहता है तो वह अपने भेड़ियों का उचित चरवाहा नहीं गिना जा सकता है।

४०. हरएक इलाका में आमदनी इलाका में सेन्ट्रालाइज किया जाय जिस्तें समता होवे। दुःख हो तो सभों को दुःख, सुख हो तो सभों को सुख, जिस्तें किसी के मन में कुड़कुड़ाहट वा अशान्ति न होवे। जो अपने इच्छा के अनुसार करेगा वह अनाज्ञाकारी समझा जायगा।

४१. एक २ कोश वा डेढ़२ कोश की दूरी पर दो या तीन प्रचारकों के जगह में एक प्रचारक रखा जाय। वह दोनों जगह गिर्जा करे और दोनों जगह के मंडलियों का देखभाल वो चिन्ता करे। जो प्रचारक

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पहिले वहां थे अपने जिन्दगी भर सिर्फ गिरजा चलावे। और इलाका जैसा मुनासिब समझे बकसीस के तौर पर उनको देवे। जो न लायक पाया जाय उनको छुट्टी दिया जाय।

४२. हरएक पेरिसों में अढ़ाई वा तीन हजार जनसंख्या के ऊपर एक पादरी को काम सौंपा जाय, जिसमें उसके जीविका के लिये सुभिता होवे और सभों को काम में समानता और मंडली का भार उठाने में समानता होवे, इस वर्त्तमान में आर्थिक घटी के कारण।

४३. वैसाही प्रचारक भी तीन वा चार सौ जनसंख्या के ऊपर एक प्रचारक रखा जाय।

४४, सब कर्म्मचारियों को दानाधीन होके एक दूसरे से सहमत होके प्रधान अधिकारियों के अधीन होना, उनकी आज्ञा मानना, उनको प्यार करना उनका आदर सन्मान करना कर्म्मचारियों को सब से पहिले सीखना चाहिये तब तो दूसरों को आज्ञाकारी होने की शिक्षा दे सकते हैं। इसलिये पहिले हर कोई अपने को चलावे तब अच्छी तरह से अपने मंडलियों को चला सकेंगे, यही हमारी ओटोनोमस मंडली में घटी की बात है, प्रभु कहता है जो मुझे प्यार करता है सो मेरे स्वर्गिय पिता को प्यार करता है और जो मेरी आज्ञा पालन करता है सो पिता की आज्ञा पालन करता है। यदि हम एक दूसरे को आदर देना वो प्यार करना सीखा है तो प्रभु को भी आदर देने वो प्यार करना सीखेंगे। और डर भय वो विश्वस्तता से उसके सौंपे हुए कामों को कर सकेंगे। हरएक के व्यवहार और कामों से जाहिर होगा और होता है जैसा प्रभु कहता है तुम उनके फलों से उन्हें पहिचानोगे— इसलिये हरएक मंडली कर्म्मचारियों को एकही मन रखके वो सहमत होके विश्वस्तता से प्रभु की दाखबारी में काम करना चाहिये क्योंकि हम सभों के काम का एकही उद्देश्य है कि हम प्रभु के शिष्यों को स्वर्ग राज्य में पहुंचा सके और उनके संग हम लोग भी एक साथ स्वर्ग में प्रभु की सेवा कर सके।

४५. हरएक पेरिस वा इलाका वा प्रचारकपनों में काम के साल आखिरी धन्यवाद का पर्व्व मानने का कोशिश किया जाय (काम का आखिरी रोपनी का काम है) जब गांव भर के सभों का रोपनी खतम हो गया है तब सब खिस्तान भाई बहिन अपने २ दानों के साथ ईश्वर का धन्यवाद के लिये चलाये जावे। जैसा कई इलाकों में बहुत बरसों से चलते आता है।

४६. हरएक इलाकाओं में गुन्दली नवाखानी के धन्यवाद का पर्व्व माना जावे।

४७. बहुत स्थानों में मृतकों का धन्यवाद किया जाता है यह एक उत्तम दस्तुर है ईश्वर की दया स्मरण करने के लिये। इसलिये यह अच्छा दस्तुर हर जगह भाई बहिनों को समझाया जाय। जैसा ऐयूब बोलता है ईश्वर ने दिया ईश्वर ने लिया उसके नाम की धन्य होवे।

४८. खिस्तान भाई चाहे बहिन वा लड़के वाले बिमार से वा परसावती दुःख से ईश्वर की दया से अच्छे होने पर उनको ईश्वर का धन्यवाद करने के लिये समझाया बुझाया जावे।

४९. हमारी मंडली के अराधना में दूर देश याने आसाम भूटान वा दूसरे देश गये हुओं के लिये इतवार २ प्रार्थना किया जाता है जब वे ईश्वर की दया से फिर आते हैं तो उसको समझाया बुझाया जावे कि वे ईश्वर का धन्यवाद के लिये गिर्जा में हाजिर होवे।

५०. गांव में आदमियों वा मवासियों में कोई रकम की बिमारी फैल गया है औरईश्वर की दया से बिमारी छुट गया है तब कोई इतवार ठहराके भाई बहिनों को ईश्वर का धन्यवाद करने के लिये समझाया जाय।

५१. हरएक कर्म्मचारी अपने २ इलाका वा पेरिस वा गांवों में धर्म्म की बातों में केवल नहीं पर लौकिक बातों में भी भाई बहिनों को आमदनी करने की शिक्षा देवे कि वे अपने गाछ, वृक्ष, बारीझारी वा खेतों में बेशी पैदा पाने सके—

a. जैसा लाह लगने के गाछों को लगाने में जैसे कुसुम, बैर, कन्डोर, परस, पिपल आदि।

b, डांड और बारी में भटा, बिलायती, मरचाई, पविता, चिनिया बदाम, कन्दा, साकिन वो नाना किसिम के दून और डांड में रबियान खेती करने के लिये उस्काये जावे।

c. एक भाई चाहे गांव के कई भाई मिल के कुंवाबारी लगावे जहां तम्बाकु वो आलु कोबी वो नाना किसिम के सबजी आदि पैदा करने में।

d. बाजार २ में चावल दाल नोन तम्बाकु वा मानीहरी चिजों के व्योपार करने के लिये।

e. फिर नाना प्रकार के करीगृह के काम सीखने वो बनाने के लिये।

ये सब उपरोक्त उपायों की शिक्षा दिया जाय वा भाइयों को उसकाया जाय जिसमें भाइयों के घर की आमदनी की बढ़ती होवे तो वे प्रभु के राज्य के लिये भी हर्ष मन से देने सकेंगे।

पाद्री दाऊद कुजुर
प्रेसिडेन्ट,
लुथेरान मिशन, छौटानागपुर वो आसाम।

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Lutheran compound,
Ranchi.

Ranchi 10.4.36 81

Shriyukt Manyawar Director J. Stosch sahib ko mera bahut 2 Yishusahay howe.

Prabhu ki daya se main bhala changa hoke Prabhu ke kam men lagn rahta hun. August mahina men kai dapha akela aur kai dapha manyawar Padri W. Radsick sahib ke sath barsat men jahan 2 motor aur Lorry jata hai saphar karte hain aur Ranchi men rahte samay Tola 2 jahan tahan bhai bahinon ke ghar ja jake unko sath binti prarthna karte, unko samjhate bujhate aur bhawik men sthir rahne aur ek mat hoke prem o bhalai ke kamon men lage rahne, khristanon ke suchalan byawahar ke bare samjha bujha ke utsahi t karte hain Aur Karmmchariyon arthat Padri Prachavakon, masteron o prachin o Panchon ko jis 2 ilaka o Parish men jate hain jama karke harek ko mandali men kaisa mel prem se rahke aur ek dusre ke sath sahmat hoke kam karna aur bhai bahinon ko dukh taklip men sudhi lena, girja jane Prabhu ka bachan sikhabe binti prarthna men lage rahne ke bare utsah dete hain. Ki sab koi apne 2 saunpe huwe kamon ko bishwasth se kare aur bhai bahinon ke atmik jiwan ko barhane ke liye parishram kare. Jisten mandaliyon men an ban mit jawe aur sab log ek mat hoke Prabhu ki dakhbari men kam kare.

Aj kal karmmchariyon ka shiksha class hota hai us men bhi doron jan mil ke shiksha class men bhi b hag lete hain. Isi mahina men doron jan shiksha class waste Loharanga gaye the aur wahan tin roj rah ke shiksha class men bhag liya phir aj kal Ranchi ke shiksha class men bhi bhag liye hain, shiksha class men bishesh kam wa shiksha hota hai ki sab karmmchari ek mat hoke mel prem se din hin hoke pradhanon ke adhinta men kam karna aur Padriyon ke uttam paramarshon ko manna aur chalna chahiye aur bhi Council ki agya manne ko har samay taiyar hona chahiye. Hisab kitabon ko kaise sachchai ke sath rakhna aur kharch karna jisten kisi ke man men hisab kitab ke bare sandeh na hone pawe. Yah sandeh kis riti se dur kiya jawe upay bataya jata hai aur harek koi apne 2 amdaniyon ke sahmat hoke centralise kare aur mel prem se ek dusri ki sahayta kare arthat jinka bara ilaka hai aur amdani beshi hota hai to chote ilakawalon ko jinka amdani kam hai centralise ke dwara sahayta kare jisten samta ho, kisi ka kurkurahat na howe jaisa 2 Korinth 8, 14-15 ke anusar jisten samta hone se sabhon ka ji santust howe, aur amdani bahorne ke liye kaisa 2 upay kiya jaya. Apne bujh bichar aur Prabhu ki atma ki sahayta se bataya jata hai. Abhi masteron aur mandli ke karmmchariyon ko upay bataya jata hai ki hate men jo phaldar gachh briksh hain un se bhi amdani nikalne ka upay kiya ja rahn hai aur hate men

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men jagah tahan parti jagah hai gachhon ko ropne phaldar gachhon ko lagane ke liye aur kisi men paudhon ko ropne ka utsah dete hain jin se amdani nikal sake aur dihat ke bhai bahinon ko shiksha dene ke liye karmcharyon ko shiksha diya jata hai ki we apne 2 bariyon men nana prakar ke paudhon ko jaisa Jhinpi, Tamabudi, Sakhin, Sakarkand adi chijon ko mandali ke nam se rope aur unke phalon ko bech ke mandli ke liye dewe chahe Leh gachh jin mai lah lagn ke amdani nikal sakta hai. Phir apne 2 kheton ke tharm kisan chahe apne murgi wa bakriyon men kisi ko Prabhu ke nam se rakhne ka ityadi 2 anek prakar ke upay batye jate hain aur kahin 2 koi 2 suru bhi kar rahen hain, asha rakhte hain ki yadi Prabhu ki ichchha hogi aur Prabhu kam men sahayta degd to nishchay suphalta pane ki asha rakhte hain. Aanyawat Padri Radsiek sahib bishesh karke updesh aur dharma bishay baton ka bhag lete hain.

Abhi an ban mandli men kuchh 2 sant ho juta hai taubhi sampurn riti se nahin mit gaya hai. High School ka ek rakam se achchha prabandh ho gaya hai. Babu Amrit Lal Tirkey Padri Albratch sahib ke bilayat se an ane tak arthat December mahina ke ant tak Principal thahraye gaye hain. High School ke mastaron ki manjuri se aur Inspector anand se usko Principal manjur bni kiye hain. Abhi Inspector ki agya ke samman High School sudharn jata hai. Is liye kai ek mastar kai baton men aprasan hote hain. Bare xxxx apsos ki bat hai ki Sarkar hamare Lutheran mission ke kitne Primary School-on ko paisa ki ghati ke karan utha de rahe hai. Kyonki paisa ki ghati ke karan Sarkar bhi apne Primary Schoolon men adal badal kar rahe hai arthat dihaton ke najdik 2 schoolon ko ek jagah men mila rahe hai aur kitne mastaron ko chhutti dene ka prabandh kar rahe hai aur jo 2 school achchha nahin chalta hai so uthaya ja raha hai isliye hamare mission ke Primary schoolon ke liye jo grant Sarkar se milta tha so ghataya ja raha hai jiske karan se hamare mission ke kai ek school band kiye ja rahen hain. Yahi bari apsos ki bat hai itna din Sarkar hamari bahut hi madat kiya jiske liye Sarkar ko bahut dhanyabad howe. Ishwar phir Sarkar ke man ko hamare mission par daya upjawe. Middle schoolon ka halat achha hi hai par aj kal paisa ki ghati karan Middle schoolon ki jo ghati hai wahi ghati mandli wa Ilakaon ko bhar dene ka bhar diya gaya hai. Kitne 2 Ilaka to middle school-lon ki ghati ko anand se dete hain. Kitne bare Kathinta se dete hain aur koi 2 Ilaka to dene hi nahin sakte hain. Kyonki kitne Ilakaon men bahut hi ghati hai ki we schoolon ki sahayta ke liye dene hi nahin sakte hain Ilaka-on ki Bahiyon ko check karne se bahut hi apsos lagta hai ki mandli karmm-chariyon ki dasha sochniye hai. Mahina men koi Padri 4,5,6 talap pate hain aur Praxxx Pracharak, koi 8 ana koi ek rupaiya koi sawa wa derh rupaiya do rupiya

~~mupaiyo~~ mahinwari betan pate hain to kahan tak schoolon ki sahayta kar sakte hain. Mandli karmmchariyon ki dasha dekhne se ankhon se nisu bhar ata hai we apne larke balon ko schoolon men nahin parha sakte hain. Kitne karmmchari fees na de sakne ke karan apne larke larkiyon ko school se chhuriwa diye hain. Par taubhi Ishwar ka bara dhanyabad howe ki Ishwar apne dason ke jiwika ke liye koi na koi prakar ki chinta karta hai. Taubhi bare anand ki bat hai ki kathin dukh sah 2 ke bhi karmmchari mandli ka kam kar-te hain aur arthik ghati ke karan apna kam nahin chhor dete hain,yah asha rakh ke ki Ishwar koi samay men mandli ke kam men sahayta aur ashish dega wa kisi udar janon ke uthawega jo hamari sahayta kar sake.

Abhi Parishon wa Ilakaon o Prachakpanon men karmmchariyon ko utsah dene se kahin 2 karmmchari shikcha men binti prarthna men adhik mun lagate hain aur dharmm shiksha pane ki koshish karte hain kyonki prayn bahut jagah karmmchari log apna hi kharch barch lake shiksha class ke liye hajir hote hain aur andani barhane ki bhi kuchh 2 chinta karne ko aramh kar rahen hain aur aur bhai bahinon ko dene ke liye parishram bhi karte hain jaise - Kai Ilakaon men bishesh karke Kondra Ilaka ke mandli report se malum hota hai jisko ap ke pas bhi likh bhejte hain. Wahan ke report se malum hota hai ki karmmchari shiksha aur mandli andani sambandhi baton men kuchh 2 jag rahe hain. arthat Kondra Ilaka men andani ki barnti dikhai deti hai. Thara Sirmi par kuchh jor kiya jata hai. Mandli paisa wasuli ke liye bhai bahin samjhaye jate hain aur bhai log dene ko sahmat hote hain aur dene ko arambh bhi kar rahe hain. Phir jo nishchint hoke sal bhar men ek dapha bhi Prabhu Bhoj nahin khate hain we samjhaye bujhaye jate hain taubhi jo nish-chint hote hain un par karrwai kiya jata hai.

Pracharakon ki shiksha class mahinwari Panchaiton men mahina 2 hota hai us men mahina bhar ke Atwaron ka susamachar bachanon par shiksha dii jati hai aur mul bhag aur khand bataya jata hai. Phir nana prakar ke bishayon par shiksha diye jate hain. Mahinwara Panchait lagatar tin din rahta hai. Tin din ke bhitar men pari 2 char janon ~~ko~~ dharmmupdesh thahraye huwe bishay par liya jata hai aur us par kant chhant kiya jata hai harek Pracharakon ko jinka pari thahraya gaya hai ek mahina pahile updesh ka bishay diya jata hai jisten apna updesh mahina bhar men thik taiyar kare. Phir Pracharakon ke kam par bishesh dhyan diya jata hai. Updesh har Atwar ka likhte hain aur mahinwari Panchait men charon Atwaron ka updesh dikhate hain. Unke updesh par note kiya jata hai ki unka updesh thik hai wan nahin aur iske alawe shiksha class sal bhar men ek ber 15 roj tak hota hai is prakar shiksha ke liye koshish kiya jata hai.

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Samay 2 par dharmmshiksha ke liye Pracharak,master,pracharin aur pra-
charinigya bhi bulaye jate hain jiste mandli ke kam men sanghathan howe aur
Prabhu ki mandli sabhon se prem aur adar sahit Prabhu ki mahima prapt
karne ke liye taiyar kiya jawe. Mandli ke Pracharakon ke sath prachari-
yan bhi apna 2 ghar dwar chhor ke aur apne larke larkiyon ko apne sath
station men ek haphta shiksha class ke liye hajir hoti hain. Prachariniyon
ko shiksha diya jata hai ki apne 2 larkewalon ko kaisa prati palan kare
aur unko dharmm shiksha o binti prarthna men dewa kare ityadi baton ki
shikshn dii jati hai aur mandli ke kam men arthat bahinon ko shikshn dene
binti prarthna o dan dene yani Sirni ghara dan ke liye uskane aur aguwai
karne ke liye chalaye jate hain is prakar se unko mandli ke kam aur Prachar-
akon ke kam men sahayta dene ke liye taiyar kiye jate hain. Aur Prachari-
niyon ka bhi pratigya hai ki sal 2 shiksha class ke liye Prachrakon ke
sath ek haphta shiksha class men hajir hone ka. Isriti ke sangathan se us
Ilaka ka am dani bhi kuchh 2 ~~to~~ barh rahi hai aur saykre 20% dene ko bhi
suru kiye hain. Yah bare anand ki bat hai yadi harek Ilakaon ke Prhcarkon
ki patniyan bhi mandli ke kam men apne purushon ki prem se sahayta karengi
to sadharan bahin log bhi dharmm ki baton aur dan dene men adhik uskaye
jayenge aisa hi kai Parishon men mandli ke bhai bahin uskaye ja rahe hain.

1936 men mandli men jagah 2 mandli utsah ke liye Ishwar ke dhanyabad
ke waste isi August mahina men kheti bari ke kam khatam hone ke dhanyabad
ka Parbb mane gaye jiste achchhe 2 dastur bhai bahin sikhe. Jisten we Ish-
war ki sahayta o dshion o daya ko thik riti se bujh sake ki hamare bal aur
budhi se kheti ka kam suphal nahin hua par Ishwar ki daya se,isi smaran ke
liye yah Parbb mana jata hai.

Panari aur Nawagarh Pargana ke bhai bahinon ne is Parb ko manna
arambh kiye,is Parb ka nam Asmaparb Unon se rakha gaya,arthat rotiyon ka
parb.Arthat kheti ka sab kam khatam hota tha yani bishesh karke ropne ka
kam,ropne ka kam sab se bhari kam hai is kam men bhai bahinon ko jarasa
bhi kam se phursat nahi n hota hai bhukpiyas aur thakawat ko bhai bahin
mano ~~bhulate~~ *bhul jak* kathin parishram men lage rahte hain bahin log karib 3 baje
rat ko uthti aur khet ke kam men lag jati hain aur ek ghanta apna angna
gobar karke phir khet men chali jati hain aur barah baje ek ghanta khane
ke liye ati aur turant dusron ke khet men ropne ko jati hain aur sanjh 5½
wa 6 baje ghar ake apna khana pakati o ghar ka kam karti aur rat das garah
baje ke pichhe soti hain tab phir dusre roj tin baje uth ke phir waisa hi
kam men lagi rahti hain wxxi waisahi bhai log bhi karib 3 baje rat uth ke

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ke bailon ko chara pani deke aur kurd leke apne kheton men jate hain aur
ek wado
karib ~~12~~ baje tak ghar ate hain ek ghanta ke bhitar khana khake turant
kuri leke khet men jate chahe biro bonne jate hain aur Surj dubne tak kam
karte hain is riti se bhai aur bahin han ghar ke chhote 2 larke larkiyan
bhi ropne ~~ma~~ ma bapon ke aisa kam men lage rahte hain Aur jab aise kathin
kam ko samuche ganw ke log khatam karte hain tab Ishwar ki bari daya ko
samaran karke bare anand ke sath ek hi roj khate pite hain. Isi parb ka
nam Urnon se Asma Parb chahe Hindi men rotiyon ka Parb kahte hain. Jab gotn
ganw ke logon ke ropa ka kam khatam ho jata hai tab ganw ke mukhya 2 log
Prachorkon se salah karte hain aur kisi Atwar ko thahrate hain ki phalane
Atwar men kam kesalakhiri ka dhanyabad parb manenge girja men sunaya jata
hai tab dusre Atwar girja men sab bhai bahin larke wale jama hote aur
harek jan koi na koi prakar ke danon ko dhanyabad ke liye charhate hain
koi dhan,koi chawal koi paisa adi charhate hain aur girja men dhanyabad
ki binti kiya jata hai tab sab gharon men bara khana hota hai bayl chahe
sunr chahe murgi chahe khasi jaisa jiska liyakat hai bara khana ke liye
taiyar karte hain aur ghar 2 roti pakate aur ek dusre ko mahiman bulate
aur khate pite aur anand karte hain aur sanjh ke samay jitne jama ho sake
ek ghar men jama hoke git bhajan gake Ishwar ka dhanyabad karke sab mil ke
anand karte hain. Yah parb pahile Nawagarh men suru hua tab ~~k~~nari men bad
ke Salpurpani Kondra Jashpur men o Chainpur men phaylte jata hai. Is parb
ko bare anand se mante hain aur Ishwar ki daya ko samaran karne ke liye ek
bishesh din mana jata hai aur Ishwar ke liye dan dene ka ek upay bhi nikal
jata hai. Is parb men Pracharakpan se jais sankhya hai derh wa do wa tin
rupaiya wa us se adhik bhi dan hota hai isliye yah achchha d~~a~~stur abhi
idhar udhar bhi phaylaya jata hai aur bhai bahinon ke mel prem ka ek chinh
bhi hai khristanon ke is achchhe byawahar ko dekh ke sansarik log khristan-
on ke sang khane pine men mil jate hain aur kabhi dekha bhi gaya hai ki
sansarik logon men se koi dan ~~kxrhxisxhaimx~~ charhate hain.

Prachinon ke kam patar prati din ka dekha jata hai aur bishwastta se
mandli ka kam karne ke liye arthat updesh dene, shiksha dene,mandli men
bhai bahinon ke ghar 2 bhulne unke sath binti prarthna karne ko uskaye jate
aur sath 2 kam bhi kiya jata hai.

Ilaka men centralise nahin hai jiske karan central fund men dena ~~kax~~
kathin ho raha hai abhi June ka kewal ~~31~~ 2 rupaiya bheja ja raha hai lekin
koshish kiya ja raha hai ki mahina ~~2~~ bheja jawe.

Ranchi Ilaka men ek bishwast bhai Ranchi District Board men kam karta
hai aur karib 30,40 rupaiya talap pata hai uske larke wale bhi kai jan hain

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~~kain~~ kitne school men bhi parhte hain jinke liye usko kharch purana hota hai. To bhi Ishwar us bhai ke man ko aisa chalaya ki wah apne nij dhan wa talap se ek Pracharak ko bite baras yane 1935 se rakha hai aur usko mahine 2 Rs8/- deta tha aur jab wah Prachark apne ghar ke kamon ke karan sansariyon ke pas prachar karne ke liye jane nahin sakta tha is liye wah apna kam chhor diya tab wah abhi ek under Matric wale ek jan ko mahina 2 das rupaiya talap deke rakha hai aur kam ka rojana report ke Diary ka hisab leta hai uska kahna hai ki jab tak main sakun tab tak das rupaiya deunga abhi wah kam praya 10,12 mahina se karwata hai. Wah us Pracharak ko jo apne taraph se rakha hai sirph sansariyon ke bich men kam karwata hai uska kahna hai ki khristanon ke bich men kam karne ke liye to mission karmmchari log rakhe gaye hain. Isliye wah sansariyon ke pas Prabhu ka bachan Prachrne ke liye koshish karta hai. Iske siway wah mandli ke liye Rs 100/- rupaiya girja maramati o girja men bench, chauki banane ke liye diya hai, uska kahna hai ki jo dan main diya wa deta hun Prabhu ke raj ke liye so mera nam jahir na kiya jay. Ishwar uske man ko apni or khincha aur wah bhai Ishwar ke bare dan ko arthat Prabhu Yishu ko thik pahichana aur Ishwar ke dhanyabad ke liye apne dhan se Prbhu ke raj aur nam aur mahima ke liye dan karne ko arambh kiya hai. Ishwar hamari mandli ke bahuton par daya kare aur bahuton ke manon ko apni or ~~khinchaxnurxwxk~~ khinche ki bahut log is bhai ke saman udarta se hamari mandli ke pratipalan ke liye utsahit howe aur isi bhai ke saman bahuton ka man taiyar kiya jay to sachmuch hamari mandli ki dasha sudharti jaygi. Is liye Ishwar se binti hai ki Prabhu hamare Chotanagpur aur Assam ki mandli ke kam par sahayta aur asish dewe.

Abhi mandliyon par dekhne se asha kii jati hai, yadi harek Ilaka men ek niyam men sthir hoke aur ek mat hoke kam kiya jay to hamari mandli ki dasha sudhar jaygi aur mandli amdani bhi barhta jayga aur logon ke bich men mel prem ka ghanisht sambandh hoga aur atmik jiwan ki bhi barhti hogi.

Ilaka wa Parish wa Pracharakpan men bhul 2 ke bhai bahinon ko samjhane bujhane aur unke sath batchit karne se malum hota hai ki 1934 men jo do party ho gaya, usi samay dan dena aur mandli kam ki dhilai aur girja awa jahi ghat gaya hai. Par matwalpan sansarik dastur prabal ho gaya hai. Bishesh karke abhi matwalpan aur byabhichar mandli men adhikai se barh ja rahahai in sab buraiyon ko rokne ke liye bahut kosis kiya ja raha hai. In sab buraiyon ke barhne ka karan shiksha ki ghati aur karmmcharyon ka nishchinta aur dhilai se ho raha hai. Abhi mahinwari report aur nana prakar ka samjhauta ke dwara karmmchari bhi jo nishchint hain kuchh 2 jag

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jagaye jn rahe hain ki apne kamon ko bishwasta aur sachchai se kare jahan 2 jate hain bishesh karmmchariyon ke kamon par bishesh dhyan aur chitapan dete hain ki dharmm shiksha ke dwara mandli men ek naya jiwan utpan howe jisse we Ishwar ke raj aur uska khoj men apna sara man lagawe. Abhi spasht pragat hota hai ki kitne bahut sidhe sade bhai bahin dusron se phuslaye aur bahkaye gaye the aur mandli ke an ban men bina soch bichar mandli birodhi baton men samil huwe the, kitne abhi man lete aur apsos karte hain.

Aj kal sare Hindustan men depress class arthat nich jatiyon ki jo Hindu the unki bari durdasha ho rahi hai Hindu log unhen tuchchh karte chhuwa chhut hone nahin dete hain kahin 2 Kuwa se bhi pani lene nahin dete hain aur apne Mandiron men ghusne nahin dete hain. Isliye nich jatiyon ka man ek prakar se jagaya ja raha hai ab we chahte hain ki ham bhi dusron ke saman admi bane we aj kal Hindu dharmm ko chhor ke kitne Musalman kitne Sikh kitne Khristan dharmm men mil ja rahen hain aur kitne bahut sthanon men khristan bhi ho gaye hain ,kitne samayon men Lakhnow men ek Committee bannaya gaya hai unko khristan dharmm men lane ke liye aur thore hi barason men derh lakh khristan ho gaye hain aur sal 2 hote jate hain we mere pas bhi likhe hain binti prarthna aur lekhon ke dwara unko sahayta dewe aur we chahte hain ki Chotanagpur men bhi depress class ke logon ke bich kam kiya jay unka matlap hai ki sare Hindustan men unke liye chinta phikir kiya jay ki sab taraph mission karmmchari logon se unke liye koshis kiya jay ki we khrist ke mandli ke ang howe. Aur bishesh karke C.P. men bahut koshish kiya ja raha hai. Yah Committee hamare Kalisha se bhi sambandh khojta hai ki binti prarthna aur lekhon ke dwara se unki sahayta kare aur Chotanagpur men bhi depress class ke logon ke bich men kam kiya jay jisten Chotanagpur ke depress class ke log Musalman wa dusre dharmm men na mil jawe par Khristan dharmm ke ang ban jawe. We yahan ke kitne janon ko apne Pracharak banane ke liye mangte hain unke bich men kam karne ke liye ki depress Class ke logon ka pran bachaya jawe. Yahan dusre jagah ke aisa Depress Class ke log kam dekhne men ate hain koi 2 Ilaka men do char ghar khristan bhi huwe hain par jaise Lohar, Chik ityadi par Uraon, Munda unke sath sadi biwah men bahut sambandh nahin rakhte hain is liye unka man chhota hota hai. Isliye kahin 2 khristan hona ruk bhi gaya hai. Par jahan tak ho sakta hai aur harek karmmchariyon se bhi kaha jata hai ki aison ko ham tuchchh na karen par yatan karen ki we bhi muktidata ko pahichan ke bachaye jawen.

Saud Rajur
President
Lutheran Mission
Ranchi

Gossner Mission

C1

Shriyukt Mahamanyawar Director J. Stosch sahib ko mera bahut 2 Yishusahay howe. Main aj kal bhala changa hoke Prabhu ke kam men laga rahta hun. January mahina se kabhi akela kabhi manyawar Padri Radsick sahib ke sath tour karte hain aur itne din ke bhitar 36 Prachararakpan aur 22 Parishon ko dekh bhal kar saka aur Ranchi men thahar ke kabhi akela kabhi Padri Radsick ke sath Tola 2 aur ghar 2 bhulte aur bhai bahinon ko samjhate bujhate aur dharmmshiksha dete hain aur barsat men bhi jahan 2 sahaj se Motor ke dwara ana jana banta hai kabhi akela kabhi donon jan jake mandli ke kamon men lage rahte hain mandli ke sudhraw aur dharmmshiksha nimit aur Parishon o Ilakon ke Pracharakpanon men barabar bhai bahinon ke pas jake un se hel mel dharmm ki bartaw dukh sukh men sudhi lene binti o Sunday school ko chalane adi ki shiksha o chitapan deke unko kam ke liye uskate hain.

Aur Pracharak o Panchon ko mandli men bhai bahinon o karmmchariyon se ekta men bane rahne o apne nij ganw men bhai bahonon ko girja jane, ganw men binti samaj o mandli ke nana prakar ke danon ko dene ka upay batlate hain ki we bhai bahinon ko hewa kare shiksha dewe chalawe ki sab matwalpan nishchinta mithya ~~bishwas~~ jawe aur jawan juwati byarth baja nach deg ko chhor dewe. Prachin aur Panchon ke bishesh kam ke bare unko utsah dete hain jisten mandli ka sab gol mal mitaya jawe aur sab bhai bahin jawan juwati Padri Pracharak ek mat hoke ek bat men arthat Khrist ko pracharne ke liye apne chal byawahar aur prem o bhalai ke kam men bishwasta se lage rahe.

Jahan 2 jate hain mandali ke bhai bahinon o karmmchariyon ke sath Panch Panchait o Dharmm Sabha karke mandali ke sudhraw mel milap o ek mat hoke rahne aur Swapalan men chinta phikar karne o sab sansarik dasturon o Matwalpan ko chhorne aur binti parthna aur Ishwar ki sewa aur Ishwar ke bachan sikhne men lage rahne ke liye samjhate bujhate hain. Aise 2 parishram se bahut jagah jhagra takrar mit ja raha hai bahut bhai log dharmm ki or man lagate hain aur jinke man men pawitaratma kam karta aur jinhon ne Khrist ko apne man men grahan kiye hain unke byawahar aur sundar boli bachan se malum hota hai ki atmik jiwan bahuton ke man men utpan hota hai Yadi sab karmmchari bishwasta se apne saunpe huwe kamon ko karenge to mandali ki dasha sudhar jayega kyonki bhai log bahut jagah bol uthte hain karmmchari log hamon ke yahan nahin ate jate hain is liye dan dene men bhi hamon ka ji nahin lagta hai arthat karmmchariyon ka hel mel bhaiyon ke sath jaisa uchit hai nahin hota hai bahut karmmchari apne jiwika ke phikir men rahke mandli ke kam par kam chinta karte hain bishesh karke Pracharak logon ke bich men adhikai se dekha jata hai karmmchariyon ko kahne aur puchhne se jabab milta hai arthik ghati ke karan. Isi ko mitane ke waste jawan 2 jate hain karmmchariyon ko samjhate hain ki we apni man-

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mandali ke liye thokar ka karan na bane par apne mandali ke logon ko piyar karke unke pranon ke liye chinta karen. Arthat barabar unke pas awa jahi kare unki sudhi lewe unko bachan sunawe aur sikhawe jisten mandali ke bhai bahinen karmmchariyon ko apne pran ka rakhwala jan ke unko piyar kare adar kare unki baton ko mane arthat bhai bahinon ki sangati karnmchariyon ke sath aur karmmchariyon ki sangati bhaiyon ke sath arthat paraspar ek dusre ka sambandh howe. Aisa malum hota hai yadi karmmchariyon se kam thik se howe to to mandali ki dasha bahut jaldi sudhar jayegi. Aur mandali ka Swapalan bhi barhta jayega abhi shakti bhar manyawar Padri Radsick sahib ke sath parishram karke yatan kar rahe hain yadi Ishwar ka anugrah hamon ke sath howe aur Prabhu hamon ke kam par sahayta dewe to bahut umed rakhte hain ki mandali sudhari jayegi.

