1930

C 1

Sir,

You have much heard of the Lutheran Church in Chotānagpur and Assam since your visit in 1925.

We keenly feel the need of the coming of a very large number of missionaries in the Autonomous Church here both for evangelistic and educational work. The question of the coming of the missionaries was raised in our general conference held in April 1929 in Ranchi. There was a long discussion in the Conference. The delegates unanimously agreed that a large number of missionaries should come and work speedily as before, and should teach us self-support and self-Government and administration in the church. We are often in danger of being misguided by some of our leaders in the matter. The All-India Lutheran Federation Conference which was held from 28 Dec 1929 to 2 Jan 1930, in Ranchi, also felt the urgent need of the coming of the missionaries in India for many years more,

Gossner Mission

though unfortunately a few of us happened to read their paper in opposition in the conference. This is also the desire of all the brothers in the interior.

Especially the munda community is ready to welcome as many missionaries as possible. They have been impatiently awaiting their coming.

We long for the day when we shall be delighted to see the missionaries all around.

We are pretty well and hope this letter reaches you in the best of your health.

In the end, Sir, I-gethes with our yishu sahay, we two send your family and your self "a bright and happy new year".

Ranchi.
5-1-30.

We remain,
Sir,
Yours Obediently,
Christ Hardugan Vengra.

Luther Jojowar
G.E.L. Church
Sonari
Jamshedpur
via Tatanagar B.N.R.

Tatanagar
B.O.

Gossner Mission

E 1

Gumla 20-3-30

Sriyut Mahamanyawar Mahashay padri Stosh Sahib ko
agyadhin karamchari ka bahut 2 Gishusahay howe.

Main ap ki bare anugrah aur prem aur bhalai jo mujh
agyadhin sewak par dikhaye ki meri dinhin arji grahan
karke mandli ke kam aur Prabhu ke raj bridhi kamon ke
liye bahut taklip utha ke Purane aur Varge niyam ke
bahut sa tasbiron ko musik lalten ke waste bandobast
karke maha shay padri M. Prehn sahib ke jarige mere
pas bhej diye hain. Main ne un tasbiron ko padri
M. Prehn Sahib se pake bahut khus aur anandit
huwa aur bare ánand se grahan kiya. Main ap ke
us daya o prem ke karan ap ka aur jis mahashay ne un
tasbiron ko mere liye bandobast kiye hain us mahashay
ka bhi bahut 2 dhanyabad karta hun kripa karke
us mahashay ko bhi mera Yishusahay aur Dhanyabad kripa
karke janaiye. Main apne jiwan bhar ap ki daya aur
Prem ko aur us mahashay ke danon ko bhi kabhi na
bhulunga. jab 2 main mandli ke bhai bahinon ko musick
lalten dikhaun ap donon ka nam bhi smaran karunga..

Aj kal hamari mandli ki dasha achhi hai sab koi
Lutheran bishwas mein pakke hain kabhi koi idhar pudhar
nahin huwe hain balki tin char ghar 1929 mein phir
naye khristan huwe hain aur sikhte jate hain
Achhi Romanon ki phuslahat bahut jor sor se hoi par
sab koi apne bishwas mein sthir hain — Sab prakar ka
chanda bagairah bhi khusi se dete ate hain jis mandli kam
aur karamcharion ke jiwika ke liye bahut taklip nahin
hoti hai — Yahan ka hata ka U. P school bahut achhi rīti se

Gossner Mission

chalta hai abhi karib 25 tak chhatr gan hain aur kahut 2 nare khrīstān
hindu musalman o sansarik upanyo log ate hain aur sab kai dharam ki
bat bhi achhi rīte se sikhte hain. Isi mastar aur mistres log bhi mandli
ke kam men kahut madatt karte hain mandli men idhar udhar bhulte
pracharak bhi karte aur mistres ne ganv 2 jake bahinon ko jema karke
dharam ki sikshā dete prathna samaj khāra karte aur achhi chal
chalan wale ke lishay samjhate bujhate hain. aur mastar log ko school
ke alawe ek pracharak pan men kam bhi sampa gaya ne school ghanta
se chhuti pake apne 2 pracharak pan men kam karte sikhate o bhaion
ko audhi dete bich prathna men sanyh 2 haji hote hain. aur kitne bahin
log bhi hain kabhi 2 apne kam se phursat pake ganv bhulte aur
bahinon ko dharam ki bate sunati hain—

1929 men gumla se purb taraph ek sansarik bhagat khristān huwa
wah apne bhut deo ek dam chhor diya aur apne khusi raji
se dharam ke karan sche dil se khristan ho gay aur kahut
anand ata se girja ata aur dharam ki baton ko sikhta hai

Ghir bhag Gumla hi men ek Hindu Teligat ka khristan huwa
'uske sath uska chhota bhai aur ek bahin bhi khristan ho gai hai
purush apne jat men khristan hone ke pahile sadi huwa tha uske
khristan hone se uski stri bhag gai tabhi wah khristan hone se
nahin ruka unka pun mahine timon ka man bhi huwa wabhi
satya dharam pane ke wajah se khristan huwa. wah abhi Gumla
U. P. school men Mastar ka kam karta hai aur uska chhota bhai
aur bahin dono hamare school men sikhte hain. unke khristan
hone se Hindun ke bich men bara hal chal mach gaya usko pahile
thana le gaye aur wahan dharmkaye ki khristan dharam chhor deo
par wah khrist ko kabhinahin mukar gaya bare dirkhta se
khrist ko swikar kiya tab usko Hindun ke samaj men leke usko
dharmkaye aur kahut gali gupta diye aur wahan bhi bhare jabrai
se khrist ko mukarne ko kahe par wahan bhi khrist ko nahin
mukar gaya idhar udhar ke brahman log usko pakar ke

bahut samjhaye aur dhamki diye ki christan dharam ko chhor deo par wah dharam mensthir raha tab uske jat ke log gusse ke uske pas ake usko khristan dharam se phirane ka bahut yatn kiya par wah nahin phira abhi khristan dharam mensthir hai aur bare anand se girja ata jata hai aur idhar udhar jake prachar bhi karta hai aur Master ka kam bhi karta hai—

usko chhor ke ek Hindu kaith jati ka ek jawan bhi mere pas ake christan hone ko kabul kiya aur roj dharam pustak bhi apne ghar mensparhta aur binti prathna bhi karta tha gupt riti se. aur prakash mensitwar ko hamare girja bhi ata tha. aur man ke liye bate chitm ki baton ko bhi sikhta tha. ek roj akela apne kothri mensapne bichhaune par baith ke dharam pustak parh raha tha ant utne mensuska pita achanak dhuwar khol ke us jawan ki kothri mensprawes kiya jawe bahut dar gaya aur akhaka gaya aur Dharam pustak ko chhipane ka yatn kiya par turant chhipa nahin saka. tab uske bap dharam pustak ko use chhin ke phar ke phenk diya aur us samay se 6 mahina tak do jawan uske pahra ke liye rakhe gaye aur uske din rat akela nahin chhorte the ise uska girja anajana band ho gaya. aur kisi khristan se bat chit karne nahin dete the. tabhi mah pichhe mujh se aur ek dharam pustak mangaya. main uske liye bibal mangaya par ab tak nahin diya hun ek roj mujh se rasta mensbhent huwa aur bola, christan mat mens mera dil laga hai main jaur haunga par abhi jat ke log bare jor se mujhe rokte hain aur gaon menskhristan nahinsbhi honge to dusre jagah jake khristan honge dusre mission men to nahin par jarman mission hi menshonge— usko musalman log apne taraph khinchne ka bahut pariswram karte the par wah musalman hona asuikar kiya Ishwar daya karke aur usko apni or khinche age ap ko mera aur mere parinwaron ka bahut 2 Yishu sahaya hone—

Prem se
ap ka agyadhin karamchari
Pastor David Kujur
Gumla Jubbulpur Exptation

1 9

Bamra ke pracharkon ke liye chanda darkar hai.

Bamra ek Trebutery Estate (Rajwar) hai, jahan Europia maharyudh ke 2,3 baras pahle Jarman Missionary padri Diller Sahib ke dwara Mission ka Kam khola gaya hai. Bamra ka utria bhag jo Gangpur Estate ke Siwanase laga hua hai jahan ek Subdivision hai wahan 4 pracharak han hai O Khas Bamra Rajdhani Deogarh men ek pracharak han hai Jahan 12, 13 ghar Christian hain, us as pas abtak christian hue hain unki jati o bhai bahin bandhu wense Sansar hain bahut aska hai ki koi roj wahan unke bich ~~bahut aahra hai~~ men christian dharm fail jaega aur wahan dhire 2 ek hari mandir han jaygi. baki jo aur 4 pracharak han hai un men bhi thora 2 Christian hain. Un pracharak han as pas wen bhi bahut Sansar Munda, Kharia log hain.

Gossner Mission

Jan ko Susamachar Sunana hai. Larai ke
karan jab German Missionary log
Chale gaye us bich men Bamra men
Mission kam ruk gaya. Bamra political
state hai is karan wahan anek kathinaien
a pari. Shiway iske wahan jyada Kanke Uri
jati (Hindu log hain) unhin jation men se adhik
gaxontia hain praja log unke dwara sataye
jate aur tuchchh, ghinn kiye jate hain (isliye
Kanke christian logon ko unja Hindu (state ke
karmchari) Kotwal, Sipahi, thanedar, o
anya karmchari ghinkarte hain. Han unko
Etwar aradhana men bhi rok tok karte hain,
darse praja log chahte hain taubhi christian
nahin hote hain. Hame log wahan aur
adhik pracharkon ko nahin rakh sakte,
kyon ki hamare pas Sansarion ke bich
Susamachar prachar -ke liye paisa nahin
hai. Jo pracharak wahan hain, we bhi
garib hain o ahna yathest talab
Mandli se na pane ke karan thik

Jiwika nahin ha sakte hain. Christian
bhai log bahut thore hain, khajane
mein itna amdani nahi hoti hai
ki us se pracharkon ka jiwika howe
han bhai log bhi Gangpur ke christianon
ke apeksa adhik garib hain. Agar koi
Bamra ke christian ko dekhne jay to
hamega ki we bahut lachare, aur ke
dasha mein hain. Un ka khet bhi
bahut kam hai, kuchh ka khet gaunto
liye. Garibi ke karan we aur khet
mol lene wa banane nahin sakte hain.
Abni jiwika kamane ke we jangle mein
kath chirne wa dusra koi kam karne
kitne mahinon tak chale jate hain.
Mahua, kend, in jangli falon o banke
kand mul adi khake apna din kat te
hain, aisi hālāt mein we pracharak

ke liye nahin de sakte hain. Mandli
paisa @ anya thahrai hui chanda uchit
ritise @ nahin de sakte hain, main
janta hun ki kisi pracharaka
adha talab bhi nahin jaata hotahai
isliye pracharakon ko jivika ke liye
koi dusra kam karna parta hai
aur pracharne ka kam ka samay
ghat jata hai. Har American
Lutheran Chanda se jabhi dusre
pracharkon se adhik un ko grant dia
gaya taubhi us se un ke liye yathest
nahin hai.

Tin ek dusri kathinta yah hai
ki sab ehij kharchun samay mein pahile se do
guna adhik mahangi hai. Ek pracharak ko pahile
5/ milta tha usko 10/ dene se bhi jivika chalan
kathin hai. To ikna talab Bandva ke ek pracharak
ko agar kisi dusre taraph se upri chanda jab
na aave nahin de sakte hain. Talab ka
uchit bandobast aur thikana na hone ke
karan pracharak log bhi nahin jane chahte
hain.

Ajkal Bamra state ki dasha pahile se kuchh
dusri hai. Missionary logon ke chale
jane ke pichhe jale wahan ka Raja marzaya
tab uska utradhika uska bela nabalik hone
ke karan sarkar se ek zora manager
dekh bhal ke liye thahraya gaya jo ek prezya
bhabo pan hai. Wah State ki bahri lankik
dasha aur prajaon ke hakk par dekhta
aur christian praja aur dusre dharm ke logon
sabhon par nyay aur nishpakshta se shashan
karta hai ki sab log apne 2 bishwash aur
Dharmanusar jiwan bitane sake han unka
aur Ishwar ka hamen ko dhanyabad karna
chahiye ki ajkal missionary Padri Axilles
sahib ke uske sath bahehitt karne se manager
sahib christianon ko Ishwar aradhana Bishram
war parban sambandhi ke liye swachhta
nta di hai kisi prakar ka roktob aur
badha, abyachar dharm sambandhi
karj men kisi ko nahin hai.
Jale se Padri sahib lauta aye Bamra men
mission kam adhik barh raha hai
Praya sab Pracharak paon men naye dharm
Khrijak hue hain aur Kitne ulatwale jo
Padri sahibon ke chale jane ke pichhe
ulat ho gaye the phir lauk a rahe hain.

Aur yahan wahan aur bhi naya christan ho jane
ki ashna hai. Isse Banna men kam bath
ja raha hai Pracharakon ko wahan aur bhejna
darkar hai bahut achha hota yadi Banna
thi men ek deshi Padri rahta jo Pracharakon
ko barabar dekh bhal karta aur sab sewakai
ke kam ka nichit prabandh karta tab to aur
adhik aur jaldi se mandli phail jati. Jahan
Rajgangpur se missionary sahib wa Padri
kaun darkari anusar barabar wahan nahin
ja sakta hai. Is kam log lishes karke
kharch ki kami o langi se aisa 2 kam kam
men bahut lachar hain. ~~Isel~~ Paisa ke bina
kam Pracharakon ko aur nahin rakhte na kai
Padri waha bhej sakte hain.

Ilake bhajne men andani kuchh nahin
lachla hai Gangpur hi ke Padri & Pracharakon
ke talab men sab paisa kharch ho jata hai
kam unka bhi talab nahin pura aur mahi-
na 2 unko ghali sahna para hai aur jo
grant Advisory Board se mahina 2 milla tha
jisse Pracharakon ko jinka talab bahut ghali
hola tha kuchh sahayta milla tha so bhi ab
kai sanghatna ke ~~kag~~ karan band ho gaya
Banna ke liye Babu ki jale bat abhi thik
hai ki "Kami bahut hai Banihar thore hain

Kabri ke Swami se binti karo ki ~~Bat~~
Banihaaren ko kabri men bheje"
Ham log bishwas karte hain ki Prabhu ki
yah bat atal hai aur jaisa jin liki 12 hawaren
men apni mandli ko sambhala aur Banna
men unka kam nahin ~~kam~~ kand hua karan
kitne bhagt log Prabhu ke karan thora kahut
dan diye waisa hi age bhi jo Prabhu
ko pyar karte hain to unke karan
sahayta karenge aur unka kachan ×
rajy phail jaega.

Awe Prabhu tera rajy
Sakal jagat men biraj !

Padri Prabhusahay Horo.
Ghoghor
Rajgangpur
S.E.R.

Gossner Mission

C 1

Sundergarh ãspás Susamáchar

Prachar Ki awashyakta

Sundergarh Gangpur state Ki rajdhani hai. Gangpur ka raja ek european Manager aur state ke dusre officer rahte hain. Shahar Ele nam nadi ke kinare laran maidan par basa hai. Raja ká garh, kachhari jail khana aur dusre makan aur sunder 2 ghar, settlement ke dukan bane hain.

Yahan anek barason tak koi christian nahin the Barman Maha Raja Bhawani Sankar Shikhar Deo ke samay men Sundergarh aur uske ãspás 5, 6 kosh ki bat bahut dusri ho gai hai. Sundergarh ho men ajkal hamare Kitne Lutheran jawan Raja ke yahan aur school men naukri karte hain. aur High school men hamare Kitne jawan 20, 25 vidyarthi parhte hain. We apni christian vishwas aur dharm men bina roktok Kushal se rahte hain. State Ki or se unke rahne ke liye Hostel bana diye gaye aur dusre aya bandobast kiye gaye hain jisten unke parhne men suvidha howe.

Par wahan unke dharmsambandhi balon ki sewakai nimit Eshwar Ko Eshmariye aradhana aur Dharmopadesh dene aur atmik dekhbhal ke liye koi vishes Dharmoparacharak, wa mandlipálak niyat nahin Kia gaya hai.

Gossner Mission

Wahan ke christian karmchari aur Highschool
men parhnehare vidyarthi chahte hain ki mandli
or se Sundergarh men ek Karmchari rakha jaye
catechist rakha jaye jo Ishwar ko wahan unke
liye aur un christianon ke liye jo dehat ke
charon or se mokadama ke liye jate hain
aur Ishwar ki vachna ganjai pare rahte hain,
aradhana aur upadesh kare. Sundergarh ke aspas
6,7 Kos koi christian nahin hai, nijatahon
men haplai ke dusre dinon men wah Prachariyon
ghum2 ke samsariyon ke bich Ishwar ka vachan
prachar kar sakta hai.
Jab se shriyukt Manyawar Padri Diller saheb
Rajgangpur apne purane Pagah par aye
Sundergarh jake Raja sahebe se samman
sahit mulakat kar apne kam sambandhi
vichar kiye aur Ganapur men unhon
unhon dhume Sundergarh aspas logon ke
bich Susamachar phail jane ka chahat
adhra malum hota hai.
Raja Saheb apne prajaon ko pragat kiye ke
hamari Lutheran mandli men christian ho
jane ki anumati dete hai. Aur hamari mandli
ke Pracharakon ko bhi ki "jab phalane 2 gaun
men kahut sansar hain unko christian banao"
Parantu samay men Raja ka man hain
Lutheran christianon ki or hai wahchahta ki
uski praja Lutheran christian ho jave Romi
taraph na jave. Wah Padri saheb ke mulakat
karne se kahut khus hua sab prakar ki

sahayta dene ki usne prathna ki.
Hamlog hai (Travelling Preacher) Susama-
char Pracharak rakhne chahte hain. Bishes
karke Sundergarh men ek jan jo Lutheran
Dharm sikhsha men yogya yatheshth shiksha
prapt kiya hai aur anya laukik vidya
men kuchh shikshit hai tumhen rakhne
chahte hain jisse Sundergarh men rahne-
vale Christianon ke liye vah chinta
kare aur uske aspas sansaron ke bich dharm
phailawe. Is riti se Sundergarh men ek
mandli ban ja sakti hai aur vah Parish
(Padsipan) ban ja sakta hai. Rise susanna
men jab ki Raja ka man hamari or hai &
hain wahan ek girja ghar bhi bana sakte
aur ek Padri wahan rah sakta hai.
Aur avahan se bahut dur tak Ishwar ka
lachan pashchim taraph jidhar koi bhi
christian nahin hai phail ja sakta hai
par hamlog bahut saketi aur lachari men
hain kyonki hamari hartman dasha
rupaiya paisa men achhi nahin hai.
Kai bishes karan hain jis karan hamara
andani kahne men kathinta hai.

1, Ilamari mandhi Swapálan hai.
Ilamare Rajgangpur ilake men 3 Paisi
aur praya 28 Pracharak hain jinka ka
talab mukhiya ke Paisipan wa Pracharakpan
se hone chahiye par abhi tak koi mahina
kisi Pracharak ko pura talab nahin mila
hai. Koi 2 Pracharakpan aise chhote aur gaon
hain ki we apne Pracharak ko acha talab
bhi nahin de sakte hain. Is Ilake men
koi anya amdani ki khajana nahin hai
jisse Pracharakon ki ghati talab puri ki jay.
Ilake men mission khet, wa corn Bank
adi sahayak fund nahin hai jaisa
chhota Nagpur ke dusre ilakaon men hai.
Pracharakon ka kisi 2 ka kuchh khet hai
jisse we apni jiwika men sahay kuch
pate hain aur is rili se mandli ka kam
kafi hain. Talab pura na milne ke
karan unko apni jiwika nimit dusra
kam bhi karna pafta hai aur isse samu-
cha samay mandli kam ke liye
nahin laya jata hai.

2, Mahangi.
Jab se mitha lawai hui kapra lata,
phane ki chij, chawal dal pahle se

do guna adhik hai.
Larai ke pahile jab missionary log the
us samay ek Bacharak ko 5/ milla tha
aur ajkal usi ko 10/, 12/ mile ek hi hoad.
Ek Sholi ka daam jiska pahile 1/ tha
ajkal 2/, 2/8 hai. Pahile 1 rupi men 15 K
seers chawal bikta tha ajkal
1 rupi men 7, 8 ser chaur bikta hai.
Ikke shimay Kehne barason se barsha
niyamanusar na barasne se kam
brishti ke karan desh men thik
ann na upajne ke karan deshbasiun
ko pura annaj nahin milla hai
jisse mahangi adhik hote jata hai.
Mandli ka kam to barhte jata hai
aur andani ghatte jata hai
taubhi ham Kishnas Karte hain
ki jaisa Babu apni mandli itna
din sambhala age bhi chalawega
Babu ke karan American christian
kishnasi & bhagt log sahay kiye
waisa ab bhi Babu ke kishnas
log go uske kam ke liye pardesh

Ke liye denge. Manthi usi ki hoti evoh
uske liye chinta karega "Kyonki
rajy aur parakaram usi ki hai".

"Apni roti panion par k' phenk
de aur kahut din ke pichhe tu use
paunga'".

Padri Labhusahay
Horo.
Ghoghor
Rajgangpur
B. N. R.

C/ Gossner High School

18. 9. 30

My dear Dr. Stosch,

I understand that you have not yet received the letter concerning the school matter, which is very sad indeed, for my materials were supplied to the Council even in June, as soon as I was asked for, and the Council got the letter into final shape very early. On enquiry I found out that the delay

Gossner Mission

was caused at the office. I
are really sorry for such
delay in an important matter
like this.

School is getting along
very well. Government are
very keen on an extension of
the School building. We think
that a block separate from the
old building will answer
the purpose.

I shall write more later.
With much love from Mrs. Lakra
myself & our family.

Yr. very sincerely
Joel Lakra

Gossner Mission

by Air mail

Warsaw
August 15th 1933

My dear Mr ~~Pat~~ P. Howard Ci

I write to-day in reply to your letter of May 24th. The vote of thanks was appreciated by the Convention & I make that you apologize for the ~~omission~~ of some of the Members towards the Missionaries. We are very sorry, indeed, that such things could happen at all.

Just now Mr. Kwiatkowski, a young Missionary who passed the final examination of the our Seminary, came back from London, where he took a course of instruction at the Baptist School. Our idea is that he should go to Radochin in the end of this year in order to learn the language there for 12 months & then go to Assam as ~~assistant~~ to assist the Rev. W. Rudolick and to replace him, when Mr Rudolick returns to Germany. Or might be the best way, to put Mr. Kwiatkowski in charge of the Hospital in

Ranchi and to put Mr. Shrimat in charge of a Mission Station, ~~in the~~ where Mission work in the proper sense is to be done, say Jharkhanda or such like place. I should ~~to~~ appreciate very much your early reply, by air mail, as preparations ~~for his voyage~~ must be made.

As to the Rugbacks the situation is the same as it was last year. They cannot come to India as long as they are felt, they are not wanted.

We consider in our Executive at present that it is advisable to send one to the Mission field in the cold season in order to take representatives different questions with the authorities of the Church. If I inform you of this plan confidentially, I do not think it wise to publish it now. I am very glad, that ~~you~~ the secretaries put it's remain with you for another 3 years.

Gossner Mission

Thursday

The political situation in Germany affects even Mission work. We have many conferences and nobody knows what will happen to-morrow. In these times we are learning gratefully, that the good Shepherd is our leader.

With many best wishes and kindest Easter greetings

Yours sincerely

(Please inform the Congregation of the Departure of Mrs Nobbs the Rev Jenicke and the Rev Michel

RESIDENTIAL COURSES IN ENGLISH FOR FOREIGN STUDENTS

AT THE

SIR ALFRED PEARCE GOULD HOSTEL

54 AMHURST PARK, LONDON, N.16

THE SIR ALFRED PEARCE GOULD HOSTEL is a comfortable house with central heating pleasantly situated in one of the healthiest parts of North London. It has a large garden. It is within easy walking distance of three parks (Springfield Park, Clissold Park and Finsbury Park), where there are good hard tennis courts and provision for other outdoor games. Fast trains from Stamford Hill Station (four minutes walk from the Hostel) take one to Liverpool Street in twelve minutes. The nearest tube station is Manor House on the Piccadilly Line.

The Honorary Wardens of the Hostel are the Rev. W. Sutton Page (Reader in Bengali in the University of London) and Mrs. W. Sutton Page.

Students attending the English Courses receive two hours' instruction daily, except on Saturdays and Sundays. The main aim of the courses is to enable students to attain proficiency in

Gossner Mission

spoken English. Special attention is therefore paid to pronunciation, which is taught on modern phonetic lines, using the notation of the International Phonetic Association. Students also receive instruction in English composition including letter-writing, and some time is given to the careful reading of selected texts. To give practice in understanding spoken English, arrangements are made during the University term for students to attend a daily public lecture in connection with the University of London or one of its constituent colleges or schools. Excursions and visits to places of interest are arranged, and opportunities are provided out of class hours for practice in English conversation, for games, and for social intercourse with English people.

Students are admitted at any time, and the length of a course can be varied to suit the convenience and requirements of each student. Each student pays a fee of £3 3s. per week. This covers tuition and full board (breakfast, lunch, tea and dinner). There are no extra charges of any kind.

All applications and correspondence should be addressed to

THE WARDEN,
SIR ALFRED PEARCE GOULD HOSTEL,
54, AMHURST PARK.
LONDON, N.16.

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No. 22/33/F.-36.

Dated the...24th....May,.....*19*33.

Director J. Stosch,
Gossner Mission Board,
Berlin.

Ci

My dear Director Stosch,

The Annual General Conference of 1933 passed off though not without an unusual incident. Your Pastoral letter reached me in time enabling me to translate it and read out the same to the Conference. The epistle has been very much appreciated by one and all as it contained the exhortations which the Church needs from one who keeps that spiritual connection in a fatherly way. At the conclusion of the letter the whole audience rose to do honour to the Gossner Mission Board and said "Yishusahay!" which I have the honour to request you to convey to the members of the Curatorium.

There were untoward incidents on the 2nd and the 3rd day in which Rev: Mr. Lakra and another teacher of the High School, Mr. Naeman Toppo, spoke out very indifferently when questions were asked regarding High School. They spoke very excitedly. But in course of time the matter which was taking a bad turn was handled in a more prudently way and at last the atmosphere changed. Both these brethren ultimately came to their senses and apologised to the Conference for what they had said.

In any case, the High School question should now be handled with a firm hand. I don't think we should see the school suffer and break down completely for Mr. Lakra. I find it is high time that I should tell him to step aside and make room for another. We can not go on experimenting with him indefinitely. I am inviting the opinion of the members for an extraordinary meeting of the Full Church Council. Prompt action has to be taken now. I told the Conference that the question would now be dealt with impartially ——

Gossner Mission

impartially with a view to reform the school and bring it to the level of modern schools.

I note what you say regarding Rubleeks. Of course one must know that there is the difference to work in a mission and in a Church. There are various obstacles and difficulties on the way but those of the spirit of the Good Shepherd can only come out, and work accomodatingly. I take it there is no hope for their coming.

The Lord has again chosen my unworthy self to be used as His instrument in the upbuilding of His Church. The Secretarial duties will again remain in my hands for another 3 years. I know without His will I could not have been chosen. I had left myself into his hands and prayed to use me in any way He thought best. You can easily guess the plight into which I have been put owing to my getting Rs 40/- a month, a 60% cut, wholly inadequate to support any family of 8 members!

I am enclosing a copy of the "Votes of thanks" which the Conference has charged me to forward to you and through you to the Curatorium. I trust the Curatorium will kindly accept and greatly oblige.

With sincere hearty Yishusahays to yourself and to all the members of the Curatorium, to our dear old missionaries and those who know us and love us in our Common Saviour Lord Jesus Christ.

Yours very truly,

Bahuman

Gossner Mission

Board of Publication

of

The Federation of Evangelical Lutheran Churches in India

Corresponding Members:

REV. P. D. DURAIRAJ,
Danish E. L. Church

REV. A. THU,
Santal E. L. Church

REV. F. O. MOLANDER,
C. P. E. L. Church

REV. LIC. H. MEYER,
Jeypore E. L. Church

REV. P. B. PAUL,
A. E. L. Church

MR. J. D. ASIRVADAM,
T. E. L. Church

REV. P. GAEBLER,
L. E. L. Mission

REV. H. TOFT,
E. J. Mission

MR. P. HURAD,
G. E. L. Church

Elected Members:

REV. I. CANNADAY, *Convener*

R. B. MANIKAM, PH. D.

REV. K. LANGE

GUNTUR

Nov. 10, 1931.

Rev. J. Lic. Stosch,
Florastr. 3,
BERLIN-WANNSEE,
Germany.

My dear Mr Stosch,

Your letter of July 6th has remained unanswered too long, I fear; but the months of July-October are so full up with work that I have to neglect some of my correspondence. I am now attacking the pile of unanswered letters from friends outside of India.

I note with deep interest what you have to say about the situation in your Society. In the meantime we have ourselves made efforts to help German Missions and Churches. We cabled for permission to do so to our Board at Baltimore but this permission was refused. The explanation which has just come by letter is that our Board itself is very badly in debt and they felt that they could not borrow money to help outsiders in view of the fact that their receipts are decreasing and that further retrechments may have to be made in all the Missions.

I have just had a long letter from Dr Morehead to whom I wrote on August 12th as requested by you and who has written a long letter also to the President of the Federation in India. These letters are full of sympathy but contain no promises of financial help for the present. This is extremely disappointing. He promises to send help to Gossner if any money becomes available. However, you are much nearer to Dr Morehead and Dr Mott than I am and I feel sure that if anything is possible you will succeed in getting it done at your end of the line. Dr Mott has a marvellous way of raising funds and there may be more hope of getting help from him at this time than there is from the American Lutherans.

Gossner Mission

The news that comes from Ranchi is most distressing. As you probably know, they have not paid salaries for over three months and now they intend to mortgage some of the properties in order to raise a loan of Rs 15,000/-. The official document for me to sign as Trustee has not yet reached me but Mr Panna has written that he would be sending it.

All goes fairly well in our Mission considering our circumstances. We think we could do a great deal more if we hadmmore men and money but I sometimes feel that the Lord wishes to teach us that we must get along without men and without so much money. It is time for the Churches in India to become self-governing and self-supporting and nobody knows how long the Foreign Missionaries will be permitted to live and work here. It all depends on the nature of the impending changes that will come as the result of the London Round Table Conference or otherwise. India is peaceful just now but no one knows when the fire under the pot will get so hot that the water will boil over.

I trust that you and your family have had a restful and helpful vacation. Mrs Cannaday and I both send our heartiest regards to Mrs Stosch and Hanna. I have recently finished reading (taking about three months for the job) the Life of Catharine the Great of Russia--a former German Princess, as you know. Alas, alas, if she had only remained in Germany! What an awful country Russia is. Will it ever become civilized and Christianized? I hope so.

IC/VA

Yours very sincerely,

J. Cannaday

P. S.--

You may be interested to know that I am just now correcting the translation into English of the late Archbishop Soederblom's book "The Paasion of Christ," preparatory to publishing it under the auspices of this Board. The translation has been made by a Swedish missionary lady and it has been done remarkably well, that is to say her English is remarkably correct. Nevertheless, I do find somethings to correct!

Gossner Mission

Kuratorium
der Gossnerschen Mission

Berlin-Friedenau
April 6th, 1933

Do

The General Assembly of the G.E.L. Church
Chota Nagpur and Assam
meeting in April 1933

Dear Brethren,

Our hearty Disu Sahay to all the members of the G.E.L. Church. We hope and pray that god may bless your meeting by His guidance. Have salt in yourselves, and be at peace one with another, says our Lord (Marc 9 v 50). May He ~~strengthen us in this~~ encourage us to bear witness to the truth and to say without fear what is helpful in finding the right way, may He help us to speak truth in love and to obey truth ~~with a~~ in humility, may He grant us His peace which passes all understanding.

We meet in ~~Easter time~~ Eastertide. Christianity is the living Christ. To be a Christian means to believe in Him who was delivered up for our trespasses, and was raised for our justification. We trust He will be with us even unto the end of the world. We

Gossner Mission

confess that apart from Him we can do nothing, because He is the vine and we are the branches. We have His promise that we shall bear much fruit, if we abide in Him. With Him we can do much more than we did. We need not be lacking faith and love. Our Lord says: you are my friends, if you do the things which I command you (John 15 v 14) and why call ye me, Lord, Lord, and do not the things which I say? (Luke 6 v 46.) We shall be rich in ~~faith~~ all spiritual gifts, if we learn to share. It is more blessed to give than to receive!

In Palestine there are two seas, viz. the sea of Galilee and the Salt Sea. The first is full of life of all kind. There are fishes in it, birds, flowers and trees on its borders. The other is called the Dead Sea because there are neither fishes, nor flowers nor life of any kind. Why? The sea of Galilee has a river which falls into it and a river which flows out from it. The Dead Sea has only a river which falls into it; but no river flows out from it. We are living Christians if we know to share. With what measure we mete, it shall be measured unto us. May God prevent by His grace that the Lutheran Church in Chota Nagpur ever be like the Dead Sea. A Christian Church will die if not ~~out of it~~ rivers of living water flow out of it.

Gossner Mission

We therefore call for voluntary Service.
We call the whole church and every member
individually. This voluntary service is needed
and there are many who wait for it.

First the children. We are very sorry to
learn that in the Lutheran Church numerous
children are growing up and ~~do~~ not know
the Catechism, the Bible stories and the Hymns
of our church. There are many discussions
on the future of the Lutheran church. These
discussions are groundless, as long as
we do not see to the Christian education of
our children. The baptized children are the
future of the church. The children must
learn to listen to the voice of the good Shepherd.
They must be taught by those who are in possession of
~~have~~
a Bible or a New Testament. If on a village
be only one Lutheran christian able to read
his Bible, this man is responsible for
the Lutheran children in his village. No
child of such a village must grow up without
christian teaching. ~~He~~ Who is in possession
of a Bible is ~~his~~ in duty bound to read
his Bible first for himself, then for the
benefit of the children of his village.
Doing so he will be blessed abundantly
himself and he will lead the children
to the fountain of living waters. We are

Gossner Mission

responsible for the spiritual welfare of the children growing up in our village. If there is no teacher and no catechist in a village it ~~lays~~ lies with the laymen, particularly those who can read the Bible, to lead the children to Him who is the way, and the truth, and the life. — We hear with great pleasure of the work done in Sunday schools and ask all who teach in Sunday schools to ~~do them~~ continue their work faithfully. In villages with a village school it is the duty of the a christian teacher to give religious teaching to the children, ~~it is not allowed~~ necessary out of the routine. Stir up the gift of God, which is in you! ~~As to those that~~

There ~~is~~ was much difference of opinion as to Mission~~s~~ schools. Should Mission-societies and Churches spend part of their funds on primary and secondary education? Or should these funds be used for evangelistic and congregational work only? A Commission consisting of American laymen studied the Mission-work of China, Japan and India and published the result of their inquiry. ~~In~~

finding regarding

Their ~~Answer to the question of~~ Mission schools is that as far as funds are available Mission societies and Churches should run schools provided ~~that~~ these schools ~~are efficient and do~~ do good work educationally. ~~As to their results they must be~~ In addition to their general efficiency as schools, Mission schools must do excellent work in christian education viz. in the building up of the christian character of their pupils. May all the teachers in our schools realize this!

It is a common experience now that Missions and Churches for lack of funds have to hand over schools to governments or District Boards. In Chota Nagpur for instance numerous former Mission schools are now under the management of the District Board. We have to face the problem now, what we should do in such cases. The Church has a vital interest in the Christian Education of their children attending government schools. Christian teachers should deem it their privilege to hold Bible lessons. ~~for Christ~~

Gossner Mission

X

The Church of Chota Nagpur can prosper only if you ~~give~~ have share ~~to~~ others of all the spiritual gifts ~~you~~ the Church has received these 90 years. In Chota ~~country~~ Nagpur there are many non-Christians. Every one of them should ~~get an idea~~ at least once in his life get a strong impression of true christian life. Therefor every Christian ought to be a Missionary among the people with whom he is living. In the boundaries of Chota Nagpur there is Jaspur, Bamra, Chechari. Mission work cannot be done properly in these Districts for lack of money. Money is not the first thing in Mission work. The first thing is that hearts are burning. ~~If~~ Of our heart is burning for the work of our Saviour, we shall open our hands and give freely. We suggest that in Chota Nagpur a way should be found to collect money for the Mission work in Jaspur, Bamra and Chechari. If this is done in Chota Nagpur we are prepared to collect in Germany the same amount as you collect in Chota Nagpur ~~and to send it~~ This ~~is~~ a special gift for the work in Jaspur, Bamra and Chechari. This may ~~encourage~~ you to ~~begin~~ start the work without delay.

Gossner Mission

In the beginning of this year Germany was saved from an imminent danger. The Communist party connected with the Bolshevist movement of Russia tried to ~~destroy the German Culture~~. get hold of Government. Bolshevism means murder and destruction. Bolshevism is a world-movement and includes India as well as other countries. The British government protects India from Bolshevism, but secretly the poison of Bolshevism works in India. Every christian ought to know that Bolshevism intends to take away children from their mothers, to make people homeless, godless, faithless.

The Evangelical-Lutheran Church of Germany greets the ~~C~~ Evangelical-Lutheran Church of Chota Nagpur. We are now poorer than in prewar times and cannot help you as we did before. The love of your Mother Church abides. We shall never forget our fellow christians in India. The fellowship of the Holy Spirit be with us all!

For the Kuratorium of Gossner's Mission

J. Stosch

The German draft of this Pastoral letter was signed by W. Richter-Reichhelm, J. Stosch, H. Beenken, H. Rotenberg, H. Lokies, Brüssau, Dreschel

Gossner Mission

6. April 1933

An die Generalconferenz der G.E.L.Kirche
Chota Nagpur u. Assam
zu ihrer Tagung im April 1933.

Liebe Brüder

Wir grüssen Sie alle mit einem herzlichen Jisu Sahay und wünschen und erbitten für Ihre Tagung Gottes Leitung und Gottes Segen. Habt Salz bei Euch und habt Frieden untereinander, dies Wort unseres Meisters möge über den Beratungen stehen. Gott gebe uns den Mut der Wahrheit, nötigenfalls auch das auszusprechen, was nicht angenehm zu hören ist; Er gebe uns die Demut, die die Wahrheit sich sagen lässt, Er gebe uns auch die Liebe die über allem den Frieden sucht.

Wir kommen in der Osterzeit zusammen. Christ sein heisst, an den lebendigen Christus glauben. Christentum ist der lebendige Christus, der gestorben und auferstanden ist und der bei uns sein will alle Tage bis an der Welt Ende. Wir bekennen, dass wir nur als Reben am Ihm Frucht bringen können und dass wir ohne Ihn nichts tun können. Mit Ihm und durch Ihn können wir aber viel mehr tun, als bisher. Wir brauchten nicht so arm zu sein an Gütern des Glaubens und der Liebe. Ihr seid meine Freunde, so Ihr tut, was ich Euch sage

Was heisset Ihr mich aber Herr, Herr! und tut nicht, was ich Euch sage ? (Luc.6,46). Wir werden reicher an geistlichen Gütern, an Glauben und an Freude, wenn wir lernen mitzuteilen. Im Land Jesu gibt es zwei Seen, einen im Norden voll quellenden Lebens - Fische,Früchte, Vögel, Blumen, Leben aller Art. Im Süden das Tote Meer - ohne Fische,

Gossner Mission

ohne Früchte, ohne Blumen, ohne Häuser, ohne Leben irgendwelcher Art. Und der Grund für diese Verschiedenheit ? Der galiläische See hat einen Fluss, den er aufnimmt und einen Fluss, den er weitergibt. Das Tote Meer hat denselben Fluss als Zustrom, aber keinen, der wieder hinausgeht.- Wir können nur lebendige Christen sein, wenn wir mitzuteilen verstehen. Geben ist seliger als Nehmen. Mit welchem Mass wir messen, wird uns wieder gemessen werden. Gott wolle verhüten, dass die lutherische Kirche Chota Nagpurs je dem Toten Meere gleicht und daran stirbt, dass kein Strom des Lebens von ihr ausgeht.

Wir rufen deshalb auf zu freiwilligem Dienst. Wir rufen die Gemeinden auf, wie die Einzelnen, ja die ganze Kirche. Dieser freiwillige Dienst wird gebraucht und viele warten auf ihn.

Wir nennen in erster Linie die Kinder. Wir sehen mit Besorgnis, wie in unseren Gemeinden zahlreiche Kinder aufwachsen ohne Kenntnis des Katechismus, der biblischen Geschichte und der Lieder der Kirche. All die Discussionen über die Zukunft der lutherischen Kirche bleiben sinnlos, solange wir nicht für die christliche Erziehung unserer Kinder sorgen. Die Zukunft liegt in den Kindern. Die Zukunft unserer Kirche liegt darin, dass es unsere Kinder merken, dass sie es gut haben bei ihrem Heiland, dass Er der gute Hirte ist, der rechte Führer. Wo in einem Dorfe Christen leben, die die Bibel lesen können, dürfen in dem Dorfe keine Christenkinder sein, die nichts von Jesus wissen. Jeder Christ, dem Gott eine Bibel schenkt, hat die heilige Pflicht, sie erstens für sich zu lesen und zweitens für andere, also für die Kinder, denen er die Geschichten und die Worte der Bibel ins Herz legen und ihrem Verstande einprägen soll. Wer das tut, wird selbst den doppelten Segen haben, und er hilft den Kindern vom Tode zum Leben. Sollen die Kinder sein, wie die welkenden, sterbenden Blumen, weil sie den nicht

Gossner Mission

kennen lernen, der der Weg, die Wahrheit und das Leben ist ? Wer will das verantworten ?Wer will sagen, das ist nicht meine Sache ? Wo kein Lehrer und kein Katechist ist, der sich der Kinder annimmt und ihnen Religionsunterricht gibt, da ist es jedes Christen Sache, einzutreten ! Man braucht dazu keine Gelehrsamkeit, wohl aber aufmerksames Lesen, Gebet und Liebe zu den Kindern, dann wird Gott solchen Dienst segnen, an denen die lehren und denen die lernen. - Wir hören mit grosser Freude von allem, was in den Sonntagsschulen getan wird und bitten alle freiwilligen Helfer ihren Dienst in Treue zu tun. Diese freiwillige Arbeit muss noch weiter ausgebaut werden, am allernötigsten ist sie dort, wo in den Dorfschulen kein Religionsunterricht erteilt wird. Wo christliche Lehrer in einem Dorfe sind, fällt ihnen in erster Linie die Aufgabe zu, die Kinder zum Religionsunterricht zu sammeln, wenn es nicht innerhalb des stundenplanmässigen Unterrichts sein kann, dann ausserhalb.

Wir wissen, welche Gaben da noch verborgen liegen, wie reich Gott durch die Natur die Mundas und Uraos ausgestattet hat. Wenn die Aufgabe erkannt ist, und angegriffen wird, wird reicher Segen daraus entstehen. Erweckt die Gabe, die in Euch ist!

Schulen sollen von den Missionen und Kirchen nach einer sich immer mehr durchsetzenden Anschauung über die Aufgabe von Missionen und Kirchen nur soweit unterhalten werden, als die Mittel reichen und als diese christlichen Schulen vorbildlich sind. Das bedeutet, dass sie als Schulen nicht weniger leisten dürfen als Regierungsschulen und dass sie ausserdem eine christliche Erziehung geben müssen. Sie müssen zu Ordnung, Pflichtbewusstsein, Wahrhaftigkeit, Gottesfurcht in hervorragendem Masse erziehen. Allen, die in unseren Schulen arbeiten, sei dies Ziel vor Augen gestellt. Da es jetzt auf den Missionsfeldern

Gossner Mission

eine allgemeinde Erfahrung ist, dass Missionskirchen aus Mangel an Mitteln Schulen schliessen oder an die staatlichen Stellen abgeben müssen, und da auch in Chota Nagpur bereits zahlreiche Schulen an den District Board abgegeben sind, so müssen wir klar das Problem ins Auge fassen, was wir zu tun haben, falls noch weitere Schulen abgegeben werden müssen. Es ist dann darauf zu achten, dass die christlichen Lehrer von sich aus für freiwilligen Religionsunterricht sorgen.

Ich erinnere noch einmal an das Gleichnis von den beiden Seen. Die Kirche in Chota Nagpur kann nur gedeihen, wenn sie jetzt den Segen weitergibt, den sie seit fast 90 Jahren empfangen hat. Innerhalb des Landes wohnen noch viele Heiden, jeder müsste durch die Chri ten, durch ihr Wort und ihren Wandel, einen deutlichen Eindruck davon empfangen, was unser Christenglaube ist. An den Grenzen Chota Nagpurs liegt Jaspur, Bamra, Chechari. Ueberall dort geht es sehr kümmerlich. Geld ist sicher nicht die Hauptsache in der Missionsarbeit, die Hauptsache ist, dass man sein Herz einsetzt, aber wenn man das tut, dann öffnet sich von selbst auch die Hand und gibt. Ist es nicht möglich, dass in Chota Nagpur sich eine Vereinigung bildet zur Unterstützung der Missionsarbeit in den Grenzgebieten ? Wenn das geschieht und Erfolg hat, werden wir hier in Deutschland dieselbe Summe sammeln und als Sondergabe für die Arbeit in den Grenzgebieten an die Kirche senden; dies soll die Christen in Chota Nagpur ermutigen, den Anfang zu machen.

Deutschland ist in den vergangegen Wochen an dem Abgrund einer grossen Gefahr vorübergeführt worden. Der communistisch- bolschewistische Plan war, mit Mord und Brand die bestehende Ordnung in Deutschland zu vernichten. Der Bolschewismus hat ein Weltprogramm, das auch Indien umfasst. Es ist ein hohes Verdienst der britischen Regierung, dass sie Indien vor dem Einbruch des Bolschewismus bewahrt. Im gehei-

Gossner Mission

geheimen wirkt auch in Indien bolschewistisches Gift. Jeder Christ muss das wissen, dass die Ziele des Bolschewismus sind, die Familie zu zerstören, die Kinder von den Müttern zu reissen, die Menschen heimatlos zu machen, ihnen ihre Kirchen zu zerstören und den Glauben zu nehmen. Was vom Russland kommt, mag noch so süss schmecken und noch so verführerisch klingen, es ist Gift und man muss sich davor hüten.

Die Deutsche Christenheit grüsst die Kirche in Chota Nagpur durch uns, sie ist Ihnen gewiss an Gütern dieser Erde und kann nicht mehr geben, wie sie früher gab, aber die alte Liebe zu der Tochter-Kirche in Chota Nagpur ist nicht erkaltet. Gott segne uns durch die Gemeinschaft Seines Geistes!

Das Kuratorium der Gossner'schen
Mission

Richard Kriesche L. Stosch

Heinrich Oranken. Wahrburg Lokrico Leipzig.

April 6th. 1933.

Pastoral letter

To

The General Assembly of the G.E.L.Church
Chota Nagpur and Assam meeting in April 1933.

Dear Brethren,

Our hearty Jisu Sahay to all the members of the G.E.L.Church. We hope and pray that God may bless your meeting by His guidance. Have salt in yourselves, and be at peace one with another, says our Lord (Marc. 9 v.50). May He by His Spirit encourage us to bear witness to the truth and to say without fear what is helpful in finding the right way, may He help us to speak truth in love and to obey truth in humility, may He grant us His peace which passes all understanding.

We meet in Eastertide. Christianity is the living Christ. To be a christian means to believe in Him who was delivered up for our trespasses, and was raised for our justification. We trust, He will be with us even unto the end of the world. We confess that apart from Him we can do nothing, because He is the vine and we are the branches. We have His promise that we shall bear much fruit if we abide in Him. With Him we can do much more than we did. We need not be lacking faith and love. Our Lord says: you are my friends, if you do the things which I command you (John.15 v 14) and why call ye me, Lord, Lord, and do not the things which I say? (Luke 6 v.46). We shall be rich in all spiritual gifts, if we learn to share. It is more blessed to give than to receive!

In Palestine there are two seas, viz. the Sea of Galilee and the Salt Sea. The first is full of life of all kind, there are fishes in it, birds, flowers and trees on its borders. The other is called

Gossner Mission

the Dead Sea, as there are neither fishes, nor flowers, nor life of any kind. Why? The Sea of Galilee has a river which falls into it and a river which flows out from it. The Dead Sea has only a river which falls into it, no river flows out from it. We are living christians if we know to share. With what measure we mete, it shall be measured unto us. May God prevent by His Grace that the Lutheran Church in Chota Nagpur ever be like the Dead Sea. A Christian Church will die, if not rivers of living water flow out of it.

We therefore call for voluntbery Service. We call the whole church and every member individually. This voluntery service is needed and there are many who wait for it.

First the children. We are very sorry to learn that in the Lutheran Church numerous children are growing up and do not know the catechism, the Bible stories and the Hyms of ur Church There are many discussions on the future of the Lutheran Church. These discussions are groundless, as long as we do not see to the Christian Education of our children. The baptized children are the future of the Church. The children must learn to listen to the voice of the good Shepherd. They must be taught by those who are in possession of a Bible or a New Testement. If in a village be only one Lutheran Christian able to read his Bible, this man is responsible for the Lutheran children in his village. No child of such a village must grow up without christian teaching. Who is in possession of a Bible is in duty bound to read his Bible first for himself, then for the benefit of the children of his village. Doing so he will be blessed abundantly himself and he will lead the children of the fountain of living waters. We are responsible for the spiritual welfare of the children growing up in our village. If there is no teacher and no catechist in a village it lies with the laymen, particularly those who can read the Bible, to lead the children to Him who is the way

Gossner Mission

and the truth and the life.- We hear with great pleasure of the work done in Sunday Schools and ask all who teach in Sunday Schools to continue their work faithfully. In villages with a village school it is the duty of a christian teacher to give religious teaching to the children, if necessary out of the routine. Stir up the gifts of God, which is in you!

There was much difference of opinion as to Mission scools. Should Mission societies and churches spend part of their funds on primary and secundary education? Or should these funds be used for evange-- listic and congregational work only? A commission consisting of american laymen studied the Mission work of China, Japan and India and published the result of their inquiry.

The Church of Chota Nagpur can prosper only if you let have share others of all the spiritual gifts the Church has received these 90 years. In Chota Nagpur there are many non-christians. Every one of them should at least once in his life get a strong impression of true christian life. Therefore every Christian ought to be a Missionary among the people with whom he is living. On the bounderies of Chota Nagpur there is Jaspur, Bamra, Chechari. Mission work cannot be done properly in these districts for lack of money. Money is not the first thing in ~~the~~ Mission work. The first thing is that hearts are burning. If our heart is burning for the work of our Saviour, we shall open our hands and give freely. We suggest that in Chota Nagpur a way should be found to collect money for the Mission work in Jaspur, Bamra and Chechary. If this is done in Chota Nagpur, we are prepared to collect in Germany the same amount as you collect in Chota Nagpur and to send this special gift for the work in Jaspur, Bamra and Chechari. This may encourage you to start the work without delay.

Their finding regarding of Mission schools is that as far as funds

Gossner Mission

are available Mission-societies and Churches run schools provided these schools do good work educationally. In addition to their general efficiency as schools, Mission schools must do excellent work in christian education viz. in the building up of the christian character of their pupils. May all the teachers in our schools realise this!

It is a common experience now that Missions and Churches for lack of funds have to hand over schools to Governments or District Boards. In Chota Nagpur for instance numerous former Mission schools are now under the menagement of the District Board. We have to face the problem now, what we should do in such cases. The Church has a vital interest in the Christian Education of their children attending Government schools. Christian teachers should deem it their privilege to hold Bible lessons.

In the beginning of this year Germany was saved from an imminent danger. The communist party connected with the boshevist movement of Russia tried to get hold of government. Bolshevism means murder and distruction. Bolshevism is a world-movement and includes India as well as other countries. The British Government protects India from Bolshevism, but secretly the poison of Bolshevism works in India. Every Christian ought to know that Bolshevism intends to take away children from their mothers, to make people homeless, godless, faithless.

The Evangelical-Lutheran-Church of Germany greets the Evangelical-Lutheran-Church of Chota Nagpur. We are now poorer than in prewar times and cannot help you as we did before. The love of your Mother-Church abides. We shall never forget our fellow Christians in India. The fellowship of the Holy Spirit be with us all!

For the Kuratorium of Gossners Mission J Stosch

The German draft of this Pastoral letter was signed by W.Richter-Reichhelm, J.Stosch, H.Beenken, H.Roterberg, H.Lokies, Brüssau, Drescher.

Gossner Mission

I Please advise me on these.

Strictly Confidential. — पूर्णरूप से गुप्त।

For Pastors Only. — केवल पास्टरों के लिये।

बिवाह सम्बन्ध भंग करने के द्वारा अलग हुए लोगों के लिये मण्डली का प्रबन्ध।

छोटानागपुर और आसामस्थ गोस्सनर एवं० लूथरान कलीसिया

की

चर्च कौंसिल का संकल्प

बुधवार ताः ५ अक्तूबर १९३२।

आज की पहिली बेले में फिर भी व्यभिचार द्वारा छोड़े हुए निर्दोष पक्ष के लोगों का व्यभिचार के पाप में पड़ जाने से उनके लिये मण्डली में ग्रहण होने का क्या उपाय हो सकता है उस पर बातचीत हुई और बिचार पर बिचार बहुत प्रकार के प्रश्नों और उत्तरों के द्वारा सोचा गया। इसी बिषय के लिये बादानुबाद द्वारा सामग्री एकट्ठे किये गये कि उन पर और अधिक स्पष्ट भाव से सोचने और बिचार करने को सहायता मिले। इसी काम में अर्थात प्रस्तावों पर और उनसे निकलती हुई कठिनाइयों पर खूब सोचा गया और इसी पर के बादानुबाद में बिहान की सभा उठ गई।

दूसरी बेले में * * * प्रार्थना के पीछे सभा का काम आरम्भ हुआ अर्थात बिहान के प्रस्ताव पढ़े गये। उन प्रस्ताव पर की कठिनाइयों पर सोच किया गया। प्रस्तावों को नियम बनाने से मण्डली में बुराई की बढ़ती होगी कि बुराई का रोक होगा और अकारण निर्दोष पक्ष के लोगों के लिये कहां तक सहायता का उपाय किया किया जा सकेगा इस पर ध्यान दिया गया। फिर आगे ऐसे नियम या प्रबन्ध का क्या नाम या उपाधि होनी चाहिये, ऐसे नाम या उपाधि का क्या अर्थ हो सकेगा, उससे हमारे उद्देश्य का कहां तक साधन हो सकेगा तथा उस नियम को प्रचलित करने में कौंसिल को कैसा अधिकार पाना और रखना चाहिये और उस अधिकार का कैसा व्यवहार होना चाहिये इन बिषयों पर गम्भीर ध्यान और बिचार प्रगट किये गये जिस्से इस बेले की बैठकी का बिचार मानो सिद्धान्त के रूप में महासभा के साम्हने मंजूरी के लिये रखा जाए और इस बैठकी के बिचार कौंसिल के मन्तव्य के रूप में लिखे जांए। सो जो कुछ किया गया उसका निचोड़ नीचे लिखे संकल्पों में प्रगट किया जाता है अर्थात्:—

Gossner Mission

संकल्प— (क) यदि बिवाहित जोड़े का कोई जन व्यभिचारी होके अलग होवे और दूसरा पक्ष अर्थात निर्दोष पक्ष का जन आप भी पीछे से किसी अबिवाहित जन से अथवा बिधवा वा रांड़ा के संग पाप में पड़ जाए तो ऐसे जन निश्चय मण्डली दण्ड में रखे जावें परन्तु पश्चात्ताप करने और शुभ चाल चलने पर अलग होने के समय से ७ वें बरस के पूरे होने पर अथवा मण्डली दण्ड में रखे जाने के दिन से उचित समय के बीतने पर ये दोनों पाप क्षमा पावें और मण्डली में पुरुष स्त्री के समान ग्रहण किये जांए ॥

(ख) कि उपरोक्त सिद्धान्त के अनुसार मण्डली में ग्रहण करना केवल dispensation [नियम से निर्बन्ध होने की आज्ञा] के द्वारा हो सकेगा और इस dispensation को केवल चर्च कौंसिल देगी ।

(ग) कि dispensation देने के लिये अवश्य है कि पूर्ण चर्च कौंसिल के कम से कम १० जन सदस्य सभा में उपस्थित होवें पर १३ हों जनों का बोट लिया जाए और उस पर १० जन सदस्य सहमत हों ।

(घ) कि कोई इलाका यदि इस बिषय पर का कोई दर्खास्त कौंसिल में भेजना चाहे तो अवश्य है कि अपने इस दर्खास्त के साथ में अपने इलाके के भीतर में जो कुछ तदारुक और जांच दोनों पक्ष के लोगों से हुआ है इनको और अन्य सब कागजातों को अपनी सिफारिश के संग कौंसिल में भेजें ।

* * * *

टिप्पणी :— कि dispensation से ग्रहण किये हुए पुरुष स्त्री स्पष्ट जान लेवें कि वे कानूनी सादी पाया हुआ सा नहीं समझे जायेंगे ॥

(Sd.) Rev. J. Lakra,
Chairman.
6-10-1932.

(Sd.) P. Hurad,
Secretary, G.E.L. Church.
6-10-1932.

सूचना ।

सब पास्टरों को जनाया जाता है कि उपरोक्त संकल्प को अभी वर्त्तमान में आप लोग गुप्त भाव से रखें, क्योंकि कौंसिल के इस बिचार को महासभा में पेश करके मंजूरी कराना पड़ेगा । यह आप को पास इसलिये भेजा जाता है कि आप इस बिषय पर अभी से ध्यानपूर्व्वक गम्भीरता से सोच बिचार कीजिये और आगामी महासभा के समय की मिनिस्टिरियुम की सभा में और महासभा में भी इसको कानून या आर्डन बनाने के लिये अपना बोट दीजिये । बिशेष ध्यान रहे कि यह सम्पूर्ण बिषय अभी गुप्त रखा जाए और लोगों पर प्रगट न किया जाए ॥

रांची
ताः १० नोवेम्बर १९३२

P. Hurad,
Secretary, G.E.L. Church.

Gossner Mission

16 OCT. 1932

Reprint from 'The National Christian Council Review.'—October, 1932.

Retreat on Evangelism

August 12 to 15, 1932

A Retreat on Evangelism, arranged by the National Christian Council, was held in Nagpur from August 12 to 15. It was attended by 27 delegates, representative of all the Provinces, including Burma. A noteworthy feature was the presence of a number of Indian pastors. A time of very happy fellowship was spent, and much valuable information obtained from the interchange of counsel and experience. The Retreat was called for the purpose of eliciting representative opinion in regard to plans for a forward movement, so that a lead might be given to the Council, at whose next meeting Evangelism will occupy a central place. At the beginning of each session a period of devotion was held, led by various delegates, and much time was given to prayer.

Mr. Hodge, introducing the subject, explained the reasons which had led the N.C.C. to take up the matter of evangelism. Our call goes back to Christ's commission; but it receives special urgency from the unprecedented conditions, both economic and political, that obtain in the world today. These, together with the spread of communism and the breaking away from religion, are causing world-wide unrest, in the midst of which the need of the human heart for a revelation of God is striving to find expression. In India, where the times are specially momentous, the Council has been encouraged to take up this task by many factors, such as the mass movement study, which has shown that through the group the Gospel is winning its way; the new interest in rural reconstruction, with its insistence on the need for an adequate central driving force; the Lindsay Commission Report, appealing to the colleges to regain the position and Christian initiative they once held, and showing the way; the marked increase in the Christian community as revealed by the Census; the remarkable movement in the Andhra country, where the caste people, hitherto impregnable, are coming to Christ; the gathering strength of the movement for Christian union; the place still held by the Bible as a 'best seller.' In keeping with these considerations, a Resolution was received from the Central Conference of the M.E. Church, definitely calling on the N.C.C. to inaugurate a Forward Movement in Evangelism. With these facts before them the Council feel that the call to a forward movement is the call of the Spirit of God, and, while realising that a spiritual movement cannot be coerced or organised, they urge on all the need of waiting upon God in prayer to discover what the Spirit is saying to the Churches.