Jagah 2 dekha gaya hai ki bahut log mandali ke jhagra takrar se asantusht hote hain aur mel milap ke liye taraste aur jhagra mitane ke liye yatan o parishram karte hain. Abhi mandaliyon men Padriyon ke report se malum hota hai pahile ki apeksha bahut ghat ja rahi hai pahile bahut jagah mandali mritak ke aisa malum hota tha par abhi Panch Panchait o Dharmm Panchait adi karne se kuchh 2 sudhar jane ke aisa dikhai deta hai yah logon ke byawahar aur chal chalan se pragat hota hai aur bahut sthanon men bhai bahinon ko samjhane se man lete hain ki mandali birudh karna chahe Swapalan ko rokna thik nahin hai -

Ranchi mandali men garbar ka atma kuchh 2 laga hua hai 19-7-36 ko yahnn Am Sabha hua tha aur us men mandali ki ekta ke bishay batchit hone laga bahut log mandali ki ekta ke bishay bahut achchha sallah bichar karte hain parantu jawan log pahile jhagra ki bat par jor dete hain jisse Ishwar ki ichchha ke saman Am Sabha ka phal nahin hone saka par us Sabha men itna to malum hua ki aise anban se asantusht hoke mandali ke sudharaw ke aur anban mitane ke liye yatan karne ki pratigya dete hain ki jahan tak ho aisi baton ko mandali se dur karna chahiye.

1936 se leke tin 2 mahine men kam ka report deshi aur bilayti Padriyon se manga jata hai jaisa Mahasabha ke akhir men bola gaya. Bahut jagah se Padri log turant apne mahinwari report bhej diye par bahut jagah ke Padri chha: mahina gujar ne par bhi nahin diye. Kahin 2 ke Padriyon ke report se bare khus ka samachar ata hai ki mandali ki dasha sudhar ja rahi hai aur atmik jwalan dikhai deta hai par kahin 2 mandali ki xxxxx dasha jaisa taisa na thandha na garm par gunguna hai arthat jahan karmmchariyon se mandali ka kam bishwasta se kiya jata hai wahan ki mandali

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mandali jagrit bujhata hai par jahan karmmchari manjuri ke taur par kam karte hain wahan ki mandali soi hui malum deta hai arthat jaisa karmmchari ka kam waisahi phal mandali men dikhai deta hai.

Main Assam ki mandali ka kuchh report ap ko deta hun jo Padriyon ke se report/paya. Assam ke Jorahat Ilaka ke Rajabahar mandali men Panch Prachin jawan juwati aur bahin log bare jwalanta se mandali ke kamon ko ek mat hoke sambhalte hain aur usko sudharne aur swapalan ke barhti ke liye chinta phikir karte hain. Panch aur Prachin bishwasta se apne saunpe huwe kamon ko karte hain we ghar 2 bhulte bhai bahinon ki sudhi lete matwalpan aur kudasturon ke birudh larte aur kuritiyon ko mandali se nikalne ke liye parishram karte hain. We bhai bahinon ko girja lane prarthna samaj ke liye chalate aur mandali ko dan dene ke liye bhai bahinon ko prem se uskate aur chalate hain aur mandali men jo gar bar uthti hai unko mitate hain wahan ki mandali har bat men jwalit aur atmik jiwan men barhti dikhai deta hai.

Jawan log ek mat hoke ek sath rat ko ek jagah jama hote aur apus men mil ke dharmm pustak parhte hain aur jo parhne likhne nahin jante hain prem se unko sikhate hain jisten we bhi dharmmpustak parh sake. We apne bich men ek Samaj sthapit kiye hain arthat jawanon ka Sanjam Samaj. We Panch Prachinon se mil ke matwalpan aur nana prakar ke kudasturon ke birudh larte hain aur apne bich men jawanon ka binti samaj thahraye. We isko aphi chalate hain iske alawe we chhote 2 larke larkiyon ko school men jane ke liye aphi chalate hain aur ap hi log pari 2 Sunday school karte hain we pahile apne ko chalana sikhte aur dusron ko chalate hain. 1934 men unhonne mil ke ghar 2 se Rs 20/- chanda kiye aur 1935 men Rs 15/- we sal 2 chanda karne ka niyam kiye hain aur in rupaiyon ~~xxxxxxx~~ se mandali ke liye khet molne ka bichar kiye ki khet ko aphi jot kor karke apna nij bihar laga ke jo payda hoga so mandali ke swapalan ke liye diya jay. Unhonne sab mil ke ek Sunday School ke nam se ghar banaye jahan larke larkiyon ka school aur sunday school hota hai aur mandali ke sab baton men ek dusre ke sath sahmat hoke mandali ki sahayta karte aur uski barhti ke liye chinta karte hain.

Wahan ki bahin log ek mat hoke ghara sirni ke liye ek dusre ko uskate aur chalate hain aur jaisa niyam hai bharmuthi ghara dan harek bhai bahin bare anand se git gate huwe Bedi ke pas le jate aur Ishwar ka dhanyabad karti hain aur yadi koi kisi karan Itwar roj pahunchane nahin sakti hain to kisi dusre ke jariye pahunchwa deti athwa dusri haphta men le jati hain. Ek ber unhonne ek mat hoke ghar 2 se dhan jama kii aur us dhan ko

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ko bech dale, bechne se Rs 10/- hua tab us rupaiya se unhonne kaiek tho suar mol liye aur do 2 tin 2 ghar mil ke posne ka bichar hua ki jab barh jay to usko bech ke khet mol ke aur us khet ko bhai log jot kor karenge aur apne ghar se bihan lagawenge jab pak jay to kat mis ke mandali ke swapalan ke liye jima dene ka bichar hua. Isse dekha jata hai ki wahan bahinen dharmm ki baton men barh ja rahe hain kyonki we Mariyam ke saman uttam bhag ko chun ke unke liye jo bhar hai anand se Prabhu ko dene ke liye apus men yatan o parishram karte hain.

Abhi praya sab jagah ap ki ichchha ke saman Pracharakon ka shiksha class kitne jagah ho gaya aur kitne jagah barsat men ho raha hai.

Par bari apsos ki bat ki in sal Padriyon ka shiksha class hone ka umed nahin hai. Manyawar Padri Radsick sahib ke Khajana men rupaiya nahin hai na Padri Kerschis sahib ke Khajana men. Isliye shiksha class ki bahut ghati hai paisa kauri ke ghati ke karan. Isliye bare dintai ke sath ap se arji duhai karte hain ki yadi ap miharwani karke koi 2 upay bata sakenge wa bandobast kar sakenge to bahut achchhi bat hogi aur is daya ke liye ham log ap ka bahut 2 dhanyabad karenge. Kyonki shiksha class na hone se Padriyon ki shiksha ki bahut ghati hogi kyonki shiksha hi ke ghati ke karan mandali ki dasha nahin sudhar rahi hai jaise apne bhi bar 2 kah chuke hain ki karmmchariyon ki shiksha ke ghati ke karan mandali ki dasha nahin sudharti hai. Yahan ham log bahut soch sagar men dub gaye hain ki kya uapy karenge nana prakar ka soch bichar karte hain par koi upay nahin sujh parta hai. Is liye apsos ke sath in sal shiksha class band karne parega.

Phir Assam ke Tarajam Pracharakpan men Johan nam Prachin hai wah apne garibi halat men hoke apne desh Chotanagpur ko chhor ke Assam gaya aur wahan bagan men kai baras kam karke kuchh rupaiya bacha ke basti men kuchh khet mol liya Ishwar ki daya se pichhe usko bahut dhan aur jamin bhi hasil kiya wah apne 9 Bigha jamin mandali ke liye dan diya ki jab tak wahan ka girja ghar na banaya jay tab tak bhai log us jamin mil ke kheti kare aur jo kuchh wahan payda hoga jab tak girja ghar banane ke liye yathesht paisa nahin hoga sal 2 us jamin ko kheti kare aur dhan ke bech ke girja ghar banane men kharch kare. Us ganw men pahile sirph tin ghar khristan the par un tin ghar khristanon ke subyawahar aur achchhe chal chalan ko dekh ke dhire 2 khristan mandali barh gai. Abhi 16 ghar khristan ho gaye hain we apus men bare mel prem se rahte aur apne mandali ke liye bahut chinta upay karte hain o apne girja ghar banane ke liye ~~sath~~ Sal 2 100 man dhan jama

jama kiye aur apne girja ghar ko banaye phir . Jab Tezpur ka girja banaya jata tha tab Johan Prachin bare prem se Rs 25/- dan diya. Is riti se Assam ki kai mandali men khrishtiyan jiwan ki barhti dekh parti hai yadi hamare Chotanagpur ke bhai bahin harsh dil se Prabhu ke prem ko panichhanenge to Prabhu ke mandali ke liye bhi jwalit honge.

Paul Kujur
President

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Shriyukt Mahamanyawar Director J. Stosch sahib ko mera bahut 2 Yishu-sahay howe.

Main Prabhu ki daya se bhala changa hun aur anand se Prabhu ki Dakh-bari men kam karta hun. Feburuary mahina men char Ilaka ka do Parish aur chha: Pracharakpanon men saphar kiya. Kabhi akela aur adhikansh manyawar Padri W. Radsick sahib ke sath 2. Is mahina men donon ka ek sath lambi 2 tour hua. Is mahina ke suru men main akela Ranikhatanga Parish men gaya Atwar wahan girja kiya bhaiyon ke ghar 2 phira, bhai bahinon ko dharmm aur suchal chalan aur bishwas ke bare samjhaya bujhaya. Yah mandali bahut hi giri hui mandali hai atmik jiwan ki bahut hi ghati hai khristanon ka bahri chal yani girja awa jahi men achchha dikhai deta hai par bhitar dharmm ki baton yani atmik jiwan ki bahut ghati hai jaubhi bahut purani mandali hai. Yahan matwalpan bahut hi b arh gaya hai khristan aur sansarik log ganw sarah baton men ek mat hoke khate pite aur ek man hoke kam chalate hain is se mandali ki sudhar nahin hoti hai alawe Pracharak khristanon ko chalane men asamarth hai sab baton men bhala ho ki bura ho bhaiyon ke adhin hoke kam karta hai. Mano bhaiyon ke khusamadi men mandli ka kam chalata hai. Yahan amdani bahut kam jama hota hai jaubhi purane khristan hain kyonki Pracharak apna kam bishwasta se nahin karta hai wah Atwar roj sirph girja karta aur harta ke dusre rojon men mandali ke kam ko chhor ke apne nij kam men lagn rahta hai.

Manyawar Padri W. Radsick sahib ke sath Tamar gaye wahan pahili bela karmmchariyon ki bishesh Panchait hui aur mandali ka hal chal puchha gaya Karmmchariyon men kam ki jwalanta nahin dikhai deta hai sab Pracharak apne 2 nij ganw men rah ke kam karte hain jisse mandali men bhulna chalna nahin hota hai isse bhai bahinon ke sath helmel aur sangati nahin hota na bhai bahinon ko shiksha dii jati hai koi 2 Pracharak tin char mail ke duri se apna kam chalate hain. Pracharakon ko kam ke bare thik se samjhaya gaya ki kaisa kam karna aur bhai bahinon se hel mel rakhna aur shiksha men barhti karna aur apne saunpe huwe kamon ko bishwasta se karna chahiye Yahan Sunday School prarthna samaj praya hota nahin na bhai b ahinon ko dharmm ki bat sikhai jati hai sirph Atwar girja hota hai. Aisa malum hota hai ki bhai bahin log dharmm shiksha pane ki asha rakhte hain par karmm-chariyon se pate nahin. Mandali dan adi ki bhi ghati hai kahin 2 Ghara Sirni bhi nahin jama kiya jata hai karmmchariyon ke dhilai ke karan.

Dusri bela Dharmm Sabha hua Pracharak aur b hai bahin mil ke karib

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karib 45 jan hajir the dharmm sabha men bhai bahin bare anan d se bachan ko sunte the. Dharmm Sabha men bhai bahinon ko batlaya gaya ki khristanon ko kaisa chalna aur Ishwar ki sewa mer lega rahna apne mandali ko sambhal ne ke liye chinta phikir karna aur Prabhu ke bishwas men drirh rahna chahiye achchhi tarah se samjhaye gaye. Bhai log mandali sudhar ki baton ko manjur karke pratigya b hi diye. We phir bhi Dharmm Sabha hone ki arji kiye aur bole isi riti se harek Pracharakpanon men kiya jata to achchha hoga.

Tamar ka bungalow ki dasha bahut kharab hai wah girne par hai wahan ke bhaiyon ki bahut 2 arji hai ki Tamar men ek Bilayti Padri rakha jay kyonki Tamar Pargana men bahut khristan mandali nahin phayl gaya adhikans sansarik log bhare huwe hain aur wahan mandali phaylane ki bahut jagah hai.

Tamar se phir ke Kuru Parish gaye Kuru men dusri bela Dharmm Sabha hui. Bhai bahin mil ke karib 150 jan hajir the. Pari 2 karke Ishwar ke bachan se bhai bahin samjhaye gaye. Sab log bare anand se bachan sunte the. Isi Parish men das Pracharakpan hain un men sirph do tin Pracharak kam karte hain baki Pracharakpanon men dihati master chahe Panch log mandali ka kam chalate hai n par dekhne men ata hai Prachrakon ke bina dihati master chahe Panchon se mandali ka kam thik se nahin chalta hai. Sirph Atwar 2 girja karte hain. Bhai bahinon ko Ishwar ka bachan nahin sikhaya jata na hapta ke dusre roj ghar 2 phir sakte na bhai bahinon ki sudhi liya jata hai. Isliye mandali ke log har bat men bin charwahe bheron ki nai niparwah rahte hain jaisa unka man chahta hai chalte aur karte hai kyonki unko chalanehara dekhnehara ko i nahin hai isliye mandali ke log har bat men nishchint hoke rahte hain aur chal chalan girja awa jahi men mandali ke len den men dhile ho gaye hain.

Lohardaga Ilaka men do Synod bannane ka Ilaka men bichar hua tha. Kuru men Dharmm Sabha men sabhon ke sumhne puchha gaya bahut bhaiyon ne jabab diye ki hum log kuchh nahin jante hain tab ~~Padri~~ Padri Babu Maghan Lakra ne kaha yah b at sirph Ilaka Panch ke member aur karmmchariyon ke bich men hua hai par bhaiyon ke bich men nahin isse malum hota hai ki sirph shikshit aur Ilaka Panch aur karmmchariyon ka bishesh bichar hai mandali ke bhai bahinon ka nahin hai. Bhai bahin karmmchariyon ki jhuthi baton se phuslaye jate aur unka man idhar udhar khincha jata hai ise bhai bahinon ka man dharmm ki baton men dhila ho gaya hai.

Wahan se Lohardaga gaye sanjh prarthna samaj hua Atwar wahan girja

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girja kiye dusri bela Dharmm Sabha hui Dharmm Sabha men karib 100 prani hajir the dharmm sabha men bhai bahinon ko achchhi tarah se samjhaya gaya ki khristanon ko kaisa chalna aur apne bishwas men drirh rahna chahiye aur ek dusre ke sath kaisa mel prem se rah ke Prabhu ke rajya men kam karna aur Prabhu ki mahima pragat karna chahiye jhagra takrar aur bayr bhaw ko tyag ke ek dusre ki bhalai ke liye chinta karna chahiye jisten mandali men atmik jiwan ki barhti ho aur ham log khristan hone ka uttam labh prapt kar sake ant men sahib ne do Synod ki baton ko nikala ki abhi mandali men kitne log do Synod banane chahte hain yah achchhi bat nahin hai yah khrist ki mandali ko banana nahin par bigarna hai. Tab Padri Babu Jilo Tiga ne uth ke dharmm sabha hi men man liya ki is men mera kasur hai main Council ko chhor ke Federation ke pas likha aur sabhon ke samhne maph manga pichhe ekant men jis men Padri Radsick aur main tha Padri Jilo se puchha do Synod banane ka matlap kya hai Padri Jilo se jabab mila hamon ki koi bat nahin rakhi jati hai phir sawal hua kaun si bat, bola gaya vote sambandhi, talap sambandhi aur Managing Committee aur Council ki bat arthat unke kahne ka sar ansh hai ki Council aur Managing Committee ke koi 2 member nikale jawe arthat we apni manki ichchha puri karne ka bichar karte hain aur apne man men samajhte hain ki jo bichar ham karte hain so thik hai dusron ka bichar thik nahin hai wah apne man men dusron ke upar dah rakhta hai Padri Jilo Tiga ki ichchha hai ki aise 2 adarwant kam chahe Pad usko diya jata to uska man santusht hota han kitne log uske bare men bolte bhi hain ki mandali men bara Pad pana aur usko achchha tankha milta to aisi golmal ki bat nahin uthta bilkul sant ho jata kyonki Council ki or se jo sahayta das rupaiya milne ko tha so rupaiya ki ghati se band ho gaya aur sirph usko nahin par aur 2 logon ka bhi band ho gaya hai uski ichchha hai ki mujh ko diya jay phir puchha gaya ki do Synod ki bat kahan se nikla wah jabab diya ki do Synod ki bat Lohardaga men nahin par Ranchi men bichar hua aur Ranchi hi se hamon ke pas aya par dusron se malum hua ki Lohardaga men bhi Ilaka Panch men bichar hua aur darkhast men bahiton ko sahi karne ko bola gaya par koi sahiy nahin kiye sirph thore log jo Jilo Tiga Padri ke ray men the sahi diye. Is prakar ka gol-mal pahile Jilo Padri ke dwara Lohardaga se kiya jata hai dusre 2 Ilakaon men daryaphat karne se koi bat nahin hoti hai. Lohardaga men hardam Council ke birudh, Managing Committee ke birudh chahe kisi admi ke birudh hamesha hota rahta hai Padri hoke apne ko doshi nahin par dusron ko doshi

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doshi thahrane ke liye bahut chinta phikar men laga rahta hai. Isliyo nanaprakar ki bad bibad jhagre ki baton ke karan Lohardaga mandali ki atmik aur arthik dasha bhi kharap ho ja rahi hai atmik jiwan ki ghati hai aur amdani ki bhi ghati hai, chher chhar ke karan centralize ka bhi thikana nahin hai. Karmmchariyon ko aur Ilakaon ki apeksha kam talap milta hai, Jhagra aur anban ke karan se wahan ke kitnon ka kahna hai ki Jilo Padri yahan se badal kiya jayga tab hi yahan ki mandali ki dasha sudhari jaygi kyonki Lohardaga hata men bhi mel milap se kam nahin kiya jata hai. Padri Jilo Tiga ek shikshit Padri hai Council ka bahut bharosa tha ki mandali men achchha kam aur achchha drishtant dega par bahut baton aur kamon ke ragre jhagre men parne se dusre kam shikshit walon ke kam ke tulya uska kam nahin hota hai kewal likha parhi men apna samay bitata hai sirph bad bibad aur jhagra ki baton men bishesh dhyan deta par Prabhu ke rajya wa mandali ke kam men dhila hai aur bishesh yogya nahin samjha jata hai yadi wah Prabhu ke dar aur bhay se aur prem se mandali men kam karta to uske Ilaka ki dasha sabhon se adhik utsahit dikhai deta par uski mandali ki dasha giri hui dikhai deti hai. Dusrre din Lohardaga se sidha Jashpur Nagar gaye aur wahan jake sab se pahile State ke Superintendent se mulakat kiye aur Jashpur men hamare mandali ke girja ghar banane ki batchit hui we bole ki ham to abhi naye hain kuchh nahin kar sakte hain so ap log Political Agent se batchit kijiye. Dusre roj wahan ke jitne Lutheran mission ke khristan sarkari karmmchari hain unke sang mil ke ek master ke ghar men girja kiye kyonki wahan koi girja ghar nahin hai pichhe dharmm sambandhi batchit kiye karib 30 prani tak hajir the. Khristanon ko sansariyon ke bich men kaisa rahna aur unse byawahar karna aur apne chal byawahar aur prem aur bhalai ke kamon ke dwara khrist ka sachcha sakshi thaharna aur apne dharmm men kaise utsahit hoke rahna aur apne bure chal byawaharon ke dwara sansariyon ko thokar na khilana chahiye aur apus men mel prem se ek dusre ke sath sahmat hoke rahna chahiye. Sabhon ko samjhaya gaya we age apne dharmm ke kamon men utsahit aur jwalanta ka bacha diye. Par bari apsos ki bat hai ki jaubhi wahan ke sab shikshit log hain taubhi kai salon se apne danon ko Ilaka men nahin jama karte the jaubhi dekhte aur jante the ki Padri Pracharak bahut tang dasha men hain balki we apne girja ke danon ko jis tis ko paincha udhar dete hain aur ek dusre ke swarth ke liye kharch karte hain par mandali kam ke liye nahin. Is bat ke bishay joron se unko samjhaya gaya we pratigya

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pratigya diye ki age aisa nahin karenge. Jaubhi wahan sab shikshit log hain taubhi dharmm sambandhi baton men dhile dikhai dete hain atmik jiwan un men nahin dikhai deta hai unke bich men Sunday School aur prarthna Samaj nahin hota hai.

Wahan se Jashpur Uparghat ke Ichkela gaye wahan Jashpur Uparghat ke sab Pracharakpanon se bahut bhai bahin gaja baja leke hamon ki ane ki ash dekhte the motor ke liye sandak banaye aur phulon ke har aur phatak o dera ghar banaye aur bare utsah ke sath grahan kiye. Dusri bela Dharmm Sabha suru hui. Dharmm Sabha men karib 650 se upar bhai bahin jama huwe the dharmm sabha men sab log bare dhyan se Ishwar ka bachan sunte the aur updesh ke pichhe bhaiyon ne uth 2 ke Ishwar ki daya aur prem wa Ishwar ki shakti jo unke jiwan kal men unpar hua wa dikhaya gaya barnan bataye aur bahut log jo dusre 2 Pracharakpan se aye the wahan hi dera kiye aur rat ko 11,12 baje tak bhai bahin mil ke bhajan ga ke Ishwar ki stuti karte the. Yahi Kondra mandali men dharmm ki jwalanta aur atmik jiwan ki barhti dikhai deti hai dharmm ki baton ko sunne aur sikhne men lalsit hote hain aur sab Pracharak aur bhai log apne pradhanon ke adhin hoke rahte aur kam karte hain isliye yahan ki mandali nai jiwan ki mandali ke aisa malum parta hai. Yahan mandali sambhalne ke liye amdani adi bhi shakti bhar batorne ki chinta phikir kii jati hai par Jashpur State ke len den ke karan bhai log tabah ho jate hain yahi Chotanagpur ki mandaliyon men pahili mandali hai jo jiwit dikhai deti hai.

Ichkela men State taraph se ek Daroga aur ek Jamadar bheje gaye dekhne aur sunne ke liye ki Ranchi se sahib aur Padri aye hain kya 2 bat bichar hoga yah sunne ke liye Daroga Hindu jat ka tha aur Jamadar Roman khristan Uraon jat ka tha donon ne bare dhyan se dharmm sabha men baith ke Ishwar ka bachan sune aur samajh liye donon bahut khus huwe aur Daroga Lutheran mandali ko arthik sahayta dene ko pratigya diya aur Roman Jamadar lecture ki baton ko sun ke bara achambha kiya aur man liya ki aisi sundar riti se dharmm ki baton ko kabhi nahin suna tha. Ab ham jante hain ki Lutheran mission ke logon ko itna dukh taklip hota hai taubhi apne dharmm men drirh rahte hain. Lutheran mission ke Padri log khristanon ko dharmm men majbut karte hain arthat dharmm ki baton se khristanon ko bandhte hain par roman mission men to paisa aur rupaiya log bandhe jata hain isliye hamare mission ki sthirta wa majbut nahin hoti hai.

Jamadar Kondra Padri Babu se jane ke pahile kaha ki main ap se arji karta

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karta hun ki jab 2 ap log dharmm sabha ki baithki karenge mujh ko mat chhoriye mujh ko bhi wahan hajir hone ka newta dijiye main bare anand se hajir aunga.

Dusre din wahan se Jashpur Hethgath arthat Udaypur aur Surguja aur Jashpur ke tin simani ke nikat Sarahpani Pracharakpan men chale gaye wahan ke bhai log motor ane jane ke liye sanrak banaye aur bhai bahin mil ke hamon ki ane ki ash dekhte the pahunchne par bare anand se grahan kiye Yah jagah Padri ke Station ke liye Raja sahib se Ulgulan ke pahile bando-bast kiya gaya tha. Wahan school ghar masteron ka ghar aur girja ghar banaya hua hai han Padri ka ghar bhi banaya gaya tha par Padri Imm anuel Kujur wahan nahin gaya koi admi na rahne ke karan wah ghar gir gaya. Dusri bela Dharmm Sabha hua jis men karib 300 se upar bhai bahin jama huwe the. Dharmm Sabha men bare dhyan se bachan ko sunte the par dekhne aur puchh pachh se malum hua ki un men dharmm ka gyan bahut nahin hai. Ab tak bahut log sansariyon ke rit dastur ke motabik chalte aur karte hain. Praya tis baras ho gaya Ishwar ke bachan ka boya hua bij ugte gaya par thik jar bandhne aur phal lane layak nahin hua kyonki wahan dharmm ka new thik nahin dala gaya arthat dharmm ki shiksha thik nahin diya gaya aur ulgulan ke samay men logon ka man dhila ho gaya.

Yahan ka Pracharak ulgulan men pakra gaya aur ai sa m ara gaya ki ab tak apne pith ko jhukane aur sidha karne nahin sakta hai. Parantu wah Jehel nahin hua pura sabut nahin hua. Wah apne khristan hone ka bayan batata hai. Uske man bap bahut garib the chhotpan se bap dhangrai karta tha uska koi kheti bari nahin tha jaisa bap apne jindgi bhar dhangrai karta tha waisahi uske larke wale bhi chhutpan se dhangrai karte the jab Pracharak chhota tha tab bhi se uska bap usko Jimidar ke pas dhangar rakh diya wah Jimidar ka gay bayl charata tha unhin dinon men khristan dharmm Jashpur State men phayl gaya aur tamam as pas ke ganw ke log khristan ho gaye han Sarhapani ganw ke log bhi khristan ho gaye aur sab log bare a anand se Atwar 2 girja jate aur ganw men bhajan gate Ishwar ka bachan sikhte the uska man bhi bara lalsit tha khristan hone ko par wah chhotpan hi se dhangrai karta tha isliye usko Jimidar ke gay bayl ko chhor ke girja jana nahin bana. Tab wah apne men bichar kiya aur Pracharak se bat-chit kiya ki main gay bayl ko gohar men bhitar ke bachan sikhne aur bhajan sikhne aur likhna parhna sikhne ko a sakta hun ki nahin Pracharak bola ki a sakte ho tab wah roj 2 gay bayl ko gohar men bhitar ke aur biyari kha ke dusre ganw rat ko sikhne jata tha sal purne par dhangrai chhor diya

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diya tab barabar Atwar 2 girja bhi jata tha aur Prachark ke pas parhna likhna bhi kuchh 2 sikha. Uskoparhna likhna sikhna bara khais hua. Kai baras dihat men parhna likhna thora 2 sikh liya jab wah kuchh jawan hua tab bap ne usko sadi kar diya sadi hoke bhi wah parhne ko jata tha. Usko aur kuchh sikhne ka bara khais hua wah Jashpur ke dihati school ko chhor Kinkel ke school men sikhne ke liye jane ke man men bichar hua par jay kaise ek to sadi ho gaya ek to garib tha. Taubhi himat bandh ke Kinkel ke school men jane ko thana aur jab Prachark log Kinkel m ahina Panchait ke liye Kinkel jane lage to wah bhi chup ke se unke sath 2 gaya aur jab tak Prachark Kinkel men the Prachrakon ka khana pakata aur unhin ka kharcha khate tha jab Panchait ke dinon ko pura karke ane lage tab mrit Stauber sahib usko balpos ke taur Kinkel men rakha aur apne kharch barch se school men bharti kiya. Wah chha mahina school men parha jab chha mahina ke bad chhutti hua tab ghar aya aur chhutti bhar ghar men raha jab chhutti ka din pura hua tab wah phir Kinkel school jane ko ~~jane ko~~ nikla tab uski stri usko pakar ke jane se roka jab nahin manne laga tab nanhe balak ko usko godi men rakh ke boli jate ho to tumhare balak ko lete jao tab wah lachar bash hoke school jana chhor diya au r apne ghar hi men rah gaya. Tab wah apne ganw hi m en school khara karke chhote 2 larke larkiyon ko parhna likhna sikhata tha aur uska school bhi State ke taraph se manjur kiya gaya. Usi samay Jashpur State men bara bhari ulgulan utha aur ulgulan men jhutha dosh bishesh karke hamare hi mission ke ek Prachrak arthat Yakub Prachrak ke dwara lagaya gaya tab Heth Ghat ke mukhya 2 Prachrak pakre gaye aur Jashpur Nagar ke hajat men rakhe gaye usi samay is master par bhi dosh lagaya gaya aur wah bhi pakra gaya par pura sabut na pane ke karan chhor diya gaya baki pakre huwe Prachrak ath 2 baras Jehel huwe us samay Heth Ghat men koi Prachark nahin the Kitne Jehel huwe kitne bhag gaya baki log dar ke mare chhor diye.Harek PracharakPanon men Prachark khali ho gaye girja aur binti prarthna ka thikana nahin tha State ke taraph se ek jagah jama hona bilkul mana kiya gaya tha. Ise khristanon ka bara bethikana hua us samay Romanon ko suawsar mila ~~nur~~ *Lutheran* khristanon ko apne or khinchne aur phuslane ko. So kitne hamare Lutheran ganw ke khristan Roman taraph ulat ho gaye. Jab is Pra: charak ne dekha ki Roman log phusla rahe hain *aur* bhai log dag maga rahe hain tab harek Prachrakpanon men bhul 2 ke bhai bahinon ko samjha bujha ke Lutheran mandali men rahne ko dharhas diya kyonki Roman log Lutheran

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Lutheran khristanon ko darwa diye ki ab tumhare Pracharak log Jehel ho gaye tum log Lutheran mandali men rahoge to tum bhi pakre jake Jehel men dale jaoge parantu isi Pracharak ke dharas dene se bahut log sthir rahe aur aj tak sthir hain aur wah jaisa taisa sikhe huon ko jahan 2 ke Pra: charak Jehel huwe chahe ~~alag~~ bhag gaye wahan rakh diya is riti se Lutheran mandali sthirta hui kyonki us samay Lutheran Padriyon ko Jashpur State men ghusne ka hukum nahin tha isliye khristan log becharwahe aur be malik ke sam an ho gaye the koi unko dharas denehara nahin tha par yahi Pracharak bara sahas dikha ke mandali ko sthir kiya uske rakhe huwe Pra: charakon men se ab tak koi 2 hain aur usi samay wah master kam ko chhor ke Pracharak kam karne laga wah bahut garib dasha men hai uska sirph ek kiyari yani ek kath ka paran don hai. Ulgulan ke samay uska jamin luta gaya. Sarhapani ka school ghar masteron ka ghar uske nij hath ka banaya hua ghar hai us men lakri adi ke liye kisi rakam ka kharch barch nahin diya wah apne hathon se bhit taiyar kiya aur lakri ka talas karke gharon ko banwaya aur abhi Sarhapani men dukh taklip sah ke Pracharak kam karta hai wah ap hi kam shikshit hai isliye bhaiyon ke dharmm ka pura shiksha dene men asamarth hai. Yahan matwalpan bahut hi barh gaya hai kyonki purana Pracharak Yakub aphi pita aur dusron ko pine ke liye chalata hai aur mandali amdani adi ko bhi rok tok karta hai jisse amdani ki bahut ghati hai alawe State ke lene den ke karan bhai log bhi tabah ho jate hai

Wahan se ham log Koronga gaye jo Eb nadi ke kinare hai aur Raja ka bara Bhandar bhi hai isi jagah sab Pracharak aur khristan log pakre gaye yahan ek Prachrak Ulgulan men pakra jake aisa mara aur behos dasha men nadi kinare phenka gaya tha par Ishwar ki daya se hos men aya aur thore din ke pichhe mar gaya. Isi jagah Padri Schiebe sahib bhi hajir aye. Phajir ko karmmchariyon ki Panchait hui. Kam ke bare sabhon se puchh pachh kiya gaya. Pracharakon ka kam bahut dhila hai kyonki shiksha sambandhi baton men aphi kachche hain isliye bhai bahinon ko dharmm ka puri shiksha bhi nahin de sakte hain. aur dharmm ki baton men sikhane ka bhi thikana nahin man mauji kam karte hain sab Prachrak apne nij ganw men rah ke mandali ka kam chalate hain adhik karke apne gharelu kam men lage rahte hain. We adhikariyon ke niyam par nahin chalne par apne matlap ke anusar chalte aur kam karte hain. Abhi praya: tis baras ho gaya par bahut thore log Drirhikaran paye hain. Wahan beparwah kam kiya jata hai kyonki unko ber 2 dekh bhal karne wale koi nahin hain Padri log bahut

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bahut dur State se bahar men rahte hain aur chha: mahina men ek do ber dekhne jate hain aur barsat men koi hi nahin jate hain. Pracharak log ap hi sokha mati karwate, sansarik dastur mante, sadi biwah men bina sadi apne gharanon ke liye rakhni adi rakh lete hain taubhi Pracharak kam bhi karte hain isliye bhai bahinon ka bhi dharmm karmm men thikana nahin dikhai deta hai. Pracharakon ko kam ke bare achchhi tarah samjhaya gaya ki mandali men kaisa 2 karna shikshna dena bhai bahinon ke pas ghar 2 ghulna binti prarthna karna aur mandali ke niyamon ko manna aur apne pradhanon ki baton ko man ke unki agya ke saman kam karna chahiye.

Dusri bela Dharmm Sabha hua dharmm sabha men karib 250 se upar bhai bahin jama huwe the pari 2 panch janon ne dharmm sabha men bhinn 2 bishayon ko leke mandali ke logon ko samjhaye. Dharmm Sabha ke bad khristani chal byawahar sansarik rit dasturon se alag rahna girja jana binti prarthna karna Sunday school mandalike pratipalan adi ke bare achchhi riti se samjhaye gaye. Bhai log aur Pracharak log bhi mandali saja ~~kya hai~~ ki baton ko nahin samajhte hain. Ek Pracharak apne ghar ke bimari men sokha mati kiya usko kam se chhutti mila taubhi wah puchhne par Pracharak kam karne chahta hai aur bhai log bhi usi ko Pracharak rakhne ka bara sipharis karte the ki hamon ka purana hi Pracharak rahe dusra Pracharak nahin chahte hain.

Jashpur ke Hethghat ki mandaliyon ko jahan tak dekha aur andaj karke bhai bahinon ke chal byawahar aur mandali ki dasha ko dekha to yahi malum hua ki dharmm ki baton men nihayat kamjor hain ab tak sansarik dasturon ko mante hai n. Handiya Daru pina rakhna rakhni rakhna sokhamati karwana maamuli bat yani bahut sahaj bat samajhte hain arthat bhari dosh ki bat nahin samajhte hain isliye ye baten Jashpur Hethghat men khristanon ke bich men bahut prachalit hai. Sansariyon ke saman gahna gira pahinna. Pracharakon ke hi gharon men dikhai deta hai ghar 2 binti prarthna ka thikana nahin hai bahar men khristani dastur mante par bhitar men sansarik dastur ke saman chalte hain. Mandali ki yah nishchinta Pracharakon ke dhilai se hota hai kyonki shiksha thik se nahin diya gaya aur nahin diya jata hai Pracharak dastur motabik kam karte hain mandali men atimik jiwan ki barhti ke liye nahin han karmmchariyon ke manon men bhi atmik jiwan ~~ki xxxxxxxxxxx~~ dikhai nahin deta hai yadi un men atmik jiwan rahta to apne kamon ko bhi bare bishwasta se karte. aur bhai bahinon ke ke atmik labh ke liye adhik chinta karte. Samuche Hethghat ki mandaliyon men mandli

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mandali amdani sambardhi baton men nihayat nishchint hain Pracharak uske liye kuchh chinta nahin karte hain jo mission se milta hai usi men santusht hoke aur pane ki chinta phikar nahin karte hain. Yadi naye 2 aur shikshit Pracharak rakhe jayenge tabhi Hethghat ki mandali sudhari jaygi aur jwalanta hogi. Ab tak Pracharak aur mandali balak ke saman dikhai deta hai yadi dekh bhal karne ke liye Padri log ber 2 awn jahi karenge to Pracharak log apne kam men aur bhai log nishchinta se jagaye jayenge aur mandali ki dasha sudhari jaygi. Asha hai ki abhi Jashpur ke liye Padri Laurentius Lakra badli kiya gaya hai jaisa Jashpur Upar Ghat ki mandali sudhari gai waisa wahan bhi sudhare jane ki asha hai.

Wahan se ham log Chainpur aye bhai bahin thik se jama nahin ho sake pani ane ke karan Atwar ko wahan gi rja kiye. Girja ke bad Dharmm Sabha hua dharmm sabha men karib 88 jama huwe the. Bhai bahinon ko Ishwar ke bachan se pari 2 karke shiksha diye dharmm Panchait ke bad bhai log Ishwar ki daya o prem o uski shakti ko apne jiwan men wa dusron par pragat hua bataye. Kisi Pracharak ne bataya ki do bahut b urhiya log dusre ganw se drirhikaran sikhne ke liye roj 2 Pracharak ke pas ate the ek roj bhi akam nahin karte the tab Pracharak unse puchhaki tum itna burhiya awastha men taklip utha ke roj 2 sikhne ke liye hajir ate ho tab un donon burhiyane jabab diya ki log bolte hain ki jo drirhikaran nahin lenge aur Prabhubhoj nahin khayenge to swarg men nahin jayenge isliye hamon ko sikhna aur drirhikaran leke Prabhubhoj khana hoga jisten ham marne ke pichhe swarg men jayenge. Ek Pracharak ne bataya ki hamare gaon ka girja ghar chhota hua aur kai salon se girja ghar banane ka salah bichar kiya gaya par mandali men anban ke karan nahin banaya ja saka par abhi to bhai log ek mat ho gaye aur apne se inta banane aur kath adi lene ke liye taiyar ho gaye hain kitne bhai jungle se kath muphut dene ko karar kiye kitne batta kanr Ara se chirne ka bada kiye ab ashra hai ki naya girja ghar banaya jayga.

Chainpur ki mandali giri hui mandali hai wahan bahut dinon se anban chalte ata hai wahan Padri Immanuel Kujur ab tak badli nahin hua aur badli hone nahin chahta hai Council ki or se us par koi karwai nahin kiya gaya hai usi ke karan centralize nahin hota na amdani thik se jama hota hai karmmchari apne matlap ke anusar chalte hain kyonki Padriyon ka sasan thik se nahin hota hai atmik jiwan ki bahut hi ghati hai Pracharakon ka kam dhila hai bahuton ka kahna hai ki talap nahin milta hai to kitna

Gossner Mission

kitna kam karenge Atwar 2 girja karte par dusre din men bhaiyon ke ghar jana ana dharmm ki baton ko sikhana nahin hota hai mandali ka kam bahut dhila par gaya hai aur hisab kitab men barabar golmal hota hai bahut Pracharak log apne gharelu kam men lag jake mandali ke kam men bahut dhyan nahin dete hain amdani jama karne ka chinta phikir nahin kiya jata hai isliye wahan ke karmmchariyon ki dasha bhi ~~adhik~~ arthik baton men sochniye hai. Wahan abhi do hi Padri rakhne ka phaysla Council se hua hai. Padri Babu Jaymasih Minz ko bimari ke karan pension ke taur par ek baras ki chhutt i mil gai hai apne chhutti ke dinon ko pura ke mandali men phir se kam karenge wah ap ko bahut 2 Yishusahay bhejta hai.

Padre D. Kujur
President
G. E. L. Church
Chhotanagpur + Assam
16. 3. 37

Gossner Mission

11

C-1

Now my request to you is that you please write to the Secretary Managing Committee Gossner High School by air mail that they should stop their proceding or they must leave the matter for you to decide. I trust in your judgement. The Federation too has left many things to be decided by you. I am writing to Ranchi to extend the time to the 1st ~~fortnight~~ week July.

We are having a little vacation in a place called Ramapatnam in the South. All are well by the grace of God our Father. Please pray for us as we also do for you daily mentioning your name.

Ever in the Lord.

Your most sincerely.

J L Cakkz

Brother

2/6/37

Gossner Mission

As from
Andhra Christian College
Guntur, India

2/6/30

My dear Director Stosch.

I am still being persecuted severely. The agony of my heart knows no bounds. The fault finding group headed by Mr Amrit Lal Tirkey not only tries every nook and corner to find out people's fault but also tries to ruin so many as possible completely. Their attack has at present been directed to me specially. They are not caring for the ruin of the Church. They are damaging the spiritual life of so many people. Such fault finding people almost entirely constitute the Managing Committee of the Gossner High School.

How much I did for the School. How much I have suffered and sacrificed for it when I was in charge, and these people now coming into power are trying to accuse me of things which I cannot even dream of doing and the intelligence so weaves the snare that to an ordinary mind their designs may look very cogent. They have the semblence of truth. but I say it is only a semblence and is not true. The devil has always such cunningness.

I wrote to you in February and to them in March of which you were also informed. They did not write to me all these many ~~days~~ weeks and I thought after the Maharsabha the evil spirit had ceased and there would be no more of persecutions. But yesterday I received a letter from them causing me a great shock for they still continue their attacks and I have been given three weeks to explain things which I myself do not know. They are so unfair that they want me to explain things of about ten years duration from such a great distance of about 1000 miles where I have neither books nor registers of the School. I can not commit to memory those things, which fact they know very well and yet they demand the impossible.

Gossner Mission

Guntur.

27-3-37.

My dear Director Stoch,

Your letter to Mr. A. L. Tirkey failed to have any effect upon him. Mr Radsick does not seem to have any knock stone against evil. Mr Kerschin has been helping the evil element all along. He is the President of the Secretary who disobeys you. In fact Mr Kerschin is the power behind all the evil now going on in the Church. The former Church Council persecuted the people in the similar way and brought about the crisis of the Church.

I know the Lord is great and He will over rule, but I am only surprised that the Missionary should be the cause of affliction in the Church. The fact is that the unrepentant people have become the leaders of the holy Church of Christ. We must pray and trust in the Lord.

I am enclosing the copies of Mr A.L. Tirkey's letter which I received on 25/3/37 and my reply. The latter portion of my reply is the alternative in case the blindness wickedness and malice of the Authorities are pressed on.

I would earnestly request you to do the needful within the time limit and save the situation.

Yisu sahay from us all.

Yours very sincerely.

Jack Cabrera

माननीय डैरेक्टर स्तोश को सपरिवार योशुसहाय और प्यार।

ब्रोच को मैं ने पाया। यह बहुत सुन्दर है मैं ने तुरन्त उसको पहना। यहां के मेरे मित्र देख कर बहुत प्रसंशा करते हैं कि आप दूर देश से हम लोगों की पहरावा की आवश्यकता जानते हैं। यह ब्रोच बराबर आप को याद दिलाता रहेगा और मैं आप को धन्यवाद देती रहूंगी। बच्चों को और हमारा आप सभों को प्यार

प्रेम से

एलिस नकड़ा

Gossner Mission

True Copy

This letter was received by me on 25/3/37 SH. J.L.

No. 120.

From

The Secretary,
The Managing Committee
Gossner High School,

To.

Rev. Joel Lakra M.A.B.D. S.T.M.
Andhra Christian College
Guntur (S.I).

Ranchi B.N.Ry (Bihar)
The 20th March 1937.

Sir,

I have the honour to send a copy of the resolution of the Managing Committee in order to intimate to you the action taken by the Committee for your failure to give any explanation to the charges brought against you by the Auditors.

"Resolved that as Rev. Joel Lakra has not yet settled the School's claim against him nor has offered any explanation to the charges brought by the Auditors, the Inspector of Schools be informed that Rev Joel Lakras own contribution be paid to him, but the School's and Government's contributions to his Prov Fund be not recommended for disbursement."

"The above resolution will be forwarded to the Inspector of Schools, if no satisfactory reply comes from you within 15 days of the receipt of the letter.

I have the honour to be
Sir.
your most obedient Servant-
Sd/. A. L. Tirkey. Secretary

Gossner Mission

C 1

Guntur

11-3-37.

My dear Director Stoach,

Your kind letter of Feb 20, 1937 to hand. I wrote to you on Feb 4. 1937 and on 6.2.37 I saw in a vision a card-board before me and on it I read written in Hindi "सो मत डर क्योंकि मैं तेरे संग हूं इधर उधर मत ताक क्योंकि मैं तेरा परमेश्वर हूं मैं तुझे दृढ़ करता और तेरी सहायता करता और अपने धर्ममय दहिने हाथ से तुझे सम्हालता रहूंगा"। In the morning I consulted the Bible and I found the verse written in Isaiah 41, 10. Now your letter is a corroboration of the fact as declared in the Word of God our Father who is my hope and trust.

Dr Wolff has not yet written to us and so we do not know where exactly he is. We expected a letter from him as soon as he arrived at Madras. I also intended to meet him on his way at Bezwada or Tenali and extend him a welcome. We hope to hear from him before long.

We deeply appreciate your kindly remembrance of us even in that far off island where you bought the brooch. Our memory of your kind visit to our home on the 16th Jan 1936 is very fresh and your picture which we took at Ranchi continues to decorate our home. We have also a big picture of the Schermats hanging in our Drawing room. Thus we still continue to live in our Ranchi environments through outside the home it is all South India and particularly Telegu.

The people here have been very kind to us. We spent 10 days with Dr and Mrs Stroch the Principal and his good wife, boarding

Gossner Mission

and lodging with them. Then they found a house for us where we are now staying. I knew some of the lecturers before I came here. Dr Manickam who is the Vice-Principal has been my personal friend since my stay in America. He is a South Indian gentleman. Also knows the American Missionaries working in this place.

There is a Lutheran Christian population of over 3000 in the town & suburbs. The local congregation is self supporting and autonomous. People are poor in general. The Pastor in charge is an Indian gentleman a B.D. of Serampur. I see that much depends upon the Pastor in charge.

I teach English and Bible in the college. I also teach in the Sunday School and preach in the English Lutheran Service on Sundays by turns with other Missionaries on the field. There are about 600 students in the College and out of that number about 140 are christians.

The Officers of the Federation feel now that my service is more needed in the Gossner Church. Some of them told me so. I told them "I am at the service of our Lord wherever He puts me".

Alice will write to you now and will tell you of children and herself.

Yishusahay to Mrs Stosch and self.

Ever in the Lord.

Your most sincerely.

J. C. Oraon

Gossner Mission

True Copy

Guntur
27-3-37.

Dear Mr Kerschis,

With reference to your resolution of no date, communicated to me by your Secretary forfeiting my Prov. Fund I beg to state the following:—

1. The School Audit:—

Having corresponded with the Managing Committee regarding certain items in the Audit note, I found out, that no serious attention is paid to my statements. On the other hand they were cleverly twisted to sound against me. The reason is that my personal foes sit as some of the members on the Committee and they take pleasure in fault-finding and slandering one rather than trying to settle any matter. There is none to speak on my behalf. My foes become my judges. I was even denied a copy of the Audit note when I asked for one. The Managing Committee gives an ex-parte decree to my foes, I being far away from the scene.

By order of the Inspector of Schools a copy of the Audit note was sent to me by your Secretary through the copies of correspondence with the Inspector were never supplied, and I prefered to explain almost every matter of the Audit Report to the Inspector and I have done so.

Your resolution appears to me only as a result of the action of my enemies on the Committee, the Committee again giving an ex-parte decree. The Secretary is eager to ruin me before he vacates office. In fact the whole move against me has been activated by malice, ill will and vindictiveness against a defenceless head, I being far away, and my foes being made with power and authority.

I write the above for a fair judgement of the Committee.

2. The Private Audit:—

I entirely reject that Audit. The whole thing is the work of my foes - almost dictated by the Secretary after infinite labour to steal fault finding materials and scheming day and night since he came into power.

Gossner Mission

Though I know full well that my best explanations will remain unsatisfactory so long as my foes are my judges, I beg to state that I kept my accounts strictly according to the calculations and tabulation of the Govt. Auditor as he carefully separated and found out the amounts under each heading. I had no right to recudit the accounts then, and your Secretary had no right to recudit them now. If the Secretary, to satisfy his personal ill will, forces a recudit under certain so called 'suspicion' and if any difference is found, I refuse to take any responsibility. The Inspector of Schools rightly refused to take responsibility as he wrote to me. The Govt Auditor who separated the accounts is the only one who can explain anything about his calculation. No sane body would expect me to commit to memory the accounts of 9 years and more to be able to say any thing from a distant place as I am situated. Only one thing I know, I kept my accounts (the accounts having been audited every year and found correct by Govt Auditor) faithfully and correctly to the best of my knowledge and I kept the school intact during the greatest financial depression of the world without receiving a single pie from the Church Council. Can I not expect any element of thanks from the present authorities of the School? Is it by withholding my well-earned Prov. fund? There is God above us all.

Director Stoeckl intervened and he is being altogether disobeyed and ignored.

The situation resolves itself into the following:-

(a) To drop the matter of the Private Audit altogether.

(b) To rescind your resolution on my Prov. fund and debit to me the whole amount without any further delay as the former Managing Committee had already resolved.

OR.

(a) You can claim your money by a civil suit only. You cannot claim it departmentally as you seem to think.

(b) You stick to your resolution of no date and you compel me to claim my money by a civil suit.

(c) You compel me to claim in Court a damage against the Secretary or Chairman of the Managing Committee.

(d) You thus bring the Church to another crisis.

(e) You compel me to revive all the charges against Mr Tinker before the proper Authority.

The above situation has been created by your Secretary within a brief tenure of office during which time he expedited as much work of vengeance

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and malice as possible and before he goes out he must see my complete vision. I would respectfully request that during the deliberation of this letter, Messrs A.L. Tikey and P.K. Chaudhury be not allowed to be present, for my foes can not be among my judges.

yours sincerely.

sd Joel. Lakra.

Gossner Mission

C 1

गूनटूर
११-२-२७.

महा मान्यवर डैरेक्टर ग्रौर मिसेस स्तोश को मेरी ग्रोर से योशुसदास ग्रौ प्यार।

ईश्वर पिता की कृपा से हम लोग सब ग्रच्छे हैं ग्रौर ईश्वर ग्राप लोगों को भी ऐसा ही रखे। हम लोग जब से गुन्तुर ग्राये हैं बराबर भले चंगे हैं केवल कभी २ बच्चों को सर्दी बुखार हुग्रा जिसके लिये ग्रस्पताल जाना दरकार हुग्रा। गुन्तुर रांची से ज्यादा गर्म है जिससे यहां ग्राने के शुरू में बच्चों को कुछ तकलीफ़ हुई थी।

इधर सब लोग तेलेगू बातचीत करते हैं जिसको हम लोग एक भी नहीं समझते हैं। इस लिये मुझ को केवल ग्रंग्रेजी में बातचीत करना होता है। जो ग्रंग्रेजी नहीं जानते हैं उनसे बात चीत नहीं कर सकती हूं।

घर में बच्चों को हिन्दी सिखाती हूं। खृस्तान बेल तो ग्रब हिन्दी पढ़ते ग्रौर लिखने जानता है। ग्राप के भेजे हुए तस्वीर से बैबल भी सिखता है। हमारे पास ग्रमेरिका की तस्वीर किताब भी है जिससे बच्चों को बैबल सिखाती हूं। लड़का ड्रोइंग बहुत पसन्द करता है ग्रौर बिना बोले ड्रोइंग बहुत बनाता है। खृस्ती रसि ग्रनी तो बोलने सीख रही है। ग्रपने दादा की किताब को लूटती है ग्रौर ग्राप ही पढ़ना शुरू करती है। दोनों के लिये किताब ग्रौर स्लेट लाने चाहिये। जौभी यहां के सब बच्चे केवल तेलेगू बोलते हैं खेल में एक दूसरे के साथ मिलते हैं ग्रौर भाषा न जानने पर भी एक साथ ग्रानन्द करते हैं।

बच्चों को सिखाने के सिवाय मैं W.C.T.U की मेम्बर बनी ग्रौर दूसरी बहनों के साथ कई एक काम में सहयोग करती हूं। हर पन्द्रह दिन में मीटिंग होती है। Mrs Enoch इस काम में खूब लगलात है। कभी २ सब बहिन गरीबों के लिये कपड़ा बनाती हैं। यहां ग्रनेक किसम की मीटिंग होती रहती है उनमें मैं भी मिस्टर लकड़ा के साथ जाती हूं। मराठी के लिये कुछ करना नहीं जानता है क्योंकि मैं तेलेगू नहीं जानती हूं।

बीते हुये में यहां कटनी पर्व माना गया। दो रोज छुट्टी गया। घर २ से चन्दा लाया गया। हम लोग भी चन्दा दिये। गिर्जा में नाना प्रकार के ग्रनाज ग्ररुड़ इत्यादि दान दिये गये। मराठी की ग्रोर से बाजार लगाया गया गिर्जा के पास ही जिसमें ग्रनेक

Gossner Mission

प्रकार की चीजें बिक्री किई गई और नाम भी हुआ जो मराठी खजाना में गया। मैं भी Y.W.C.A. की ओर से चाय की दुकान चलाई जिससे प्राय ४५) रु: नफा हुआ। पादरी ने बताया कि प्राय ८००) मराठी खजाना में आया। दोनो दिन रात में नौ बजे से १२ बजे तक कलकक्षेप (यीशु कथा) हुआ हिन्दुओं में जैसे हरि कथा होता है उसी प्रकार। हम लोग भी सुनने गये थे सब तेलेगू में हुआ कुछ नहीं समझे। एक लड़का जो बोला जाता था उसको अंग्रेजी में हम लोगों को बतलाता था। उससे हम लोग कई नई बातें सीखें।

ब्रोच के लिये मैं बहुत धन्यवाद करती हूं जोभी अब तक नहीं मिला है पर मैं आप का प्रेम हम लोगों की ओर इसमें देखती हूं। हम लोग आप का सच्चा आना और मेरे साथ संगति करना बड़े धन्यवाद के साथ याद करती हैं आप के व्यवहार में सच्चे खुस्तान मित्र का भाव हम जानने पाये। ईश्वर हमारी मित्रता और प्रेम पर अधिक २ आशीष देवे और दृढ़ावे और बढ़ावे

अन्त में फिर मेरा और बच्चों का बहुत २ यीशुसहाय

आगे शुभ प्रेम से

सीलस

Gossner Mission

J

C 1

Berlin-Wannsee

April 30 th, 1935

My dear Mr. P. Hurad

I enclose a letter for the General Conference. We shall think of you in the time of these Troubles. The time is short but I hope you will have this before the Conference begins. As to the monetary help from America and other places I wish to inform you, that we have to pay the equivalent in German coin of all remittances from foreign countries to Chota Nagpur. These remittances therefore are not donations towards the budget of the church; they can only be disbursed by the Rev. M. Prehn according to his budget. The only exeption are the $ 500 that reached you in the end of 1934 from Dr. A. Morehead. These $ 500 are a gift from the lutheran Christians of America. The second remittance of $ 500 from Dr. Morehead is meant for the church. As we have to pay the equivalent these $ 500 are really given to the Church from the Kuratorium of Gossners Mission and form a part of our contribution of RM 500 monthly towards the budget of the Church.

With kindest regards

yours truly

J Sch

Gossner Mission

Kuratorium
der

Gossnerschen Missionsgesellschaft

Wannsee

April 30 th, 1935

To

The General Conference

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

meeting in May 1935.

Dear Brethren

By air-mail I learn that you will meet in the beginning of May. The Sunday of the Good Shepherd, Misericordias Domini, is the first day of your General Conference. We shall think of you and pray that God may lead you by His Spirit into all truth. Let this be your prayer that all who speak seek only God's truth and God's honor and not their own. I wish to address every one of you individually, the Germen Missionaries, the Pastors and Missionworkers as well as the laymen: let this be your endeavour to build up the Church in Chota Nagpur. It istentrusted to you and you are responsible for it. Ninety years ago German Missionaries began their work in Ranchi. Do not allow to be destroyed what was built during theseninety years. Meet in prayer that God may help you to speak the truth in love. Let the peace of God rule in your hearts. Let nothing be done through strife or vainglory.

As the Kuratorium does not meet before May 2nd we cannot send you a Pastoral letter as usual. It would not

Gossner Mission

reach you in time. At their last meeting on April 4th the Kuratorium was of opinion the Conference would be held after the rains.

Accept therefore this letter as a personal address from me. I spent eight years of my life with you and have not forgotten the Christian people of Chota Nagpur. Stand fast in one spirit, with one mind striving together for the faith of the Gospel!

I hope we shall meet again before this year ends

Yisu Sahay !

Yours truly

gez J Stosch

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar.)

C 1

No. 1025/35/F.-36 *Dated the* 13th. April, *19* 35.

Director J. Stosch,
Gossner Mission Board,
Berlin.

My dear Director Stosch,

I am sending you to-day a copy of the Programme of our next regular General Conference which meets from the 9th of May. From the contents you will note that the Conference is convened specially to determine once for all and finally all questions and troubles arising out of our High School. It is needless to say that Mr. J. Lakra being in the High School has been the cause of all the troubles in the Church. The ad-interim period between the Mahasabhas has been the worst ever experienced by me.

I should be extremely glad and thankful if you will very kindly send us the Curatorium's pastoral letter for the Conference. The time is very short and your message by air mail only will reach us in good time. I trust you will do us this favour.

It is thought that we should have an extraodinary Conference next October when you are expected to be with us and we shall then together consider some of the most important matters affecting the Church.

I wish also to write here that this year is the 90th. anniversary of the founding of the Gossner Church in Chota Nagpur and with your advent, if God so desires, we shall be observing this anniversary with a thanks-giving service during the extraodinary Conference.

In your last letter you wished me to give you some particu-

Gossner Mission

particulars with regard to our High School. I sometimes feel hesitant to do so. I know our missionary friends are keeping you posted with what is going on here and if I do write that will be a mere duplication. I refrained from giving you particulars as our missionary brethren themselves sometimes say that if I do write anything it will have no weight there!

The Church Council has suspended the President and has removed Rev: J. Lakra from Church Council and their matter is referred to the joint meeting of the Council and the Ministerium, for further consideration and then to the Conference for final decision.

The time is a very critical one and I would request the Curatorium and yourself to intercede for the Church before Him who shed His precious blood to redeem us, so that the Church that has been bought with His blood may be strengthened to stand and resist the onslaughts of the Satan and the flesh from within and without.

With many hearty Yishusahays,

I remain,

Yours very truly,

B Hanuel

Gossner Mission

Berlin-Wannsee
Florastr. 3
January 4th, 1935

From the Rev. J. Stosch
To the C.C. of the Luthern Church,
R a n c h i
c/o The Secretary Mr. P. Hurad

Dear Brethren,

to my own deep disappointment I have to inform you that I cannot come to you in this cold season. The money needed for the courses of instruction which I intend to hold and for my touring in the Missionfield is ready for me in London, but as yet we did not succeed to get it sanctioned for disbursement in India. We are trying our best to avail ourselves of this money and hope to be successful. My plan is now to sail in the end of the raining season to come in right time for the theological course fo instruction.

I should wish to be present at a meeting of the General Conference. On behalf of the Kuratorium I therefore request you not to convoke the conference for March or April as usual. When we have the conference in October, we shall see the situation of Mission Work clearer than we do now.

In all our doings we are under God. If it is His will He can remove all the obstacles preventing me from coming to you. May our Lord bless all of you with his Holy Spirit.

With hearty Jisus Sahay

Yours truly

Js Stosch

Gossner Mission

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Financial Statement of G. E. L. Church of Chotanagpur and Assam for the months of 1st January 1933 to 31st March 1934.

			Credit.	*Debit.*
1.	Congregation Works.	... ...		Rs. 649 11 0
2.	Establishment.	... ...		3267 6 6
3.	Congr. Missy. Works.	... ...	88 0 9½	117 6 0
4.	Travelling & Transfering.	... ...	...	550 3 3
5.	Repairs & Construction.	... ...	282 14 0	1791 11 3
6.	Widows Fnnd.	... ...	328 0 0	314 6 0
7.	Motor Expense.	... ...	474 5 9	1592 3 3
8.	Gossner Mission Society.	incl Gen r...mis	7492 9 8	...
9.	Gharbandhu.	... ...	777 7 0	2097 8 0
10.	Medical Work.	... ...	366 11 6	953 4 6
11.	Middle English Schools.	... ...	7350 0 0	7441 5 0
12.	Primary Schools.	... ...	2311 8 0	2371 3 6
13.	Girls Schools.	... ...	2430 10 6	2630 10 6
14.	Scholarship Refds.	... ...	24 0 0	...
15.	Advances Recoverable.	... ...	4341 9 3	4382 12 0
16.	N. M. S.	... ...	29 12 9	...
17.	Bible Society.	... ...	5 4 6	...
18.	Miscellaneous.	... ..	860 8 11	1630 13 0
19.	Loan.	... ...	700 0 0	6477 1 1
20.	Contribution.	... ...	1340 15 2	...
21.	Central Fund.	... ...	1463 1 7½	...
22.	Pensions.	... ...	12 0 0	365 0 0
23.	Property.	... ...	182 1 9	71 7 0
		Grand Total	Rs. 30861 9 2	36703 15 10
		Opening Credit Balance.	6233 4 0	
			Rs. 37094 13 2	36703 15 10
		Closing Credit Balance.	...	390 13 4
			Rs. 37094 13 2	37094 13 2

Gossner Mission

BUDGET 1934, G E. L. CHURCH.

	Credit.		*Debit.*	*Deficit.*	Remarks.
Congregations.	50732.		73091.	22359.	Congreg. Deficit
High School.	10992.		20040.	9048.	
Boys Middle Schools.	9744.	Grant	17071—8—0	7327—8—0	
„ Primary „	3366.	Fees	5820—0—0	2454—0—0	
Girls Schools :—		Ilaka			School Deficit
Bethesda.	6792.	Contrib.	6792—0—0		21749
Hostel.	3320.		3460—0—0	140—0—0	
Primary Schools	1344.		4124—0—0	2780—0—0	
Seminary.	1200.	Home Board	1200—0—0		
Biblewomen.	1350.	Home Board	1350—0—0		
	88840.		132948—8—0	44108—8—0	Total Deficit Congreg. Schools

	Credit.	*Present.*	*Scale.*
Central Institutions.			
Establishment :—			
President, C. C., Hds.			
Stationery, Printing, Postage. ...		2750.	5250.
Motor.			
Driver, Petrol	300.	1300.	1660.
Medical.			
Incl. Medicine.	420.	900.	1624.
Gharbandhu.	960.	960.	
Widows Fund.	340.	340.	
Transfer	...	300.	
Travelling.	...	150.	
Pensions.	...	720.	
Help.	...	36.	
Compound Coolies.	...	247.	
Repairs	...	1250.	
Mission Work :—(Tori 120. Kondra 120. Tamar. 120.)	100.	360.	
Direct from Congregations. (20%)	1500.		
Friends abroad.	500.		
Gossner Society.	6600.		
Interest & C. C. Bank.	660.		
To C. C. Bank.	...	360.	
B. O. C. C. & Foed.	...	105.	
Interest and refd (Loan service).	...	1250.	
Miscellaneous.	...	352.	
	Rs. 11380—0—0	11380—0—0	

Press Loan ...	Rs. 4700	4 %	interest due 1934	...	Rs.	188—
Board of Trustees. ...	„ 3700	2 %	„ „	...	„	74—
Imp. Bank Loan						
New B O. T. Loan ...	„ 1500	4 % ?	„ „	...	„	60—
Johan Mahraya Loan	„ 100	3½%	„ „	...	„	3—8
Sansika ...	„ 1000	3½%	„ „	...	„	35—0

Gossner Mission

KHAJANA SAMBANDHI BATEN.

	Ilaka ka nam.	Sal ka Asal Amdani.	Karmchariyon ko		Maddhyam Sanstha.	Mila. %	Phi Drirhi-krit.
			Padriyon ko %	Prachara-kon ko %			Rs. A. P.
1	Ranchi	2867 0 0	32%	20%	(121) 301 0 0	10.5%	0 9 0
2	Singhani ...	113 0 0	50 „	42 „	—	—	0 6 0
3	Purulia	736 0 0	80 „	26 „	—	—	1 1 6
4	Gumla	708 0 0	39 „	34 „	25 0 0	3 „	0 8 3
5	Koronjo	2218 0 0	55 „	42 „	(73 12 3) 169 6 9	7.6 „	0 6 9
6	Rajgangpur ..	1532 0 0	48 „	26 „	(16 2 9)	1 „	0 6 6
7	Chainpur ...	810 0 0	20 „	21 „	(50 0 0)	6 „	0 6 0
8	Kinkel	1912 0 0	39 „	26 „	(38 0 0) 121 11 0	6 „	0 11 3
9	Takarma ...	3322 0 0	44 „ ?	36 „	(12 0 0 356 3 3	10.6 „	0 8 9
10	Tamar	873 0 0	58 „	54 „	—	—	0 8 9
11	Khutitoli ...	1628 0 0	50 „	50 „	—	—	0 9 0
12	Karimatti ...	1446 0 0	36 „	42 „	(9 9 0)	0.7 „	0 5 9
13	Jamshedpur ...	673 0 0	100 „	—	(65 0 0)	10 „	3 12 6
14	Baithabhanga ...	1392 0 0	68 „	99 „	(267 0 0)	19 „	1 9 0
15	Kondra	755 0 0	53 „	39 „	26 6 0	3.5 „ ?	0 6 9
16	Chaibassa ...	183 0 0	15 „	14 „	(10 6 0)	5 „	0 9 6
17	Govindpur ...	2091 0 0	23 „	27 „	312 3 6	14.9 „	0 4 0
18	Chhatar Basti ...	424 0 0	73 „	82 „	—	—	2 10 3
19	Burju	2668 0 0	35 „	50 „	(101 15 0) 288 11 0	10 8 „	0 7 0
20	Rajabahar Basti ...	698 0 0	77 „	26 „	16 0 0	2.3 „	1 7 3
21	Chandmari .	928 0 0	50 „	48 „	75 0 0	8 „	2 1 3
22	Ghaghra Santipur ...	847 0 0	32 „	62 „	108 0 0	12.7 „	1 6 3
23	Tinsukia ...	2412 0 0	83 „	79 „	100 0 0	4 „	2 1 6
24	Jharsaguda ...	1240 0 0	100 „	100 „	—	0 „	3 0 3
25	Lohardaga ...	1619 0 0	52 „	33 „	—	0 „	0 9 6
26	Jarakudar ...	1032 0 0	39 „	27 „	—	0 „	0 8 9
27	Jashpur	556 0 0	35 „	12 „	—	0 „	0 8 9
		35681 0 0					

( ) men die hue sankhya kewal C. C. ko siddha 2 bheje hue Rs. dekhati hai.
Bina ( ) men C. C. aur School ko dia hua ansh dekhata hai.

direct to C. C. 20% ke badle 3.1%
to C. C. and Schools 20% ke badle 6.4%

Gossner Mission

Annual Amdani 1928—1933.