During the four succeeding days the various aspects of the movement were studied, including reports of conferences recently

Gossner Mission

held at Sat Tal, Kodaikanal, Pasumalai and Calcutta, and there was a marked unanimity of thought on the part of delegates on most of the important issues. Four main points emerged from the discussions:

Firstly. United witness was borne to the belief that the time was undoubtedly ripe for a forward movement. Workers from different fields referred to the deep spiritual longing that existed in the hearts of all amongst whom they came in contact, whether Hindus or Muhammadans, students or others. Several testified to the wonderful change that has recently come over people in their districts: old faiths are losing their grip; in the caste movement the caste people are being drawn to Christ by seeing that the outcaste Christian has something they themselves have not got; on all sides there is a willingness to hear the Gospel. The all-important question now is, how to bring the Christian Message to meet the needs of the new day.

Secondly. The objective of the movement was defined as the presentation of Christ, who is Himself the Evangel, by word, deed and example, on the part of all the Christian forces in India to all the people in India, so that men may be brought into living contact with Him and accept the salvation that God offers in Him. The aim is Conversion—thought to be a better term than 'Proselytism,' which sometimes implies an attempt to bring people into the Church by wrong methods and may mean a change of creed rather than a change of heart. It was further felt to be necessary that converts should join the Church; there is danger in 'secret discipleship' and in the baptism of those who are not prepared to enter a Church; converts, it was felt, lose much by withdrawing themselves from the fellowship of Church membership, and at the same time the fellowship of the Church loses by their remaining outside. Conversion is a process as well as a crisis, and is completed by the convert joining the Church and sharing its privileges and responsibilities.

Thirdly. What are the best means to be employed to attain this aim? Great emphasis was laid in this connection on the need for witness to Jesus Christ—His Life, Death and Resurrection; a witness not of words only but of life; that this could only be effectively given by those who, having entered into the fullness of life in Christ, can testify to His salvation by personal experience; that the message must be clear and definite both in its subjective and objective expression. Workers among Hindus, Muhammadans and Animists were united and emphatic on these points. Witness-bearing, therefore, may be considered a guiding principle to be kept in view in all the following methods—

(*a*) *Preaching*. 'But we preach Christ.' This method is still primary.

(*b*) *Teaching*. This is another fundamental method. 'To make all men see.'

Gossner Mission

(*c*) *Production, Publication and Distribution of Christian Literature.* The importance of preparing and publishing a new series of 'Tracts for the Times,' setting out the essentials of the Christian Faith, one by one, was emphasised.

(*d*) *Lyrical Evangelism, Visual Evangelism, Religious Drama.* These three methods were recommended by several speakers as making a strong appeal and breaking down prejudice. Religious drama has been very helpful from the point of view of religious education in work among both Christians and non-Christians, though its success depends on the nature of the people themselves and the way it is presented. Prejudice against it has existed, owing mainly to the disrepute into which it has fallen through the prominence usually given to the buffoon. It is essential that the plays should be prepared and performed in a devotional atmosphere, by those who have had a definite religious 'experience.'

(*e*) *Evangelistic Week.* In spite of certain difficulties, such as the impossibility of arranging a simultaneous week in all areas and the tendency for interest to flag in course of time, this method was felt to be of very great value. The work calls for self-denial, it affords a unique opportunity for united witness, and is a means of starting ordinary church members on Christian work. All members of the Christian community, including professors of colleges and students, should be encouraged to join, and in this connection it was suggested that there should be more co-operation between educational and mission workers than there is at present. The distribution of Gospel portions is the best way to reach Moslems. The Evangelistic Week is a great opportunity for the lay worker.

(*f*) *Christian and Non-Christian Festivals.* These had been found to provide a good opportunity for bearing witness to the fundamentals of the Christian position. This was specially true in work among Moslems.

(*g*) *The Round Table Conference* method, and sharing with other faiths, was advocated by more than one speaker.

Methods of approach to different sections of community were discussed:

(*a*) *Hindu.* (The Rev. H. C. Balasundaram, Allahabad.)

i. First, and most important of all, the messenger must lay emphasis on his own relationship to and experience of Jesus Christ. Christ is already accepted almost universally as a historical character, but a Hindu yearns to know of something that must come from the innermost depth of the heart. This is a greater need to him than even politics.

ii. The message must be sure and definite. The messenger must give proof of his belief that Jesus Christ can transform the life of the individual. A Hindu appreciates religious 'bigotry.'

iii. Close fellowship in meditation and silence together in the presence of God.

Gossner Mission

iv. The greater use of the New Testament, by reason of which the messenger should show that the best picture of Jesus Christ must be drawn in the heart by Christ Himself.

The result of such contact with a Hindu is that he will be drawn to Jesus Christ, even if he may not be prepared for baptism.

Ma Nyein Tha spoke of the experience of the Gospel Team in dealing with Hindus, and stated that the one thing a Hindu wants is to know 'What Christ means in your personal experience and what He has done in your life.'

(*b*) *The Moslem.* (Rev. D. A. Chowdhury, Bengal.)

Mr. Chowdhury associated himself with the views expressed by Mr. Balasundaram as to the right approach to the Hindu. These would hold true of the Moslem also. In addition he urged—

i. The worker must be trained. He should have such a thorough training in Islamics as will give him some idea of the mind and ideas of the Moslems today, of their religious background and daily duties. He must also know what are the things in the Christian message that are of primary importance in this work. To a Moslem Christ is the great stumblingblock; the worker must get to the bottom of why this is so. He believes in the absolute unity of God; the worker must be able to trace the origin of this belief. In Islam, the will of God is omnipotent. The relationship of God to man is regarded in the light of Master and servant rather than of Father and Son, but there is no reference to holiness or love; the idea of purity, as used in the Koran, implies outward observances, ablutions, etc. The Moslem must be led to enthrone God morally. In the approach to Moslems the worker should place Christ and Muhammad side by side. When further light is required as to the attributes of God as shown in the Koran, the life of Muhammad should be examined.

ii. Men of spiritual initiative and ability are required for the work.

iii. More use should be made of literature; a whole-time worker should be set aside to produce literature for Moslems. The use of pictures should be avoided. Newspaper evangelism should be employed, as is done by Moslems themselves.

iv. A life of self-sacrifice has a strong appeal to them, and some of God's servants must take to the life of a *pir*.

(*c*) *Animist.* (Mr. P. Hurad, Bihar and Orissa, and Mr. D. S. Wells, Bengal.)

In spite of their faith in witchcraft and evil spirits, animists desire fellowship with God. Difficulty was experienced by early missionaries, because of the desire of the people to 'see' God; they were not at first satisfied when told He was a spirit and was revealed in Jesus Christ. After the first baptism the fire spread from village to village, and the Church of Chota Nagpur is the result of that Mass Movement. The idea of sin is not understood.

Gossner Mission

The best methods of approach are prayer, teaching first of God and leading on to Christ, and telling of Christ's power over demons.

(*d*) *Urban People.* (Canon Tarafdar, Bihar and Orissa.)

Personal work is of the first importance. Y.M.C.A. methods, visiting, reading-room, inviting speakers were employed. Lack of proper workers makes it difficult to follow up results.

(*e*) *Rural People.* (Rev. S. T. Moyer, C.P.)

It was necessary, first of all, to get the people interested and sympathetic. Then an adequate and effective presentation of Jesus Christ is needed; He will do His own work. The work must not be hurried, and visits of three weeks should be paid to villages—preaching, music, medical work, hygiene and memory work being employed. Where possible schools should be started, with a curriculum which includes an adequate presentation of Christ. The methods adopted by Dr. Kagawa, in the Gospel Peasant Schools of Japan, were referred to by Mr. Hodge, and it was thought such schools would be of immense service in India.

(*f*) *Women and Girls.* (Ma Nyein Tha, Burma.)

House parties were held at hill stations, where family prayer, Bible classes and discussion groups took place, with the definite object of deepening spiritual life.

(Miss Rinman, C.P.) Bible classes for girls made them more effectual in their Christian life at home. She referred to the difficulty of using women for zenana and village work under present conditions.

(*g*) *Students.* (Rev. H. C. Balasundaram.)

He pointed out some of the difficulties to be taken into consideration with special reference to secularism—

i. The wide gulf between Christian youth and their seniors within the Church of Christ, which has an important bearing on work among them. The student is not attracted to the Church.

ii. Intense economic problem. The difficulty of finding employment after they leave college tends to make them materialistic.

iii. Political situation. Until the political situation between England and India is considerably altered, young people will not readily consider their relationship to the Church or the work of evangelism.

iv. Literature from the West, in which they are deeply versed, especially the writings of Bertrand Russell, Bernard Shaw and H. G. Wells, is undermining religious faith and practice.

v. The Self-Respect Movement, a political non-Brahmin movement started against the domination of the Brahmin, which has now become anti-religious.

The student is asking questions: 'Is God related to human life?' 'He cannot reconcile a God of love with present conditions.' 'Is God an individual entity?' 'Is it just the survival of the fittest?' 'It is said that, particularly in India, religion has been the cause of all feuds,

Gossner Mission

why not banish it?' 'Service and humanity are taking the place of religion.'

In view of all these things two methods have proved effective—

(*a*) Show them that they are members of the Christian Church also and that its future is in their hands. It is of the utmost importance to the Church to get these young student Christians to realise this.

(*b*) Exercise humility, patience and faith in them, allowing them to speak out frankly and to take the lead on occasions.

(Rev. D. A. Chowdhury.) In reference to Moslem students he spoke of the college at Aligarh, which has done much to break down faith in religion, also the activities of the Ahmediyyas, who are trying to use the Bible in elucidating the Koran. These things give a chance for the Christian message.

Several speakers referred to the dangers of the Self-Respect Movement, which is spreading very rapidly, especially in South India, and is now attacking Christianity. Propaganda is taking place even in rural institutions. This constitutes a call for the production of more and better vernacular literature.

Fourthly. All were agreed that evangelism was essentially the work of the Church and could only be successfully undertaken by the Church. This conviction influenced the discussion as to whether a title should be given to the Forward Movement or not, and led to the conclusion that the adoption of a title, at any rate at this stage, was inadvisable, as it might seem to separate the movement from the Church herself. Our aim should be to stimulate and strengthen the Church for her great task. It was pointed out that the Church must become a real fellowship if she is to reap the fruits of evangelism. She must be a Church indeed, and not merely a crowd. Many valuable suggestions were made in this connection, such as: the holding of retreats for pastors; the formation of study and prayer groups; the provision of more and better devotional literature; the bringing out of a Prayer Calendar and the issue, from time to time, of a Bulletin giving news of the progress of the movement; the setting aside in each province of a special worker, who could devote his whole time to the interests of the movement and help to secure the co-operation of all the Churches; an endeavour be made to arrange for visits from Christian leaders from other countries, such as Dr. Kagawa of Japan, and Dr. T. C. Koo of China; that the Churches should be encouraged to study the Christian Message afresh in its relation to present trends in Indian thought and action, and to rethink the whole question of method in presenting the Gospel of Christ. The importance of finding out the best methods was strongly emphasised.

To sum up, the Conference was definitely of opinion that, before an All-India Forward Movement in Evangelism was launched, every

Gossner Mission

endeavour should be made, through Provincial Christian Councils and other bodies, to enlist the sympathy and support of all the Churches. It, therefore, called upon the National Christian Council:—

(1) To request Provincial Christian Councils, Church and Mission bodies to study afresh the whole subject of Evangelism, in view of the desperate needs of the hour, and report to the Council.

(2) To make available in the N.C.C. REVIEW information as to the progress of Evangelism, both in India and in other parts of the world.

(3) To give the subject of Evangelism a central place at the Biennial Meeting of the Council, to be held in Nagpur from December 31 to January 4, 1933.

A sub-committee was appointed to prepare a statement, in the light of opinions expressed, setting out the meaning and purpose of the movement, with special reference to the objective, the message and the manner of presentation; and their report, after amendment, was accepted as follows:

Objective

The situation throughout the world is an urgent call to a bolder and more convincing presentation of the Christian Gospel, for the world is in desperate need of regeneration. In view of this situation, and in consequence of the appeal addressed to the N.C.C. by some Churches and Councils, we, members of the various Churches in India, are met here, on the invitation of the N.C.C., to consider the need for renewed evangelistic effort on the part of the Church in India to the peoples of this land. We would urge the N.C.C. to issue a call to the Churches to take up the task of evangelism with fresh resolve and a more earnest response to the leading of God, and to co-ordinate the efforts of the Churches in this direction.

The primary task of the Church in India is the presentation of the Gospel of Christ to the peoples of the land. 'Her aim is the conversion of individual men and women to a new life in Christ, to complete surrender to God and to new relations of love with their fellowmen. From a true conversion there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and new determination to eliminate the evils of society.'

Message

'Our message is Jesus Christ. He is the revelation of what God is, and of what man, through Him, may become.'

'Jesus Christ, in His life, through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as Almighty Love, reconciling the world to Himself by the cross, suffering with men in their struggle against sin and evil, bearing with them the burden

Gossner Mission

of sin, forgiving them, as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.'

Methods

We suggest that the Churches be urged to study different methods of evangelism in relation to their own environment, and that the National Christian Council be asked to gather, and make available for the use of the Churches, information regarding productive methods.

List of Delegates

Andhra.—Miss L. Keans, A.B.M.U., Narasaravupet.

Bengal.—Mr. D. Scott Wells, Secretary, Baptist Mission, Calcutta; The Rev. D. A. Chowdhury, Church of Scotland Mission, Budge-Budge.

Bihar and Orissa.—Canon S. K. Tarafdar, C.M.S., Bhagalpur; Mr. P. Hurad, Gossner Evangelical Lutheran Church, Ranchi.

Bombay.—The Rev. D. A. Yardi, C.M.S., Poona.

Madras.—The Rev. H. A. Popley, Y.M.C.A.; The Rev. J. S. Masillamony, Pasumalai; The Rev. H. J. Scudder, Arcot Mission, Punganur; The Rev. M. S. Taylor, South India United Church, Batlagundu.

Mid-India.—Dr. Yohan Masih, United Church of Canada, Indore; Bishop G. J. Lapp, American Mennonite Mission, Dhamtari; The Rev. S. T. Moyer, General Conference, Mennonite Mission, Basna; Miss V. Rinman, Swedish Mission, Chhindwara.

United Provinces.—The Rev. H. C. Balasundarum, British and Foreign Bible Society, Allahabad; Rai Bahadur A. C. Mukerji, General Secretary, National Missionary Society.

Punjab.—Mr. W. H. L. Church, Bible Society, Lahore.

Burma.—Sayama Ma Nyein Tha.

Nagpur.—Revs. J. E. Borgman, A. Robertson, T. W. Gardiner, W. S. Silas, S. B. Singh, Misses Blasdell, Sutherland, and others.

N.C.C.—Rev. J. Z. Hodge, Miss May Reid.

PRINTED AT THE WESLEYAN MISSION PRESS, MYSORE CITY—1932.

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No..2380./.33.
F.-86 51. *Dated the*...16th....March,..*19*.33.

Missions Director J. Stosch,
Wannsee, Florastr. 3.,
Berlin.

My dear Director Stosch,

I do not exactly remember if I sent you the ~~xxxx~~ intimation that the Annual Conference meets from the 24th. of April next. But I do hope Mr. Prehn has sent you the information towards the end of January. I am enclosing for your perusal a copy of our printed Programme which will, I hope, interest you. If you find time to go over these items I should be glad to have your opinion expressed on such matters as you think will be of value to me. Of course as usual we shall be expecting your pastoral letter but apart from that I wish you could give me your valued advice in your individual capacity for my own private use.

This time there will be the election of office-bearers and I would request that you will remember us in your prayers in those days to be given the guidance of the Holy Spirit, so that He may lead us to do what is right and good for the upbuilding of His Church.

I know your Fatherland is just now experiencing many momentous changes politically no less economically and there is not the least doubt that all these circumstances are standing on your way to tide over the difficulties in raising contributions for the Church in Chotanagpur. But we earnestly hope that inspite of all these difficulties God will lead us through and give us all what we need for the very life of the Church.

I now close this letter and in so doing beg you to remember us to the members of the Curatorium and give them our sincere hearty Yishusahay and last but not least request you to take the same for yourself.

With kindest regards,

Yours very truly,

P. Hurad

Gossner Mission

छोटानागपुर और आसामस्थ गो० एवं० लू० कलीसिया की महासभा का

काम पत्र १९३३ ई० ।

१८-२० अप्रेल—८ बजे बिहान से चर्च कौंसिल की बैठकी ।
२१ अप्रेल—८ बजे बिहान से मिनिस्टिरियम की बैठकी ।
२२ अप्रेल—८ बजे बिहान से कौंसिल और मिनिस्टिरियम की संयुक्त बैठकी ।

२२ अप्रेल — **सनिश्चर संध्या ७ बजे प्रावेशिक उपासना ।**

महासभा के भारी कामों में प्रवेश करने के पहिले अवश्य है कि तैयारी का उपदेश दिया जाए तथा ईश्वरीय उपासना किई जाए। इसलिये इस संध्या में भक्तिजनक उपासना होगी। यह उपासना सब प्रतिनिधियों और रांची मण्डली के सर्वसाधारण के लिये खुली है... उपदेशक ... ... पाद्री अ० जोन ।

२३ अप्रेल प्रभुवार । — **कासीमोदोगेनिती ।**

९ बजे बिहान—प्रथम बेले की आराधना ... ... पाद्री मसीहदास लकड़ा ।
उपदेश ... ... ,, खिस्तकल्याण भेंगरा ।
२½ बजे—दूसरी बेले में प्रभुभोज अनुष्ठान ... . ,, प्रेसिडेन्ट योहन तोपोनो ।
सहायक पास्टर ... ... ,, उर्बानुस कुजुर ।
६ बजे—संध्या की आराधना ... ... ,, सामुएल बागे ।

२४-२८ अप्रेल] सर्व्वसाधारण महासभा । [सोमबार से शुक्रवार ।

[प्रतिदिन पहिली बेले में ७॥ बजे से ११ बजे तक और दूसरी बेले में २-५ बजे तक ।]

सोमबार २४ अप्रेल ।

१ । प्रतिनिधियों की हाजिरी पुकार ; ५ जनों को को-ओप्ट करना ; विजिटरों का नाम पुकार ।
२ । प्रतिनिधियों तथा विजिटरों का स्वागत और परलोकगत अंगों के प्रति समदुःख प्रकाश ... ... प्रेसिडेन्ट ।
३ । बर्लिन बोर्ड तथा अन्य संस्थाओं और जनों के सन्देश .. ... सेक्रेटेरी ।
४ । प्रेसिडेन्ट तथा सेक्रेटेरी के वार्षिक रिपोर्ट ... ... प्रेसिडेन्ट, सेक्रेटेरी ।

मंगलवार २५ अप्रेल ।

५ । मिनिस्टिरियम की निर्णयावली का ग्रहण ... ... पा० योएल लकड़ा ।
६ । विवाह सम्बन्ध भंग कर अलग हुए लोगों के लिये प्रबन्ध ... ... सेक्रेटेरी ।
७ । नियमावली तथा उपनियमों के सुधारवाले निर्णयों पर सुधार ... ... सेक्रेटेरी ।
८ । जवान युवतियों के सभा संगठन के नियम और काम — ... पा० जिलो तीगा ।
९ । हाई स्कूल की वर्त्तमान स्थिति ... ... पा० एम० प्रेहन ।
१० । स्कूलों की दशा और इलाकों का सम्बन्ध ... ... मि० निर्मल सोय ।

बुधवार २६ अप्रेल ।

११ । लूथरान फेडरेशन के संकल्पों पर करवाई ... ... सेक्रेटेरी ।
१२ । देश के नये शासन प्रबन्ध पर मण्डली और मिशनों का स्थान ... ... सेक्रेटेरी ।
१३ । हाताओं की रखवारी के नियम ... ... पा० अ० जोन ।
१४ । सेन्ट्रलेज के नियम ... ... मि० सामुएल पुर्ती ।
१५ । कलीसा का आय और व्यय १९३२ ई० ... ... } खजांची ।
१६ । कलीसा का बजेट १९३३ ई० तथा कौंसिल की आर्थिक नीति }
१७ । रिजर्व फन्ड पर तथा अन्य ट्रष्ट फन्डों पर रिपोर्ट ... }

बृहस्पतिवार २७ अप्रेल ।

१८ । स्वपालन प्रचार कार्य्य का फल तथा कर्म्मचारियों का प्रतिपालन ... प्रेसिडेन्ट ।
१९ । सन्डे स्कूल, राजवृद्धि गिर्जा, धर्म्ममेला, धर्म्मसाहित्य, प्राचीनों का काम ... सेक्रेटेरी ।
२० । अन्य अन्य उचित कामों की पेशी ... ...
२१ । नोमिनेशन कमिटी की रिपोर्ट और पदधारी और अंगों का चुनाव ...
२२ । सभाओं और संस्थाओं और विभिन्न जनों के प्रति धन्यवाद प्रकाश ... सेक्रेटेरी ।
२३ । बिदाई के अन्तिम बचन और उपदेश और प्रार्थना ... ... प्रेसिडेन्ट ।

२८ अप्रेल । शुक्रवार ८-९ बजे । — महासभा के अन्तिम दिन के मन्तव्यों को दृढ़ाना

टिप्पणी—(क) प्रत्येक दिन बिहान को गिर्जे में भक्ति-उपदेश तथा प्रार्थना आध घंटे तक अर्थात ७॥ से ८ बजे तक पाद्री योएल लकड़ा की अगुवाई में होगी।
(ख) २४ अप्रेल संध्या ७ बजे पाद्री रदशिक उपदेश सहित उपासना करेंगे ।
२५ ,, ,, ७ बजे ,, एम० प्रेहन मण्डलियों में मंगल समाचार प्रचारने के कार्य्य पर तथा आत्मिक जीवन की बृद्धि पर उपदेश देंगे ।
२६ ,, ,, ७ बजे ,, खिस्तोगिरी तिर्की अपना आत्मिक समाचार सुनावेंगे ।
(ग) २७ ,, ,, ८॥ बजे महासभा के प्रतिनिधियों के लिये समाज संगति की सभा होगी जिस में गीत गाण, बाजना इत्यादि का प्रदर्शन होगा तथा चाय पानी का प्रबन्ध भी होगा । मुंडा और उरांव नये भजनों के लिये १ले और २रे दर्जे के इनाम दिये जायेंगे ।

रांची,
ताः ७ मार्च १९३३ ।

P. HURAD.
Secretary, G.E.L. Church.

Gossner Mission

भाई बहिनों से सहायता की अपील।

बड़ी लड़ाई के समय से हमारी इस लूथरान मंडली पर बड़े २ दुःख और क्लेश हो रहे हैं, विशेष करके रुपैये पैसे की घटी के कारण। पर जानना चाहिये कि ईश्वर ही की इच्छानुसार ये सब दुःख तकलीफ हम पर बीतते हैं। ईश्वर इन के द्वारा से हम को जगाने और बहुत प्रकार के आशिषों को देने चाहता है (रोमी ५, १–६) इन सब दुःखों और क्लेशों का असल कारण तो यही है कि हमारी मंडली अब तक परदेश के आश्रे में है जब परदेश से रुपैया आवेगा तब हम अपना काम यहां करेंगे। बड़ी लड़ाई के समय अगर अमेरिका रुपैया नहीं दिया होता तो कितना तकलीफ हम लोगों को सहना पड़ता। हमारी मंडली का सब बन्दोबस्त टूट जाता। जब लड़ाई अन्त हुई तब जर्मनी ने बड़े प्रेम से हम लोगों के मंडली को सम्भालने की बहुत सहायता करने लगी। पर अभी हाल में जर्मनी की दशा ऐसी खराब हो गई है कि वह रुपैया दे नहीं सक्ता है। वह चाहता है पर सकता नहीं जिससे अभी भी हमारी दुर्दशा हो रही है (सोचिये कि जर्मन देश के लोगों को साल साल करोड़ों करोड़ रुपैये लड़ाई के कारण भर देना पड़ता है, जिस कारण बहुत से काम ओ कारखाने इत्यादि बन्द हुए हैं, और होते २ अभी अन्दाज साढ़े छः करोड़ आदमी बेकाम और बेआमदनी के बैठे हैं जिन को सम्भालना दूसरे काम करने वाले जर्मनों का भार हुआ है) तिस पर जर्मन देश से हाल आया है कि जहां तक बने, हम लोग ईश्वर की सहायता से छोटानागपुर की मंडलियों की मदत के वास्ते हाथ बढ़ावें। इन बातों को सोचने से यही मन में आता है कि अब हमारे वास्ते विशेष समय अर्थात नीन्द से जाग उठने का समय आया है (रोमी २३, ११) उचित है कि हम उठ खड़े होवें और अपने से मंडली को सम्भालने का उपाय करें अर्थात अब हम को पहिले से अधिक दान देने की चिन्ता करना चाहिये। बड़ी लड़ाई के समय के क्लेशों का एक बड़ा फल हमको यही हुआ है कि हम को ओटोनोमी (आत्मपोषण और आत्मशासन) मिल गया। यदि हम ठीक से ओटोनोमी करते तो ऐसे दुःखों में हम को पड़ना नहीं होता। सो हम ओटोनोमी को ईश्वर का उत्तम दान मान के ग्रहण करें और उस में आगे बढ़ने का परिश्रम करें।

एक प्रकार से सच है कि हमने संकट के समय सकेती में पड़के और अपनी मंडली को बचाने के लिये ओटोनोमी लिया। पर तौभी यह भी स्मरण करना चाहिये कि हम ने ओटोनोमी लिया यह विचार करके कि यदि हम चिन्ता करें तो ओटोनोमी कर सकेंगे। यदि एक बालक को एक मन का बोझ उठाने बोलेंगे तो कितना ही बुझाने, गाली देने और मारपीट भी करने से यह नहीं होगा। बालक बोझ तले दब के मर जायेगा पर नहीं सकेगा पर सब बिश्वास करेंगे कि एक बड़ा आदमी खुसी से उस भार को उठा लेगा। स्मरण करो भाई और बहिनो हमारी मंडली अभी ८५ बरस की हो गई है अर्थात बालक नहीं पर पुरुष हो गया है। देखो इतने बरसों से जर्मनी ने और थोड़ा बहुत अमेरिका ने लाखों लाख रुपैये हमारे लिये दे दिया है। जब दूसरे लोग हमारी मंडली के लिये इतना बहुत दे देते हैं तो क्या हम को नहीं देना चाहिये।

फिर यदि एक ही आदमी को १०) देना होता तो उसको बहुत कठिन होता पर यदि ४० आदमी मिल जावें तो वे सहज से १०) जमा कर सक्ते हैं। ऐसा ही हमारी दशा भी है। हमारी मंडली की संख्या बहुत बड़ी है १२०००० खिस्तान हैं और प्रायः २०, २१ हजार खिस्तान घर हैं। यदि इतने बहुत खिस्तान घरों से घड़ा सिरनी और मंडली पैसा ठीक रीति से देवें तो उसी से ३५–४० हजार रुपैया निकल जायेगा। इस से अधिक यदि और २ सिरनी भी दिये जायें तो इतना बहुत पैसा निकल आवेगा कि उस से किसी प्रकार से हमारी मंडली सम्भाली जा सक्ती है। पर ऐसा नहीं होता है कारण कि हम ठीक चिन्ता इसके लिये नहीं करते हैं।

कितने लोग कुड़कुड़ा के बोलेंगे कि हमों को कितना सिरनी देना है। पर कोई न कुड़कुड़ावे। हम ठीक ध्यान करें और सोच करें कि हमारी लूथरान मंडली की सेवकाई के द्वारा से ईश्वर

Gossner Mission

का सब से बड़ा दान उसका बहुमूल्य बचन यीशू ख्रिस्त का त्राण सम्बन्धी सुसमाचार और ईश्वर के आज्ञानुसार बपतिस्मा और प्रभुभोज फिर पर फिर हमारे प्राणों की भलाई के लिये सुनाई और बांटी जाती है और उसको छोड़ के न केवल मिश्री लोगों के, पर देशी पाद्री, प्रचारक और भाईयों के द्वारा से नाना प्रकार की आत्मिक आशीष और आर्थिक आशीष मिली और मिलती जाती है सो हम लोग धन्यबाद करके अपनी सिरनी इत्यादि को देवें। निश्चई आस्रा किया जाता है कि जो हमारी मंडलियों में प्रचार का काम करने को ठहराये हुए हैं अपना काम, ईश्वर और मंडली के कारण से सारी शक्ति और विश्वस्तता से करेंगे।

हम लोग कैसा देवें हमारी मंडली में नाना प्रकार की सिरनी चलित हैं अगर वे धन्यबादी मन से विश्वासी हाथ से मानो ईश्वर के सामने में दिई जाती तो हमारी मंडली की घटी बिलकुल छूट जाती। हमारी मंडली का एक विशेष कार्य्यकारिणी नियम है अर्थात कि हरएक बहिन जब खाना पकाने जाती है दोनों बेला में चावल की एक मुट्ठी ईश्वर ही के लिये धन्यबादी रुपी बलिदान के वास्ते अलग करे और एतवार २ (न महिना २) गिर्जा घर में चढ़ावे। हम ईश्वर को भिखारी न बनावें जिसको हम एक पैसे का भीख देने सकते हैं हर कोई सारे मन से, आनन्द-पूर्बक देवे तो ईश्वर की मंडली का दुःख छुटेगा और आप के घर का कोई नुकशान न होगा। हर्ष से देनेहारे से ईश्वर प्रसन्न है। जो कुड़कुड़ा के अथवा अपना दान घटा के देता है उस से ईश्वर घृणा करता है।

एतवार की सिरनी। भाई बहिनो, कितना अच्छा होता अगर आप एक पैसे के बदले दो पैसा देते और जिस को बेसी है आनन्द से बेसी। ईश्वर के दानों को देने से कोई गरीब नहीं हो जाता है (कंगाल बिधवा और सरपता की बिधवा की बात स्मरण कीजिये)।

आप **बपतिस्मा और प्रभुभोज दान** देनेवाले हैं सोचिये बपतिस्मा के द्वारा से हम ख्रिस्त को सौंपे जाते हैं कि उसके दानों के भागी हो जाय और प्रभुभोज से ईश्वर अपने पुत्र के कारण से हमारे पापों का मोचण करके हमारे प्राणों को आशीष देनेवाला है। क्या हम ऐसे बड़े दानों के बदले में दस्तूर से कुछ अधिक न देने सकेंगे? जो कुछ हम देवें पाद्री या प्रचारक का तनखाह न समझें पर ईश्वर के लिये दिया हुआ दान। कैसी अच्छी होती, यदि हमारी प्रिय लूथरान मंडली अपनी ही शक्ति से बिल्कुल स्वशासित और स्वपालित हो जाती, और जो बिलायत के पैसे आते हैं सो सांसारिकों के बीच में सुसमाचार सुनाने के खर्च में आ सक्ता। हम ईश्वर से बिन्ती करें कि वह हमारे मनों को ख्रिस्त और मंडली के प्रेम से भर के बिश्वास और धन्यबाद का दान देने को तैयार करे।

जी० ई० एल चार्च कौंसिल।
(Sg) **योहन तोपोनो,**
प्रेसिडेन्ट।

Gossner Mission

स्वपालन की पूरी दायित्व।

चर्च कौंसिल की सूचना।

सब पियारे भाई और बहिनों को और सब पाद्रियों और अन्य कर्म्मचारियों और पंचों को यीशुसहाय!

आप सभों को मालूम होवे कि जगत की आर्थिक दुर्दशा से हमारी मंडली भी नहीं बच सकी है और अभी जगत की सब जाति और संख्या अपने कामों को आप ही करने और अपने को सम्भालने के लिये आप ही चिन्ता करते हैं वैसे ही उचित हुआ है कि हम लोग भी अपने छोटानागपुर और आसाम की लूथरान मंडली का खर्च बर्च अपनी ही आमदनी से चलावें और सम्भालें। वर्त्तमान में जो कठिनाईयां आ पड़ी हैं उनको दूर करने के लिये चर्च कौंसिल ने बहुत यत्न किया कि जर्मनी से यदि अभी पाने की आशा नहीं है तो अमेरिका से ऋण भी लेवें अथवा सहायता पावें। वैसेही हिन्दूस्तान की अन्य मंडलियों और मिशनों तथा भारत लूथरान सम्मेलन द्वारा सहायता पाने की चेष्टा भी किई गई परन्तु हमारा ऐसा परिश्रम बिफल हुआ। फिर ऋण पैंचा लेकर बहुत समय तक काम चलाना अनहोना है।

कलीसा की आमदनी कलीसा की मंडलियों के द्वारा ही हो सकती है। जब तक मंडलियां अर्थात मंडलियों के भाई बहिन, पाद्री, कर्म्मचारी और पंच एक संग जोर नहीं देंगे तब तक भार उठाना कुछ कठिन दिखाई देता है। पर कौंसिल ने हिसाब कर देखा है कि अधिकांश इलाकायें अपना देन कुछ और बढ़ा देवें तो स्वपालन हम लोग अच्छी रीति से कर सकेंगे। सच है कि सब इलाकाओं की दशा एक समान नहीं है इसलिये कौंसिल देखेगी कि किस इलाके को सहायता की आवश्यकता होगी। जिस्से कलीसिया के इलाकों के काम भली भांति चलाये जावें अवश्य है कि कौंसिल का मध्य [सेन्ट्रल] खजाना भी दृढ़ किया जाए जिस्से कौंसिल ऐसे कामों को जो एक इलाके से नहीं पर सब मंडलियों से सम्बन्ध रखते हैं सम्भाल सकें।

छोटानागपुर के लूथरान मंडली की बड़ाई और गौरव उसकी दरिद्रता पर है जिस दरिद्रता के द्वारा ईश्वर पर विश्वास, भरोसा और प्रार्थना करने को वह उसकाई और चलाई जाती है। हमारी दरिद्रता में ईश्वर का सामर्थ्य सिद्ध होता है। हम सब कोई आपस्वार्थपना भूल जाने को चलाये जाते हैं। पहिले ईश्वर के लिये तब दूसरों के लिये और अन्त में अपने लिये चिन्ता करें ऐसे आत्मबलिदान की आवश्यकता आ पड़ी है। जिसका ऐसा विश्वास कार्य्यकारी हो तो वह धन्य है।

सोचिये तो यदि हम अपनी कलीसिया के सब कामों को गिरने देवें, यदि हाई स्कूल अन्य स्कूलें, सेमिनेरी, अस्पताल इत्यादि बन्द होवें, यदि हमारे धर्म्म के सेवक अर्थात पाद्री लोग खर्च की कमी से काम छोड़ देवें तो क्या इससे हमारी भलाई होगी? क्या यह हमें भला लगेगा? कभी नहीं। इसलिये बहुत अवश्य हुआ है कि कलीसिया को एक घर मान कर उसके सब काम काजों को सम्भालने में अधिक चिन्तित होवें। आप लोगों से सामर्थ्य से बाहर नहीं मांगा जाता है। आप अपने सामर्थ्य भर दीजिये। समूची मंडली की आमदनी को जोड़ कर प्रति जन पर औसत निकालने से देखा गया है कि हम लोग प्रति दृढ़ीकृत जन के हिसाब से बहुत कम देते हैं। दूसरी मंडलियों के हिसाबों को देखने से पाया जाता है वे हम से अधिक देते हैं। इसलिये विशेष प्रार्थना है कि आप लोग सब कोई अपना देन कुछ अधिक बढ़ावें और निश्चय है प्रभु परमेश्वर हमारे दानों को बलिदान के सुगन्ध सा ग्रहण कर हमों को और आशीष देगा।

आगे हम आप लोगों के साम्हने कौंसिल के विचार प्रगट कर रखने चाहते हैं जिस्से आप समझ सकें कि कौंसिल इस समय खर्च बर्च के सम्बन्ध में क्या कर रही है और आप लोगों से क्या चाहता है। कौंसिल के इन मन्तव्यों से आप लोगों से विशेष प्रार्थना है कि आप लोग सब कोई कौंसिल के संग स्वपालन का भार को उठाने में मिल जावें जिस्से हम सब एक संग एक मन एक चित होकर मंडली को सम्भालें और ईश्वर की महिमा प्रगट करें। जनवरी २९३१ से सब इलाकों को स्वपालन का भार सौंपा जाता है।

Church Council Office
Ranchi.
22 December 1931.

P. HURAD,
Secretary.

Gossner Mission

कौंसिल के मन्तव्य ।

इलाकों का पूरा स्वपालन ।

कौंसिल में स्वपालन को अधिक दृढ़ाने के विषय में बहुत सोच बिचार किया गया क्योंकि कौंसिल पास्टरों को मदद करने के लिये इलाकों को ग्रैन्ट देती आई और यह मदद बिदेश के रुपैयों से हो सका। पर जब अब ६ महीनों से बिदेश से रुपैया पाना बन्द है और उस पर आशा रखना भी बुद्धिमानी नहीं है तो उचित है कि कौंसिल अब सब इलाकों को यह स्पष्ट रूप से जान्ती दे देवे कि सब इलाकायें अपनी २ मंडली के सब कामों को निज आमदनी से चलाने अर्थात पूरा स्वपालन करने की चिन्ता करें सो आत्मशासन और आत्मपालन जिस्में एक साथ समान जबाबदिही में चलाया जावे यह संकल्प किया गया :

संकल्प :—कि कलीसा के सब इलाकाओं को कौंसिल बिदेश से रुपैया खोज कर मदद देने में असमर्थ है इसलिये यह बिशेष सूचना सब इलाकाओं को दिई जाती है कि वे अपने इलाके के भीतर के सब कामों को चलाने के खर्च का पूरा भार आप लेवें ।

तलब काटना नहीं पर बांटना ।

कार्य्यकारक सभा में कम खर्ची करने के अभिप्राय से ऐसी बातचीत हुई। जिस्में मंडली के कामों के खर्च कम किये जांए उचित है कि कुछ बिभाग के काम घटाये जावें और तलब भी ऐसा काटा जावे कि तलब की संख्या शैकड़े के किसी दर पर कम किई जाए। रिट्रेंचमेंट के येही दो उपाय हैं। प्रस्ताव हुआ कि तलब से शैकड़े १०) करके काटा जाय जैसा सरकारी बिभागों में भी हुआ है। पर बादानुबाद में यह निकल आया कि यदि शैकड़े १०) काटा जाय तो उसका अर्थ है कि शैकड़े ९०) देने की निश्चयता कर्म्मचारियों को होवे। पर क्या ऐसी निश्चयता दिई जा सकती है ? कहा गया कि अभी मंडली शैकड़े ९०) देने की भी प्रतिज्ञा नहीं दे सकती है इस लिये शैकड़े १०) काटने की बात छोड़ी जाए परन्तु जितने रुपैये कौंसिल में आवेंगे उनको जहां २ देना है वह अनुपात में करके बिभागों में बांटा जाए ।

बिभाग के कामों को कम करने की बात अभी छोड़ दिई गई पर बिभागों में जहां २ उचित से अधिक पैसे खर्च होते हैं उन २ बिषयों के खर्चों को घटाने का बिचार स्थिर हुआ। इस लिये संकल्प यह हुआ—

संकल्प : (क) कि भविष्यत में जितनी आमदनी कौंसिल के हाथ में आवेगी उतनी आमदनी के रुपैये प्रत्येक संस्था और बिभागों में अनुपात करके बांटे जावें ।

(ख) कि बिभागों और संस्थाओं में जहां जिन कामों में उचित से अधिक खर्च हों वे सब से कम किये जांए कि काम चल सके।

स्कूलों का खर्च ।

आत्मशासित मंडली को पूरा आत्म-पालित बनना चाहिये इसलिये इलाके के स्कूल भी इलाकों के जीम्मा में कर दिये जांए अर्थात उनके खर्च के लिये भी इलाकायें चिन्ता करें। जहां मिड्ल स्कूल हैं वहां इलाकों को कुछ अधिक भार होगा पर तौभी जहां २ सरकारी ग्रान्ट अच्छा है वहां खर्च का भार प्रायः कुछ हल्का होता है। स्कूल बिशेष कर इलाके की भलाई के लिये हैं इसलिये इलाका खर्च के लिये जवाबदिही रहें। फिर कि मंडली बिभाग और स्कूल बिभाग भविष्यत में दो नहीं पर एक ही प्रकार के काम समझे जावें और कि दोनों बिभाग के कामों में पूर्ण सहयोग होवे यह उचित समझा गया कि पास्तरीय काम और स्कूल काम के लोग मंडली पंचों में रहें और खर्च बर्च का भार परस्पर उठाने को तैयार होवें सो यह संकल्प हुआ:—

संकल्प: (क) जिस्में इलाकायें अपने भीतर के स्कूलों को चलाने की पूरी जवाबदिही जानें इसलिये उनके खर्च का भार भी उठावें। इसलिये सरकारी ग्रैन्ट और स्कूल फीसों को जोड़कर जो घाटा स्कूल खर्च में होवे उसको इलाका अपनी आमदनी से देने का परिश्रम करे अर्थात इलाके की जितनी आमदनी किसी महीने में होगी वह आमदनी मंडली कर्म्मचारियों के तलब की संख्या और स्कूल के घाटा (deficit) की संख्या में अनुपात (proportion) करके बांटी जाए।

(ख) कि मंडली और शिक्षा बिभाग के सब कर्म्मचारी मंडली की आमदनी बढ़ाने के लिये एक चित होकर एक संग परिश्रम करें ।

सेन्ट्रलैज [एकत्रित] करना ।

चर्च कौंसिल को यह अधिक से अधिक स्पष्ट मालुम होता गया है कि जब तक इलाके भर की आमदनी इलाके के खजाने में जमा वा एकत्रित नहीं होगी तब तक स्वपालन में सफलता नहीं होगी। यदि प्रचारकपन अपना खजाना आप ही रखे और खर्च करे और वैसे ही पेरिश भी करे तो कर्म्मचारियों के तलब, स्कूल के खर्च और घर मरम्मत तथा गरीबों की सहायता, मिशनरी काम के लिये देना और कौंसिल के लिये देना अनहोनी हो जायगा क्योंकि कौंसिल की आमदनी केवल इलाकों से हो सकती है इसलिये कौंसिल के सेन्ट्रल फंड के लिये भी देना पड़ेगा। सो यह स्थिर हुआ—

संकल्प : कि जिस्में स्वपालन का काम इलाकों में सफलतापूर्वक चलाया जा सके यह अधिक से अधिक उचित है कि इलाके भर की सब प्रकार की आमदनी इलाके खजाने में जमा किई जाए और वहीं से खर्च बर्च का बिचार किया जाके खर्च बांटा जाए ॥

P. Hurad.

J. Topono.

———:o:———

Gossner Mission

Rev. A. John.

॥ अभिषेक ॥

इस समय आवश्यक और उचित बूझ पड़ता है कि गुमला इलाके में "अनुग्रह के उपायों" अर्थात सक्रमेन्टों को जारी रखनें का योग्य प्रवन्ध किया जाय।

इस कारण उद्धार पंच, गुमला बावू नथानिएल लकड़ा, डुम्बरटोली को इस सेवकाई के लिये नियुक्त करती है। उक्त भाईका पवित्र अभिषेक, अराधना गिर्जे के साथ, ता० १२ सेप्तेम्बर १९३१, दिन १० बजे, गुमला के मिशन बगीचे में होगा।

हरेक क्रष्टीय भाई वहन से विन्ती किई जाती है कि इस विषय पर गम्भीर सोच बिचार और प्रार्थना करे। प्रभु सभों को अगुवाई करें। आमीन !!

जुलियस तीगा,
सेक्रेटरी. उद्धार पंच,
गुमला

१८-८-३१
रांची

मुक्ति प्रेस रांची, २०, ८, ३१, २००

Gossner Mission

Gumla, 15-9-31. C1

Age ap Julius ka hal aur uske kam ke bare janne chahte hain abhi tak alag hi girja karte hain Gumla ke S.D.O. ke pas bhi uska aur mera rohbakari huwa. Uske pas bhi kaha padri ke sath mera bigar nahin hai wah mera bap hai par C.C. meri baton ko na samaj ke mujhe jabab nahin diya isi se main man men jo thana so kar raha hun . Akhir men S.D.O. mel karne bola aur girja chhorne bole par abhi tak mel nahin karta na girja chhorta hai. 13.9.31 bara panchait kiya par padri kisi ko nahin banaya. Padri J.Lakra aur Mr.Hurad aur Binyamin uske pas likhe so kai hapta ke liye multabi rakha hai abhi apne logon ke bich phir se jogya admi padri ke liye chunne ka samay diya hai. 30.9.'31 tak Yah main bahut sanchhepse likhta hun.

C.C. aye the par unke pas bhi apna bhed nahin bataya hai siriph bolta hai mandli men chain nahin hai , abhi jahan jahan uske ray ke admi hain ghara sirni jama karwata hai aur ek alag mandli khara karne ka bichar hai.

Abhi 13.9.'31 ap ke Chainpur Ilaka se Tigawal ka Secretary (Mr. Baijnath Oraon)
Daud aur kai jan uske sath aye the aur Kemte ke prachin ka beta Johan aur uske sangi kai jan aye the aur Chainpur Ilaka ko bigarne men ye donon Julius ke chela ban gaye hain so kripa karke ap unko janchiye nacho ki bura bich Chainpur men bhi phaile Ap ko malum howe ki Daud Tigawal pahile se mandli ke logon ko uskata tha abhi phir wah Julius ka sathi hota hai. Sunne men ata hai ki Julius ka notice Amganw Chainpur Tigawal padri Purnprasad ke bete Johan ke dwara pahunchaya gaya.

Main ap se bahut bahut arji karke janne chahta hun ki ap ko bhi Julius ka ek chhapa notice 13.9.31 padri banane ki thi ap ko mili hai. So kripa karke mujhe janaiye ki us notice ko kise paya. Ap jise paye usko kaun admi notice ko diye Gumla taraph ka Koi admi chahe dank se paye kripa karke in do baton ka jabab mujhe sigharta se dijiye kripa karke dukh utha ke apne nij hathon se likh ke dijiye is ke liye main ap ka bahut dhanybadit hounga.

Prem se.

Sd. P. D. Kujur.

Gossner Mission

Kinkel-Ilaka -Report.Baitki 18 Sept.1931. C1

1) Jaspur Sarhapani U.P.School keliye Headmaster.
Jaspur Headghat jo Commission gai ti so samajti hai,ki Jaspur Sarhapani School men ek qualified master howe,jo school aur mandli ki kam bhi kare.KARAN.Qualified master hone ka bishes karan ya hai,ki jo bidiarti ukt U.P.School men U.P. pas kar bhi usko M.E. school men aur do barras thaharna hoti hai.Dusra karann Ap tak wahan koi bilaiti Missionary atwa deshi Padri stiti nahin hai.
Ilaka men Christo-chit Pithra se ,jo C.T. ka paas hai,darkhast ai ti,jo wah wahan kam karne chata hai.
Sunkalap: Ilaka issi bat ko C.C.ko somp deti hai.
2) Master Urbanus Lakra ka Sarhapani school se badli.
Commission Committee ne bicharkar pai,ki Urbanus master hamare Lutheran mandli ke ang Bhaionko Roman mandli taraph lene jane chata hai aut kitne barras se kai berlong alag girja kia hai aur aj tak aisahi karta hai.
Sunkalap:Ilaka chati hai,ki C.C.keduara uska Jaspur se ek dam bahar kii jai.
3) Jaspur pracharkonko mastery kam kare.
Commission ki rai hai,ki Jaspur men kitne pracharkonko apne hi pracharak pan men master ka kam dia jawe.Bisheskarke tin stanon men.Balwapahar,Saghibasuna,Cherhagogra.
KARAN.Commission ne Ilaka ko ukiukt karann dikaya,ki wahan girja ghar nahin hai.Girja banane men bahut karach tata dam lia jata hai, jisse girja ghar banane men bahut katin hai,school hone se aur schoo banane keliye State ki or se kamm karach liy jata hai.Isliye wahan school ki prabant kia jawe,jo girja aur school ke kam karne men awe.
SUNKALAP:School ka prabant jiste unki dharm men bhi unnati howe.
Talab sambandhi baton men bichar hai,ki Ilaka se talab na dia jawe par bhaion ki or se school kam keliye kuch prati larka dene ka prabant kare.
4) Patras Ekka Jhargau ka darkhast.
Patras ne Chairman ke pas ek privat darkast dia,jismen usne Padri I.Kujur ke nirdoshta ko dikaiya aur aur dikata hai,ki Jaspur men uska bahut awashiak hai.Phir bhi batata hai,ki Jaspur ke log uske kam se prashann hai aur manjur karte hain.Wah kulasa kitne doshigaronko bhi pragat karta hai.Pracharak Panchait men puchhe jane par wah man lia aur bataya, ki Padri ne usko aise darkhast dene ki rai dii hai.Par Ilaka P. ke samne aur Padri I.Kujur ke samne usne uska ulta bat bataya.Ismen uska dosh samjha nahin jata hai par itnahin men uska dosh hai,ki jo usne lika hai,ki hatta hi men bhaionko Amerikan Mission jane keliye chalanewale hain.Chairman par pakka bisuas karta hai,ki aise baton ko saphai karenge.Par is ke badle men usne ek dusri tchitti jo apne bichar se,chahe koi dusre bichar se,par apnehi nam ki sahi se Jaspur men ek notice phiraya,jismen tin bishes bate liki hui ti.1) Kaunkaun Amerikan Mission jane chata hai,2)Kaun kaun A.M.ko janta hai,3)Kaun2 A.M. jane men chalanehara hai.Is notice Jaspur pracharkonka man jo Commission ke duara thandha ki gai ti ,so phir bhi garam ho gai.Jiskekaran se P.Panchait keliye kewal tin Pracharak ae te.Notice ke bare Padri bhi jankari ta,par usne notice ghumaneko manna nahin kia.Ilaka ke age Padri ne man lia,ki usne Patras nahin roka,par Patras ne man lia,ki Padrine mujko manna kia,lekin maine taubhi notice ghumaiya.

SUNKALAP:Ilaka ki 18-9-31 ki baitki men bichar stit hui,ki uske birud Ilaka ke or se notice liki jawe.Notice men unko samja dia jawe,ki Patras ka notice Ilaka ki or se nahin hai aur yah bhi unko bataya jawe,ki age keliye dusre prakar koi bhi notice ho uspar weh pratidi na kare,jo Ilaka ke or se nahin hai aur na Chairman ki or se bina sahi ki ho.

Gossner Mission

5) Yakub Lakra Saharpani ka darkhast: Yakub Lakra Sarhapani ka ek purana pracharak hai.Koi karan se usko chutti dia gaya ta.Wah bahut dinin se aisahi hai,par wah abhi phir pracharak kam karne chata hai. Wah matwale men kuch kamjor hai,aur wah Jaspur ke sab pracharkonka mut admi hai.
SUNKALAP: Ilaka apne jatochit bichar karti hai,ki Yakub ko kam dia jai,jiste wah dusre mandlion taraph ulat na jawe.Kam men bahale ja/ kie jane ke pahile wah agami 13 Okt.1931 panchait men bulaya jawe. aur Chairman usse kai baton par bat bichar kare.
6) Jusaph Minz Bakikona ka darkhast. Jusaph Minz Kinkel Ilaka ke Ansanbera pracharak pan men kam karne ka darkhast pes kia.
SUNKALAP:Bichar hua ki wah abhi kud chairman se bachit karne keliye bulaya jawe.
7) Jusaph Minz Kochadega.Jusaph Minz Kochadega ne kam keliye darkhast dia,ki Ilaka kahi par usko kam dewe:
SUNKALAP: Ilaka Jusaph ko Bagdega P.P. men kam dene ka bichar stit kii hai,ki wah wahan ke purane pracharak Johann Minz ka jo apne burhape awasta men pahuncha hai utchit rup se kam chalane men asamart hai uski sahaita kare.Bagdega P.P. ke Etwar jo amdani awega so naie pracharak ka howe.Naie pracharak ko mandli bhaionse swikrit k karuane men Premchant Kalcho tharae gae hain,ki weh apne sat Jusaph ko wahan le jae aur nae pracharak dene ke bishai men bhaionko samjawe.
8) Padri Babu Johann Kujur ke darkhast. Rev.J.Kujur ne C.C. men ek drakhast dia ta.C.C.ne us darkhast ko Kinkel Ilaka men supurt kia, jismen Padri Babu ki arji hai,ki usko Bank-rin chutne men sahaita di jawe.Kionki jatochit talab na milne ke karan rin chutne men bahut muskil hai.
SUNKALAP: Ilaka ne is bisaiak bat par bahut dehan se bichar kii. Phaisla hui ,ki Padri babu ko is katinai men sahaita ke rup par mahina 2 das Rupaia dia jawe.Ilaka abhi jaijat sambandhi baton ke karch-barch men 360 Rupia ki tini hai.Par Ilaka ashra karti hai,ki dhan sab ko birkri karne se apni rin wasul kar sakegi aur padri babo ko sahaita dene ki utchit prabant karegi.Ilaka ki barri ashra hoti hai,ki Jhunkashapar ke rupaia jo jarpesgi men hai Jhunkachapar ke lilam hone par wah rupaia Ilaka men awegi to kadachit Ilaka usse sighar hi degi.
9) Habil Tiga ka darkhast.Habil Tiga ne apne talab keliye darkhast dia,jo wah Mission atwa mandli se pata hai ki uako Saving Bank bandobast hone par jo talab pane ka darka holga so use dia jawe.Wah apne badle men apne bete Johann ko kam ka jimma dene chata hai.
SUNKALAP: Kinkel Post office men saving bank rakne ka koi saruri nahin hai ,kionki uske raksa karne keliye koi utchit pra-bant nahin hai.Phaisla hui ki uska talab jaisa abhi bartman men hai so hi rahe Rupia na hone ke karan se.
10) Centralisation.Abhi kewal hisab ki centl.kii jati hai aur karamcharion ko talab adi par anek ashubida hoti hai.
SUNKALAP: Phaisla hui ki age ko na kewal centrl.(hisab) howe par cash men Centrl.kia jawe.Is parakar sab prakar ke amdani akkatar ekTrit kii jakar sabhonko un ke kam ke phal anusar talab banti jawe.Ya phaisla Jaspur keliye bhi hai par unka grant aur mandli amdani alag Centrl.kia jawe.
11) Karamdi ke bishaimen.Karamdi band ki maramat:K.ka band abhi bigri hui dassa men hai jaisa jamin hai waisa phaida ki jo asra hai phaida nahin hoti hai.
SUNKALAP: Jamin ki halat aur phaida ki aasa ke anusar Ilaka ne Karmd band ko phir se maramati karne ka bichar karti hai ki band bandha jawe.Band bandhne ka karch bhnadar se lia jawe aur naie phasal se karach keliye 50 mand tak alag kia jawe jiste usse madat karuane men karach kia jawe.

Gossner Mission

3)

Bagdega pracharak Johann Minz ko band maramatti karuane keliye jo Ruaia dia gaya ta,kitne khorharonko usne aghtar paisa dia hi hai,jo ab tak matti korne ka kam nahin die hain pracharak abhi pakre ki weh band maramatti men kam dewen.
12) Bartman Karamdi Mission bandar ke kam dekh bhal karne ki betan Karamdi Mission bandar ke bhandari ko chutti dia gaya,naya bhandari ke sighar na milne ke karan wahan ke kam dekh bhal karne keliye master Jusaph aur pracharak Daniel Kalcho ke jimme dia gaya hai.
SUNKALAP§Unke talab den babat men bichar hui ki unko chau mahina keliye jamma chaubis mand dhan dia jawe.Har ek keliye barha 2 mand,aur donen ko koi rakam ki jarwar bhi dii jawe.
13) Nai bandari ki niukti: Purb bandari chutti dene se jo abhi master Jusaph wahan ke kam dekhta hai sohi age ko bhi bhandar ka kam chalane chata hai.
SUNKALAP§ Ilaka ki bichar hai,ki wahan donon master aur bhandari ka kam chalane nahin sakta hai,kionki donon kam chalane se achha phal nahin ho sakti hai.Isliye usko ekdam bhandari ke kam abhi na dia jawe.Usse puchha jawe aur uske age ya bat raka jawe ki kia wah master ke kam ko chorkarke kewal bhandari ka kam karne chata hai ya nahin. Age nai bhandari ka betan yah rahe jo age keliye bhandari raka jaega.Talab ke badle usko adh anna 04/04/1999 naukran Jamin dia jawe jismen wah jitne din bhandari ka naukre kare utnahin din khet ko kamawe aur alawe bonas dia jawe.
Tipeni:Bonas upa$ kamdani anusar na dia jae,par kam ke phal ke anusar jaisa uske kam ka phla hoga artat har sal ke barti ke anusar.
14) Kheti bibhag ke kam chalak:Kheti sambandhi kam chalane atwa dekhne ke bishai men abhi ke chairman ke siwai dusron par jabab dehituar nahin hai.Ilaka ne jiste kam niamit ruppar subiste se kam chale tin bhag men rakti hai aur har ek bhag keliye jimewari tharati hai.1)Malbujari jamma karna,asamion se malgujari tasil karne ka jimma Ilaka Secretary aur Chairman ke jimme rahe,ki weh hi tasil karne ka kam dekhe.2)Dhan katuana,jamma karna,tata hisab karna kheti upa$ ko katuana jamma karna,aur hisab karne ke jimma Padri Babu Johann Kujur aur Padri Babu Samuel Bage ke jimme rahe,jo weh dekh bhal bhi kare.3)Dhan bikri karna.Ektrit dhan ko jitne bejne ke kam awe kajanchi Babu Joel Pandit aur Chairman Rev.Schiebe ke jimma rahe.Bejne ka karbar wehi kare jaisa unke bejene aukas ho.
Tipeni: Karch barch karne ko jo nimin batonke jabab dehi taharae gaie hain Ilaka ke rai bina wah chairman ki anumatti bina apne apn ne bichar se na kare.
Tipeni: Uprokt tin bhag keliye jo kam sompe gaye hain unhi ko apne bhag ke kam ka jabab dehitua honge tata kam bhi chalawenge dhan bikri karne ka bhao anie Ilaka ang bhi jinko bikri karne ko kia sompi gai hain bhao batawe purb taraph ke bazar ke bhao Sadrag Kindo aur dakin taraph se Johann Kiro Bazar ke bhao batlawenge.
15) Kinkel Hatta ki mawesi charhae.Hatta men hattabasi aur am ke mawesi charahe jate hain.Ilaka unse ghas charhae lene ka bichar karti hai.SUNKALAP: Hatta ke bhitar jinke mawesi ghas charhte hain unse ghas charhai ka malgujari lia jawe.Artat prati gae bail chau:anna prati bherh bakri chau: anna,bacha bakri tin anna,ghora ,bhains aur khara prati ath anna.
16) Talao saph rakne ke upai:Talao ka pani jo am ko pine dhone nahane ke kam ate hain,aur mawesi bhi pilae jate hain aam ke bhalai keliye saph raka jawe.SUNKALAP:Talao ka pani saph rahe aur gahri saph jal/ howejab jab porne ki jarurat ho jin aam ke mawesi pani pite hain weh ek haphta talao korne men kam dewe.AAm se kaha jawe ki weh Talao men Khara itiadi na bhitare,pilane ka ho;to kinare par se pilawe.Abhi turant yeh bat unko na janaya jawe,par susamay men jab unse kam lene ka ho awsar par unko jamma karke je bat samjaya jawe,jiste weh kam kare.

Chairmann

Secretary

Gossner Mission

3. Copy Kaun Board.

Jaspur Mandliyon ka American Mission se mil jane
Ke darkhast ke babat janch Commission ka Report.
xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Jaspur Hethghat ke G.E.L. mandli ke adhikans Pracharak aur bhai log ek chit'ho kar bichar kiye ki ham log age ko G.E.L.Church men nahin rahenge, par American Lutheran Church men mil jayenge. Atwe we tin jaga apna darkhast pes kiye. I Manyawar Rev. A.John, II Church Council aur III American padri ke pas.

Manyawar Rev. A.John ukt darkhast ko pakar Kinkel Ilaka ke Chairman, Manyawar Rev. M.Schiebe saheb ke pas bhej diya ki Jaspur hethghat ke bhaiyon ko samjha deve ki Agreement ke karan American Mission bartman samay men Jaspur men kam kar nahin sakta hai. Waisahi G.E.L.Church Raigarh men kam nahin kar sakta hai.

Kinkel Ilaka ke padabhisek karamchary bichar kiye ki turant ek Commission Jaspur hethghat jawe aur uprokt darkhast ki baton ko janch kar dekhen ki kewal Pracharkonka ka aisa bichar hai ki mandly ke anya anya bhaiyon ka bhi, aur kin-kin karenon se we aisa bichar karte hain. Tispar Rev. J.Kujur, Rev. S.Bage. Babu Premchand Khalkho Babu Premsukh Ekka, aur Babu Daud Soreng Commission chune gaye.

Tarikh xx 4- 7 - 31 bhor ko Rev. M.Schiebe saheb uprokt kam ke liye binti karke Commission ko bida kiya.