	1 E. Sirni.	2 S. Dan.	3 Dh. Dan.	4 K. Dhan	5 N. Kh.	6 Gh. S.	7 S. Fees.	8 P. Prit.	9 M. Paisa.	10 Aur 2 Dan.	Total.
1928	12501	2397	1636	5617	1395	9381	3421	1231	799	1483	39,862- 3-3
1929	11567	1925	1342	5239	1212	8154	2135	1969	921	2189	36,654-10-1
1930	10900	2231	1258	4490	1142	7365	4038	891	1017	2231	35,563- 9- ½
1931	8130	1865	1025	3615	681	5236	3530	577	749	2056	27,465.14-7½
1932	7443	1465	1151	2924	515	6363	3232	572	1155	2252	27,050- 8-6½
1933	9535	2329	1414	3750	913	7524	4619	781	1034	3928	35,681- 3-6½
	60076	12212	7826	25635	5858	44023	20975	6021	5675	14139	202,278- 3 1

Average Rs. 33,713 yearly.

G. E. L. Church 1933.

			Cr.	*Dr.*	*Op. Cr. Bal.*
1		C. C. Treasury	32852	32852	(305-11- 8)
2		Congreg	36901	36901	
3	Boys.	High School	23006	23006	
4	Boys.	Middle „	11593	11593	
5	Boys.	P. „	3883	3883	
6		Bethesda„	9600	9600	
7		Pr. „	2725	2725	
8		Bible Women	1310	1310	
9		Seminary	740	740	
			122604	122604	

Gharbandhu Subscribers 1933.

Arrear of Ilakas	Rs.	991-5-6
„ „ Schools	Rs.	132-8-0
„ „ Outsiders	Rs.	492-4-0
„ „ Stopped	Rs.	107-8-0
Total Rs.		1723 2-6

Berlin-Wannsee
Florastr. 3
January 4th, 1935

C1

From the Rev. J. Stosch

To the C.C. of the Luthern Church,

R a n c h i

c/o The Secretary Mr. P. Hurad

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With hearty Jisus Sahay

Yours truly

987

Gossner Mission

गोस्सनर एवंजेलिकल लूथरान चर्च कौंसिल का कार्य्यालय।

रांची॥

सरक्युलर नम्बर ५५४।

ता० २७ सेप्तेम्बर १९३४॥

हमारे छोटानागपुर और आसाम के सब भाई और बहिनों को!

हमारे पिता ईश्वर और हमारे त्राणकर्त्ता यीशु खृष्ट की ओर से बहुत २ अनुग्रह और शांति मिले।

खृष्ट में प्यारे भाई और बहिनो, यह बात प्राय: समूची मंडली को मालूम हो गई है कि किसी प्रकार का गड़बड़ मंडलीमें हो रहा है। चर्च कौंसिल की ओर से सरक्युलर नम्बर ३६४ समूची मंडली में फैलाई गई है। उसकी बात ऐसी है कि हमारे मंडली में कितने जनों ने एक सभा बनाई जिसका नाम 'गोस्सनर ओटोनोमी रक्षक सभा' रखा गया। उसके सम्बन्ध में अनेक बातें हुईं जिससे कौंसिल ने विचारा कि इसी सभा के द्वारा किसी प्रकार मंडली की शांति नष्ट होगी। इसी से सरक्युलर निकाली गई। पर अब प्यारे भाई और बहिनो, बड़े आनन्द के साथ आप लोगों को सुना दिया जाता है कि यह गड़बड़ अब मिटाया गया है। यह सभा सुधारी गई और ऐसी बनाई गई है कि उससे चर्च कौंसिल को सहायता और मंडली की भलाई होवे। उसके विषय का नया बन्दोबस्त नीचे बताया जाता है जिन बातों को देखने से आप लोगों के मन की व्याकुलता दूर हो जायगी।

नये बन्दोबस्त की बातें :—

चर्च कौंसिल और रक्षक सभा का प्रतिनिधि बीती हुई सब बातों को काट देते हैं और संकल्प करते हैं कि हम नयी तौर से आरंभ करके पुरुष और स्त्रियों की एक यणा अथवा सभा नये नाम के साथ खोलेंगे। वह मिश्नरियों के प्रस्ताव जो पाद्री जोन साहेब के द्वारा कहा गया, उसके आधार पर चर्च कौंसिल से पूर्ण सहयोग करके और उसके देखरेख में काम करेगी जैसे नीचे लिखित हैं :—

(१) कि एक नयी सभा खोली जाय।
(२) कि उस सभा के लिये एक नया नाम रखा जाय।
(३) कि चर्च कौंसिल का प्रेसिडेण्ट उस सभा का होनरेरी चेयरमेन नियुक्त किया जाय।
(४) कि उस सभा के कार्य्यकारिणी सभा में कम से कम एक चर्च कौंसिल का अंग रहे।
(५) कि उक्त सभा के कार्य्यकारिणी सभा में एक मिश्नरी रहे।
(६) कि वह सभा उन्हीं कामों को करेगी जो रक्षक सभा ने २२ सेप्तेम्बर १९३४ में संकल्प किया*।
(७) कि कोई नया काम जिसको वह सभा करना चाहे उसके विषय चर्च कौंसिल के पास रिपोर्ट दिया जाय।
(८) कि सभा के सब कामों का रिपोर्ट कौंसिल को जानती के लिये दिया जाय।
(९) कि इसके सम्बन्धमें एक विशेष सरक्युलर निकाला जाय जो चर्च कौंसिल के द्वारा इसी मीटिंग में तैयार होवे।
(१०) कि चर्च कौंसिल नये सभा के विषय आनेवाली महासभा में रिपोर्ट देवे और नियमित मंजूरी लेवे। तब तक के लिये सभा काम करती रहेगी।

उपरोक्त प्रस्ताव समर्थन किया जाकर सर्व्वसम्मति से ग्रहण किया गया।

इन्हीं बातों के अनुसार जो चर्च कौंसिल से ग्रहण किये गये हैं प्रेसिडेण्ट एक मीटिंग बुलावेंगे और ऐसी सभा का संगठन करेंगे क्योंकि रक्षक सभा से समाचार आया है कि वे उपरोक्त बातों को ग्रहण करते हैं।

टिप्पणी : * नये सभा के अभिप्राय और काम का पूरा रिपोर्ट आप लोगों को पीछे दिया जायगा।

J. Topono, *President.*
27-9 34.

J. J. P. Tiga, *Recording Secy.*
27-9-34.

यह सरक्युलर सब गिर्जों और स्कूलों में पढ़ा जावे।

J. Topono, *President.*

Gossner Mission

गोस्सनर एवंजेलिकल लूथरान चर्च कौंसिल का कार्य्यालय।

रांची॥

सरक्युलर नम्बर ५५४।

ता० २७ सेप्तेम्बर १९३४॥

C 1

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खृष्ट में प्यारे भाई और बहिनो, यह बात प्राय: समूची मंडली को मालूम हो गई है कि किसी प्रकार का गड़बड़ मंडलीमें हो रहा है। चर्च कौंसिल की ओर से सरक्युलर नम्बर ३९४ समूची मंडली में फैलाई गई है। उसकी बात ऐसी है कि हमारे मंडली से कितने जनों ने एक सभा बनाई जिसका नाम 'गोस्सनर ओटोनोमी रक्षक सभा' रखा गया। उसके सम्बन्ध में अनेक बातें हुईं जिससे कौंसिल ने विचारा कि इसी सभा के द्वारा किसी प्रकार मंडली को शांति नष्ट होगी। इसी से सरक्युलर निकाली गई। पर अब प्यारे भाई और बहिनो, बड़े आनन्द के साथ आप लोगों को सुना दिया जाता है कि यह गड़बड़ अब मिटाया गया है। यह सभा सुधारी गई और ऐसी बनाई गई है कि उससे चर्च कौंसिल को सहायता और मंडली की भलाई होवे। उसके विषय का नया बन्दोबस्त नीचे बताया जाता है जिन बातों को देखने से आप लोगों के मन की व्याकुलता दूर हो जायगी।

नये बन्दोबस्त की बातें :—

चर्च कौंसिल और रक्षक सभा का प्रतिनिधि बीती हुई सब बातों को काट देते हैं और संकल्प करते हैं कि हम नयी तौर से आरंभ करके पुरुष और स्त्रियों की एक यथा अथवा सभा नये नाम के साथ खोलेंगे। वह मिश्नरियों के प्रस्ताव जो पाद्री जोन साहेब के द्वारा कहा गया, उसके आधार पर चर्च कौंसिल से पूर्ण सहयोग करके औ उसके देखरेख में काम करेगी जैसे नीचे उल्लिखित हैं :—

(१) कि एक नयी सभा खोली जाय।
(२) कि उस सभा के लिये एक नया नाम रखा जाय।
(३) कि चर्च कौंसिल का प्रेसिडेण्ट उस सभा का होनररी चेयरमेन नियुक्त किया जाय।
(४) कि उस सभा के कार्य्यकारिणी सभा में कम से कम एक चर्च कौंसिल का अंग रहे।
(५) कि उक्त सभा के कार्य्यकारिणी सभा में एक मिश्नरी रहे।
(६) कि वह सभा उन्हीं कामों को करेगी जो रक्षक सभा ने २२ सेप्तेम्बर १९३४ में संकल्प किया*।
(७) कि कोई नया काम जिसको वह सभा करना चाहे उसके विषय चर्च कौंसिल के पास रिपोर्ट दिया जाय।
(८) कि सभा के सब कामों का रिपोर्ट कौंसिल को जानती के लिये दिया जाय।
(९) कि इसके सम्बन्धमें एक विशेष सरक्युलर निकाला जाय जो चर्च कौंसिल के द्वारा इसी मीटिंग में तैयार होवे।
(१०) कि चर्च कौंसिल नये सभा के विषय आनेवाली महासभा में रिपोर्ट देवे और नियमित मंजूरी लेवे। तब तक के लिये सभा काम करती रहेगी।

उपरोक्त प्रस्ताव समर्थन किया जाकर सर्व्वसम्मति से ग्रहण किया गया।

इन्हीं बातों के अनुसार जो चर्च कौंसिल से ग्रहण किये गये हैं प्रेसिडेण्ट एक मीटिंग बुलावेंगे और ऐसी सभा का संगठन करेंगे क्योंकि रक्षक सभा से समाचार आया है कि वे उपरोक्त बातों को ग्रहण करते हैं।

टिप्पणी : * नये सभा के अभिप्राय औ काम का पूरा रिपोर्ट आप लोगों को पीछे दिया जायगा।

J. Topono, *President.*
27-9 34.

J. J. P. Tiga, *Recording Secy.*
27-9-34.

यह सरक्युलर सब गिर्जों और स्कूलों में पढ़ा जावे।

J. Topono, *President.*

Gossner Mission

6. For the present, in order to realise our aims and objects the following lines of action have been adopted :-

(1) to introduce andcarry on the activities embodied in the Revival Work.
(2) to offer voluntary services to the congregations wherever and whenever needed.
(3) to conduct Bible Classes especially in the mufassil areas.
(4) to recommend to the proper authorities such measures as will be conducive towards the furtherance of autonomy and spiritual life of the Church.
(5) to take part in Dharmmelas organised by Ilakas whenever invited.
(6) to train people towards self-support.
(7) to ~~&~~ educate people the real meaning of Autonomy.
(8) to plan and help for mass education.
(9) to train people as volunteers for Church work and evangelistic campaigns.
(10) to find and encourage individuals to make definite contributions to their respective congregations.
(12) to publish from time to time such literature as will be necessary to fulfil the above aims.

Wort die A. R. S. sein wollte.
am 23 Sept. Versprt.

C 1

Gossner Mission

Rev: A. John

Hoid Lakras Vers. Statement

To,

The Council of the G.E.L. Church,
Chota Nagpur and Assam,
R A N C H I .

C 1

Dear Sirs,

I am glad to note that Mr. Lakra could not submit anything against any of the members of the Church Council besides me. So there is no charge of malice against the Council which can no longer be called an interested party. I now beg to submit my explanations on the charges that have been levelled against me and these as follows :-

1. Mr. Lakra is not definite in what way I spoke scandolously. The charge is vague. After the date Mr. Lakra gives, he apologised to me on 8.8.33 with tears in his eyes of which Miss Sokey and Babu Premchand Horo are witnesses. I told him I stood for the right cause. I don't see any reason why he brings up this matter again.

2. This thing is in the Minutes of the General Conference and I explained the point to the last Mahasabha. I still hold that if names are not recorded in such important matters, the Minutes of the Conference are vague, unintelligible and of no value as Minutes are recorded not only for reference but as evidence.

3. In the matter of the High School Mr. Prehn and I were strictly speaking not a party but as our continuance in the Managing Committee was decided by the Council we were excluded from its later deliberations and it does not amount to malice.

4. In this case I do not as yet know if I was cited as a witness but this I know that Mr. Prehn as a member of the Managing Committee was examined by the Investigating officer and I could have been examined in the same capacity. This does not amount to malice.

5. Mr. Lakra does not realise what good I did for him in affecting the compromise made between Elias Topno and himself. Rather because of him I have had to fall into unnecessary troubles. Miss Sokey may be consulted to clear this point.

6. So long as Mr. Lakra does not show to the Council all the records concerning me and considers such records confidential even for

Gossner Mission

for the Council, I hold him responsible for the insult first to the Council and then to me, and this is no malice.

7. The Circular Order No. 364 is from the Council and the Council is responsible for that. I should, however, like to mention that when Mr. Lakra put down his name at the head of an association called unlawful, it was for the good of the public that what is true concerning him should be published and it does not amount to defamation.

8. It is utterly false that I should and could make such an offer. Mr. Hayward will speak on this, if needed.

9. People of the town means to a large body of people or to a meeting or gathering. The charge itself is vague.

10. It is wholly untrue that I spoke to anybody at Kanke. On the first day of my visit when Mr. Mohan Khess questioned me that if Mr. Lakra had gone against the Constitution why does not the C.C. take action against him to which I replied he could ask Mr. Lakra, as the Church Council had already given him a Notice of warning. This is no malice.

11. I don't remember if I ever told Rev. Dayal that Mr. Lakra is in my hands. It was rather Rev. Dayal himself who several times told me during the Preparatory meetings of the Convention Week that Mr. Lakra seems to be very indifferent as he does not come to the meetings. I heard him say the same thing to Mr. Prohn and he one day asked me what happened regarding Mr. Lakra in the Mahasabha. I replied he is in the hands of the Council and it was a fact. There is no malice in it.

12. It is utterly false that I ever said such a thing in the court nor is there any such thing in the record. On the contrary I can show that his name appears in my complaint where he is cited as my witness. When the opposite party had cited him as his witness I told Mr. Lakra that he could have appeared as witness as I knew his evidence would go in my favour.

13. It is altogether false that I gave such instruction to Cand. B. Mundu. Cand. Boas will answer for this.

14. I do not remember having said such a thing but my conviction is that every pastor aspiring to hold higher positions in the ministry should hold charge of Ilakas at least and thus acquire practical

Gossner Mission

practical experience in pastoral duties. And this is no malice.

15. The charge here again is indefinite and vague. Such general remarks are unjustified.

16. Again this charge is very very vague. The Council and its Executive should demand specific proof and protect me.

17. This may be Mr. Lakra's views, but his personal views only can not count. Other members have their say too. The charge is not specific and therefore unjustifiable.

18. It is untrue that I have attempted to remove Mr. Lakra from his Principalship. On the contrary on several occasions in the Mahasabha of previous years I shielded him from being insulted there, and if I did anything, it was because my official duties demanded that I should comply with the wishes of the Mahasabha or of the Council. It istrue that when Director Stosch gave out the names of 2 educational missionaries I gave my private consent in writing as I wished that such missionaries should come out as we might require their services in the future. It is also equally true that Mr. Lakra as a Padre should not expect to remain a permanent Principal even against public sentiment. Mr. Lakra considers the coming of educational missionaries a danger to his Principalship and therefore a danger to autonomy.

19. This is no charge. This was my congratulation to Mr. Lakra. As for myself I have very often said in comparison to Padres and teachers that theirs is a permanent job while my remaining in the service depends upon election and I can go out any day if not elected. There is nothing of malice here.

In concluding I can say that I can also bring up counter definite charges against Mr. Lakra but I would refrain from doing so.

Dated Ranchi.
The 14th. September, 1934.

Yours sincerely,

Bulfaur

1319/24

To.

The President,

G.E.L.Church, Ranchi.

Dear Sir,

As desired by the Council I beg to submit the following matters which establish the fact that Mr. P.Murad has personal grudge and malice against me.

1. Mr. Murad spoke scandalous things before the boys of the XIth Class and Seminary students against me on 2.8.23.

2. That the Mahasabha during the last Conference found that Mr. Murad wrote the names of Mr. Toppo and myself in the Mahasabha minutes in spite of the fact that the Mahasabha instructed definitely not to do so. Mr Murad's explanation was not accepted and two recording Secretaries were appointed in order to be a check on Mr. Murad.

3. That in the matter of the High School Mr Murad and Mr Prehn were found to be a party against me during the meetings of the Church Council after the Mahasabha and so they were rightly excluded from deliberations in the matter as also I was done.

4. That in the case between Mr Elias Tepono and myself Mr Murad was witness of Mr Elias Tepono against me.

5. That Mr Murad is instrumental in prolonging the unhappy and harmful tug of war between the above parties.

6. That Mr Murad always charged me personally in the matter of the High School Managing Committee and holds me personally responsible for him going out from the Managing Committee.

7. That in the Circular No. 364 my name has been maliciously put byt the Secretaryto defame me before the public.

8. That Mr Murad offered the Principalship of the High School to Mr James Bawara of St. Columba's College.

9. Mr Murad spoke to people of the town and said " Main Lakra Saheb ko matti ker deunga."

10. Mr Murad spoke to people in Ranke "Lakra Saheb nikala gaya hai."

11. That Mr Murad spoke to Rev Dayal of the S.P.G. Church that Mr Lakra is in Mr Murad's hands and that he could drive him out any moment.

12. That Mr Murad during his case in the court told that he had already dispensed with Mr Lakra's services and so he could not be cited as a witness . So he did not cite me as a witness.

13. That Mr Murad instructed Candidate Dena Mundu to announce in congregations "Ki Church Council Padri Jeal Lakra ke kal notice dekar bungalow khali karawega."

14. That Mr Murad long ago went about saying " Let Mr Lakra go to a parish. He does not deserve any better treatment"

15. He induces guardians of students of the School to take away their boys from the Gossner School elsewhere.

16. That Mr Murad avoidedme in all important meetings where I am concerned and actions were taken against me.

17. That Mr Murad has been found stating in the minutes just the things which would go against me.

18. That Mr Murad has been making attempts personally to get me removed from the High School and privately corresponded with the Gossner Board to arrange for a University tra trained missionary.

19. That Mr Murad had told me personally soon after to taking over charge of the High School "You are well-established and settled down but what about myself"

Yours sincerely.

J. Lakra

Lutheran Church Compound,

Ranchi, 8 . 9 . 1934.

My dear Sir,

Thanks very much for your kind reply. We send you our heartiest Yishusahay. We hope you received the explanatory letter of our telegram.

The Gossner Autonomy Preservation Association has been formed by faithful and loyal members of the Gossner Autonomous Church. You will know the details when we meet one another here at Ranchi. The situation of the Church is grave and we did our duty by requesting you to do the needful, in a peaceful and quiet way without causing any sensation among the Christians. If any enquiry is instituted the Association is ready with its evidence. But in order to to keep the respect of the three missionaries we feel that public enquiry may not be made.

We are very eager to see you again amidst us and have your joyful company and friendship.

With warmest greetings,

Yours sincerely,

Benjamin Meinz
Secretary,

Gossner Autonomy Preservation Association

Rev. J. Stosch, Director,
Gossner Missionary Society
B E R L I N .

P. S. The outrage now being committed demands immediate attention and restraint by wire from you till settlement by a neutral body.

Benjamin Meinz.

Gossner Mission

C 1

We had not expected any interference on our work from any quarters, but it did come. We had not the least thought that anything would be unreasonably serious, but quite unjustifiably a most serious action has been taken against us by the Church Council at the very outset. We are extremely sorry at the strange wisdom of the Church Council in this matter.

1. The Short space.

The Church Council sent its action to the Association on 6.8.34. It was received by the President and the Secretary at 4 p.m. of the same. The time allowed for the reply as only till 8.a.m. of the next day (7.8.34.). The demand was clearly an impossible one. How and when could the Association be called together within such a short space to do the business called forth by such a demand ? It is plain that the Church Council was evidently making a point to score some unknown motive. But such a motive cannot be anything but uncharitable which, in a fatherly Church Council, is unbecoming and undignified.

2. The anticipated truce.

The time limit up to 8 a.m. of 7.8.34 for reply would suggest that no further or other action would be taken against the Association until the expiry of the limit. But no; simultaneously with the demand made from the Association, a circular No. 364 was printed on the same date (6.8.34.). Herein a twofold blunder was wilfully committed, firstly, that the Church Council inexcusably avoided all fairplay and justice in not summoning the Association to answer any charges before condemning it, and secondly, in the ordinary sense it offered peace on 6.8.34 through its communication to the Association and at the same breath dealt a death blow to the Association through its circular of the same date which exhibits perfect duplicity of the mind of the Church Council towards the Association.

3. The above action was taken without consulting the Association and without hearing a word of explanation or defence. In this, even the bare form of British justice was not maintained by the Church Council which the Association members as British subjects do most vehemently oppose.

4. The Church Council's decision is ex-parte and completely prejudiced, and as such it shows that the Church Council members either lost their senses altogether or have unbalanced mind.

Gossner Mission

5. The Black Lies.

On the date of the issue and receipt, by the Association President and Secretary, of the Church Council's extract, a reply was sent to the Church Council to the effect that as the extract was received at 4 p.m., that as there was the Ilaka Panch meeting the same evening at 5.30 p.m., and that as there was Rajbridhi service the next day, the meeting of the Association would be called on Wednesday (8.8.34) and after that on Thursday (9.8.34.) a due reply would be submitted to the Church Council.

On Wednesday 8.8.34 the meeting was held. The President read out the extract of the Church Council for information and action. Thereupon the Association passed a reply that was placed before it in draft. That has been sent to the Church Council.

Now we discover that the Church Council accuses the Association that even after hearing from the President, Rev: J. Lakra, of the action of the Council, it was still carrying on its work (Ab yah jankar ki "Gossner Autonomy Rakshak Sabha" apne sabhapati Padri Joel Lakra se Church Council ka bichar aur phaisla ukt sabha ke bishay sunkar bhi barbas apni chhapi hui notice aur form bant rahi hai). When the Association hears of the Council's action on 8.8.34, to allege that it heard it on 6.8.34, is most arbitrary, a lie of the first order, capable only of an unsound Council, and when this lie is broadcast, it is nothing but misguiding a whole big Church, the effect of which can be nothing else but to wreck the church unnecessarily. Therefore, the author's of this lie stand out as wreckless wreckers of the church for which they are answerable to the church and the public.

We most emphatically protest against the omniscient pretensions of the Church Council in declaring our Association's activity as evil (anuchit) and harmful (hanikarak) and antagonistic (birudh) and in declaring our Association a rebellious institution (ulgulani sabha) before it has heard a single word of explanation from the Association We would re-iterate here that we desire to have the usual benefits of the current justice of the land we live in and we strongly resent to being subjected to repugnant strange dictatorial law imported from some real or imaginary El Dorado of the Church Council.

Gossner Mission

C 1

Rev. J.Stosch,

Director, Gossner Missionary Society,

B E R L I N .

Dear Sir,

We pay our inmost love and homage to Father Gossner and his train of splendid missionaries. We look forward with joy to the rumoured coming of yourself whom we all love. Our cordial thanks are due to you all and to God be praise from us for ever.

Yet with aching hearts we are obliged to give expression to the following on the present missionaries on our field.

1. That the present state of affairs in the Gossner Autonomous Church is deplorable, owing to the unwise policy of the missionaries on the field.

2. That the influence of the missionaries tends towards discouraging the autonomous spirit and thus has damaged the autonomy of the Church.

3. That in our opinion the autonomy of the Church is seriously in danger owing to such influence of the missionaries on the field which tends to encourage the Indian Christians towards greater leaning on outside help and less effort towards natural working of the spirit of generosity and Christian charity.

4. That the presence of the missionaries is wrongly interpreted by the people as meant for breaking the autonomy and re-introducing the former missionary regime, and the missionaries do not dispel this wrong idea from the mind of the people with real seriousness but instead people of unautonomous spirit are given encouragement.

5. That for the above reasons the local church offerings have had a fall to a deplorable degree though efforts are made to raise them.

Gossner Mission

6. That the dependent spirit of the people has received an impetus and no discouragement of this spirit is made with real seriousness.

7. That for the above reasons the majority of the people have begun to wish administration by missionaries rather than by their own native leaders.

8. That the missionaries instead of discouraging this attitude of the Indian Christians like it as though they like the perpetuation of the necessity of their staying on the field as rulers and administrators.

9. That the influence of the missionaries has contributed towards racial feeling between the Oraons and the Mundas and such feeling has been growing in intensity and bitterness towards one another.

10. That the influence of the missionaries has not tended towards peace in the church, but on the other hand has engendered quarrels and dissensions amounting to division in the congregations.

11. That the missionaries on the field instead of keeping balance in the church generally take sides and use their influence in dividing the people.

12. That the social intercourse of the missionaries on the field with the Indian Christians has not been satisfactory. The superiority and inferiority complexes are allowed to play their part.

13. That instead of being a brother with sense of equality with the Indian Christians the missionary wants to become a master which is incompatible with the autonomous spirit in the church.

14. That the money received from Germany is still considered to create a claim of rule and administration in the church for the foreign missionary.

15. That the Indian leadership does not get encouragement but instead the missionaries on the field try to discredit and vilify native leadership whenever and wherever they can.

Gossner Mission

16. That deliberate effort is made by the missionaries to introduce and maintain foreign leadership without any regard for Indian national feeling.

17. That deliberate effort is made by the missionaries to occupy all responsible posdtions in the church with the plea that native leadership is weak.

18. That no sympathetic view is taken by the missionaries towards such defects among Indians as really deserve encouragement, help and rectification.

19. That the missionaries have failed to adapt themselves to the spirit and aspirations of the people of modern times.

20. That the missionaries have been found far behind time with regard to their ideas of the progress of the autonomous institution on the mission fields of the world.

21. The recent applications to the Goessner Board from Ranchi and the resolutions of the Mahasabha of 1934 are enough proofs of our statements above.

22. The result of all what we have said above has been that the Church has now approached an imminent danger of split.

In the circumstances stated above, we most respectfully beg that the Gossner Board will be pleased to withdraw peacefully such individual missionaries who are of the older type and cannot naturally fit in with the new ideals of autonomy and are adversely influencing autonomy. And in our opinion Reverends M.Prehn, A.John and M.Kerschis should be recalled immediately for the clearing of the atmosphere here, and for this act of the Gossner Board we shall ever remain grateful.

I have the honour to be

Sir,

Your most obedient servant,

Ranchi
22. 8. 1934

(Rev.) Benjamin Minz

Secretary,

Gossner Autonomy Preservation Association.

Lutheran Church Compound, R A N C H I .

Gossner Mission

028 Telegramm

Deutsche Reichspost

aus Nairobi 1552 28 15hrs 35

via Eastern Hdq

=Dlt= Director Reverend Frost Friedman- Wannsee

Aufgenommen
Tag Monat Jahr Zeit 20.45
16/8/34.
von Ahn durch

Befördert
Tag Zeit
an durch

Reverends Joseph Johnson Kenosis
instantaneous thyroid please
immediately everall stem
pearl pulley danger imminent
reverend benjamin minx
secretary gossner anson bmx
presentation association
nairobi.

(6.28) C187 Din 476

Gossner Mission

Goßnersche Missionsgesellschaft
Postscheck-Konto: Berlin 7950
Bank-Konto: Dresdner Bank
Dep.-K. V, Berlin-Friedenau,
Rheinstr. 2-3

Tgb.-Nr. .....

Berlin-Friedenau, den .....
Handjerystr. 19-20
Fernsprecher: Ph 3 Rheingau 75

C 4

My dear Mr. Benjamin Ming:

Yesterday I received your telegram. I had not heard much before of a Gossner Reformed preservation Association, neither do I know who are the Members of this Association. Which is the relation of this Association to the Church and the Ministerium? Did it not occur to you that you asked from me a decision impossible without knowing any details? I expect you have already posted an ~~explanation~~ explanatory letter.

Do not forget, please, that the German Missionaries give their lives for the Gossner Church, they love the Church and therefore it is difficult to understand how they do endanger the Church, as you say.

My hearty Dios u Salvo to you and to your friends. I should like to be with you now and to hear your complaints and to be able to speak to you as I did twenty years ago!

Yours sincerely.

Gossner Mission

Luftpost

Berlin-Wannsee, Florastr. 3

18. August 1934

My dear Benjamin Minz!

Yesterday I received your telegram. I had not heard much before of a Gossner Autonomie preservation Association neither do I know who are the Members of the Association. Which is the relation of this Association to the Church and the Ministerium? Did it not occur to you that you asked from me a decision impossible without knowing any details? I expect you have already posted an explanatory letter.

Do not forget, please, that the German Missionaries give their Lives for the Gossner Church, they love the Church and therefore it is difficult to understand how they do endanger the Church, as you say.

My hearty Jisu Sahay to you and to your/ friends. I should like to be with you now and to hear your complaint and to be able to speak to you as I did twenty years ago!

Yours sincirely

SF

Gossner Mission

Urgent Hindi Dept. L. L. Urdu Dept.

गोस्सनर एवं० लूथरान चर्च कौंसिल का कार्य्यालय ।

रांची ॥

सरक्युलर हुक्म नः ३६४ ।

ताः ६ अगस्त १६३४ ॥

अब यह जानकर कि "गोस्सनर ओटोनोमी रक्षक सभा" अपने सभापति पाद्री योएल लकड़ा से चर्च कौंसिल का बिचार और फैसला उक्त सभा के बिषय सुनकर भी बरबस अपनी छापी हुई नोटिश और फोर्म बांट रही है और यह अनुचित और मंडली के लिये हानिकारक काम है इसलिये—

संकल्प (क) कि चर्च कौंसिल की ओर से सब इलाकाओं को और सब स्कूलों को यह हुक्म भेजा जाए कि इलाके भरके सब बड़े और छोटे गिर्जों में और स्कूलों में यह समाचार सुनाया जाय कि "गोस्सनर ओटोनोमी रक्षक सभा" की ओर से जो नोटिस और फार्म छाप कर सही करने के लिये भेजी जा रही हैं सो ग्रहण न किये जांए क्योंकि उस सभा के अभिप्राय और काम कलीसा के अभिप्राय के बिरुद्ध हैं और वह एक उलगुलानी सभा है जिसका काम एकदम बन्द कर देना आवश्यक है ।

(ख) कि सब पाद्री और प्रचारक और पंच भाई लोग तथा स्कूल के शिक्षकगण जिन के पास ये नोटिश आदि कागजात पहुंचेंगे वे इन को जब्त कर के चर्च कौंसिल को भेज देवें और मण्डली में उन्हें न फैलावें ॥

सही—J. TOPONO,
President.
6.8.34.

गोस्सनर एवंजेलिकल लूथरान कार्य्यालय
रांची
छोटानागपुर, बिहार आसाम

सही—P. HURAD,
Secretary.
6.8.34.

* with 25 spare copies for pastors & catechists

यादद्दाश्त नः 406/34/F-48.

उपरोक्त सरक्युलर हुक्म आप * Rev. A. John, Chainpur

के पास जान्ती के लिये तथा हुक्म अनुसार उचित कर्रवाई के लिये भेजी जा रही है । आप इसे पाकर तुरन्त कौंसिल सेक्रेटेरी को जनाईये कि आप हुक्म अनुसार अपने इलाका/स्कूल में उचित कर्रवाई तुरन्त कर रहे हैं ।

रांची
ताः ७ अगस्त १६३४ ।

सही—पी. हूरद ।
सेक्रेटेरी, लूथरान चर्च ।

Gossner Mission

गोस्सनर ओटोनोमी रक्षक सभा।

सारे संसार के लोग आज भी हमारी गोस्सनर कलीशा को आदर्श कलीशा कहते ओ प्रशंसा करते हैं। पर यथार्थ रूप से देखने से अभी कलीशा की दशा सोचनीय हो गई है। बीती महासभा में कई बार भिन्न भिन्न मुखों से एकही बात निकली कि मंडली डूबी जा रही है और किसने इसका खण्डन किया? गत महासभा के पहिले और पीछे मण्डली की दशा छिपी नहीं है, उसकी दुर्दशा प्रकट है, वह गहिरे खड्ड में गिरने को मुड़ चुकी है।

क्या हमारी कलीशा मिट्टी का एक ढेला है जो निर्फिक्र ढ़ालू पर लुढ़क चला है? नहीं, नहीं। हम मनुष्य हैं, हमारी मण्डली चेतन है, पर तौभी हम भूल ओ निद्रा में घुसते जा रहे हैं।

आखिर जब मण्डली का पैर धस चला है तब हम अपने से न खड़ा होके, क्या मकिदोनिया के उद्धार के लिये पावल ही को बुलावें और यों अपना स्वत्व ओ स्वतंत्रता उतार फेंकने को तय्यार हो जावें?

इस खतरे से जानकार होकर हम सावधान हो जावें और अपना स्वत्व तथा स्वतंत्रता रक्षा कर बचा लेने को हम ठानें और खड़े हो जावें।

इन्ही बातों का गम्भीर बिचार कर रांची में एक सभा खड़ी की गई है जिसका मतलब यह है कि कलीशा की ओटोनोमी ओ आत्मिक जीवन की रक्षा करे ओ उसके लिये उद्योग के साथ काम करे। इस सभा का नाम है "गोस्सनर ओटोनोमी रक्षक सभा"। ओटोनोमी तथा आत्मिक जीवन के प्यारे इसका मेम्बर होने के लिये छापे हुए फारम में अपना नाम सही कीजिये।

सही (कार्य्य कारिणी सभा के अंग):—

(१) पा. योएल लकड़ा, सभापति
(२) बाबू मोहन दास किसपोट्टा, उप-सभापति
(३) ,, नयमन टोप्पो
(४) ,, महेन्द्र खेस्स, खजांची
(५) ,, हानिएल होरो
(६) ,, मिखाएल तीगा
(७) ,, मनसुख खलखो
(८) ,, खृस्तानन्द तिड़ु
(९) पा. बिन्यामीन मिंज, सेक्रेटेरी।

जी. ई. एल. मिशन. प्रेस्स., रांची।

Gossner Mission

Wannsee 23.rd June 1934

Florastr. 3

To Mr. P. H u r a d
Secy. G.E.L. Church
R a n c h i Behar
British East India

C 1

My dear Mr. P. Hurad,

I received your Letters dated 26 th April and 10 th May 1934 as well as the petitions. These reached me in the beginning of June. You are right the future is dark but we shall not loose heart. We are trying to help you by an extraordinary gift and hope we shall be successful in transmitting the money.

As to the musical notations we were told by an expert that one set will cost more than 800 RM. The Reichsmark is now equal to the Rupie. I think before we spend this amount on musical notations we should consider whether it is possible to send the manuscript of that little hymnbook to Germany and have it printed here. From the leaf of the old hymnbook you sent me I learn that it ~~no~~ 15 printed in Roman character. It will be easy to print it in Germany, one of our old Missionaries can see the proof.

You suggest to send a cablegram for the Rublacks as soon as you see your way in the High school question. I am sorry the Rublacks cannot be fetched by cablegram. It would take at last six months for Mr. Rublack and his family to give up their present position in the Moravian School and prepare for India.

I am enclosing a letter for the C.C.

With kindest regards and hearty Jisu Sahay

yours sincerely
Gl. Church

Gossner Mission

23 rd June 1934

Bln.-Wannsee, Florastr. 3

To the C.C.
of the G.E.L. C h u r c h
In Chota Nagpur and Assam

C1

Dear brethren,

your letter dated Ranchi April 24 th, 1934 and signed by the members of the Executive reached us in the end of May. I read it to the Kuratorium at their meeting on the 7 th of June. The two petitions reached me just before that meeting. I informed the Kuratorium of the gist of these petitions. At their next meeting I shall read the translation of the petitions to the Kuratorium. The Kuratorium directed me to assure you of their deep and cordial sympathy with all the suffering Missionworkers. We pray that our heavenly father may guide us and help us to see His way in ~~thbe~~ the present emergency. We resolved to make an extraordinary remittance of 2500 RM to the Rev. M. Prehn who is responsible to the Kuratorium for the appropriation of this money. The Rev. M. Prehn will take the advice of the council. We are now waiting for Government sanctioning the remittance.

In the current year we do not intend to send Missionaries to Chota Nagpur. Miss F. Heintze will leave India for good in September or October. Her work should b given to somebody else until we send Miss H. Schmidt in October 1935. This young lady is in our opinion particularly fit for Mission service as teacher and as deaconess. Three young Missionaries are prepared to go to India

Gossner Mission

in 1935. One is at present in charge of a parish in East Prussia, the second is preparing for Mission service in America and taking his degrees, the third went through Berlin University and passed this examination three months ago. The whole question regarding the relation between the Missionaries and the Church will be taken up when I come to Chota Nagpur in the last quarter of this year. During my stay in India we must have a convention of our Pastors and candidates, 3 weeks should be spared for it.

The Kuratorium appreciated the reply of the Church to the Pastoral letter and send their hearty Jisu Sahay.

With kindest regards

Yours sincerely

Sd. Hosch

Gossner Mission

Kuratorium
der
Goßnerschen Missionsgesellschaft

Tgb.-Nr. .....

Berlin-Friedenau, den June 23rd 1934
Handjerystr. 19-20
Fernsprecher: Rheingau 75

Berlin-Wannsee
Florastr 3

Do Mr. P. Hurad
Secy. G.E.L. Church
Ranchi Behar
British East India

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Gossner Mission

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I am enclosing a letter for the C.C. ~~and another one which I ask you to forward to the Rev. M. Verschoyle.~~

With kind regards and hearty

Yours sincerely

J. Sk.

Ph W.

To the C.C.
of the E.E.L. Church
in Chota Nagpur and Assam

Dear brethren,

Your letter dated Ranchi April 24th, 1934 and signed by the members of the Executive reached me in the end of ~~an~~ May. I read it ~~the~~ to the Kuratorium at their meeting on the 7th of June. The ~~#~~ two petitions reached me just before that meeting. I informed the Kuratorium of the gist of these petitions. At their next meeting I shall read the translation of these petitions to the Kuratorium. The Kuratorium directed me to ~~a~~ assure you of their deep and cordial sympathy with all the suffering Mission workers. We pray that our heavenly father may guide us and help us to see His way in the present emergency. We resolved to make an extraordinary remittance of ~~Rs 3000~~ 2500 R.M. to the Rev. M. Prehn

who is responsible to the Kuratorium
for the appropriation of his money. The
Rev. M. Prehn will take the advice of the
Council. ~~We leave it will you to decide~~
~~It was the situation of the M.S. and~~
~~Primary schools there~~ we are now waiting
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to send Missionaries to Chota Nagpur.
~~Though there are~~ Miss. F. Heintze
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to ~~somebody~~ somebody else until we
send Miss H. Schmidt in October 1935.
This young lady is ~~very~~ in our opinion
particularly fit for Mission service
as teacher ~~as well~~ and as deaconess.
~~There are~~ Three young Missionaries
are prepared to ~~come~~ go to India
in 1935 one is at present in charge
of a parish in East Prussia, the
second is preparing for Mission-
service in America and taking his
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Missionaries and the Church will be
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Gossner Mission

During my stay in India we must have a convention of our Pastors and Candidates, 3 weeks should ~~to~~ be spared for it.

The Kuratorium appreciated the reply of the Church to the Pastoral letter and send their hearty Dipu Sahaj

With Kindest regards

yours sincerely

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: P. HURAD,

No. 41/34/F.-51.

Dated the 10th. May, *19*34.

Director J. Stosch,
Gossner Mission Board,
Berlin.

My dear Director Stosch,

To-day I am sending you the originals of 2 petitions which were placed before the General Assembly for ~~forward~~ forwarding the same to the Berlin Board, which I do as directed.

These petitions are self-explanatory and we do not wish to offer any opinion or make any comment on these. We, however, know that these are very difficult problems, yes the whole situation is going from bad to worse. We are particularly anxious regarding the maintenance of the M.E. and Primary Schools as the Department is now pressing us to make some more satisfactory arrangement with regard to school financing.

The Executive will meet early next week and we have to give some reply.

I believe Dr. Morehead is corresponding with you. From papers I know that we are put amongst the ~~s~~suffering missions which need immediate relief. We wish to correspond with him as well.

The future is dark but I don't think we should lose heart. God will surely not forsake us. The Church is His and He knows when and how to help us. May He guide us through these darkest days and show us His everlasting grace.

With hearty Yishusahay
I am,
Your in His service,

P. Hurad

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: P. HURAD,

No.899/34/F.-38.

Dated the 14th. March, *19*34.

Director J. Stosch,
Gossner Mission Board,
Berlin.

C1

My dear Director Stosch,

Herewith I am sending you two Statements-one a Report of our Church which I presented to the B & O. Christian Council, this month and the other an account of what we jointly did with the S.P.G. for the Evangelistic Week. Mr. Prehn thinks these will be of interest to you and to others if published there. Surely you will decide this for yourself.

These statements were very much appreciated by Rev: J.Z. Hodge now Secretary of the National Christian Council and asked for copies which I am sending him to-day. He was present in the Bihar and Orissa Christian Council meetings and heard these reports.

I will be writing more in my next. I am just getting ready to go to Burju for their Ilaka meeting.

With hearty Yishusahays to you and to all,

Yours very sincerely,

Bhuru

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.—Autonomous 1919.]

Secretary: **P. HURAD,**

G. E. L. COMPOUND.
RANCHI. (Behar) India.

No..18/34/F.-51.

Dated the...26th...April,...1934.

Director J. Stosch,
Gossner Mission Board,
Berlin.

My dear Director Stosch,

So many thanks for your kind letter and the illuminating and informative pastoral letter to the Conference. The question of Episcopacy is too big a question for our people here as its introduction seems to be departing from the Lutheran doctrine. It is no easy task to educate the mass from one form to another either in rituals or church government. I think you must have been experiencing similar troubles and people are revolting against Episcopacy. Now this question will largely depend on your elucidation when you come during the next cold weather.

The High School has been a very knotty and unpleasant affair. We sat for days together to clear the matter and come to a decision. A special Committee of the Church Council met and have in a way made a pronouncement on the subject. The Committee recommends that Rev: J. Lakra remain as Principal till the end of this year and another man appointed in his place from 1935. This recommendation is not conclusive and will come up in the next full Church Council meeting sometimes in September or October next. I feel confident that in October we shall make this matter conclusive and I hope the way for the Rubleks to come here will be clear and open. It is quite possible that after our next Church Council meetings we shall be sending you a cablegram for the Rubleks and they would perhaps be enabled to

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to come with you.

I too have no faith in democracy but in leadership and as such our Church Constitution and also Church government should be changed The situation is now different from what it was during the time of the mission. Autonomy is being abused and it is high time that strong leadership in a changed church government should be introduced to save the situation.

I am really thankful that you have so kindly arranged to send us the musical notations. A mixed choir was started last year and is doing very well under Mr. Kerschis. I am sending you the sample of notations which I hope will be helpful in determining the size we wish for.

Now with regard to your visitation, the whole Mahasabha on behalf of the Church is ready to welcome you and the Church Council too is extending/its you hearty welcome. So you can now be rest assured that my invitation was not only personal but is now universal and now you will please see your way to comply with our invitation.

So much now. More in my next. Hearty Yishusahay to you and to all the members of the Kuratorium. Please remember me specially to Mr. Lokies.

Yours very sincerely,

Bfmd
Pf

Gossner Mission

C1

Bericht ueber das Churchkouncil nach der Mahasabha. 16.- 21.IV. 1934

Wie in der Mahasabha beschlossen , ging das C.C. sofort an die Highschool sache heran. Es wurde festgestellt, dass das Management Committee aus uns officiel nicht ganz durchsichtigen Gruenden imVorjahr das C.C. und seine Beschluesse recht merkwuerdig behandelt hatte.
Hurad und ich waren seit 3 resp 5 Jahren Mitglieder des M.C. Unsre Zeit wurde im April 1933 als beendigt angesehen und das C.C. aufgefordert zwei Mitglieder zu ernennen. Es geschah am 5. Mai.Hurad und ich wurden wieder entsandt. Jetzt entdeckt das M.C. ploetzlich,dass nach Aufloesung des Advisory Boards (1928) nicht 3 sondern nur 2 Vertreter im M.C. haben duerfe und da vor Jahren das M.C. den Praesidenten als ex Officio Mmeber 1920 gewaehl haette , so eruebrige sich jetzt nur die Neuwahl eines,nicht zwier Glieder. Darauf neue Correspondenz, wonach das C.C nicht nur zwei ,sondern nach Uebernahme der Rechte und Pflichten des A.B. auch dessen Vertreterplatz zu fuellen habe. Das wird bestritten mit Hilfe des vom M.C angerufenen Schulinspectors, der uns darueber Mitteilung macht (ein bis dahin nicht erlebter Vorgang, dass das M.C. mit dem C.C. durch das Departement verhandelt) Er redet eine ziemlich schroffe Sprache, das C.C. koenne mehr verlangen wenn es die Schule mehr unterstuetzte.
Inzwischen hatte Hurad im Auftrage des C.C. Richtlinien wegendes Verhaeltniss zwischen Schule und C.C ausgearbeitet, die aber einzelnen Mitgliedern des C.C. nicht behagten und deswegen mit dem Inspector besprochen werden sollten. Hurad sandte sie ein mit der Bitte um eine Gelegenheit zur Dicussion. Antwort des Herrn: das Ganze sei nur fuer ein set purpose and unless you come into the open it is of no use to discuss matters. Was heisst das anders als das irgendjemand die Luft dort vergiftet hatte (Lakra hatte schon in einer Gerichtssache erklaert ,der Fall waere nur gegen ihn fabriciert, da einige Leute im C.C. ihn an der Schule durch einen Europaer.) Er wird Aehnliches hier geschwaetzt haben. Wir gingen auf den Inspectorbrief nicht weiter ein, weil wir bei der jetzt so schweren Schullage im Allgemeinen nicht den Inspector aufregen und gegen uns unguenstig stimmen wollten (eventl. Grantentziehung.)
In Sachen C.C' vertretung im M.C. teilte man uns endlich mit,dass mein Name vomM.C. genehmigt sei, man aber an stelle Hurads einenanderenVertreter wuenschte. So blieb es also wieder bei der Forderung nach 2 Vertretern, denn man hatte inzwischen herausgefunden, dass der Praesident nicht ex offcio member sei kann , sondern als Privatvertreter zu gelten habe (Jetzt hat man inzwischen schon wieder herausgefunden , dass das doch sein kann und will ihn wieder als ex officio annehmen) So wissen die Herrschaften dort wahrlich recht wenig Bescheid oder nehmen die Dinge, wie sie ihnen passen.
Hurad war also abgelehnt, weil er in seinen Briefen an das M.C. insulting gewesen sei(was aber ausser Lakra und seine Freunde niemand im C.C. erkennen kann. Ferner ein Remark des Inspectors in dem Visitorbook lasse Hurad nicht angebracht erscheinen und 3. ein Brief eines frueheren Inspectors aus denJahren 1920-1 schliesse ihn als nicht willkommen aus(dabei hat Hurad inzwischen mit Genehmigung des Departements von 1930- 33 als Member im M.C gesessen(damals Freund und Werkzeug Lakras) Die Bemerkung im Visitorbook nennt garnicht Hurad ,sondern fordert mehr geschaeftsmaessigen Betrieb im M.C. Wie man daraus einen Vermerk gegen Hurad herauskonstruieren will,ist uns ein Raetsel. Ein groesseres Raetsel ist,wie jetzt das Departement einen alten Brief von 1920 herausgraben kann, nachden es Hurad inzwischen angenommen hatte Eine Privataeusserung Lakras mir gegenueber zeigt ~~mir~~ klar, was geschehen ist. Schmutz ueber Schmutz. All dieses Tun erlebend ,das sich bis December1933 hinstreckte, wo mir meine Annahme graciously mitgeteilt wurde, veranlasste mich meinen Namen zurueckzuziehen. C.C. nahm es nicht an beschloss aber keine Vertretung zu senden, solange das M.C uns so behandelt. Man wollt eben Hurad nicht,weil Hurad zu gut eingeweiht ist und

Gossner Mission

noch besser als ich die Gesetze kennt. Deshalb meine Annahme und seine Abweisung. Wir finden es ueberhaupt sehr merkwuerdig dass Gesandte des C.C., also der hoeheren Behoerde vom M.C. verweigert werden koennen. Nach unserer Ansicht kann eine Zurueckweisung eines Gesandten nur vom Departement aus geschehen.

Dies waren die Gruende, die uns in der Mahasabha erklaeren liessen, dass das C.C eine Reform der Schule nicht durchfuehren kann. Bei der Untersuchung nun Im C.C. ging es sehr hoch her. Lakra sehr aufgeregt. Wir alle sind nur Ignoranten und Uebelwollende.. Das C.C. bat das M.C. um Herausgabe des Visitorbooks, der Correspondenz und anderer Paper besonders auch des alten Briefes. Das M.C. verweigert glatt die Einsichtnahne und macht somit eine Untersuchung wieder unmoeglich. Warum ? Es kommt wieder zum Kampf. lakra wird frech, Hurad wird aufgeregt. Der Praesident faellt Hurad ins Wort und verbietet ihm zu reden, waehrend er Lakra die frechsten Reden unghindert sprechen laesst. Ich appeliere an ihn und sage ihm schliesslich, er koenne nicht fuehren. Das war natuerlich zuviel von mir aus. Er geht. Ich entschuldige mich dass ich im Ausdruck zuweit gegangen sei. So kommt er wieder und entschuldigt sich bei mir.

Darnach stellt nun Soy den Antrag alle eigentlich in die Sache Verwickelten sollen an den Verhandlungen nicht mehr weiter teilnehmen und das C.C mit seinen Restgliedern wuerde die Sache zuende fuehren. Ich bat auch mich zu befreien, da ich in Lakras Augen doch sein Feind sei und somit Parteimann.

So sitzt nun das Rumpfparlament den ganzen Abend, beschliesst etwas in Unkenntnis der Sachlage undmuss am naechsten Tag nochmals sitzen, nachdem Lakra neue Informationen herausgerueckt hat, die den falschen Beschluss umstossen muessen.

Der neugefasste Beschluss entsendet nun mich und einen jungen lutherischen Vakil als Glieder ins M.C. und spricht in Bezug auf Lakra aus, dass er mit Ende des Jahres von seinem Posten als Schulleiter abgeloest werden soll, nachdem im October(also wohl in Ihrer Gegenwart) der entgueltige Beschluss vom C.C. gefasst werden resp. erst umgestossen werden soll. So hat man also wieder mal die eigentliche Sache aufgeschoben.

Diese Beschluesse wurden uns dann vorgelegt, Da wir vorher erklaert hatten, wir wollten uns ihren Beschluessen fuegen, wie immer sie seien, so schwieg ich, bat nur statt meiner jemand anders zu entsenden, was gewaehrt wurde. (Ich kann nach allem nicht in diesem M.C. sitzen ohne meinen Selbstrespect dranzugeben.) Hurad fuegte sich, wenn auch schwer verletzt. Lakra wuetete in der unflaetigsten Art und zeigte seinen ganzen Stolz und Einbildung. Er bedrohte uns Europaer als die Fadenzieher des Ganzen. Wir waeren voller Gift in unseren Seelen und verderbten die Gemeinden. Das C.C. haette bei dem Beschluss nicht den Pulz der Gemeinden gefuehlt. Er kenne die Gemeinden und wisse, was der Beschluss fuer diese bedeuten wuerde. Nun es wurde ihm gesagt, die Gemeinden wuerden nur dann leiden, wenn er selbst sie bearbeitete. (Panna und Lakra sowie andere Freunde) Herodias tobt.

Lakra versuchte den Beschluss rueckgaengig zu machen, aber diesmal blieb der Praesident fest und verweigerte eine Zureuckziehung.. Es kam ihm sehr bitter an. Nun sind wir gespannt, wass man alles tun wird, um den Beschluss zu beseitigen. Lakra wird seine Uraobrueder aufrufen. Panna wird ihm dabei helfen. Es tut mir leid, dass Sie nun eventuel auch noch damit zu tun haben werden.

Es wird natuerlich als Kampf der Hundas und Europaer gegen die Uraos angesehen, denn Lakra ist natuerlich in seinen und seiner Brueder Augen die Krone. Ich glaube, es waere das Beste jetzt gerade keinen Europaer fuer den Posten zu senden. Amritlal, selbst ein Urao, ist voellig qualificiert dafuer durch gerade jetzt gemachte Examina, die er mit Glanz bestanden hat. Er koennte zum Mindesten fuer eine Zeit lang den Posten fuellen und den Beweis erbringen, dass es wirklich auch sehr am Principal liegt. Und er waere sehr ehrgeizig, klug und strebsam.

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Diesen Vorschlag mache ich , einmal weil ich die ernste Lage daheim kenne, zweitens aber auch weil ich weiss, dies wuerde hier den Leuten viel Wind aus den Segeln nehmen in der Rassenfrage. und ich hoffe bestimmt, der Schule ist mit Amritlal gedient, wenn er auch nicht Pastor ist. Man koennte ja dann doch neben ihm noch einen Pastor an der Schule haben, der die religioese Erziehung in der Hand haben koenne.
Ich habe wohl noch nie so ausfuehrlich ueber eine C.C-sache an Sie geschrieben. Aber Sie sollen doch im Bilde sein.
Ich koennte noch ganz kurz erwaehnen, was den dunklen Hintergrund in der Sache verschaerft hat. An der Schule war ein Mundapundit Eliyas Topono, ein einfaeltiger, eingebildeter Pinsel, der es mal gewagt hatte in Politik gegen Lakras Ideen zu kaempfen und von sich aus eine Partei sammelte, um fuer die Aborigines nicht weiter Ray Bahadur Chandra Roy, sondern einen anderen Mann als Vertreter bei der Behoerde zu haben. Also Munda gegen Urao, ja gegen den sogenanten Unnatti samaj (Aborigial Progress Association. Dieser selbe Mann war Bankkassierer unter Lakra und war in einigen Faellen nicht recht zuverlaessig erfunden worden (Falschbuchungen) und vergessene Abgabe einer kleinen Summe Geldes. Er ist schuldig, daran kein Zweifel. Die Bank unter Lakra als Chairman leitet Process gegen ihn ein. Auf Bitten von Freunden verspricht 1. den Process moeglichst fallen zu lassen, wenn Eliyas vom Schuldienst resigniert Er tut es sogar ohne monatliche Kuendigung (auf Draengen Lakras) Der Mann wird dennoch verurteilt, Lakar soll sein Versprechen nicht gehalten haben. Er wird zu Fines oder im Falle des Nichtzahlens zu Gefaengnis verurteilt. Auf Bitten einiger C.Cglieder leihe ich dem Manne das Geld, um ihn dem Vater von 8 Kindern vor dem Gefaengnis zu bewahren. Lakra's Zorn ist gross gegen mich, weil ich dem Schuft geholfen habe. Er selbst hat allerdings das groesste Interesse gehabt diesen Mann zu entfernen. Auch Hurad hat gleich mir dem Mann zu helfen gesucht. Daher auch er unter dem Zorn. In der Schule hatte der Mann nichts verbrochen. So bestand die erzwungene Resignation zu Unrecht und ich als Chairman des M.C. bestand auf Untersuchung der Sache bevor das M.C. die Resignation annehmen solle. Mahabir Paundit (aus Ihrer Zeit) war uebrigens auch darin verwickelt, Der hatte Schulgelder unterschlagen und das war von Lakra verdeckt worden. Daher die angeordnete Untersuchung, die aber nicht stattfand trotz Monate, die ins Land gingen. Man wollte sie einfach vergessen und als Lapalie hinstellen. Ich blieb fest und sagte: nein die Untersuchung muss stattfinden, bevor die Resignation anerkannt wird. Man bat mich die Resignation doch anzunehmen, da sonst Lakra Schwierigkeiten haette, weil er in der Anforderung der Providentfundsumme des Eliyas schon die Resignation als Factum hingestellt habe. Ich sagte, denn mag man formell sie annehmen (Theoretisch) aber practisch musste die Sache noch weiter untersucht werden und dann koenne gesehen werden, ob die Resignation zurecht bestehe oder nicht. Das war meine letzte Sitzung im M.C. Dann fand Lakra ploetzlich nach 5 Jahren Dienst heraus, dass meine und Hurads Zeit abgelaufen sei. Wir waren unbequem geworden.

Aus Obigen koennen Sie ein wenig verstehen, dass es an der Highschool nicht ganz stimmt und dass dort Personalpolitik getrieben wird.

Doch nun Schluss. Es ist nicht ganz leicht in all diesem Schmutz zu leben, ohne bespritzt zu werden.

M.P.

Frdl. Gr.
M. Pfeil

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An extract copy from the Minutes of the Annual General Conference dated the 9th. to 13th. April, 1934.

---------oOo---------

"Ki Gossner Mission Society ki chitthi aur wahan ke chitapanon ko grahan karne aur manyawar Padri Stosch ke ane ka samachar se harshit hone ka khabar isi chitthi ke pratyuttar men likh pathane ka adesh Church Council ko dii jay".

True Copy

P. Hurad

26.4.34.

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: P. HURAD,

No. 13/34/F.-51.

Dated the 24th. April, *1934.*

Berlin ke Gossner Mission ke Kuratorium ko Chotanagpur aur Assam ke Lutheran Kalisha ke Mahasabha ki or se bahut 2 Yishusahay.

Ap logon ki prem purn aur updesh janak chitthi susamay men a gai aur Mahasabha ke age dhari gai. Mahasabha ne bare anand ke sath chitthi ko grahan kiya aur uske liye ap logon ka bahut 2 dhanyabad karti hai.

Bartman dukh aur sankat ke samay ap logon ki or se ek chitthi ka ana ham logon ke liye atyant sahas aur anand ka bishay hai aur iske bishay kitne hi samay tak Mahasabha men batchit ho gai ham log jante hain ki ap log ham logon ke liye bahut chinta aur prarthna karte hain. Is sal hamari Mahasabha ke liye yathesht delegates charon taraph se aye the kewal itnahi ghati malum hoti thi ki adhik karke karmmchari bhai gan adhik the par sadharan bhaiyon ki sankhya kuchh kam thi. Par taubhi Mahasabha chalne layak yathesht sankhya thi

Jo 2 updesh aur chitapan ap log chitthi men dete hain unko ham bare dintai se grahan karte hain. Yah bartman dukh jo Chotanagpur ki mandali par para hai so atihi kathin hai jiske bishay pahile se ham log anuman bhi nahin karte the yah dukh 1914 sal se arambh hoke aj tak chalta hai tispar bhi Ishwar ki daya ham par dikhai deti hai bahut dapha jyoti ka kiran ham par chamakte huwe dikhai deta tha par abhi to is mandali ki bhawishya dasha ek dam andhar dikhai deta hai. Phir kathinta is se adhik bujh parta hai ki dusre 2 missionon ka charhai bhi atyant jor se dikhai deta hai aisa dikhai deta hai ki Lutheran mandali ki durdasha dekh ke we Lutheranon ke liye rasta aur jal bana rahe hain ki jisten we hamari mandaliyon men prawesh karen

Gossner Mission

karen bishesh karke Roman mission abhi samuche Nagpur han Assam men bhi apna prabhaw dalne laga hai kitne hi naye 2 Station aur chhote bare bahut schoolon ko sthapit kar raha hai jiske liye bhir ke bhir Roman Father aur Mother log a gaye hain. Aisa jor kiya hai jaisa ab se pahile kabhi nahin kiya tha par taubhi ham ap logon se is bat men mil jate hain ki hamara mul bat Ishwar ka bachan hai jab tak ham us men khare rahte hain ham nahin girenge par ant men jaywant honge jaubhi itna jor un log karte hain hamare log unke pas abhi tak nahin jate hain Anek rakam se admiyon ke dekhne men bhi aisa dikhai deta hai ki hamari mandali durdasha men girti jati hai.

Thik hai jab dukh sankat parta hai to manushya ka man soch chinta se bhar jata hai. Jab ap logon ko bahut dukh taklip hua tab ap log bhi bahut soch men dub gaye par anand ki bat ki ap logon ne soch ke aisa upay paya ki jisse desh ki dasha ab unnati kar rahi hai. Ham log bhi yahan bahut sochte aur upay karne chahte hain par ab tak koi rasta nahin pate hain jisse mandali ki dasha sudhari jay. Ham log bahut hi anandit hain ki ap log manyawar Stosch saheb ko mandali ke bishay bat chit karne ko yahan bhejne chahte hain. Ham bhi abhi nahin jante hain ki hamari mandali ka bhawishya prabandh kaisa hone se achchha hoga ham ashra karte hain ki jab wah awega to ham logon ko uttam rasta batawega.

Ant men Ishwar ham sabhon ke sath ho aur thik marg par hamari aguwai kare aur hamari raksha kare aur ham ko ashish dewe.

Mahasabha ke nam se.

J. Topno.
26-4-34

Members of the Executive of the Church Council.

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Bericht ueber die Generalkonferenz

Vom 8. - 13. April 1934.

8.April 1934.

Gottesdienst in der Christuskirche.

Liturgie: F. Schulze
Predigt: M. Kerschis

Anschliessend Ordination der 3 Kandidaten.

Ordination: Praesident Johann Topono
Asst.: W. Radsick
Joel Lakra

Abends zeigt Br. Schiebe Lichtbilder ueber das Leben D.Martin Luthers und haelt einen Vortrag dazu.

9.April 1934.

Betr. Aufnahme der deutschen Missionsarbeiterinnen in die Konferenz

Bei der Verlesung der Beratungsergebnisse vom letzten Jahre entsteht gleich ein heftiger Streit darueber, ob die deutschen Schwester Mitglieder der Generalkonferenz sein koennen oder nicht. Eine kleine n/ Zahl erklaert sich dagegen. Bei der Abstimmung werden die deutschen Schwestern durch die Mehrheit als volle, d.h. stimmberechtigte Mitglieder der Generalkonferenz erkannt. Damit wird ein heftiger Kampf, der nun schon seit 2 Jahren gefuehrt worden ist, entschieden. Einige Pastoren machen den Vorschlag, dass auch indische Damen das Recht haben sollten, Mitglieder der Generalkonferenz zu werden. Die Bearbeitung dieser Frage wird dem Kirchenrat uebergeben und soll in der naechsten Generalkonferenz entschieden werden.

Betr. Wahl der " Coopted Members."

Von 10 Nichtmitgliedern werden folgende Personen gewaehlt:

Miss Sokey
Miss Profulla Lakra
Mr. Jakariah Purti
Mr. Nirmal Bhengrah
Mr. Binod Khalkho

Eroeffnungsansprache des Praesidenten Johann Topono.

Zunaechst gedenkt der Praesident des letzten Erdbebens und der Opfer dieser Katastrophe und laesst im Anschluss das Lied singen: " Lass mich gehen ".

Dann spricht er ueber den Zweck einer Generalkonferenz. Sie kann der Kirche viel Nutzen schaffen, aber wenn sie nicht gut geleitet wird, auch Schaden bringen. Nutzen kann aber nur dann kommen, wenn sich jeder Teilnehmer seiner Verantwortung bewusst wird. Wir sollen niemals vergessen, dass die Generalkonferenz zugleich eine Glaubenskonferenz ist Darum soll in erster Linie das Wort Gottes unsere Richtschnur sein. Wenn wir in dieser Weise handeln und arbeiten werden, dann wird der Segen Gottes ganz gewiss nicht ausbleiben.

Zum Schluss erinnert der Praesident daran, dass Ende des letzten Jahres wieder ein junger Missionar nach Chota Nagpur gekommen sei, Br. Kumbartzki. Dieser wird darauf der Konferenz vorgestellt und von dieser begruesst.

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10. April 1934

Betr. Hirtenbrief des Kuratoriums.

Die Verlesung des Hirtenbriefes erfolgt durch den Sekretaer der Kirche, Peter Hurad. Der Praesident dankt darauf der Heimatbehoerde fuer den Brief und bittet die Konferenz dasselbe zu tun. Die Mitglieder erheben sich und rufen: Yishu Sahay!

In der Besprechung wird die Frage herausgestellt: Was versteht die Heimat unter " Fuehrung in der Kirche ? " Peter Hurad erklaert, dass unter Fuehrung die Bischofsfrage verstanden wird. Er sagt ferner: Unsere Kirche sei eine der groessten Kirchen Indiens. Wir sehen, dass bedeutend kleinere Kirchen einen Bischof haben und dabei viel besser stehen als wir. Warum sollen wir als eine der groessten Kirchen Indiens nicht auch einen Bischof haben?