Commission Jaspur aur hethghat ke 4 mandliyon ke siwai sab dusri mandliyon ko mulhaja kiya. Commission pratidin sanjh ko prarthna samaj bhaiyon ko jama karke karti thi aur dusre din girja karke bhaiyon se uprokt bisay par janch karti thi. Usi samay Manyawar padri I.Kujur aur arthaniya pracharak thore samay ke liye bahar bhejo jate the jiste sab koi bina dar batchit kar sake.

Commission niminlikhit karanon ko paya.

Karan:- I, Kisi samay Jaspur hethghat ke pracharak aur padry milkar bichar kiya ki C.C. se jo Grant milta hai usi se ham log kisi parkar jiwika chalaenge aur mandli ke sab prakar ke Amdaniyon se ek Reserve Fund banawenge jisse ham logon ko bhawisyat men School ghar Girja ghar banane O maramat karne men madat milega (Kinkel Ilaka uprokt phaisla se anjan tha) Piche kisi nawe se pracharak log malum kiye ki paisa nahin hai tab we Kinkel Ilaka men darkhast pes kiye ki unka Centralize kiya huwa paisa janch kiye jawe " " (Isi bisay par pracharak aur manyawar padry I.Kujur ke bich men jhagra huwa aur anban din din barhta gaya aur barhte hi ja raha hai)

Manyawar Rev. A.John saheb darkhast ki baton ko Kinkel Ilaka ke padriyon se sahayta lekar Manyawar padry babu I.Kujur ke Cash Book, Collection Book aur Aquittance Roll ko janch kiya. Aquittance Roll ke kisi priet men Manyawar Padry I.Kujur pahila entry ko badal kiya arthat 2 ko 3 aur 3 ko 4 ityadi banane ka kosis kiya, jisko kaiphiyat se donon arthat Rev. A.John aur pracharak asantust huwe. Janch karne se yahi phal nikla ki padry babu Rs. 34/- ka hisab de nahin saka Tispar Rev. A.John saheb aur Biru ke pracharak log Jaspur Hethghat ke pracharkon ko samjhaya ki padry I.Kujur Rs. 34/- lauta dega par ab tak nahin mila hai jisse anbanaw nahin mitta hai. Usi samay Rev.A.John ne samjhaya ki age ko mel prem se kam karo lekin pracharak bhai log C.C. men Ilaka ke bajariye darkhast pes kiye ki padry ko badli kiya jawe. C.C. isi darkhast ko manjur nahin kiya)

II, Jaspur Hethghat ke pracharak aur bhai log bolte hain ki ham logon ke arthik dasa buri hone ke karan aur atmik baton men nihayt hi durbal hone ke karan kisi prakar se Autonomy men rah kar na to atmik baton men na laukik baton men nar na bidya men unati kar sakenge. Jiste ki pracharakon ka jiwika chale aur un log santos janak mandli men jo kam hai kar sake, ham logon ko jo den dan rup par dena hai, de nahin sakte hain aur yonhi pracharak log apne pariwar ke posen ke liye laukik kam men phans jate hain. Kewal girja karne ke siwai aur dusra prakar ka kam mandli men kiya jata nahin kiya jata hai jiske karan mandli ka atmik dasa sansariyon se bahut kam pharak dikta hai aur yonhi ham log atmik dasa men dino din ghatte ja hi ja rahen hain. Is karan Autonomy uthaya jay aur nahin to American Mission se hamon ko milne dijiye.

Gossner Mission

III, Phir G.E.L. Church apne garibi dasa ke karan Jaspur Hethghat men C.C. kewal 2 School diya hai. Bratman samay men ham logon ke dasa anusar aur School milna chahiye jiste ki ham logon ke ~~xxx~~ balbache bidya pawe. Sarhapani men ek U.P. School hai lekin ham log arthik dasa ke buri hone ke karan apne larkon ko bhej nahin sakte hain aur U.P. school men kewal Sarhapani ke bhai log apne larkon ko parha sakte hain. Ham logon ka binay hai ki ham logon ko school dijiye aur nahin to ham logon ko American Mission ke liye sonp dijiye.

VI, Jaspur hethghat men ek saheb aur desi padry State ke bhitar men rahe.

Karan:- Ham logon ke bich men jo kam chalta hai usko dekh bhal karne ke liye koi nahin hai jiske karan anek kam bigarte ja raha hai. Kabhi kabhi koai murti puja karte hain unke upar bhi koai bisea karwai nahin kiya jata hai. Koai dusre Mission men ulat ho jate hain unko samjhana bujhana bilkul dhila hai. Phir State ki or se bhaiyon ka bahut satahat hoti hai. Thikedaron se, ~~xxxxxxx~~ aur anya anya State ke officeron se. Hamare bich men koai hoshyar admi nahin hai, han Pracharak log bhi State ke bhitar men Raja ka praja hokarke salha sambat de nahin sakte hain karan wehi log~~xx~~ agwe samjhe jate hain. Ham log nisahay ho kar jaisa jaisa kaha jata hai waisa karte hain.

~~jaise~~ Roman saheb log bhaiyon ko salha dete, awasyak parne par chithi dete ~~jaisa~~ unka dasa sudharte ja raha hai aur ham logon ki dasa ghatte hi ja raha hai. Aisa durdasa sahkar bhi ham log itna din Lutheran biswas men ~~xxx~~ drirh raha. Ulgulan ke samay ham logon ko sab koai chor diye, girja karne ko bhi ham log mana kiye jate the taubhi Lutheran dharam ko nahin chor diya is asha se ki jab saheb log awenge tab hamara dasa jarur sudhara jayga par dekhte hain ki pahile se adhik durdasa hamonka Roman sahebon se kiya ja raha hai. Is karan ~~xxxx~~ yadi C.C. Jaspur Hethghat ko rakhne chahti hai to Autonomy utha dewe, School khara kare aur ek saheb aur desi padry ko turant bhej dewe. State ke taraph se saheb ke bisay kuch rok tok nahin hoga. Yadi saheb log nahin ane sakte, tab to ham logon ko chor dijiye jiste ki American saheb log ake hamari bhalai kar sake.

V, Pracharak aur bhai log bolte hain ki ham log padry I.Kujur ke byawhar se asantust hain, (yah thik hi hai) Udharan ke liye kitne baton ko battaye par main likhna jaruri nahin samjhta hun.

VI, Do tin mandly ke bhai log manyawar padry babu ke hanth se baptisma aur prabhubhoj lene ~~h~~ahin chahte hain.

VII, Pracharak log aur ek bises bat ko dikhlate hain arthat jab padry ka badly C.C. manjur nahin kiya tab to kitna mandly bises karke pachim taraph ki mandly S.P.G. athwa romi mandly taraph ulat hone ka bichar karne lage aur idhar udhar baton ko phailane lage. Yah bhi ek bises karan hai/ki ham log darkhast diya ki mandly ka uchit prabandh C.C. ki orse kiya jawe, jiste ki mandly ka harek baton men sudhar howe.

Brabar Roman saheb log hamari mandly men ate aur phuslate hain O kitne ghar ulat ho gaye aur hone par hain. Padry babu ko ham log batate hain par na wah samjhata hai aur na romi sahebon ko kuch kahta hai. Ham pracharak log bhaiyon ko ~~x~~ samjhate bujhate hain, Roman sahebon se larte hain par padry kuch chinta nahin karte hain. Isi prakar dhire 2 kya jani bahut bhai log ~~xxx~~ romi mandly taraph chale jayenge jaisa Sujibahar ka pracharak mandly ke sath chala gaya aur padry babu ab tak bhi use kya janimulakat tak nahin kiya hai.

Commission apne anubhaw ko batlane ~~x~~ chahti hai ki yah to sach bat hai ki Jaspur ka atmik dasa bahut hi durbal hai unka chal byawhar ab tak bahut kam badal gaya hai. Mandly men koai~~x~~ bises ~~xxx~~ kam nahin hai . Sunday ~~xxx~~ School chake prasnotar girja nahin hai, prathna samaj kewal do tin mandly men kiya jata hai. Dan ~~x~~ (Sirni ityadi) bisayak baten bahut kamjor hai. Dan ke bisay bolne se bhai log ranj ho jate hai aisa malum ~~xxx~~ hota hai.

Arthik dasa:- ~~x~~ Arthik dasa bhi bahut durbal hai, khet jaspur ke rahneharon ka bahut thora 2 hai, bahut bhai log khet ki ghati ~~x~~ se Assam Bhutan apne jiwika ka liye chale jate hain aur udhar hi bas karte hain. Niyam ke bahr begari karte 2 unko kam karne ka ~~xx~~ awsar nahin milta hai jisse we thik samay men apna 2 khet men bihan ko bo nahin sakte hain. Bahut jagah girja ghar nahin hai. Girja ghar banane men jo lakri kharch hota hai uska dam bahut lete hain O bhai log dam de nahin ~~xx~~ sakte hain jisse unko girja ghar banane men bahut kathin ho jata hai Harek bat ka malgujari liya jata hai jaisa gay, bail, kara, chagri aur khet ityadi jisse unko sach men bahut hi kathin hoti hai.

Gossner Mission

Dekhne se aisahi dista hai ki Evangelistic kam unke bich men karna abhi atyant awasyak hai.

Bishesh karnon ki baten:-

1, Rev. I.Kujur ka badly nahin huwa.
2, Jaspur Hethghat se swapalan uthaya jay.
3, Jaspur Hethghat men School diya jay.
4, Jaspur Hethghat men State ke bhitar ek bilaity padry aur ek desi padry turant bas kare.
5, Jaspur men sasan ki durbalta ke karan mandly kamjor hota jata hai.

~~XXXX

C1

Gossner High school
Ranchi
28-5-31

महा मान्यवर पादरी स्लोझ साहेब को मुझ नगमन टोप्पो की ओर से यीशु सहाय। ईश्वर की अपार कृपा से मैं अपने घराने सहित भला चंगा हूं। मुझे आशा है कि आप भी अपने देश में अपने बालबच्चों सहित ईश्वर की दया से भले चंगे होंगे।

आगे मैं निम्न लिखित बातों को मराडीह के अनेक भाई बहिनों की मंजूरी से आदर पूर्वक और प्रेम से आप के पास लिखता हूं।

जब आप दूसरी बार रांची आये और डिपुटेशन का काम करते थे आप को देखने से मुझे बहुत ही खुशी आई। आप को याद करने से मुझे आप का चेहरा, आप की करवाई, आप की शिक्षा, आप की चितौनी, आप का दृष्यान्त, आप का उपदेश और आप की चाल उजाले की नाई दिखाई देती थी। स्कूल में रहते जो कुछ आपने मेरे लिये किया और आपने जाते समय मैं जो कुछ मेरी शिक्षा के लिये आप ने मेरे लिये किया सो मुझे स्मरण है। उन सब भलाइयों के लिये और दयाओं के लिये मैं ईश्वर को और आप को बहुत बहुत धन्यबाद देता हूं।

आप को स्मरण होगा कि आज तक मैंने चिट्ठी के रूप में आप के पास एक बात भी नहीं लिखी तौभी मैं आप को नहीं भूल गया हूं। जब आप डिपुटेशन में आये हुए थे, ~~मैंने~~ लौटने के पहिले आपने मुझसे मजी की कि हम मेंसे कैएक आप के विद्यार्थी अपनी अपनी जीवन चरित्र लिख के आप के लिये सौंप देवें जिस्से कि आप जहाज में यात्रा करते हुए उन लेखों को पढ़ें। खुशी की बात है कि आपने उन लेखों को आनन्द से पढ़ा और मुझे अपने लेखकी धन्यबाद चिट्ठी भी दी।

Gossner Mission

मैंने अपने जीवन का बिस्तार उसमें लिखा और कुछ कुछ बर्त्तमान प्रिंसीपल योएल लकड़ा कोजीवनी भी दिया, फिर पादी उरबानुस कुजुर का हाल भी बताया जिनके लड़कपन, चर्म्माचरण और चालचलन की आप को पूरा पूरा ज्ञात है।

इस समय जैसे मराडलो में हलचल मची है मैं अपना हाथ पाव समेट के बैठा रहना नही चाहता हूं। मैं अपना दोष समझता हूं यदि मैं अपना मुह बन्द कर और हाथ रोक कर अपनी मराडलो की घानी करता हूं। इस लिये मराडलो का एक बिश्वस्त अंग होकर और अपनी कर्तव्य को समझ कर मराडलो में हलचल होने की सच्चाई की साहस और बिश्वास के साथ पुगर करता हूं। —

जब आप दूसरी बार रांची आये हुए थे मैंने मराडलो बिषय बात चीत करते हुए एक बात आपसे कही (मिस्त बंगलो के निकर तून गाछ के नीचे) कि हम लोगों के बीच में आत्मिक अगुओं की जरूरत है। इस बात के बिषय आपने कुछ ब्याख्यान नही दिया और कुछ जबाब तक नही दिये। मैं आप को यह निश्चयता दिलाता हूं कि अभि तक जितने मिश्नरी आपने भेजे हैं उनमेसे किसी से भी मराडलो को यह घटी पूरी नही हुई है। इस देश में अभी ऐसी दशा है कि उपदेश से अधिक स्वस्थ्य चाल और जीवन बर्त्तमान में अति आवश्यक है। संसारिक देशी भाई और हिन्दू मुसलमानों से बात चीत होती है और मुझे इससे यह अनुभव हुआ है कि इस बर्त्तमान समय में केवल उपदेश से ईश्वर के राज्य में सफलता नहीं होगी पर उपदेश के साथ साथ खृस्तानी चाल के नमूने बनने से। हमारे मिश्नरी भाई बहिन लोग इसबातमेंहमारी सहायता नही किये हैं।

Gossner Mission

मिशनरी भाइयों के आने से हम बहुत खुशी थे और यहां के लगुओं ने उन्हे लाने का बहुत प्रबन्ध किया पर उनके आने से हमारी इच्छा पूरी नही हुई क्योंकि उनके आनेसे मराडलो में शान्ति स्थापित होने की आशा थी पर इसके उलटे मराडलो में लड़ाई तकरार और अशान्ति ही फैली। इसके होने का कारण यह है। ——

मिशनरी भाई बहिन लोग हमारे बीच में आते ही यह पाये कि शासन प्रणाली में पहिले की अपेक्षा बहुत भिन्नता है। कहीं तो देशी भाइयों के साथ बैठके बात विचार करना पड़ती है और कहीं तो उनके अधीन होकर काम करना पड़ती है। यह नया ढंग तो पुराने हुकमती शासन से तो बिलकुल जुमला नही है। यह उनके लिये बहुत बोझा सा मालूम पड़ने लगा। फिर यदि समाजों में बैठे हुए किसी मिशनरी की बात खराब की जाय तो बेइज्जती सी समझी गई। — अर्थात हमारे मिशनरी भाई बहिन लोग मिशनरी काम करना छोड़के अधिकार और अधिकार के लिये लड़ाई करने लगे जो मिशनरी जीवन में नही होना चाहिये।

फिर हमारे देशी भाइयों के बंगले में रहना, बगीचों की देखना और मराडलो के अधिकार और मान्य और आदरवन्त कामों को हाथ में लेना मिशनरी भाई लोगों के लिये एक बड़ा ही डाह का कारण हुआ है और मैं समझता हूं और आप को निश्चयता दिलाता हूं कि यही "डाह" है जिसने मराडलो में अशान्ति लाई है। इसी डाह की इच्छा को पूरा करने के लिये अनेक तरीकायें हुई हैं जिसमें मैं समझता हूं हमारे मिशनरी भाई बहिन लोग गिर गये हैं। ——

एक दूसरे की ओर चुगली करना —— किसने चुगली की बातें मिशनरी भाइयों के पास पहुंचने लगी और उन्होंने चुगली को बिना सुने के पुराने रीति से मराडलो में लड़ाई और तकरार आरम्भ

Gossner Mission

किया है। मैं समझता हूं कि ऐसी चुगली की बातें आपके पास भी पहुंची होंगी। — यही डाह है जिसने ऐसा किया है, यही डाह था जिसने शैतान के जरिये आदम जाति में पाप लाया। यही डाह था जिसने यिहुदियों के जरिये प्रभु मसीह को क्रूश पर चढ़ाया और यह वही डाह है जिसने मराठों में अशान्ति फैलाई है। —

हमारे बीच में जो चलने वाले हैं और मिशनरियों के अधिक आने के विरुद्ध बोलते हैं उन को दोष में गिनना और उनके गलतियों और घटियों को पुगट करना और उन्हें अपने पद के हेतु अयोग्य प्रमाण करना ही मिशनरी आइयों का पहचान हथियार होगया है। — मिशनरी आइयों के आने से हम यह आशा रखते थे और अभी भी हमारी आज्ञा है कि विश्वास के पिता होके अपने चर्म पुत्रों की योग्यता पर आनन्द करें और हमारे अयोग्यता पर धीरज धरकर हमें अपने कामों के चलाने में योग्य बनावें — पर मिशनरी आइयों में इसके उलटे ही मन पायेगये हैं।

मराठी में अशान्ति होने की सब से बड़ा और मूल कारण यह है अर्थात हमारी "एथ्नोटोनोमी"। अधिक मिशनरियों का आना इस समय में ओटोनोमी की बढ़ती में बाधा डालने वाला एक प्रधान कारण समझा गया है। आपने कैरक चिट्ठी में लिखे हैं कि बेरलिन बोर्ड बहुत खुशी है कि छोटा नागपूर की मराठी में ओटो नोमी ली है। इस के साथ ही यह इच्छा भी पुगट की है कि यह काम आगे बढ़ते चला जावे — मैं इस बात के लिये और इस इच्छा को पुगट करने के लिये ईश्वर पिता का और बेरलिन बोर्ड का बहुत बहुत धन्यवाद देता हूं। मुझे और कितनेही और भी मराठी अधिकारियों को यह अनुभव अनुभव हुआ है कि हमारे वर्तमान मिशनरी भाई बहिन हमारी ओटोनोमी की रक्षा करने में विश्वास योग्य नहीं पाये

Gossner Mission

गये हैं वरन ऐसा अनुभव होता है कि हमारे ओटीनोमी के दीक्षे होने से उनके मन में आनन्द होता है और हमारी दुर्बलताओं में वे मगन होते हैं। अभी भी जहां जहां मिशनरी भाई बहिन हैं वहां वहिले की अपेक्षा स्वपालन में कुछ ढिलाई हो गई है। हमारी इच्छा है कि मिशनरी भाई बहिन हमारे बीच में रहके आत्मिक और लौकिक बढ़ती में हमारी मदत करें

मैं अपने अनुभव से आप को यह निश्चयता दिलाता हूं कि इस वर्तमान में अधिक मिशनरियों का आना ओटीनोमी में हानी पहूंचावेगा। जितने भी बहिन अधिक मिशनरियों के आने के विरुद्ध लड़ते हैं वे यहां के मिशनरी और आप की दृष्टी में बुरे समझे जाते होंगे। मिशनरी भाई लोग खुशी होंगे यदि ऐसे जन मराठी के कामों से निकाले ~~दिये~~ जाते और मराठी के आदरवन्त जगेहां में केवल मिशनरी ही रखे जाते जिससे यों मालुम होता है कि मिशनरी भाई बहिन लोग अपने धर्म प्रचार के कामों को छोड़ के अपने पुराने अधिकार के फिर प्राप्त करने में लग गये हैं।

मैं आप को यह विश्वास दिलाना चाहती हूं कि इस धर्म लड़ाई में मैं और मेरे समान विचार रखने वाले सब अपनी मराठी के सच्चे हित चिन्तक हैं। मैं विश्वास करता हूं कि ये मराठी के विश्वस्त सेवक भी हैं और अपने प्रभु मसीह को अपना तारण कर्त्ता मान कर उसकी सहायता और अगुवाई से मराठी की सेवा में मराठी सम्बन्धी इस नयी बात में हाथ डाले हैं। हमारी प्रार्थना है कि ईश्वर की इच्छा इस में भी पूरी होवे।

आप कृपा कर इस मेरे लेख को छोटी बात मत समझिये। ईश्वर पिता से प्रार्थना करते हुए यहां की गंभीर और नयी बातें

Gossner Mission

को समझ लीजिये। ईश्वर पिता आपही आपकी सहायता करे कि आप इस मराठली की सोचनिय दशा की मलोचना करें और बातों को समझकर ईश्वर की महीमा के लिये इस ग्रोरेनोमस मराठलो के दढ़ने में सहायता कर सकें।

ग्रागे बड़े प्रेम और ग्रादर के साथ

Naeman Toppo

Dr. John A. Morehead,
President
39 East 35th Street,
New York, U. S. A.

Rt. Rev. Ludwig Ihmels, D.D.,
Vice-President
Dresden, Germany

Rev. Per Pehrsson, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

Dr. Alfred Th. Jorgensen,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

Rev. Prof. L. W. Boe, D.D.,
Assistant Treasurer
Northfield, Minn.

Rt. Rev. Bishop Dr. Marahrens,
Hanover, Germany

New York, September 4th, 1931.

Missions Praeses J. Stosch,
Kuratorium der Gossnerschen Missionsgesellschaft,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

Your letter of August 17th has been duly received and read with interest and appreciation. I am glad to hear from you. I sincerely hope that you have returned from your summer vacation refreshed and vigorous for the responsible work which will command your attention during the autumn and winter immediately before us.

Yes, I recall our correspondence early in the current year in regard to the continued cooperation of the National Lutheran Council of America through the Executive Committee of the Lutheran World Convention with the Gossner Missionary Society in the support of the Gossner Ev. Luth. Church in India. I was and am still entirely sympathetic with the work of Gossner in the sense in which I wrote to you last January. In fact, according to the new organizational arrangement of general Lutheran agencies, I have tentatively placed the Gossner Ev. Luth. Church in India on the list of "weak and suffering Evangelical Lutheran Churches" included in the approved program of the Executive Committee of the Lutheran World Convention. However, to my great regret, the income of the Lutheran World Convention for the relief of weak and suffering Churches has been so meagre this year that there has been nothing to spare as yet for Gossner. In fact, we have had to borrow some money to make up the amounts necessary to be remitted under definite pledges for the support of the Lutheran Theological Seminary in Leningrad and other similar vital objects for the stated help of which we are definitely committed.

However, I am in constant touch with Dr. Long, my successor in the Executive Directorship of the National Lutheran Council, and it has been arranged that he will renew this month the appeal of the National Lutheran Council to all cooperating American Lutheran Churches for gifts for Lutheran World Service. We are hoping and praying that the results will be encouraging, despite the economic depression. Whatever the National Lutheran Council receives in response to this appeal will be turned over to the Lutheran World Convention for administration. I assure you that it will be a great pleasure, if there is anything to spare after meeting definite pledges for the relief of weak and suffering Lutheran Churches, to apply a gift for the assistance of the Gossner Ev. Luth. Church in India through the Gossner Missionary Society, of which you are the honored President. Under the circumstances, however, I am unable now to make a definite promise to you in the premises.

For your private information, permit me to send you a carbon copy of a letter written yesterday to Missionsdirektor Carl Ihmels in response to a communication from him under date of July 20th. The appeal of Dr. Ihmels included all Lutheran Missionary Societies in Germany and hence I think you have a right to know something of our processes of thinking in regard to his proposal. My letter to Dr. Ihmels will at least reveal to you our sincere and deep sympathy with our fellow Lutherans in Germany in view of the economic crisis through which they are passing and its inevitably hurtful temporary effect upon all the operations of the Church, including the Missionary Societies. We

Gossner Mission

are disposed in dependence upon the goodness, grace and guidance of Almighty God to face every problem which may come to World Lutheranism or any part of it with all possible courage, understanding and wisdom.

I heartily wish that the Evangelical Lutheran Churches of Germany, which officially participated in the Second Lutheran World Convention at Copenhagen in 1929, could see their way clear to cooperate regularly as Churches in the approved activities and programs of the Lutheran World Convention, just as American Lutheran Church Bodies and those in various countries of Europe do. This would simplify the problem of securing through the Lutheran World Convention the mass action of the forces of the Lutheran Churches of the world in order to help the Lutherans of Germany or those of any other country through a catastrophe, if it should come, which God forbid. I am sure you will understand that I am thinking solely of the efficient organization for service in great emergencies of the Evangelical Lutheran Churches throughout the earth, which are represented by the Lutheran World Convention.

I sincerely hope that, with the opening of the banks in Germany and the resumption of other orderly processes of business life, conditions will improve and become more favorable for the economic progress of the Gossner Missionary Society. I note with very great interest and thankfulness in the printed documents you have sent that the circle of contributors to the Gossner Missionary Society in Germany is constantly extending. My prayer is that God may richly bless and prosper your work unto the adequate maintenance of the Gossner Ev. Luth. Church in India and to the extension of His Kingdom in that country.

With all good wishes for you and your work, I remain,

Cordially and faithfully yours,

John A. Morehead

John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM: SW

Gossner Mission

Budget -- 1931.

આમદાની ।

	1	2	3	4	5	6	7	8
	ઇલાકા કા નામ	ઇતવાર સિની	સક્રામેન્ટ	ઘન્યાવાદ	કટની દાન	નવાખાની દાન	ઘડા સિની	ગાદી ફીસ	પ્રનુપ્રીત
1	Ranchi	1383-0-0	356-0-0	67-0-0	487-0-0	83-0-0	957-0-0	250-0-0	8-0-0
2.	Gumla	360-0-0	60-0-0	60-0-0	230-0-0	90-0-0	560-0-0	90-0-0	60-0-0
3	Chainpur	2250-0	60-0-0	25-0-0	160-0-0	30-0-0	260-0-0	140-0-0	50-0-0
4	Burju	1115-0-0	205-0-0	85-0-0	470-0-0	150-0-0	1000-0-0	300-0-0	140-0-0
5	Kondra	300-0-0	60-0-0	50-0-0	200-0-0	80-0-0	350-0-0	100-0-0	80-0-0
6.	Jarakudar	350-0-0	100-0-0	80-0-0	300-0-0	20-0-0	450-0-0	200-0-0	80-0-0
7	Tamar	471-0-0	38-0-0	48-0-0	150-0-0	32-0-0	371-0-0	43-0-0	19-0-0
8	Rajgangpur.	700-0-0	202-0-0	74-0-0	382-0-0	76-0-0	700-0-0	258-0-0	100-0-0
9	Khutitoli	643-0-0	107-0-0	83-0-0	252-0-0	250-0	624-0-0	175-0-0	40-0-0
10	Karimatti	690-0-0	235-0-0	205-0-0	390-0-0	120-0-0	655-0-0	300-0-0	170-0-0
11	Purulia	120-0-0	32-0-0	11-0-0	55-0-0	7-0-0	126-0-0	22-0-0	~
12	Koronjo	1147-0-0	257-0-0	131-0-0	695-0-0	253-0-0	573-0-0	460-0-0	245-0-0
13	Lohardaga	660-0-0	120-0-0	60-0-0	400-0-0	120-0-0	750-0-0	130-0-0	80-0-0
14	Chaibassa.	150-0-0	35-0-0	20-0-0	62-0-0	8-0-0	117-0-0	10-0-0	~
15	Jamshedpur.	432-0-0	12-0-0	2-0-0	72-0-0	~	46-0-0	36-0-0	~
16	Kinkel.	549-0-0	103-0-0	55-0-0	168-0-0	18-0-0	417-0-0	200-0-0	70-0-0
17.	Jashpur Nich-ghat Sarhapani	100-0-0	35-0-0	10-0-0	35-0-0	15-0-0	60-0-0	45-0-0	15-0-0
18	Singhani	28-0-0	8-0-0	2-0-0	9-0-0	~	10-0-0	12-0-0	~
19	Govindpur.	1172-0-0	86-0-0	121-0-0	319-0-0	75-0-0	466-0-0	307-0-0	112-0-0
20	Chakradharpur	48-0-0	12-0-0	9-0-0	35-0-0	5-0-0	60-0-0	15-0-0	~
21	Takarma.	2328-0-0.	389-0-0	63-0-0	550-0-0	295-0-0	971-0-0	450-0-0	296-0-0
		12971-0-0	2512-0-0	1261-0-0	5421-0-0	1502-0-0	9523-0-0	3543-0-0.	1565-0-0

Gossner Mission

Budget -- 1931.

	7 શાદી ફીસ	8 પ્રમુપીત	9 મંડલી પૈસા	10 મંડલી કા ચૌરસ દાન	11 મંડલી ખેત આમદાની	12 જમા	13 C.C. સે ગ્રાન્ટ	મોટ જમા
-0	250-0-0	8-0-0	150-0-0	37-0-0.	660-0-0	4438-0-0	2654-0-0	7092-0-0
0	90-0-0	60-0-0	90-0-0	220-0-0	220-0-0	2040-0-0	206-0-0	2246-0-0
	140-0-0	50-0-0	40-0-0	20-0-0	20-0-0	1030-0-0	2464-0-0	3494-0-0
	300-0-0	140-0-0	200-0-0	20-0-0	300-0-0	3985-0-0	849-0-0	4834-0-0
0	100-0-0	80-0-0	50-0-0	20-0-0	~	1290-0-0	1824-0-0	3114-0-0
0	200-0-0	80-0-0	100-0-0	100-0-0	64-0-0	1844-0-0	192-0-0	2036-0-0
	43-0-0	19-0-0	33-0-0	33-0-0	~	1238-0-0	108-0-0	1346-0-0
0	258-0-0	100-0-0	125-0-0	40-0-0	~	2657-0-0	2911-0-0	5568-0-0
-0	175-0-0	40-0-0	4-0-0	21-0-0	379-0-0	2353-0-0	1937-0-0	4290-0-0
-0	300-0-0	170-0-0	150-0-0	120-0-0	~	3035-0-0	2163-0-0	5198-0-0
-0	22-0-0	~	17-0-0	10-0-0	153-0-0	553-0-0	177-0-0	730-0-0
-0	460-0-0	245-0-0	142-0-0	10-0-0	4-0-0	3917-0-0	118-0-0	4035-0-0
-0	130-0-0	80-0-0	50-0-0	60-0-0	300-0-0	2730-0-0	1359-0-0	4089-0-0
0	10-0-0	~	120-0-0	5-0-0	~	527-0-0	262-0-0	789-0-0
0	36-0-0	~	1-0-0	~	~	601-0-0	348-0-0	949-0-0
0	200-0-0	70-0-0	100-0-0	60-0-0	275-0-0	2015-0-0	2940-0-0	4955-0-0
-0	45-0-0	15-0-0	30-0-0	5-0-0	50-0-0	350-0-0	3411-0-0	3761-0-0
-0	12-0-0	~	5-0-0	12-0-0	15-0-0	101-0-0	612-0-0	713-0-0
-0	307-0-0	112-0-0	19-0-0	27-0-0	112-0-0	2816-0-0	1153-0-0	3969-0-0
-0	15-0-0	~	~	88-0-0	~	272-0-0	517-0-0	789-0-0
-0	450-0-0	296-0-0	146-0-0	12-0-0	370-0-0	5870-0-0	253-0-0	6123-0-0
0-0	3543-0-0.	1565-0-0	1572-0-0	920-0-0	2872-0-0	43662-0-0	26358-0-0	70120-0-0.

Gossner Mission

खर्च -

Budget - 1931.

	इलाका का नाम	1. पादरी के लिये मंडली से।	2 पादरी के लिये C.C. से	3 प्रचारक	4 प्रबुजोज	5 नौकर	6 मरिया और चिट्ठी।	7 बही और कागज	पंच बैठकी	मरामत
1	Ranchi.	1440-0-0	1344-0-0	3180-0-0	200-0-0	528-0-0	50-0-0	30-0-0	30-0-0	40-0-
2	Gumla.	595-0-0	215-0-0	1050-0-0	55-0-0	96-0-0	10-0-0	5-0-0	5-0-0	150-0-0
3	Chainpur	355 0-0	725-0-0	2004-0-0	60-0-0	~	50-0-0	20-0-0	~	100-0-
4	Burju	1491-0-0	849-0-0	1680-0-0	160-0-0	60-0-0	35-0-0	35-0-0	150-0-0	50-0-
5	Kondra	255-0-0	69-0-0	2400-0-0	60-0-0	60-0-0	20-0-0	20-0-0	30-0-0	100-0-
6	Jarakudar	215-0-0	217-0-0	1425-0-0	40-0-0	24-0-0	30-0-0	10-0-0	20-0-0	7-0-
7	Tamar	485-0-0	163-0-0	601-0-0	25-0-0	4-0-0	16-0-0	3-0-0	18-0-0	5-0-
8	Rajgangpur.	650-0-0	658-0-0	4033-0-0	20-0-0	~	12-0-0	10-0-0	50-0-0	10-0-
9	Khutitoli.	560-0-0	250-0-0	2898-0-0	130-0-0	72-0-0	50-0-0	20-0-0	40-0-0	50-0-
10	Karimatti	5[illegible]0-0	220-0-0	4078-0-0	120-0-0	~	30-0-0	20-0-0	25-0-0	20-0-
11	Purulia	324-0-0	~	96-0-0	13-0-0	96-0-0	150-0-0	10-0-0	8-0-0	10-0-
12	Koronjo	1134-0-0	~	2724-0-0	57-0-0	~	47-0-0.	16-0-0	23-0-0	~
13	Lohardaga	855-0-0	669-0-0	2000-0-0	60-0-0	60-0-0	30-0-0	10-0-0	40-0-0	100-0
14	Chaibassa.	355-0-0	97-0-0	140-0-0	10-0-0	12-0-0	35-0-0	~	~	4-0
15	Jamshedpur.	400-0-0	80-0-0	~	15-0-0	~	2-0-0	3-0-0	15-0-0	110-0
16	Kinkel.	630-0-0	288-0-0	3744-0-0	100-0-0	~	50-0-0	20-0-0	10-0-0	~
17	Jashpur Nichghat Sarhapani	~	324-0-0	1896-0-0	40-0-0	~	40-0-0.	15-0-0	60-0-0	30-0-0
18	Singhani.	~	324-0-0	288-0-0	25-0-0	~	6-0-0	6-0-0	~	~
19	Govindpur.	1105-0-0	731-0-0	1749-0-0	1-0-0	15-0-0	91-0-0	29-0-0	12-0-0	8-0-0
20	Chakradharpur	138-0-0	240-0-0	144-0-0	15-0-0	24-0-0	24-0-0.	8-0-0	20-0-0	50-0-
21	Takarma.	935-0-0	253-0-0	4656-0-0	150-0-0	~	36-0-0.	36-0-0	25-0-0	~
		12492-0-0.	7716-0-0	40786-0-0	1356-0-0	1051-0-0	679-0-0	326-0-0	581-0-0	844-0-

Gossner Mission

Budget - 1931.

7 પંચ બૈઠકો	8 મરામત ઘર	મરામત ગિર્જા	9 બૈ.બલ સોસાઈટી	10 N. m. S.	11 અન્ય ૨ ખર્ચ	જમા
30-0-0	40-0-0	75-0-0	25-0-0	25-0-0	125-0-0	7092-0-0
5-0-0	150-0-0	10-0-0	5-0-0	5-0-0	45-0-0	2246-0-0
~	100-0-0	100-0-0	15-0-0	15-0-0	50-0-0	3494-0-0
150-0-0	50-0-0	150-0-0	12-0-0	12-0-0,	150-0-0	4834-0-0
30-0-0	100-0-0	50-0-0	15-0-0	15-0-0	20-0-0	3114-0-0
20-0-0	7-0-0	8-0-0	10-0-0	10-0-0	20-0-0	2036-0-0
18-0-0	5-0-0	~	5-0-0	5-0-0	16-0-0	1346-0-0
50-0-0	10-0-0	20-0-0	10-0-0	5-0-0	90-0-0	5568-0-0
40-0-0	50-0-0	150-0-0	20-0-0	20-0-0	30[illegible]-0-0	4290-0-0
25-0-0	20-0-0	30-0-0	20-0-0	20-0-0	25-0-0	5198-0-0
8-0-0	10-0-0	20-0-0	3-0-0	5-0-0	130-0-0	730-0-0
23-0-0	~	~	11-0-0	11-0-0	12-0-0	4035-0-0
40-0-0	100-0-0	200-0-0	10-0-0	10-0-0	45-0-0	4089-0-0
~	4-0-0	8-0-0	3-0-0	5-0-0	40-0-0	789-0-0
15-0-0	110-0-0	300-0-0	~	~	24-0-0	949-0-0
10-0-0	~	~	8-0-0	5-0-0	100-0-0	4955-0-0
60-0-0	30-0-0	70-0-0	3-0-0	3-0-0	1280-0-0	3761-0-0
~	~	~	2-0-0	2-0-0	60-0-0	731-0-0
12-0-0	8-0-0	16-0-0	2-0-0	2-0-0	208-0-0	3969-0-0
20-0-0	50-0-0	100-0-0	3-0-0	3-0-0	20-0-0	289-0-0
25-0-0	~	~	13-0-0	9-0-0	10-0-0	6123-0-0.
581-0-0	844-0-0	1407-0-0	195-0-0	187-0-0	2500-0-0	70120-0-0

Gossner Mission

छोटानागपुर और आसामस्थ गो० एवं० लू० कलीसिया की महासभा का

काम पत्र १९३३ ई० ।

१८-२० अप्रेल—८ बजे बिहान से चर्च कौंसिल की बैठकी ।
२१ अप्रेल—८ बजे बिहान से मिनिस्टिरियम की बैठकी ।
२२ अप्रेल—८ बजे बिहान से कौंसिल और मिनिस्टिरियम की संयुक्त बैठकी ।

२२ अप्रेल — सनिश्चर संध्या ७ बजे प्रावेशिक उपासना ।

महासभा के भारी कामों में प्रवेश करने के पहिले अवश्य है कि तैयारी का उपदेश दिया जाए तथा ईश्वरीय उपासना किई जाए। इसलिये इस संध्या में भक्तिजनक उपासना होगी। यह उपासना सब प्रतिनिधियों और रांची मण्डली के सर्वसाधारण के लिये खुली है... उपदेशक ... ... पाद्री अ० जोन ।

२३ अप्रेल प्रभुवार । — कासीमोदोगेनिती ।

९ बजे बिहान—प्रथम बेले की आराधना	...	...	... पाद्री मसीहदास लकड़ा ।
उपदेश	...	...	... ,, खिस्तकल्याण भेंगरा ।
२½ बजे—दूसरी बेले में प्रभुभोज अनुष्ठान	...		... ,, प्रेसिडेन्ट योहन तोपोनो ।
सहायक पास्टर	...	...	... ,, उर्बानुस कुजुर ।
६ बजे—संध्या की आराधना ...	...	.	... ,, सामुएल बाग्गे ।

२४-२८ अप्रेल] सर्व्वसाधारण महासभा । [सोमवार से शुक्रवार ।

[प्रतिदिन पहिली बेले में ७॥ बजे से ११ बजे तक और दूसरी बेले में २-५ बजे तक ।]

सोमवार २४ अप्रेल ।

१ । प्रतिनिधियों की हाजिरी पुकार ; ५ जनों को को-ओप्ट करना ; विजिटरों का नाम पुकार ।
२ । प्रतिनिधियों तथा विजिटरों का स्वागत और परलोकगत अंगों के प्रति समदुःख प्रकाश ... ... प्रेसिडेन्ट ।
३ । बर्लिन बोर्ड तथा अन्य संस्थाओं और जनों के सन्देश ... ... सेक्रेटेरी ।
४ । प्रेसिडेन्ट तथा सेक्रेटेरी के वार्षिक रिपोर्ट ... ... प्रेसिडेन्ट, सेक्रेटेरी ।

मंगलवार २५ अप्रेल ।

५ । मिनिस्टिरियम की निर्णयावली का ग्रहण ... ... पा० योएल लकड़ा ।
६ । विवाह सम्बन्ध भंग कर अलग हुए लोगों के लिये प्रबन्ध ... ... सेक्रेटेरी ।
७ । नियमावली तथा उपनियमों के सुधारवाले निर्णयों पर सुधार ... ... सेक्रेटेरी ।
८ । जवान युवतियों के सभा संगठन के नियम और काम ... ... पा० जिलो तीगा ।
९ । हाई स्कूल की वर्त्तमान स्थिति ... ... पा० एम० प्रेहन ।
१० । स्कूलों की दशा और इलाकों का सम्बन्ध ... ... मि० निर्मल सोय ।

बुधवार २६ अप्रेल ।

११ । लूथरान फेडरेशन के संकल्पों पर करवाई ... ... सेक्रेटेरी ।
१२ । देश के नये शासन प्रबन्ध पर मण्डली और मिशनों का स्थान ... ... सेक्रेटेरी ।
१३ । खाताओं की रखवारी के नियम ... ... पा० अ० जोंन ।
१४ । सेन्ट्रलेज के नियम ... ... मि० सामुएल पुर्ती ।
१५ । कलीसा का आय और व्यय १९३२ ई० ... ... } खजांची ।
१६ । कलीसा का बजेट १९३३ ई० तथा कौंसिल की आर्थिक नीति }
१७ । रिजर्व फन्ड पर तथा अन्य ट्रष्ट फन्डों पर रिपोर्ट ... }

बृहस्पतिवार २७ अप्रेल ।

१८ । स्वपालन प्रचार कार्य्य का फल तथा कर्म्मचारियों का प्रतिपालन ... प्रेसिडेन्ट ।
१९ । सन्डे स्कूल, राज्यवृद्धि गिर्जा, धर्म्ममेला, धर्म्मसाहित्य, प्राचीनों का काम ... सेक्रेटेरी ।
२० । अन्य अन्य उचित कामों की पेशी ... ...
२१ । नोमिनेशन कमिटी की रिपोर्ट और पदधारी और अंगों का चुनाव ...
२२ । सभाओं और संस्थाओं और विभिन्न जनों के प्रति धन्यवाद प्रकाश ... सेक्रेटेरी ।
२३ । विदाई के अन्तिम वचन और उपदेश और प्रार्थना ... ... प्रेसिडेन्ट ।

२८ अप्रेल । शुक्रवार ८-९ बजे । महासभा के अन्तिम दिन के मन्तव्यों को दृढ़ाना

टिप्पणी—(क) प्रत्येक दिन बिहान को गिर्जे में भक्ति-उपदेश तथा प्रार्थना आध घंटे तक अर्थात ७॥ से ८ बजे तक पाद्री योएल लकड़ा की अगुवाई में होगी ।
(ख) २४ अप्रेल संध्या ७ बजे पाद्री रदशिक उपदेश सहित उपासना करेंगे ।
२५ ,, ,, ७ बजे ,, एम० प्रेहन मण्डलियों में मंगल समाचार प्रचारने के कार्य्य पर तथा आत्मिक जीवन की वृद्धि पर उपदेश देंगे ।
२६ ,, ,, ७ बजे ,, खिस्तोगिरी तिर्की अपना आत्मिक समाचार सुनावेंगे ।
(ग) २७ ,, ,, ८॥ बजे महासभा के प्रतिनिधियों के लिये समाज संगति की सभा होगी जिस में गीत गाण, बाजना इत्यादि का प्रदर्शन होगा तथा चाय पानी का प्रबन्ध भी होगा । मुंडा और उरांव नये भजनों के लिये १ले और २रे दर्जे के इनाम दिये जायेंगे ।

रांची,
ताः ७ मार्च १९३३ ।

P. HURAD.
Secretary, G.E.L. Church.

Gossner Mission

The Unique Christ

AND

The Mystic Gandhi.

A Very Interesting & Unusual Book

BY

P. V. George,

Editor, Tiruvalla, Travancore.

The Madras Mail of April 5, 1933 writes:—

"This is the title of a very neat appearing book of 240 pages just off the press. The author is Mr. P. V. George, the Editor of the Malabar Christian, who is also the author of 'Are All Religions Right? and an Indian Review of 'Re-Thinking Missions.'

"The book is written in an interesting way and will doubtless be well received.

"The occasion which resulted in the writing of this book is set-forth on page 15. 'His (Gandhi's) attitude towards Christ, Christians and Christian Missionaries has been given great prominence not only in the Indian press, but also in books and magazines published in England and America. Many of these have grossly failed to

Gossner Mission

present a true conception of Gandhi's attitude, while some are entirely misleading.' 'One has constantly to answer such questions as the following: Is not Gandhi the Christ of the Day? Is not India under his leading moving toward Christ?'

"While the Author does not attempt to detract from the fame of Mr. Gandhi, he clearly sets forth Gandhi's religious attitude from his own writings.

"The value of the book is enhanced by the clear language used and the warm spirit manifest in the setting forth of essential Christian teachings.

"The book is composed of XIX chapters, the titles of which indicate something of the scope of the book and the important subjects dealt with. Some of these are: "Mr. Gandhi's Greatness," "The World's only Saviour," "Why I Am a Christian," "Christ and Gandhi on Inter-Dining," "Has India Benefited by Christianity?" and "What Think Ye of Christ?"

"This timely new book has already been favourably received and commented upon by many men prominent in the life of India today. Mr. K. Chandy, Vice-Chancellor of the Mysore University says: 'This book is likely to serve a very useful purpose in showing the

Gossner Mission

Christian world a fact which is more or less obvious to those who have closely followed Mr. Gandhi, namely, that there is a world of difference between Christ and Gandhi, and that Mr. Gandhi's influence may not further the interests of the Christian religion in Swaraj India'.... ....."

Miss I. DelaHey, Principal, Queen Mary's College, Madras, writes:— "I have read quickly through the book, and think it quite good."

Principal Seamands, Bangalore:— "A most needy book. Thousands have been praying for a work of this kind. Coming as it does from a son of India it should be very welcome. As much as India may need such a treatise, surely America and England are in dire need of such an eye-opener."

A. C. Rose. Esq., Engineer, Madras, writes to the "Christian" (London):—"The title of the book explains its purpose. The subject is of first importance in India and therefore throughout the Empire. I commend this unusual and interesting book to all men of good will".

Professor Smith, M. A., Nellore:— "This book is going to be very important. I believe it has a world mission to fulfil."

Mr. P. K. Krishna Pillay, Sanscrit Pandit, writes:— "The book is doubtless the out come

Gossner Mission

of many years of intelligent, indefatigable, and comparative study of the outstanding religions of the world, Hinduism and Christianity in particular.... I would earnestly recommend the book to my Hindu and Christian friends alike".

The Venerable Archdeacon T. K. Benjamin:— "I am sure this book will serve a very good purpose in dispelling doubts and giving reliable information on points which need explanation."

Mr. K. Jacob, Retired Judge, Kottayam:— "I am reading the book with very great interest. I hope the book will serve the purpose for which it is written...."

Dr. H. H. Linn, of Mysore:— "The book is very good. I only wish it could be on sale also in U. S. A."

Rev. A. W. Brough, Erode:— "It is quite time that such a book appeared."

Dr. A. G. Cox, China:— "I believe this book will do immense good."

Mr. S. Fox of Toronto, writes in the "Christian Hope":— "This book is very well written and deserves our respect and careful attention."

The Editor, "Indian Christian":— "The book has a real message for educated India. It ought to have a wide sale here in India, and over the seas". Price Rs. 2 net.

Gossner Mission

P. V. GEORGE
EDITOR
"THE MALABAR CHRISTIAN"

TIRUVALLA
TRAVANCORE

January 2, 1933

Dear Friend,

My attention has been drawn to some of the utterances of Mr. Gandhi concerning Christ and Christianity—utterances which must be greatly disappointing to all who have the mind of Christ and which I strongly feel ought not to go unchallenged. A few of these assertions are :—

1. I cannot set Him (Christ) on a solitary throne, because I believe God has been incarnate again and again.
2. In my religion there is room for Krishna, for Buddha, for Christ and Mohammad.
3. I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount.
4. I came to the conclusion that all religions were right, and every one imperfect.
5. I do not disbelieve in idol worship . . . . . I do not consider idol worship a sin.
6. Varnashrama (caste) is, in my opinion, inherent in human nature . . . . It does attach to birth. A man cannot change his varna by choice.
7. Hinduism does most emphatically discourage interdining.
8. I felt that to me salvation was possible only through the Hindu religion.
9. As regards missionary activities as such, I cannot but use the language of caution. The very least I would say is that I doubt if they have benefited India.
10. Let them (missionaries) appear before the people as they are, and let them try to rejoice in seeing Hindus become better Hindus and Mussalmans better Mussalmans.
11. If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like, they (missionaries) would use these activities of theirs for proselytizing, I would certainly like them to withdraw.
12. Christ never preached Himself.

While reading these statements and many others of the same type from 'The Young India', 'Mahatma Gandhi's Ideas', 'India's Case', and other Gandhian publications, I have been led to write a book, setting forth the paramount claims of Christ and exposing the erroneous assertions of Mr. Gandhi.

The book, which has been printed and beautifully bound in full cloth by the Madras Publishing House, Madras, is entitled:—

THE UNIQUE CHRIST AND THE MYSTIC GANDHI

The following are the important chapters :—

1. Gandhi's greatness.
   The Gandhi god.
   Gandhi's religious assertions—The beguiled and misguided Christians warned.
2. Christ, the world's Unique Teacher.
   Authority, Adaptability, Illustrativeness, Universality, Depth, Height, and Penetration of His teaching.
   Christ's conception of humility and service.
   Christ and other masters on the status of women.
   Christ's ideal of marriage.
   The Hindu Vedas and women. Enforced widow celibacy.
   Christ's law of forgiveness.
   Christ on the value of the human soul.
   Identity of His words and works.

These contrasted with the teachings of other faiths.

Gossner Mission

3. Christ unique in His miracles.
4. Christ unique in His sinlessness.
   Dr. Stanley Jones on the 'Krishna god'.
5. Christ unique in His death.
   Panton's note on the Ethics of Atonement.
6. Christ unique in His resurrection.
7. Gandhi and caste. 8. Gandhi and vice in shrines. 9. Gandhi and idols.
10. Gandhi and interdining.
11. Gandhi on Christ. 12. Gandhi on Christianity. 13. Gandhi on Missionaries.
14. Gandhi and a new invention.
15. Gandhi and Paul. 16. The Fijians and the outcastes of India.
17. What think ye of Christ? Answered by a galaxy of brilliant minds in all ages including Sir N. Chandavarkar, Sir C. Sankaran Nair, Rousseau, Franklin, Renan, Bushnell, Hofmann, Livingstone, Dr. Gordon, Canon Liddon, Professor Simpson and others.

That eminent statesman, Mr. K. Chandy, formerly Executive Councillor of the Mysore State and Vice-Chancellor of the Mysore University, who went through several chapters of the book has thus expressed his opinion. "The book is likely to serve a very useful purpose in showing the Christian world a fact which is more or less obvious to those who have closely followed Mr. Gandhi, namely, that there is a world of difference between Christ and Gandhi and that Mr. Gandhi's influence may not further the interests of the Christian religion in Swaraj India"

Another, a European friend and lover of India, remarked: "The subject discussed is of vital importance in India today. The book ought to be read by Christians everywhere and also put alike in the hands of Hindus, Moslems and Buddhists or any others who are of an open and enquiring mind''.

A prominent American Principal after reading some chapters said, "A most needy book. Thousands have been praying for a work of this kind. Coming as it does from a son of India it should be very welcome. As much as India may need such a treatise, surely America and England are in dire need of such an eye-opener".

Soliciting your earnest prayers for blessing upon the undertaking and requesting your hearty co-operation.

Yours very sincerely,
P. V. GEORGE.

Gossner Mission

Kuratorium
der Gossnerschen Mission
Berlin Friedenau

6. April 1933

C 1

An die Generalversammlung der G. C. G. Kirche
Altpreußischer Provinz
für Ihre Tagung im April 1933

Liebe Brüder!

Wir grüßen Sie alle mit einem herzlichen Dank für Ihre Sorge und Mühe und wünschen Ihnen Gottes Segen für Ihre Tagung. Gott hat Sie in schwerer Zeit berufen, die Arbeit unserer Mission weiter zu tragen. Sie haben Ihre Aufgabe nicht leicht gemacht durch Ihre Beschlüsse, wünschen auch nicht, daß Sie es tun sollten. Wir sind uns bewußt, daß Sie Ihre Aufgabe nicht leicht nehmen, daß Sie sich Ihre Arbeit schwer machen. Wir wissen, daß Sie Ihre Aufgabe ernst nehmen, daß Sie sich Ihre Arbeit schwer machen. Wir wissen, daß Sie Ihre Aufgabe ernst nehmen, daß Sie sich Ihre Arbeit schwer machen.

Wir wissen, daß Sie Ihre Aufgabe ernst nehmen, daß Sie sich Ihre Arbeit schwer machen. Wir wissen, daß Sie Ihre Aufgabe ernst nehmen, daß Sie sich Ihre Arbeit schwer machen. Wir wissen, daß Sie Ihre Aufgabe ernst nehmen, daß Sie sich Ihre Arbeit schwer machen.

Gossner Mission

[illegible] meinen Freund, so ich ihn [illegible] sage
was ich [illegible] sage? (Luc 6 46). Wir wandern wie
an geistlichen Gütern, an Gedanken an Freude, wenn
wir darum wissen. Der Herr Jesus gibt
Leben - Fische, Früchte, Vögel, Bäumen, Leben alles dies.
ohne Bäumen, ohne Pflanzen, ohne Leben irgendwelche
Art. Und so gemein für diese Verschiedenheit? Ohne
einen Sinn, der uns verbindet. Und Herr Jesus fast
[illegible]. — Wir können uns hier wohl
[illegible] Freude, wenn wir wichtigen
Gaben [illegible] als Nahrung. Wir wollen
wir wollen, wenn [illegible] gemeinen wenden.
Gott wollte [illegible], so die Schrift ist Herr Jesus
[illegible] ist Herr Jesus Christus ohne
Wir [illegible] deshalb auf [illegible]
Wir [illegible] die gemeinen auf, wie die Eingaben
[illegible] gebraucht in [illegible]

Wir wissen die Herr hier die Kinder. Wir
[illegible] Gaben [illegible] [illegible] Herr gemeinen
Taten [illegible] der [illegible] Gaben [illegible]
der Kinder. Als die Heiden [illegible] der Kinder
der [illegible] Dinge [illegible] [illegible] Gaben
wie wir [illegible] Kinder Herr. Die [illegible] Eingaben

Die Frage nach unserer Kinder Zukunft, dass es mehr
Kinder werden, als wir es gut haben können. Ihnen
Heimat, dass sie die gute Heimat ist, die wir sie
Also die neuen Dorf Christen haben, die Heimat
Kinder sind, die wir dem Dorf Kinder Christen-
Heim Gott einen Dienst schenkt, dass die Heimat
Die wichtige für Sie ist haben wird gemeinsam
werden, also für die Christen, dann es die Heimat
es die Arbeit der Heimat sind Gemeinde
Verstand gegeben soll. Wer das tut, wird
selbst den Segnungen Gottes teilhaben
wird es selbst den Kindern zum Segen gereichen,
Heimat der Kinder sein, wie die wachsenden,
Heranwachsenden Pflanzen, wenn sie Gott
Kinder lernen, die der Erde, die Heimat
Das haben ist? Wer will das verantworten?
Wer will sagen, das ist mein eigen Recht?
Wo sein sollen in der Heimat ist, die es sind
die Kinder anvertraut wird Christen Religions-
unterricht gibt, da ist ein ganzes Christen Recht,
Heimat! Man braucht dazu Heimat Christen Recht,
Frankreich, wenn eben Christen erlassen es sind
Gebet und Liebe zu den Kindern, dann wenn
Gott Heimat Segen segnen, an denen die sollen
gegeben Kraft zu allen, wenn sie den Heimat
Pflichten Gott wird und Heimat in der Heimat
nötigen Heimat Arbeit und Christen Heimat
Gebet und Christen, am allermeisten ist die Heimat
nen in den Heimat Christen Religionsunter-
richt erteilt wird. Die Heimat sollen in

Gossner Mission

wissen darf. Sind fällt öfters in erster Linie die Aufgabe zu, die Eingeborenen zu Christen, ~~die~~ zu Religionsunterrichtern zu machen, was man mit gemeinsamen Gottesdienst, Taufe, Abendmahl, Trauung, Begräbnis.

Wir wissen, welche Gaben da noch verborgen liegen und wie sehr die Welt die Botschaft braucht, die ausgerichtet werden will, und wie wichtig es ist, daß diese Botschaft verkündigt werde. Erwarte die Gabe, die in [illegible]

~~Weil Afrikaner und Europäer~~ Afrikaner Europäer von der Missionsarbeit eine Zeitlang getrennt gehalten wurden, als die Mission zu einer Volkskirche wurde, als die Mission zu einer Kirche wurde. Das bedeutet, daß die Kirche nicht mehr Missionsarbeit tun kann. Sie muß Missionare aussenden, um das Evangelium zu verkündigen. Die Missionare müssen Menschen sein, die Gaben haben, die in der Kirche nicht gebraucht werden können. Sie müssen Pioniere sein, Wagemutige, Entdeckungsreisende sein, Vorangehende. Alles, die in einem Afrikaner arbeiten, sind Zeichen von Menschen vor Augen gestellt. Da ist die Aufgabe der Missionsleitung, eine allgemeine Aufgabe ist, die Missionare auf Mangel an Afrikaner Christen oder an die praktischen Stellen ~~weisen~~ hinweisen müssen, sondern auf die Stellen hingewiesen werden, wo Afrikaner Christen an die Arbeit gehen können, wo sie Boten abgesandt werden müssen, wo

Hier die Probleme eine Rolle spielen, wenn wir
sie klein haben, falls noch Mannschaften abgegeben werden müssen. Es ist dann damit
zu rechnen, daß die christlichen Leute von Tak als
die freiwilligen Polizeimannschaften kommen.

Ich war auch einmal an die Grenze
von Mae Sariang. Die Kirche in Chiang Mai
kann nur gedeihen, wenn sie jetzt den Segen
annimmt, der in Tak zu 90 Prozent vorhanden
ist. Es kommt die Leute, jede Woche sind die
Kirchen, Häuser über voll in diesen Bezirk, wenn
die Leute Lotta Nagpuru hören. An der Grenze
Chechawi. Niemand darf zu ihr Bibel
hat. Jetzt ist sie nicht die Hauptsache in der
Missionsarbeit, die Hauptsache ist, daß man
sein Herz weitet, aber wenn man das
hat, dann öffnet sich von selbst auch die
Hand und gibt. Es ist nicht möglich,
daß in Lotta Nagpuru sich eine Verminderung
bildet für Unterstützung der Missionsarbeit
in den Grenzgebieten? Wenn die geistige Ebene
stets Priorität hat, werden wir sie in Deutschland die
für die Arbeit in den Grenzgebieten an die
Lotta Nagpuru übergeben, die Leute die Kirchen in
machen.

Gossner Mission

Fragebogen A.

Mindestpastorengehaelter, von denen nur 50% zu zahlen gehofft wird : Rs30- - C1

Mindestcatechistgehaelter, von denen man nur auf 50 % Auszahlung zu hoffen wagt. Rs 8/9-0-0

X Reispreis 1928 7-8 seers fuer die Rupie
" 1932 11 -13 seers fuers die Rupie im District bis 16 seers

Wieviel verdient gegenwaertig ein Kuli? as3½ bis 4 taeglich

Schulgeld in der Hochschule

a: Oberklassen 3.4.0 - 3.12-0
b: Mittelklasse 2.8-0 — 2.12.0
c: Unterstufe. 1-10.0 — 1-14.0

Kostgeld daselbst Rs 4-- ohne 20 pcm Rice 5 : Dal
M. 1-12 -0 Gulf.

1927-28 Rs 5--

Im Etat fuer 1933 bedeutet die Zahl 35ooo statt 75ooo unter Gemeindeausnahmen dass um das Budget bei einer erhofften Gemeinde einnahme von Cr 42000-- zum Balancieren zu bringen, dass nicht Rs 75ooo , sondern nur Rs 35 ooo ausgegeben werden duerfen. Dabei muss aber bedacht werden, dass selbst diese Hoffnung sehr gering ist, denn die von den Pastorrn im Budget angegebenen Einnahme zahlen druecken nur ihre Hoffnung aus, sind aber weit ab von der Wirklichkeit, Somit wird ihnen noch weniger fuer Ausgaben zur Verfuegung stehen als diese Rs 35ooo. Wahrscheinlich wird wie im Vorjahr das C.C. der eigentlich leidende Teil sein, da di e Gemeinden bei ihren geringen Einahmen selbst nicht die Haelfte der Forderung an das C.C (20% ihrer Einnahme) an das C.C. fuer Centralarbeiten abfuehren. Die Gegenwart zeigt schon diese Dinge ziemlich klar.