Ein Teil der Pastoren fuerchtet, dass der Brief vielleicht auf gewaltsame Aenderungen abziele, und dass vielleicht seitens der Heimatleitung die Absicht bestehe, die Autonomie der Kirche aufzuheben.

Br. Prehn beruhigt die Konferenz und erklaert, dass eine solche Absicht nicht bestehe. Was getan werden soll, das wird um der Liebe willen geschehen. Er sagt: Es gibt wohl kaum einen Menschen, der unsere Kirche so liebt und achtet als gerade Herr Praeses Stosch. Endlich ermahnt er die Konferenz, dass sie mit vollem Vertrauen und treuem Glauben der Ankunft des Herrn Praeses Stosch entgegensehen moechte.

Dasselbe bestaetigt auch der Praesident Johann Topono.

Ein Pastor aeussert folgend: Wir sind wohl eine autonome Kirche. Aber wie sieht es in unserer Kirche aus? Niemand will gehorchen und niemand will in dieser Kirche seinen Pflichten nachkommen. Wir sollten daran denken, dass die Zustaende in der Gossner-Kirche der Heimatleitung auch bekannt sind. Darum sollten wir es mit grosser Freude begruessen, wenn jetzt Herr Praeses Stosch hinauskommen und wieder geordnete Verhaeltnisse schaffen will.

Ein anderer Pastor sagt: Der Hirtenbrief lasse erkennen, dass die katastrophale Lage unserer Kirche der Heimat bekannt sein muss. Unsere Pflicht sei es jetzt, in aller Demut zu erkennen, dass wir in der Tat schlecht stehen und einer neuen Ordnung beduerfen.

Wieder ein anderer Pastor bemerkt: Jeder Streit ueber den Sinn des Briefes lasse sich eruebrigen. Wir sollten nur geduldig warten bis Herr Praeses Stosch kommt. Er wird uns die beste Erklaerung des Hirtenbriefes geben.

Darauf macht der Praesident den Vorschlag, die Aussprache nicht weiter zu fuehren, da noch andere sehr wichtige Fragen zu besprechen seien. Er bittet die Konferenz, den Hirtenbrief mit Dank anzunehmen. Eine ausfuehrliche Aussprache ueber den Brief soll dann erfolgen, wenn Herr Praeses Stosch in unserer Mitte weilen wird.

Joel Lakra protestiert dagegen und wuenscht, dass die Aussprache fortgefuehrt werde, da nach seiner Ansicht der Hirtenbrief eine Antwort auf einen Privatbrief des Sekretaers Peter Hurad sei.

Peter Hurad erklaert sehr aufgeregt, dass die im Hirtenbrief eroerterten Fragen von ihm in seinen Privatbriefen an Herrn Praeses Stosch behandelt worden sind, aber er lehnt es entschieden ab, den Hirtenbrief als einen Privatbrief zu betrachten.

Als die Aussprache immer erregter zu werden droht, untersagt der Praesident jede weitere Besprechung.

Betr. Aufnahme der deutschen Missionsarbeiterinnen in die Konferenz.

Bei der Verlesung der bisherigen Beschluesse wird von Joel Lakra, Miss Sokey und einigen Anderen erneut gegen die Aufnahme der deutschen Damen protestiert.

Br. Kerschis bittet die Konferenz dringend, es bei den bisherigen Beschluessen zu lassen. Die Generalkonferenz im vorigen Jahr haette sich bereits mit dieser Frage befasst, auch der Kirchenrat haette diese Angelegenheit entschieden und auch die diesjaehrige Konferenz habe bereits darueber beschlossen. Es waere viel Zeit fuer diese Fragen verwandt worden. Warum soll ~~denn soll~~ denn eine erledigte Frage immer wieder aufgerollt werden? Er bittet dringend, die deutschen Damen aus der Konferenz nicht auszuschliessen.

Die Schlussabstimmung zeigt erneut, dass die grosse Mehrzahl die Damen als volle Mitglieder der Konferenz erkennt. Joel Lakra, Miss Sokey, die Lehrer der High School, Naaeman Toppo, C.D.Ekka und einige andere stimmen dagegen.

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Betr. Hirtenbrief der Heimat.

Bei der Verlesung des Beschlusses ueber die Annahme des Hirtenbriefes protestiert Joel Lakra erneut dagegen, dass das Wort " Home Board " gebraucht worden ist. Diese Fassung sei abzulehnen, weil eine autonome Kirche kein " Home Board " habe. Nach laengerem Streit schlaegt Br. Prehn eine andere Form vor: Gossner Mission Society Board. Diese Fassung wird anerkannt, auch von Lakra.

Arbeitsbericht des Praesidenten Johann Topono.

Der Praesident berichtet, dass wir gegenwaertig mehr als 150 000 Christen in unserer Kirche haben. Dann schildert er die Kaempfe der Kirche gegen die immer weiter vordringende roemische Mission. Die Einnahmen unserer Kirche seien so klein, dass ernste Sorgen um die Weiterfuehrung der Kirche bestehen. Haeuser und Schulen seien zum Teil zerfallen, und was noch stehe, sei reparaturbeduerftig. Von der Heimat in Berlin sei keine Hilfe zu erwarten, weil die deutsche Regierung die Gelder nicht ausfuehren laesst. Was dennoch komme, werde heimlich im Namen der Missionare an die Kirche gesandt. Die Gemeinden koennten die noetigen Mittel nicht mehr aufbringen. Neue Geldquellen waeren nicht da. So herrsche ueberall grosse Not.

Betr. Arbeitsbericht des Sekretaers der Kirche.

Peter Hurad setzt sich in seinem Arbeitsbericht in der Hauptsache mit der Bischofsfrage auseinander. Sein Bericht wurde darum von vielen als Wiedergabe eigener Meinung, aber nicht als ein Bericht der Kirche betrachtet.

Betr. Notschrift der Pastoren.

Der Pastor der Gemeinde Takarma, Suleman Kula, verliesst eine Notschrift der Pastoren, die von saemtlichen Pastoren unterzeichnet ist. In dieser wird dargelegt, dass die Not der Kirche untragbar geworden sei. Die Konferenz und der Kirchenrat werden ersucht, neue Wege zu suchen, damit die Not gemindert werde.

11. April 1934.

Betr. Versorgung der Witwen.

Die Konferenz berichtet, dass die Pastorenwitwen nach dem Tode der Versorger vollstaendig unversorgt sind. Es sollte dafuer gesorgt werden, dass die Witwen einen Teil der Gemeindearbeit uebernehmen koennen. Dann muesste die Gemeinde fuer ihren Unterhalt sorgen. Den unerwachsenen Kindern sollen nach Moeglichkeit Freistellen in unseren Schulen gewaehrt werden.

Betr. Die katholische Gefahr.

Auf sie wird ganz besonders hingewiesen. Die Gemeinde Lahordagga sei z.T. schon von uns abgefallen. Aber auch auf anderen Stationen machen sich Uebertritte bemerkbar.

Betr. Die Zukunft der deutschen Missionare.

Im Laufe der Aussprache erhebt sich die Frage: Sind noch Missionare noetig? Der groesste Teil der Konferenzmitglieder besteht darauf, dass Missionare kommen und ihnen helfen sollen.

Andere sind wieder der Meinung, dass uns in erster Linie das Geld noetig sei. Auch der Praesident weist darauf hin und meint, man sollte das Geld senden, das sonst fuer die Ausreise der Missionare verwandt wird.

Br. Prehn ersucht die Konferenz, an die Heimat zu schreiben und um Geld zu bitten. Auch soll die Heimat erklaeren, ob sie noch mehr Missionare aussenden kann oder nicht.

Die Abstimmung am Schluss zeigt mit ueberwaltigender Mehrheit, dass Missionare notwendig sind und kommen sollen. Die

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Konferenz ersucht den Kirchenrat, umgehend eine solche Bittschrift an die Heimatleitung zu richten.
Lakra und Genossen protestieren dagegen.

Betr. Die Not der Kirche

Die Konferenz eroertert, ob es nicht angebracht sei, eine Kopfsteuer einzufuehren, um die finanziellen Schwierigkeiten zu ueberwinden. Der Praesident macht den Vorschlag, dass jeder, der noch Gehalt erhaelt, denen helfen soll, die in grosser Not sind. Auch die deutschen Missionare werden gebeten, einen Teil ihres Gehaltes fuer diesen Zweck zur Verfuegung zu stellen.

12. April 1934.

Betr. Berichtigung ueber die Missionslage in der Heimat.

Bei der erneuten Verlesung der bisherigen Beschluesse, worin vermerkt worden ist, dass die deutsche Regierung die Absicht gehabt haette, die Missionsarbeit zu verb ieten und dass das Geld heimlich im Namen der Missionare an die Kirche gesandt wird, erhebt Br. Prehn Protest. Er sagt, dass er diesen Bericht nur der Konferenz gegeben habe. Da aber die Beschluesse auch gedruckt und veroeffentlicht werden sollen, so bittet er von einer solchen Fassung des Beschlusse Abstand zu nehmen, weil die Gefahr vorliegt, dass die weitere Oeffentlichkeit diese Dinge erfaehrt. Das kann aber vielleicht der Missionsleitung in der Heimat als auch der Kirche hier draussen nur schaden. Der Bericht wird darum so abgefasst: Weil die deutsche Regierung nicht wuenscht, dass jemand in seinem eigenen Lande friere oder hungere, so wird das Geld in erster Linie fuer die eigenen Volksgenossen verwandt. Einige sind gegen eine solche Form und wuenschen, dass der Bericht so geschrieben wird, wie Br. Prehn urspruenglich vorgetragen hat. Die Gegenerschaft ~~war~~ ist aber in einer solchen Minderheit, dass nicht einmal eine Abstimmung vorgenommen zu werden braucht. So bleibt es bei der von Br. Prehn vorgeschlagenen Fassung.

Betr. Bericht des Head Supervisors der Schulen, Nirmal Soy.

Er berichtet, dass die Lage der Landschulen zur Zeit Katastrophal sei. Die Not hat dazu gefuehrt, dass mehrere Lehrer entlassen werden mussten. Die Schuld an dieser Not liegt aber auch bei den Christen selbst, die zu wenig Interesse fuer ihre Schulen haben. Wohl wuenschen sie oft, dass ihre Kinder die Schule besuchen moechten, aber sie selbst wollen nichts zur Unterhaltung der Lehrer und Schulen beitragen. So kommt es dazu, dass die Lehrer ein sehr kuemmerliches Gehalt bekommen. Die Folge davon ist wiederum, dass die Lehrer nicht genug Zeit und Muehe fuer die Schulen verwenden und dass darum die Resultate oft gering sind.

Betr. Bericht des Sekretaers P. Hurad ueber die High School.

Er berichtet, dass nun schon seit 2 Jahren ueber die High School verhandelt wird. Das Resultat der Verhandlungen ist gleich null. Trotzdem aber duerfen wir nicht nachlassen. Gegenwaertig stehe die Schule sehr schlecht, so dass man grosse Sorge haben muesse. Aenderungen waeren dringend notwendig. Der Kirchenrat hat sich in mehreren Sitzungen bemueht, die Ursachen des Rueckganges in der Schule herauszustellen. Da die Schule jedoch kein Entgegenkommen zeigte und bestimmte Fragen unbeantwortet liess, so ist die ganze Arbeit bisheute fruchtlos geblieben. Wenn er andere Schulen besuche, so koenne er feststellen, dass diese viel besser stuenden als unsere High School. Oft hoerte er dann, dass in anderen Missionen ein Education Board bestehe, der eine genaue Kontrolle ueber die Schule fuehre. Auch bei uns muessten wir einen solchen Board haben. Dann wies er darauf hin, dass die Mission die Eigentuemerin der Schule sei. Auch bei uns sollte die Schule dazu da sein, dass sie die Kirche in ihrem Wachstum foerdere Unsere Schule aber erfuelle diesen Zweck nicht mehr.
In der folgenden Aussprache wurde zunaechst bestritten, dass der Vortrag ein Bericht sei. Man koennte ihn nur als eine Einfuehrung ansehen. (introduction).

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Die Frage, die aus der Mitte der Konferenzmitglieder kam, war die: Was und wie wurde im Kirchenrat ueber die Schule verhandelt? Warum ist die ganze Arbeit erfolglos geblieben? Der Sekretaer erklaert, dass der Kirchenrat eine Reihe von Regeln ausgearbeitet hatte. Unter diesen Regeln sollte die Schule fortab arbeiten. Aber die Schule haette diese Regeln abgelehnt. Als man sie dem Inspector of Schools vorlegte, hat er sie ebenfalls nicht genehmigt. Seine Antwort waere die gewesen: Wenn die Kirche ihrer Schule besondere Regeln geben will, so zeigt sie damit, dass es mit ihrer Schule nicht gut stehe. Wenn aber die Kirche Aenderungen erstrebe, so soll sie offen erklaeren, warum sie dies tun will und wo die Schule nicht gut gefuehrt werde.

Br. John bringt den Antrag ein: Der Rektor soll von der Schularbeit entlassen werden und die Generalkonferenz wolle dies beschliessen. Dieser Antrag findet mehrfach freudige Zustimmung.

Panna, der Schwiegervater des Joel Lakra, fragt: Hat sich die Schule verbessert oder verschlechtert? Was sei im Grunde die Ursache, dass fast keine Schueler das Examen bestehen? Im Weiteren sucht er die Unschuld seines Schwiegersohnes nachzuweisen.

Br. Prehn bringt einen anderen Antrag ein. Die Schulsache soll noch einmal dem Kirchenrat zur gruendlichen Untersuchung vorgelegt werden. Jedes Mitglied des Kirchenrates sollte selbstverstaendlich zu diesen Sitzungen des Kirchenrates erscheinen und nicht frueher nach Hause gehen, als bis die Angelegenheit mit der Schule erledigt sei. Ausserdem solle die Schulsache zum ersten Punkt der Tagesordnung gemacht werden.

Bei der Abstimmung ueber die Antraege erhaelt der Antrag Prehn die Stimmenmehrheit und wird demnach angenommen. Aber auch fuer den Antrag John waren sehr viele Stimmen vorhanden.

<u>Joel Lakra als Luegner gebrandmarkt.</u>

Der Praesident verliesst einen eingegangenen Brief des ehemaligen Lehrers der High School, Elias Topono. Dieser behauptet in seinem Schreiben, dass Joel Lakra in dem Prozess Joel Lakra contra Elias Topono*) bei der Vernehmung vor dem Amtsrichter wissentlich falsche Aussagen gemacht haette, und zwar, dass er der Leiter der Mission sei und dass er als Missionar arbeite.

Joel Lakra erhebt Protest und sucht den Elias Topono als Luegner hinzustellen. Dieser Brief wird jedoch nicht weiter besprochen, sondern dem Kirchenrat zur Bearbeitung uebergeben.

13.April 1934.

<u>Betr. Kassenbericht und Wahl</u>

Nachdem Br. Prehn seinen Kassenbericht gegeben hatte, wird eine Wahl veranstaltet. Zwei Glieder scheiden als Mitgliederv des Kirchenrats aus: Panna und der Pastor Daud Kujur aus Gumla. Letztere koennen wieder gewaehlt werden. Panna, der Schwiegersohn Lakras, wird wieder gewaehlt. Daud Kujur aus Gumla erhaelt nur eine kleine Stimmenzahl. An seiner Stelle wird der Pastor aus Takarma, Suleman Kula mit grosser Stimmenmehrheit gewählt. Von den Pastoren wurde ein Antrag eingebracht, dass auch ein Missionar gewaehlt werden koennte. Da aber die Gegenseite, Joel Lakra und Genossen heftig protestieren, so wird kein Missionar als Kandidat aufgestellt.

Die Konferenz schliesst am 13.April, mittags 12 Uhr.

*) Soll heißen: Elias Topono contra Joel Lakra.

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Generalconferemz 1934.

Wie nun schon seit mehreren Jahren traten wir gleich in der Osterwoche in die Conferenzarbeit ein. Gleich am Mittwoch nach dem Fest kam dds Kirchencouncil zusammen, um die noetigsten letzten Arbeiten zu vollenden und sich noch ueber Einiges schluessig zu werden. Vor allem die Frage der zu ordinierenden Candidaten. Fuenf waren aufgestellt. Unter anderen auch Boas. Leider mussten wir ihn und noch einen anderen zurueckstellen, da von mehreren Seiten gegen ihre Ordination Einspruch erhoben wurde. Gegen Boas sogar 17 Stimmen Nein, allerdings fast durchgaengig ohne Begruendung. Es haben leider viele einen Groll gegen ihn wegen seines oft recht masslosen Zufahrens. Sein Hauptgegner ist derPraesident selbst, gegen den er mal in der Kornbankfrage (Takarma) angegangen war. Wir bekritelten zwar die eingegangenen Antworten, aber immerhin wir mussten vorerst stillbleiben, verlangen aber genauere Begruendung, da sonst bei boesem Willen einiger weniger Boas nie ans Ziel kommen kann. Er ist unzweifelhaft ein tuechtiger Arbeiter, aber eben oft zu aggressiv und auch tölpelhaft. Das hat er auch wieder in der Conferenz selbst gezeigt, wo ausgerechnet er gegen den Bericht des Praesidenten allerlei Bemerkungen machte und sich dabei nicht gerade sehr unpersoenlich ausdrueckte. So bleibt er also vorerst noch Candidat. Schade, wir haetten ihm gern geholfen.

Das Ministerium begann am Donnerstag Nachmittag ohne eigentliches Programm oder besser ohne wirklich grosse Beratungsgegenstaende. Der Sekretaer ~~und~~ Isaak Ekka und der Praesident behandeln die Sachen sehr laienhaft. So ist denn auch nichts besonderes herausgekommen.

Am Sonnabend morgen fand die Candidatenpruefung statt. Nicht gerade sehr bedeutsam. Man konnte aber auch nichts Rechtes erwarten, weil die Leutchen bei der spaeten Entscheidung ihrer Ordination sich nicht vorbereiten konnten. Es ist schade, dass wir die andern Beiden nicht auch nehmen konnten, da es an Pastorenkraeften allmaehlich zu gebrechen beginnt.

5 sind allein im Vorjahr gestorben: Der alte Masihdas in Diyankel, Paulus Manki, Umbulbaha; Paulus Tirky, Chaibasa (Ihnen von der Hochschulzeit noch gut bekannt, Pastor Lukas, Assam, ein junger Mann, und Manmasih Lugun aus Kahupani, Asthmatiker, aus unserer Seminarzeit

Wir mussten bisher pensionieren: M. Hurad, Christogrih Tirky, Patras Kandulna, Dharmprakash Chatti, Masihdas Ekka, Mandar; Christanand Aind aus Karimatti

Also ein grosser Ausfall, und dabei nur noch zwei Candidaten vorhanden. So werden die jetztigen Semiaristen nicht lange Candidaten sein.

Am Sonntag Quasimodogeniti predigte Br. Kerschis, Br.John hatte die Abendmahlsfeier und Abends hatte Br. Schiebe einen Lichtbildervortrag ueber Luther. Alles Europaer, ein Schoenheitsfehler, der dadurch entstand,dass Christogrih Babu noch ganz kurz vor der Conferenz die Predigt aufgeben musste wegen Krankheit in seinem Hause.

Die Ordination war natuerlich wie immer in den Haenden des Praesidenten. Es assistierten Lakra und Radsick.

Am Montag den 9.April begann dann die Conferenz. 106-8 Delgierte. Leider in der Mehrzahl Pastoren und andere Gemeindearbeiter. Das eigentliche Laienelement fehlte.Das ist aber gerade fuer die Kirche im jetztigen Status nicht gut, da wir gerade auf das schlichte Kirchenvolk hoeren muessen. Grund des Nichtkommens ist gewiss zum groessten Teil die sehr teure Zeit, wo es an Geldmitteln fehlt. Es war schon im Vorjahr so und wuerde gewiss chronisch werden ,wenn wir nicht Abhilfe schaffen. Darum haben wir schon diesmal eingefuehrt, wenn auch noch nicht mit vollem Erfolg, dass alle Gemeinden gleichmaessig an der Deckung der Reisekosten etc. fuer die

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Mahasabha beteiligt werden durch Zahlung eines Beitrages, der auf die Kosten verrechnet wird. Dadurch muss natuerlich Ranchi wie auch Burju etc.ziemlich tragen, aber das ist ihnen schon recht , da sie bisher immer ungeschoren blieben und doch bei der Mahasabha als groesste Gemeinde das Meiste zu sagen haben. Im naechsten Jahr werden wir auch mit den Motorgesellschaften Abkommen treffen, dass unsre Leute etwas billiger befoerdert werden. Dann wird die Last geringer und die Leute koennen besser teilnehmen. Wir hatten diesmal auch fuer allgemeine Kueche Sorge getragen, damit auch hierdurch die Kosten fuer den Einzelnen geringer würden (pro Person pro Tag etwa 3 as) Das machen Sie uns mal nach. 2 mal Tee u 2 rolle Mehl zu tun.
Die europaeischen Geschwister waren alle hier bis auf Frau Diller und Frau Schulze,die in Chainpur Schiebes Kinder unter ihrer Obhut hatte. Die Schiebe Memsahib musste wegen ihrer Zaehne nach Ranchi. Allmaehlich wird es nun schon ein netter Kreis und mann kann verstehen , wenn einigen unserer braunen Brueder die Angst um die Kirche ankommt.

Nach all den ueblichen Eingangsgeschaeften bewillkommte der Praesident die Anwesenden und berichtete vom Heimgang der fuenf Pastoren und eines anderen frueheren Delegierten, die im Vorjahr gestorben waren. So lag eigentlich der Ernst der Stimmung schon gleich im Anfang ueber unserer Tagung und haette ihr eine gewisse Weihe geben sollen. Aber schon bald zeigte sich die Kampfesstimmung,mit der gewisse Leute in die Conferenz gezogen waren. Bei der Aufstellung der Teilnehmerliste und der Feststellung derAbstimmungsberechtigten gab es schon einen kleinen Vorschmack. Das Kirchencouncil hatte auf Wunsch der vorjaehrigen Mahasabha die Frage entschieden, ob die europaeischen Damen ex officio ~~member~~ Mitglieder der Conferenz sein sollen, bejahend entschieden(sehr entgegen meiner Meinung, da die Constitution nur ordinierten Gliedern das Ex officio Recht einraeumt, waehrend alle arderen zu waehlen sein) Unsre Geschwister denken fast durchweg anders als ich und so schwieg ich bei der Beschlussfassung, um des lieben Friedens willen in unserem Kreise . Heute bedaure ich mein Schweigen um der Sache willen. Denn jetzt fordern unsre indischen Brueder ex officio Recht fuer alle Inder, die Matric oder I.A gemacht haben und im activen Dienst der Kirche sind. Noch ist die Sache nicht entschieden,aber viel dagegen wird sich sagen lassen, wenn man nicht in den Geruch der Rassenbevorzugung kommen will. Ich haette es lieber gesehen unsre Damen haetten meinen Vorschlag angenommen und haetten auf diesesihnen nur unwillig eingeraeumte Recht verzichtet und erklaert, sie kaemen nicht um Ehrenstellungen willen nahh Indien, sondern um zu dienen. Sie wuerden sich gewiss freuen, wennman ihnen durch Vertrauen der Gemeinden sie als Delegierte sendet oder sie auf der Conferenz coopted(auf Grund besonderer Arbeiten,und wenn sie auch nicht gewaehlt wuerden, so kaemen sie doch gern, um zu hoeren und zu lernen und eventl, wenn gewuenscht auch Rat zu geben. Die Sache ist nunins Laufen gekommen. Wohin die Fahrt gehen wird,weiss ich nicht. Ich bedaure es sehr, stehe aber fast allein da, nur Schiebe scheint mich darin zu verstehen. Wenn doch der elende Europaerduenkel verschwinden koennte. Geholfen hat und die Sache ganz gewiss nicht.. (Das ex officio ist uebrigens nicht beschlossen,sondern der Beschluss lautet ,dass die Missionary ladies- nicht Missionarsfrauen - als im activeservice stehend ohne Weiteres Mitglieder der Mahasabha sind- ungluecklicher Beschluss.
Ein weiteres stoerendes Element brachten die Protocolle der letzten Mahasabha-die gedruckt vorlagen- Sie enthielten inder ueblen Streitsache des Vorigen Jahres -Beleidigung der Missionare und Mundas durch Naeman und Joel - deren Namen, obgleich damals gesagt worden war, dass keinerlei Namen in der Angelegenheit gegeben werden sollten. Die Lakraleute waren empoert. Hier hat Hurad gewisslich einen Fehler begangen, den er selbstverstaendlich nicht zugeben will.. Es gab viel Hin und Her der Meinungen .Ich musste mich hier auf die Seite der Klaeger stellen um des Rechts willen. Da keine rechte Klarheit zu erzielen war, entschied schliesslich der Praesident, dass es Unrecht war, die Namen zu geben nach der einmal getroffenen Abmachung.

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Viel Zeit war darueber verpufft Und die Stimmung noch mehr kritisch geworden.
Der Pastoralbrief kam zur Verlesung und loeste eine sehr bewegte Besprechung aus , bei der ich zum grossen Teil nicht anwesend war, da ich nach Kanke musste. Warum der Brief, so wurde gefragt? Was bezweckt er ? Wie ist er entstanden ? Wer hat geklagt ueber die Verhaeltnisse hier, dass die Frage der Constitution und desAgreements aufgeworfen wurden ? Hurad redete von seiner Privatcorrespondenz mit dem Homeboard resp mit Praesident Stosch. Dann ist also der Brief nur eine Privatantwort - so einer der Lakraleute- Hurad ist in den Augen der Freunde Lakras nun einmal das Enfant terrible, ist wohl auch nicht immer sehr weise und spielt gern den Mantri- Ratgeber der Kirche-. Wir stellten selbstverstaendlich zurecht und wiesen daraufhin, dass Sie doch voellig recht haetten von dem Ungehorsam gegen die Obrigkeit als einer grossen Notquelle der Kirche zu reden und hier auf Besserung und Umkehr zu draengen. Schliesslich legten sich auch die Wogen. Der Brief wurde dankend angenommen und das Kommen des Abgesandten von Berlin willkommen geheissen - selbstverstaendlich nicht von allen mit ungeteilter Freude- sie fuerchten fuer die Unabhaengigkeit . Die grosse Mehrheit aber meint es ehrlich mit dem Willkomm und gerade die Kaempfe hier zeigen, dass wir eine Hilfe und Beratung von Ihnen her noetig haben.
Es folgten nun der Praesidialbericht, der Secretaersbericht und gleich im Anschluss daran eine Eingabe der Pastorenschaft wegen Beseitigung ihrer grossen Nöte. Praesidialbericht und Eingabe wurden zusammen besprochen, da innerlich zusammengehoerig. Beide redeten ja von der grossen Not, teilweise in sehr beweglicher Sprache. Wo soll Hilfe kommen ? Kann Berlin noch weiterhelfen ? Kann es nicht mehr Mittel senden, da manche Pastoren fast am Verhungern, da manche Pastorenwitwen in geradezu gefaehrlicher Notlage ? Ich musste leider erklaeren, dass auf mehr deutsche Hilfe vorerst nicht zu rechnen sei, zumal selbst wenn die Freunde mehr geben koennten, dennoch das Heraussenden der Gaben grosse Schwierigkeiten macht- die Regierung laesst nur Sendungen zu, die practisch mehr oder weniger der Unterstuetzung der deutschen Arbeitskraefte bestimmt sind. Ich erinnerte auch an das drohendgewesene Verbot jeglicher Missionssammlungen infolge der Winterhilfsanstrengungen, das gluecklicherweise auf Einspruch der Missionsgesellschaften zurueckgenommen worden ist. Ich sprach deutlich, weil es immer noch Leute giebt, die karmpfhaft glauben, der Homeboard koennte wohl, wenn er wolte,aber er wolle nicht,weil nicht ~~mehr~~ Missionare nicht so behandelt wuerden wie man es daheim wuenscht. Ich sagte ihnen auch, dass allerlei Geld mit dem wir heute der Kirche helfen, unter dem persoenlichen Namen resp unter seiner Account ankommt, was sonst zu senden wohl sehr schwer wuerde. Dennoch meinte selbst der Praesident, was uns jetzt noetig sei, seien nicht Missionare , sondern Geld. Der Homeboard sollte das fuer neue Missionare aufzuwendende Geld heraussenden und davon eingeboerene Fuehrer erziehen. Wir legten die Gruende dagegen dar- die Heimatgemeinden wuerden dafuer kaum geben , die Liebe zu den Missionaren und der durch sie und mit ihnen getanen Arbeit, ihre Werbearbeit bringt die Gelder zusammen. Eine Missionsgesellschaft mit wenigen oder keinen Missionaren wuerde nicht viel auf Hilfe in der Heimat rechnen duerfen. Ich hoffe , das stimmt doch. Uns lag es daran falsche Hoffnungen und Ideen zu zerstreuen, zumal man doch heute durchaus nicht die Heimatlage der Missionen rosig darstellen darf. Auch an die Not der Missionsfreunde wurde erinnert, an den deutschen Kampf gegen die Arbeitslosigkeit, an Hitlers Parole :niemand soll in diesem Winter hungern oder frieren.
Dennoch drang ich darauf und riet den Appeal an die Heimat abzusenden, damit directe Antwort darauf kaeme oder wenn die Zeiten sich daheim besserten und mehr Geld moeglich waere,es gesandt werden koenne. Wir wiesen auch auf Ihre Werbearbeiten daheim hin, auf die gewaltigen Anstrengungen, die besonders Inspector Lokies macht, auf seinen Doppeldienst- von dem Ihren ist schon immer geredet worden- Sie sollen auf keinen Fall glauben koennen, dass man daheim in der Liebe und Sorge fuer sie erlahmt, aber sie sollen auch lernen , sich aehnlich anzustrengen und wirklich auf eigenen Fuessen stehen zu lernen. Auch das mues-

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sen sie lernen besonders die mit hoeherem Einkommen, ddss sich noch mehr einschraenken koennen. Es ist da noch immer Raum vorhanden fuer eine Kirche in solchem Kampf.
Auch die Frage wurde aufgeworfen, ob , wenn die Gossner Gesellschaft nicht mehr helfen koenne als gegenwaertig, nicht an eine andere Mission getreten werden koenne- Lutheraner - an unsre Stelle zu treten. Ich erzaehlte ihnen, dass wie mir Bishop Sandegreen erzaehlt habe, Berlin auch in dieser Richtung schon Scritte unternommen haben soll (Schweden) aber ohne Erfolg; auch berichtete ich von der Lage der Santhalmission und der amerikanischen Missionen wie auch der Schweden im Sueden. Ueberall Abbau und Einschraenkung-Die Santhal Mission sendet die aelteren Arbeiter -Missionare nach hause und zieht die amerikanischen zurueck, einfach weil sie nicht mehr koennen. Auch sprach ich von dem Abbau der Berliner Missionsfelder, um ihnen die Lage zu zeichnen. Man versteht wohl ihr Hin und Hereilen, ihren Ruf nach Hilfe, aber sie sollen sich auch selbst mehr aufraffen und nicht der Resignation verfallen. Mehr Activitaet, mehr treuer Dienst wuerde ihnen gewiss auch noch mehr nuetzen.
So geht also der Appeal der Pastoren an Sie ab. Inzwischen hat man im C.C. eine Commision aufgestellt, die beraten soll, was wir noch hier tun koennen um den Pastoren zu helfen. Ich gehoere auch zu dieser nicht gerade mit leichter Aufgabe betrauten Commission.(Praesident und Nirmal Soy)
Die weitere Beratung des Praesidialberichtes brachte nichts Bedeutendes; er war auch nicht besonders. Der Praesident ist muede und abgearbeitet, sollte lieber einer anderen Kraft Raum machen. Das hat er auch in den Verhandlungen gezeigt . Er ist nicht der Fuehrer, sondern der Gefuehrte und offen allerlei Einfluesterungen, die nicht gerade immer guenstig sind- augenblicklich ganz in Haenden Lakras.
Der Secretaersbericht fand keine Zeit der Besprechung mehr, weil schon zuviel Zeit verloren war. Dabei wär er nicht nur ein Officebericht, sondern fuehrte aus der Praxis des Office in die Wirklichkeiten draussen. Er ging auf allerlei Schaeden und Schwaechen unserer jetztigen Verwaltung und Verfassung ein, zeigte auch bei uns die Maengel der Demokratie und verlangte eine feste Hand, mehr Verantwortlichkeit der Fuehrer, mehr executive Gewalt, statt Gebundensein an ein vielkoepfiges, nicht gerade allzu gut informiertes Kouncil, wo eventuel im Notfall sogar die Mitglieder gegeneinander in den Ruecken fallen- wie es vorgekommen ist. Hurads Gedanken sind revolutionaer, aber haben entschieden etwas Wahres in sich. Nur ist er nicht der geeignete Mann sie vorzutragen. Er spricht von dem Fuehrer, der das Vertrauen der Kirche hat - wir denken dabei an Hitler, nicht aber an den Mann an der Spitze der ecclesia daheim- und sehen dabei, das ist keine leichte und nur selten wirklich zutreffende Bedingung. Hurad hat sie gewiss nicht, wenn er auch meint, sie zu haben oder sich durch seine unzweifelhaft grosse Begabung schaffen zu koennen. So hoerte man denn auch nicht viel auf seine Ausfuehrungen, bekritelte allerlei andere, kleinere Dinge und legte das Grosse als problematisch beiseite. Ich riet allerdings selbst auch dazu, nicht aber weil ich Hurads Gedanken verwarf oder fuer gering hielt, sondern weil wir einfach jetzt nicht die Zeit dazu hatten und solch Thema auch erst im engeren Kreise gruendlich besprochen werden muss- eine mehr als hundertkoepfige Menge ist ohne practische Vorarbeitung und Bearbeitung nicht zu solchen Dingen reif. Hitlers Gedanken bedurften auch erst reifer Vorarbeitung und nahmen das Volk nicht im Sturm, sondern nach vieljaehriger zaeher Propagandaarbeit
Aehnlich wird es vielleicht auch mal hier kommen. Noch sitzt aber der Wahn der Demokratie so tief in den Hirnen massgebender Personen (bes. auch Lakras und seines Anhangs- dass er jedenfalls erst annahmereif wird, wenn Lakra selbst Praesident wird.
Nach diesen Berichten kam nun die Schule aufs Programm. Diesmal gleich hier, weil wir die Schule nicht wie sonst so auf das allerletzte verschoben wissen wollten. Deshalb trat ich sogar mit meinen Finanzsachen noch

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zurueck.

Erst kam Soy mit seinen Schulen. Auch er brachte eine grosse Klage ueber die Not der Lehrer, die auch auf die Resultate der Schule Einfluss habe und bat Berlin soll die gesamten Schulen als solche uebernehmen oder, wenn das nicht moeglich sei, sollen andere Missionsgesellschaften angegangen werden wie zur Zeit des Advisory Boards die Last der Institutionen der Kirche abzunehmen.- Auch hierueber wird ein Memorandum ausgearbeitet werden und Ihnen wie auch anderen in betracht kommenden Stellen zugesandt werden, um wenn irgendmoeglichHilfe zu schaffen. Dabei wurde festgestellt, dass die Lage der Lehrer doch noch besser ist als die der Pastoren. Soy weist allerdings darauf hin,dass die Lehrer durch den Schulplan mehr an ihre Arbeit gebunden sind als irgend ein Gemeindearbeiter, der leichter noch nebenbei sein Feld barbeiten koenne. Darin ist Wahres, wenn auch nicht absolut. Ueberanstrengen tun sich unsre Lehrer auch nicht, die Pastoren moegen darin allerdings noch Groesseres leisten. und die Katechésten erst recht.(Sonntagsarbeiter)

Die Hochschulfrage brachte wieder reiche Bewegung, wenn auch nicht ganz so heftig wie im Vorjahr. Der Secretaer Hurad berichtete, dass das C.C. in der Schulsache einfach nicht weiterkommen kann. Die Gruende gab er nicht an auch bei Befragen nicht. Er hoffte wohl , ich oder sonst irgendein anderer sollten nun fortfahren und die Einzelheiten berichten. Ich tat es nicht,denn er war bestimmt worden ueber die Schulsache zu berichten und ich wusste ein genaueres Eingehen auf die Vorgaenge wuerde Sturm loesen und als die Ursache wuerden dann wieder die Weissen angegeben werden. Ich und auch andere unter uns hatten sich vorgenommen inder Sache nicht die Fuehrung zu nehmen. Die Sache ist schliesslich die Sache der Inder, liegt in ihrem Interesse, so sehr wir auch daran interessiert sind. Br. John brach leider wieder aus der Reihe und bat glattweg um Ruecktritt des Principals. Lakra sehr erregt, aber dochzurueckhaltender als im Vorjahr. Nach einiger Debatte Abstimmung ueber 3 Antraege 1) Heute noch Erledigung der Sache durch eine Commission, die ueber Nacht arbeiten soll und feststellen ,warum das C.C nicht weiterkann und zwar soll in der Commission kein Glied des C.C sitzen.
2) Der Principal trete ab
3) meinpersoenlicher Antrag: Das C.C. soll nach der Beendigung der Mahasabha die Highschulesache als erste und wichtigste ihres Programms ansehen und ohne sie erledigt zu haben sich nicht vertagen.
Der 1.Antrag fiel glatt durch(nur eine Stimme dafuer) der 2. erhielt eine kleine Zahl Jastimmen, mehr Nein stimmen , aber in der Hauptsache Stimmenthaltung. Mein Antrag ging mit grosser Mehrheit fast einstimmig durch. Damit war das Thema wieder der Menge, die einfach nicht sachlich urteilen kann, entrissen und muss nun vom C.C. so oder so beendigt werden Im der Mahasabha haette es nur sehr ungesunde Luft geschaffen und vielleicht wieder die Rassenfrage ~~las~~ als Verdeckung der eigentlichen Schaeden heraufgeholt. Lakra und Panna sowie andere schnaubten Wut gegen uns und die Mundas, zumal der eigentliche Antragsteller auf Beseitigung des Principals ein Munda war. Die Uraos halten da zurueck, wenn auch viele im Grunde den Schulschaden empfinden. Panna selbst und Lakra sprachen nachher ausserhalb der Mahasabha allerlei Drohungen gegen Mundas und besonders die ~~Nah~~ Europaer aus. Wir alle sollen fliegen, wenn Lakra weg getan wuerde. Ein feiner Schwiegervater, Blut ist dicker als Wasser, manchmal auch dicker als der Verstand. Sie sprechen wieder einmal vom Split und reden schon von uns ~~las~~ als den Zerstoerern der Kirche. (Haltet den Dieb!)
Dass die grosse Menge aber anders denkt dafuer sei noch etwas nachgeholt.
Als der Appeal der Pastoren zur Abstimmung kam und die dabei nach der Debatte ausgesprochene Bitte an Deutschland um Mittel und Menschen (dhan und jan), da brachte die Abstimmung eine gewaltige Mehrheit 86; 20. Man wollte die Stimmzahl im Protocoll unterdruecken. Ich drueckte sie aber durch, damit man spaeter die Sache nicht verkleinern koenne. Unsre Fruende jubelten nachher. Der alte Masihprakash sprang vor Freude und rief sein: Germanlogonki jay

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Das ist natuerlich nur eineFreude, die man mit Vorsicht geniessen muss. Sie wirkt auf andere veraergernd,Somuss man sich vor ihnen hueten. Ob die Pastoren auch alle ganz ehrlich uns oder unser Geld wuenschen ist nicht klar zu ersehen. Vielleicht stimmt es doch wenn man sagt, die Uraos sind fuer das Geld, waehrend die Mundas uns selbst wollen. Aber alle Genearlisierung oder auf eine Formel bringen wollen waere vom Uebel. Der Praesident sprach mehr fuer das Geld als fuer die Menschen; in anderen Zeiten sprach er es klar aus; jede Station solle wieder von einem Missionar besetzt werden. Allerdings hatteer auch da den Gedanken, dann kommt das Geld von selbst, eine meinung, die unsre Separatrimessen aufkommen lassen(ihre ungesunde Kehrseite) Das C.C. weiss allerdings auch,dass die meine bis zu 80% dem C.C selbst zugute kommt und viele Not mitueberbrueckt. Andere werden Aehnlich verbraucht.

Mit Beendigung der Schulsache war die gefaehrliche Ecke der Conferenz umschifft. Es war schon Donnerstag Nachmittag geworden und noch war der groesste Teil des Programms unerledigt. Eine Abendsitzung wurde nun beschlossen, die wenigstens noch die financiellen Fragen bringen sollte. Wie im Vorjahr legte ich mein Gesamtmaterial im Druck vor und gab dann einen allgemeinen Lagebericht. Ich sende das Material auch hiermit ein und erspare mir damit weitere Berichterstattung. Die Jahresrech nung umfasst 5 Vierteljahre, da ich jetzt angefangen habe das Finanzjahr von April zu Maerz zurechnen, u m nicht immer das Budget erst ein Vierteljahr nach ~~Annah~~- Beginn des Jahres bewilligt zu bekommen. Die uebrigen Zusammenstellungen sind aber alle auf 12 Monate eingestellt. Die Einnahmen zeigen eine leichtere Besserung und werden mit diesem Jahre noch gewiss besser werden, weil nun die Settlementslasten allmaehlich wegfallen werden. Beim Budget zeige ich zwei Teile: der obere unausgeglichen, deruntere ausbalanciert. Das sieht nicht schoen aus, zeigt aber mehr die Wirklichkeit; Im oberen Teil ist das Soll einfach undeckbar bisher und doch kann man es nicht herabschrauben ohne in der Gemeinde falsche Meinungen aufkommen zu lassen(als ob die erniedrigten Gehaelter eine angemessene Bezahlung seien- darum lassen wir die Solls bestehen, obgleich wir vorerst keinen Weg wissen, wie sie zu erreichen. Bei den Schulen koennen wir die Solls um der Regierung wegen nicht herabsetzen. So zeigt besonders der obige Teil unsre krasse Not: der Untere enthaelt sie auch aber verdeckt, denn dort sind die Gehaltersolls auf 40% heruntergesetzt. Hier stehen der Ausgabe gegenueber allerlei festzuerhoffende Einahmen, wennich auch an das Hereinkommen der Rs 1500 von den Gemeinden als Centralabgabe zweifle.. Ich habe in Schuldendienst und Reparaturen ein gewisses Elasticum, das wenn durchaus noetig, gedehnt werden muss. Es war zum Glueck ein verhaeltnismaesig kuehler Abend. So war diese Abendversammlung nach zwei Vollversammlungen dennoch keine Anstrengungen-fuer mich. Mehr dagegen fuer meine Zuhoerer, die doch immerhin aufpassen sollten und verstehen sollten. Manche haben es nicht vermocht,vielleicht die Meisten nicht und so nahm man ohne viel Debatte und Worte meinen Bericht etc.an und ging nach Hause ohne einmal schweren Kampf erlebt zu haben. Geld so wichtig es ist, ist doch eben fuer halbverschlafene Menschen nichts. Vielleicht kann man auch hier sagen, dass es wieder einmal zeigt, Geld ist nicht die Hauptsache, sondern der Geist. Mangelt es daran, dann mangelt es doch eben an der eigentlichen Wurzel. Nun ich war froh,so leicht davon zu kommen. Ich weiss in frueheren Jahren machte die Finanzsache mir mehr Kopfschmerzen. Da gab es viel Fragen. Eine Hilfe ist aber eben auch der Druck des Materials. Die Leutchen fuehlen sich sicherer, wenn sie alles schwarz auf weiss haben Der Freitag war programmmaessig der letzte Tag der Conferenz. Nur ein kurzer B Bericht ueber Verwaltung der Kirchenlaendereien und Verwendung der gehofften Einnahmen nach Centralisierung aller Felder etc.in einer Centralstelle statt Verwaltung und Nutzniessung in den einzelnen Illakas, wie es frueher war.nun aber seit einem Jahr etwa abgeschafft wurde, um besser wirtschaften zu koennen.Noch ist die Sache nicht ganz geregelt, noch ist Uebergangszeit, auch sind noch allerlei Rueckstaende zu begleichen, die man uns jetzt mituebergeben hat. Wir hoffen, wenn alles geregelt ist, von den Einahmen auch hier und da an Schulen und Gemeinden Hilfen geben zu koennen. Doch eben noch Zukunftsmusik

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Ein schon auf dem Programm festgesetzter Vortrag eines Vertreters der Sonntagsschul Arbeit, eines Thomaschristen kam dann nochzu Gehoer. Alles andere wurde fallen gelassen wieSelbsterhaltungspropaganda Bericht. Vereinigungsbestrebung zwiscehn den Kirchen Chota Nagpurs- Beschluesse der Bihar. Orissa Christian Conferenz soweit sie uns als Kirche interessieren.- Sontagschule. Missionsstund Glaubensversammlungen resp. Evangelisationen(Br. Kerschis) Aelteste und Catechisten in ihrer verschiedenen Stellung und Arbeit. Die Rechte des C.C. gegenueber den Ilakas (in Sachen einer gewissen Insubordination der Lohardaga gemeinde.) Letzterer Punkt haette wieder Sturm gegeben. Fuer andere Sachen war es schade, dass sie fallen mussten.
Es fand dann noch Wahl statt. Panna wurde wieder gewaehlt. Er ist auch ziemlich unentbehrlich und trotz aller Schattenseite, die gerade in den letzten Zeiten mehr markiert zur Erscheinung kommen dennoch ein wertvolles Mitglied des C.C. Leider kann er nur fast kaum kommen.
An Stelle Pastor Daud Kujur, Gumla wurde noch wieder ein Munda gewaehlt. Schade, aber Daud konnte man als streitsuechtigen, von seiner Gemeinde einfach abgetanen Pastor, der mit dem jungen Nachfolger seit Jahren auf Kriegsfuss steht und unversoehnlich ist, nicht wieder waehlen. Als zweiten Candidaten hatten die Uraos den grossen Talker Urbanus Kujur, Lohardaga aufgestellt, bei dessen Namennennung schon Protest laut wurde-"den nicht"-. So kam trotz der Bitte bei der Wahl die Uraos zu beruecksichtigen doch wieder eine Munda heraus. Im C.C. sind demnach4 Mundas 7 (darunter 2 padris) Uraos 3(darunter 2 padris) und 3 Europaer. Das ist selbstverstaendlich nicht schoen, aber ob die Schuld nicht bei all der Feindschaft einiger Uraos liegt, die die Mundas soin in die Offensive treibt?
Nach der Wahl schloss dann der Praesident die Conferenz,die letzten Protocolle wurden noch verlesen und angenommen und man ging erleichtert heim wie nach einem Grosskampf, der fast5 Tage gewaehrt hat und gewiss noch allerlei Kampf nqch sich ziehen wird. Die Luft ist sturmgeladen. Br. Radsick wurde von Lakra verschiedentlich angegangen, er solle uns beeinflussen, er sei voller Gift gegen uns, denn wir suchen nur seine Beseitigung. Sosteht die Persoenlichkeit Lakras wie ein dunkler Schatten vor uns und zwischen uns.
Ich habe bisher nur von der eigentlichen Conferenz berichtet, nicht aber von den Abendveranstaltungen, die taeglich stattfanden wie Bericht ueber Santhalarbeit und ueber Bamra (Babu Andriyas Topono -aus unserer Seminarzeit- und Br. Schulze je eine halbe Stunde) soll sehr interessant gewesen sein,war selbst nicht da.Ferner am Dienstag Auffuehrung von Br. Kastens "Johannes der Taeufer" ganz nett gespielt. Am Mittwoch offener Abend fuer alle mit Tee und Mithai und Gesangswettbewerb. Am Donnerstag fiel eine Versammlung mit Schiebe ueber Jaspur und Pastor Nathanael ueber Chechari aus.
Die Morgenandachetn lagen alle in Br. Radsicks Haenden, wie sie im Vorjahr in Lakras lagen.
Soweit die Conferenz. Ich habe ziemlich ausfuehrlich berichtet. Gewiss nicht fuer die Biene, sondern um Ihnen ein Bild zu geben und Sie auf Ihr Kommen hier vorzubereiten. Es ist dringend noetig zur Klaerung der Fronten. Feste authoritative Worte sind noetig fuer uns alle, vielleicht auch Neuregelungen festlegungen des Verhaltens resp Verhaeltnisses zwischen Heimat und Kirche. Die Missionarsfrage und ihre Anstellung, ihre Ansetzung auf dem Felde muss geregelt werden. Da stimmt es sogar zwischen uns Europaern nicht (ich stehe wohl da in der Meinung der Meisten zu stark auf seiten der Autonomie und kaempfe gegen das Heraufbringen wollen frueherer Zeiten, waehrend die anderen meinen,nur immer her soviel wie moeglich und daher manchen vor den Kopf stossen Hier ist Linienziehung noetig um unser aller willen. Ich werde demnaechst darueber meine Gedanken mitteilen. Manchmal moechte ich am Liebsten um Abberufung bitten und das nicht nur um Lakras etc willen, sondern auch um anderen Europaern Platz zu machen, die es besser zu koennen scheinen. Doch weg mit den Gedanken, ich tue, was ich kann und was ich fuer recht halte,selbst auf die Gefahr hin zu irren.

M Prehn

Gossner Mission

Kuratorium
der
Goßnerschen Missionsgesellschaft

Tgb.-Nr. 106

Berlin-Friedenau, den March 22nd, 1934
Handjerystr. 19-20
Fernsprecher: Rheingan 75

Hirtenbrief 1934

To

The General Assembly of the G.E.L. Church
Chota Nagpur an Assem
Meeting in April 1934

Dear Brethren!

We write this Pastoral letter in a time of crisis and emergency. ~~in politics as well as in Church affairs. We have to deal here with the latter only.~~ The Lutheran Church of Germany as well as the Lutheran Church of Chota Nagpur have to struggle spiritually as well as economically. We feel our high responsibility in addressing you just now. May our Lord guide us into all the truth.

During the past twelve months our German Lutheran Church has undergone a transformation, not in doctrine but in Church government. As all of you know democracy is done away with now in Germany. The state got a leader, the democratic system was charged with being inefficient and corrupt. The inefficiency of democracy was before the eyes of all. The German parliament dug its own grave, it was totally unable to work for the benefict of the country. The German nation has ceased to believe in 'majority' it believes now in 'leadership'. The conviction is now that only a strong leader with personal responsibility can govern a state efficiently. Conferences, councils and parliaments are only advisory bodies. They are called whenever the leader needs their information.

This political transformation has affected our Church.

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Conferences, Councils and Parliaments are only advisory bodies. They are called whenever the leader needs their information.

This political transformation has affected our Church. The Head of the German Church is now a 'Reichsbishop'; all the different provinces of Germany have their own bishops. We gather that this development in Germany may impress the minds of our Lutheran brethren in India, we therefore wish to give our opinion on this matter. According to the Augsburg Confession the Church government is it is not necessary that the same the form of Church Church government is does not belong to the substance of the Church, as the Doctrine does. There may be different forms of Church government in different parts of the Church. The advocates of Episcopacy hold that Episcopacy is the most efficient form of Church government, because it means leadership and personal responsibility. It must, however, not be forgotten, that political leadership is one thing and ecclesiastical leadership another. Our Church we are guided by Matt 23 v 10 'One is your master, even Christ. But he that is greatest among you shall be your servant? We can never tolerate in a Lutheran papery of any description in a Lutheran Church, we can never tolerate a Church leader who ruling by the means of force.

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Konvokation

Berlin-Friedenau
March 22nd, 1934

To the General Assembly of the G.E.L. Church
Chota Nagpur and Assam
meeting in April 1934

Dear Brethren

We write this Pastoral letter in a time of crisis and emergency in politics as well as ~~ecclesiastically~~ in church affairs. We have to deal here with the latter only. We feel our high responsibility in addressing you just now. May our Lord guide us into all the Truth.

During the past twelve months our German Lutheran Church has undergone a transformation not in doctrine but in church government. As all of you know democracy is done away now in Germany. The state got a leader, the democratic system was charged with being inefficient and corrupt. The inefficiency of democracy was before the eyes of all. The German Parliament dug its own grave, it was totally unable to work for the benefit of the country. The German nation has ceased to believe in 'majority', it believes now in 'leadership'. The conviction is now that only a ~~leader~~ strong leader with personal responsibility can govern a state efficiently.

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It cannot be denied that Episcopacy often in history was misused ~~for~~ by men of personal ambition. This tells against Episcopacy. St. Paul describes the true Bishop in I. Tim. 3. If such a man is the Head of a Church it ~~matters~~ matters very little whether he is called ~~a~~ Bishop or ~~a~~ President or Moderator. As he ~~is~~ is not allowed to rule by violence being an ecclesiastical leader, he must be able to command the confidence of his flock. There cannot be any leadership unless there are people willing to ~~be~~ obey. ~~This obedience is in my opinion the chief thing needed now in Christ Kingdom~~ If ~~we hear~~ for instance ~~that~~ the Church Council demands (a certain percentage of their income from all the congregations) ~~and that for cent~~ and the congregations fail entirely to comply with this request, the congregations are lacking in obedience. Obey your leaders whom you have chosen yourselves! ~~This thing is the chief thing~~ is needed now in ~~the Lutheran Church of Christ Kingdom~~ obedience.

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There cannot be
Efficient leadership ~~and willingness to~~
~~obey~~ if there is no willingness to
obey.

Lutheran Christians know that they
have to obey God and His word
and His ministers, because they
are sent by God ~~to preach~~
and have a message from God.
Therefore let the word of Christ dwell
in you richly, teaching and admonish-
ing one another with Psalms and
hymns and spiritual songs. The word
of God is the foundation of our
Lutheran Church, this Church ~~it~~ will exist only
as long as it preserves the
word of God. The word of God is our
chief concern. If it is truly preached
and loyally obeyed, our Church
will be in good order.

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For this purpose we think it advisable to depute the Rev. J. Stosch to Chota Nagpur, if possible in the end of this year.

This willing obedience is needed now in the Lutheran Church of Chota Nagpur. There cannot be efficient leadership if there is no willingness to obey.

Lutheran Christians know that they have to obey God and his word and his ministers, because they are sent by God and have a message from God. Therefore let the word of Christ dwell in you richly, teaching and admonishing one another with Psalms and hyms and spirtual songs. The word of God is the foundation of our Lutheran Church, this Church will exist only as long as it preserves the Word of God. The Word of God is our Chief concern. If it is truly preached and loyally obeyed, our Church will be in good order. Though the form of Church Government is not our chief concern, it is certainly not unimportant. It may be the right time now to reconsider the Agreement of 1925 and the Constitution of the Church with a view to make certain adjustments by which the personal influence and responsibility of the leaders of the Church be strengthened. This must be carefully considered by the Church in Chota Nagpur in touch with the Home Board in Berlin.

Our Hearty Jisu Sahay to all the members of the G.E.L. Church. We hope and pray that God will bless you and your Meeting.

The Kuratorium of Gossner's Mission.

Richter-Reichhelm D. Pfs. J. Stosch

G. Kelk, Syn.i.R. Dreher.

Lokies

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI. (Behar) India.

Secretary: P. HURAD,

No. 888/34/F.-36.

Dated the 1st. March ..... *19*34.

Director J. Stosch,
Gossner Mission Board,
Berlin.

My dear Director Stosch,

For months I have not written you any letter, but I had been watching with keenest interest the developments of your Church in Germany. Being a strong advocate of Episcopacy, inspite of its abuses, I have come to the conclusion that it is the most efficient form of Church Government specially suitable to India where guru system is so much respected. Personally I do not favour Popedom or hierarchical episcopacy as of Divine origin but as one having its beginning in history. I trust Episcopacy has come to stay in Germany, though there have been so many complications within it with all kinds of revolutionary ideas.

I very much wish that our Church in Chota Nagpur should before long have a Bishop of its own and do not be looked down by other episcopal churches in the field. The Anglicans here do not differ very much from us doctrinally and if we have Bishops they have nothing more to say on the question of Church Union. We have just concluded our "Evangelistic Compaign Week" yesterday. This was an organised effort by both churches under the auspices of the B & O.C.C. and the National Christian Council. Last evening there was a thanks-giving service in the open air near the Cathedral wherein ministers of both the Churches took part and our President pronounced the bendiction. I wish to tell you that there

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there is a growing conviction that there should be one united church in Chotanagpur, if we really wish our people to join Christianity. I very much wish that you advise us on this question of adopting Episcopacy and whether it would not be possible for you to give us one - a saintly and a scholarly man who could be our Bishop and who would take the right place along with the Bishops of other denominations.

The Church Council met last month, the latter half, and we decided to hold the General Conference soon after the Easter and we shall be very much pleased to have your pastoral epistle as usual in due time so as to enable us to place it before that body.

The High School question has become very knotty and pricky. Under Mr. J. Lakra it is going to be an institution independent of the Church Council. The Government's Education Department has been influenced to disregard the Church Council's position. It will be my unpleasant and painful duty to place this matter before the next Conference. I do not know what attitude the Conference will take in deciding this question, but I think it is high time that something decisive should be done to get rid of such undesirable independence.

You must have, I believe, learnt from papers that our province has suffered heavily from the devastating earthquake of 15th. January. Lighter tremours are still continuing from time to time with little damage. The first severe earthquake has ruined the country and destroyed life and property. Our properties at Muzafferpur are wholly destroyed. The buildings and houses are in ruins.

Last year in one of my letters I had written you kindly to arrange to send us, if possible, types of musical notations i.e.

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i.e. the old notations.We are very much in need of these. It is difficult to get them here in Calcutta. Types a little smaller than those used in Bara Rag Pustak will do. I shall thank you very much if it would be possible for you to help us in this line.

Since I last wrote you Rev: Paulus Tirkey of Chaibassa died in September last and 2 days ago Rev: Masihdas Topono of Diankel has died after a long illness.

Now inclosing may I be permitted to extend my request that it would be well if the Berlin Board would see its way to ~~depart~~ deputate you to pay us a visit sometime this year. It would be a good thing if you could do this.

Many hearty Yishusahay to you and to the members of the Curatorium.

Yours very sincerely,

Bhanu

23. III 04

Bericht ueber die

M i n i s t e r i u m s s i t z u n g

Vom 5. - 7. April 1934.

5.April 1934.

Die Sitzung wurde durch den Praesidenten der Kirche, Johann Topono,unter Verlesung eines Schriftwortes, Gebet und dem Liede eroeffnet: "Harre meine Seele."

Da viele Gaeste anwesend sind, so wird von einigen Pastoren die Frage gestellt: Wer darf den Sitzungen des Ministeriums beiwohnen?

Beschluss: An den Sitzungen des Ministeriums duerfen nur ordinierte Pastoren (einschliesslich Missionare) und Kandidaten teilnehmen. Letztere Haben kein Stimmrecht. Gaeste, soweit sie anwesend sind, muessen die Kirche verlassen.

Darauf werden die stimmberechtigten, d.h. ordinierten Pastoren und die Kandidaten gesondert gezaehlt. Anwesend sind 69 Pastoren (einschliesslich Missionare) und 5 Kandidaten.

Eroeffnungsansprache des Praesidenten Johann Topono.

Der President dankt zunaechst, dass Gott uns trotz aller Schwierigkeiten wieder die Moeglichkeit gegeben hat, die diesjaehrige Pastoralkonferenz halten zu koennen. Er gedenkt weiter der 5 verstorbenen Pastoren, die im letzten Jahr von uns geschieden sind und diesmal nicht mehr unter uns weilen koennen. Auf Vorschlag von Br. Prehn wird der Toten im Gebet gedacht und anschliessend das Lied gesungen: " Wo findet die Seele die Heimat der Ruh. "

Dann spricht der Praesident ueber den Zweck einer Ministeriumssitzung. Sie soll dazu dienen, dass die Pastoren wenigstens einmal im Jahr zusammenkommen und Gemeinschaft pflegen koennen. Das Ziel dieser Sitzung sei aber dies, dass die Pastoren gemeinsam in diesen Sitzungen ueber Gemeindefragen verhandeln, um dadurch angeregt, treuer und fleissiger in den Gemeinden arbeiten zu koennen.

Dann erinnert der Praesident auch daran, dass wir im letzten Jahr ein neues Mitglied erhalten haben, Br. Kumbartzki. Dieser wird von dem Praesidenten durch Handschlag und von der Versammlung durch " Yishu Sahay " begruesst und aufgenommen.

Verpflegungsgeld.

Br. Prehn und der Sekretaer der Kirche, Peter Hurad, machen im Auftrage des Kirchenrates bekannt, dass jeder Teilnehmer in diesem Jahre erstmalig Rs 5.-- fuer Verpflegung und Wohnung zu zahlen habe. Der Kirchenrat sieht sich ausserstande, diese Lasten zu tragen. Unter den Pastoren entsteht eine kleine Unruhe, weil viele diese Summe nicht entrichten koennen. Br. Prehn empfiehlt, dass jeder der anwesenden Missionare Rs 5.-- fuer diesen Zweck spenden moechten, damit die Lasten leichter werden.

6.April 1934.

Betr. Kirchenzucht in den Gemeinden.

Die Disziplin in den Gemeinden ist sehr locker geworden. Eine sehr grosse Schwierigkeit bereitet die Bekaempfung der Luege unter den Christen. Nicht nur die Pastoren werden von ihren Gliedern belogen, sondern auch die Gemeinderatssitzungen haben unter der Unwahrheit der Glieder viel zu leiden, wodurch manche Untersuchungen erschwert oder gar unmoeglich gemacht werden. Einige Pastoren berichten, dass auch die Gerichte darueber Beschwerde fuehren, dass die Christen luegen.

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Es wird erwartet, dass daher jeder Geistliche seine Gemeinde streng ueberwacht. Jede von einem Christen veruebte Luege soll sofoert der Gemeinderatssitzung zur Kenntnis gebracht werden, damit diese den Luegner bestrafen kann. Ein der Luege verfallenes Gemeindeglied soll eventuell von der Teilnahme am Hl. Abendmahl ausgeschlossen werden. Als weitere Strafen kaemen in Betracht: Verweigerung der kirchlichen Trauung, Ausschluss solcher Leute aus den Gemeinderatssitzungen und Nichtgruessen.

Es soll aber nicht jeder das Recht haben, ein Gemeindeglied eines Vergehens wegen aus der Gemeinde auszuschliessen. Grundsaetzlich soll nur der Gemeinderat diese Funktion ausueben. Wo aber die Umstaende es erforderlich machen, kann auch der Pastor oder der Katechist die Ausschliessung vollziehen. Er hat aber die Pflicht, eine solche Handlung sofort der naechsten Gemeinderatssitzung zur Pruefung vorzulegen.

Betr. Ordnungssinn der Pastoren.

Im Anschluss wird den Pastoren empfohlen, die Kirchen sauber zu halten. Die Abendmahlsgeraete sollen gut aufbewahrt werden und ebenso sollen die Kirchenbuecher in Ordnung gehalten werden. Bei Visitationen ist in vielen Gemeinden festgestellt worden, dass die Kirchen seit laengerer Zeit nicht gefegt waren, dass mit den Abendmahlsgeraeten manchmal die Kinder gespielt haben und dass die Kirchenbuecher sehr oft von weissen Ameisen vollstaendig zerfressen waren. Das sind Maengel, die behoben werden muessen.

Ferner soll jeder Pastor darauf achten, dass die Gemeindeglieder mit sauberen Kleidern zum hl. Abendmahl kaemen.

Betr. Einkommen der Pastoren.

Von vielen Pastoren wird darueber Klage gefuehrt, dass sie von ihren Einkuenften nicht leben koennen. Der Pastor von Govindpur, Paulus Mundu, berichtet, dass er oft monatlich nicht mehr als Rs 3. 12. - (- RM 3,75) erhalten habe. Der Kirchenrat wird dringend gebeten, Wege zu suchen, um diesen Zustand zu aendern, da die Gemeinden, auf die die Pastoren angewiesen sind, teilweise zu arm sind, um ihren Pastoren das taegliche Brot geben zu koennen.

Betr. Verlesung eines Briefes aus der Gemeinde Kinkel gegen Br. Schiebe.

Zum Schluss wird ein Brief verlesen, den einige Gemeindeglieder aus Kinkel an das Ministerium gerichtet haben und in dem sie in etwas gehaessiger Weise die Versetzung von Br. Schiebe fordern. Da dem Gesuch die Unterschrift des Vorsitzenden des Gemeindekirchenrats (d.i. Br. Schiebe) fehlt, so wird das Schreiben nicht angenommen.

6. April 1934. (Die Kirchenratsmitglieder nehmen teil).

Betr. Heidnische Musik unter unseren Christen.

Mitglieder des Kirchenrats erinnern daran, dass Pastoren in vielen Gemeinden den Gebrauch der grossen Trommel (Nagēra) nicht verbieten. Diese Trommel sei verboten,und die Pastoren sollten wirklich darauf sehen, dass dieses Verbot durchgefuehrt werde. In der folgenden Aussprache zeigt sich, dass selbst einige unserer Pastoren solche Trommeln in ihren Haeusern halten und benutzen. Ein grosser Teil der Pastoren erklaert, dass ein allgemeines Verbot dieser Musik Schwierigkeiten bereiten wuerde. Wenn die S.P.G.Mission und die roemische Mission solche Musik erlauben, warum sollten wir nicht auch eine solche Erlaubnis geben? Viele Christen fuehlen sich in ihrer Freiheit unterdrueckt, weil sie die grossen Trommeln nicht benutzen duerfen. Ausserdem aber gehorchen sie nicht, auch wenn ein solches Verbot bestehe.

Der Sekretaer der Kirche, Peter Hurad, spricht abschliessend: In frueherer Zeit bestand die von den Missionaren eingepflanzte Ansicht, dass es zwischen Christen und Heiden keine Gemeinschaft gebe. Darum sollten auch die Christen auf die heidnische Musik verzichten. Heute, wo das Nationalbewusstsein des Volkes erwacht sei, gebe es keine

Gossner Mission

Trennung zwischen Heiden und Christen. Ein solches Verbot sollte darum aufgehoben werden.

Bei der Abstimmung zeigt es sich, dass die grosse Mehrzahl der Pastoren fuer die Aufrechterhaltung des Verbotes ist. Es bleibt darum dabei, dass solche Musik von den Pastoren zu verbieten sei.

Betr. Die Kinder der aus der Gemeinde Ausgeschlossenen.