Unsre Catechisten und Pastoren haben meist etwas Einahme von ihren Feldern. Es sind nur wenige, die es nicht haben. Diese Feldarbeit ist gegenwaertig zwar Schutz gegen Verhungern, aber ist auch Grund der geringen Bearbeitung der Gemeinden. Die Gemeinden verkommen dabei innerlich und lernen Im Geben laessig zu sein, weil die Gemeindearbeiter ja schliesslich dasselbe tun wie sie selbst und sie auch nicht von irgend jemand extra bekommen. Die sonntaegliche Arbeit der Pastoren etc.wird eben nicht besonders gerechnet.

B. Antworten des Headsupervisors in Sachen village schools.

Die Uebergabe der Schulen an den D B hat gute und schlechte Folgen. Die Schulen laufen gut und haben auch gute religioese Unterweisung, wo der Gemeindepanch die Lehrer sich hat. Anders ist es hier und da wo die Lehrer den Panchregieren unter
In allen D.B. Schulen bleiben die lutherischen Lehrer.
Christliche Lehrer geniessen auch heute noch bei der Anstellung an unsren Schulen den Vorzug. Es ist kein gegensaetzlicher Fall uns bekannt.
Die religioese Unterweisung der Schueler ist guarantiert,wo der Panch sich darum kuemmert, nicht da imselben Masse, wo der Panch sorglos ist
Aber im Allgemeinen ist wenig Klage darueber zu fuehren. Eventuellen Falls koennen wir solche Lehrer, die der Gemeinde abtraeglich sind versetzen lassen (Es ist jetzt Aussicht vorhanden , dass der D.B Vicechairman, von dem viel abhaengt , unser eigener Mann, Samuel Purti, wird)
Die Kirche hat durch ihrePastoren und den Headsupervisor auch heute noch in der Verwaltung etwas zu sagen. In Faellen von Nichtbeachtung wird vom C.C. aus protestiert.
Die Zahl unsere Schueler gegenwaertig in Government Trainig kann nicht berichtet werden. Unsre Schulen haben bisher immer die noetige Zahl der Lehrer unsererseits haben koennen und es ist auch vorerst kein Mangel daran zu befuerchten.
Die Government Training Schools tainen fuer alle Schulen auch fuer Dorfschulen.
Es ist kein besonderes Arrangement in den Government Trainigschulen fuer religioese Unterweisung, Sie geben uns aber Raum unsererseits dafuer zu sorgen (mehr Privatabmachungen)
Bisher konnten immer noch solche Leherr fuer unsre Schulen gesichert werden, die Gemeindeinteresse haben und den Religionsunterricht in den Schulen erteilen.

Gossner Mission

Fortsetzung ueber Schulfragen

Es sind in verschiedenen Faellen Catechisten zugleich Lehrer; ihre Zahl kann gegenwaertig aber nicht festgestellt werden ohne Berichte der Ilakas.

Die Benutzung der Kapellen fuer Schulzwecke stellen keine Benachteiligung der Gemeindebetaetigung dar. Fuer gottesdienstliche Zwecke stehen diese immer bereit.

Einmiges weitere Material, das Ihnen willkommen sein koennte:

Zahl der Schuler in der Gegenwart	in M.E. Schulen	803
	in U.P. Schulen	1467
" " " " 1928	in M.E. "	1089
	in U.P.Schulen	4039

Zahl der Kostschueler gegenwaertig		355
	in besseren Zeiten	1093
Schulgeld gegenwaertig in ME. und U.P. Schulen		
	Klasse VII	14 as
	Vi	12 as
	V	8 as
	III	4as
	II	3 as
	I	3 as

Das Schulgeld ist rundweg erhoecht um einnige as, um die Lehrer etwas besser bezahlen zu koennen.
Kostschueler zahl jetzt geringer wegen der ~~heeheren~~-Kostsaetze die von den Leuten kaum aufgebracht werden koennen. Schueler gehen daher meist als Tagesschueler, was aber ihre Bekoestigung und auch Aufsicht wie Schulaufgaben stark beeintraechtigt.

Boardingfees gegenwaertig in M.E Schulen Rs 3 p.m.
oder 5 mds Reis und 1 md dal und Rs 10bis 12 per annum.
Wir fordern jetzt eben statt Geld, wenn irgendmoeglich, Reis und Dal und nur wenig fluessiges Geld fuer Oel, Salz etc. Licht, Koch.

Frueherer Kostsatz in M.E. Schulen Rs 2½ p.m.
P.Schulen Rs 2 "

Ueber den Gegenwartssatz in P. Schulen hat der Headsupervisor Antwort vergessen. Es wird entsprechend sein.

C. Der Census ist sehr aufgehalten worden durch einnige Ilakas, (wie Gumla jetzt noch), die nicht eingsandten zur rechten Zeit. Auf mein Bitten an Hurad hat dieser Gumlas alte Zahl benutzend den Census vollendet und sendet die Gesamtsummen mit (wenn jetzt nicht mit Air Mail dann mit der naechsten Post. Ich hoffe, er giebtihn mir noch zur rechten Zeit.
Die Aufstellung mit all den Einzelzahlen aller Ilakas sende ich Ihnen dann nach weiterem Empfang.

An den Aufsatz fuer das Jahrbuch werde ich mich moeglichst in naechster Woche machen.
ad Mac Lish's Bemerkungen soviel: Er war zum Gemeindejubilaeum 1920 also vor unserem Wiederherauskommen hier mit allerlei anderen Vertretern des N.C.C. gleich nach dem Kriege kurz nach der Autonomieerklaerung, die ja Rev Hodge's geliebtes Kind war. Damals noch starke Animositaet gegen alles Deutsche. Hodge stramm gegen unsre Rueckkehr ebenso andere, z.B. der Metropolitan. Unsre Leute sollten nicht immer von den Deutschen Missionaren als ihren geistlichen Vaetern reden. Man nahm Anstoss am deutschen Namen. German Mission. Hurad verwiess sie damals auf den Ausdruck Anglican als dann ebenfalls unstatthaft. Warum nicht Dankbarkeit gegen die frueheren Missionare, warum nicht herzliche Bereitschaft fuer auslaendisches Geld (Gods people's money foer God's people, for Gods work, from where ever it may come) Why to kill missionary spirit out of national animosity ?)
Selbstverstaendlich darf die Autonome Kirche sich nicht auf fremdes Geld stuetzen und dadurch ihre eigene Opferbereitschaft einschraenken, aber willkommen soll und muss es uns immer sein schon auch um den Gemeinschaftsgeist der Christen unter einander zu plfle

Gossner Mission

gen.(Und wir wissen sehr genau wie noetig wir auch heute noch die Hilfe haben. Ich bin ueberzeugt ohne europaeische, besse r deutsche Hilfe wuerde die Kirche zwar vielleicht nicht ganz sterben, abersie wuerde hinsiechen und noch mehr an innerer Kraft einbuessen. Wir brauchen der Deutschen Missionsfreunde Hilfe und Rat immer noch, Dass wir nicht verwoehnt werden un d damit in unsren eigenen Anstrengungen gestoert werden, dafuer hat Gott der Herr schon durch die gegenwaertige Lage gesorgt. Hoffentlich predigt der Schotte dieselbe Predigt auch in seinen eigenen Kreisen . Hat etwa die Hitlerregierung den Herrschaften drueben wiedermal ads Herz mit Feindscahft erfuellt?
Seine Behauptung betreffs der Hochschulgebaeude ist ebenso uebergriffen, Es giebt andere Gebaeude in der Mision, die uns mehr und ernstere Gedanken machen. Vielleicht war esdamals unter Roy schlechter in dieser Beziehung, doch was Instandhaltung der Gebaeude angeht auch mit weit weniger Geld als Roy verquassen durfte unter B.Trustee Aufsicht als Liebling Cannaday's, da muss ich den kleinen Lakra ruehmen. Er kann nicht alles erhalten wie wires gern wuenschten, aber er tut sein Bestes.
Achtung bei all den unauthorisierten Ansichten sogenannter Missionsfuehrer, noch dazu wenn sie von England oder vielleicht auch Amerika stammen. Ein jeder kehre vor seiner Tüer.
Reuter wuerde zu dem Bericht dieses Schotten sagen:Olle Kamellen.
Schade, dass Richter das mit anhoerte, der uns ja nicht sehr gewogen ist.
Ich bin nun von der Seminararbeit bis auf zwei Stunden English die Woche zurueckgetreten, um fuer weietere Reisearbeit mehr Freiheit zu bekommen. Ich tat es nur sehr ungern. Aber es ist auch gut fuer Br, Schernat mehr Arbeit zu beschaffen, da er sich sonst nicht wohlfuehlt.

Ihr Luftpostbrief vom 3/7 kam hier am 13/7 an und ich sende heute am 15/7 die Antwort ab, nur aus Vorsicht, denn es heisst Montag der 17/7 waere auch rec tzeitig genug, da jetzt die Airmail von und bis Calcutta geht fuer denselben Portosatz. Dies zu Ihrer Orientierung. Bitte achten Sie auf die Stempel, ob es so stimmt.
Ob wohl irgendwelche Aussicht auf eine Hilfe zum Pastorenkursus besteht ? Er soll Ende September stattfindet. Wenn nicht, dann koennte er eventuel noch abgeblasen werden, was natuerlich ein Schade waere.
Fuer die Rimessenberechnung betreffs Jaspurhilfe moechte ich nur sagen, das Rs 50 nur etwa £ 4 sind nicht £ 5-5-0 .
Herr Inspector Lokies schrieb mir, Sie wuerden wohl ueber die Kuratorialbeschluesse in Verbindung mit der letzten Gemeralconferenz schreiben. Doch sagt Ihr letzter Brief daruebber noch nichts Hoffentlich drueckt das C.C. sein starkes Bedauern ueber die Vorfaelle dem C.C. gegenueber aus So erwarten es hier die Brueder.
Ich hoffe dass Ihnen Sylt ebenso gut bekommen ist wie uns Darjeeling.

Herzlich Gott befohlen

Ihr

A Behn

Reispreise Ranchi jetzt 3-1-3 md (40 seers)

1927
5.5.0 p. md

1928
6.10.5. p. md

Gossner Mission

3. Fortsetzung

In Sachen Schule und Census teilt mir Hurad mit: Wir haben etwa 151 Schulen unter unserer Centrolle neben den dem D.B. uebergebenen Schulen (106) die als stipendiary Schulen auch unter unserer, wenn a ch nicht ganz so unbedingten Centrolle stehen Von den oben genannten 151 sind wie mir Sey sagt, die meisten Dorfschulen unter Village Panch oder D.B. und werden nicht vom Headsupervisor , sondern von den Gemeinden selbst centrolliert. Unter wirklich fester Centrolle stehen nur 39 Schulen imel 6 Mittelschulen, ausserdem eine Hochschule und 7 Maedchenschulen imel. der Ranchimittelschule

Ueber Reismarktpreise erhielt ich noch jetzt genauere Aufstellung von Knabenhostel. Darnach sind die Marktpreise wie folgt;
Reis pro maund (40 seers etwa 80 Pfd Rs 3-1-3 gegenwaertig
Rs5-5-0 im 1927
Rs 6-10-0 im 1928-

Soeben heute am 15 Juli erreicht mich Ihr Luftpostbrief vom 23. Juni, abgegangen Berlin den 26.Juni mit Ihren Berichten ueber die Kuratorialbeschluesse. Uber Kerschis zuschuss ad SEminar, ueber Dillerbeihilfe. Uber Nachfrage des Oberkirchenrats in Sachen Caloutta, und ueber Ihre Reiseplaene.
Herzlichen Dank fuer Bitte an Consist.rat Foertsch um Blaetterzuendung Sachen Kirche. Ich lese wie die meisten Geschwister den Tag ,der uns einigermassen orientiert. Aber man wuesste doch eben noch gern mehr. Aber ich verstehe Sie, wenn Sie uns auf diese Blaetter hinweisen. Diesmal bringt ja auch gerade der Tag allerlei Material ueber Kirche.
In Sachen Calcutta gab ich Ihnen schon Nachricht, dass jetzt wenn irgendmoeglich alle 2 Monate Gottesdienst in Calcutta s stattfinden wird. Doch wer wird die Reisekosten tragen etc.
Wegen Gesangbuecher schrieb ich auch schon an Sie. Es sind etwa 60 - 80 Deutsche in Calcutta nach Angaben des Consulats. Man will mir die Anschriften zusenden
Ueber Ihre Inspection spaeter.Da giebt es allerlei zu ueberlegen. Vielleicht koennen Sie dann selbst einen Teil des Pastorenkursus mit uebernehmen.
Der Census auszug ist noch nicht hier, aber ich hoffe noch bis morgen Sonntag. Dann will ich den Brief weghaben, damit er ja den Anschluss in Calcutta am 18. 7. findet und es nicht wie Ihrem Brief ergeht.
Entschuldigen Sie dass nicht alles in sehr schoener Form erscheint, aber das Material trifft nicht alles zusammen hier ein und bedarf dann auch noch der Sichtu ng wie in obiger Schulsache (Censuszahl) Ich will die Sache noch weiter untersuchen, da diese Unklarheit im Büro doch nicht bleiben kann.
Hurad laesst bestens gruessen

Frdl. Gruss

M. Grell

Gossner Mission

C 1

Budget 1933, C. E. L. Church.

Congregations excl School and Land	42000(75000)	75000.	x x x x x
Schools:			
Boys'			
High School.	13812.	15720.	- 1908.
M.E.	9516.	17182.	- 7666.
P.S.	2268.	8706.	- 6438.
plus Extra for High School Roof.		2000.	2000.
Girls'			
Bethesda.	6456.	6456.	
Outstations.	2264.(34316)	4558(54622)	2294.(20306)
Congreg Miss Works.			
Jaspur. 100.			
Bamra. 20.			
Benai. 20.			
Tori. 10.		2220.	
Chechari 20.			
Tamar. 15.			
From Rajbridhiservices.	250.		- 1970.
Weak Congregations.			
Singhani. 15 & 5.			
Chakradh. 10.			
Purulia 3.		396.	- * 396.
Pensions:			
4 padris @ 10 - -		480.	- * 480.
Establishment:			
Presidt. 100.			
C.C.Secy. 100.			
C.C.Clerk. 25.			
Contg. 15.			
Hds. 100.			
Clerk. 20.			
Munshi. 20.		4560.	- 4560.
Cpd servts. 20.			
A.Lakra. 10.			
Deradar. 5.		420.	- * 420.
Stationery.		100.	- * 100.
Motor.			
Driver. 50.			
Petrol. 70.		600.	- 600.
Privat. 25.			
refund by Privat.	300.	* 1100.	- 800.
Medical Works.			
Ranchi Dr. 40.			
" Cpd. 20.		720.	- 360.
Mariam 7-8-0.			
Contg. 5-0-0.		* 151.	- 151.
Income from schools 240.			
from medicines. 120. 360.			
Khutitoli compounder.		360.	- 360.
medicines.		200.	- * 200.
Charbandhú:			
editor. 20.			
printg. 60.		960.	
subscribions.	960.		
Presscontribution.	500.		500.
	(78684)		(30703).

Gossner Mission

Travelling.		150.	
Transfers.		300.	* 450.
Seminary 8 students. 7-8-D.			
Books. from Germany.	920.	* 920.	
Pastors Class.	800.	* 800.	
Widows Fund.	500.	* 500.	
Loan Services.			
Press Rs. 5000 4%		200.	
BTr. Rs. 4000 2%		80.	
Imp.Bk. 1500 8%		120.	
Jo.Mohraya. 100 3½%		3-8-0.	
Sansike. 1000 3½%		35.	
Elias Toppo. 200 3½%		7.	* 445-8-0.
refund of Principal. (Kapital)		2000.	* 2000.
expected from home to Church.	ca. 5000.		
	Rs. 85906.	14700 4-8-0.	

Reduziertes Budget.

From Congreg.	Rs. 42000.		35000.
" Schools.	34316.		37754.
" C. Inst.	4590.	+ 4230	
		* 8922	13152.
" Germany.	5000.		
	Rs. 85906.		Rs. 85906.

Die mit * versehenen Nummern sind noch nicht definitiv garantiert
+ bedeutet um 50% reduzierte Ausgaben f. Central Institutions.

Beim Druck des Budgets sind auf Wunsch des C.C. alle Details weggelassen worden.

DT.

Gossner Mission

C 1

BUDGET 1933, G. E. L. CHURCH.

	Cr.		Dr		Plus and Deficit	
CONGREGATIONS.						
excl. School and Land	42000		75000	—	33000	
SCHOOLS :						
BOYS :						
HIGH SCHOOL.	13812		15720	—	1908	
M. E.	9516		17182	—	7666	
P. S.	2268		8706	—	6438	
plus Extra for High Shool Roof.			2000	—	2000	
GIRLS'						
Bethesda.	6456		6456			
Outstations.	2264	(34316)	4558	(54622)—	2294	(20306)
CONGREG. MISS. WORKS.						
Jaspur.						
Bumra.						
Bansi.						
Tori.			2220			
Chechari.						
Tamar.						
FROM RAJBRIDHISERVICES.	250			—	1970	
WEAK CONGREGATIONS.						
Singhani.						
Chakradharpur.						
Purulia.			396	—	396 *	
PENSIONS :			480	—	480 *	
ESTABLISHMENT:			4560	—	4560	
			420	—	120 *	Kleine Gehälter
STATIONERY. 1. Offices.			100	—	100 *	
MOTOR.			600	—	600	drivers pay.
Refund by Private.	300		1100	—	800 *	petrol etc-
MEDICAL WORKS.			720	—	360	
			151	—	151	
Income from schools 240. } From medicines. 120. }	360					
Khutitoli compounder.			360	—	360	
Medicines.			200	—	200 *	
GHARBANDHU:			960			
Subscriptions.	960					
PRESSCONTRIBUTION.	500			+	500	
Travelling.			150			
Transfers.			300	—	450 *	
~~Seminary~~						
8 Students.						
Books.						
From Germany.	920		920 *			
Pastors Class.	800		800 *			
Widows Fund.	500		500 *			
LOAN SERVICES.						
Press Rs. 5000 4%			200			
BTr. Rs. 4000 2%			80			
Imp. Bk. „ 1500 8%			120			
Jo. Mohraya. 100 3½%			3-8-0			
Sansika. 1000 3½%			35			
Elias Toppo. 200 3½%			7	—	445-8-0 *	
Refund of Principal.			2000	—	2000 *	
expected from home to Church.	5000			+	5000	
	Rs. 85906		147004-8-0			

		Cr		Dr
~~From~~ Congreg.	Rs.	42000		35000
— Schools.		34316		37754
— C. Institutions		4590	4230 } 8922 } *	13152
— Germany.		5000		
	Rs.	85906		Rs. 85906

O Die Gemeinden müssen also etwa Rs 7000 - aufbringen, um d. 50% cut f. Schulen - Central Institutionen das dann noch fehlende Defizit aufzubringen. d.h. etw. 20% ihr. Gesamteinnahme. Letztere ist auch schon viel höher angesetzt als sie bisher war. So bedarf es also höchst. Anstrengung. dies selbst dies. sehr gekürzte Budget durchzubringen.

Gossner Mission

II Khajana sambandhi baten.

		1	2	3	4	5	6
		Sal ka Asal Amdani.	Padriyon ko %	Pracha-rakon ko %	8 mahinong se C. C. ko mila.	%	Phi Drirhikrit.
1.	Ranchi ...	3901 0 0	50 %	33 %	2600 / 150	6 %	0 12 3
2.	Singhani ...	47 0 0	50 „	...	...	0	0 3 6
3.	Purulia ...	823 0 0	90-	50 „	548 / 14	2½ „	1 2 0
4.	Gumla ...	762 0 0	40 „	25 „	...	nearly 1 „	0 8 6
5.	Koronjo ...	2563 0 0	50 „	50 „	1708 / 83	5 „	2 0 0
6.	Rajgangpur ...	1597 0 0	50 „	27 „	1064 / 10	nearly 1 „	0 6 6
7.	Chainpur ...	890 0 0	20 „	12 „	592 / 71	7 „	0 7 6
8.	Kinkel ...	732 0 0	40 „	...	488 / 24	5 „	0 3 6
9.	Takarma ...	3115 0 0	35 „	44 „	2018 / 39	2 „	0 8 6
10.	Tamar ...	882 0 0	50 „	50 „	...	0	0 9 6
11.	Khutitoli ...	1685 0 0	35 „	45 „	1120 / 18	1 „	0 8 0
12.	Karimati ...	1481 0 0	44 „	59 „	940 / 5	nearly ½ „	0 6 3
13.	Jamshedpur ...	591 0 0	100 „	...	394 / 5	1½ „	2 13 0
14.	Baitha Bhanga...	1230 0 0	80 „	88 „	820 / 185	22 „	0 7 9
15.	Chakradharpur...	228 0 0	60 „	...	...	0	0 2 0
16.	Kondra ...	818 0 0	38 „	40 „	544 / 8	1½ „	0 3 6
17.	Chaibassa ...	329 0 0	100 „	100 „	218 / 22	10 „	1 14 0
18.	Govindpur ...	1736 0 0	17 „	17 „	1150 / 23	2 „	0 4 6
19.	Chhat. Bas. ...	323 0 0	40 „	79 „	214 / 26	12 „	1 0 0
20.	Burju ...	2760 0 0	38 „	68 „	1840 / 113	6 „	0 6 3
21.	Rajabahar ...	878 0 0	100 „	29 „	584 / 36	6 „	2 6 6

%. Grand Total se— $\frac{26000}{836}$ = 3% C. C. ko mila.

8 Gharbandhhu Subscribers 1229, Arrears of Ilakas 1301 0 0.
Schools 140 6 0.
Outsiders 507 5 0.

Total Rs. 1948 11 0

workers

III **Annual Amdani 1928—1932.**

	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. Pai sa.	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
	50541	9883	6412	21885	4945	36499	16356	5240	4641	10211	166,596-15-6½

Average Rs. 33,319 yearly. Soll jetzt auf Rs 42000 -- kommen.

xx

G. E. L. Church 1932.

		Income.				*Expenditure.*		
1	C. C.	44627	0	0		38310	0	0
2	Congreg	28168	0	0		29146	0	0
3	Girls Schools	2040	0	0		3036	8	4
4	Girls Hostel	1410	11	0		1446	3	3
5	Boys School	2268	0	0	P. S.	2268	0	0
6	M. E „	9989	0	0		9989	0	0
7	High „	30440	9	4		29569	13	0
8	Beth. „	7373	9	3		7198	7	7½
9	„ Hostel	5471	1	6		5471	1	6
		132,787	15	1		126,435	1	8½

N. Rs 6000 Ueberschuß sind deutsch. Geld, das am Ende d. Jahres noch nicht ausgezahlt werden konnte.

Khajanchi.

Bemerkungen: II,1 nennt d. Jahreseinnahmen d. Stationsbezirke.

II,2 fügt prozentual % ihr. Mitteilungen die Posten des Bezirkes in. II.3 die Restzahlen der gefüllten Felder (1932)

II,4 nennt d. Betrag, den die einzeln. Bezirke an d Central-institutionen abgeführt haben (statt 20% nur etwa 3%.)

II,5 nennt d. prozentl. Prozentsatz d. Abgabe an d. C.C. statt d. festgesetzten 20%.

II 6 nennt d. Einnahmequellen zu konfirmierten.

II 8 zeigt d. Anspruchsl. d. Schwachen seit etwa 3 Jahren trotz vieler Ernten. d. Letzten Jahre kein Geld.

III Aufstellung d. Gesamteinnahmen in 5 Jahren unter d. verschied. Kollekten

1. Sonntags Kollekte
2. Jahresmonats „
3. Dankopfer
4. Erntopfer
5. Erstlingsopfer
6. Kügl. Reisopfer
7. ~~Feiertags~~ Freiwillig.
8. Prabhu prit.
9. Gemeindesteuer
10. Diverses.

xx Es ist zu bedauern, daß fast alles in Rupien gezahlt wird, die jetzt seit 2-3 Jahren im Preis sehr stark gesunken ist, d. praktisch Geldwert gering.

Gossner Mission

C1

ANNUAL STATEMENT OF G.E.L. CHURCH OF CHOTANAGPUR AND ASSAM

FOR THE MONTHS OF JANUARY TO DECEMBER 1932.

		Credit.	Debit.
1.	Congregational Works.		Rs. 584--8-0.
2.	Establishment.	6-14-0.	2748--5-0.
3.	Cong.Missionary Works.	669-11-1.	660--8-0.
4.	Widows Fund.	354-11-0.	354-11-0.
5.	Bible Women.		140--0-0.
6.	Theological Seminary.		64--3-0.
7.	Travelling & Transfering.	66--8-0.	221--5-0.
8.	Repairs & Construction.	363--0-0.	445-13-9.
9.	Motor Expenses.	294--6-6.	1411--4-6.
10.	Charbandhu.	863--2-6.	334--2-6.
11.	Gossner Mission Society.	20564--5-2.	
12.	Medical Works.	33--8-6.	1031--5-0.
13.	Elementary Tr.School.	15--0-0.	279--2-0.
14.	Middle English Schools.	4967--0-0.	11983--5-6.
15.	Primary Schools.	1733½-12-0.	4800--2-0.
16.	Girls Schools.	1807--4-0.	3079--8-0.
17.	Scholarship Refunds.	62--0-0.	
18.	N. M. S.	42--5-0.	
19.	Bible Society.	75-13-9.	
20.	Advance & Loans Recoverable.	5375-14-9.	5578--0-3.
21.	Miscellaneous.	36-14-0.	851-10-6.
22.	Loans.	5100--0-0.	3742-13-6.
23.	Contributions.	1165--8-0.	
24.	Central Fund.	1030--0-3.	
	Grand Total Rs. 44627-10-6.		38310-11-6.
	Opening Debit Balance.		83-11-0.
		Rs. 44627-10-6.	38394--6-6.
	Closing Cr.Balance.		6233--4-0.
		Rs. 44627-10-6.	44627-10-6.

----------XXXX----------

DT

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No. 999/32.
F.- 36

Dated the 1st. December 1932.

C 1

My dear Director Stosch,

A few weeks ago I intended writing a letter on the subject of looking into older records in the Mission house there at Berlin of missionaries who came to work in Nagpore in C.P. amongst the Gonds in 1841. There are a few mentions of their work in Mission Encyclopaedia and other briefer histories, but in all of these the names of these missionaries are not given. I asked Mr. Prenh to write you kindly to find out the same. I believe these Germans were working in connection with the Scottish Mission, and Hislop , another Scottish Missionary built up his work on the labours of these German missionaries of Gossner's. Kindly trace out these informations and let me have the same at your earliest.

We learn from Mr. Prehn from time to time what endevours you are making to give us your financial aid. We are very hard hit by depression. The price of rice and other food stuufs is so low that one dares not selling his grains at so cheap a price. Of course we have gone back to the 25 years rate, and it is good, but the main thing is that money is scarce. Consequently our Church contributions and other means of raising our income are very poor. The Officers are now working at 60 % cut. You can easily imagine our financial plight. I trust conditions in Germany will in course of time improve and better days are perhaps in sight, though gradually . These days have come so that the Autonomous Church may learn new ways of financing and bring about a revolution in the idea of support of ministry etc.

The Church Council is confronted with the problem of supporting the schools. With the approval of the Education Department we are raising the school fees by a few annas with the hope that thereby the school financing will improve a little. The Inspector has also given sanction to increase school fees in the High School. We are just deciding to close down the Lohardugga M.E. School. We are sorry that the Ilaka is practically not doing anything to aid the school by their contributions, while the other Ilakas are doing their best to do something . We ahve given the Ilakas administrative and financial responsibility to certain extent and we expect them to do their mite.

What about the Moravian missionaries ? We have been looking for their advent. I dont think Mr. Rublek will object to be ordained for the ministry. Their work here will be much appreciated, as we need badly the service of a man of the type of Mr. Rublek. Of course much depends upon your finances.

I have been thinking for sometime to increase the number of our Church Hymns in the Sakshibani. I want to busy myself in compiling the 3rd. part. With the inter-mission relations our need for English and other continental Christian hymns is keenly felt. The Santhal Lutherans have also their large Hymn Book. We should also be in possession of the hymns of the Church Universal. Besides these, you will be interested to know that the All-India Lutheran Federation is going to have a Common Service Book for all the Lutheran Churches in India and there will also be need of a Common Hymnal. In any case, we should increase the number of our Hymns. I wish to bring out and publish the music for all the tunes. We have only the Bara Rag Pustak. But this contains the tunes of the Ist. part of the Sakshibani. May I ask the Berlin Board the favour of securing for us Musical Notes in old notation? Not the larger types as used in the Bara Rag Pustak, but the ones used in the Posanne. It is very difficult to get these in India. Indian Type Founders dont have it. Others get from Europe. If you do us this favour, we shall be much obliged and you will help the cause of Music in our Church.

Now I close and trust this messanger will find you hale and hearty during the Christmas and throughout the coming year.

Please give my Greetings and Yours very sincerely,
Yishusahay to members of Curatorium
and oblige.

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No...764/F-36.

Dated the...12th.October.....*19*.32.

Missionsdirector J.Stosch.
Wannsee, Florastr.3.
Berlin.

C 1

My dear Director Stosch,

I have duly received your kind favour of ~~the~~ August last. About that time I was in Nagpur to attend the meetings of the N.C.C.,and since then I was busy in other matters of pressing necessity and hence some delay in responding to your queries.

First of all I wish to thank you very heartily for the Grampophone records which reached me all right. I took delivery of these at the end of August before I started for Nagpore.They are all doing good work and fit our gramophone. The largest disc also could be played though with some care I have to handle it for making room on the disc support.I trust this willbe a good asset for my work in the interior, specially when I would go out on preaching tours. It is very kind of you to send me these records which I really greatly appreciate. Please accept my thanks for these.

You ask me for some materials for writing a short history of the Gossner Mission. You say I showed you some MSS in 1925. I do not exactly remember which you meant. I have in my possession a ggod amount of material which I have collected for writing my history of the Mission during the period of War and after till the Church became autonomous. If you could please let me know the nature of the material or the MSS. I shall be very pleased to send a copy of the same by the return of mail. I am glad and thankful you have been kind enough to consult me on this subject.

I understand you have by now finished your negotiations with the Rublacks of the Moravian Mission. I am anxiously waiting their decision. I believe, if there will be anything standing on their way to come to India, it will be the financial troubles. If that be the main cause, there will be no help for the present till the world situation improves.There are many who are looking forward to the coming of these missionaries,though unconsciously. I trust you will be successful in your attempts at this juncture.

The late Father Gossner sent out many missionaries to different Missions in India and elsewhere. Recently the Churdh of Scotland Mission authorities in C.P. have enquired of me if I knew the names of the six young missionaries whom Gossner sent out in 1841 to India in connection with Sir Donald Macleod's work among the Gonds in C.P. I made a search for this information in many mission Encyclopaedias and histories but the names are not there,though there is the mention of Gossner's missionaries. Will you very kindly then let me know ,if these names are in the Mission records and if so who were those missionaries. An early reply or information is earnestly reuested.

I beg to forward by this mail the Church Council's Votes of thanks to the donor of the Pastors' Monsoon Meetings Expenses. The pastors were very happy to come and meet together for their mutual spiritual benefit and for their better equipment to fight the weapons of darkness in a heathen land. Without these good gifts the Pastors' class could not possibly have been held. The world is lying prostrate under the burden of world depression, though I should say our hearts are not depressed.

As to our Mission and Church history, to come back to that question, I wish to let you know that I am at it. I have already written more than a hundred pages of closely typed matter and from the materials which I have in hand, I could say that this will run to another 300 pages. Dr. Cannaday has seen a part of it.

Now I close and humbly request you to tender my best regards and hearty Yishusahay to all in the Mission House and to the members of the Curatorium and also to ~~accept the same for~~ yourself.

Yours very truly,

Gossner Mission

C1

Strictly Confidential.

पूर्णरूप से गुप्त।

For Pastors Only.

केवल पास्टरों के लिये।

बिवाह सम्बन्ध भंग करने के द्वारा अलग हुए लोगों के लिये मण्डली का प्रबन्ध।

छोटानागपुर और आसामस्थ गोस्सनर एवं० लूथरान कन्वीसिया

की

चर्च कौंसिल का संकल्प

बुधवार ताः ५ अक्तूबर १९३२।

आज की पहिली बेले में फिर भी व्यभिचार द्वारा छोड़े हुए निर्दोष पक्ष के लोगों का व्यभिचार के पाप में पड़ जाने से उनके लिये मण्डली में ग्रहण होने का क्या उपाय हो सकता है उस पर बातचीत हुई और बिचार पर बिचार बहुत प्रकार के प्रश्नों और उत्तरों के द्वारा सोचा गया। इसी बिषय के लिये बादानुबाद द्वारा सामग्री एकट्ठे किये गये कि उन पर और अधिक स्पष्ट भाव से सोचने और बिचार करने को सहायता मिले। इसी काम में अर्थात प्रस्तावों पर और उनसे निकलती हुई कठिनाइयों पर खूब सोचा गया और इसी पर के बादानुबाद में बिहान की सभा उठ गई।

दूसरी बेले में * * * प्रार्थना के पीछे सभा का काम आरम्भ हुआ अर्थात बिहान के प्रस्ताव पढ़े गये। उन प्रस्ताव पर की कठिनाइयों पर सोच किया गया। प्रस्तावों को नियम बनाने से मण्डली में बुराई की बढ़ती होगी कि बुराई का रोक होगा और अकारण निर्दोष पक्ष के लोगों के लिये कहां तक सहायता का उपाय किया किया जा सकेगा इस पर ध्यान दिया गया। फिर आगे ऐसे नियम या प्रबन्ध का क्या नाम या उपाधि होनी चाहिये, ऐसे नाम या उपाधि का क्या अर्थ हो सकेगा, उससे हमारे उद्देश्य का कहां तक साधन हो सकेगा तथा उस नियम को प्रचलित करने में कौंसिल को कैसा अधिकार पाना और रखना चाहिये और उस अधिकार का कैसा व्यवहार होना चाहिये इन बिषयों पर गम्भीर ध्यान और बिचार प्रगट किये गये जिस्से इस बेले की बैठकी का बिचार मानो सिद्धान्त के रूप में महासभा के साम्हने मंजूरी के लिये रखा जाए और इस बैठकी के बिचार कौंसिल के मन्तव्य के रूप में लिखे जांए। सो जो कुछ किया गया उसका निचोड़ नीचे लिखे संकल्पों में प्रगट किया जाता है अर्थात्:—

Gossner Mission

संकल्प— (क) यदि बिवाहित जोड़े का कोई जन व्यभिचारी होके अलग होवे और दूसरा पक्ष अर्थात निर्दोष पक्ष का जन आप भी पीछे से किसी अबिवाहित जन से अथवा बिधवा वा रांडा के संग पाप में पड़ जाए तो ऐसे जन निश्चय मण्डली दण्ड में रखे जावें परन्तु पश्चात्ताप करने और शुभ चाल चलने पर अलग होने के समय से ७ वें बरस के पूरे होने पर अथवा मण्डली दण्ड में रखे जाने के दिन से उचित समय के बीतने पर ये दोनों पाप क्षमा पावें और मण्डली में पुरुष स्त्री के समान ग्रहण किये जांए ॥

(ख) कि उपरोक्त सिद्धान्त के अनुसार मण्डली में ग्रहण करना केवल dispensation [नियम से निर्बन्ध होने की आज्ञा] के द्वारा हो सकेगा और इस dispensation को केवल चर्च कौंसिल देगी ।

(ग) कि dispensation देने के लिये अवश्य है कि पूर्ण चर्च कौंसिल के कम से कम १० जन सदस्य सभा में उपस्थित होवें पर १३ हों जनों का बोट लिया जाए और उस पर १० जन सदस्य सहमत हों ।

(घ) कि कोई इलाका यदि इस बिषय पर का कोई दर्खास्त कौंसिल में भेजना चाहे तो अवश्य है कि अपने इस दर्खास्त के साथ में अपने इलाके के भीतर में जो कुछ तदारुक और जांच दोनों पक्ष के लोगों से हुआ है इनको और अन्य सब कागजातों को अपनी सिफ़ारिश के संग कौंसिल में भेजें ।

* * * *

टिप्पणी :— कि dispensation से ग्रहण किये हुए पुरुष स्त्री स्पष्ट जान लेवें कि वे कानूनी शादी पाया हुआ सा नहीं समझे जायेंगे ॥

(Sd.) Rev. J. Lakra,
Chairman.
6-10-1932.

(Sd.) P. Hurad,
Secretary, G.E.L. Church.
6-10-1932.

सूचना ।

सब पास्टरों को जनाया जाता है कि उपरोक्त संकल्प को अभी वर्त्तमान में आप लोग गुप्त भाव से रखें, क्योंकि कौंसिल के इस बिचार को महासभा में पेश करके मंजूरी कराना पड़ेगा । यह आप के पास इसलिये भेजा जाता है कि आप इस बिषय पर अभी से ध्यानपूर्व्वक गम्भीरता से सोच बिचार कीजिये और आगामी महासभा के समय की मिनिस्टिरियुम की सभा में और महासभा में भी इसको कानून या आर्डर बनाने के लिये अपना बोट दीजिये । बिशेष ध्यान रहे कि यह सम्पूर्ण बिषय अभी गुप्त रखा जाए और लोगों पर प्रगट न किया जाए ॥

रांची
ताः १० नोवेम्बर १९३२

P. Hurad,
Secretary, G.E.L. Church.

Gossner Mission

C1

EXTRACT FROM THE PROCEEDINGS OF THE F ULL CHURCH COUNCIL

DATED THE 6th. OCTOBER, 1932.

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

(kh) Ki Gossner Kalisa ki Church Council us bare daya dan ko jise swargiya Plath sahib ke santanon ne Berlin ke Kuratorium ke dwara bhej diya saharsh grahan karti aur uske liye apna hardik anekanek dhanyabad bhejti hai. Council bite do barson men paise ki ghati ke karan Pastoron ke Shiksha-Class wa baithki ka prabandh nahin kar saki thi aur is baras bhi is dan ke binn yah kam anhona hota. Par Ishwar apne durdarshita dwara premi logon ko aisa chalaya ki yah sundar kam unke danon se saphalta-purbbak kiya ja saka. Council is kathin samay men paye huwe dan ko nahin bhulegi par uski nitya ki prarthna hai ki German desh aur Chotanagpur ke Lutheran Khrishtiyanon ka parasparik prem Prabhu men aur adhik drirh hota jay jisten uski mandali ki suraksha ho sake.

(g) Ki Berlin Board se niwedan kiya jay ki Council ke is dhanyabad ko Professor Plath ke ghar ke dataon ke nikat pahunchane ki kripa kare.

Bohnert

Gossner Mission

OFFICE OF THE BOARD OF TRUSTEES OF THE GOSSNER CHURCH PROPERTY.

----o----

C1

To,

The Rev M.Prehn,

Lutheran Compound , R a n c h i .

Copy of the Minutes of the 1st meeting of the Board of Trustees ,held on 12th and 13th November 1929 , forwarded for information and record.

S. Ekka

Secretary to the Board of Trustees

14.1.1930.

24 55
21 4 5
5
Bch

Gossner Mission

Rev. M. Pachau
Ranchi

THE 1ST MEETING OF THE BOARD OF TRUSTEES HELD IN THE TRUSTEES' OFFICE, RANCHI, ON THE 12TH AND 13TH NOVEMBER 1929.

-----O-----

MEMBERS PRESENT WERE:- The Rev. R.M. Dunkelberger, Chairman: the Rev. M. Prehn; the Rev. A. John; P. Hurad, Esqr., and D.M. Panna, Esqr., Secretary. Regrets for absence were sent in by P.O. Philip, Esqr.

1. As after the dissolution of the Mission Trust of Northern India this was the first meeting of the new Board of Trustees, the Rev. Mr. Prehn was voted as Chairman and Mr. Panna was voted as Secretary for the meeting held on the 12th.

2. ELECTION OF THE OFFICERS: The members present considered the question of the appointment of the Chairman and Secretary of the Board of Trustees and after discussion it was--

Resolved that the representative of the National Lutheran Council of America be the Chairman of the Board and that Mr. Panna, Secretary of the late Mission Trust of Northern India, continue to be the Secretary of the new Board too. It was also further resolved that Mr. Panna be appointed Manager of the Trust properties and continue on to manage the properties on behalf of the Trustees as he had been doing before.

3. TAKING OVER CHARGE:- The question of taking over charge of the office of the Mission Trust of Northern India by the new Board was considered and it was--

Resolved that the Secretary of the new Board take over charge of the Trustees' office with all its contents from the Secretary of the outgoing Board.

4. DESIGNATION OF THE NEW BOARD:- After examining the Transfer Deed by which the Mission Trust of Northern India transferred the former G.E.L. Mission properties to the new Board it was--

Resolved that the new Board be officially named and designated as THE BOARD OF TRUSTEES OF THE GOSSNER CHURCH PROPERTY.

5. POWER OF ATTORNEY TO THE MANAGER:- As it is very likely that the National Lutheran Council of America will appoint another representative in place of the Rev. Mr. Dunkelberger by the time the Board meets next, the question of the execution of a power-of-attorney to the Manager was postponed till the next meeting.

Gossner Mission

6 OFFICE STAFF:- The Secretary reported that the late Mission Trust of Northern India maintained its office staff consisting of an Agent, a Clerk, a Bhandari(his services temporarily lent to the G.E.L.Mission Press at present)and an office peon. It was also reported that the Agent was a non-Christian Bengali gentleman, drawing a pay of Rs.150/- per month and that he had been given notice by the late Board of Trustees terminating his services with effect from 13th November 1929. The question of the retention of the services of the Agent was considered at length and it was--

Resolved that as the Agent had very little work to do and the finances of the Trustees did not permit of retaining his services, he need not be kept on by the new Trustees. It was further resolved that the services of the chaprasi or office peon who was also a non-Christian be dispensed with and that in future if any chaprasi was required for the office a Christian be appointed to the post. Also it was resolved that the clerk, Babu Daud Toppo, and Bhandari, Kushalmay Ekka, both of whom are only part-time workers continue to remain in their respective posts.

7. G.E.L.MISSION PRESS MATTERS:-

(1) Appointment of Manager:- The Secretary reported that since the dismissal of Mr.Elias Purti, late Manager of the Press, the Rev.Mr.Prehn had been working as Honorary Manager as a temporary measure and that it was time a permanent Manager was appointed. The case of the Assistant Manager was considered and it was--

Resolved that the present Assistant Manager, Mr.Masih Charan Ekka, be appointed as Manager of the Press and that his pay be increased by Rs.5/- per month with effect from 1st December 1929.

(2) Appointment of Head Compositor:- For better management of the Compositors' Department it was considered necessary that a Head Compositor be appointed who will supervise the works of the Compositors and relieve the Manager of some part of his duties. After a discussion it was--

Resolved that Babu Junas Tirki be appointed Head Compositor of the Press and supervise the works of all other compositors.

(3) Appointment of Treasurer:- The Secretary reported that the

Gossner Mission

late Manager,Mr.Elias Purti,was also a Treasurer of the Press,and he had defaleated in the sum of Rs.1800/- to the Press. In order to prevent such defaleation in future,after discussion it was--

Resolved that the Rev.Mr.Prehn be appointed as Honorary Treasurer of the Press money.

(4) Repairs of the Store Room:- The Secretary reported that the Store Room of the Press in which paper and printed books were kept leaked badly during the rains and that it required a strong and unleakable roof. After discussion it was--

Resolved that the Store Room of the Press be repaired thoroughly and that a corrugated iron-sheet roof be given to it and over it the tiles be laid and that for the purpose a sum of Rs.300/- be sanctioned and that the repair work be undertaken departmentally under the direct supervision of the Secretary and Manager of the Trustees.

(5) Liability of late Manager,Mr.Elias Purti,to the Press:-

The Secretary reported that Mr.Purti,late Manager of the Press had defaleated the Press money to the extent of Rs.1800/- and it had become a problem how to get back this money from him. He had no property from which the loss could be made up and it was useless to file a suit against him when he had no assets at all. After some discussion it was--

Resolved that the Ranchi members of the Trustees hold a conversation with Mr.Purti and his relatives over the matter and put forward their recommendations to the Board at its next meeting.

8. REPAIRS TO THE BANKI BUNGALOW AT PURULIA:- The Secretary reported that the Mission Bungalow known as Banki Bungalow had accidently caught fire and the thatched portion of the roof had been burnt down and that it was absolutely necessary to repair it. After consideration it was--

Resolved that the Banki Bungalow at Purulia be thoroughly repaired and that a sum of Rs.700/-,the estimated cost of the repairs, be borrowed from the Church Council for the purpose. It was further resolved that the work of repairs be undertaken departmentally and that Babu Nathaniel Mali be appointed to look after the repair work for a period of six weeks,that is,till the end of December 1929 on the same conditions

Gossner Mission

of pay and allowances as had been paid by the Mission Trust of Northern India when he did similar work for it i.e.Rs.35/- per month as his pay and -/8/- per day as his allowance, when away from the Head Quarters.

9. NEXT MEETING OF THE TRUSTEES:- It was decided to hold the next meeting of the Board of Trustees on Friday,the 3rd January 1930, at 8 A.M.in the office of the Trustees.

Sd/- D.M.Panna,
Secretary.
3-1-1930.

Sd/- R.M.Dunkelberger, 3/1/30
Chairman

DT.

Gossner Mission

C 1

Lieutenant Sokey, III Ranchi Company receives first class badge.

On April 4, 1927, in the shade of a clump of bamboos Kushum C. Sokey, Lieutenant, III Company, Ranchi, received her First Class badge from the District Commissioner, Mrs. Dixon. Miss Dixon, the Provincial Secretary, Miss C. Dixon, her sister and Mrs Veasey the future District Commissioner also were present. Miss Sokey is the first Indian Guide in Chota Nagpur to receive the first class badge. She also received a badge for basket making and her gold service star. Others received badges and service stars and one new member was enrolled. At the close of this programme the National Anthem was sung.

The Guides then marched to their own Guide Hall and a programme, planned by the Lieutenant was given. Other girls of the school and teachers composed the audience. The programme opened with a guide song in Hindi. Then came a little dialogue and the puffing of an improvised train. Miss Dixon was picked up bodily and put on this train"to be carried to Calcutta" where the Lieutenant welcomed her. The third part was the play of Rama and Sita in English, the girls themselves having composed the conversations necessary for their parts. After the singing of an English song, gifts were presented to the Commissioner and District Secretary, who are to leave India very shortly. These consisted of table covers made of dosuti ~~khadder~~ and embroidered in cross stitch with the birds that are the emblems of the different patrols. Miss C. Dixon also received two embroidered handkerchiefs. After cheers for all the guests the meeting broke up.

H.C.C.

DT.

Gossner Mission

SOME LITTLE JOURNEYS OF THE "MEM"

A journey through some jungles.

"Mr J- is coming in here to Ranchi on Monday and wants "Henrietta" (the Ford) to meet him at the river by 9 o'clock. Are you willing to go with me and pick him up and see your schools on the way? We can save petrol(gasoline)if we make this trip now," said the Saheb.

"The river" was the big river bank over a hundred miles away from Ranchi and it would take a whole day to do the trip, so the question of ~~se~~ saving petrol was important. Mr J- lived sixteen miles beyond this unbridged river. That bit he could easily do on horse back but not the longer journey on this side. So the Mem consented, especially as word had come that there was some trouble in one of the girls' schools on the way, which needed attention. She began at once giving orders as to what things would be needed in the way of food. This was on Thursday.

On Saturday after the Saheb had finished his accounts, counted his cash and left instructions in the office for work to be done in his absence, and the Mem had had her Bible class with the teachers, left work for her classes on Monday and given the last instructions to the cook about the return, off "Henrietta" started with Joseph the driver at the wheel, Lukas, the cook-bearer beside him and various bundles and baskets at their feet. The Saheb and Mem were in the back seat with more bundles and baskets and camp dishes at their feet. The day was fine but nippy so rugs were spread both under and over their knees.

For twenty one miles the road was smooth and Henrietta spun along. There came the turn across country but the road was not so bad, even then. There were streams to cross but the water was not deep and the sand was hard, so Henrietta was still able to run along and there was no pushing to be done. Later the road became worse, quite bumpy at times and there were some slight detours to make, but still she went on undaunted. She stopped only when a missionary's house was reached at Kamdara which belonged to some good people of another mission. They welcomed the motorists most heartily and served tea at once, for it was just tea time and that day a cake had been baked and English scones.

Gossner Mission

But it was getting late and there was another big river to be crossed, so in a short time, off started, Henrietta again with her load and in about a half hour the long narrow village of Bassia was passed and the river was in sight. The usual men who run to help as soon as a car is hard honking, did not appear. It seems they had been enjoying a wedding feast and had been drinking too heavily to render any help. Fortunately lines of Roman Catholics going to a special festival beyond the river were willing to drop their loads of wood and bundles of rice and little palaquines, on which they were carrying an image or a picture of Jesus Christ, in order to help push the car across. All occupants of the car got out and waded except Joseph the driver and the Mem. It was very necessary for the helpers to shout as well as push and the splash of water from the wheels was only fun. Going up the sandy bank was much harder work but even that was soon accomplished and with thirty two cents (one rupee), "bakshish" the helpers felt well repaid.

A little more lubricating oil and a drink of water and Henrietta was ready for the last lap of the journey. She spun by the Roman Church with all its festival decorations and the various groups of people on the road, but had to turn off just before she met a huge elephant carrying two Roman priests on his back. The elephant perhaps had been lent for the festival procession by a neighbouring Zamindar. The very last bit of Saturday's work had to be done along a very uncertain and sometimes twisty, rocky, humpy, bumpy road. But "Henrietta" did it and at last Takarma, the halting place was reached. The bedding and kits, papers and magazines, thermos bottles and lanterns were unloaded and while Joseph cared for the car and Lukas prepared the meal, the Saheb went to his committee and the Mem to her school. For an hour or more, they consulted and advised and remonstrated and exhorted until all were ready to quit for the night. No one had spring beds, but string beds are not bad when one is tired and sleepy. This was the end of Saturday.

Sunday morning, the inquiries were resumed only after the church service was over and brought to a more or less peaceful conclusion. About five p. m. Henrietta had to begin her travels again through the jungles in order to reach Khutitoli before dark. Not a single wild

Gossner Mission

animal appeared to enliven the way but at Khutitoli the school girls were giving a little play showing how the ignorant people call in "witches" and old women to say prayers and incantations over sick people.

The chief event of Monday was the arrival of Mr J- from across the river and the Saheb's visit to another jungle school. The Mem stayed by the girls', giving the"guides" some new instruction in knots and physical exercises, checking up the headmaster's accounts and visiting the various classes. It was impossible to return to Ranchi that night, so all were glad to go only as far as Kamdara where the missionaries had "teaed" them on Saturday. The most interesting person in Kamdara was a little Indian teacher who was unable to stand up and walk, but had to go about on hands and knees. In spite of this her face was bright and cheerful and she was able easily to control the fifty girls, who make up her school family.

Kamdara has a wonderful view but is open to all the storms of the valley as the travellers realized that night. In the morning the storm had lessened and so after a generous breakfast of fruit, oatmeal, bacon and eggs, Henrietta was again cranked up and turned homewards. Then the fun began. The roads had already become slithery and Joseph the driver had to keep a firm hold on the wheel and a sharp eye on the road. Every little while a new shower would come and the wind shield would become misty so that Joseph could hardly see(Henrietta is somewhat old fashioned and doesn't have all the extra attachments for cleaning off the glass &c). Then the party reached the Karo river. On Saturday it presented no difficulties but Monday night's storm, which came from the hills had brought down water in the river and the rushing water had brought down loose sand and Henrietta got stuck. No coolies were about to earn an extra rupee, so off came the shoes and stockings of the Saheb and Mr J- and off came the Mem's as well, for she knew her weight and she didn't quite trust her Saheb's ability to carry her across so much running water. The various rolls of bedding and of bundles which adorned the mud guards had to be toted across and then Henrietta, felt herself able with the help of the three men to reach the other side.

Gossner Mission

Four streams had to be crossed and the further the party went the fuller became the streams, and colder became the water and more troublesome the loose sand, so that at the last one, the Mem also pushed. But this was not all! Between two of the streams there was a small unmended bridge and a little cause way at one side for the use of vehicles. This had been washed out a little, so that Joseph had to drive carefully to avoid the hole. In turning out for this he ran Henrietta into an unsuspected soft place on the other side and in a second the party in the car found themselves leaning towards a sheltering bank. Nothing broke and in a minute all were out of the car to see where Henrietta was. She was in a hole and vainly poking her nose up the slope. But a village was near by in which were found two poles and plenty of people to push, so that in about fifteen minutes Henrietta was on the road again, beyond the soft spot and the broken down bridge. As the pushers were getting their pay one man came running up beyoaning the fact that he was too late to help and thereby get a share of the bakshish.

The rain really was good to the little party for every time anything special had to be done the clouds held up the rain and began again only after a new start had been made. As the little old Ford got nearer home the rain stopped entirely, but not enough sun came out to dry the wet bundles that had ridden on the mud guards. Mr. J- had plenty of time to eat a hearty meal and rest before going for his train, which left over an hour late because of the strike. The Saheb and Mem were also glad to get something hot to eat, some hot water in which to bathe and some clean dry and warm clothes to wear. Thus ended that journey.

-------XXXX-------

H.C.C

DT.

Gossner Mission

C 1

Weihnachtsbrief 1932

für

Konferenz 1932 und

Antwort für Kirchen-

rats der Kolonie.

An die Generalkonferenz der Gossnerschen Ev. Luth. Kirche in Chota Nagpur und Assam tagend im April 1932.

Liebe Brueder! (in Chota Nagpur und Assam)

Allen Gliedern der G.E.L. Kirche unser herzliches Jisu Sahai! Eure Zusammenkunft findet dieses Jahr nach Misericordias Domini, dem Sonntag des Guten Hirten, statt. In dieser Zeit der Sorge und Unruhe und des wirtschaftlichen Druckes erfahren wir die Wahrheit des Wortes unsres Herrn: »In der Welt habt ihr Truebsal. Wir muessen durch viel Truebsal in das Reich Gottes eingehen.» Lasst uns unsere Augen zu Ihm aufheben , der die Welt ueberwunden hat. Lasst uns einen Augenblick

Gossner Mission

unsere Noete vergessen; lasst uns aufblicken zu Ihm, unsrem guten Hirten, und auf Ihn trauen. Er kennt unsre Schwachheit und unsre Noete; Er kennt den Weg Seiner Kirche und jedes einzelnen von uns. Lasst uns Ihm fest glauben, dass Er keines von uns verlieren wird. Wachet, stehet fest im Glauben! Lasst uns nicht verzweifeln in dieser Zeit dringender Not. Es wird erzaehlt, dass die ersten Missionare nach 4 oder 5 Jahren fruchtloser Bemuehungen unter den Leuten von Chota Nagpur an Pastor J.E. Gossner schrieben und um die Erlaubnis baten, ihr Arbeitsfeld wechseln zu duerfen, denn die Mundas und Uraons von Chota Nagpur seien nicht willens, das Evangelium anzunehmen. Jeder Schuljunge kennt Gossners Antwort. Ich erwaehne diese alte Geschichte, denn sie enthaelt auch eine Lehre fuer uns. Unmittelbar nach diesem Anfall von Verzweiflung durften jene ersten Missionare die Erstlingsfrucht ihrer Arbeit sehen. Bald nach jenem verzweifelnden Brief an Pfarrer Gossner fand in den Hwrzen einiger Leute im Urwald von Chota Nagpur ein Umschwung statt.Zuerst waren es nur einige Wenige, nicht lange hernach Viele, die getauft werden wollten. Die Kirche in Ranchi wurde gebaut. Diese Geschichte scheint bemerkenswert zu sein. Gerade vor der Bekehrung der ersten Glieder Eurer Kirche versuchte der Fuerst dieser Welt die Boten Gottes in Verzweiflung zu stuerzen. Es scheint uns, dass unsre Mission und unsre Kirche sich gegenwaertig in einer Lage befinden, die der von 1850 nicht unaehnlich ist. Wachet, stehet fest im Glauben! Wechselt nicht Euer Arbeitsfeld vor einer grossen Ernte, die Gott uns auf unserm eignen Feld, in unsrer eignen Kirche geben kann.

Es ist eine allgemeine christliche Erfahrung, dass Zeiten der Truebsal von Gott bestimmt sind, Zeiten des Segens zu sein. Wir muessen versuchen Gottes Absicht zu erkennen, warum Er uns in diese Versuchungszeit hineinfuehrte. Wir muessen versuchen durch Nachdenken und Gebet Gottes Willen zu erkennen.

Warum gibt uns Gott nicht soviel Geld, wie wir jeden Monat gerne nach Ranchi senden moechten? Bis Juni 1931 bekamen wir, was wir brauchten. Seit Juli 1931 sind unsere Haende leer. Wir sind jetzt arm. Wir machten

Gossner Mission

grosse Anstrengungen, Geld fuer Euch zu bekommen, wir gaben uns die groe groesste Muehe, aber ohne Erfolg. Gott konnte uns sicher im Juli und August ebenso Geld geben, als Er es im Mai und Juni getan hatte. Aber Er tat es nicht. Warum? Das ist die Frage.

Wir erheben nicht den Anspruch, die Antwort zu kennen. Wir schlgen vor, dass die Antwort von Euch gefunden werden soll. Wir erwarten, dass Gott Euch nicht untergehen lassen wird, wenn Ihr in Chota Nagpur Euch klar vergegenwaertigt, dass Selbstaendigkeit Opfer bedeutet, und dementsprechend handelt und tut, was Ihr koennt; wir erwarten, dass Gott in Deutschland oder in Amerika Herzen ruehren und Leute willig machen wird, zu dem Haushalt der AutonomenKirche beizusteuern, sobald die Glieder der Kirche selbst ihr Aeusserstes tun. Das mag die Lehre dieser Zeit sein. Es kann Gottes Wille sein Euch zu lehren, wieviel ein Mensch leisten kann, wenn er den Willen hat, und wie stark eine Gemeinde sein kann, wenn die Glieder der Gemeinde ihre Pflicht tun.

Lasst uns, die notleidende Kirche Deutschlands und die nötleidende Kirche von ChotaNagpur, in aufrichtiger Zusammenarbeit vorwaerts schreiten.

Gott segne Seine Kirche in dieser Truebsalszeit, Er segne jeden einzelnen von uns.

Das Kuratorium

W. Richter-Reichhelm,
Vorsitzender.

J. Stosch.

H. Lokies.

Gossner Mission

Dem Kuratorium der Gossnerschen Mission zu Berlin-Friedenau von der Generalkonferenz der Luth. Kirche in Chota Nagpur und Assam viele Jisu Sahai!

Es ist uns eine grosse Freude, dass Sie so sehr darauf bedacht sind, uns gegenueber Ihre Pflichten zu erfuellen. Jedes Jahr zu unsrer Generalkonferenz senden Sie ein Schreiben ~~und~~ und Ihren Segenswunsch. Auch dieses Jahr ~~ist~~ dieses Schreiben rechtzeitig angekommen, sodass es nach den noetigen Vorbereitungen durch den Kirchenrat der Generalkonferenz kundgegeben werden konnte. Die Generalkonferenz war nachdem sie es gehoert hatte, hoch erfreut und bezeigte durch Erheben von den Sitzen ihren Dank; sie beschloss, Ihnen viele Jisu Sahai zu senden.

Das diesjaehrige Schreiben war ~~ist~~ im Vergleich zu anderen Jahren zwar kurz, aber doch sehr ermutigend und troestend, und nicht nur das, sondern auch fuer unsere Generalkonferenz nuetzlich und wegweisend. Aus dem Schreiben ersah die Konferenz sofort, welcher Art und ueber welche Gegenstaende Besprechungen stattfinden muessten.

Gewiss, das ist sehr richtig, dass der Herr Jesus, unser guter Hirte, zu allen Zeiten und in allen Dingen des Lebens unser Helfer und Vorbild ist. Deshalb ist Er auch in dieser unsrer schwierigen Zeit unser Helfer und unsrer Fuehrer; wenn wir auf Ihn blicken und Ihm glaeubig nachfolgen, werden wir von Ihm wunderbaren Trost und Kraft empfangen.

Auch das ist wahr, dass Zeiten des Leids und der Not auch Segenszeiten sind. Wenn uns Gott jetzt viel Leid schickt, so muessen wir uns bewusst sein, dass Gott uns auch einen grossen Segen schenken will, wenn wir nur Seinen Willen erkennen und darnach tun. Wenn wir auf die Ereignisse blicken, die seit dem grossen Krieg ueber unsre Kirche gekommen sind, so ist uns offenbar, dass Gott uns eine besondere Lehre und Ermahnung geben und uns fuer eine grosse Aufgabe fertig machen will. Und jetzt hat Er in unsrer Mitte ein Werk vollbracht, aus dem Sein heiliger Wille klar ersehen wird. Heute hat Gott fuer uns alle Tueren der Hilfe zugeschlossen, woraus klar zu ersehen ist, dass Gott uns in aller Offenheit sagt:» Wenn Ihr jetzt Eure Kirche und Euren Glauben erhalten

Gossner Mission

wollt, so muesst Ihr aufwachen und Euch anstrengen, damit Ihr Euch selbst helfen koennt." Darueber wurde in der Generalkonferenz mit grossem Eifer verhandelt. Der Konferenz ist jetzt klar geworden, dass es nicht angeht, stille zu sein, sondern dass es gilt, Anstrengungen zu machen, ohne die wir unsere Kirche nicht unterhalten koennen.

Auch das ist allen zum Bewusstsein gekommen, dass in der heutigen Zeit zum Besten der Kirche Selbstaufopferung noetig ist, d.h. dass wir Mangel und Verlust geduldig auf uns nehmen. Es erscheint uns als eine grosse Gnade Gottes, dass unsre Pastoren und Katechisten nun schon 16, 17 Jahre Mangel und Verlust ertragen und dass jetzt auch die Lehrer willig geworden sind, Mangel und Verlust auf sich zu nehmen und es auch bereits getan haben. Gott gebe uns weiter Kraft dazu! Wir sind zur Zeit besonders um unsere Schulen in grosser Sorge, denn wenn alle Schulen zusammenbrechen, so werden Tausende unsrer jungen Leute davon schwer betroffen und es kann geschehen, dass manche aus Wissensdurst in anglikanische oder roemische Schulen eintreten und dadurch jene Kirchen einen grossen Einfluss auf uns erlangen werden. Auch das Selbstbewusstsein unsrer Christen wird nachlassen. Wir haben, wie Sie im vorjaehrigen Schreiben erwaehnten, um Hilfe uns an die Regierung gewandt, aber es war nichts zu machen. Die Regierung hat selbst ihre Ausgaben eingeschraenkt und deshalb, statt uns zu helfen, ihre bisherige Unterstuetzung herabgesetzt und uns wissen lassen, dass wenn wir unsren Lehrern nicht das volle Gehalt geben, in Zukunft alle Beihilfen unfhoeren und die Schulen geschlossen werden. Dadurch sind wir in noch groessere Schwierigkeiten gekommen.

Sobald der Kirchenrat das sah, traf er Veranstaltungen die Kirche aufzuruetteln und bis heute werden grosse Anstrengungen gemacht. Auch in der Generalkonferenz wurde darueber besonders verhandelt. Wenn man auf die Zahlen der Kirche blickt, so wird man gewahr, dass sie eine grosse Kirche ist und viel leisten kann, aber aus mancherlei Ursachen kann sich unsere Hoffnung nicht recht erfuellen.

Eine Ursache ist die, dass sich jetzt alles so ploetzlich gewendet hat.

Gossner Mission

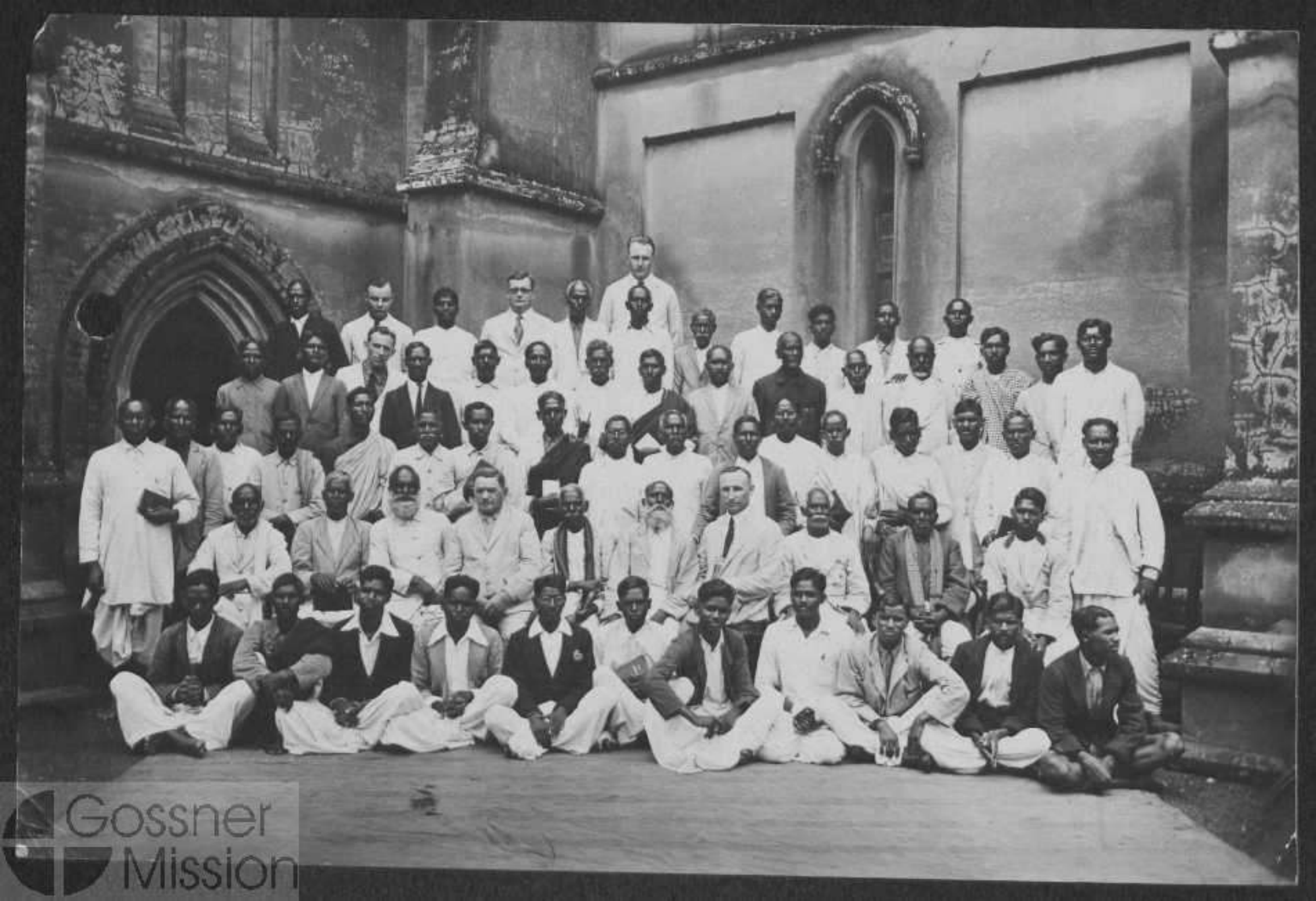
Wir dachten, wir leiden jetzt Not, aber nach und nach werde sich unsere Lge bessern und in dieser Hoffnung arbeiteten wir weiter. Bis Juni vorigen Jahres hatten wir unseren Pastoren etwas Hilfe gewaehrt und gehofft, im naechsten Jahre auch den Katechisten ein wenig helfen zu koennen, aber ploetzlich war alle Hilfe zu Ende. Wir haben uns viel Muehe gegeban, aber nur wenig erreichen koennen und jetzt steht uns eine Zeit bevor, da mehr als die Haelfte der Gemeindeglieder hungern werden und es ihnen unmoeglich sein wird, Gaben zu spenden. Auch gegenwaertig sind bei uns die Bauern in einer grossen Not: sie haben allerlei Steuerliche Lasten aufgelegt bekommen und der Preis des Reises ist sehr gesunken, sodass der Bauer kein Geld zusammenbekommen und also seine Steuern nicht bezahlen kann. Deshalb ist es sehr schwierig die Gemeindeeinnahmen zu erhoehen. Wenn sie wachsen , werden sie nur ganz wenig wachsen, weil unsre Brueder fast alle Bauern sind und ihre Gaben auch in Gestalt von Reis darbringen. Geld wird sehr wenig gegeben. Aber trotzdem sind wir nicht hoffnungslos und wir geben Ihnen die Versicherung, dass, wie Sie sich fuer uns betend muehen wir auch mit ganzem Herzen tun werden. Die Generalkonferenz und besonders der Kirchenrat haben die feste Ueberzeugung, dass Gott, der diese Truebsal ueber uns gebracht hat, uns auch helfen und den Weg zeigen wird, ueber sie hinwegzukommen. Auch das wissen wir, dass Gott uns durch diese Not uns einen reichen Segen schenken will; wenn wir ihn empfangen haben werden, werden wir nicht schmerzlich, sondern freudig bewegt sein.

Unsere diesjaehrige Generalkonferenz nahm von Anfang bis zu Ende einen ordnungsmaessigen Verlauf und es besteht die Hoffnung, dass viele einen grossen Segen empfangen haben. Zum Schluss danken wir Ihnen und Gott fuer alle Liebe und bitten Ihn, dass Er bei uns bleibe, uns bewahre und uns fuehre.

Im Namen der Generalkonferenz Ihre auf Sie vertrauenden

J. Topono	M. Prehn	P. Hurad
Praesident	Schatzmeister	Sekretaer

Gossner Mission



Gossner Mission

Kirche 61

Ranchi den20-October 1932.

Den freundlichen Stiftern des diesjaehrigen Pastorenkursuses der der Evangelisch- Lutherischen Gossner Kirche in Chota Nagpur sei hiermit herzlichst Dank gesagt von braunen und weissen Hirten der hiesigen Gemeinden. Wir hoffen zu Gott, dass Er Ihre Gabe fuer uns mit Seinem Segen begleitet hat.

Mit herzlichem Gottbefohlen

A. Prehn.

Dharammdas Kujur. P.
Immanuel Kujur P.
Ebhanus Kujur P.
Daniel Horo P.
Manasich Hemrom P.
Dhankuiwar Toppo. P.
Manmasih Topps. P
Mansidh Purti P.
Paulus Munday P.
Andrias Hans P.

X. A. Tirkey P
Nathanael Bage P.
Jaymasih Minj
Lucas Kerenz P.
J. Christopher Tirkey P.

Boas Munda Cand.
Laurentius Ekka P.
Paulus Tirkey P.
Abraham Topno P.
Sutton Ekka P.
Masihdas Lakra P.
Probhu Charan Purnosis P.
Lucas Toppo.
Johan Topno P.
Manuel Munki P.
Laurentius Lakra P.
Christanand Minj P.
Christkalyan Guria P.
Fabhusahay Horo. P.
Masihdas Ekka P.

Gossner Mission

David Kujur P.

Suleman Sanga P.

Khrist Maghan Lakra P.

Manaikh Tuti P.

N. Ekka

Benjamin Minz.

Luleman Vula. P.

Manaidh Simon Cand

Markash Sanga Cand.

Joel Ekka (P)

Sudarshan A.B. Lakra cand.

Suleman Baje. Cand.

Nathaniel Munda Candi

Emmanuel Lakra Candi

David Kerketta. P.

Lukas Topno seminary student

Zachariah Khalkho " "

Luthar Kongari " "

Hanukh Minz " "

Christ Jiwan Tirkey " "

Lu. Johan Toppo Cand

Dhanpraksh Minz

A. Prehn

A. John.

F. Ekka

Goßnersche Missionsgesellschaft
Berlin-Friedenau, Handjerystraße 19/20

Berlin-Friedenau, den 25. November 32.

E r g e b e n s t e E i n l a d u n g

zur

S i t z u n g des K u r a t o r i u m s

am Donnerstag, den 1. Dezember 1932, abends 7^{15} Uhr.

im Sitzungszimmer des Missionshauses, Eingang rechtes Tor, 2. Stock.

T a g e s o r d n u n g .

1) Kassenbericht für den Monat November 1932.

2) Indische Angelegenheiten.

3) Ordination des Missionscandidaten Klumbies.

4) Beratung des Voranschlages 1933.

5) Anträge aus der Finanzkommission.

6) Anträge aus der Werbearbeit.

7) Verschiedenes.

- - - - - - - - -

Hochachtungsvoll grüssend

gez. S t o s c h .

Gossner Mission

पास्टरों की बरसाती शिक्षा-क्लास्स

का

काम-पत्र ।

सेप्तेम्बर १२ से ३० तक। १९३२ ।

—— ✲ ——

क्लास्स में शिक्षा का समय—प्रतिदिन बिहान को ८॥ से ११॥ बजे तक।
दूसरी बेला २॥ से ३॥ बजे तक।

I. नीचे लिखे बिषयों पर नाम दिये हुए महाशयों के द्वारा शिक्षा दिई जायगी :—

✲	१।	पास्टरल थिओलोज़ी	...	१० घंटे	... पाद्री एम० प्रेहन।
	२।	होमिलेटिक्स	...	६ ,,	... ,, योएल लकड़ा।
	३।	धर्म्मपुस्तक नयानियम	...	१६ ,,	... ,, एम० केरशिस।
	४।	,, पुराना नियम	...	१६ ,,	... प्रेसिडेन्ट योहन तोपोनो।
	५।	मण्डली इत्तान्त	...	८ ,,	... पाद्री अ० जोन।
	६।	होगमातिक	...	६ ,,	... ,, अ० जोन।

—— × ——

प्रत्येक दिन बिहान का क्लास को आरम्भ में आराधना और उपदेश पाद्री एम० प्रेहन और योएल लकड़ा किया करेंगे।

II. **प्रतिदिन दूसरी बेले में चर्च कौंसिल और मिनिस्टिरियम की एकत्रित बैठकी होगी। ३॥ बजे से ५ बजे संध्या तक।**

नीचे लिखे बिषयों पर बातचीत और बादानुबाद होगा और नाम दिये हुए जन उन बिषयों को बादानुवाद के लिये पेश करेंगे [समय १५ मिनिट] :—

१।	प्रचारक और प्राचीनों का पद और काम	...	...	प्रेसिडेन्ट योहन तोपोनो।
२।	प्रचारकों का प्रतिपालन	...	...	पाद्री योएल लकड़ा।
३।	घड़ा सिरनी और मण्डली पैसा	...	...	मा० नैमन टोप्पो।
४।	अन्य अन्य प्रकार के दैन	...	...	,, महेन्द्र-खेस्स।
५।	चर्च कौंसिल के लिये शैकड़ २०) दैन	...	...	मि० निर्मल सोय।
✲ ६।	आत्मिक जीवन [२ दिन]	...	...	पाद्री एम० प्रेहन।
७।	सम्पत्ति का प्रबन्ध	...	...	मि० पन्ना अथवा पुर्ती।
✲ ८।	हिसाब किताब की रीति	...	...	पाद्री एम० प्रेहन।
९।	स्कूल और इलाकों का सम्बन्ध	...	...	पाद्री योएल लकड़ा।
१०।	हिन्दूस्तान में मगल समाचार का प्रभाव	...	...	सेक्रे० पी० हुरद।
११।	नियमावली अनुसार पंचों और कर्म्मचारियों का सम्बन्ध और अधिकार			पाद्री उर्बानुस कुजुर।
१२।	मंडली बहिष्कार में पाद्रियों को कहां तक पंच और कौंसिल के संग अधिकार है	...	...	पाद्री बेन्यामीन मिंज।
१३।	धर्म्मगाण की रीति	...	...	पाद्री एम० केरशिस।

III प्रत्येक दिन की संध्या को ६॥ बजे गिर्जा घर में ईश्वराराधना होगी। आराधना और उपदेश देनेहारों के नाम तथा उपदेश के बचन नीचे दिये जाते हैं :—

१२	सेप्तेम्बर	संध्या	...	पाद्री योहन टोप्पो, गुमला	... बचन मत्ती १२: १- ८।
१३	,,	,,	...	" खिस्त कल्याण गुड़िया	... ,, इब्री ४: ९- ३।
१४	,	,,	...	कंडि० सुदर्शण लकड़ा	... ,, मार्क १०:१७-२७।
१५	,,	,,	...	पाद्री योहन कुजुर	... ,, याकूब २:१०-१७।
१६	,,	,,	...	,, लौरिन्तियुस लकड़ा	... ,, योहन ९:२४-३१।
१७	,,	,,	...	,, धर्म्म प्रकाश मिंज	... ,, याकूब ५:१३-२०।
१९	,,	,,	...	कंडि० दाऊद सोरेंग	... ,, योहन १५: १- ८।
२०	,,	,,	...	पाद्री दानिएल होरो	... ,, रोमी १४: १- ९।
२१	,,	,,	...	,, सुलेमान कुला	... ,, मार्क १०:१३-१६।
२२	,,	,,	...	कंडि० मनसिद्ध हेमरोम	... ,, इफि: ६: १- ९।
२३	,,	,,	...	पाद्री अन्द्रियस तोपोनो	... ,, लूक ९:५७-६२।

Gossner Mission

२४	सेप्तेम्बर	संध्या	...	पाद्री इलियाज़र एक्का	...	बचन	इब्री० १३: १-९।
२६	,,	,,	...	,, मसीहदास लकड़ा	...	,,	मत्ती १०: २४-३३।
२७	,,	,,	...	कंडि० इम्मानूएल लकड़ा	...	,,	१ तिमो० ४: ४-११।
२८	,,	,,	...	पाद्री धनकुंवार टोप्पो	...	,,	योहन १०: २२-३०।

IV. सेप्तेम्बर के ३ एतवारों में गिर्जे की पारियां।

११ सेप्तेम्बर—पहिली बेले का बच्चों
का गिर्जा ... ... पाद्री योएल लकड़ा।
मंडली का गिर्जा ... ... आराधना—पाद्री अन्द्रियस तोपोनो।
उपदेश —पाद्री अ० जोन।

संध्या की आराधना गिर्जा ... पाद्री ख्रिस्त कल्याण भेंगरा।

१८ सेप्तेम्बर—पहिली बेला बच्चों
का गिर्जा ... ... मास्टर महेन्द्र खेस्स।
मंडली का गिर्जा ... ... आराधना—पाद्री एफ० शुल्से।
उपदेश —पाद्री योएल लकड़ा।

संध्या की आराधना गिर्जा... ... —पाद्री एम० शीवे।

२५ सेप्तेम्बर—पहिली बेला बच्चों
का गिर्जा ... ... —पाद्री लूथर जोजोबार।
मंडली का गिर्जा ... ... आराधना—पाद्री मनसिद्ध पुर्त्ती।
उपदेश —पाद्री एम० प्रेहन।

प्रभुभोज का गिर्जा ... ... अनुष्ठान —पाद्री प्र० च० पुनोरिया।
सहायक —पाद्री अ० जोन।

संध्याकालीन उपदेश मंडली के लिये ... विषय: हिन्दूस्तान में मंगल समाचार। } मि० पी० हुरद।

टिप्पणी—(१) सब पाद्रियों, कंडिदातों और अन्य सज्जनों से जिनके नाम ऊपर दिये हुए हैं बिन्ती है कि आप लोग अपने २ दिये हुए विषयों पर उपदेश और व्याख्यान देने को सुसमय में तैयारी कर उपस्थित होवें।

(२) यदि कोई कर्म्मचारी बहुत आवश्यकीय कारणों से उपस्थित न हो सकें तो इसके लिये प्रेसिडेन्ट से छुट्टी लेवें। बिना यथेष्ठ कारण के छुट्टी नहीं दिई जायगी।

(३) जो पाद्री या कंडिदात १४ सेप्तेम्बर से पीछे आवेंगे उनको आने जाने का खर्च नहीं दिया जायगा।

(४) सभों से विशेष अनुरोध है कि १० सेप्तेम्बर सनिश्चर को उपस्थित आवें जिस्तें १२ ता: सोम्वार से उचित रूप से क्लास्स और बैठकियां हो सकें। आने जाने और खाने का खर्च रांची में दिया जायगा॥

कौंसिल कार्य्यालय
रांची ता: ८-८-३२

P. HURAD,
सेक्रेटेरी चर्च कौंसिल।

G. E. L. M. P., Ranchi—639—8-8-32—80.

Gossner Mission

19 Aug 02 C1

habe ich in einer Einlage im
Packen Luftpostbrief an Pelzer
Harvard geschrieben, wir könnten
ihn nicht wie andere Missionare
senden, weil er nicht ordiniert
wird.

Ich habe P Hunzdamm Material
gebeten für die Missionsgeschichte.

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No.....374/32

Dated the.....16th.....JULY.....19..32.

My dear Director Stosch,

Very many thanks for your kind favour of the 1st. July which reached my duly on the 11th. I also received your two previous letters regarding Gramophone records and thank you. On the 3rd. July I received intimation from the Forwarding Agents that the parcel would reach Calcutta on the 18th. The 50 % duty plus landing and other charges come to a good sum of Rs 18/-. The value of these 8 records ,if we add the price which you paid at Berlin be taken into account it appears that they are very dear. These days records can be had very cheap here in India, but we cant get the Sakshibani Lutheran Chorals here . I think in future such things should come in mission boxes. I am much thankful for your great troubles taken in securing these records for me. I will write you again when they are in my hands.

We note with great pleasure that you have at last succeeded in obtaining money on the mortgaged mission house. What greater love can there be for us ! It is our Lord Christ and Christ alone who has bound us together in His boundless love. Let He be thanked and let the Curatorium be thanked for this unprecedented example of Christ like love.

Now permit me to say that nothing gives me greater pleasure than what you mention in your letter that you have succeeded in finding the most suitable people of the kind we need in the persons of the Rublacks. Please accept my hearty congratulations for this success of yours. Their qualifications as you give are all that can be desired. It is gratifying also to note that Mrs. Rublack is a talented musicians. I am much for music and I hope my expectations will be fulfilled.

Now you further ask that a formal and official special request should reach you for the Rublacks. I gave you my personal opinion on the subject of the future of the High School and this is shared by many of my colleagues in the Council. Only there is a very small minority which will be standing on the way and that on personal grounds. Now what I want to say is let the Rublacks come as other missionaries are coming in the ordinary course of things. The 1931 General Conference has expressly said that missionaries do come according to the terms of the Agreement.So there is no bar for sending missionaries till we say "NO", or that now we have enough of missionaries. So please let them come as other missionaries have been coming and you please simply recommend that these people are of academical distinction and will be useful and suitable for educational institutions. We shall then see and do our utmost to put them in the High School at the head of the institution. It would be imprudent on my part to raise this question just now in the Council asking Mr. Lakra to take up other line of work, in the absence of men to step in in his place. It will simply create unpleasant storm in the discussions. Every body now feels we need a more qualified educationist and a more rigid disciplinarian.

I have talked over this matter with Mr. Prehn and we both feel that sooner or later we must replace Mr. Lakra, if we are really in earnest to see our High School prosper and keep its standing on an equal footing with the other local High Schools. When Dr. Rublack comes , surely he will have to spend some months in studying the language, the people and the educational system in vogue in the Department, and thus fit himself for the greater responsibilities of the High School. Please therefore note that we are most gladly ready to welcome the Rublacks. Let them come and serve the Lord. Of course, there may be at times some unpleasantness and troubles which are inherent with democratic administrations, but we must all be prepared to serve on the lead of the Good Shepherd.

Mr. Prehn thinks that present financial difficulties would not allow new missionaries coming out, but I should think that you are in a better position to judge this

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No.....

Dated the.....19.....

question in the Curatorium than we are here.So the matter lies wholly in your hands. So my very earnest request to you is -Commission the Rublacks for India and the Council will most gladly welcome them . For goodness sake send the Rublacks,please.

It will be of great relief ,when we get your money. We tried to get a loan of Rs 10000/- from the Chota Nagpur Banking Association but failed. We were ready to give your former residence on mortgage, but even then our application was refused. I see it is the Lord's hand which is guarding us and not allowing us to fall into undesirable litigations, when we are not able to refund the loan in due time. He knows our future and will lead us safely to better days, though the near future is so gloomy to our naked eyes. You can very easily imagine my own situation that I have not been abbe to get anything from the Church since February last. Living on borrawed money on very high interest is simply ruinous. The interest is 75 % per annum. We 3 people ,i,e, President, Mr. Soy and myself have no congregations of our own and can not expect any direct and immediate income from congregational funds till they come to the Council's Central Fund. It takes very long time to organise things to bring money to the Central Fund. But while the President and Mr. Soy have their lands and land-produce, I have none here and I have simply to undergo great misery. Now I am in a fix either to give up my job or stick to it starving till better days reappear.

Now I close and close it with the high hopes that you will all pray unceasing for us so that our struggle may not be in vain,but our sufferings may bear good fruits tothe Church and enrich its future with the blessings of the Lord of whom the poet has said - " Jo marg aur daur dikhata, batas wo badal ko,so path bhi pane sakta, tere hi chalne ko."

Please now accept from me and my colleagues in the Council our sincere hearty Greetings and many Yishusahays. Please also give ever y one in the Curatorium our kindly greetings and greatly oblige.

Yours very truly,

Gossner Mission

चर्च कौंसिल के कितने

मन्तव्यों का संक्षेपन जो मंडलियों में भेजे जा
रहे हैं कि इन मन्तव्यों के अनुसार काम किये जांए ॥

सरक्युलर (बिज्ञापन-पत्र) **नः १५० ताः २० मई १९३२ ।**

प्राचीनों का पद मंडली में ।

यह बिषय भी इस बार की महासभा में नहीं लिई जा सकी इसलिये उचित बूझ पड़ा कि उस पर यहां कुछ बातचीत होवे । मि० सामुएल पुर्ती इस बिषय के प्रस्तावक थे सो आप ने संक्षेप से मुंहजबानी अपना बिचार प्रगट किये कि प्रेरितों की क्रिया के ७ वें अध्याय में डीकनों का ठहराया जाना हुआ कि वे लोगों की सेवकाई करें और वही काम अभी हमारी मंडली में प्राचीन लोग करते आते हैं । सो लोगों को गिर्जा आने के लिये चलाने को, लड़कों और छोटों को चलाने को और बीमारों की सुधि लेने को प्राचीनों को ठहराना अच्छा है । आसाम के सम्बन्ध में पाद्री रदशिक ने बताया कि वहां प्रायः हरेक मंडली में प्राचीन हैं और सब जगहों में प्राचीनों को ठहराते हैं और जब कहीं कहीं धर्म्म सभा और पंचायत होते हैं तो वहां की मंडली की दशा पर प्राचीन लोग अपना रिपोर्ट देते हैं और प्रचारक लोग नहीं । प्राचीन ठहराने के संबन्ध में २ कठिनाइयां बताई गईं जिनको तय करना चाहिये अर्थात (१) कि योग्य आदमियों को पाना चाहिये (२) कि वे स्थानीय जन होवें ।

इस बिषय पर मंडली इतिहास की बात कही गई कि १८५७ में ९००० खीष्टीयान और २००० धर्म्म-खोजक थे जिन में केवल १ प्रचारक और १४ प्राचीन लोग संत से काम करते थे । फिर प्रचारक के काम और प्राचीन के काम के बिषय बातचीत हुई अर्थात कि प्रचारक जो कि "कठेखिस्ट" कहलाता है उसका मूल काम है धर्म्मखोजकों को सिखाना । जब लोग बपतिस्मा पा गये हैं तब वे पाद्री के जिम्मे में आ जाते हैं । पाद्री और प्राचीन, ये लोग पदों पर स्थापन होते हैं और प्रचारक लोग नहीं । प्राचीन पाद्रियों के सहायक हैं ।

प्राचीनों के द्वारा बीते समय में जो रोकटोक और कठिनता हुई उस पर भी ध्यान दिया गया पर तौभी यह उचित समझा गया कि प्राचीनों का मंडली में रहना अधिक उपयोगी है । फिर मंडली पंचों का और प्राचीनों के बीच में कैसा सम्बन्ध होना चाहिये इस पर भी ध्यान दिया गया और बातचीत से यही निकला कि वे स्वभावतः पंचों में आदरनीय स्थान पाने के योग्य हैं । बहुत देर लों इस उपयोगी बिषय पर गम्भीर सोच ध्यान करने पर यही बिचार स्थिर हुआ—

संकल्प : (१) कि भविष्यत में मंडली का यही मूल उद्देश्य होवे कि प्रायः हर स्थान में प्राचीन लोग नियुक्त होवें और तब पाद्रियों की संख्या बढ़ती जावे । इलाकों को यही आदेश दिया जाय कि स्थान स्थान में योग्य और भक्त बिश्वासी भाइयों वे को प्राचीन पदों पर स्थापित करें ।

(२) कि पाद्रीपन के लोगों को सिफारिश करने का हक्क दिया जाए पर केवल इलाके पंच की मंजूरी पर प्राचीन लोग इलाके के प्रधान-पाद्री (चेयरमैन) के द्वारा पद पर स्थापित किये जावें ।

(३) कि प्राचीन लोग अपने पद के हेतू सब मंडली पंचों में अंग गिने जावें ।

(४) कि प्राचीनों को अपने पद और काम के बिषय अर्थात उनके कर्त्तव्य पर बिशेष शिक्षा वा ट्रेनिंग इलाकों के केन्द्र स्थानों वा स्टेशनों में दिई जाए ।

—:o:—

सरक्युलर [बिज्ञापन-पत्र] **नः १५१ ताः २० माई १९३२ ।**

मिडिल स्कूलों के मैनेजिंग कमिटी ।

सेक्रेटेरी ने बताया कि हमारे मिडिल स्कूलों के लिये पहिले कोई मैनेजिंग कमिटियां न थीं क्योंकि सरकार से हमारा ऐसा प्रबन्ध हुआ कि एडवैसरी बोर्ड स्कूलों का देख भाल स्वयं करे और इसीलिये हेड-सुपरवैजर का पद भी स्थापित हुआ । सो हमारे स्कूल जौभी एडेड स्कूल हैं पर तौभी सरकार से स्कूल चलाने का हमारा प्रबन्ध मंजूर हुआ है सो मैनेजिंग कमिटियों के जो नियमादि [Model Rules] हैं सो हमारे स्कूलों के लिये बाध्य नहीं है । पीछे १९२७ में [देखिये A. B. Minutes of 19+20th April

Gossner Mission

1927] मैनेजिंग कमिटियां संगठित हुईं और उनके लिये नियमादि बनाये गये जो कि छापे गये हैं और उस में एडवेसरी बोर्ड और मैनेजिंग कमिटियों के सम्बन्ध दिखाये गये हैं। मैनेजिंग कमिटियों को एडुकेशन कोड के २८७-२९१ दफा के अधिकार दिये गये हैं पर उन में के कितने अधिकारों को छोड़ जो कि ए० बी० के उपरोक्त नियमों के ५-१२ परिच्छेदों में दिए हुए हैं।

अनेक देर लों मैनेजिंग कमिटियों और वैसेही इलाकों के साथ इन स्कूलों के विषय कौंसिल का क्या सम्बन्ध होना चाहिये इस पर खूब बातचीत हुई। यह भी बतलाया गया कि अब लों इलाकों का मिडिल-स्कूलों के साथ कोई विशेष सम्बन्ध नहीं खोला गया है पर क्या ऐसा सम्बन्ध खोलने की आवश्यकता हुई है जिस्तें इलाकायें स्वपालन का भार आनन्द से लेवें? इतनी बातचीत होने पर शिक्षा-विभाग के प्रधानों को इस विषय पर प्रस्ताव पेश करने का अनुरोध किया गया और विषय आज के लिये बन्द कर दिया गया॥

—:o:—

सरक्युलर [विज्ञापन-पत्र] नः १५२ ताः २० माई १९३२।

मिडिल स्कूल और इलाका सम्बन्ध।

इस विषय पर भी अगले दिन बातचीत हुई थी और यह स्थिर हुआ था कि अब इलाकों के संग मिडिल स्कूलों का सम्बन्ध कुछ अंश में खोल देना चाहिये जिस्तें स्कूलों को भी इलाकायें अपने स्वपालन के भीतर में आनन्द से लेने सकें। इस सम्बन्ध पर जो उपाय खोजे गये सो ये हैं :—

संकल्प : (क) कि भविष्यत में मिडिल स्कूलों की मैनेजिंग कमिटियों में अंगों की अधिकांश संख्या इलाकों से लिई जाएं और उन कमिटियों में इलाके भर के सब पास्टर अंग रहें और इलाका-चेयरमैन अपने पद के हेतू [Ex-officio] मैनेजिंग कमिटी का सेक्रेटेरी रहें और कोड के अनुसार सेक्रेटेरी के कामों का परिचालन करें उन अधिकारों को छोड़ जो कि भूतपूर्व्व एडवेसरी बोर्ड के बनाये हुए रूल्स में दर्ज हैं।

(ख) भविष्यत में इलाका चेयरमैन स्कूल का सेक्रेटेरी होकर मैनेजिंग कमिटी के साम्हने उनकी नियमित बैठकियों में रुपैये पैसे की हिसाब पेश किया करें और स्कूल की आर्थिक अवस्था का नकशा [financial statement] हेड-सुपरवेजर के पास भी भेजें।

(ग) कि मैनेजिंग कमिटी भविष्यत में स्कूल की उन्नति और बढ़ती और भलाई के लिये जो सिफारिश देना चाहें सो हेडसुपरवेजर के पास भेजें यद्यपि उनके ग्रहण करने वा न करने का अधिकार चर्च कौंसिल को है।

(घ) कि इलाका चेयरमैन लोग भी विशेष ध्यान देवें कि इलाका सभाओं में स्कूल के मास्टरों के भी उचित परिमाण से प्रतिनिधी रहें जिस्तें मंडली तथा शिक्षा-विभागों में पारस्परिक सहयोग भली भांति होवें।

——:o:——

सरक्युलर [विज्ञापन-पत्र] नः १५३ ताः २० माई १९३२।

मतवालपन को रोकना।

यह विषय बरस बरस महासभा में लिया जाता और उस पर बातचीत होती रहती है पर देखा जाता है कि मतवालपन की बुराई बढ़ती जा रही है जिस से खीष्टियानों की भारी बदनामी भी होती है। इस बुराई का फल दिनों दिन बढ़ता जाता और लोगों की आत्मिक और लौकिक हानि होती जा रही है इसलिये सामर्थ्य भर इसको रोकने का परिश्रम होना चाहिये। इस विषय पर गम्भीर सोच बिचार करने पर कितने उपाय जो हम भली भांति काम में ले आ सकते हैं सो ऐसा पाये गये हैं :—

संकल्प : (क) कि मंडली कोई ऐसा प्रबन्ध करे कि विशेष कर जवान युवती लोग मतवालपन के बुरे प्रभाव से बचे रहें। सो मंडली जवानों के बीच "सोशल वर्क" करने का प्रबन्ध करे।

(ख) कि जोख सभा, संयम समाज तथा यंग मेन्स क्रुसेड सभाओं को उत्साह दिया जाए कि मतवालपन और अन्य अन्य कुरीतियों को रोकने और मिटाने के लिये वे उचित परिश्रम और उपाय करें।

(ग) कि मंडली के कर्म्मचारी जो पीते हुए पाये जावें तो उनको बिना उज्र काम से छुट्टी दिई जाए क्योंकि वे मंडली में अच्छा नमूना होके वे काम नहीं कर सकते हैं।

(घ) कि मंडली के हातों और घरों में जो लोग रहते हैं चाहे वे कर्म्मचारी हों अथवा दूसरे लोग हों उनको यदि मंडली के चलानेहारे मतवाले पावें तो ऐसों को मंडली पंचों के द्वारा नोटिश दिया जाए कि वे मंडली घरों को किसी ठहराये हुए समय के पीछे छोड़ देवें जिस्तें मंडली के हाते और घर मतवालपन के अड्डा न बनाये जावें और मंडली का दुर्नाम न होवे।

P. Hurad,
Secretary G. E. L. Church.

Gossner Mission

चर्च कौंसिल के कितने
मन्तव्यों का संक्षेपन जो मंडलियों में भेजे
जा रहे हैं कि इन मन्तव्यों के अनुसार काम किये जाएं॥

सरक्युलर (विज्ञापन-पत्र) नः ३५६ ताः ५ जुलाई १६३२।

५। कोओपरेटिव बैंकों से स्कूलों को सहाय।

यह प्रश्न उठा कि क्या हमारी मंडली से सम्बन्ध रखनेवाली कोओपरेटिव सोसैटियां स्कूलों को सहाय नहीं कर सकती हैं? मालुम हुआ कि बुड़जू इलाके में की ४२ सोसैटियां अपनी आमदनी से कुछ हिस्सा स्कूलों के लिये महीना २ देती हैं जो कि नियमानुसार कार्य्य है। इसलिये विचार कर स्थिर हुआ—

संकल्प: कि मंडली के भीतर में की कोओपरेटिव सोसैटियों को ब्रैन्टी युनियनों के द्वारा से अनुरोध किया और परामर्श दिया जाय कि वे भी अपनी बचित पुंजी में से कुछ अंश स्कूलों को देके अपना उपकार करें।

सरक्युलर (विज्ञापन-पत्र) नः ३६० ताः ५ जुलाई १६३२।

६। प्रचारकों का प्राचीन होना।

कौंसिल को यह मालुम है कि बहुत से इलाकों में कितने प्रचारक हैं जो कि बहुत कम मेहनताना इलाकों से पाते हैं और तौभी उनके घर में अच्छी चलती रहने के कारण मंडली का काम करते जा रहे हैं और भविष्यत में भी काम करने सकते हैं। अच्छा होगा कि ऐसे प्रचारक जिनकी मंडली में भी सुख्याति अच्छी है प्राचीन बनाये जावें और वे आदरवन्त रीति से मंडली की रक्षा और प्रतिपालन तथा सेवा करने में उचित सहायता देवें। विचार हुआ कि यही परामर्श सब इलाकों को भेज दिया जाए क्योंकि इस उपाय से हम मंडली का प्रतिपालन कम खर्चीला हो कर कर सकेंगे।

सरक्युलर (विज्ञापन-पत्र) नः ३६१ ताः ५ जुलाई १६३२।

७। सम्पत्ति आमदनी का सेन्ट्रल फंड में आना।

कौंसिल में आमदनियों पर बातचीत करते हुए यह निकल पड़ा कि अभी तक २० शैकड़ा जो मांगा जा रहा है अथवा आया है सो विशेषत: मंडलियों की सिनीं और चन्दा आदि अन्य दानों का अनुपात है परन्तु इतनी भारी सम्पत्ति जो भिन्न २ जगहों में है उसका उचित अंश कौंसिल में नहीं आता और नहीं दिया जाता है। इसलिये उचित समझा जाता है कि कौंसिल सम्पत्ति की आमदनी को अपने हाथ में लेवे और काम चलाने में उचित सहाय पावे सो यही विचार स्थिर हुआ—

संकल्प: कि १६३३ साल से लेकर कौंसिल अपने सेक्रेटेरी अथवा किसी जन को भेज कर सब स्टेशनों की और इलाकों की सम्पत्ति को स्थानीय प्रैवेट लोगों के साथ में बन्दोबस्त करे अथवा अन्य प्रकार से उसका ऐसा व्यवहार करे कि कौंसिल को उस सम्पत्ति से उचित आय होवे जिस्तें कौंसिल के मध्य खजाने में यथेष्ट फंड एकत्र हो सके।

Secretary's Office
The 8th July, 1932.

Sd/- P. HURAD,
Secretary to the Council.

G. E. L. M. P., Ranchi—9-7-32—250.

Gossner Mission

[बर्लिन की चिट्ठी का अनुवाद ।]

गोस्सनर मिशन की
क्युराटोरियुम ।
बर्लिन = फ्रिदेनो ॥

बर्लिन—वान्मंसी
मार्च २३, १९३२ ।

छोटानागपुर और आसामस्थ गोस्सनर एवंजेलिकल लूथरान कलीसिया की सर्व्वसाधारण सभा की जो अप्रेल १९३२ में बैठती है ॥

पियारे भाइयो !

छोंटानागपुर और आसाम के गो० एवं० लू० कलीसा के सब अंगों को हमारा हार्दिक यीशुसहाय । इस बरस आप लोगों की बैठकी मिसेरीकोरदियस दोमिनी अर्थात भले गड़ेरिये के रविवार के पीछे हो रही है । इस समय में जब कि चिन्ता और बेचैनी और आर्थिक दबाव लगा हुआ है हम हमारे प्रभु के कहे हुए बचन : कि जगत में तुम्हें क्लेश होगा उसका अनुभव करते हैं । हमों को बहुत क्लेशों से होके ईश्वर के राज्य में प्रवेश करना होगा । हम अपनी आंखें उसकी ओर उठावें जिसने जगत को जीता है । हम थोड़े क्षण के लिये हमारे सब दुःखों को भूल जावें, उस पर दृष्टि करें जो हमारा भला गड़ेरिया है, उस पर भरोसा रखें । वह तो हमारी दुर्ब्बलताओं को और हमारे दुःखों को जानता है, वह अपनी मंडली के मार्ग को जानता और हमों में से प्रत्येक के मार्ग को भी जानता है । हम दृढ़ता से विश्वास करें कि वह हमों में से किसी को न खोवेगा । जागते रहो, विश्वास में स्थिर रहो ! हम इस कठिन आपत के समय में निराश न होवें । यह बताया जाता है कि प्रथम ४ मिशनरियों ने छोटानागपुर में ४, ५ बरसों तक श्रम परिश्रम करने पर पास्टर योहन्नेस एवंजेलिस्ता गोस्सनर को लिखा कि उन्हें दूसरे क्षेत्र में जाने की अनुमति देवें क्योंकि छोटानागपुर के मुंडा और उरांव लोग मंगल समाचार ग्रहण को इच्छुक नहीं हैं । स्कूल में पढ़नेहारा हरेक लड़का जानता है कि गोस्सनर ने क्या उत्तर दिया । मैं इस पुराने वृत्तान्त को यहां बतलाता हूं क्योंकि इस में हमारे लिये सीखने का एक दूसरा पाठ भी है । इस निराशता के झोंक के तुरन्त पीछे उन प्रथम मिशनरियों ने अपने परिश्रम का पहिला फल देखा । पास्टर गोस्सनर को इस निराशता की चिट्ठी लिखने के पीछे छोटानागपुर के जंगल के कितने लोगों के मनों में बदलाहट आ गई । पहिले थोड़े जन, फिर तुरन्त पीछे अनेक लोग बपतिस्मा लेने चाहे । रांची का गिर्जा बनाया गया । यह वृत्तान्त अनूठा बूझ पड़ता है । आप लोगों की मंडली के प्रथम अंगों के खीष्टीयान होने के ठीक आगे इस जगत के अधयक्ष ने ईश्वर के इन

Gossner Mission

दूतों को निराशता में डालने का परिश्रम किया था। अब ऐसा बूझ पड़ता है कि अभी हमारी मिशन और मंडली की दशा १८५० से कहीं भिन्न नहीं है! सो हम जागते रहें और विश्वास में दृढ़ रहें। सो हमारे निज क्षेत्र में, हमारी निज मंडली ही में, एक बड़ी कटनी ईश्वर हमें देने चाहता है उसके पाने के पहिले हम दूसरे क्षेत्र में न जांए!

यह एक सर्व्वसाधारण क्रीष्टीयान अनुभव है कि कष्ट के दिन ईश्वर की आशीष के दिन ठहरते हैं। सो हमें यह ढूंढ़ निकालना चाहिये कि इस परीक्षा में हमें ले जाने से ईश्वर की क्या इच्छा है। हमें प्रार्थना और ध्यान के द्वारा ईश्वर की इच्छा खोजने का परिश्रम करना चाहिये।

ईश्वर हमें क्यों इतना रुपैया पैसा नहीं देता है जितना हम रांची हर महीना भेजना चाहते हैं? १९३१ के जून तक जितना हमें आवश्य था उतना मिला। जुलाई १९३१ से हमारे हाथ कूछे हैं। अब हम गरीब हैं। हम लोगों ने आप लोगों के लिये रुपैया पैसा पाने को बहुत परिश्रम किया, हमों ने शक्ति भर परिश्रम किया परन्तु कोई सफलता न मिली। निश्चय ईश्वर हमें जैसा मई और जून में वैसा जुलाई और अगस्त में भी रुपैये दे सकता था। परन्तु उसने नहीं दिया। क्यों? यही तो एक प्रश्न है।

हम इसका उत्तर जानने का बहाना नहीं करते हैं परन्तु हमारी सूचना है कि आप उसका उत्तर खोजिये। हम आशा रखते हैं कि ईश्वर आप लोगों को नष्ट होने न देगा यदि आप लोग क्रोटानागपुर में भली भांति पहिचानें कि ओटोनोमी का अर्थ है बलिदान और उसी के अनुसार कार्य्य करें और जहां तक सकते हैं काम करें, हमारी यह भी आशा है कि मंडली के लोग आप ही जितना जल्दी शक्ति भर परिश्रम करेंगे ईश्वर जर्मनी और अमेरिका के लोगों के मनों को चलावेगा कि वे [ओटोनोमस] स्वशासित मंडली के आय-व्यय [बजेट] के लिये देवें, यही इस समय का पाठ हो सकता है। यह भी हो सकता है कि ईश्वर आप लोगों को सिखाना चाहता है कि मनुष्य यदि चाहे तो कितना अधिक वह कर सकता है और यदि किसी सम्प्रदाय के अंग अपना कर्त्तव्य करना चाहें तो वे कितना दृढ़ हो सकते हैं।

सो जर्मनी की क्रेशित मंडली तथा क्रोटानागपुर की क्रेशित मंडली दोनों सच्चे सहयोग में होकर चलते जांए।

ईश्वर इस संकट के समय में अपनी मंडली को आशीष दे, हां वह हमों में से प्रत्येक को आशीष दे।

क्युराटोरियुम

सही—डबल्यू० रिख़्तर-रैकहेल्म, चेयरमैन

सही—जे० स्तोश।

सही—एईक० लोकिस।

Gossner Mission

G. E. L. CHURCH

Circular No. 174 of 26 th May, 1932,

KURATORIUM DER
GOSSNERSCHEN MISSION.
BERLIN-FRIEDENAU.

Berlin-Wannsee, March 23rd, 1932.

To,

The General Assembly of the G. E. L. Church
Chota Nagpur and Assam.
Meeting in April 1932.

DEAR BRETHREN :

Our hearty Yisu-Sahai to all the members of the G. E. L. Church in Chota Nagpur and Assam. Your meeting is held this year after Misericordias Domini, the Sunday of the Good Shepherd. In this time of anxiety and unrest and economic pressure we experience the truth of our Lord's saying : In the world you have tribulation. Through many tribulations we must enter the Kingdom of God. Let us for a moment forget all our sorrows, let us look at Him, our good shepherd, and trust Him. He knows our weakness and our sorrows, He knows the way of His Church and of each of us. Let us firmly believe Him that He will loose none of us. Watch, stand fast in the faith ! Let us not despair in this time of Emergency. It is reported that the first Missionaries after four or five years of fruitless efforts among the people of Chota Nagpur wrote to Pastor J. E. Gossner asking permission to change over to another field, for the Mundas and Uraons of Chota Nagpur were not willing to accept the Gospel. Every School-boy knows Gossner's reply. I quote this old story for it contains another lesson for us. Immediately after this fit of despair those first Missionaries saw the first fruit of their labour. Soon after this despairing letter to Pastor Gossner a change took place in the hearts of some people in the jungle of Chota Nagpur. First a few only, shortly afterwards many wanted to be baptized. The church in Ranchi was built. This story seems to be remarkable. Just before the con-

Gossner Mission

version of the first members of your church the Prince of this world tried to drive into despair the Messengers of God. It seems to us that our Mission and our Church are now in a position not unlike 1850 ! Watch, stand fast in the faith ! Do not change over to another field before a great harvest which God may give us in our own field, in our own Church !

It is a common Christian experience that times of tribulation are intended to be times of blessing by God. We must try to find out God's purpose in leading us into this time of temptation. We must try to find out God's will by meditation and prayer.

Why does God not give us as much money as we should like to send to Ranchi every month ? Up to June 1931 we found what we needed. From July 1931 our hands are empty. We are poor now. We made strong efforts to find money for you, we tried our best but there was no success. Surely God could give us money in July and August as He did in May and June. But He did not. Why ? That is the question.

We do not pretend to know the answer. We suggest the answer may be found by you. We expect God will not allow you to perish if you in Chota Nagpur fully realise that Autonomy means sacrifice and act accordingly and do what you can ; we expect that God will move hearts in Germany or in America and make people willing to contribute towards the budget of the Autonomous Church, as soon as the Members of the Church do their utmost themselves. This may be the lesson of the time. It may be God's will to teach you, how much a man is able to do if he wills and how strong a community can be if the members of the community do their duty.

Let us go on in true cooperation, the suffering Church of Germany and the suffering Church of Chota Nagpur.

May God bless His Church in this time of tribulation, may He bless every one of us.

The Koratorium

(Sd) W. Richter-Reichhelm *(Sd)* J. Stosch,
Chairman. *(Sd)* H. Lokies.

Gossner Mission

KURATORIUM DER
GOSSNERSCHEN MISSION
BERLIN-FRIEDENAU

Berlin-Wannsee, March 23rd, 193:

C 1

To
The General Assembly of the G.E.L.Church
Chota Nagpur and Assam
meeting in April 1932

Dear Brethren !

Our hearty Iisu Sahai to all the members of the G.E.L.Church in Chota Nagpur and Assam. Your meeting is held this year after Misericordias Domini; the Sunday of the Good Shepherd. In this time of anxiety and unrest and economic pressure we experience the truth of our Lord's saying: In the world you have tribulation. Through ma tribulations we must enter the Kingdom of God. Let us lift up our eyes to Him who has overcome the world. Let us for a moment forget our sorrows, let us look at Him, our good shepherd , and trust Him. He knows our weakness and our sorrows, He knows the way of His Chur and of each of us. Let us firmly believe Him that He will loose non of us. Watch, stand fast in the faith ! Let us not despair in this time of Emergency. It is reported that the first Missionaries after four or five years of fruitless efforts among the people of Chota Nagpur wrote to Pastor J.E.Gossner asking permission to change over another field, for the Mundas and Uraons of Chota Nagpur were not willing to accept the Gospel. Every schoolboy knows Gossner's reply. I quote this old story for it contains another lesson for us. Immediately after this fit of despair those first Missionaries saw the first fruit of their labour. Soon after this despairing letter t

Gossner Mission

Pastor Gossner a change took place in the hearts of some people in the jungle of Chota Nagpur. First a few only, shortly afterwards many wanted to be baptized. The church in Ranchi was built. This story seems to be remarkable. Just before the conversion of the first members of your church the Prince of this world tried to drive into ~~de~~ despair the Messengers of God. It seems to us that our Mission and our Church are now in a position not unlike 1850!C Watch, stand fast in the faith ! Do ~~ont~~ not change ~~into~~ over to another field before an great harvest which God may give us in our own field, in our own Church !

It is a common Christian experience that times of tribulation are intended to be times of blessing by God. We must try to find out God's purpose in leading us into this time of temptation. We must try to find out God's will by meditation and prayer.

Why does God not give us as much money as we should like to send to Ranchi every month? Up to June 1931 we found what we needed. From July 1931 our hands are empty. We are poor now. We made strong efforts to find money for you, we tried our best but there was no success. Surely God could give us money in July and August as He did in May and June. But He did not. Why ? That is the question.

We ~~did~~ do not pretend to know the answer. We suggest the answer may be found by you. We expect God will not allow you to perish if you in Chota Nagpur fully realise that Autonomy means sacrifice and act accordingly and do what you can; we expect that God will move hearts in Germany or in America and make people willing to contribute towards the budget of the Autonomous Church, as soon as the Members of the Church do their utmost themselves. This may be the lesson of the time. It may be Gods will to teach you, how much a man is able to do if he wills and how strong a community can be if the members of the community do their duty.

Gossner Mission

Let us go on in true cooperation, the suffering Church of Germany and the suffering Church of Chota Nagpur.

May God bless His Church in this time of tribulation, may He bless every one of us.

The Kuratorium

J Stosch

(sd.) W.Richter-Reichhelm
Chairman

(sd.) J.Stosch

(sd.) H.Lokies

Nach Pachau Mitteilung
in Ranchi angekommen
den 6 IV. 32

ज्योंही चर्च कौंसिल ने यह देखा त्योंही वह चिन्ता करने लगा कि अभी मण्डली को उभाड़ना चाहिये और आज तक बहुत परिश्रम किया जाता है। और महासभामें भी विशेष तौर से इसके विषय बातचीत हो गया। मण्डली की संख्याको देखने से मालूम होती है कि यह एक बड़ी मण्डली है और बहुत कर सकती है पर अनेक कारण हैं जिससे हमारी आशा ठीक से पूरी नहीं हो सकती है।

एक कारण इसका यह है कि अभी अचानक सब बातें उलट गईं पहिले हम लोगोंका सोच था कि अभी दुःख है पर क्रम से हमारी दशा अच्छी हो जायगी और हम इस आशे में आगे बढ़ते गये। बीते सालके जून तक हम लोगोंने अपने पादुरयोंको, कुछ सहायता दियाथा और आशा किया कि आनेवाले साल प्रचारकों को भी कुछ सहायता देंगे पर अचानक सब सहायता बन्द हो गया। हम लोगों ने बहुत कोशीश किया पर केवल थोड़ा कर सके और अब तो ऐसा समय आता है कि मण्डलीके आधेसे अधिक लोग भूख सहने लगेंगे और दान देने की असामर्थी होंगे। और भी इसी समय हमारे बीचमें किसानों पर बहुत दुःख आ गया है नाना प्रकारके देन उनको हो रहे हैं और धान चावल का दाम बहुत गिर गया है ऐसा कि किसान पैसा नहीं पा सकते और अपने देनों को भी अर्थात मालगुजारी आदि अदा नहीं कर सकते हैं जिससे मण्डली आमदनी बढ़ाने में बहुत कठिनता होगी। बढ़ेगा भी तो केवल थोड़ा बढ़ेगा कारण कि हमारे भाइयों में प्रायः सब किसान हैं और दान भी धान चावलमें देते हैं। पैसा बहुत थोड़ा दिया जाता है। पर तौभी हम लोग निराश नहीं हैं और हम लोग आप लोगों को यह निश्चयता देते हैं कि जैसे आप लोग हम लोगोंके लिये बिन्ती प्रार्थना करके परिश्रम करते हैं वैसा हम लोग भी सारे मनसे करेंगे। महासभाने और विशेष करके चर्च कौंसिलने बड़े जोरसे यह ठाना है कि वह ईश्वर जिसने यह बिपत्ति हम पर लाया है वह हमारी सहायता भी करेगा और हमको इससे पार होने का रास्ता भी बतावेगा। और यह भी जानते हैं कि ईश्वर इस दुःखके द्वारा हमको बड़ा आशीष देगा जिसको पाके हम पीछे दुःखित नहीं पर आनन्दित होंगे।

इस सालकी हमारी महासभा ठीक रीतिसे आरम्भ हुई अन्त भी हुई और आशा है कि इससे बहुतों को बहुत आशीष मिला है। अन्तमें हम आप लोगोंके सब प्रेमके कारण आप लोगोंका और ईश्वरका धन्यवाद करते हुए उससे यह बिन्ती करते हैं कि वह हम सभोंके साथ रहकर हमारी रक्षा और अगुवाई करे। आमीन॥

महासभा के नामसे आप लोगों के आश्रित

J. Joseph

M. Prehn

प्रेसिडेन्ट खजांची सेक्रेटरी

ना:

Gossner Mission

No. 119/32.
F.-51

गौसनर मिशन बेरलिन फ्रीदेनाउ के कुरातोरियुम को छोटा नागपुर और असामके लुथेरान मनडली के महासभा की ओर से बहुत २ धीशुसहाय।

हम लोग बहुत आनन्दित हैं कि आप लोग हमारी ओर अपनी कर्तव्यों को पूरा करने के लिये बहुत चिन्ता करते हैं। हर साल हमारे महासभा के लिये एक आशीष की पत्री भेज देते हैं। इस साल भी यह पत्री ठीक समय में आगई ऐसा कि वह कौंसिल से तैयार किया जाके महासभा को सुनाई जा सकी। महासभा उसको सुनके अत्यन्त आनन्दित हुई और उठ खड़ी होके अपना धन्यवाद प्रकाश किया और आप लोगों को बहुत २ धीशुसहाय भेजने का संकल्प किया।

इस साल की यह पत्री और सालों की अपेक्षा छोटी तो है पर तौभी बहुतही ढाढ़स और शांतिदायक है और केवल इतना नहीं पर वह हमारे महासभा के लिये लाभदायक और अगुवा के समान थी। उस पत्री से सभा को तुरन्त मालूम हुई कि किस प्रकार और किन २ बातों के विषय महासभा को बिचार करना आवश्यक थी।

निश्चय यह अत्यन्त ठीक है कि प्रभु धीशु ही जीवन में सब समय और सब बातों में हमारा उत्तम चरवाहा होकरके हमारा सहायक और नमूना है। इसकारण हमारे इस कठिन समय में भी वही हमारा सहायक और रास्ता बतानेहारा है यदि हम उसको देखते रहें और उसपर बिश्वास करके उसके पीछे चलें तो हमको उसकी ओर से अद्भुत शांति और शक्ति प्राप्त होगी।

यह भी सच बात है कि दुःख और संकट का समय आशीष का समय भी है। जब अभी ईश्वर हमको बहुत दुःख देता है तो जानना चाहिये कि ईश्वर हमको बहुत बड़ा आशीष भी देने चाहता है। यदि हम केवल उसकी इच्छा को पहिचानें और उसके अनुसार करें। महा लड़ाई के समय से जो २ घटनाएं हमारी मण्डली पर होती आई हैं उनपर देखने से यह मालूम होती है कि ईश्वर बिशेष उपदेश और चितापन हमको देने चाहता और एक बड़े काम के लिये हमको सिद्ध करने चाहता है। और अभी हमारे बीचमें ऐसा काम कर रहा है जिससे उसकी पवित्र इच्छा प्रगट रूप से दिखाई देती है। आज ईश्वर ने हमारे लिये सहायता के सब द्वारों को बन्द किया जिससे स्पष्ट दिखाई देता है कि ईश्वर खोलके हमसे बोलता है कि अभी जब तुम अपनी मण्डली और अपने बिश्वास की रक्षा करने चाहते हो तो तुमको जाग उठना और परिश्रम करना चाहिये जिससे हम आपही अपनी सहायता कर सकें। और इन्हीं बातों के बिषय महासभा में बहुत जोर शोर से बातबिचार हुआ। सभों को अभी मालूम हुआ कि अब चुप रहना नहीं बनता है पर परिश्रम करना चाहिये जिसके बिना हम अपनी मण्डली को सम्भाल नहीं सकते हैं।

फिर यह भी सभों को मालूम हुआ कि इसी समय हमको अपनी मण्डली की भलाई के लिये आत्म बलिदान भी करना चाहिये अर्थात धीरज से सब घटी टुटियों को सह लेना चाहिये। यह ईश्वर की बड़ी दया दिखाई देती है कि हमारे पादी और प्रचारक लोग १६,१७ बरसों से घटी टुटी सहते आये हैं और अभी मास्टरों ने भी सब घटी टुटी सहने के लिये अपनी इच्छा प्रगट किई और सह भी रहे हैं। ईश्वर इसमें आगे भी हमको बल देवे। हम लोग बिशेष करके इसी समय अपने स्कूलों के लिये बड़े फिक्र में हैं कि स्कूल सब टूट जायें तो हजारों हमारे जवान लोग मारे फिरेंगे और हो सकता है कि विद्या के लालचसे कितने एस० पी० जी० और रोमन स्कूलों में घुस जायेंगे और इससे उन मंडलियों का बड़ा प्रभाव हम पर पड़ जायगा और हमारे खिस्तानों का हियाव भी घट जायगा। जैसा आप लोगोंने बीते साल के पत्री में लिखा वैसा हम लोगोंने सरकारसे कुछ सहायता लेने चाहा पर वह भी नहीं बना। सरकार आपही अपना खर्च घटा रहा है इससे हमारी सहायता करने के बदले जो सहायता अभी दे रहा था उसको कुछ घटा दिया और आगे हमको बोल दिया कि यदि तुम अपने मास्टरों को पूरा तलब नहीं दोगे तो सब ग्रेण्ट रोक लिया जायगा और स्कूल भी उठा दिया जायगा जिससे हम और अधिक कठिनता में आ गये हैं।

Gossner Mission

Kuratorium
der
Goßnerschen Missionsgesellschaft

Tgb.-Nr. .....

Berlin-Friedenau, den 1st July, 1932
Handjerystr. 19-20
Fernsprecher: Rheingan 75

Berlin-Wannsee
Florastr. 3

C1

My dear Mr. P. Hurad

I hope you are in receipt of the Gramophone records, and of my letter regarding those records.