Die pastorale Praxis zeigt hierin grosse Schwierigkeiten. Die Hauptfrage bleibt immer die: Darf man die Kinder solcher, die aus der Gemeinde ausgeschlossen sind, taufen?

Der Kirchenrat wird gebeten, diese Sache zu bearbeiten und die naechste Pastorenkonferenz soll darueber entscheiden.

Betr. Der schlechte Zustand der ~~Ehehen~~ Ehen.

Die Konferenz berichtet, dass in der Gegenwart viele Ehen sehr bald nach der Trauung wieder geloest werden. Es kommt oft dass eine Ehehaelfte das Haus verlaesst und dann anderweitig in wilder Ehe lebt. Der Grund dieser Not wird darin erkannt, dass die meisten Ehen auch heute noch unter Zwang geschlossen werden. Die Eltern bestimmen, wen ihre Kinder zu heiraten haben. Darum findet man in diesen Ehen keine Liebe, sondern nur Streit und Zank.

Die Konferenz begruesst es, dass die Kirche gegen eine solche Unsitte kaempft. Sie hofft, dass das aufgewachte Nationalbewusstsein des Volkes auch dieser Sitte langsam ein Ende bereiten wird.

7.April 1934.

Betr. Pruefung der Kandidaten.

Von 5 im Amt stehenden Kandidaten sind 3 zur Pruefung zugelassen. Saemtliche drei bestehen das Examen und werden zur Ordination zugelassen.

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To

The Mahasabha, Lutheran Church,
Chotanagpur & Assam;
Ranchi.

महाशय,

प्रेसिडेन्ट, सेक्रेटरी और सब सभासद गणों को हम दोनों का बहुत २ यीशुसहाय।

त्रिएक ईश्वर और आप लोगों का धन्यबाद होवे, कि हम दोनों को अपना चिरस्थायी हृदय बिदारक दुःख सुनाने का सौभाग्य प्राप्त हुआ है। महाशयो हम कोई नई दुःख आप को नहीं सुनाते पर वही दुःख जो आप पर और आपकी मंडली पर और आपके देश और आप के भविष्य संतान पर पड़ गई, पड़ रही है और पड़ेगी, जिसके सोच मात्र से ही कलेजा चूर चूर हो जाती है।

आप को मालूम है कि आज प्रायः २० बरसों से मंडली आत्मिक और आर्थिक घटी से तड़प २ कर कह रही है और उसको भविष्य पर भी उन्नति की कोई आशा की झलक नहीं सूझ पड़ती है। सन् १९१४ की महा लड़ाई ने हमें — एक बर्गी ही धर पकड़ कर गढ़े में ढकेल दिया। पर ईश्वर पिता का धन्यबाद हो कि लड़ाई के दिनों में उसने S.P.G. मिशन को हमारा मददकार बनाया। तद्पश्चात एडभेंजरी बोर्ड हमारे स्कूलों की सहायता की, पर कर्मचारी गण मंडली की छोटी आय के भरोसे छोड़ दिये गये — उसके बाद हमारा धर्मपिता बेर्लिन-होम बोर्ड आया पर उस से भी जर्मनी के आर्थिक घटी के कारण पूरा काम सम्भाला नहीं गया।

कृपा कर आप हमारी दुर्बलता पर माफ करें — कर्मचारियों की अवस्था इतनी बदल गई कि वे अपना पेट पोषण के साधारण खाना नहीं पाने लगे अलावे उनके परिवार का पोषण और शिक्षादि का भार और फिर ऊपर से कर्जों के बोझ ने उन्हें ऐसा धर दबाया कि वे चूं तक नहीं करने सकते। इसका

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नतिजा मंडली की आत्मिक सेवाकाई पर भारी जोर से पड़ा और पड़ेगा, पर मंडली एक बर्गो ही निरास नहीं हुई परन्तु वह और ही उत्साह से कौंसिल, कमिशनों और कितने नियमों से मंडलियों में काम करने लगी – पर जगत के झंझट ने हमसे बाजी मार ली।

मंडली की आय धान, चावल, गोंदली, मंड़ुवा आदि का दाम एक बार्गो ही गिर गया उसके ऊपर खेती का रोग और चैमाईस का भार नागपूर पर ऐसा पड़ा कि उसका रहा सहा जान भी चला गया — लोग सैकड़ों की यथा में आसाम भूटान जाने लगे क्योंकि उनको न केवल खाने पीने की तकलीफ हुई सो नहीं पर किसी जबान तक ने उनको नहीं कह सका कि थोड़ा सबर करो। सो हमारी मंडली को अनेक कठिनताओं का सामना करना पड़ रहा है, जैसे—

(१) बेर्लिन होम बोर्ड की आर्थिक घटी.
(२) निज मंडली की आर्थिक और आत्मिक घटी.
(३) देश की आर्थिक घटी.
(४) लोगों का दूसरे देश में भाग जाना
(५) लोगों का दूसरी मंडली की ओर ताकना और जाना इत्यादि।

मेहरवान, सोचिये! जो देश, धन, अकल, धर्म्म और बल में अपनी सानी नहीं रखते थे उनकी तो आज होश दुरुस्त हो गई और हो रही है तो नागपूर जिसका इतिहास क्षेत्र में नाम लेना लाज ही नहीं पर साप की बात हो सकती है, जगतीय महान झंझट के मुकाबले में वह कबतक ठहर सकती?

गौर करके देखिये, इतने बरसों के अन्दर हमारी कलीशा के काम अर्थात:—

मंडली का काम, पोपागराडा वॉर्क, होस्पिटल का काम, स्कूल का काम, कर्म्मचारियों की आर्थिक और आत्मिक दशा इति: आप के अधिकार में रहते हुए और आप के सामने में और आप के देखते ही देखते गिर गया और गिर जा रहा है जो असहनीय है।

सो महासभा कृपा कर मिट्टी में मिलजाने के पहिले कौन बचाने का उचित प्रबन्ध करे।

आप लोगों के आज्ञाधीन
दास
पादरी वर्ग।

Rev. S. Kuka. 6/4/34. &. Rev. M.D. Sahu

Revd. M. T Pps. 6.4.34.

Rev. D. K Kujur 6-4-34
Revd. Ch Alling 6-4-34
Rev. Paulus Munda 6.4.34
Rev. D. Toppo 6-4-34
Rev. W. Kerketta 6.4.34.
Rev. D. K. Toppo. 6.4.34
Rev. Jaymasih Minj 6.4.34
Rev. Johan Kujur 6-4-34.
Rev. Suthor Ekka 6.4.34.
Sulemon Sanga Pastor 6.4.34.
Rev. C. K. Ghosh 6-4-34
Rev C. L. Guria 6-4-34
Pastor - M. Marandi 6.4.34
Pastor Lok - Bhengra 6-4.34
Pastor Eliazar Ekka 6/4/34.
Probhu Charan Purtee
Pastor - Stanus Barr Harishdas Ekka
Rev. N. Khalkho.
Rev - L. Ekka 6.4.34
Rev. L. Lakra. 7-4-34.
Ekka 7.4.34 Daud Munjni
7.4.34
L. Jojo Dungdung.
Rev. A. Tirkey.
Rev. Johan Tirkey 6.4.34.
Rev. Emmanuel Lakra 6.4.34

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Rev. Dikshit 7.4.34

Rev. Bage. 7.4.34.

" K. Horo 8.4.34

Revd S. Horo 8.4.34.

Rev. R. Bage 8/4/34.

Rev. L. Bingraila 8/4/134

Rev. H. E. Kujur 8.4.1934

Rev. J. P. Peges 8/4/34

Allen.

I fully sympathise with the Addresses and heartily endorse

J. Cullen
8/4/34

आप को मालूम है कि आज प्रायः ३० वर्षों से मंडली आर्थिक और आत्मिक घटी से बढ़ते २ चार आ रही है और उसको भविष्य पर भी उन्नति की कोई आशा को अलग नहीं सूझ पड़ती है। सन् १९९४ की महा लड़ाई ने हमें इक बगीं है पर चकड़ कर गड्ढे में ढकेल दिया। पर ईश्वर पिता का धन्यवाद हो कि लड़ाई के दिनों में उसने S.P.G. मिशन को हमारा मददगार बनाया। तदुपरांत इङ्गलैंडी बोर्ड हमारे स्कूलों की सहायता की, पर कर्मचारी गण मंडली की बोटी आदि से अलग छोड़ दिये गये — इसके बाद हमारा धर्मपिता जोलिंग-होन बोर्ड आगा पर उससे भी जर्मनी के आर्थिक घटी के कारण दूरा काम सम्भाला नहीं गया।

क्षमा कर आप हमारी दुर्बलता पर माफ करें — कर्मचारियों की आवश्यकता इतनी बढ़ गई कि वे अपना पेट पोषण से लाचारता खाना नहीं पाने लगे अलावे उनके परिवार का पोषण और शिक्षादि का भार और फिर ऊपर से कर्जों के बोझ ने उन्हें हेला। पर दबाया कि वे चूं तक नहीं करने सकते। इसका

Report of the Gossner Church
read before the Behar and Orissa Christian Council
by Secretary P. Hurad on 9th. March 1934.

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When the Gossner Church in 1919 declared autonomy your Council constituted an Advisory Board to help the Church in its adminstration. The Advisory Board presented its Report annually upto January 1928 and your Secretary in his report of 1929 stated that "We shall miss from these sessions the annual report of the Advisory Board of the Gossner Evangelical Lutheran Church". True it is that no mission or church affiliated to the Council are expected to give their annual reports and whether the submission of such report is desirable is more than I can say. But as an indigenous Church encircled by foreign missions it occupies an unique position, I wish that this Council should know something of the state of affairs within its administration and at the same time we all may know the relationship which the church maintains with the neighbouring missions.

Briefly speaking I may mention that our field of operation extends over whole of Chotanagpur and 4 districts of Assam not excluding the Feudatory States of Gangpur, Jashpur, Bonai and Bamra in our Province but mostly we have work in the district of Ranchi. According to our own census figures of last year the total number of baptised Christians in Chotanagpur and Assam comes to 126978 excluding 3663 inquirers who are under catechetical training. The members in full standing or the number of communing members comes to 58372. This vast number of souls is shepherded by 70 pastors a few elders assisted by some 480 catechists. It includes 8 German men-missionaries and 4 lady missionaries, excluding the wives of missionaries, who are working within the Constitution of the Autonomous Church.

The Church Council consisting of 3 office-bearers and 10 ordi-

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ordinary members form the Executive or the Controlling body of the affairs of the Church under the directions of the General Conference which is its legislative body.

For Chotanagpur area only which includes 5 Feudatory States as I have already mentioned we have 18 church districts each under the leadership of an able pastor called the Ilaka Chairman under whom several other pastors work as in charge of Parishes of which there are 74 and there are nearly 500 Pracharakpans or charges of Catechists.

With regard to Autonomy I wish to say that the spirit of freedom is to be found every where. I can say this spirit has sometimes gone very far in excess of what is desirable, as very often freedom is abused and used as a license to do evil rather than good. But it must not be forgotten that self-administration has its darker as well as brighter side too. Any way, freedom gives scope for mental initiation. Our autonomy is based on very democratic principles-called popular representative control though it is doubtful whether such a control is the means to efficient management by a people who are still in infancy with regard to civilisation. Autonomy with all its abuses has come to stay and will in the long run become a source of strenght and blessing. Our Church Council has to see that remedies are found to remove such abuses.

While such has been the case, there are people who cry for more missionaries to come and work with them. People yet think that larger the number of missionaries greater the foreign help and lesser the burden of self-help. They still think that a missionary means money, because in their way of thinking all missionaries are moneyed men, and I don't say they are wholly wrong as missionary has with him the money collected by the Missionary Society.

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But the Church Council by experience gained during these past years feel that while recognising the need of more missionaries in the present time the leaders of older congregations should be allowed to run their own shaw without the help and guidance of any missionary and at the sametime the people should be made to learn to respect and obey their own Indian leaders. It has very often been said that it is a well known fact that the natural tendency of the western mind is to dominate and this must not in the least be encouraged. Also the Indian mind still has greater respect for foreigners than for his own and in case of missionaries he has always that mentality.

I personally believe that in course of time with a view to give the church and its Indian leaders greater scope for acquiring capabilities in self-administration, the Berlin Board and the Church Council should come to an understanding restricting the number of missionaries for the whole field. Any way, the relationship of the church leaders with the missionaries is one which can be called satisfactory and the cooperation and fellowship between them is increasing by more personal contacts.

<u>Self-support</u> It is but natural that people should think that a self-administering church should also become a fully-self-supporting church. But this can hardly be so in every case. This was not so in the early churches during the time of the apostles when the mother church in Jerusalem had to look for its support to the younger churches. And this is more so in the case of this Autonomous Church of poor Chotanagpur. The mission and missionaries used to get lacs of rupees from different sources of Europe and America and were building up stations with church buildings, residential houses, educational and medical institutions. Now one can not expect the people of Chotanagpur with their slender resources to raise so much money

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money as to maintain and conserve the work of such a mission in its entirety, not at least for a few more generations to come. I have no authenticated records with me to show what amount of money the Gossner Mission spent during the decade preceding the Great War but from the well preserved records of the Advisory Board we know that that body spent some Rs 80000 to 125000 a year excluding the expenses of the American missionaries on the "Salary" head. We can hardly expect the Gossner Autonomous Church to raise such a vast amount within its own field.

Now your Secretary sent out a Circular asking different missions and churches working in one area to cooperate with each other in the task of Retrenchment. May I mention for your information that in the case of the Gossner Autonomous Church, the question of Retrenchment does not at all arise. Our question is not retrenchment but how to distribute our own income and support our activities. The Autonomous Church is just like a household which earns its daily wages and distributes a proportionate share amongst its members - and this I would call Church Financial Policy as distinct from mission Financial Policy by which money is collected in various ways from outside and spent on the mission field in the shape of salaries and grants and so on. Our very limited financial resources now set us a thinking to revolutionise the present system of salaries. Salaries are given to servants but we in an autonomous Church are all fellow workers and we have to labour not for wages but because of our responsibility and duty to our Church, and we have to share our income proportionately. The Church Policy has been to introduce the measure of self-support to its utmost rigour. We have to do it as the situation demands it. According to our plan of Church financing - all the incomes in Pracharakpans and Parishes are centralised in the Ilaka

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Ilaka or Church District, where the Ilaka Panch has the fullest control over funds as they are given the definite responsibility of supporting their workers - Pastors, Pracharaks and other menials engaged in church activities. These Ilakas or Church districts are also expected to contribute a certain amount towards the support of their station schools and also to give a certain percentage of their income to the Fund of the Church Council which undertakes to conserve the work of central and common institutions and tries to meet the deficit of Ilaka Funds if necessary and also finances the Church's missionary work Bible Women's and Zenana Work and so forth.

During 1933 the Berlin Board contributed Rs 5917 and contributions from other sources on appeal amounted to Rs 1290- both when totalled come to Rs 7207. The Church contributions on an average come to Rs 35000 and the total income from different sources with school Grants from Government come to about Rs 85000 while the expenditures exceed Rs 140000.

Now with the object of raising increased income the Church has to adopt and introduce various measures besides the existing ones. We have recently introduced in our schools seat rents of -/2/- to -/-/4/- per capita per month and also a little extra school and hostel fees. We had to do these with great reluctance. But in this also we are very much handicapped by the missions working in our area not excluding the Roman Catholic Mission. There are missions whose school and hostel and other fees are lower than those of ours. They can keep them low as they are in a better position to help their people by being able to meet the deficits of their institutional budgets, while we are out for fuller self-support. There have been instances in which from some quarters our people have been telling us that if they go over to the other missions they will be better cared for

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for and will not have to pay church contributions and taxes to the extent demanded by the Autonomous Church. These are the contentions specially of those of our people who are more for temporal gain and who do not look upon and love the Church as their own. In such cases we really deplore the existence of more than one missionary body. If there were only one mission or church, the situation would certainly have been different. I do not wish to express any plainer and stronger term but I am led to say that the existence of missions in the area of an indigenous church is a source of real handicap towards its goal of self-support, self-administration and self-propagation.

I have dwelt at some length on the subject of church financing and our difficulties in the way of self-support and I would again and again think that to solve these problems it seems highly desirable that we should have only one Church and I ask is there a way out of this or is there any remedy ?

Church Union It has been said by your Council in 1919 "that an indigenous church is the true end of missionary effort" and as such "the formation of an autonomous Lutheran Church in Chotanagpur is the best means to promote this end and we desire to do what lies in our power to help it on its way". Now after a lapse of 15 years we come to you and appeal to you to help us to our goal. One might say at this stage that Church Union is perhaps the only and best solution. I would not deny that. I just remember what Dr. Pickett said the other evening that for the spread of the Kingdom of God in India he had come to the conclusion that there ought to be ultimately a complete church union. His remarks left a deep mark in my mind.

I again go back to the subject of "an indigenous church as the true end of missionary effort". Here is the indigenous Lutheran Church"and let this be our nucleus to promote this end in having

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having union in a real sense. The prospect of Church Union of the two larger Protestant Churches in Chotanagpur is brighter and more hopeful than anywhere else I know of. We don't differ very much fundamentally in our teachings. The only prominent point where we differ is the form of Church Government. The Lutheran Church in Chotanagpur is not Episcopal in its <u>historical</u> sense while it is so in its <u>evangelical</u> sense. If one will campare the 39 articles of the Church of England with those of the Augsburg Confession he will find a striking similarity in forms, expressions and doctrine etc. Nowhere in the 39 articles, Episcopacy has been set forth as a part of the doctrine necessary for faith or salvation. Most of the Lutheran Churches are Episcopal rather than Consistorial and one can not deny that the Episcopal form is one of the most efficient of Church governments. Our brethren of the S.P.G. lay great stress on the adoption of episcopacy and I feel if our Lutheran Church could have a Bishop, they would have no strong ground against an organic union with us. I wish to lay this whole question of church union before our next Church Council and thence to the Conference.

We individually can not say here what attitude the Conference will take and the Church Council would not dare enforcing any measure against their wishes rather we shall have to respect their sentiments. It will take time to enducate the mass to a new thing such as Episcopacy etc. which is still foreign to them.

But I wish to make one thing clear and it is this that our Union will not be an union in the sense of compromise, rather this union is to be enriched by sharing each others' distinctive gifts of faith and practice. Again not an Union with the Church of India, Burma and Ceylon but the establishment of <u>one Church in Chotanagpur</u> in fellowship with the other regional historical Churches of India.

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I don't think we should have in view one large organically united church of India on the hierarchical system of the Roman Catholics and thus become a worldly church, rather we constitute Provincial and regional churches on national and linguistic bases and yet be in fellowship with the other evangelical historical churches of the land. I disclaim the idea and conception of one church for the whole of India leading to hierarchical system and Popedom against which our forefathers of the Reformation fought so hard.

I said that the prospect of union is more hopeful and why? because our relationship with our brethren of the S.P.G. has improved. There was a time when the S.P.G. was looked upon as an intruding body into the field and the feeling of this tradition has not yet died down but by creating better atmosphere and by much closer relationship and fellowship this can be kept down to its minimum making our way open to the union so desired and looked for.

I would advise that the S.P.G. had better give up the idea of receiving Lutherans into their mission, though there may be good grounds and there be hundreds of such applications coming to them. Such an action will create unfriendly spirit and put off the day of union.

Now before closing this Report I wish to say explicitly that an union here in Chotanagpur is all that can be desired for the sake of peace, for spiritual and temporal welfare of the Christian community, for acquiring true strength in spreading the Kingdom of God amongst the non-Christians and to make a united front against our erring Roman Catholic brethren who do not seem to spare any pains to alienate our people from their faith.

I wish now to be pardoned for what I have said here if there is anything unpleasant as some one would feel that I had better used my expressions in a more guarded way, but I felt I could not do other wise.

- F. Hoffmann

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Report of The
Evangelistic Week Campaign in Chotanagpur
(22nd. to 28th. February, 1934)
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For the first time the Evangelistic Week Campaign has been observed in Chotanagpur and specially in the district of Ranchi from February 22nd to 28th, 1934.

As early as October last i.e. 4 months before the actual Week, preparations for the Campaign began to be made. A local Executive Committee consisting of prominent leaders of both the churches was set up to do the work in right earnest. As this Committee had had no previous experience of this sort of work Rev: Jackson of the Khrista Sangha, Benares, was invited to come. He very kindly undertook to come to Ranchi and meet the members of the Committee. He gave the Committee a very illuminating and informative address for carrying out the project. In many ways the Committee afterwards tried to follow his suggestions.

Since October the Committee members busied themselves in organising weekly prayer meetings in every tolla and mahalla, and, I am glad to say that members of both the missions responded very gladly. These prayer meetings took a decidedly definite shape from the beginning of January when members of the Committee as well as other leaders took the responsibility of addressing these meetings with a view to stimulating them to take a real interest in the task of witnessing for Christ. The object of this Week was explained in all these meetings.

From January on the Committee met every Thursday at the Bishop's Lodge for transacting business and thereafter to the Bishop's Chapel where was also held the "Leaders' Prayer meeting". This had always been well attended. In almost all of these Chapel meetings Rev: Mr. Crowe conducted the devotions. Mr. Crowe also very often spoke in the Tolla meetings. It was a pity that we missed him during the Week as he had to leave for England by the middle of February. Mr. Crowe was, I might say, the moving spirit in our Preparatory meetings in the earlier months. The Bishop of Chotanagpur too in his visitations made it a point to meet in the interior the leaders of both the churches and to speak to them as to the object of the Week and how

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how to organise them.

The Committee was very fortunate in securing the services of 3 able speakers from outside in the person of Rev: G.J. Lapp of Dhamtari C.P., the Rev: D.W. Tewari of Katra, Allahabad and Mrs. M. Jackson wife of Rev: Jackson of Benares and also our popular friend the Rev: J.Z. Hodge from Nagpur very kindly made time to help us.

The Committee arranged to have two types of meetings. In the morning we had the Convention type of meetings in which addresses befitting Christians were given preparatory to the Witnessing meetings. The afternoon meetings were mostly held in the town and subarbs with a view specially to approaching the Hindus and Mohamedans who had never been approached so well before. Rev: Mr. Tewari who has been a trained preacher spoke in Hindusthani in all our afternoon meetings. An Indian only can very well know Indian mind and as such Mr. Tewari's addresses were so well planned that they touched the hearts of the non-Christian people as some of his illustrative addresses though unpolemic were so conclusively clear that one could not but accept them as the <u>truth.</u>

The afternoon open-airs or witnessing meetings were always preceded by 2 processions, one formed by the Gossner High School boys and the other by the St. Paul's. The School boys carrying bamers with mottoes formed the back bones of these two processions. Both of these processions came to the place of meeting from two different directions thus attracting larger crowds with them. Hindi Bhajans and also Hymns were sung throughout the processions and also in the place of meetings. The Brass Band under the direction of Rev: M. Kerschis and the violinits' band of Lutheran Seminary students' were other great features of the Week and contributed to some extend to its success.

The Women at Ranchi had their own meetings throughout the Week though some of the women folk could attend the morning Convention meetings. The Women's meetings were arranged by Misses Green, Sokey and Crowe and Mrs. Jackson from Benares spoke in all their meetings. Miss Green writes regarding their meetings as follows :-

We have felt that there was much cause for praise at the results of the Evangelistic Week, among the women and girls.

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For six weeks beforehand the women held regular weekly prayer meetings among themselves in the Tolis.

During the actual week, Mrs. Jackson of Benares held meetings for the Christian women and girls, that they might be really prepared to give a true witness of life as well as of lips. Many, we felt, were really helped.

The ideal set before them was that every Christian woman should speak to at least one other every day, to witness to what the Lord Jesus had done for her. Numbers of women took the Red, White and Black Cards, and the Gospel handbills, to use in witnessing to their neighbours. A fair number of Gospels were sold.

Mrs. Jackson addressed one special meeting for Educated High Caste women. Several attended, and seemed to listen eagerly.

Some of the yound teachers etc. who cannot go out alone, are hoping to go out into the Zenanas in bands, in the coming weeks."

Out of 7 days of the Week 2 days were exclusively set apart for Christian worship and devotions ie. Sunday the 25th February we had a very large procession in which all the school boys of both the missions and the brethren and also a good number of women took part. This day's procession started from the Cathedral maidan at about 3 p.m. and passed through a part of the town of Ranchi and emerged at the Christ Church in the Lutheran Compound and finally came to the place of meeting where Rev: G.J. Lapp and Rev: Mr. Tewari both spoke alternately.

Also on the last day i.e. on the 28th of February Rev: J.Lakra and the Bishop of Chotanagpur both spoke in the morning meeting, the Bishop winding up the meeting by exhortations to keep up the spirit of Evangelism.

In the evening of the same day the thanks-giving service was arranged to be held near the Cathedral. So in the afternoon at 3.30 the congregations of both the missions came together in the Lutheran Compound near the Church and formed a procession. This was the climax of the whole function. The gathering was a huge crowd numbering not less than 4000 in all. It was headed by the Choir of the S.P.G. followed by the Bishop and the ministers of both the churches-all in

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in their canonicals. The whole was an imposing sight. The whole procession passed through one compound to another and finally on reaching the destination all were accomodated on the ground adjoining the southern wall of the Cathedral. The ministers were seated on a raised platform. Hymns were sung and the Bishop began the service by reading loudly a few sentences of the Scriptures and the Magnificat was also sung, after which two lessons were read alternately by 2 ministers of both the churches. It was evenfall and the Band played "Abide with me; fast falls the eventide" to which the whole congregation joined in unison. President John Topono then delivered an appropriate address touching even the question of having one united church for Chotanagpur. The Pauline benediction was then sung and the President then closed the service most fittingly by pronouncing the Aaronic benediction.

As to the sale and distribution of literature, I would like to mention that Mr. S.K. Roy had obtained a very liberal supply of Bibles, Gospel portions and religions tracts in Hindi, English, Bengali and Urdu for sale. It is not possible to find the accurate number of sales of these books just now but after a fortnight or so this will be available. It is hoped that quite a large number of books have been sold.

Prominent amongst the locally printed literature was the folder in 4 colours depicting sin in black redemption in red righteousness in white and eternal life in yellow also another pamphlet containing Bhajans was printed with a 3 colured Cross in black, red and white with most appropriate inscriptions. These were very much appreciated and were best sellers.

This being the first year of the Campaign it is very difficult to estimate the effect of this organised effort on outsiders or non-Christians, but I noticed a few men who followed our afternoon meetings from place to place and listened to the addresses most attentively. As for the Christians I believe that every body felt that each one of them formed part of a larger body i.e. the Christian Church of this country. The campaign has been a source of inspiration and awakening to many who have been neglectful. We trust that

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that the addresses and witnessings left deeper impressions in the minds of the Christian public and have created faith which ought to issue in works.

This report does not contain the news from the district centres as it is not possible to collect all the informations in so short a time but I do hope some encouraging news will be reaching us before long.

Here I wish to say that we have every reason to be thankful to God that the C mpaign in the town passed off quietly and peacefully without any untoward incident of which great fears were entertained in the beginning because of communal feelings now in strife in most towns in India. The authorities also helped us by giving us a number of police constables as escorts.

Offerrings have been collected in the morning Convention meetings and I believe in the Women's meetings too and the itinerary expenses of the speakers could all be met except a few rupess for printing of Handbills and Programmes etc. for which I hope a way will be found to meet them.

In closing I wish also to say that for such campaigns of wide nature over a vast field as Chotanagpur we need each one of yours' constant intercession before the Throne of Grace that we may have the down pouring of the Holy Spirit abundantly so that we all become true witnesses to declare Him the Lord of all and the only Saviour of mankind.

Convener.

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Copy

No:220/33/F.-36.

Dated Ranchi, the 2nd. September, 1933.

Director J. Stosch,
Gossner Mission Board,
Berlin.

C 1

Dear Director Stosch,

Received your kind note by last air mail for which thanks. I note what you say regarding Rublacks and our new missionary. The Executive has considered the question of Mr. Kumbarsky He is welcome. Let him come out during the cold weather. The matter of Jharsuguda is complicated and we are not in a position to take back that field. The N.M.S. people by drastic cuts are introducing self-support measures and we do not know what will happen in the future. In any case, we feel very strongly that Mr. Kumbarski should stay with Rev: A. John at Chainpur and devote his whole time in language study or in addition devote a portion of his time to local pastoral work and tour through the Ilaka to study the people. We think not to make so swift changes in the High School, specially now when Mr. Schernat has been engaged in addition to his own duties to teach in the Seminary. Any change at this stage will not prove beneficial to the school and to the Seminary.

This much to-day but hope to write something more in the near future.

O. T. O.

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With hearty Yishusahay and best regards to you and to each and every member of the Kuratorium and last but not least to Inspector Lokies to whom please remember me.

Yours very truly,

213/33/F.-51.

31st. August, 33.

To,

The Curatorium of the
Gossner Mission Society in Friedenau,
Berlin.

Hearty Yishusahays to the members of the Curatorium.

With much joy we acknowledge with hearty thanks the receipt of your pastoral epistle which reached us in due time and being translated was read out to the General Conference. The Conferenc expressed its deep thankfulness and stood up for some minutes to do honour to the Curatorium and resolved to send it their Yishusahay.

This is the Third Annual Conference since the year when our financial ties have become so slender. And in such a time as this your epistle to us is one of great consolation and good example. We could even see how strongly we stand united in the bond of the spirit and that you always have in the innermost parts of your heart the welfare of our Church and are ever ready to render us every assistance and guide us in our path.

The Conference devoted sometime to consider the points mentioned in your letter, notably the topics centring round the religious instructions to be imparted to the congregations and to the village children; also the subject of evangelisation of the heathens. It is a matter of vital importance that our Church should increase not only in number but also in spiritual life as well as in the knowledge of the scriptures and we acknowledge with grateful hearts that though our Church has been put into

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into a comparatively much more acute situation than the rest of missions and though other people sometimes felt that the Chotanagpur Lutheran Church was sure to collapse, yet we have been able to enrol a good number as inquirers. Just as in the European countries you have to struggle hard against the onslaughts of Bolshveism so here in Chotanagpur, the Lutheran Church has to fight its way out against the unfriendly active operations of ~~Rus~~ Jesuitism whose only intention has been the dismemberment of the Lutheran Church. Now they have made it a point to set up new schools and appoint Jesuit missionaries and priests and nuns and sisters amongst our people in villages where they live in smaller numbers. This they do with the aim that our people might see and be tempted by their works done on ostentatious scale and our children and youngmen attracted to their schools and other institutions and thus won over to their fold. In the year under review when the Survey and Settlement costs have been so heavy and are being realised, the Jesuit missionaries have busied themselves in visiting every part of the Ranchi and other districts with money ready in their hands for distribution and loaning out. Besides this, they are opening up schools and are starting institutions for the women through the nuns.

As to missionary work, we have humbly to admit that feeble attempts have been made so far to do such a work in Bonai, Bamra and Chhechhari. For lack of funds we sometimes engaged only one catechis to go over large areas and who had to move about alone within a radius of 27 to 30 Kilometers from his head-quarters. He has, therefore, under great handicap, to go about preaching, teaching and ministering from village to village. Taking advantage of such a plight of ours, other missions think of entering our field of operation and establish themselves there and thus deprive us of our fruit of long and assiduous labour.

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In the year under review a very large number of Uraon people living in the Ranka Estate in the district of Palamau expressed a great desire to join our Church. The missionaries of the Disciples of Christ Mission knowing this approached these people who first refused to go over to their mission but later when it was discovered that we could do very little for their material welfare, they joined that mission.

It is extremely gratifying to know that you are prepared to give us that much for mission work as we ourselves could collect. Nothing should give us greater pleasure than this kind offer and we heartily thank you for this too. The Conference spent a considerable time in considering this item and resolved that every effort should be made to raise sufficient funds for this piece of valuable work. Our only regret, however, is that as you too have said that our hands are now as empty as yours are. Our own troubles are the outcome of the poverty and empty-handedness of our people. Our people are wholly and chiefly drawn from the poorer agricultural class and in these times when the value of the produce is so small that they practically get very little for their crops in return and money is very scarce so much so that with difficulty they could collect money to pay their land rents. We however are determined to make special efforts to raise sufficient funds for mission work by creating new spirit of responsibility amongst our people.

We can not close this letter without mentioning that how thankful the hearts of ours have been for the great gifts of money that have come to us from time to time and which have been so useful and helpful to us in times of dire needs. At times we simply could not have done without these. We know for certain that these great gifts are but Godsent. May our Great and Gracious and ever living God bestow upon you the richest blessings so that through you we may be

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be enriched in His word as well as in His earthly gifts. Our grateful thanks for these are due to the Curatorium and to every individual God-loving benefactos who have paid their share in Christian charity/helping the Gossner Church in these very hard days.

In conclusion, the Chotanagpur Lutheran Church greets the Lutheran Church of Germany and watches with keenest interest and intercessory supplications the development of the long cherished one united national church of Germany. May our good Lord and Master help you to realise this and so that the bond of unity existing between the Church of Germany and the Church in Chotanagpur be further strengthened to give new impetus to the promoting of the Church of God in this land !

Yishusahay!

Yours ever in the service of the Master,

The Executive members of the Church Council.

J. Topno. — President

Bhanu — Secretary

M. Beba — Treasurer.

Joel Bilung

Samuel Tuti — member

Member

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