At last we succeeded in mortgaging our Mission house, as soon as the money is paid we shall do according our promise help you to cover part of your debt.

Now I refer to your letter of January 26th 1932. You say: 'I wish to repeat my request for an experienced and well trained university Educationalist who can very well take charge of our High School. The rules require that he must be a man of academical distinction and above all we need a spiritual man of the type who is really accomodating and ready to fit in. You have all the experience of this country and you know very well what kind of men is needed just now. This need has become a problem and I wish that Mr Lakra be released from the High school to make himself more

Gossner Mission

useful in congregational and pastoral spheres.'
Mr. Emmert about whom I wrote to you cannot
come out to India at least not in the near
future. ~~He~~ I therefore made an appeal to
the 'Academical Mission Circle' and got
two applications. One of them struck me. A
Dr. M. Rublack offers his services. He is now
a teacher in the Moravian Institute at Niesky
(near Herrnhut). I have not yet asked him if he
is himself a member of the Moravian brotherhood.
~~He shall ask him.~~ I think not.
But, but ~~if~~ very good Lutherans it makes no
difference Whether Dr. Rublack and Mrs. Rublack
have joined the Moravian ~~community~~ brotherhood
or not. His subjects are English, German, History.
He took his degree in English. Mrs. Rublack
was a teacher of music, academically trained,
before she married. I asked the Principal
of the College at Niesky as well as the ~~Head~~
Director of the Moravian Community and some
others who know Dr. Rublack and Mrs Rublack.
~~All~~ All of them speak very highly ~~about~~ of the Rublacks.
I am certain, Dr Rublack is the man we
need now. Will you, please, ~~send me~~ write me
as soon as possible by Air mail, if it
still holds what you wrote in your letter
of January 28th, that it is the desire of the
Church, that a German Education should ~~become~~ the
~~Principal~~ Christ of our High school and that the Rev.
Joel Lehr should ~~take over Congregational work~~
be released from the H. Sch in order to do congregational

Gossner Mission

work. I expect it is not only your personal opinion that I should find out a man for the High School, but also the opinion of the C.C. If we get your reply before August 4th, there is a possibility that A Rubbach may said in November or ~~in the beginning of December~~ and reach Russia before this year ends. ~~We are prepared to make extraordinary efforts, if~~ when we are sure that A. Rubbach is ~~heartily~~ welcome to the Church.

There is another matter of high importance. The Kuratorium asks the C.C. to arrange for a three or four weeks meeting of our Pastors and Candidates, as we had it in former times in the months of August or September. There is a special gift available for this course of instruction, the expenses will be covered by this special gift.

With hearty Lion Salaam to the C.C. and to you personally

Yours truly

C Stosch.

छोटानागपुर और आसामस्थ गो० ए० लू० कलीसिया की महासभा।

काम पत्र १९३२।

९-८ अप्रेल—८ बजे बिहान से चर्च कौंसिल की बैठकियां।
९ अप्रेल—८ बजे मिनिस्टिरियम की बैठकी।
२ बजे कौंसिल और मिनिस्टिरियम की एकत्रित बैठकी।

अप्रेल ९। सनिश्चर।

संध्या ६ बजे—प्रार्थना समाज।

(१) पाप अंगीकार तथा बीते बरस की आत्मिक और लौकिक आशीषों के लिये धन्यवाद — प्रेसिडेन्ट।
(२) हमारी कलीसिया के मंडली और मिशन काम तथा स्कूलों के लिये, परोपकारी कामों के लिये और मंडली सेवकों और अन्य कर्म्मचारियों और कौंसिल और अन्य पंचों के लिये प्रार्थना ... . पाद्री खिस्तकल्याण भेंगरा।
(३) हिन्दुस्तान के लूथरान फेडरेशन तथा अन्य लूथरान मंडलियों के लिये प्रार्थना ... सेक्रे० हुरद।
(४) जर्मनी, अमेरिका, रूश, और अन्य देशों की लूथरान मंडलियों के लिये तथा जगत में की खीष्टीयानी कलीसिया के लिये प्रार्थना ... ... पाद्री एम० प्रेह्न।

अप्रेल १० प्रभुवार।

मिसेरी कोरदियस दोमिनी।

९ बजे बिहान—प्रथम बेले की आराधना गिर्ज में ... ... पाद्री खिस्तकल्याण गुड़िया।
उपदेश ... ... „ डबल्यू० रदशिक।
पदाभिषेक ... ... „ प्रेसिडेन्ट।
२ बजे —प्रभुभोज अनुष्ठान ... ... „ मनसिद्ध पुर्ती।
सहायक पाष्टर ... ... „ मसीहदास लकड़ा।
६ बजे —संध्या की आराधना ... ... „ उर्बानुस कुजुर।

अप्रेल ११–१४। सोमवार से बृहस्पतिवार तक।

सर्व्वसाधारण महासभा।

[प्रतिदिन पहिली बेले में ८—११ और दूसरी बेले में २—५ बजे तक।]

१। प्रतिनिधियों की हाजिरी पुकार और ५ जनों का को-ओप्ट करना।
२। स्वागत भाषण ... ... प्रेसिडेन्ट।
३। जर्मनी के गोस्नर बोर्ड तथा अन्य संस्थाओं और जनों की पत्रियां सेक्रेटेरी।
४। अगली महासभा के कार्य्यविवरण का दृढ़ाया जाना।
५। प्रेसिडेन्ट और सेक्रेटेरी का रिपोर्ट और उन पर बातचीत।
६। १९३१ साल की आमदनी और खर्च का हिसाब ... खजांची।
७। १९३२ के लिये बजेट की पेश्गी ... ... „
८। इलाकों में ख़जाना-सेन्ट्रलिज़ेशन के दृढ़ाने की आवश्यकता ... मि० निर्मल सोय।
९। रिजर्व फंड पर १९३० की कर्रवाई ... ... प्रि० लकड़ा।
१०। नियमावली तथा उपनियमों पर सुधार ... ... सेक्रेटेरी।
११। देशके पैसे से मंडली के सब काम अर्थात मंगल समाचार, परोपकारी और स्कूल विभाग के कामों को चलाना ... ... पाद्री योएल लकड़ा।
१२। स्वपालन के लिये चन्दा और सिर्नियों को उचित रूप से जमा करना मि० नैमन टोप्पो।
१३। कौंसिल के सेन्ट्रल फंड का खोलना और इलाकों का देन ... खजांची।
१४। स्कूलों पर इलाकों का अधिकार ... ... सेक्रेटेरी हुरद।
१५। मिनिस्टिरियम की निर्णयावली का ग्रहण ... ... सेक्रेटेरी।
१६। मंडली में प्राचीनों को ठहराना ... ... मि० सामुएल पुर्ती।
१७। हाई स्कूल इनक्वैरी कमिटी का रिपोर्ट ... ... पा० एम० प्रेह्न।
१८। अन्य अन्य उचित विषय।
१९। कौंसिल के नये अंगों का चुनाव।
२०। विदाई के अन्तिम बचन और प्रार्थना।

टिप्पणी—(क) प्रतिदिन बिहान की बैठकी के आरंभ में ईश्वरोपासना के लिये निम्न पाद्री ठहराये जाते हैं:— ११ अप्रेल—पाद्री एफ० शुल्से। १२ अप्रेल—पाद्री सुलेमान कुला। १३ अप्रेल—पाद्री खिस्तानन्द मिंज और १४ अप्रेल—पाद्री मनसुख डुट्टी।

(ख) १३ अप्रेल बुधवार को महासभा के प्रतिनिधियों के लिये संध्या ६ बजे से समाजिक-संगति सभा होगी जिस में गीत गाए और बाजना साथ भी गीतों का गाया जाना होगा तथा चाय आदि का भी प्रबन्ध होगा।

रांची।
ताः १० मार्च १९३२।

P. HURAD.
Secretary, G.E.L. Church.

Gossner Mission

Budget G.E.L.Church 1931 and 1932 (income).

C1

C.W.					
From congreg.	- -	50000.	- -		50000.
Seminary:					
Pastors Class.					
Catechists Class.					
Mission Work.					
From congregations.	- -	250.	- -		250.
Establishment.					
Travelling & Transferings.					
Repairs & Constructions.					
Gharbandhu.	- -	1500.	- -		1500.
Motor.	- -	100.	- -		100.
Medical Work.	- -	300.	- -		250.
Widows Fund.	- -	500.	- -		500.
Miscellaneous.					
Press.	- -	500.	- -		500.
	Total Rs.	53150.			53100.
Educational Work.					
High School.	-	30975.	- -		30975.
E.T.School.	-	2250.	- -		2250.
			F.S. - -		2040.
M.E.Schools.			M.E.		
			Gvt.Grt.	6024.	
Govt Grt.	6420.		Fees.	4200.	10224.
Fees.	4440.	10860.			
U.P.Schools(12 schools).					
			Hostels.		22688.
Govt Grt.	2364.				
Hostel.	40740.	43104.			
Girls Schools.			Ed.fees &		
Bethesda:			Seatrat.	3900.	
Grt and Fees.		4320.	Gvt.Grt.	720.	
			Garden.	600.	
			Sch.Grt.	3600.	
			" fees.	840.	9660.
Outstations.					
Grt.	2160.		Outst. Govt.	2064.	
Fees.	7100.		Gvt.Host.	180.	
Seatrat.	325.	9585.	Fees.	6000.	
			Seatrat.	325.	8569.
Total (education)		101094.	Total(education)		86406.
" (congregation)		53150.	" (congreg.)		53100.
Grand Total	Rs.	154244.	Grand Total	Rs.	139506.

--------XXXX--------

DT.

Gossner Mission

Budget G.E.L. Church 1931 and 1932 (Expenditure).

C. W.		68000.	in congregations.		50000.
Pastors salaries.			past. sal.		9000.
Catechists.			catechists.		360.
Pension.			Pension.		xyz.
Bible Women.		600.	Bible Women.		912.
Seminary.		600.	Seminary Books.		148.
Pastors Class.		700.	Seminary 492 & 540.		1032.
Catechist Class.		500.	Pastors class.		700.
			Catechist Class.		500.
Mission Work.			Miss. Wk.		
Jashpur.			Jashpur.	100.	
Bamra.			Bamra.	20.	
Banai.		2400.	Banai.	20.	
Chechari.			Chechari.	20.	
Tori.			Tori.	10.	2040.
Establishment.			Establishment.		
President.		1080.	Presid. 12/100.	1200.	
C.C. Office.		1704.	C.C. Office.	1824.	
Hds. Office.		1888.	Hds. Office.	1792.	
Munshi.		276.	Munshi.	276.	
Comp. servents.		306.	Comp. Servts.	306.	
Printing Minutes.		175.	Printing Mints.	175.	
Contingencies.		150.	C.C. Meetings.	100	5673.
C.C. Meetings.		100.			
Travlg. & Trsf.			Travlg. & Trsf.		
Presidt. Heads.		200.	Presidt. Heads.	200.	
Singhani.		50.	Singhani.	50.	
Pastors Trasf.		250.	Past. Trsf.	250.	500.
Repair & Construction.			Repair & Constr.		
Girls Schools.		325.	Girls Schools.	300.	
M.E. Repairs.		720.	Boys Schools.	600.	
Big Sch. Repair.		600.	Stations.	1000.	1900.
Stations.		2251.			
Gharbandhu.			Gharbandhu.		
Editor.		240.	Editor.	240.	
Printing.		800.	& Printing.	800.	
Blocks.		180.	Blocks.	180.	1200.
Motor.			Motor.		
Driver.			Driver.	600.	
Petrol.		1500.	Petrol.	500.	1100.
Repair.					
Medical Work.			Medical Work.		
Ranchi Staff.		1200.	Ranchi Staff.	1200.	
Medicines.		700.	Medicines.	600.	
Khutitoli.		360.	Khutitoli.	360.	
Lohardaga.		500.	Lohardaga.	500.	2660.
Takarma.					
Widows Fund.		500.	Widows Fund.		500.
Miscellaneous.		275.	Miscellaneous.		275.
Press.			Press.		
	Total Rs.	89130.		Total Rs.	78500.

Gossner Mission

Budgets C.E.L. Church 1931 and 1932 (Expenditure) Educational.

High School.		44907.			44907.
E.T. School.					
Staff.	600.		Sal.	600.	
Stipds.	2204.		Stipds.	2112.	
Supt.	180.		Supt.	180.	
Pr. Fd.	18.		Pr.Fd.	18-12	
Contg.	97. 3099.		Contg.	96.	3006-12
M.E.Schools.					
Sal.	20200.		Sal.	19410.	
Pr.Fd.	568.		Prfd.	568.	
Pris.Lib.	288.		Pr.Libr.	288.	
Chauk.	600.		Rep.	720.	
Contg.	576.		Contg.	576.	
Trasf.	100. 22332.		Chauk.	600.	
			Trsf.	100.	22262.
			Equip Furni.	100.	100.
U.P.Schools.					
Sal.	8856.		13 Schools.		9078.
Maps desk.	500.		P.S.Chauk. in 4 Schools.		252.
Hosts.	40980. 50356.		Hostels.		22688.
Girls Schools.					
Bethesda			Bethesda		
Sal.	4740.		Food.	4050.	
Libr.	600.		Servts.	480.	
Contg.	716.		Gardon.	525.	
servts.	400. 6456.		Cgt.Rep.	165. -----	5220.
			Sch.Sal	4920.	
			Prfd.	160.	
			Rep.	204.	
			Pr.Lib. Eqp.	420.	
			Con.Clk.	656	6360.
Outstations.					
Sal.	5030.		Outstations.		
Servts.	1350.		sal.	5100.	
Food ligt.	9000.		Servts.	540.	
Med.	100.		Estab.	120.	
Estab.	120.		Travlg.	60.	
Schlsh.	50. 15650.		Med.hlp.	70.	5890.
			Hostels.		7725.
Educational.	142780.		Educational		127488-12-0.
Congregational.	89130.		Congregational.		78500.
	231910.				205988.
Total Expenditure.	231910.		Total Expenditure.		205988.
Income.	154244.		" Income.		139506.
Deficit.	77666.		Deficit.		66482.

To be taken into considerstion:
In the present Budget under expenses there is no provision for catechists salaries grant, which was included in the last budget. (about Rs.9000). Germany most probably, if at all, cannot afford to send more then Rs.56000. Thus we have to cut down some Rs.10500 in expenses to balance out our income and expenses.

The difference in both budgets 1931 & 1932 is causes especially in the school budgets, where the amounts for boarding are much differing from the last years figures (Boys Schools| Girls School Bethesda, Outstations).

Sd/- M. Prehn.

21-10-1931.

DT.

Gossner Mission

Annual Statement of C.E.I. Church in United Naga Hills & Assam

from January to December 1931.

		Credit.	Debit.
1.	Congregation Work.	Rs. 972--8-0.	6201--2-6.
2.	Establishment.	2--2-0.	4937-10-6.
3.	Congr.Missionary Work.	92-14-6½	1350--8-0.
4.	Bible Women.		399--0-0.
5.	Widows Fund.	15--0-0.	15--0-0.
6.	Travelling & Transfering.	68--4-0.	730--5-9.
7.	Theological Seminary.		310--0-0.
8.	Repairs & Construction.	128--3-3.	1736-14-0.
9.	Motor.	146--3-0.	1574--6-9.
10.	Gossner Mission Society.	26013-13-10.	1979--0-0.
11.	Gharbandhu.	910--0-0.	668--6-3.
12.	Medical Work.	252-14-9.	2177--9-3
13.	Elementary Training Sch.	2313--6-0.	2635-10-0.
14.	High School.		3841--5-0.
15.	Middle English Schools.	8382--8-6.	13652--7-9.
16.	Primary Schools.	2834--0-0.	6427--0-3.
17.	Girls Schools.	2809--0-0.	6044--0-0.
18.	Scholarships Girls.		2--0-0.
19.	Advances & Loans.	9198--2-6.	11919--9-9.
20.	Scholarships Refunds.	283--0-0.	
21.	N.M.S.	64--7-9.	
22.	Bible Society.	52--5-3.	
23.	Miscellaneous.	6733--1-3.	6489--4-0.
24.	Loan.	13900--0-0.	
25.	Income Tax.	3--2-0.	
	Grand Total Rs.	74175-14-7½.	73094-15-9.
	Opening Debit Balance.		1164--9-10½
		74175-14-7½.	74259--9-7½.
	Closing Debit Balance.	83-11-0.	
		74259--9-7½.	74259--9-7½.

---------XXXXXXX-------

Wenden

Gossner Mission

Buchmaessige Aufstellungen. Hier sind nicht beruecksichtigt die noch nich
nicht bezahlten Schulden vonPs 16574-- ~~von-denen~~-- Sie waren am Ende des
Jahres etwa Ps 22 ooo von denen aber inzwischen schon mit Hilfe von
Anleihen schon ein Teil bezahlt ist.

Dasselbe ohne Erklaerungen.

BUDGET 1932.

C.E.L. CHURCH.

	Income.		Expenses.	
Part I.			For Pastors Catechists etc.	Rs.65000.
Schools(Boys').				
P. S. Govt. Grt.	2040.		P. S.	9330.
M. E. " " & fees.	10224.	12264.	M .E.	22262.
			Chauki.	252.
			Equipm.	100.
High School (U.P.M.E.)			High School. L.P.U.P. & M.E.	3324. 35268.
Girls Schools. Outstations.		2064.	Girls Schools outstations.	5890.
Bethesda.			Bethesda.	1356.
	Rs.	14328.		Rs. 107514.
Part II. Central Institutions.				
Establishment.			Establishment.	
			Presidt.	1200.
			C.C.	1824.
			Meetings.	100.
			Hds. Office.	1452.
			Munshi.	276.
			Compd sevts.	204.
			1 Coolie.	90.
			1 Clerk	120.
			Printing.	250.
			Contg.	300. 5816.
Motor.			Motor.	
Private use.		100.	Driver.	600.
			Petrol etc.	700. 1300.
T. T. & Trsf.			T. T. & Trsf.	500.
Seminary.			Seminary. Books to staff.	50.
			Students.	891. 941.
Pastors Class.			Pastors Class.	800.
	Rs.	100.		Rs. 9357.

Gossner Mission

Brought forward.	Rs. 100.	Brought forward.	Rs. 9357.
Rep. & Constr.		Rep. & Constr.	2000.
Medical Work.	300.	Medical Work.	
		Ranchi. 1128.	
		Khutitoli. 360.	
		Lohardaga. 240.	
		Medicines. 600.	2328.
Gharbandhu.	1300.	Gharbandhu.	
		Editor. 240.	
		Printing. 760.	1000.
Widow Fund.	500.	Widow Fund.	500.
Press Contribution.	500.		
Miscellaneous.		Miscellaneous.	
		B.C.Council. 75.	
		Foederation.	
		Luth. 150.	225.
Unforeseen.		Unforeseen.	500.
Missionary Works.	200.	Missionary Works.	
		Jashpur. 100(monthly).	
		Bamra. 20.	
		Banai. 20.	
		Chechari. 20.	
		Tori. 10.	
		Tamar. 15.	185/12.
			.....2220.
Special Help.		Special Help.	
		Monthly.	
		Gumla. 20.	
		Chakrad. 20.	
		Singh. 5.	
		Illu. 30.	75/12.... 900.
Pensions.		Pensions.	
		Rajg. 10.	
		Burju. 10.	
		Chainp. 15.	35/12..... 420.
Bethesda School, M. E.		Bethesda School, M. E.	.... 132.
High School Proper.		High School Proper.	6306.
	Rs. 2900.		Rs. 25888.
		Less 20%	5178
			Rs. 20710.

Gossner Mission

Loans taken and intended,

Rs. 18100.

Rs. 10000. ..... Rs. 28100.

For amortisation & interest due about.....Rs. 4800.

Arrears still due about Rs. 16574.

of these at least Rs. 10000 to be paid up from intended loans. Balance may be paid later when money sufficiently available. (High School Funds to be refunded. Pastors' deficit).

Part III. Budget abridged.

Income from		Expenses from	
Part I.	Rs. 14328.	Part I.	Rs. 107514.
Part II.	2900.		20710.
	Rs. 17228.		Rs. 128224.
From Congreg.	115796.	Loan service.	4800.
	Rs.133024.		133024.

From Congregations expected.....Rs. 115796.

By Charasirni about Rs. 50000.

22000 families per family Rs. 3/- annually, monthly per family As.-/4/- only. 66000.

Rs. 116000.

----------XXXX----------

DT.

Gossner Mission

BUDGET 1932.

G.E.L. CHURCH.

Income.			Expenses.		
Part I. ganz von der Einzelilaka zutragen.			For Pastors Catechists etc.		Rs.65000.
Schools(Boys').					
P. S. Govt. Grt.		2040.	P. S.	9330.	
M. E. " " & fees.	10224.	12264.	M .E.	22262.	
			Chauki.	252.	
			Equipm.	100.	
High School also nicht Highschoolproper die geht auf Centralinstitut (U.P.M.E.)			High School. (Deficit) L.P.U.P. & M.E.	3324.	35268.
Girls Schools.			Girls Schools outstations.		5890.
Outstations.		2064.			
Bethesda. excluding die Mittelabteilung die allen Ilakas dient daher als Centralinstitutbetrachtet wird und ~~von allen Ilakas getragen~~ werden muss			Bethesda. (Deficit)		1356.
		Rs. 14328.			Rs. 107514.

Part II. **Central Institutions.** fuer deren Unterhalt allle Ilakas beitragen muessen.

Establishment.			**Establishment.**		
			Presidt.	1200.	
			C.C.	1824.	
			Meetings.	100.	
			Hds. Office.	1452.	
			Munshi.	276.	
			Compd sevts.	204.	
			1 Coolie.	90.	
			1 Clerk	120.	
			Printing.	250.	
			Contg.	300.	5816.
Motor.			**Motor.**		
Private use.		100.	Driver.	600.	
			Petrol etc.	700.	1300.
T. T. & Trsf.			T. T. & Trsf.		500.
Seminary. dieser Betrag faellt weg, wenn die Heimat das Seminar uebernimmt wie gehofft wird.			~~Sem~~Heimat Books to staff.	50.	
			Students.	891.	941.
Pastors Class. Aehnlich Seminar, sonst wohl kaur Hoffnung ihn halten zu koennen so noetig er gerade jetzt ist			Pastors Class.		800.
		Rs. 100.			Rs. 9357.

Gossner Mission

Brought forward.	Rs. 100.	Brought forward.		Rs.9357.
Rep. & Constr. (unbedingt noetig, aber wohl kaum ausfuehrbar)		Rep. & Constr.		2000.
Medical Work.	300.	Medical Work.		
		Ranchi.	1128.	
		Khutitoli.	360.	
		Lohardaga.	240.	
		Medicines.	600.	2328.
Gharbandhu.	1300.	Gharbandhu.		
		Editor.	240.	
		Printing.	760.	1000.
Widow Fund.	500.	Widow Fund.		500.
Press Contribution.	500.			
Miscellaneous.		Miscellaneous.		
		B.O.Council.	75.	
		Foederation, Luth.	150.	225.
Unforeseen.		Unforeseen.		500.
Missionary Works. schwer zu tragen wenn Deutschland nicht hier besonders helfen kann. Und doch sehr noetige Arbeit Bamra und auch Tamargegend heute sehr verheissungsvoll, wenngearbeitet werden kann; mehr als Sirguja wo vorerst wenig Hoffnung ist.	200.	Missionary Works.		
		Jashpur.		100(monthly).
		Bamra.		20.
		Banai.		20.
		Chechari.		20.
		Tori.		10.
		Tamar.	15.	185/12.
				.....2220.
Special Help. einige Ilakas brauchen notwendig Hilfe,da sie zu schwach sind. Ich wuerde Singhani ganz aufgeben. Es halten heisst die Prestige bewahren wollen. Christen giebtes dort fast garnicht. Stagnierendes Feld.		Special Help. Monthly.		
		Gumla.	20.	
		Chakrad.	20.	
		Singh.	5.	
		Ilu.	30.	75/12.... 900.
Pensions. die Zahl der abzubauenden Pastorsnuss staendig wachsen, da manche wirklich nur noch Hindernis sind (Martin Hurad Purnprasad Minz und andere)		Pensions.		
		Rajg.	10.	
		Burju.	10.	
		Chainp.	15.	35/12..... 420.
Bethesda School, proper, von allen Ilakas M. E. beschickt, darum Central institut.		Bethesda School, M. E.	....	132.
High School Proper. dasselbe		High School Proper.		6306.
				Rs. 25888.
20 % abgesetzt um die Last fuer die Ilakas von vornherein herabzudruecken. Auch die bleibenden 80% werden auf lange Zeit aus den Gemeinden nicht zu erwarten sein.		Less 20%		5178
Es ist beschlossen dass fortan alle Ilakas von ihren monatlichen Einnahmen 20 % fuer die Centrale an das C.C abfuehren.				Rs. 20710.

Gossner Mission

Vorerst werden diese 20% einen sehr kleinen Betrag darstellen und die Centralinstitute muessten eingehen, wenn wir nicht vorerst eine neue Anleihe aufnehmen, um ihnen wenigstens etwa ein Drittel von der 80% Summe zu zahlen. Hart ,aber noetig. Deshalb der neue Loan von Rs 10 000. Die Kasse ist gegenwaertig leer und hat grosse Schulden.

Loans taken and intended,

Rs. 18100.

Rs. 10000. ..... Rs. 28100.

For amortisation & interest due about.....Rs. 4800.

Arrears still due about Rs. 16574. besonders fuer Schulen bis De.1931
of these at least Rs. 10000 to be paid up from intended loans. Balance may be paid later when money sufficiently available. (High School Funds to be refunded. Pastors' deficit).

Part III. Budget abridged.

Income from		Expenses from	
Part I.	Rs. 14328.	Part I.	Rs. 107514.
Part II.	2900.		20710.
	Rs. 17228.		Rs. 128224.
From Congreg, geringe Hoffnung	115796.	Loan service.	4800.
	Rs.133024.		133024.

From Congregations expected.....Rs. 115796. welche grosse Hilfe werden uns die Rm 20 000 etwa Rs 16 600 sein.

By Gharasirni about Rs. 50000.

22000 families per family Rs. 3/- annually, monthly per family As.-/4/- only. 66000.

Rs. 116000.

---------XXXX---------

DT.

Gossner Mission

DIE KANTOREI

Schallplatten für Schule und Haus

Postscheck-Konto: Berlin Nr. 115336
Fernruf: G 9 Albrecht 1061

Berlin-Steglitz, 24.5.32.
Beymestraße 8

Herrn
Missionspräses Lic. Stosch,
Berlin-Wannsee, Florastr. 3

Ci

Sehr geehrter Herr Präses!

Anbei überreichen wir Ihnen die Rechnung für die Sendung an Herrn Hurad, Ranchi (Britisch Indien).

Wir hoffen, dass die Platten in gutem Zustande dort eintreffen und recht viel Freude bereiten können.

In vorzüglicher Hochachtung

„Die Kantorei"
Abt. des Ev. Preßverbandes für Deutschland E.V.

Anlage

Die Rechnung mit Einzelangaben ist an das Secretariat gesandt

15/VI.32 St.

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 113/32. *Dated the* 4th. MAY *19*32.
F.-51.

To,

The Curatorium of the Gossner-
Mission-Society.
BERLIN - Friedenau.

Beloved brethren in Christ,

The Council of the Gossner Church wishes respectfully to acknowledge the receipt of your very kind message of the 1st. April, 1932, addressed to the General Conference of the Church assembled at Ranchi from the 11th. to the 14th. of April last.

At the outset , the Council expresses its regret that it could not place your letter before the Conference for certain obvious reasons as the announcement of your good and great gift would have given certain ease to the members who were now prepared to organise for complete self-support and thus it would have tended to set the hands of the clock ~~back~~ of self-support back . We therefore beg to be pardoned for not announcing the gift to the Mahasabha. In our humble judgment we did what we thought was best for the moment . Of course, we shall not hold back but publish this news now in good time when the announcement will not affect the enthusiasm for self-support as the resolutions of the Mahasabha would be already in effect .

We can not here express adequately in human words the feelings of our hearts which are filled with sincere gratitude. It pains us to think that you have gone so far as to stake all what you have ,i.e. mortgage the Mission - House which is the very last you possess, and, all this for us whom you love in Him who loved us and gave Himself for us! We appreciate in fullest measure your great loving sacrifice, a sacrifice which though beyond our realisation , is acceptable unto God.

WE

Gossner Mission

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No..... *Dated the*.....*19*.....

We would like to assure you that we shall be using this precious gift to the best advantage of the Church and its activities.

We also pray to God that He may help you to find as much money and even more ,as will enable you to redeem the mortgaged property in good time. May He join us, yourselves and ourselves, at His feet so that we ever worship Him for His tender mercies and lovingkindness which are always bestowed in His bounteous charities even in these hard days.

With sincere and hearty Yishusahays to each and every member of the Curatorium,

We remain,

Yours in Christ's service,

L. Prodhan.

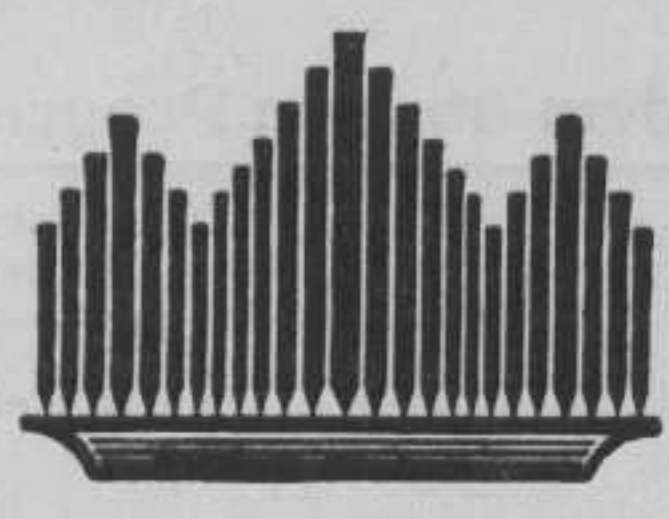
Secretary.
Exec. Secy.

THE EXECUTIVE OF THE COUNCIL OF THE
G. E. L. CHURCH.
Chota Nagpur & Assam, Ranchi.

N. Pradhan Joel Lakra

Empfangsbestätigung d. Übersetzung 26/5/32
mit Rückfrage. Erbeten die Angabe
der Grammophon Platten mit Text u
St.

Gossner Mission



DIE KANTOREI

SCHALLPLATTEN MIT RELIGIÖSER MUSIK

Neuerscheinungen: Frühjahr 1932 :: Preise herabgesetzt

20 cm Durchmesser **RM. 1,70;** 25 cm Durchmesser **RM. 2,50;** 30 cm Durchmesser **RM. 3,50**

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende bzw. Besetzung
55	1,70	Wenn ich einmal soll scheiden O Traurigkeit, o Herzeleid	H. L. Haßler (1601) Bei J. Schop (1641)	Paul Gümmer (Baß) Bastian-Streichquartett
56	1,70	Jesu, geh voran Mein Schöpfer, steh mir bei	A. Drese (1690) Chr. Meyer (1741)	Paul Gümmer (Baß) Bastian-Streichquartett
57	2,50	Wer nur den lieben Gott läßt walten Schau, mein allerliebster Gott	G. Neumark (1657) G. Neumark (1657)	Paul Gümmer (Baß) mit Streich-Trio W. Drwenski (Cembalo)
60	2,50	Auf, auf, mein Herz, mit Freuden Mit Freuden zart zu dieser Fahrt	Kurt Fiebig (1932) Kurt Fiebig (1932)	Baß-Cembalo-Flöte Baß-Cembalo-Oboe
61	2,50	Geh aus, mein Herz, und suche Freud Die beste Zeit im Jahr ist mein	Kurt Fiebig (1932) Kurt Fiebig (1932)	Chor (Praetorius-Kreis) mit Kammerorchester
62	3,50	Seht, was die Liebe tut Erbarme dich, laß die Tränen	Arie von J. S. Bach Arie von J. S. Bach	Prof. G. A. Walter (Tenor) mit Cembalo, Geige bzw. Flöte
63	3,50	Wie trotzig erscheinet mit Schwertern Du, o ewiges Erbarmen	G. Ph. Telemann (Arien aus Passionen)	Prof. Dr. H. Hoffmann (Tenor) mit Cembalo und Streichquartett

Für die Aufnahmen
mit Cembalo stellte die Fa. J. C. Neupert in Nürnberg ein Instrument zur Verfügung

Kantorei-Schallplatten sind zu beziehen durch:

Gossner Mission

Aus dem übrigen Programm:

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende bzw. Besetzung
11	2,50	Nun lob mein Seel; Jesu meine Freude Nun danket alle Gott	Tonsätze von J. S. Bach	D. Kuhlo-Horn Sextett
20	3,50	Orgelkonzert F-Dur Praeludium und Fuge B-Dur	G. F. Händel J. S. Bach	Prof. Fritz Heitmann (Orgel)
29	2,50	Dank sei dir, Herr Fromme Andacht	Arien von G. F. Händel	P. Gümmer (Baß) mit Streichquartett bzw. Orgel
32	1,70	So nimm denn meine Hände Schönster Herr Jesu	Fr. Silcher (1842) Mel. 1842	P. Gümmer (Baß) mit Orgelbegleitung
33	1,70	Der Mond ist aufgegangen Nun sich der Tag geendet, mein Herz	J. A. P. Schulz (1790) Mel. 1536	P. Gümmel (Baß) mit Orgelbegleitung
35	3,50	Ich liege und schlafe Bringt her dem Herren	Heinrich Schütz (1636)	P. Gümmer (Baß) W. Drwenski (Cembalo)

Urteile über Kantorei-Schallplatten:

Zeitschrift für Schulmusik:

„Der „Kantorei" kommt das besondere Verdienst zu, mit ihren neuen Platten (Nr. 35-38) dem Vordringen echter Schütz-Wiedergabe eine Bresche geschlagen zu haben ..... Wie hier alles aus dem Wort heraus gesungen wird, wie — bei selbstverständlich klarer Textaussprache — das Wort zu dramatisch durchblutetem Leben erweckt wird, ist unübertrefflich. Die Violinparte vermischen sich gut der Singstimme, entgegen der schlechten Plattengewohnheit, die die Instrumente meist stiefmütterlich behandelt. Alle vier Platten sind ganz ungewöhnlich gut, auch technisch bemerkenswert, das leise Mitschwingen des Raumes besonders illusionsfördernd; ich stehe nicht an, sie den besten „Meisterplatten" an die Seite zu stellen.

Privatdozent Dr. Friedrich Blume."

Zeitschrift „Die Musik":

„Aufnahmetechnisch überraschend gut geglückt ..... Der weiteren Produktion der „Kantorei" wird man ernste Beachtung schenken müssen. Felix Roeser."

„Hannoverscher Anzeiger":

„Unter allen regelmäßigen Neuerscheinungen verdienen vor allem die Fabrikate der „Kantorei" besondere Beachtung. Auf sie, die ausschließlich der Verbreitung geistlicher Musik dienen, ist mit Nachdruck zu verweisen, denn immer bieten sie wervollstes Musikgut, das ebenso in liturgischer wie in musikgeschichtlicher Hinsicht von größter Bedeutung ist und in qualitativ hochstehenden Aufführungen und technisch wohlgelungenen Aufnahmen ein künstlerisches Erlebnis garantiert. Dr. Unterholzer."

Stadtpfarrer Lauxmann, Cannstatt:

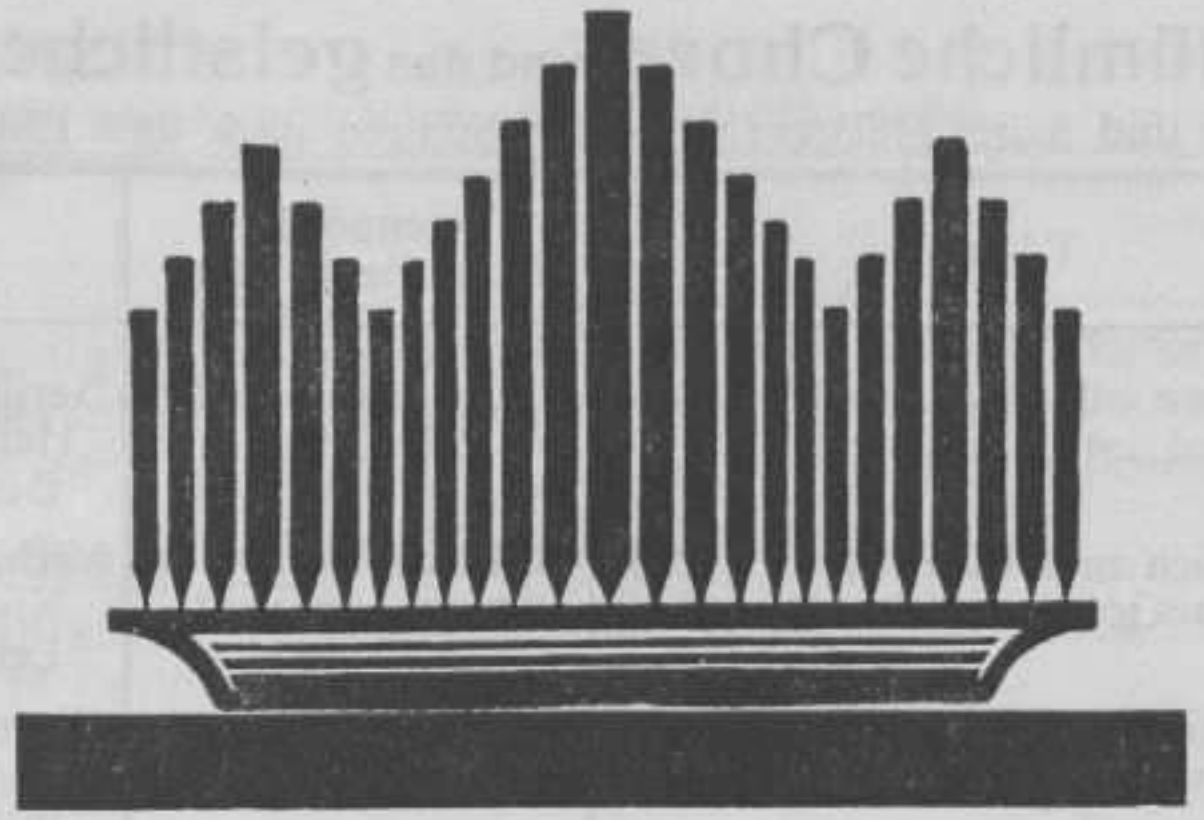
„Gegenwärtig bietet der Südfunk Schallplattenkonzerte mit Kantoreiplatten. Ich möchte nach Anhören verschiedener dieser Platten meine herzliche Freude darüber aussprechen, daß so etwas Ausgezeichnetes geschaffen worden ist und nun so fein zu Gehör gebracht werden konnte. Ich erinnere mich nicht, je schönere Schallplatten gehört zu haben. Fahren Sie fort, es ist ein Dienst am Volk im besten Sinne des Wortes."

Musikalienhandlung G. & Co. in Hohenlimburg:

„Es freut uns, Ihnen mitteilen zu können, daß uns die gelieferten Kantoreiplatten sehr gefallen, und was für uns besonders wertvoll, den ungeteilten Beifall unseres Kunden (des Herrn Pfarrers A.) gefunden haben, sodaß auch die zur Ansicht mitgelieferten Platten Abnahme gefunden haben."

Vollständige Verzeichnisse kostenlos!

Gossner Mission



DIE KANTOREI

SCHALLPLATTEN
MIT EVANGELISCHER
KIRCHENMUSIK

neue Preise s. Nachtrag

Verzeichnis Nr. 3

Kantorei-Schallplatten sind zu beziehen durch:

Die Kantorei
Berlin-Steglitz, Beymestraße 8

Gossner Mission

Der volkstümliche Choral und das geistliche Volkslied

in Tonsätzen alter und neuer Meister (Melodiefassungen nach dem Einheitsgesangbuch)

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende
6	4,20	Nun ruhen alle Wälder (1536) Der Mond ist aufgegangen (1790)	E. L. v. Knorr (1930) W. Rein (1930)	Berliner Heinrich-Schütz-Kreis Bentz-Quartett
22	3,10	O Welt, ich muß dich lassen (1536) O Lamm Gottes unschuldig (1542)	H. Isaac Jeep und Eccard	Michael-Praetorius-Kreis. Leitg.: Adolf Strube
24	2,10	Aus meines Herzens Grunde (1598) Die güldne Sonne voll Freud (1666)	A. Strube (1930)	Chor-Sopran des Praetorius-Kreises mit Bastian-Trio
25	2,10	Allein Gott in der Höh (1539) Dir, dir, Jehova (1704)	Kurt Fiebig (1931)	Chor-Sopran des Praetorius-Kreises mit oblig. Orgel
26	2,10	Ach bleib mit deiner Gnade (1609) Nun ruhen alle Wälder (1536)	Kurt Fiebig (1931)	Chor-Sopran des Praetorius-Kreises mit oblig. Orgel
27	2,10	Morgenglanz der Ewigkeit (1662) Mein schönste Zier (1581)	H. Poddick (1931)	Chor-Sopran des Praetorius-Kreises mit Oboe und Orgel
28	2,10	Wach auf, mein Herz (1587) Nun sich der Tag geendet hat (1667)	H. Poddick A. Krieger (1667)	Chor-Sopran des Praetorius-Kreises mit Oboe und Orgel
30	2,10	Lobet den Herrn, alle (1653) Hinunter ist der Sonne Schein (1609)	J. Crüger (1653) M. Vulpius (1609)	Michael-Praetorius-Kreis
31	2,10	Großer Gott, wir loben dich Lobe den Herren, o meine Seele	Wien (1779) Ansbach (1665)	Paul Gümmer (Baß) mit Orgel
32	2,10	So nimm denn meine Hände Schönster Herr Jesu	Fr. Silcher (1842) Mel. (1842)	Paul Gümmer (Baß) mit Orgel
33	2,10	Der Mond ist aufgegangen Nun sich der Tag geendet, mein Herz	J. A. P. Schulz (1790) Mel. (1536)	Paul Gümmer (Baß) mit Orgel
34	2,10	Lobet den Herren, alle Heiden Es taget minnegleiche (15. Jahrhdt.)	G. Dreßler (um 1550) K. Riedel	Magdeburger Domchor Leitung: B. Henking

Werke von Heinrich Schütz (1585—1672)

Bestell-Nr.	Preis	Titel	Ausführende
4	4,20	Ich bin ein rechter Weinstock (5-stg.) Kyrie, Gott Vater in Ewigkeit (4-stg.)	Heinrich-Schütz-Kreis Leitung: Wilhelm Kamlah
5	4,20	Eile, mich, Gott, zu erretten O süßer, o freundlicher	Irmgard Reimann-Rühle (Alt) Prof. Wolfg. Reimann (Orgel)
35	4,20	Ich liege und schlafe Bringt her dem Herren	Paul Gümmer (Baß) Hilde Poddick (Orgel)
36 37	je 4,20	Ich werde nicht sterben	Prof. Dr. Hans Hoffmann (Tenor) Bastian-Streichtrio, m. Orgel
38	4,20	Also hat Gott die Welt geliebt (4-stg.)	Ev. Bach-Vereinigung Leitung: Prof. W. Reimann
		Schaffe in mir, Gott, ein reines Herz	Prof. Dr. Hans Hoffmann (Tenor) Leonore Villinger (Sopran)

Gossner Mission

Kirchensonaten

von A. Corelli (1655—1713) und J. Rosenmüller (1619—1684)

Bestell-Nr.	Preis	Titel	Bemerkungen
7	4,20	Sonate E-Dur für Geige und Orgel (Corelli)	Hans Bastian (Geige)
8	4,20	Sonate H-Moll f. 2 Geigen, Cello u. Orgel (Corelli)	Bastian-Streichtrio
9	3,10	Sonate E-Moll für 2 Geigen, Cello und Orgel	Bastian-Streichtrio

Hauptepochen der Orgelmusik

Raumtonaufnahmen aus der Kaiser-Wilhelm-Gedächtniskirche (Prof. Fritz Heitmann) und Grunewaldkirche in Berlin (Prof. Wolfgang Reimann)

Bestell-Nr.	Preis	Titel	Komponist	Ausführende
13	4,20	Wachet auf, ruft uns die Stimme Kommst du nun, Jesus, vom Himmel	J. S. Bach (1685—1750)	Prof. W. Reimann
14	4,20	Ich ruf zu dir, Herr Jesu Christ O Mensch, bewein dein Sünde groß	J. S. Bach	Prof. W. Reimann
16	4,20	Allein Gott in der Höh Komm, heiliger Geist	J. Pachelbel D. Buxtehude	Prof. W. Reimann
17	4,20	Praeludium E-Moll	Nik. Bruhns (1665-97)	Prof. Fritz Heitmann
18	2,10	Toccata E-Dur Kl. Praeludium mit Fuge F-Dur	J. S. Bach	Prof. Fritz Heitmann
19	4,20	Toccata und Fuge D-Moll	J. S. Bach	Prof. Fritz Heitmann
20	4,20	Orgelkonzert F-Dur Kl. Praeludium mit Fuge B-Dur	G. F. Händel J. S. Bach	Prof. Fritz Heitmann
21	3,10	Orgelkonzert B-Dur Praeludium Es-Dur	G. F. Händel G. D. Leyding (1664—1710)	Prof. Fritz Heitmann

Geistliche Lieder und Arien von Bach und Händel

aus Schemellis Gesangbuch (1736). Sologesänge mit Orgelbegleitung

Bestell-Nr.	Preis	Titel	Bemerkungen
39	2,10	Gib dich zufrieden und sei stille Der Tag ist hin, die Sonne	Gertrud Baumann (Sopran)
40	2,10	Komm, süßer Tod, komm, selge Ruh Liebster Herr Jesu, wo bleibst du so lange?	Gertrud Baumann (Sopran)
41	2,10	Brunnquell aller Güter Jesus, unser Trost und Leben	Paul Gümmer (Baß)
42	2,10	Die güldne Sonne voll Freud Gott lebet noch, Seele, was verzagst du doch?	Prof. Dr. Hans Hoffmann (Tenor)
54	4,20	Wenn Trost und Hülf ermangeln muß Herr, nun lässest du deinen Diener	Paul Gümmer (Baß) m. Geige Paul Gümmer m. Bratsche
29	4,20	Dank sei dir, Herr (Händel) Fromme Andacht (Händel)	Paul Gümmer (Baß) Hans Bastian (Geige)

Sechs Lutherlieder

Gesungen von Professor Dr. Hans Joachim Moser, mit Orgelbegleitung

45	2,10	Ein feste Burg Ein neues Lied wir heben an	Urfassung von 1528-29 Von den Brüsseler Märtyrern
46	2,10	Wohl dem, der in Gottes Furcht steht Christ unser Herr zum Jordan kam	Christl. Haussegen, Ps. 128 Mel. ursprüngl. „Es wolle Gott“
47	2,10	Vom Himmel kam der Engel Schar Mit Fried und Freud ich fahr'	Weise „Aus fremden Landen“ Der Lobgesang Simeonis

Gossner Mission

Advents- und Weihnachtsmusik

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende
15	3,10	Christum wir sollen loben Das alte Jahr vergangen ist	J. S. Bach	Prof. W. Reimann (Orgel)
38	4,20	Also hat Gott die Welt geliebt (5-stg.)	Motette von H. Schütz	Ev. Bach-Vereinigung Leitung: Prof. W. Reimann
47	2,10	Vom Himmel kam der Engel Schar Weise „Aus fremden Landen“		Prof. Dr. H. J. Moser (Baß)
48	2,10	Macht hoch die Tür Nun jauchzet all, ihr Frommen	Kurt Fiebig (1931) *	Chor-Sopran des Praetorius - Kreises
49	3,10	O Heiland, reiß die Himmel auf	Joh. Brahms (1833—1897)	Magdeburger Domchor Leitung: B. Henking
50	3,10	Kommet, ihr Hirten In dulci jubilo	Kurt Fiebig (1931)	Michael-Praetorius-Kreis mit Kammerorchester
51	2,10	Ich steh an deiner Krippe hier Ich freue mich in dir	J. S. Bach	Prof. Georg A. Walter H. Jürgen Walter (Flöte)
52	4,20	Süßer Trost, mein Jesus kömmt Frohe Hirten eilt, ach eilet	Arien von J. S. Bach	Prof Georg A. Walter H. Jürgen Walter (Flöte)
53	3,10	O Jesulein süß Es ist Ros' entsprungen	H. Kaminski (1928) M. Praetorius (1610)	Michael-Praetorius-Kreis. Ltg.: A. Strube
1	3,10	Gelobet seist du, Jesu Christ Ein Kindelein so löbelich	Resinarius (1544) L. Schröter (1587)	Berl. Heinrich-Schütz-Kreis. Bentz-Quartett
2	3,10	Wie schön leuchtet der Morgenstern Ein Kind geborn zu Bethlehem	M. Praetorius (1610)	Berl. Heinrich-Schütz-Kreis. Ltg.: W. Kamlah

Choralsätze alter Meister (Posaunenchöre)

D. Kuhlo-Horn-Sextett, Bethel bei Bielefeld. Leitung Pastor D. Kuhlo

Bestell-Nr.	Preis	Titel	Bemerkungen
10	3,10	Christ ist erstanden (13. Jahrhd.) Gelobt sei Gott (1609) Erstanden ist der heilig Christ (1531) Heut triumphieret Gottes Sohn (1601)	Tonsätze von Vulpius, Haßler und Gesius
11	3,10	Nun lob mein Seel (1616) Nun danket alle Gott (1649) Jesu, meine Freude (1653)	Tonsätze von J. S. Bach
12	3,10	Ein feste Burg (1538) Aus tiefer Not (1524) Erhalt uns, Herr, bei deinem Wort (1543)	Tonsätze von Othmayr, Haßler und Eccard

*) Kurt Fiebig, geb. 1908, erhielt für das Jahr 1931 den Preußischen Staatspreis für Komposition (Mendelssohn-Preis).

Plattenpreise: 20 cm Durchmesser = RM. 2,10; 25 cm Durchmesser = RM. 3,10; 30 cm Durchmesser = RM. 4,20.

Prospekte über Kantorei-Apparate und Nadeln kostenlos!

Gossner Mission

DIE KANTOREI

SCHALLPLATTEN FÜR SCHULE UND HAUS

POSTSCHECK-KONTO BERLIN 115336
FERNRUF G 9 ALBRECHT 1061

BERLIN-STEGLITZ, BEYMESTRASSE 8

18.4.32.

C 1

Herrn
Missionspräses Stosch,
Berlin-Wannsee, Florastr. 3

Sehr geehrter Herr Präses!

Zu Ihrem Schreiben vom 16.ds. übersenden wir Ihnen noch einmal ein Verzeichnis nebst Nachtrag der Kantorei-Schallplatten. Sie ersehen aus der Rubrik "Ausführende", ob die Werke gesungen (Chor oder Einzelstimme) oder auf einem oder mehreren Instrumenten ausgeführt werden.

Ueber den Apparat "His Master's Voice" haben wir aus unserm Kundenkreis bisher nur Gutes gehört. Er reicht natürlich für alle Plattengrössen (20 cm, 25 cm, 30 cm) aus.

Wir hoffen, Ihnen mit obiger Auskunft dienen zu können und würden uns über eine positive Rückäusserung sehr freuen.

In vorzüglicher Hochachtung

ergebenst

„Die Kantorei"
Abt. des Ev. Preßverbandes für Deutschland E. V.

Anlage

Gossner Mission

Berlin-Wannsee
//////////////// 4.März 1932

Florastr.3

An die

Kantorei Berlin,

Berlin-Steglitz,

Beymestr.8

Herr Verlagsbuchhändler Heinrich Beenken machte mich gestern in der Sitzung des Kuratoriums der Gossner'schen Mission auf meine Anfrage auf Ihre Firma aufmerksam. Es handelt sich um Gramophonplatten mit Melodien von Kirchenliedern und Chorälen, diese Platten werd en auf unserem Missionsfelde in Indien erbeten. In dem Gesangbuch unserer indischen evangelischen Kirche stehen viele deutsche Gesangbuchsmelodien. Da ich das Gesangbuch genau kenne, kann ich aus Ihrem Angebot diejenigen Platten auswählen, die für unsere Kirche von Bedeutung sind. Ich bitte mir ein Verzeichnis zu senden. Bitte zugleich die Preise unter Berücksichtigung der Tatsache zu stellen, das es sich um Unterstützung von Missionsarbeit hendelt.

In vorzüglicher Hochachtung

Gossner Mission

16. April 32

C 1

An die

K a n t o r e i Steglitz,

Berlin-Steglitz,

Beymestr. 15

Unter dem 7.3. hatten Sie mir ein Angebot über Schallplatten für die Gossner'sche Missionsarbeit gemacht. Ich habe mich nun inzwischen in Indien erkundigt, wie der Phonograph beschaffen ist, den sie dort haben. Die Antwort lautet, er sei ein » His Master's Voice« phonograph, welcher Platten von 10 u. 12 inches aufnimmt, 10 inches sind 25,4 cm, 12 inches sind 30,48 cm. Ich finde bei meiner Korrespondenz an Ihren Brief angeheftet ein einzelnes Blatt über Neuerscheinungen Frühjahr 1932. Ich vermute, Sie haben noch einen Katalog gesandt, der hier verloren gegangen ist. Ich bitte sofort mir den Katalog noch einmal zu senden, ich bestelle dann sofort. Bitte auch anzugeben, ob nach Ihrer Meinung die 25 cm Platten oder die 30 cm Platten brauchbar sind für oben bezeichneten Apparat. Bitte geben Sie auch an, ob es sich in den Platten lediglich um die Melodie handelt, oder ob die Texte etwa gesungen werden. Da die Platten nach Indien gehen, wären deutsche Texte ja weniger geeignet.

In vorzüglicher Hochachtung

Missionspräses

Gossner Mission



इसलिये हाजुर हमी
आपमे कृपा दृष्टि
कि जुहीयो लिखे हम
अपने बल बच्चों को दुख
के डरमें पालन नहीं सकें तो
क्या लिखुं आपहीमालिक
हैं।
आगे शुभ
दिन आपका आशाकांक्षी
सेवक मिकाइल चारुक
P.O. Bano
Bandgaon (Via) Torhi
Ranchi

To
Wamser Wamser
Poster
Lic J. Stosh
Berlin wheelee
C/ Jasmany

CC-0. Bano Mission Ranchi

Delhi 11-11-82

Takkora Lutheran Church

मेरा नमस्कार स्वर्गीय उपदेशक स्वर्गीय पिता Dee j Masih तथा सभों को मेरी ओर से बहुत २ यीशु सहाय सहाय्य सब में। टोक्द परिवार से खास तपकारा परिवार में बदली कराये हैं। मसीहियों की दशा अति सोचनिय है। इतना तक गिर गया है कि १९३१ साल के अगस्त - अक्टोबर का तलब ८ महीना १२ रुपैय करके था एक बाड़ा ही मिलता है और यहां तपकारा में आज कल महीना ३०:४० पैसे मिलता है। कपड़ा लत्ता का ठिकाना नहीं है। पर तौभी मैं प्रभु का काम शक्ति भर करूंगा कूछ उपाने के लिये मैं त्यार हूं बहुत तकलीफ लोग दिया पड़े हैं। जो लड़की आपको याद करती थी सो अब गांव के स्कूल में पढ़ती है। आप को पोछे चन्द से रखे हैं।

CSSM Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No..... Dated the 23rd. March 1952. 19.....

My dear Director Stosch,

Your letter by Air-Mail reached me yesterday for which I wish to give you my heart-felt thanks. I am so glad that the Kuratorium has been pleased to pay for the records of Gramaphone and for which I can not be adequately thankful to them. Please convey my thanks to them.

My "His Master's Voice" Phonograph takes 10 & 12 inches records. I do not know of your Centimeter measurement but I can give you only our English measurements. The German manufacturers will make out what is meant by our 10" or 12" records. An early despatch of these is therefore requested.

This is an age of revolution in every art. The Roman Catholics are now showing Cinematographs to their own people as well as to the non-Christian people and these prove a good deal attractive. They are carrying on much propaganda work for their own institutions and wish also to attract our own people. I am glad to say that so far our Lutherans have shown enough spirit of resistence to such temptations. Any way , we have to stand firm and keep our ground and at the same time we should also try to make our men proof against such inducements.

I now close this letter as Mr. Prehn and I are leaving for Purulia to attend the meeting of the Board of Trustees. Dr. I. Cannaday is coming to Purulia where we meet at Mr. Panna's. We come back to-morrow .

With many hearty Yishusahays to all the members of the Curatorium and to self remembering you all specially on the Day of Resurrection on which our Lord says -PEACE BE UNTO YOU!

Yours very truly,

Erhard

Gossner Mission

Eingegangen 1931 3/32

81

DIE KANTOREI

SCHALLPLATTEN MIT RELIGIÖSER MUSIK

Neuerscheinungen: Frühjahr 1932 :: Preise herabgesetzt

20 cm Durchmesser **RM. 1,70;** 25 cm Durchmesser **RM. 2,50;** 30 cm Durchmesser **RM. 3,50**

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende bzw. Besetzung
55	1,70	Wenn ich einmal soll scheiden O Traurigkeit, o Herzeleid	H. L. Haßler (1601) Bei J. Schop (1641)	Paul Gümmer (Baß) Bastian-Streichquartett
56	1,70	Jesu, geh voran Mein Schöpfer, steh mir bei	A. Drese (1690) Chr. Meyer (1741)	Paul Gümmer (Baß) Bastian-Streichquartett
57	2,50	Wer nur den lieben Gott läßt walten Schau, mein allerliebster Gott	G. Neumark (1657) G. Neumark (1657)	Paul Gümmer (Baß) mit Streich-Trio W. Drwenski (Cembalo)
60	2,50	Auf, auf, mein Herz, mit Freuden Mit Freuden zart zu dieser Fahrt	Kurt Fiebig (1932) Kurt Fiebig (1932)	Baß-Cembalo-Flöte Baß-Cembalo-Oboe
61	2,50	Geh aus, mein Herz, und suche Freud Die beste Zeit im Jahr ist mein	Kurt Fiebig (1932) Kurt Fiebig (1932)	Chor (Praetorius-Kreis) mit Kammerorchester
62	3,50	Seht, was die Liebe tut Erbarme dich, laß die Tränen	Arie von J. S. Bach Arie von J. S. Bach	Prof. G. A. Walter (Tenor) mit Cembalo, Geige bzw. Flöte
63	3,50	Wie trotzig erscheinet mit Schwertern Du, o ewiges Erbarmen	G. Ph. Telemann (Arien aus Passionen)	Prof. Dr. H. Hoffmann (Tenor) mit Cembalo und Streichquartett

Für die Aufnahmen
mit Cembalo stellte die Fa. J. C. Neupert in Nürnberg ein Instrument zur Verfügung

Kantorei-Schallplatten sind zu beziehen durch:

Die Kantorei
Berlin-Steglitz, Beymestraße 15

Gossner Mission

Aus dem übrigen Programm:

Bestell-Nr.	Preis	Titel	Komponist bzw. Bearbeiter	Ausführende bzw. Besetzung
11	2,50	Nun lob mein Seel; Jesu meine [Freude Nun danket alle Gott	Tonsätze von J. S. Bach	D. Kuhlo-Horn Sextett
20	3,50	Orgelkonzert F-Dur Praeludium und Fuge B-Dur	G. F. Händel J. S. Bach	Prof. Fritz Heitmann (Orgel)
29	2,50	Dank sei dir, Herr Fromme Andacht	Arien von G. F. Händel	P. Gümmer (Baß) mit Streichquartett bzw. Orgel
32	1,70	So nimm denn meine Hände Schönster Herr Jesu	Fr. Silcher (1842) Mel. 1842	P. Gümmer (Baß) mit Orgelbegleitung
33	1,70	Der Mond ist aufgegangen [Herz Nun sich der Tag geendet, mein	J. A. P. Schulz (1790) Mel. 1536	P. Gümmel (Baß) mit Orgelbegleitung
35	3,50	Ich liege und schlafe Bringt her dem Herren	Heinrich Schütz (1636)	P. Gümmer (Baß) W. Drwenski (Cembalo)

Urteile über Kantorei-Schallplatten:

Zeitschrift für Schulmusik:

„Der „Kantorei" kommt das besondere Verdienst zu, mit ihren neuen Platten (Nr. 35-38) dem Vordringen echter Schütz-Wiedergabe eine Bresche geschlagen zu haben ..... Wie hier alles aus dem Wort heraus gesungen wird, wie — bei selbstverständlich klarer Textaussprache — das Wort zu dramatisch durchblutetem Leben erweckt wird, ist unübertrefflich. Die Violinparte vermischen sich gut der Singstimme, entgegen der schlechten Plattengewohnheit, die die Instrumente meist stiefmütterlich behandelt. Alle vier Platten sind ganz ungewöhnlich gut, auch technisch bemerkenswert, das leise Mitschwingen des Raumes besonders illusionsfördernd; ich stehe nicht an, sie den besten „Meisterplatten" an die Seite zu stellen.

Privatdozent Dr. Friedrich Blume."

Zeitschrift „Die Musik":

„Aufnahmetechnisch überraschend gut geglückt ..... Der weiteren Produktion der „Kantorei" wird man ernste Beachtung schenken müssen. Felix Roeser."

„Hannoverscher Anzeiger":

„Unter allen regelmäßigen Neuerscheinungen verdienen vor allem die Fabrikate der „Kantorei" besondere Beachtung. Auf sie, die ausschließlich der Verbreitung geistlicher Musik dienen, ist mit Nachdruck zu verweisen, denn immer bieten sie wervollstes Musikgut, das ebenso in liturgischer wie in musikgeschichtlicher Hinsicht von größter Bedeutung ist und in qualitativ hochstehenden Aufführungen und technisch wohlgelungenen Aufnahmen ein künstlerisches Erlebnis garantiert. Dr. Unterholzer."

Stadtpfarrer Lauxmann, Cannstatt:

„Gegenwärtig bietet der Südfunk Schallplattenkonzerte mit Kantoreiplatten. Ich möchte nach Anhören verschiedener dieser Platten meine herzliche Freude darüber aussprechen, daß so etwas Ausgezeichnetes geschaffen worden ist und nun so fein zu Gehör gebracht werden konnte. Ich erinnere mich nicht, je schönere Schallplatten gehört zu haben. Fahren Sie fort, es ist ein Dienst am Volk im besten Sinne des Wortes."

Musikalienhandlung G. & Co. in Hohenlimburg:

„Es freut uns, Ihnen mitteilen zu können, daß uns die gelieferten Kantoreiplatten sehr gefallen, und was für uns besonders wertvoll, den ungeteilten Beifall unseres Kunden (des Herrn Pfarrers A.) gefunden haben, sodaß auch die zur Ansicht mitgelieferten Platten Abnahme gefunden haben."

Vollständige Verzeichnisse kostenlos!

Gossner Mission

DIE KANTOREI

SCHALLPLATTEN FÜR SCHULE UND HAUS

POSTSCHECK-KONTO BERLIN 115336
FERNRUF G 9 ALBRECHT 1061

BERLIN-STEGLITZ, 7.3.32.
BEYMESTRASSE 8
St/M

Herrn
MissionspräsesStosch,
Berlin-Wannsee, Florastr. 3

Sehr geehrter Herr Präses!

Wir danken Ihnen für Ihre freundliche Zuschrift vom 4.ds.. In der Anlage übersenden wir Ihnen einen Katalog der bisher erschienenen Kantorei-Schallplatten in der Hoffnung, dass Sie für die Missionsarbeit geeignetes Material finden werden. Unter der Bedingung, dass die Platten ausschliesslich für Missionsarbeit Verwendung finden, sind wir bereit, Ihnen 10 % Rabatt auf den an sich schon im Vergleich zu anderen Platten niedrigen Preis zu gewähren. Wir nehmen dabei an, dass sich die Gossnersche Missionsgesellschaft auch sonst für den Vertrieb der Schallplatten einsetzen wird.

Mit vorzüglicher Hochachtung

„Die Kantorei"
Abt. des Ev. Preßverbandes für Deutschland E. V.

Anlage

Gossner Mission

Ueber jeder tiefgründigen Freundschaft sollte auch im Alltagsleben immer ein Stückchen blauer Himmel und ein wenig Sonnenschein sein. ❖ ❖

M. Seefche

Ranchi

10th Feb: 1932.

● महामान्यवर,

मेरे परम प्योरे पाद्री साहेब आप को औ मेम-साहिबा को मेरा बहुत बहुत यीशुसहाय होवे ।

आप के प्रेममय दान के लिये मैं आप को हार्दिक धन्यावाद करती हूं । ईश्वर पिता की अपार कृपा से मैं, मेरी मां, और भाई भी सकुशल हैं । मेरी मां अब बहुत कमजोर और बुढ़ी भी हो गई है। मेरा भाई यहां रांची में रहता और चर्च कौंसिल के औफिस में क्लार्क का काम करता है । मेरी मां और भाई दोनों आप की बहुत बहुत यीशुसहाय भेजते हैं । आप के प्रेम को जिसको हम लोग आप के यहां रहते पाये हैं कभी नहीं भूलेंगे ।

आप की बिश्वस्त विद्यार्थी

शांति तिर्की

Gossner Mission

Personal.

Editor—P. HURAD.

G. E. L. CHURCH COMPOUND.
RANCHI B. N. R.

Dated the 28th. January *1932.*

C i Kantaveer Stephs Boys Sch. 8

My dear Director Stosch,

The problem of self-support is one which should now seriously engage our attention and I have been thinking of doing all what I can by various ways and means. Now when the cold has decreased I wish to take advantage of the weather and would like to go out on lecture tours.I wish to utilize a magic lantern and also a Grampphone to attract a large crowded audience both of Christians and non-Christians. I should like to know whether I can get Gramophone records of the popular music and tunes of our Shakshibani , and if so, will it be possible for you to arrange for the despatch of such records direct to me from the manufacturers. I shall be glad and thankful if a special concession can be made for me in the price. About 2 to 3 dozen of such will be very helpful to me in my such tours. Good second-hand records, if such can be had cheap, will also be profitably used .

As hinted at in my last, I wish to repeat my request for an experienced and well trained university educationist who can very well take charge of our High school. The Rules require that he must be a man of academical distinction and above all we need a spiritual man of the type who is really accomodating and ready to fit in . You have all the experience of this country and you know very well what kind of men is needed just now. This need has become a problem and I wish that Mr. Lakra be released from the High School to make himself more useful in congregational and pastoral spheres. I trust you realise the gravity of the situation by these few words of mine.

With many sincere good wishes and hearty YISHSAHAYS,

I am,
Yours very truly,
P. Hurad

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 852/32.
F.- 36.

Dated the 28th January *19*32.

Director J. Stosch,
Gossner Mission Society,
Berlin.

Ci

My dear Director Stosch,

In the midst of all difficulties we have to thank God for all his tender mercies in which he has sustained us through all these months. All these days teach us to be all the more poorer in spirit for their's is the kingdom of heaven.

I know you are perhaps in greater difficulties and financial strait than we are here in Chota Nagpur. Our school-teachers, I am, sorry to say, have not been paid since July last. We have not been able to obtain money to pay off the arrears. The Divisional Inspector has sent us communication telling us that until and unless the Council pays the salaries of teachers up to 31.3.32, the Bills for the M.E. schools for the 1st. quarter of 1932 will not be passed. We have made renewed efforts to obtain loans from local Banks, on the security of property i.e. the bungalow now let out to the Government. The latest news is that the Imperial Bank of India has now consented to give us Rs 3000/- on Government Securities. We shall do all what we can ourselves do.

Rev: Mr. & Mrs. J. Schernat arrived here safely on the 12th. and Mr. Schulze is going to Rajgangpur early next week.

The Council Executive has now been able to fix the dates of the ensuing Mahasabha or Conference of this year. It meets

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No..... *Dated the.....19.....*

meets from 9th. to 14th. of April next. The Council meets from the 5th. of April for preliminaries. Only one candidate Andrias Topono of Kotbo is going to be ordained to the holy office of the ministry of the Gospel on Miscericordiasdomini Sunday.

I may also mention with a feeling of joy that 1932 is also a year of Jubilee for our 2 pastors, the Rev: Christogrih Tirkey of Ranchi and the Revd. Purn Prasad Minz of Amgaon in Chainpur. Both of them have by God's grace lived to see the 50th. anniversaries of their service in April.

The Council members are always on the move and are busy in their propaganda of self-support. We need and also solicit your intercessions for Divine guidance in all what we do here specially now in this time of trial. There is also the fear that some might leave our Church and go over to the other missions thinking that they will be exempt from Church taxes if they join other Churches. Please pray for such.

In closing I wish to tender our heart-felt and ~~M~~ most sincere Yishusahay to all our former missionaries, to our friends in the Curatorium and to all those who love us in our Lord Jesus Christ.

Believe me,

I am, Yours in His
service,

P. Hurad
/.

Gossner Mission

Gossner High School
Ranchi
20.1.5-

Ci

My dear Dr. Stosch,

I received your letter with great joy as it reached me with your Christmas message to me and my family. Indeed, I join with you in the wish that it would be a happy day when you could come to India and we could discuss the problems here face to face. Many God gives us an opportunity like this in His own appointed time.

Rev. & Mrs. Schwarck arrived here much later than you had indicated & we had expected. They looked quite fit when they arrived at Ranchi. At present they are putting up with Rev. and Mrs. Kerschis. When Dr. Schuster leaves for Rajgangpur on the 1st of Febr. I shall bring them towards the High School and shall accommodate them as comfortably as I could. I shall also see that Rev. Schwarck does not get so much work. I shall take care that this year, if possible, he does not get any work in School.

You might have been informed by the Secretary, that we are in a critical time every way. The political atmosphere is full of uncertainty. The economic condition of India is as bad as that

of many other county if not worse. Our farmers do not get fair money for their produce and so our Christians are in special difficulty. We have announced to the Dalits that they should take care of their own pastors, catechists and teachers and all the Dalits are ready to take up the responsibility. The workers are ready for sacrifice. Govt. have reduced their grant considerably. All teachers have been announced regarding the difficulty. I personally talked with Govt. officers and they are ready to slacken the rules re the teachers' salaries. The High School did not get a single pie from the Church Council for the last eleven months. Other schools (middle & primary) did not get anything for the last six months. We are managing anyhow thus far. In a way we are glad, for now the people are learning to give. Till 1928 the congregations supported the pastors & catechists. The next step was to make the congregations begin to support the teachers. But, I think, we made a mistake. Instead of taking the next step, the council undertook to support the Pastors and a plan was launched to support the catechists. By the end of 1929 the figures proved that the congregations became slack in giving and the worst slack of giving was seen in 1931. I am afraid we killed the spirit of giving of Dalits by undertaking to support the Pastors & the Catechists. May the Lord give us His light to show us the way to get out of the present difficulty.

My family sends Christmas greetings to you & your family.

Love to you all — Yours in the Lord

Yours very sincerely J. C. Peters

Rev. M Brahm &
Mrs. J. Tapparo

C1

Further explanation and suggestion to my original report submitted on the 27th April 1932.

RE: CLASSIFICATION.

"The nucleus of school organisation is sound classification" - Bray. But this problem is very perplexing.

It is the opinion of some educationists that "at the end of the educational year every boy in a class should be promoted, unless there is overwhelming evidence to support retardation. Generally speaking, nothing in school life is so demoralising and so deadening to the faculties as retention of a scholar in the same class for two or more years. Interest almost vanishes, and self respect and self reliance become less and less acute under such circumstances: and his position becomes all the more pronounced if the scholar is already old for his class." Dullness is no crime, and that the dull boy has much right or more to the care and attention of the teacher as has the clever boy. He may be a poor thing at examinations, but so were Napoleon Clive, Nelson and many other great men. In a ~~xxxx~~ class of 30 to 40 both individualism and collectivism are impossible. There can be no individualism unless each boy has a skilled private tutor who is a trained teacher. Again there can be no satisfactory collectivism until all the boys of a class are almost similar in ability, energy, tastes, bent, strength, health and desire to learn. In Indian schools collectivism only is ptactised. They offer the same sum, the same chapter the same reign, the same poem, the same problem and the same exercise that is they give them all the same diet in the same quantity and quality. Considering all these I suggest to keep in each class two separate sections one for collectivism and the other for individualism. As regards promotion for collectivism the following system is recommended

(1) A boy fails if he fails in English.

(2) If he fails very badly in any other subjects, ~~xxxx~~

(3) If he fails in any two other subjects, (i.e. if he gets less than 25 % of the marks.)

Instead of detaining or getting rid of this sort of boys I would like to have them promoted to the classes for individualism. These classes should be in charge of the most skillful, sympathetic and keenly interest -ed of all the teachers. The teachers will guide and help every boy according to his deficiency but train and build the [illegible]

Gossner Mission

according to his deficiency,bent,taste and ability.Thus helped,if a boy shows marked improvement,he will be taken into the class for collectivism next year,thus in course he may come out successful in the Matriculation Examination. If a boy is weak in three subjects and exhibits a tendency to two other subjects,he also may be promoted to the individualism class where the teacher will encourage and guide him to go ahead in his favourite subjects. He may not be allowed to appear in the Matric Examination,but remaining in the school he will be benefitted intellectually physically,morally and spiritually. The individualistic class will be something like a tutorial class. The collectivistic classes which are specially meant for the University Examination should not be disturbed by advent of the weaker boys.

A fortnight before the Annual Examination takes place,the Principal send round to each class asking for the names of all boys whom the teachers consider unfit for the class above.In those classes in which the examination confirms the teacher's opinio as to unfitness,promotion should be out of question.Where they have been lucky enough to pass. their papers of the two terminal examinations should be scrutinised and promotion question will be decided.

Any appeal either from the guardian or from the boy himself for promotion will disqualify him for the same. Promotions once made,nothing should move the Principal from the decision published. There should be no disgrace and reproach attaching to non-promotion,except in the case of a lazy boy.

Individualism is meant for individual development.In this class very few collective lessons are given,and each boy spends his time in reading,doing sums,writing composition,according to directions.No two may be doing the same thing.In this class the maximum number of boys will be less than 30.

Another suggestion is to teach on pluralistic basis,that is to have the teaching of the same subject in three consecutive classes in the same period,if the distribution of the staff is possible. In this case the weaker boys will go for his weak subject to the class which suits him best.

RE: PARENTAL CO-OPERATION.

"We hear now a days a great deal said about the ancient ideals of [illegible] country with reference to its educational problems;and in the midst

midst of these discussions the general tendency of criticism is to hold school masters and professors responsible for the slackness of discipline want of self control and decay of the reverntial spirit among the young men of the present time. But it is forgotten that the schools and the colleges are not the only world in which the young man move, learn, imbibe ideas and influences; that the home and the community are schools in their own way - educational factors in the growth of young men; and that of these young men have fallen on evil times and become objects of distruct, it is because of the influence, more of the home and of the community than of the school or colleges." - Sir Narayan Chandravarker.

The staff of a school do not pretend to make themselves responsible for boys when they have left the school premises. At present we find the Principal and the staff pulling in one direction and a large number of parents in the other. Unless all are pulling in the same direction the work of the school is hampered. Many parents, beyond providing the money for their sons' education, do very little to help the school or the masters. It is needless to say that there are some parents who are extremely anxious to see their sons well educated. A head master has to secure the co-operation of the parents. Appeals to parents to come and visit the school and talk about their sons' educations, house to house visitation the masters, invitation to the prize giving ceremony and games prove unsuccessful. They instead of speaking highly of the school to others, by discussing their sons' education with the Principal and his Assistants and by generally advanced the interest of the school, unjustly criticise the Principal, the staff and the school. There are some whose attitude is "Well, take the boy and educate him, I am ignorant of your ideas and rules."

A parent should see that his son is absolutely regular and punctual, spends ten days in school than to attend the marriage ceremoney of a distant relation, attends games and the other activities, avoids bad companions and the various influences of the bazar and does the home-work set. He should actually supplement the teaching of the master when the boy is doing his home work. He should regard the boy's progress Report seriously and scrutinise them carefully. He should frequently report to the Principal his son's conduct and activities at home. He should see that his son's food is wholesom in quality and sufficient in quantity and should supply him with neat and clean clothing. In all these the co-operation of the parents is essential and the Principal has to secure it by all means

Gossner Mission

In the first place the Principal should admit no boy unless the boy is brought by his parent or guardian. Having admitted a boy,he should request the guardian to do the needful. To secure the co-operation of parents the boys are the best medium.

By using the term"villagers or semi-educated" in my original report I did not mean any disrespect to any community or class. If I unwillingly wounded the feeling of any member,guardian or community,I sincerely apologise for the same.

RE: THE STAFF.

Regarding the distribution of the staff, the main principle to follow is :- Give the younger boys the best direct method English and Hindi teachers; put as far as practicable the most learned of the staff expert in preparing for examinations in charge of the two highest classes and the weaker masters in charge of the middle classes and ~~xxxx~~ and it is in these classes the Principal should spend most of his time. A master should know well the subject he teaches. In this school the Hindi Pandits are trained and experienced,but their knowledge of modern Hindi is limited and so they should enrich their knowledge by reading Hindi literature. The existance of five Hindi Pandits,four matriculates and two competent but old housted teachers in the staff renders some difficulty in the allotment of work. The school will suffer a bit till two Matriculates,two Hindi Pandits and two exhausted under-graduates teachers resign and the vacancies created by them are filled up with one Behari Competent Pandit,two graduates and three L.Ts. In future the vacancies created by the resignation of senior teachers should be filled up with trained or experienced graduates competent to teach History . Geography, Mathematics and English. At present there is no need to increase the number except by one graduate for teaching Sanskrit,Bengali and Mathematics. The Matriculate teachers should be advised to read regularly English cut-books on History,Literature and Geography so that they may be able to teach History and Geography in classes VIII & IX. It will be un-Christian to dispense with their services till they are 55 at least since they are in the permanent cadre.

RE: THE EXAMINATION AND MARKING THE PAPERS.

The young and inexperianced teachers do not know to mark the papers carefully and give credit reasonably and therefore they need co-operation of the senior teachers; but for shortness of time due to extremal

Gossner Mission

external control, the experienced teachers cannot render any help. For real educational purposes examinations should be conducted chiefly by, or in co-operation with the competent teachers. The Principal should always discourage the tendency to ask difficult and catchy questions. I had rather have good answers to easy questions than bad answers to hard ones. It is a difficult art to set really good questions, except at a more advanced age. Weekly examination should be dropped. Exercises must be kept down to a minimum. The teacher has much to do. It is not fair to expect him to do much correction of ~~xxxxxxxxxx~~ exercises.

RE: RESIGNATION OR LEAVE.

The resignation of some old experienced teachers greatly affect the teaching of the school but the leave taken by teachers for long or short periods does not detericrate the school, but on the other hand confers some benefit to the boys as the new teacher, if he is young and energetic, works energetically and enthusiastically and this is a new stimulus to the boys and to the teacher who takes teaching for the few months as his recreation.

RE: LANGUAGE - DIFFICULTY.

It is the decided opinion of the educationalists like Sir Gurudas Banerjee, Ashutosh Mukherjee, Rev: Dr. Urquhart and others that "a foreign language which is the medium of instruction not only over-taxes the boys' energies but also cramps their thoughts." Here it is to be noted that many of our boys have to struggle with two foreign languages viz: English and Hindi. If possible Hindi should be the medium of teaching History, Mathematics and Geography.

RE: EQUIPMENT.

"While it is true that a bad workman blames his tools, it is certain that the best work can only be accomplished with the best tools. Fine teaching can be done with little equipment." Hence the school should be better equiped.

RE: CURRICULUM.

Lord Ronaldsay opines "It has always seemed to me that one of the short-comings of the education system in India is that the people who do the teaching have so little say in the arranging of the curriculum and so little liberty to depart from a narrow and stereotyped course laid down for them by others. The whole teaching system is too mechanical and under the best teachers who might do so much to make education a

Gossner Mission

a real live thing both for themselves and for their students, find little scope for the exercise of their gifts and can scarcely be blamed if they lose heart and interest in their work in consequence."

Sir John Woodroffe observes that " the educational curriculum should give Indian culture and the Indian stand the primary place xx xx xxx xx. External control is destructive of organic growth and when the control is in the hands of the foreigners, xx xx xx. The whole position is topsy turvy and unnatural, and the worst is that this thought does not strike many of the Indian people.

In Indian schools the Principals have their curriculum laid down for them, and almost everything "cut and dried" from top to bottom, xxxxxx with a sole view to catering for the requirements for the Matriculation Examinations. They have no choice and freedom in this matter. But a Principal of wide aims and high ideals should be guided by (1) the syllabus laid down by the Education Department, (2) general local circumstances and the special and particular needs of the class of pupils attending the school, (3) the general physical and intellectual standard of the boys, (4) the heridity and environment, (5) the quantity and quality of the staff, (6) the school building and its equipment and (7) the hours of session.

The school must aim at fitting for life and the world, not at fitting for any shop, school or office. "A boy whose schooling has sharpened his intellect, trained his powers of observing and thinking, giving him a reliable and self reliant character and muscular, healthy body will succeed in whatever work his natural bent, inclination, and ability lead him to take up." A boy of individualistic class from class VIII may select three or four subjects according to his bent for his mental development. All cannot do all things. Thus if the dullards be allowed to select their subjects and the teaching be made amusing and interesting, than their laziless and inattention will vanish. Mental discipline depends upon the selection of suitable text books, appropriate subjects and courses of study and the nature of the teaching.

The school is fortunate to have Religious instruction as an xxxxx important part of the curriculum. Morals should be taught in an essentially practical manner.

Instruction in Patriotism, Individual and Civic Duties and Rights, including instruction in the knowledge of the Constitution should be

Gossner Mission

including instruction in the knowledge of the Constitution should be given for one or two years to the adult boys. They must be taught to be tolerate in religious and political matters.

RE: HOME WORK.

Home work,as it is generally,does more harm than good as a rule except perhaps from the point of view of examination success. When every boy in the school does home work on the subjects he enjoys,be they mental or manual,when he follows his bent and ~~xxxxxxxx~~ pursues his inclination under the guidance and advice of the teacher, then home-work is a good thing.The Principal should contrive to ~~xxxxxxxx~~ organise a system of voluntary home-work on a purely individualistic basis. The amount of work should be limited.A copy of the home-work time-table should be sent to parents or local guardians.

CONCLUSION.

Considering that "Health is Wealth","Conduct is three-fourths of life" (Mathew Arnold),"the development of soul,little else is worth study (Browning),and "the worth of a man depends not upon his knowledge but uponhis will"(herbert),the public is to judge whether the school is fulfilling to some considerable extent the real aim of education which is nothing but development of the mind,body and soul.

Gossner Mission

C1

Gc F.L. Church ke aye bhygy ke sambandhi report 1932. keliye

Report karne se pahile hamen batana hai , ki ham sare man se Ishwar ko dhanybad kare, kyonki usne aschary riti se phir ek bahut kathin baras se par kya hai. Kaisa ? Usne hamen is ghatti ke wakt men bhi kilaya aur yahan dukh bahut raha tahan dukh sahne ka aur dhiraj rakhne ka samarth bhi dya hai.
Hamen nishay hai ki jo sankhya hamlog sunnenge, sobahut bhayonka aur bahinonka dukh ka barnan karte hain, magar yuh saksi bhi dete hain ki hamare bhai aur bahin is dukh ke wakt mensahasi aursthir paye gaye hain. Yuh Ishwar ka dan hai, jo hamonko is dukh ke samay men chordeta nahin hai.
Kasanshi ka report sankhyaonse banta hai. Yuh adhikanz bahut sukha kahna hai, sukha ghas ki aisa hai.
Taubhi main asra karta hun ki sankhya onko dekhne se hamonko anand karne ka karan bahut hoga.
Hamare salina hisab ke ant men dekha gata hai, ki sal ke ant men kasha sanshi ke hath men Rs 6233 the. Uska yuh mane hai. ki sal ke ant se thore roj pahile hamonko German Mahasabha se Rs 5225 aur hamare priye sangi Missionary Peters sahib se, jo Amerika men hai, so Rs 551 apunch the. Unka distribution bantha jana usi samay men bina C.C ke hucum se na hone sakha.
Ham dhanyabad kare Rev Peters ko, jo abhi ke american tang halat men bhi kaiek ber paisa bheja, andaj Rs 1085 jiste hameri boja halka hojaw
Aur ham dhanyabad kare, ki German Mission Society ab tak hamari or nazr karke bare prem se balidan karke paisa bhejte hain. Bite sal men Berlin se Rs 20564 bheje gaye hain. Kaisa unhone hamari tanghalat ko d dekhke, jaubhi unke upar kewal rin jama hua tha, thaubhi hamare Berlin ka Mission jaydat leke uspar bare sut ke liye bandha karke painsha liya, jiste hamlog apne schoool ke mastronko jo 1931 tak baki raha dewe aur hamare rin ka jitna hosakhe bhardene sakhe.
Yuh bat hamonkeliye sabud ho, ki hamari mandli ke kaise mitrlog abtak Geran aur Amerika desh men hai.
Uske sambandh men mujhe bhi kahna hai, ki hamara Home Board abhi mahina , mahina Rs 450 arthad Mark 500 deneka yatn karke hamare maddat dar hain. aisa ki ham naye budget men kam se kam Rs 5000 sal wahan ke traph se laga sakhte hain. Nishay bite samayonke tuly men yuh thora hai. Magar jo jantn hain, ki German desh ki halat kaise hai, so usko bahut ginnega. Main Geran hoke uske bishay aur nahin bolunga, Mahasabha uske bishay soch kare
Hamari amdani , jo C.C. Treasury se gaya hai so yuhi rahi
Germani se Rs 20500
Peters saheb se Rs1085
Hindisthan ke bhin bhin Lutheran mandliyonse Rs 577
aur hamari nij mandliyonse Central Fund athwa 20% ka chanda andaj Rs 1020
aur usko chorkarke Grant aur Fees aur thore aur, aur dan
Usse hamlogone apne rin ka Rs 8400 bharne sakhe. Schoolonkeliye jo C.C. ne unko pratigya dii hai, yuh bhara hua hai. Age is paisaonse hamne kuchk kuchh Mission kendr ke waste dia aur C.C kur dusre Central sansthaonko 40 % ka tanka pay kia.
Is ke sambandh men hamen bolna hai, ki bishesh karke sal ke suru aur bichmen hamari dasha kaise bhayanak thi. Phir par phir log hamare pas ate the ki thora kuchh paisa lewe aur mujhe unko barabar bolna tha : paisa nahin hai, paisa nahin hai. In dinon men na koi German maddat na kisi dusre traph se sahaita hone sakha. Main abtak ashary karta hun ki Ishwar ne hamen phir phir kuchh to rasta deklaya ki thorasa kuchh idhar uddhar sahayta dene sakha.
Bite sal men hamlogone 20 % ka shan-- mandli dan Maddhya sansataonke liye thaharaya tha. Yuh kaisa hua hai chala hai, uske bishay men abke hath men bishesh report.
Kewal andaj 3 % hamonke hath men agaya. so ap bujhenge ki kitan anand hamonke man men agaya tha, jab dusretraph paisa ane lage.

Hamlog bahut apsos karte hain, ki taubhi iddhar uddhar bahut dukh aur ghatti rahgyi thi lekin jahan tak bane harne sablogonko kuchh kuchh khilane ka yatn to kya hai.
Hamare rin abhi Rs 11 600 baki raha gaya hai aur ham asra karte hain ki yadi banne Ganga ke tarai ke paisa se usko bilphail men bahrne sakhenke.

Gossner Mission

Schoolon men tankha kis prakar se hua so aplogonko dusretraph bataya gaya hai. Kewal jo Girls Schoolon men saikre karke kitan talap dia hua hai so is departement ke pradhanlog apko batawe. Pastor aur pracharakonko kitan mila uske bishay apke hath men information hai.

Andaj karke mandliyon men 35 % tak sablogonko mila hai. Yuh nishay thora bujata hai, magar yuh bhi sochna chahiye hai, ki ajkal paisa ka kitnamol hai.

Audit ke bare hamen bolna hai, ki is sal men praya sab hisab kitab to dekhe agaye hai padriyonke class ke sambandhmen aur usko chorkarke C?C ke commission apne apne tour men kaiek mandli ka audit kya hai jaisa Takarma. Koronjo. Khutitoli, Govindpur, Burju, Purulia. Dekha gaya hai ki aisa audit kaisa jarur hai aur C.C. ne phaisla kiya ki us kam keliye ek bishesh jan rakha jawe, jo pichchle pracharak pan tak audit kare. Commision wale to kuchh bahut kam kar sakhte hain aur karenge bhi, magar dekha gaya hai, ki Ilaka ke centre men sab pracharonka bahi dekhna anhoni bat hai, kiyonki bahut se log mangne aur hucum dene par bhi nahin ate hain.

Phir bhi dekha gaya hai, ki uniform hisab hona chahiye aur C.C. phai la kia ki aise aise form tayar kie jawe, jo mandliyonke hisab ke liye subidha denge.

C.C. Treasury ka audit sal men do ber hua Mr. Purti ke duara se aur Mr. Purti ne apni santushta ko deklaya hai.

Gharbandhu ke bishaw ap ke hath men sankhya hai. Dikh parta hai ki bahut samay selleke mandliyan apne den ko bharne bahut se lhile ho- gaye hain, jaubhi unko phir par phir reminder bheja gaya aur unke bh bharne ka kuchh halka rasta batlaya gaya hai. Maha sabha soch kare ki Gharbandhu ke liye hamen kya karna hai, jiste Treasury Gharbandhu ke karanse loss men na gire.

Reserve fund ke bishaymen hamen kewal yuh kahna hai, ki ek bishesh bare dan ke duare se uska Total bargaya hai Rs 44o ke badle men abhi Rs 765-- hogaye hai. Commision jo Reserve fund ko dekhne liye aur bichar karne liye thaharaya hua tha, so abtak is kam par hath na lagaya hai. Mera soch yuhi hai, ki aise kam kosambhaw karne ko yahan tak hone sakhe Ranchi walonko taharwe, jo jaldi kisi ek saray men is kam karne ko jamma ho sakhte hain.

Aur Fundonke bishay kuchh bolna nahin hain, kyonki koi bishesh alag Fund milta nahin hai.

Hamari mandli ke bidhwaonke liye bite sal men Rs 354-11-0 bante gaye.

~~Budget-ke-bishay-men~~

Budget to apke samne rakha jaega aur ham asra karte hain ,ki is sal men uske anusar chalne ko hamonko ayr adhik bal aur samarth dia jaega.

Aur ant men main kahta hun Ishwar dhanyabad howe , ki usne hamonpar itni daya kii hai. Uska hai sona aur rupa, wuh hamonko na chorega, jadi ham usko na abishwash men chrenge.

M. Prehn
27-4-1933.

Gossner Mission

High School Report.

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

C1

1931 ke Mahasabha men High Shhool ke baton ko janch ne ko ek Commission thahrai thi. Yah Commission char (4) ber baithi thi aur kaiek baton par tadaruk karne par hath lagai thi. High School ke taraph se us samay par protest file kiya gaya ki educational Code ke anusar aise janch ka kuchh jagah is prakar ke Commission ke liye milta nahin hai. Code ke anusar agar koi galti ho usko janch ne ke liye kewal Managing Committee ka hak aur kartabya hai. Janch Commission ~~k~~ ne is bat ko sun ke apne kam ko Church Council ke hath men chhor diya. Church Council ne befile Committee ko janch karne ke liye diya aur phaysla kiya ki yah bat thik se dekhi jay ki Managing Committee aur Church Council ke bich men kya kya sambandh hai aur Church Council ko aise j anch ke sambandh men kahan tak hak aur kartabya hai. Is sawal ka jabab ab tak pending hai. School ke ~~sthi~~ stithi ke bare Managing Committee ne kai ber baithi thi aur bahut tark bitark karke School ke ghati ke kaiek karan batati aur sudharne ki upay bhi dikhlati hai. School ke Matric result sochniye hai to sahi. Managing Committee us ka karan in baton men dekhte hain.

1. Classification:- Class bahut bhare huwe hain durbal aur balwant bidyarthi mile jule rahte hain. Un ko alag alag rakhne ar alag sikhane ka upay abtak hone na saka. Sipharis kiya jata hai ki aise durbal bidyarthiyon ke liye un ko dur karne ya retain karne ke badle men alag (individual class) khola jay.

2. Man Bap education men beshi hath lagawe aur masteron ko madad kare.

3. Masteron ke bich men kaiek ghati tuti hai (inefficiency ~~xxxefficxxxxx~~). Usko dur karne ko Managing Committee ko aur chinta karna awashya hai. Sikhane ke bare yah bolna hai ki kaiek achchhe aur nipun masteron ke chale jane se School ka rok tok to hota hai magar sarbb sadharanta men Managing Committee ko bataya jata hai ki master log apne kam men nipun hain aur tan man se sikhane men parishram karte hain.

4. Sikhne aur sikhane men yahi bishesh rok tok bhi paya jata hai ki hamare bidyarthi Angreji men durbal hain achchha hota agar High school hi men Hindi medium of teaching hone sakti.

5. School ki samgri kam aur apurn hain.

6. Curriculum aj kal University ke dwara se aisa kathin aur bhari kiya gaya hai ki Aboriginal logon ke liye pass karna kathin hai.

7. Supervision. Shasan karna sakti bhar se kii jati hai jahan kahin usmen ~~g~~ koi ghati dekhi jati hai tahan sudharne ki upay turant chalai jati hai. In baton ko grahan karke Managing Committee apni drirh ichchha ko pragat karti hai ki school ki barhti aur bhalai ke liye jo jo upay paye jayenge so drirhta se chalaye jay. Managing Committee hi men bataya gaya hai ki Principal aur uska assistant sakti bhar se school ki bhalai ke liye chintit hai. Magar upri baton ke karan se unki parishram ka yathesht phal ruk jata hai. Managing

Gossner Mission

Managing Committee ne apna pura Report in baton ke bare Church Council ke January full meeting men aur bishtar se layn aur report tark bitark karke grahan hua. Phaysla hui ki jo bichar aur dekhne ko baki hai so ek bishesh Committee ~~kaxdwara~~ ko (talab scale sambandhi) saunpi ~~j~~ jati hai. Yah Commission ab tak nahin baitha. Church Council ko yah bhi nishchay hua hai ki ~~kara~~ hamare High School ki dasha ko sudhare aur bhai bahinon ko santusht rakhne ko ainde usko Managing Committee ke sath sath aur chinta aur dhyan karna awshya hai.

M. Prehn
26. 4. 33.

Gossner Mission

KURATORIUM DER
GOSSNERSCHEN MISSION
BERLIN-FRIEDENAU

Berlin-Wannsee, April 1st, 1932.

C1

To
The General Assembly of the G.E.L. Church
Chota Nagpur and Assam

Dear Brethren !

At their meeting on March 31st the Curatorium endorsed the letter of March 23rd and directed me to convey to you the message, that the Curatorium is now mortgagimg the Mission-house in Berlin-Friedenau. As soon as this money is paid to us -- and we hope it will be soon -- we shall send RM 20 000 (twenty thousand RM) for the benefit of the G.E.L. Church. This will help you to get rid of your debt.

You will realise that this drastic measure affects the substance of our property. The Mission-house is the very last we possess. In mortgaging our Mission-house chiefly for the benefit of the Lutheran Church in Chota Nagpur we do our utmost to help you through this critical time.

We expect this act of charity will strengthen you to do your best as we did. We are convinced God will bless us in this emergency if both you and we are determined to do what we can.

With hearty Iisu Sahai

J Stosch

Gossner Mission

Goßnersche Missionsgesellschaft

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

Tgb.-Nr.....

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

Berlin - Wannsee
April 1st, 1932

C 1

To
The General Assembly of the E. E. L. Church
Chota Nagpur and Assam

Dear Brethren!

At their meeting ~~of~~ on March 31st 23rd and directed me to convey to you the message, that the Curatorium is now mortgaging the Mission-house in Berlin-Friedenau. As soon as this money is paid to us - and we hope it will be soon - we shall send RM 20 000 (Twenty Thousand RM) for the benefit of the E. E. L. Church. This will help you to get rid of your debt.

You will realize that this drastic measure affects the substance of our property. The Mission-house is the very last

Gossner Mission

We possess. On mortgaping our Mission
house ~~we do~~ chiefly for the benefit
of the Lutheran church in Chota Nagpur
we do our utmost ~~We~~ to help you through
this ~~time of~~ critical time.

We expect this act of Charity will
strengthen your will to do your best
as we did. We are convinced God will
bless ~~this~~ us in this emergency if both
you and we are determined to do what
we can

With hearty Wishes

Yours

KURATORIUM DER
GOSSNERSCHEN MISSION
BERLIN-FRIEDENAU

Berlin-Wannsee, April 1st, 1932.

C 1

To
The General Assembly of the G.E.L. Church
Chota Nagpur and Assam

Dear Brethren !

At their meeting on March 31st the Curatorium endorsed the letter of March 23rd and directed me to convey to you the message, that the Curatorium is now mortgaging the Mission-house in Berlin-Friedenau. As soon as this money is paid to us -- and we hope it will be soon -- we shall send RM 20 000 (twenty thousand RM) for the benefit of the G.E.L. Church. This will help you to get rid of your debt.

You will realise that this drastic measure affects the substance of our property. The Mission-house is the very last we possess. In mortgaging our Mission-house chiefly for the benefit of the Lutheran Church in Chota Nagpur we do our utmost to help you through this critical time.

We expect this act of charity will strengthen you to do your best as we did. We are convinced God will bless us in this emergency if both you and we are determined to do what we can.

With hearty Iisu Sahai

J Stosch

Gossner Mission

Proceedings of the Meetings of the Commission of Enquiry on the Gossner High School, Ranchi.

Dated Ranchi, the 8th February, 1932.

Present :- 1. Rev. M. Prahn, Convener (member, Man. Committee)
2. .. J. Topno, President, C. C.
3. Mr. C. K. Ekka, S. I/S, Chaibasse
4. .. P. Murad, Secy. C. C. (member Man. Committee)
5. .. N. Soy, Hd Supr. Luth. Schools, Ranchi.
6. Rev. J. Lakra, Principal, Gossner High School, Ranchi.

The meeting began with a short prayer by Rev. M. Prahn.

The convener informed the Commission that as Convener his business ended when he convened the meeting and requested to elect a Chairman. The Commission was unanimously of opinion that the convener himself be asked to take the Chair, consequently Rev. M. Prahn was appointed Chairman of the Commission.

1. Subject of discussion. The Convener (the Chairman) had prepared an agenda for the meeting and requested the different members to add some of their own to his prepared one when Mr. C. K. Ekka added the following two :- a. The aim and object of the School.
b. The position of the school in Chotanagpur and Assam

2. The Matric results of the School. In order to compare the present condition of the school with that of the past years the Commission requested the Principal to inform them the results of the Matriculation examination of the School for some years. The Principal then reported the results of the Matriculation examination from the year 1901 in the following way :

Year	Sent up	passed	Year	sent up	passed.
1901	2	2	1914	6	2
1902	3	3	1915	6	5
1903	4	4	1916	4	2
~~1904~~ 1904	5	2	1917	10	8
1905	4	0	1918	17	13
1906	7	0	1919	29	7
1907	3	2	1920	20	9
1908	3	1	1921	28	20
1909	4	3	1922	25	8
1910	2	2	1923	24	11
1911	5	2	1924	25	17
1912	7	2	1925	19	9
1913	6	4	1926	20	6
			1927	23	11

1928	19 st up	13% passed.
1929	42	7
1930	18	12
1931	35	7

The above figures show only the number of boys who could pass the test examination and out of whom how many were successful in the matriculation examination and so the Commission wanted to knew also the total number of boys who were on the roll in the Matriculation class in those years and therefore requested the Principal to report this also to the Commission as far as possible from the old registers of the school.

3. Standard of the University. The Commission enquired whether the standard of the University was raised and, if so, from which year and how the Patna University stands when compared with the Calcutta University and what the percentages of passes are in these two Universities The Principal then informed the Commission that in marking the papers in English and Hindi Calcutta takes only 33 % as pass mark while Patna 37 % and that percentages of passes in C. U. can be ascertained by the Calendars while in the P. U. it can be found out by the reports of the D. P. I.. The Principal then requested to find the Patna University reports from the Government offices. It was also reported by the Principal that the P. U. allows only 33 % of the students to pass the exa

Gossner Mission

4. Graduates in the staff and the number of temporary teachers engaged in the school.

In order to find out the efficiency of the school and what effect the appointment of temporary teachers has in the school the Commission requested the Principal to report how many graduates were teaching in the school and how many temporary teachers were engaged in some of the past and present years. The Principal then reported as follows :-

In 1921 in September the No. of teachers was 21
No of graduates 5,
.. temporary teachers 8

	No. in staff.	No. of graduates	No. of temprary teachers
In 1925, June	22	5	3
1927 ..		5	1, Roll 400
1929 ..	23	5	2 .. 600
1930 ..	24	7	3 .. 600
1931 ..	24 (inc Rev. Schulze) 7		1 .. 600

From 1908 to 1915 there were 2 graduates and 2 temporary teachers.

The Principal was asked to tell the Commission whether the temporary teachers really did their work for the interest of the school and in reply to which he informed the Commission that they did but at the same time told the Commission that sometimes he took as temporary teachers some of the Lutherans who rather claimed that they ought to be taken as such because they were Lutherans. Then the Commission was strongly of opinion that no temporary teacher be engaged in the school from among the Lutherans for reason that they are only Lutherans but are not competent to teach in the school for, that might disable the efficiency of the school. In appointing teachers in the school no racial or religious bar should be put but it is to be understood that in making appointments and also in confirming theachers in their appointments Lutherans of equal abilities should always be given preference.

The Commission then enquired whether the employment of temporary teachers in lower classes is beneficial to school to which the Principal said that it was not. The Commission enquired whether the temporary teaders were allowed to teach in classes X & XI. In 1930 2 such teachers were empyd

5. Babu S. C. Das Gupta. It was reported to the Commission that Babu S. C. Das Gupta has engaged a substitute for him to teach in the class while he assists the Principal only in the work of supervision but though he does not himself teach in the school he makes himself responsible for the teaching work of his class. At this the Commission said that such a practice ought to be discontinued for, this may give occasion to other teachers to find their substitutes themselves, though not asked, to engage them parmanently in their places in the school.

6. Occupations of teachers besides teaching in the school.

The Commission enquired whether the teachers absorb themselves in other occupations besides their teaching work in school to which the reply was that most of the teachers are rather obliged to do some works because they are requested to do them by the congregation but though their extra time is taken by these extra works their teaching work is quite satisfactory for instance, Babu Naoman Toppo has been asked by the Mandli Panch to act as its Secretary but he never neglects his school work. Rev. E. Minz has been rather compelled to take up the work of the Bank Secretary against his consent, but nevertheless, it does not interfere with his teaching.. School teachers are asked by the people of the congregation because their help in such works was always found beneficial to the Church and unless they give their hands to these, the Mandli's work cannot have success in its work . The President of the C. C. then said that all these works are honorary works and inquired whether the teachers take much time in their private works to earn something and neglect their chief school work, such as Private tution and keeping cows to earn some money. The Principal then reported that he never allows the teachers to take up Private tuition before the examination and find out whether a teacher neglects his duty he occasionally inspects the note books and writes down his remarks on them. At this the Commission asked the Principal to produce a number of such note books for the inspection of the different members. Further, the Principal reported that whenver he finds a teacher too much engaged in ot other works which harm the school and are detrimental to school work he at once stops him from doing the work.

Gossner Mission

IInd Session.

Dated 9th February, 1932.

Present :- Rev. M. Prehn,
.. J. Tepono.
Mr. O.K. Ekka.
.. P. Murad
Rev. J. Lakra,
Mr. N. Soy.

Discussion about the subject of teachers' occupation continued and with regard to this after a lengthy talk the Commission was of opinion that as there is some fear that owing to such private occupation the school suffers, it should recommend that teachers should give as far as possible full time to the school work and avoid private works. But as far as Church extra-ordinary engagements and Bank works are concerned the Commission thinks best that teachers should take up such works under the sanction of the Church Council which may be given on the recommendation of the Principal and for the occupation of the Principal the Commission was of opinion that the Principal also should first receive the sanction of the C. C. after stating his cases before he accepts such engagements.

7. Amount of work the Principal has in school. The Principal informed the Commission what amount of teaching work he has in school and in which classes and the subjects that he teaches. He reported that formerly he took Bible and Greek, later, History and Bible, and now English only in class XI. He said that he takes the subjects which he finds the boys are weak in and he has 7 periods in a week. It is not practicable for him to give more time in teaching work, for, he has supervision and administrative works. The former Principals had the same amount of teaching work and although the supervision work is done also by his assistant he does not entirely give it over to him. He has to supervise the supervision work of his assistant..

The Commission found out that the routine work of the High school teachers seems to be less than that done by the teachers of the Primary and Middle School departments and therefore they are not to be considered as overburdened. The teachers of Primary and Middle schools teach for 27 hours a week by which it may be remarked that when the teachers of this High school teach only 24 hours a week their work is less than what is prescribed by the E. Code.

8. Discipline of the school. The Commission enquired how far the Principal gives his personal care to the work of the Matric class boys both in school and hostel to which the reply was that he has the care not only for the Matric class but also for all the classes from the lowest class to the top class although there are class masters for different classes but he is responsible for all the classes. It was also enquired what special care is given to the aboriginal boys and the answer was that the aboriginal boys are placed in a separate class but they have the same teacher to teach them. The weaker boys are sent to the tutorial class or detention class. The Principal reported that non-Christian teachers show special care in the aboriginal boys. It was also reported by the Principal that the Christian teachers are sometimes lacking in interest for the aboriginal boys. The non-Xn teachers show more obedience than some of the Christian teachers.

IIIrd Session.
Wednesday, the 10th February, 1932.

Present :- Rev. M. Prehn,
.. J. Tepono,
Mr. Ch.K. Ekka,
.. P. Murad,
.. N. Soy.

Rev. J. Lakra, Principal, Gossner High School, having been called away to Patna to attend the Franchise meeting was absent in the meeting.
The meeting began after a short prayer by Mr. P. Murad.
The Commission discussed on the matter of boys' study and after a long deliberation recommended that proper supervision should be made for home work of the boys during their study period in the hostel by engaging different teachers who have their quarters in the school compound and

Gossner Mission

for this special arrangement should be made for boys of the Matric class.

Night study. It has come to the notice of the Commission that a Cinema house is quite near the hostel and greatly disturbs the boys in their study and also in their sleep at night therefore the Commi ssion requests the Authorities to take proper steps for the removal of the Cinema from near the hostel and reference be made to Art. 697 of the B & O Ed. Code because it thinks that it is one of the great causes of the failure of boys in the Matriculation examination.

Teaching. Discussing about the matter of the teaching of teachers the Commission thinks that investigation be made and witnesses be examined from in and without whether the High school teachers given efficient teaching to their boys and considering that Public opinion has been raised against the school by the complaints spread out by the boys and their parents, thinks it best to create a kind of valve to give either to the boys or their parents and guardians opportunity for free and frank talk about such matters to the Principal and his staff.

IVth Session.
Thursday, the 11th February, 1932.

Present :- Rev. M. Prohn,
,, J. Topono,
Mr. Ch. K. Ekka,
,, P. Murad,
,, N. Soy.

The meeting began after a short prayer.

9. Discipline of the Principal. As far as discipline of the Prin cipal means the Ommsen thought that the Principal of the school should be a good Organiser, Good Disciplinarian, a good administrator and a good Teacher. It has been noticed that the boys are wanting in good manners. They do not even salute their superiors when they meet them nor they give way to them when passing on the road and thus it appears that the boys have been made too free. Boys may be allowed freedom but it should be seen that they do not do any harm or commit nuisance. With regard to discipline it was also thought that it should be divided into two parts (1) Discipline in school and (2) Discipline in the hos tel and therefore the Cmmttee thought desirable that as far as possible boys may be brought into hostel and with regard to boys who live with their parents and guardians the Principal ought to satisfy himself that they are under proper supervision and in this respect Art. 560- 563 E. Code should be pointed out to the school authorities. Boys in the hostel must present themselves in the hostel in certain fixed times and for enforcing better disciplinein the school and hostel a firm hand of the Principal is needed.

10. Punctuality. The Committee thinks necessary that teachers and the boys must observe strict punctuality

11. Boys' weak subjects. From reports it has been found out that the boys are weak in Hindi, English, Mathematics and History and therefore the Commttee thinks that if it is so efficient teachers ought to be en gaged to teach these special subjects. The Principal should see that after every examination (whether, weekly, terminal or annual) in which subjects the boys specially fail in and then the teachers in charge of those subjects should be asked to explain the reasons for the failure of boys in those subjects. The attention of the Managing Committee of the schoolalso is drawn to this.
Then again, it is told that the reasons for the deficiency of boys lies in the different standards of the M. E. classes boys in the muffasils and that of the High School and therefore the Commission advise that in order to equalise the standards of both departments the Principal of the H. School and the Head Supervisor may in co-operation with each other make mutual visits to their respective schools.

12. Games. It is thought that probably there are too many tournaments in which the boys of the school join and which hamper the regular study of the boys and therefore the Commission recommends that the attention of the authorities be drawn to this that these tournaments be limited to the boys of the school. It is quite possible that if the boys indulge in games, Scouting, and similar other things with a view to competition there is danger that the boys' studies should suffer and so it is de-

Gossner Mission

desirable that something should be done in respect to these.

13. How far can the great inflow of non-christian boys have any detrimental effect on the character and efficiency of our boys :

It is observed that our school is frequented by many non-christian boys and the remarks of the Principal states that these non non-Xns are somewhat inferior materials and therefore the Commission expresses its fear that although the aboriginal and non-aboriginal boys are separated in parallel classes the moral influence of the non-Xn boys may be somewhat detrimental and impeding our own boys. If that is so the school authorities are asked to find out means how to remove this danger.

14. What remarks did the Government (Department) make to the results and management of the school.

It is desirable that in order to know the facts ~~xxx~~ as to the management of the school the Visitors' book may be sent to Mr. P Hurad for the information of the Commission and that in future true copies of the marks of all schools made by the inspecting officers with the marginal notes of the Headmasters of the school be forwarded to the C. C. office.

15. The aim and object of the Schools. The aim of the school is to train the Lutheran boys physically, mentally and spiritually to make themselves fit in their future life to spread their Christian influence, as we Lutherans understand, wherever and whenever they go in different spheres of life.

Gossner Mission

Subjects for further discussion.

Mr. Ch. K. Ekka added to the agenda the following subjects to be discussed in the next meeting :

1. Position of the school in Chotanagpur and Assam. Gossner High School is supposed to be the heart of the Lutheran Schools of Chotanagpur and Assam from which thoughts, ideas, manners and char character, etc, spread to the whole Lutheran organism. Does it fulfill its proper functions, if so, how and if not, how ?

2. Inter-Co-operation of teachers. Is there any debating societies for boys ?

3. Number of Books, re: Art of teaching in the Library, how far the teachers utilise them.

4. Are Demonstration lessons given by trained teachers in different subjects ?

5. Is there any favouritism among the staff and the students?

6. Relation between the Principal and the guardians and quick report on the boys' conduct by the Principal to the guardians (Art. 951 E.C.)

7. Boarding house. Can there be two different tables, one higher for those who can afford to pay for 4 meals, and a lower one only for two meals of rice and dal ?

8. Cannot arrangements be made for the safe custody of the Boarders' money and timely payment to each boarder according to his need ?

9. Cannot a list of average number of quality of clothes be prepared for each boarder to have ?

10. Surroundings of the Hostel.

11. (By the Pres. C. C.) What can be done to keep the boys cheerful.

12. The Principal and the class master to visit the boys in their homes to have close in touch with parents and guardians.

Gossner Mission

1

Berlin- Wannsee
March 28th, 1932

C1

Kuratorium
der
Gossnerschen Mission
Berlin- Friedenau

To
The General Assembly of the G.E.L. Church
Chota Nagpur and Assam
meeting in April 1932

Dear Brethren!

Our hearty Disu Sahay to all the members of the G. E. L. Church in Chota Nagpur and Assam. Your meeting is held this year after Misericordias Domini; the Sunday of the Good Shepherd. In this time of anxiety and unrest and economic pressure we experience the truth of our Lord's saying: In the world you have tribulation. Through many tribulations we must enter into the Kingdom of God.

Gossner Mission

Let us lift up our eyes to Him who has overcome the world. Let us for a moment forget all our sorrows, let us look at Him, Our good shepherd and trust Him. He knows our weakness and our sorrows, He knows the way of His Church and the way of each of us. Let us firmly believe Him that He will loose none of us. Watch, stand fast in the faith! Let us not despair in this time of Emergency. It is reported that the first missionaries ~~of Chota Nagpur~~ after four or five years of fruitless efforts ~~in Ch~~ among the people of Chota Nagpur wrote to Pastor J. E. Goosner asking permission to change over to another field, because the Mundas and Uraons of Chota Nagpur were not willing to accept the Gospel. Every schoolboy knows Goosner's reply. I quote this old story because it contains another lesson for us. In immediately after this fit of despair those first

Missionaries saw the first fruit of their labour. Soon after this despairing letter to Pastor Gossner a change took place in the hearts of some people in the jungle of Chota Nagpur. First a few ~~and~~ shortly afterwards many wanted to be baptized. The Church in Ranchi was built. This story seems to be remarkable. Just before the conversion of the first members of Our Church the Prince of this world tried to drive into despair the Messengers of God. It seems to us that our Mission and our Church are now in a position not unlike 1850! Watch, stand fast in the faith! Do not change over to another field just before a great harvest which God may give us in our own field, in our Own Church!

It is a common Christian Experience that times of tribulation are intended to be times of blessing by God. We must try to find out ~~this~~

Gossner Mission

God's purpose in leading us into this time of Temptation. We must try to find out God's will ~~by~~ meditation and prayer.

Why does God not give us ~~what~~ as much money as we should like to send to Ranchi every month. Up to June 1931 we found what we needed; From July 1931 ~~we~~ our hands are empty. We are poor now. We made strong efforts to find money for you, we tried our best but there was no success. Surely God could give us money in July and August as He did in May and June. But He did not. Why? That is the question.

We do not pretend to know the answer. We suggest the answer may be found by you. We expect God will not allow you to perish if you in Chota Nagpur fully realise that Autonomy means sacrifice and act accordingly and do what you can; we expect that God will

~~give us to Germany~~
move hearts in Germany ~~or~~ or in America
and make people willing to contribute
towards the Budget of the Autonomous Church,
as soon as the Members of the Church do
their utmost themselves. This may be
the lesson of the time. It may be God's
will to teach you, how much a man
is able to do if he will and how strong
a community can be if ~~their~~ the members
of the Community realise their duty.

Let us go on in true cooperation, the
suffering Church of Germany and the suffering
Church of Chota Nagpur.

May God bless His Church in this time
of tribulation, May He bless every one of
us

The Vicar-in-Synod

(sd.) W. Richter-Reichhelm
Chairman

(sd.) J. Stosch

(sd) H. Lokies

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 719/31. *Dated the* 10th. December, *19* 31.

Director J. Stosch,
Gossner Mission Society,
Berlin.

C 1

My dear Director Stosch,

I have duly received your kind letter of 21st. October last. I placed the same before the Executive last week.

We welcome Miss John and the Schernats amongst us. Mr. John has gone to Calcutta to fetch his daughter but up to the time of writing this they have not reached Ranchi. It is quite possible she is held up at Madras at her friends'. Her boat which was due in Colombo on the 28th. November was delayed, I learn. We wish to give more rooms for the Schernats in the Hostel as the number of boarders is now much smaller than it used to be in former days.

The world economic crisis has affected India and our Chota Nagpur is not even spared. The Council has already borrowed Rs9000/- from the Press and Rs3000/- from ather sources. We do not think it wise to count upon foreign resources with a view to meet our deficit. The best policy is to tap local resources with greater vigour and make the congregations feel their own responsibility. The idea of self-support should go hand in hand with Autonomy. It is thought by responsible persons that stoppage of foreign aid will make our people move forward towards fuller self-support which is not impossible if every member of the Church feel the responsibility and endevour to give his mite.

Gossner Mission

Our calculation per capita is very small compared to those of other poorer Churches and it is evident that more can be given by the people if the Panches and workers exert their influence of love. In their October meeting, the Council decided to form into 3 groups and to visit all stations and do the propaganda work of inducing people to take up fuller self-support. This propaganda is now almost over and we hope to be successful in our endevours,

We are thankful that you are taking so much pains to raise money for us in Chota Nagpur. Our heart goes out to you in this time of your national affliction. Let us pray to God who alone can give us all what we need for the service of His Church and His work has never suffered for mere lack of funds.

May He ever keep us within His pierced body whither we fly daily to take shelter and may the eternal Son who came to give us Life and Comfort be our guiding Star through the dark days of our lives.

Please give to each member of the Curatorium our Good Wishes and hearty Yishusahays for the Christmas and the New Year

Believe me

I am

Yours fraternallyy

in the Master's Service

Robinus

½

Gossner Mission

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919. Secretary: P. Hurad.]

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No....629./.31. *Dated the*.....15th. October.....*19*.....31.
F.- 36.

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

My dear Director Stosch,

I believe you received my letter of 2nd. July last, along with Church Council Executive's letter in response to the Berlin Board's Pastoral Epistle sent to the Conference. I also beg to acknowledge receipt of your letter of July 6th 1931, for which thanks. I know our letters passed each other in transit.

During these past months we have had no correspondence although the world is passin g through so may changes of drastic nature. We have humbly to thank God that His grace has sustained us wonderfully and though financially we are in a desperate condition we have so far borne the brunt of time. The Council has to borrow about 10 thousands of rupees from different sources to meet our running expenditures. I trust Mr. Prehn has kept you informed of what we are doing in our financial troubles. With a thankful heart I am glad to know that you yourself in conjunction with Br. Lokies are trying your level best to raise money to help us out. But we ourselves also realise the great difficulties under which you have to labour at a time when your own Fatherland is beset with so many troubles, inside and outside. Let us daily unite in our intercessions for each other and He will surely hear us.

We are sending out an Appeal for Rs 20000/- to the dif-

Gossner Mission

different Missions and Churches in India, so far with but little response. There is depression in the whole world, even America has intimated its inability to come to our assistance. So the Autonomous Church has to help ~~it~~ herself and she must endevour in an increasing measure to find out ways and means to support herself.

In your last letter you made mention of Rev: Johannes Schemat coming to Chota Nagpur. He is welcome in our midst and he is being posted to the High School and will replace Mr. Schulze as you recommended. May I know something of the brother "a University trained teacher" who offered his services and of whom you made mention in your letter of March 19th. We have been looking for some news regarding him. We have to take our stand with other missions and Churches in missionary Councils and other inter-mission affairs and we need men of outstanding qualities, spiritually and intellectually and if you could very kindly persuade such experienced men to come to our field he would be more than welcomed here. The allottment of duties will be made here and I feel sure that there will be no difficulty to find suitable positions for such able men anywhere in our departmental activities. Our music has gone from bad to worse and I shall be very grateful if you can arrange to send us a master of music who will be teaching music in the High School in addition to other duties befitting him. Please send us only such men who can make impressions in inter-mission circles here. Hope you will do us this favour.

The Full Church Council is going to meet from to-morrow the 16th. of October and subsequent days and we shall remember you in our prayers that He may give us all His Holy Spirit to guide us through these days of trial and tribulation so that

Gossner Mission

that His glory may be manifested more powerfully in our lives and actions.

With our sincere good wishes and hearty Yishusahays,

I remain,

Yours ever in the Master's
Service.

Boaz

Goßnersche
Missionsgesellschaft

Fernsprecher:
Berlin, Amt Rheingau Nr. 75
Postscheckkonto: Berlin 7950

Bankkonto:
Dresdner Bank, Dep.-Kasse Y
Berlin-Friedenau, Rheinstr. 2/3

J.-Nr. .....

Berlin-Friedenau, den 11.12.31
Handjerystraße 19/20.

4 38 C 1

Ich [illegible]

[illegible] Referent, [illegible]
[illegible] [illegible] [illegible] [illegible] 7.
[illegible] [illegible] [illegible] [illegible]
[illegible] bis 3 Wochen [illegible]-
lich. [illegible] [illegible] [illegible]
Kind [illegible] [illegible]

Gossner Mission

By the authority of the Council of the G. E. L. Church Ranchi.

URGENT CALL FOR RS. 20,000.

The Secretary of the N. C. C. in endorsing it writes:—

"I commend this appeal.

SD. J. Z. HODGE.

Secretary National Christian Council."

Shall the work of the Church in our

Congregations, New mission fields, Seminary, Hospitals, Dispensaries, Schools, Hostels, Training institution, Zenanas, & An Incurables Home.

Be crippled for World Economic Depression ?

Will you Please send us a contribution **now ?**

GOSSNER EV. LUTHERAN CHURCH URGENTLY REQUIRES

Your Help and Prayers.

Remember our church is the one recognised by the N. C. C. of India, Burma and Ceylon as an Autonomous Indian Church, founded on the labours of the Gossner's Mission of Berlin and its work is chiefly carried on in Chota Nagpur and Assam and several States, amongst the poor aborigines who number 4000000

Remember the poor 12,8000 aboriginal Christians of the Church who would otherwise be without ministry, education and proper care.

Remember there are hundreds who as inquirers are appealing to us for Christian instructions and for baptism.

Remember our Christian teachers and a host of other workers without whom the whole work is bound to collapse.

Remember again it is an Indian Church and it wants to enlist the sympathy of each and every Christian in India—European, American and Indian.

Remember We urgently need Rs. 20,000 to meet our big deficit and we can not continue unless you help.

GOSSNER EV. LUTHERAN CHURCH.

ADDRESS : SECRETARY—P. HURAD,

Ranchi, B. & O. India.

RANCHI,
July 1931.

Please send all your remittances to **Rev. M. Prehn,**

Treasurer Church Council, G. E. L. Compound Ranchi.

Gossner Mission

C 1

Ranchi 15. X, '31.

My dear Mr. Tasch,

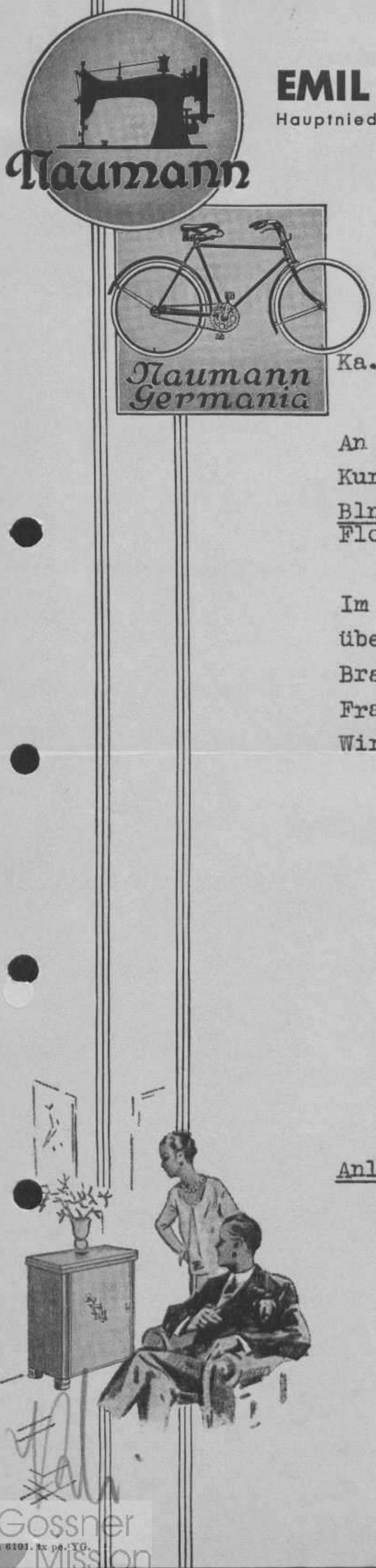
A friend of mine has been requesting me very often to get him a German Sewing Machine. Will it be possible for you kindly to arrange to send me a "Naumann" Sewing Machine — a hand machine of superior quality. I understand, if Mr. Shernat comes here, he will be willing to bring the same in his boxes. I shall be glad to pay the price and the freight &c on arrival.

Hope you will do this favour for me and greatly oblige.

Yishusahay!

Yours very sincerely

F Hahn



EMIL HALBARTH G.M.B.H. BERLIN SW 48

Hauptniederlage der Aktiengesellschaft vorm. Seidel & Naumann, Dresden

Hauptgeschäft: **Friedrichstraße 14**
Büro und Werkstatt, Vorführungs- und Unterrichtsräume
Filialen: Bernauer Str. 75 und Paul-Singer-Str. 59 (früher Grüner Weg)
Telefon: A 7 Dönhoff 4314-15 / Postscheckkonto: Berlin 25692

Gegründet 1875

BERLIN, den 13. November 1931

Ka./G.

An das
Kuratorium der Goßnerschen Missionsgesellschaft,
Bln.-W a n n s e e
Florastr. 3

Im Anschluss an unser Schreiben vom gestrigen Tage übersenden wir beigeschlossen die Offerte der Firma Brasch & Rothenstein,Berlin, über Verpackung und Fracht der offerierten Nähmaschine.
Wir empfehlen uns Ihnen,

hochachtungsvoll
Emil Halbarth
G. m. b. H.
ppa. [illegible]

Anlage

Gossner Mission
Fa 6101. 1x pa. YG.

Wichtig! betr. Statistische Abgabe für Auslandssendungen.

Lt. Notverordnung vom 5. Juni 1931 wird ab 1. Juli die statistische Abgabe für Bahnsendungen auf Rpf. 20 für je 1000 kg der in demselben Anmeldepapier aufgeführten Warenmenge erhöht. Die Abgabe darf RM 5.— für angefangene oder volle je 10000 Reichsmark des Warenwertes nicht übersteigen.
Für Bruchteile der Mengeneinheit ist die volle Abgabe zu entrichten.

Wir machen unsere geschätzte Kundschaft darauf aufmerksam, daß nach den bestehenden Vorschriften die statistischen Scheine dem Spediteur ausreichend verstempelt übergeben werden müssen. Soweit dies nicht der Fall ist, werden wir zur Vermeidung von Verzögerungen den fehlenden Stempelbetrag nachkleben und die Auslage zuzüglich einer kleinen Gebühr in Rechnung stellen.

Juni 1931

Brasch & Rothenstein.

Gossner Mission

BRASCH & ROTHENSTEIN

Giro-Konto:
Reichsbank Berlin

INTERNATIONALE SPEDITION
Stammhaus: BERLIN NW 40, Lüneburger Straße 22

Telegr.-Adresse:
„Braschrotu"

Zweigniederlassungen:
Amsterdam, Arnheim, Bentheim, Bremen, Chemnitz, Dresden, Emmerich, Frankfurt a. M., Gronau i. W., Haag, Hamburg, Hannover, Leipzig, Nürnberg, Passau, Rheine, Roosendaal, Rotterdam, Stettin, Tetschen, Vlissingen, Weener, Wien

Expeditionsstellen:
Apolda, Ebingen, Haida, Plauen, Regensburg, Sebnitz, Schwarzenberg i. Sa., Steinschönau i. Böhmen

Agentur für England:
British Commercial Transport Co., Ltd., E. C. 2, 20 Ropemaker Str. Zweigstellen in Hull, Liverpool u. Manchester

Agentur für Nord-Amerika:
New York, Globe Shipping Co., Inc., 11 Broadway

Referenz Nr. 849/H/440.
die in Ihrer Beantwortung anzugeben bitten

Berlin NW 40, den 12. November 1931.

Firma Emil Halbarth,

Berlin SW 48, Friedrichstrasse 14.

Auf Grund der gegenwärtig bekannten Tarife und Bedingungen der am Transport beteiligten Unternehmungen erstellen wir die folgenden Frachtübernahmesätze.

Unsere Geschäftsbedingungen sind die gleichen wie die Allgemeinen Deutschen Spediteurbedingungen mit der Maßgabe, daß die darin vorgesehene Speditions- und Rollfuhrversicherung (S V S. und R V S.) bei der Allianz- und Stuttgarter Verein Vers. A.-G. gedeckt wird. Transport- und Lagerversicherung wird nur auf Antrag gedeckt und ist daher besonders vorzuschreiben.

Brasch & Rothenstein

Artikel: Eine Nähmaschine, in Kiste verpackt,
ca. 150 kg., Mass 0,7 cbm.

Von	Bis	Währung	Bei Aufgabe von mindestens Kg	Kg	Kg	Kg
Haus Berlin	cif. Madras	RM	80.--	in full.		

Der Preis schliesst Verpackung einschl. Lieferung der Kiste, Transport bis Hamburg, Seefracht und Versicherung bis zum Wert von RM 200.-- excl. Bruch ein.

In Erledigung Ihrer geschätzten telefonischen Anfrage!

Freibleibend!

Bl/G.

Form. 25 b. B.A.

Versandvorschriften sind unter Berufung auf obige Referenznummer vor Verladung bei uns einzufordern

Gossner Mission

Berlin-Wannsee
//////////////

//////////

Florastr.3

11. November 31

Fa:

S e i d e l & N a u m a n n ,

Berlin SW 48,

Friedrichstr114

Von unserem indischen Missionsfelde - Ranchi -Ostindien) werde ich gebeten, eine Naumann Nähmaschine zu besorgen. Es geht am 25.November die »Fulda» von Hamburg ab, mit der unsere Passagiere reisen und es wäre vielleicht praktisch, wenn sich diese Nähmaschine ihrem Gepäck anschliessen könnte. Bitte machen Sie ein Preisangebot und einen Vorschlag für die Beförderung.

Hochachtungsvoll

Missionspräses

Gossner Mission

111

C 1

Oct. 21st, 1931.

Berlin-Wannsee
Florastr. 3.

To
The Secretary
G.E.L. Church, Ranchi (Bihar).

My dear Mr. P.Hurad,

I write to-day in reply to your letter of July 2nd, which you sent along with a letter of the Church Council. I translated the chief contents of both letters to the Kuratorium at their last meeti Will you, please, convey our thanks and hearty greetings to the C.C. and read this letter at the next meeting of the C.C.

We are going through a time of very hard struggling for o existence. Germany makes heroic efforts. The Kuratorium deeply sympathises with the Lutheran Church in Chota Nagpur. We feel that the lack of money affects the life of the Church. During the time of the last crisis it was entirely impossible to borrow money. Personally I know some of the leading bankers in Berlin and shall find money as soon as money is available. We are now prepared to mortgage our Mission-house for the benefit of the Church and have already done th first steps to obtain money in this way. We hope to pay part of our arrears to the Church. For the present moment we advise to borrow money in India if possible in order to pay up part of the outstandi salaries. Though we shall do our best ,we feel that the Autonomous Church must learn the lesson of the time and make a step forward in selfsupport. We ask the C.C. to prepare the budget of 1932 as soon as possible.

Gossner Mission

On November 10th Miss Erica John will sail from Genova, her boat is due Colombo on November 28th. Miss John goes to India as daughter of her father, we hope she will become a good Missionary, all who know her think highly of her.

Probably on December 8th, Mr. J.Schernat will sail from Genova, he is due Colombo on December 26th. On the 6th of December Mr. Schernat will be ordained in the Church of the Good Shëpheard in Friedenau. Mr. Schernat was engaged to Miss R.Jucknat, eldest daughter of our late Missionary, the Rev, F.Jucknat. Our intention was that Mr. Schernat should go to India now as a single man and Miss Jucknat follow him two years later. Now Miss Jucknat's is a special case. Her family lives in Memelland, Memelland was severed from Germany by the so-called Peace treaty of Versailles. Mr. Jucknat voted for Lithuania, the country to which Memelland had been annexed. Lithuania did not accept the optation of Mr. Jucknat. Consequently Mr. Jucknat with his family lost the German citizenship and did not acquire the citizenship of Lithuania. There is no other way for Miss Jucknat to get a passport to India than to get married now. By marriage to a German husband she becomes German. We have done our utmost to find another way, with reluctance we had to own that there is no other way. We do not wish to change dispositions. Mr. and Mrs. Schernat are willing to live in the boardinghouse in the rooms of the Rev. F.Schulze. We ~~accept~~ expect the Rev. F.Schulze will be given charge of Rajgangpur.-- If all to whom this may concern agree we think it a good plan to transfer Miss Storim to Takarma.

May I ask you to send me regularly a copy of the Gharbandhu direct. Copy of this letter I shall enclose in a letter to the Rev. M.Prehn. I like to send these letters in duplicate as sometimes letters go astray.

Gossner Mission

We are deeply moved by the departure of the two aged pastors. They will be unforgotten.

With hearty Iisu sahay

Yours truly

J. Stosch

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 151/31.
F. - 36.

Dated the 2nd. July. *1931.*

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

My dear Director Stosch,

After months I am again privileged to write this letter to you. In the first place please accept our most hearty thanks for the great pains you and your fellow workers of the Curatorium have taken in offering your intercessory prayers for this Church and also for the good and generous gifts of money which you have sent for us.

I am to-day forwarding to you a letter of the Church Council in response to your pastoral epistle addressed to the General Conference 1931. The Conference and the Council had gone deep down into the contents of your epistle and sometimes discussed some of the problems very freely and frankly and I may say that our reply has endevoured to touch the subjects dealt with in your letter very lightly, as elaborate and lengthy ~~and~~ explanations in writing sometimes lead to misunderstandings.

With a feeling of sorrow I wish to let you know that just after the Conference i. e. on the 30th. of April and later on May 24th. we lost 2 of our very valuable pastors by the death of the Rev: Nicodim Lakra and the Rev: Marcus Topono. Rev: Marcus Topono was a member of our Council and a very energitic and able organiser of self-supporting congregations. We regret his death but though dead yet he lives there with the Master whom he serves day and night and beholds him in His glory. Their short

Gossner Mission

short life-stories are given in the Gharbandhu.

At present I do not wish to dwell on the subject of missionaries as this has become a knotty question. I am afraid there is certain amount of misunderstanding on both sides and probably we all will have to face this question for some years inspite of some unpleasantness. If our missionaries would make good impression on the leaders of the Church and become accomodating and charitable in their disposition I think the way to further co-operation will be smoothed and strengthened.

I wish to say for your information that there is strong rivalry between the S.P.G. and our Church and whenever there is some strife amongst our people the S.P.G. pastors take advantage of it and try to win over our people to their side. To put a check to this we have now posted one of our pastors in Jargo and have made it a parish head-quarter instead of Burda in the Purulia Ilaka. There some people wanted to join the S.P.G., but now there is a strong hope of a happy settlement.

Now I close this letter and in so doing again thank you for your kindness, charities gifts and what not and commit our ways to Him who hath said "I will not leave thee nor forsake thee.

With hearty Yishusahay to one and all,

I remain,

Yours very sincerely,



Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

C 1

No. 150/31.
F.- 51.

Dated the 2nd. July. *1931.*

Chotanagpur aur Assam ke Gossner Evangelical Lutheran Mandali ke Council ki or se Berlinasth Gossner Mission ke Kuratorium ko bahut bahut Yishusahay.

Manyawar Mahashaygan,

Jo shiksha aur upadeshpurn charwahi patri ap logon ne hamare is sal ke Mahasabha ke liye bheja so susamay men ham logon ke pas pahuncha aur thik riti se wah Mahasabha ke age pesh hokar bichar kiya ja saka. Uske liye Mahasabha ap logon ko hardik dhanyabad deti hai.

Shuru men jo upadesh aur chitapan aur shanti ki bat ap logon ne likha usko ham din hin hokar dhanyabad sahit grahan karte hain. Sach hai isi samay Kalisha ke liye ek bishesh samay a gaya hai jismen anek prakar ke dar ki baten dikhai deti hain par ham logon ko kewal darna awashyak nahin hai par hamari bahut shanti aur sahas aur ashra bhi hai kyonki wah Prabhu Yishu Khrisht jo Kalisha ka sir hai aur jisne kaha ki Akash aur Prithiwi tal jayengi par meri baten na talengi aur jisne kaha dekho main Jagat ke antlon sab din tumhare sang hun wahi Khrisht ab tak jita rajy karta aur hamari sahayta karta hai so hi age bhi hamare sath hoga aur ham ko jay dilawega.

Ap logon ne chitthi men anek prakar ki baton ko likha hai jinke bishay ham ko man lena chahiye ki we atihi awasnyak aur uchit baten xxxxx hain par bujhne aur karne ke liye bhi bahut bhari baten hain is karan unka jabab dena bhi atyant bhari hai aur kadachit aisi baten bhi kahi ja sakti hain jo ap logon ko achchha nahin lagega so ham log ap logon se pahile maphi mangte

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

To Berlin.

No..... *Dated the*.....*19*.....

mangte hain ki agar koi bat ap logon ko achchha na lage to maph kiya jay.

Europe aur America ki bartman dasha ko ham kuchh to bujhte hain par taubhi sach hai ki jaisa ap log bujhte hain waisa ham nahin bujhte hain par iske ulta men is desh ki dasha ko ap log bhi bujhte hain aur jante hain par taubhi jaisa ham bujhte hain taisa kadachit ap log nahin bujh sakte hain aur is karan kewal ap logon ki bat ke anusar nahin kiya ja sakta hai par ap logon ka aur ham logon ka bichar donon mila ke kam karna hoga.

Yah ek prakar se anand ki bat hai ki abhi mandali ka kam larai ke pahile se bahut adhik barh gaya hai aur barhtahi jata hai aur is karan uska kharch bhi barh gaya hai aur barhta jayga par yah bhi anand ki bat hai ki mandali ka chanda bhi barh gaya hai jisse abhi mandali ka pura bhar to Germany ko nahin hai. Yadi pahile ke saman sab kharch Germany hi deti to kadachit sal sal do lakh athawa usse kuchh upar rupaiya bhejna hota par ap log Budget se bhi dekh sakte hain ki usse bahut kam rupaiya dikhaya jata hai aisa ki yadi kushal chayn hota to ham log jante hain ki ap log bhi khushi se bhej dete jaubhi dukh hai takliph hai taubh Nagpur ki mandali ap logon ki sahayta ki bahut awashyakta rakhti hai.

Bilayat ke log is samay durdasha men hain karan ki bahut log bekar hain nishchay yah ek sochniya bat hai par yahi kathinta ham logon ka bhi hai hamare log bhi praya: bekar hain jo kuchh thora bahut kheti unka hai soi bhar hai aur sal men ek paisa kahin se pa nahin sakte hain yadi koi nahin kamawega to de bhi nahin sakta hai. Assam men aur Jamshedpur men jahan ke log kuchh kamate hain wahan chanda bhi bahut adhik hai.

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

To Berlin

No..... *Dated the*.....*19*.....

Rupaiyon ke subyawahar ke bishay. Ham bhi dekhte hain ki adhik paisa Schoolon men chala jata hai par taubhi ham usko rok nahin sakte hain. Ham logon ko yahi awashyak malum hua ki Schoolon ko jarur hi chalana awashyak hai. Phir ham ne matlab se mandali ke kam ki or kam paisa lagaya karan ki ham Autonomy liye hain aur sab se pahile isi men Autonomy karne ki cheshta kar rahe hain par yadi padri pracharakon ko puri sahayta di jawe to Autonomy ek dam tut jayga tis par bhi ham chinta kar rahe hain ki padri pracharakon ko kuchh sahayta dii jawe. Bite do salon se padriyon ko kisi bishesh hisab se sahayta dii ja rahi hai aur bahut ashre men the ki is sal aisahi pracharakon ko kuchh sahayta dii jaygi par ab tak yah nahin ho saka hai. Ham log ap logon ki chithi pane ke pahile hi se is bishay par bishes dhyan diye hain aur iske liye bite sal hi men ek Committee thaharai gai hai jo iske liye bishes Scheme banawegi aur yadi ho sake to yahin ki amdani se yah sahay ka kam kiya jayega.

Aisahi Seminary aur Shiksha Class ke liye bhi chinta karne chahte hain par paisa na hone se wah bhi muskil hai. Ham logon ne taubhi nishchay kiya hai ki is sal se Seminary phir khol denge aur bahut asra hai ki yathesht sankhya men bidyarthi mil jayenge.

Schoolon ke bishay to bite sal bhi kuchh baten kahi gai par taubhi aur kai baten phir se kahna parta hai. Jaubhi larkon ko parhana Ma Bap ka aur sarkar ka kam hai taubhi yah dekha jata hai ki harek Mission is par bahut dhyan deta hain aur har Mission men School chalana ek bishesh bat mana jata hai. Schoolon se mandali ko bahut labh hai arthat mandali bhitri riti se barh jati hai. Yadi School chhor diye jawen to yahan logon ke samhne

Gossner Mission

samhne mandali ki sab shobha aur singar chala jayga aur mandali nindit ho jaygi.

Phir iska bhi bichar karna chahiye ki yahan anek Mission hain jo ek dusre par prabal hone chahte hain aur we bahut jor se School ka kam chalate hain,ham kah sakte hain, we ham se bhi adhik rupaiya aur parishram is men dete hain karan ki unko thik malum hua hai ki School se mandali ko bahut phayda hoti hai.

Yadi ham Schoolon ko utha dewen to hamari mandali ki bari bhayanak dasha ho jaygi hamare sab larke dusre dusre Schoolon men kud parenge aur we bari khusi se unko le lenge karan ki we jante hain ki aisa karne se larke unke hath men a jayenge. Yah dekha gaya ki praya sab larke jo S.P.G. School men gaye we ant men S.P.G. ho gaye!

Phir yah hamare liye ek apman ki bat hogi yadi hamare larke idhar udhar mare phirenge. Aj kal hal men hamare kitne larke jo Industrial School men parhte hain rahne ki jagah na pake S.P.G. Hostel men ghus gaye. Pahile un logon ne unko sah liya par ab unko Notice diya gaya ki hamara hostel chhor deo. Ab yadi ham unko jagah na de sakenge to we jahan chahenge tahan chale jayenge jahan unka koi dekhnewala na hoga aur unke charitr ke kharab hone ka dar bhi hai. Thorasa apsos lagta hai ki ham itna lachar hain ki unko rahne ka ghar bhi nahin de sakte hain.

Age Sarkar bhi Schoolon ko nahin lega yadi ekhi jati aur ekhi dharmm hota to ban sakta par yahan to anek jati aur dharmm ke log hain. Yadi sarkar ek par najar karega to sab log uske birudh uthenge. Hamare Primary School jo do baras ke liye liye gaye so bari muskilta se liye gaye hain. Sab dusre log bolne

Gossner Mission

LUTHERAN COMPOUND.
RANCHI, (Behar.)

To Berlin.

No..... *Dated the*.....*19*.....

bolne lage kahe ko Lutheran Schoolon ko bishesh sahayta dii jati hai aur ham ko nahin aur ab anewale sal kadachit ham yadi phir sarkar ko arji karen to kadachit manjur nahin karegi. So Netherland ki bat yahan le ana bahut kathin hai.

Uchch Shiksha ko bhi ham rok nahin sakte baran utsah dena awashyak hai karan ki hamare bich men itne parhe likhe admi nahin hain ki ham kahen ki ab bas hai. American logon ne jab dekha ki mandali men kam karne ko yogya jan nahin hain tab unhon ne Scholarship dekar kitnon ko parhaya jisse ab thore log nikal aye hain aur harsal ek do nikalte jate hain jisse ab hamare Schoolon ko chalane men muskilta ab nahin hoti hai.

Uchch shiksha ki ghati ke karan hi hamara desh abhi tak Chotanagpuri logon ko chhor anya jatiyon (non-aboriginal) ke hath men para hai- Thana men Kachhari men aur Karkhanon men pardeshi log hi bhare hain. We mano desh ka paisa kha jate hain is karan abhi uchch shiksha ki bahut hi awashyakta hai. Phir yadi ham uchch shiksha na dewen aur dusre mission ke log karte jawen to ant men we ham par phir prabal honge aur ham dabaye jayenge so uchch shiksha ko rokna kisi prakar nahin ban sakega!

Kheti bari ke liye jo salah ap log dete hain so bhi bahut thik bat hai par anek baten hain jinke karan se abhi waise kam karna bahut kathin hai aur kathin kewal nahin par anhona hai. Sach hai yadi mission se bhi aisi baton ke liye chinta kii jati to abhi bahut paisa usse nikal sakta. Kitne hi phal ke gachh baganon men lagaye gaye hain jinse abhi bahut paisa milte hain. Bahut jagah mission hataon men bephayda pari hui hain yadi aisi jagahon men pahile se bahut phal ke gachh lagaye jate to abhi unse bhi bahut apise milte par abhi yadi aisa karne lagenge to

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

To berlin.

No..... *Dated the*.....*19*.....

to phayda bahut barson ke pichhe hoga alawe is kam ke shuru karne ke liye paise ki ghati hai.

Besi talab ke bishay jo likha gaya hai uski bat aisi hai ki jaubhi abhi aisa dista hai ki kitnon ka talab kuchh besi hai par pahile ki apeksha kuchh besi nahin hai. Pahile ka ek rupaiya ab ke praya 3 rupaiya ke barabar hai uske anusar pahile jisko 10 rupaiya talab tha usko ab 30 rupaiya milna chahiye is hisab se talab besi nahin par kamti hi hai. Itna ham man lete hain ki kitnon ko kuchh besi talab diya gaya par we thore hain aur yah is prakar se hua ki ham ne apne bich men uchch shiksha paye huwe logon ko paya nahin par dusre dusre taraph se mangana para. Yadi us samay hamare hi bich men admi hote to aisa nahin hota par ab to we sab chale gaye hain aur Church Council ne ab is par bahut dhyan diya hai ki kisi ko bahut besi talab na diya jay.

Ap logon ne likha hai ki bite 5 barso n ke anubhaw se ap logon ne Germany men bujhne paya hai ki missionariyon ki sankhya barhane se mandali ki bhalai hogi aur ap log isi liye kitne naye missionariyon ko taiyar karte hain ki pratyek baras 1,2 jan ko Hindustan bhejen. Is bishay par Council ne Mahasabha ki agya se bahut soch bichar kiya hai. Hamon ka bichar yah hai ki sankhya ki bat awashyakta par nirbhar karti hai jaisa Agreement men bhi likha hai. Ek trained University missionary aur ek trained University lady-missionary ke bhejne ke sambandh men ap logon ne jo likha hai us ke liye Council unko jo ana chahte hain hriday se dhanyabad deti hai parantu is bartman men jis bishesh kam aur bibhag men we ane chahte hain wahan unke liye jagah nahin dekhte hain parantu taubhi Council ka kahna hai ki mandali

Gossner Mission

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

LUTHERAN COMPOUND.
RANCHI, (Behar.)

To Berlin

No..... *Dated the.....19.....*

mandali ke anya bibhag ke kamon ke liye ana Agreement ke anusar khula hai.

Upar ki sab baten is karan nikli ki paisa pana bahut kathin malum hua hai. Yah bat sach hai paisa pana sahaj bat nahin hai par taubhi ap logon ne bahut parishram karke ham logon ke liye chinta kiya aur karte jate hain aisa ki kisi prakar aj tak mandali ka kam chalaya ja saka iske liye ham log ap logon ko bahut dhanyabad karte hain. Yadi is sal aur adhik paisa na mile to utne hi se kam chalane ka upay karenge. Kewal ham log pracharakon ke liye kuchh phikir men hain jaisa hamon ne upar likh bhi chuka hai.

Ant men ham apna sab ashra usi Ishwar par dal dete hain jis ne aj tak ap logon ki aur hamari sahayta kii wahi Ishwar age bhi ham sabhon ke liye chinta karega aur sab kathintaon ko dur karega. Amin,

Gossner Evangelical Lutheran mandali ke nam se -

J. Topno.

L Behrmann

A. Behm.

Lutheran Church Council ke Karyya karak Sabha ke Ang,

J. Topno. Presd. A Behm Jos Cullen

B Neira

Gossner Mission

Memorandum.

C1

From,

P. Hurad, Secretary
G. E. L. Church,
Chota Nagpur & Assam.
RANCHI.

No. 186-93/31.
F.-38.

LUTHERAN COMPOUND.

Ranchi the 16th. July, *19* 31.

To The Director J. Stosch,
Gossner Mission Society,
B E R L I N .

Copy of Government of India's Circular regarding obtaining of "No-objection" certificates by Foreign missionaries of non-British nationality before they leave India, forwarded to the Director J. Stosch, Gossner Mission Society, Berlin, for information ~~and guidance.~~

Secretary,
G. E. L. Church.

Gossner Mission

G.E.L (AUTONOMOUS) CHURCH
RANCHI.
CHOTANAGPUR & ASSAM.

True copy.

National Christian Council,
Nelson Square,
Nagpur.

July 8, 1931.

To

The Secretary,

Gossner Evangelical Lutheran Church,

Ranchi.

"NO-OBJECTION" CERTIFICATES FOR MISSIONARIES RETURNING TO INDIA.

Dear Sir:

You may remember that in July 1929 our Office sent a circular to the various Missions concerned about the procedure to be adopted by missionaries of non-British nationality for obtaining "no-objection" certificates before they left India on furlough. In that circular we quoted a letter received from the Government of India as follows :

> "With reference to your letter dated the 20th February 1929, I am directed to say that "no-objection" certificates are issued to Missionaries of American o r other foreign nationality by local Governments on application made by them through the local district authorities. This was always intended to be the normal practice and not merely to apply to particular cases only. The Government of India, therefore, have no objection to steps being taken by your Council to make the arrangement widely known".

On the strength of this letter we advised missionaries of non-British nationality before they went on furlough to secure these "no-objection" certificates in order to save any trouble involved in securing permission for return.

Since then the question has been raised with the Government of India whether the local Government could grant "no-objection" certificates to missionaries <u>who apply for them after they have left India on furlough.</u> The decision of the Government of India on this question has now been communicated to us. It is important that Secretaries of Missions other than those of British and American nationality should know this decision. This is what the Government of India writes under date 30th May 1931:

Gossner Mission

"The Government of India recognised that the procedure required by Memorandum A was somewhat combersome and likely to involve delay and explained that the simpler alternative of a "no-objection" certificates granted by the local Government to a missionary before he proceeds on leave was intended to be the normal method of ensuring that a missionary wishing to return to India is in possession of adequate credentials. The Government of India suggested at the same time that the present facilities for securing a "no-objection" certificate should be made more widely known amongst 'recognised' missionary societies by the National Christian Council.

"3. The Government of India consider that as the district officer is in the best position to say whether there is any objection to the return of a missionary it will be convenient to extend the present procedure for the grant of "no-objection" certificates to cover the exceptional cases of missionaries who have omitted to apply for certificates before leaving India and who apply to the local Government for them whilst on leave. If the publicity measures suggested to the National Christian Council succeed in their object it is unlikely that local Governments will receive many applications from abroad."

Yours sincerely,
Sd/- P.O. Philip,
Secretary.

P.S. The section in Memorandum A referred to in the Government of India communication above is as follows :-

"(iv)(b) Any "recognised" society desiring to send to any part of India missionaries o r employes who are not of pure British or American birth will submit to the Conference concerned their names and full particulars, and the Conference will, if satisfied, give the applicant the necessary credentials establishing his identity. If the person in question has already served in India, the Conference will communicate with the National Christian Council, who will arrange direct with the Government of India."

Gossner Mission

July 6th, 31.

C

Berlin-Wannsee
Florastr. 3.

To
The Rev. I.Cannaday
United Lutheran Church Mission
Guntur, British East India

My dear Dr. Cannaday,

very many thanks for your kind letter of June 10th. This letter to you is one of my last letters before I go on holidays tomorrow noon. I intend to stay on the sea shore of East Prussia for four weeks and after this time do deputation work in East Prussia. Mrs. Stosch and Hanna spend their holidays at Grandmother's home in Kassel.

It was much interesting, though not encouraging, what you wrote on American finance. We must, however, try to make our American Luthera friends willing to help us again. I shall write again to Dr. Morehead and even to Dr. Mott. Will you kindly keep the matter in mind till you have an opportunity to write to Dr, Morehead

My wife and Hanna send their kindest regards to you and Mrs. Cannaday.

Yours sincerely

J St

Gossner Mission

United Lutheran Church Mission

REV. ISAAC CANNADAY.
Treasurer

C

~~Guntur~~
Kotagiri,
June 10, '31.

Dear Mr Stosch,

Very many thanks for your good letter of March 19th, and all the news you give.

I am distressed that the N. L. Council is so slow in paying up its promised contribution. It makes it very hard for your Board to supply the needs of the Gossner Church. Money is very hard to get now-a-days, even in America. Our own mission is suffering badly. Our expected budget for next year (July-June) has just been cut by over 14%! We must now meet, and trim down every missionary's budget far below his needs. However, we should not complain. It maybe this is God's way of teaching his people some valuable lesson. The world is living too fast; spending too much money on pleasures. I have not heard from Dr Morehead for a long time, so I have not had occasion to write to him. I do not know why he does not answer my last letter. We are reading with interest of the visit of the German ministers to London and we hope that something good will come out of it--some understanding or agreement by which the economic depression will be eased. We are both well and send our kindest regards as always to you and your family. This is our first stay at this hill station. We like Kody much better! We return next week.

Yours sincerely,
I. Cannaday

Gossner Mission

Jahresetat der Gossner Evangelical Lutheran Church
Chota Nagpur- Assam. 1931.

Gemeindezwecke und Missionsarbeit :

	EINNAHME		AUSGABE :
Gmeinden siehe Special-aufstellung	50 000		68000
Missionsfelder der Kirche siehe Specialaufstellung imengl. Etat.	250		2400
Verwaltung			
President	1080-		
C.C.Office	1704		
Headsuper Office	1888		
Schreiber	276		
Diener auf dem Ranchi grund stueck.	306		
Druck der Verhandlungsnieder schriften C.C	175		
Screibutensilien etc.	150		
C.C. Sitzungen	100	----------	5679-
			600
Seminar			
Pastorencursus			700
Catechistencursus			1000
Reisen und Versetzungen			
President u, Headsupervisor	200		
Singhani Pastor	50		
Pastorenversetzungen etc.	200		450.
Reparaturen und Neubauten			
Maedchenschulen	325		
Mittelschulen	720		
Grosse Schulreparatur	600		
Stationen	2251		4896-
Gharbandhu			
Herausgeber	240		
Druck	800		
Clichees	180		
Lesegelder	1500	----------	1220-
Motor			
Fahrer	600		
Betriebstoffe	900		1500-
Privatbenutzung	100-		
Medicinische Arbeit			
Ranchi Elisabeth Hospital	1200		
Medicinen Stock	700		
Khutitoli Apotheker	360		
Lohardaga Unheilbare	500		
Einnahme von Medicinen	300-	----------	2760-
Witwenfonds (25)	500		500
			200
	12650		8995

Gossner Mission

Verschiedenes

Bibelgesellschaft	.....	
National Missionary Gesellschaft	.....	
Foederation Lutherischer Kirschen	200-	
	½£" £)	
	52650-	89905-

Einahme Rs 52650
Ausgabe " 89905
Deficit " 37255- von der Heimat erbeten.

Fuer Schulzwecke

Name der Schule (siehe beiliegende Sonderetats)	Einnahmen		Ausgaben.	
Hoehere Knabenschule				
Schule	15600-		27348-	
Unterschule L.P.	600		1248-	
Board	14775-	30975	16311-	44907-
Mittelschulen:				
Govern. Unterstuetzung	6420-			
Schulgelder	4440-	10860-		
Gehaelter			26200-	
Pensionsfonds			568-	
Preisbuecher und Biblioth.			288-	
Schulwärter			600-	
Schreibmaterial etc			576Rs	
Versetzungen			100-	28352-
Lehrertrainigschule				
Regierungs unterstützung	2250	2250		
Gehaelter			600-	
Stipendien			2204-	
Suptd.			180-	
Versicherung			18-	
Sonstiges (Contingencies)			97-	3099-
Oberschulen U.P.				
12 Schulen				
Unterstuetzung d. Regierung	2364-			
Kosthaeuser (Kostgelder)	40740-	43104-		
Gehaeletr			8856-	
Wandkarten etc.			500-	
fuer Bekoestiginug Ausgabe			40980-	50336-
Maedchenschulen				
Bethesda.				
Regierungs unterstuetzg.	3600-			
Schulgeld	720-	4320.		
Gehaeleter			4740-	
Buecherei			600-	
Reparaturen				
Contingencies				
Dieher	-716-		716-	
Chaukidar etc	--400-		400	6456 -
3333 / 4444				
Outstations				
Aussenstationen				
Reg Unterst.	1980-			

Gossner Mission

Maedchenschulen (fortgesetzt)

Aussenstationsschulen:				
Reg, Unterstg.	1980			
" " zu Kosthaeuser	180-			
Kostgelder	7100-			
Platzgeld	325-	9585		
Gehaelter			5030	
Diener			1350	
Essen u. Licht			9000	
Medic.			100	
Verwaltungskosten			120	
Scholarship			50	15650-
fuer Schulen		*)* 101094-		148780

Zusammenfassung
fuer die Gemeindearbeit und Missionsarbeit der Kirche.

	Einahme	52650-	Ausgabe	89905-
fuerdie Schulen	"	101094-	"	148780-
	"	153744-	"	238685-

Gesamtausgabe		238685-
Gesamteinnahme		153744-
Deficit	Rs	84941-
von der Pressenach neustem Beschluss Zuschuss an die Kirche jaehrlich		500-
Deficit	Rs	84441-

Es werden somit von der Heimat Rs 84441- erbeten werden muessen um alles decken zu koennen.

f. Sum 37255- (36755-)
f. Schule 47686-
84941
500 (Prime pa Samride
84441

M. Pahn
10.1230.

Gossner Mission

Bemerkungen zu den Specialbudgets.

1)Einnahmen und Ausgaben in den Gemeinden

Die Einnahmen schliesen die vom C.C. gegebenen Beihilfen und die von den Gemeinden eingesetzten und erwarteten Beihilfen aus der Centarlkasse ein. Sie sind daher von mir abgestzt, um die wirkliche Einnahme festzustellen(Actual Income) Diese habe ich wiederum auf Rs 50 ooo erhoeht, in der Hoffnung und Erwartung dass sich die Einnahmen noch betraechtlich steigern muss. Sie kann sich,da die Einahme summe Rs 43ooo den Durchschnitt der letzten 4 Jahre darstellt. In den letzten Jahrn war die Einnahme schon hoeher. Die positive Einnahme von 1930 kann aber erst nach December 1930 festgestellt werden.

Unter Ausgaben der Gemeinden haben die Pastoren auch die eventuellen Reparaturen von etwaRs 2120 eingesetzt. Diese habe ich aber im Hauptbudget noch etwas erhoeht daher dort Rs 2251-- Hier werden eventuelle Abstriche zu machen sein, wenn erst von Br. John die genauen Aufstellungen kommen und dann auch von daheim eine ungefaehr Summe in Aussicht gestellt werden kann.
Die Einahme enthaelt auch die fuer die Catechisten eigentlich zu zahlendenGehaelter wie die der Pastoren. Erstere werden von dern Gemeinden jetzt etwa bis zur Haelfte getragen. Der Rest bleibt bisher leider noch ungezahlt. Fuer die Pastoren sind die Gemeinden angewiesen etwa Rs11600 aufzubringen waehrend die Kirche etwa Rs 8600 hinzufuegt,so dass wenn die Gemeinden richtig ihrer Verpflichtung nachkommen die Pastoren 90% ihres Gehaltes erhalten. Vorlaeufig sind die Geminden aber den an sie gestellten Forderungen noch nicht nachgekommen. Dnnoch wir halten strit daran fest von der Centralkasse aus nicht mehr zuzuzahlen. Die Pastoren sollen selbst mehr taetig sein , die Gemeinde Einnahmen zu erhoehen. Eine weitere Auffuellung des Restteiles, der aus den Geminden kommen sollte, waere der Autonomie schaedlich.

zu den Schuletats

Etat der hoeheren Knabenschule und der Unterschule in Ranchi

zu Einnahmen Schule und Hostel.
Hier laesst sich gegenwaertig nicht mehr machen. Die Schulgelder unterstehen der Regierungscontrolle und die Kostgelder sind schon ein ganz Teil hoeher als die der Roemer und Anglikaner.
ad Ausgaben
Schule
Gehaelter. Es waren im Vorjahr von der Leitung der Schule Gehaltserhoehungen. erbeten. etwa Rs 1032 plus die daraus entstehende Zahlung an Providentfund etwa Rs 100. Diese muessen nach meinem Erachten abgestrichen werden, solange wir nicht in bessere n financiellen Verhaeltnissen uns befinden. Selbstverstaendlich koennen die Lehrer mit einem gewissen Recht die Erhoehung erwarten unter normalen Verhaeltnissen, aber die Umstaende lassen es nicht zu, dass wir sie erhoehen, waehrend die Gemeindearbeiter immer hintenanstehen muessen.
gegen die Gehaelter fuer Diener laesst sich nichts sagen. Sie an sich sehr niedrig Contingencieskoennten vielleicht etwas verringert werden,aber nicht viel.
Die Buecherei koennte einen grossen Schnitt vertragen, da sie in dem letzten Jahr sehr gut bedacht wurde.
fuer die Scouts habe ich nichts uebrig. Sie muessten selbststaendig dastehen. Sie haben mit der Mission oder Kirche nichts zu tun.
Fuer Reparaturen Ich glaube dass auch hier etwas mehr gespart werden koennte, da z 2000 fuer ein Institut allein zuviel sind mit Ruecksicht darauf dass die Stationsgebaeude Haeuser und Kirchen alle sehr vernachlaessigt sind.
Gegen Furniture neu etc. ist wohl nichts zu bemerken.
Desgleichen nicht gegen Audit. Das muss sein.
Building fonds: Ich habe schon dagegen verschiedentlich gesprochen,dort Geld einzusetzten, zumal wenn man es nachher als local contribution ausgiebt.
Reserve und Sinkingfund wie auch Municipality Taxes muessen bestehen bleiben.
Ich bitte um dringende klare Bestimmung ob die Heimat gewillt ist fuer den Neubau Mittel zu bewilligen.

ad Etat fuer Kosthaus und Unterschule

keine Einwendungen

Gossner Mission

2)

ad Etat des Headsupervisors Reparaturen erscheinen im Hauptbudget unter Head Reparaturen., sonst keine Einwendungen.
ad Etat der Maedchenschulen a) Bethesda und b) Aussenstationen.
die Etats sind der Finanzlage entsprechend gemacht und geben keinen Raum zu Abstrichen.
Somit waere wohl in der Hauptsache wenn Abstriche zu machen sind, die hoehere Knabenschule zu bedenken. Hier ist nach meiner Meinung Raum.
ImUebrigen muss ich erklaeren, dass der Etat sehr knapp gefasst ist und unsere financielle Lage genuegend dabei bedacht worden ist.

M.Prehn.
10.12.30.

P.S. Eine noch mehr detaillierte Aufstellung der Gemeindeeinnahmen und Ausgaben folgt mit der naechsten Post.

Gossner Mission

BUDGET--1931.

		Credit.	Debit.
1.	Ranchi.	Rs. 7092.	Rs. 7092.
2.	Gumla.	2246.	2246.
3.	Chainpur.	3494.	3494.
4.	Burju.	4834.	4834.
5.	Kondra.	3114.	3114.
6.	Jarakudar.	2036.	2036.
7.	Tamar.	1346.	1346.
8.	Rajgangpur.	5568.	5568.
9.	Khutitoli.	4290.	4290.
10.	Karimatti.	5198.	5198.
11.	Purulia.	730.	730.
12.	Koronjo.	4035.	4035.
13.	Lohardaga.	4089.	4089.
14.	Chaibassa.	789.	789.
15.	Jamshedpur.	949.	949.
16.	Kinkel.	4955.	4955.
17.	Jashpur Nichghat Sarhapani.	3761.	3761.
18.	Singhani.	713.	713.
19.	Govindpur.	3969.	3969.
20.	Chakradharpur.	789.	789.
21.	Takarma.	6123.	6123.
	Grand Total Rs.	70120.	70120.
	Gen C C Sch.	16358	2126
	Actual Income	43762	68000 Budgetted Exp
	Budgetted "	50 000	

---------XXX---------

DT.

Gossner Mission

Budget Estimate of Gossner High School, Ranchi for the year 1931.

No.	Heads.	Actual Receipt and Expenditure in 1929.	Budget Estimate of 1930.	Actual Receipt and Exp. in 1930 Jan-June.	Budget Estimate for 1931.	Remarks
1.	2.	3.	4.	5.	6.	7.
	Receipt.					
1.	School fees and fines.	10300.	9600.	5032.	9600.	The same as for 1930.
2.	Government Grant.	4942.	4800.	2509.	4800.	"
3.	House rent and Seat Rent.	600.	1200.	300.	1200.	(includes Rs.600/- from Hostel Seat rent).
4.	Receipt from Church Council.	11748.	11748.	5874.	11748.	"
5.	Special Grant for Municipal Tax.	933.				
	Total ...	28523.	27348.	13715.	27348.	
	Surplus of the previous year.	4459.	2140.			
		32982.	29488.	13715.	27348.	
	Expenditure.					
1.	Salaries and Allowance.	18600.	20196.	10677.	20196	The same as budget for 1930.
2.	Wages and servants.	400.	444.	189.	444.	"
3.	Provident Fund.	500.	584.	348.	584.	"
4.	Contingencies.	700.	500.	184.	500.	"
5.	Library.	640.	240.	474.	240.	"
6.	Annual Prize.	180.	180.	90.	180.	"
7.	Scout.	120.	120.	60.	120.	"
8.	Annual maintenance repairs to building and furniture.	3540.	1800.	1154.	2000.	
9.	Furniture & Equipment.	500.	800.	275.	500.	
10.	Audit Charges.	100.	100.		100.	
11.	Building Fund.	3000.	2392.		1000.	
12.	Reserve & Sinking Fd.	1630.	1200.		552.	
13.	Payment of Muni.tax.	932.	932.	466.	932.	
	Total....	30842.	29488.	13917.	27348.	
	Deficit.....			202.		
	Surplus.....	2140.				
	Grand Total.....	32982.	29488.	13715.	27348.	

-------XXX------

DT.

Gossner Mission

Budget Estimate for Gossner High School Hostel, Ranchi

for 1931.

No.	Heads and particulars.	Amount.
	Receipt.	
1.	Hostel fees from the students as detailed below:-	
	(a) Classes VIII-IX 120 boys @ Rs.4/12 p.m...Rs.570/- (b) Classes IV-VII 90 boys @ Rs.4/4 p.m...Rs.382/8/- (c) L.P. boys 45 boys @ Rs.3/12/-p.m..Rs.168/12/- Rs.1121/4/-X 12..	13455.
2.	Government Grant @ Rs.60/- p.m.	720.
3.	Church Council Grant @ Rs.60/-	720.
4.	Capitation grant from Church Council for 45 L.P. boys @ Rs. 45/- p.m. Rs. 45 X 12	540.
5.	Extra Allowance for L.P. Hostel from Church Council.	96.
6.	Miscellaneous on a/c realization of loan.	180.
7.	Seat rent from 200 boys @ Rs.3/- p.a. each.	600.
	Total	16311.
	Expenditure.	
1.	Diet charges for 255 boys and 5 servants @ Rs.4/13/- per head p.m. for 10 months.	12513.
2.	Lighting charges.	500.
3.	Sundries and equipments.	300.
4.	Pay of menials and managing staff, 1 dhobi @ Rs.15/-p.m.....Rs.180. 1 Bhandari @ Rs.24/-p.m.....Rs.288. 1 Jamadar @ Rs.18/-p.m..... Rs.216. 3 Cooks @ Rs.8/-,Rs.6/- and Rs.5/-p.m.....Rs.288. and allowance to M.D.Kh @ Rs.5/-p.m. 1 servant @ Rs.7/-p.m.....Rs. 84.	1056.
5.	Sick diet.	300.
6.	Miscellaneous and nun-recurring expenditure in payment of the deficit of previous years.	946.
7.	Extra allowance for L.P.Hostel supervision and dhobi...	96.
8.	Seat rent to be transferred to High School.	600.
	Total ... Rs.	16311.

-------XXX------

DT.

Gossner Mission

Budget Estimate of the G.E.L.Church Boys' L.P. School, Ranchi for the year 1931.

No.	Heads and Particulars.		Amount.
	Receipt.		
1.	Municipal grant @ Rs. 50/- p.m.	.....	Rs. 600.
2.	Grant from Church Council.	.....	648.
		Total..... Rs.	1248.
	Expenditure.		
1.	Salaries and Allowances:-		
	(a) 1 teacher @ Rs.18/-p.m.....Rs.216.		
	(b) 2 teachers @ Rs.17/-p.m....Rs.408.		
	(c) 1 teacher @ Rs.16/-p.m.... Rs.192.		
	(d) 1 teacher @ Rs.15/-p.m.....Rs.180.		
	(e) 1 teacher @ Rs.12/-p.m.....Rs.144.	.....	1140.
2.	Wages of servants @ Rs.6/8/-p.m.	.....	78.
3.	Contingency @ Rs.2/8/-p.m.	.....	30.
		Total..... Rs.	1248.

-------XXX-----

DT.

Gossner Mission

HEAD SUPERVISOR'S BUDGET FOR 1931.

(For particulars see detailed account).

Heads.	Expd.		Receipts.	C.C. grt. read.
M.E.	23,052.	grt 6420. fees 4440.	10860.	12,192.
E.T.	3,099.		2250.	849.
P.S.	8,604.		2364.	6,240.
Establishment.	1,828.		..	1,828.
Choukidars.	252.		..	252.
Big repairs.	600.		..	600.
Eqpt & furniture.	500.		..	500.
Hostels(M.E.& P.S.)	40,980.		40740.	240.
Total.	78,915.		56214.	22,701.

Sd/- N.Soy,

Head Supervisor,
Luth.Schools,Ranchi.
25-9-30.

Detailed account of 1931 Budget.

Middle English Schools.

	Expenditure.	Receipt.	C.C.grant.
Sals.	Rs. 20,200.	Grant. 6420. Fees. 4440.	
Pr.fund.	568-6-		
Prizes & Library.	288.		
Choukidars.	600.		
Contingencies.	575-10-		
Repairs.	720.		
Transfers,etc.	100.		12,192.
Total Rs.	23,052.	10,860.	12,192.

Govindpur E.T.Schools:-

Sals of staff.	600.		
Stpds of gurus.	2,204.		
Allw to supdts.	180.		
Provident Fund.	18-12-0.		
Contingencies.	96- 4-0.	2250.	849.
Total Rs.	3,099.	2250.	849.

Sd/- N. Soy,

Head Supervisor.
25-9-30.

DT.

Gossner Mission

Boys' Primary Schools.

	Ilakas.	Expd.	Receipts.	C.C.Grt regd.
1.	Gumla.	840.	360.	480.
2.	Kondra.	888.	360.	528.
3.	Chainpur.	648.	360.	288.
4.	Kinkel.	384.	..	384.
5.	Amlesa.	288.	180.	108.
6.	Rajgangpur.	1176.	..	1176.
7.	Jarakudar.	792.	..	792.
8.	Karimatti.	1332.	..	1332.
9.	Chaibassa.	180.	..	180.
10.	Tokad.	1380.	756.	624.
11.	Purulia.	576.	348.	228.
12.	Baithabhanga, Assam,	120.	..	120.
	Total	8604.	2364.	6240.

Miscellaneous:-

Kondra choukidar.....Rs. 36.
Chainpur. " .....Rs. 48.
Amlesa. " .....Rs. 72.
Tokad. " .....Rs. 96.

Total Rs.252.

Sd/- N. Soy.

Head Supervisor.

Establishment (Head Supervisor's office).

	Expendt.	Receipts.	C.C. grt. regd.
Hd Supervisor.	1200.	..	1200.
Office clerk.	216.	..	216.
" Sweeper.	12.	...	12.
Postage & Conting.	240.	..	240.
Printing forms T.A. & Unforeseen.	160.	..	160.
Total	1828.	..	1828.

Hostels:-	M.E.	31,036.	31,036.	..
	P.S.	9,944.	9,704.	240.
	Total	40,980.	40,740.	240.

Big Repairs to school buildings:- Rs. 600.

Eqpts & furniture(maps,desks,etc).. Rs. 500.

Sd/- N. Soy.

Head Supervisor.

Gossner Mission DT.

BUDGET BETHESDA--1931.

Income.		Expenditure.	
By Government Grant...	Rs.3600.	To salaries etc.....	Rs.4740.
By Fees. ...	720.	" Library & Prices.	Rs. 600.
		" Rep.Contg.& servts.	Rs. 716.
		" Servants.	Rs. 400.
	Rs. 4320.		Rs.6456.

Hostel.

Self supporting.

Sd/- F. Heintze.

BUDGET FOR OUTSTATION--SCHOOLS 1931.

Income.		Expenditure.	
By Govt.Grant.....	Rs. 1980.	To teachers' Sal.....	Rs.5030.
" " Hostel.	180.	" Servants & Superv. "	650.
" Fees "	7100.	" " " "Hostel.	700.
" Seat Rent.	325.	" small repair. "	325.
		" Food light etc. "	9000.
	Rs. 9585.	" Doctor & medicine "	100.
C.C. se Deficit.	Rs. 6390.	" Establishment. "	120.
		" Scholarship. "	50.
	Rs. 15975.		Rs.15975.

Biblewomen's Work.

Income C.C. se. To salaries.....Rs. 600.

Sd/- F. Heintze.

--------XXX-------

DT.

Gossner Mission

ANNUAL ACCOUNT OF G.E.L.CHURCH OF CHOTANAGPUR AND ASSAM

F O R 1930.

		Credit.	Debit.
1.	Congregational Works.	Rs. 488--6-0. (9--2-0)	10613-10-6.
2.	High School.		11456--9-0.
3.	Middle English Schools.	11552--4-9.	23927-13-0.
4.	Primary Schools.	2308--8-0.	8398-15-6.
5.	Elementry Training Sch.	2627-15-0.	3145--9-6.
6.	Girls Schools.	6527-12-0.	12942-12-0.
7.	Medical Works.	242--9-3.	2484-13-6.
8.	Charbandhu.	2053-13-10.	1211--0-0.
9.	Miscellaneous.	1156--8-0.	2893--3-9½
10.	Gossner Mission Soc.	57741--8-6.	1824-14-0.
11.	Repairs & Construction.	122--8-6.	1238-13-0.
12.	Establishment.	97-15-5.	5163--4-0.
13.	Travelling & Transfering.	53--0-0.	614--8-0.
14.	Motor Expenses.	223--6-0.	1673-10-6.
15.	Cong.Missionary Works.	139-14-6.	2060--0-0.
16.	Advances.	9111-14-7.	7419-12-4.
17.	Pension.		135--0-0.
18.	N.M.S.	104-15-3.	88--0-0.
19.	Bible Society.	119--5-11.	81--0-0.
20.	Widows Fund.	380--0-0.	380--0-0.
21.	Scholarships.		10-12-0.
22.	Scholarship Refunds.	288--0-0.	
		Rs. 95279--7-6.	98161--6-7½.
	Opening Cr.Balance.	1717--5-3.	
		Rs. 96996-12-9.	98161--6-7½
	Closing Dr.Balance.	1164--9-10½	
		Rs. 98161--6-7½.	98161--6-7½.

---XXX---

Gossner Mission

Budget of the G. E. L. Church 1929/ 30

Income		Expenses		
1. Congregat. Works vide attached list	53720	.....		64739
2. Church Missionary Work collections	250	Missionary Works		
		Bamra	240	
		Banai	240	
		Chechari	240	
		Tori	120	
		Jaspur	2400	
		Tori extra for compound	40	3280
Establishment		Establishment		
		C.C. office		
		President	720	
		Secretary	720	
		clerk	300	
		chaprasi	144	
		contigenties	120	-2004
		Headsupervisor		
		2 salary	1092	
		clerk	240	
		contg.	180	
		chaprasi	156	
		postage	120	
		sweeper	12	-1800
		Daud Munshi	276	
		compd servants	306	582
		printing minutes	150	4536
		.....		
4. Schools:				
High School vide special budget	36587	Highschool vide special budget		50335
M.E. scools:				
Govt Grt	6420	M.E. Salaries	23400	
Fees	3360			
Hostelffee	26556	M.E. Scools Hostel	26556	49956
.. ..	36336	. ...		
E.T. schools		E.T. schools		
Govt Grt	2240	sal. stipends		
		Prof Fund Supervision etc		3260
P.S. schools		P.S. schools		
Govt Grt	1665	sal	7584	
Hostef fees	36816 38481	chaukidars	252	
		Ilaka grts	996	
		Hostel	36816	 45648
carried over Rs	167614	carried over Rs		221754

Ein gleiches Exemplar
wird dem Asien zugesandt
6/6/29 JL

carried over			167614	carried over			221754
Girls Schools				Girls Schools			
a) Bethesda				Bethesda			
Govt Grt	3600			sal	4920		
Fees	660			libr			
Seatrent	358			prizes	600		
dues of 28	140			reps.	900		
Hostel				servts.			
fees	5353			Hostel	6775		13195
Gvtgrt	720		10831				
b) Outstationschools				Outstationschools			
Govt grt	1500			sals.		5100	
Hostelgrt	180			servts		576	
Host.fs.	6900			contgs		216	
Seatrent	792		9372	clerk		60	
				Hostel Manager		336	
				Host. Servts		456	
				Food etc		9080	15824
5. Gharbandhu:				Gharbandhu			
1170 subscribers			1462	editor	240		
				printing	800		1040
7. Construction and Repairs				Construction and Repairs			
				Rondra bung. chrch	Rs	50	
				Tapkara church		50	
				Burju church		60	
				Diyankel church		50	
				Kutam "		20	
				Tokad "		40	
				Karimatti bungl and other houses		200	
				Singhani 2chapels		40	
				Gumla Bungalow		150	
				Lohardaga general repairs		140	
				Ghoghor church		20	
				Chatti church		100	
				Takarma Churcg and bungalow		70	
				Umbulbahat church		50	
				Amlessa bungalow		200	
				Chaibassa school		100	
				Rajgangpur cshool		100	
				Kinkel school		50	
				Chakradharpur pastors house church		100	
				Purulia church etc		200	
				Govindpur general		210	2000
carried over		Rs	189279	carried over		Rs	253813

Gossner Mission

carried over		189279	
Medical Work			
fees etc 102-			
.....			
102		102	
Motor			
by privat users		150	
Trav. Allowances			
Prof. Fund			
Scolarship			
Widows Fund by Board o. Trusty		250	
Advances and Refunds		2570	
Rs100 of last year			
Miscellaneous			
.....			
Total	Rs	192351 -	
from Gossner Society		70000	
Grand Total	Rs	262351 -	

carried over			253813
Medical Work			
Ranchi disp.staff	1356		
medicines	400		
conting.	120		
Lohardaga			
incurables	395		
Khutitoli disp.	360.....		2631
Motor:			
driver 600			
petrol 720.....			1320
Travelling Allowances			
Headsup.visor	100		
President	100		
Transfers	450		650
Profident Fund due from previous times			800
Scholarship one			57
Widows Fund incl one extra widow			310
Adv. and Refunds			2470
Miscellaneous			300
Total		Rs	262351
Grand Total		Rs	262351 -

Ranchi, 8. May 1929

M. Prein

General Statement of the Actual and Budgetted Income and Expenditure of the Headstations of the C.E.L.Church 1928/29.

No.	Name of Headstation.	Actual Income	Actual Expenditure	budgetted Income	budgetted Expenditure
1.	Ranchi.	4451-0-0.	4450-0-0	5500-0-0.	7066-0-0.
2.	Hazaribagh.	82-0-0.	82-0-0	120-0-0.	1432-0-0.
3.	Purulia.	775-0-0.	722-0-0	1000-0-0.	8778-0-0.
4.	Chaibassa.	427-0-0.	519-0-0	450-0-0.	588-0-0.
5.	Burju.	3611-0-0.	3637-0-0.	5000-0-0.	5084-0-0.
6.	Govindpur.	2980-0-0.	2940-0-0.	5500-0-0.	7028-0-0.
7.	Lohardaga.	2912-0-0.	2730-0-0.	3000-0-0.	5300-0-0.
8.	Takarma.	5122-0-0.	5500-0-0.	5500-0-0.	9079-0-0.
9.	Chainpur.	925-0-0.	925-0-0.	1000-0-0.	3449-0-0.
10.	Chakradharpur.	284-0-0.	266-0-0.	350-0-0.	906-0-0.
11.	Khutitoli.	2304-0-0.	2306-0-0.	3500-0-0.	4234-0-0.
12.	Gumla.	2269-0-0.	2279-0-0-.	2300-0-0.	3246-0-0.
13.	Kinkel.	2526-0-0-.	2858-0-0.	4500-0-0.	7685-0-0.
14.	Rajgangpur.	2251-0-0.	2260-0-0.	2300-0-0.	5574-0-0.
15.	Tamar.	1354-0-0.	1450-0-0.	1500-0-0.	1507-0-0.
16.	Kharimatti.	2431-0-0.	2431-0-0.	3000-0-0.	3433-0-0.
17.	Koronjo.	3856-0-0.	3856-0-0.	4500-0-0.	6887-0-0.
18.	Jamshedpur.	120-0-0.	120-0-0.	600-0-0.	696-0-0.
19.	Rajabahar Assam	520-0-0.	622-0-0.	600-0-0.	685-0-0.
20.	Charimari "	791-0-0.	794-0-0.	800-0-0.	854-0-0.
21.	Kondra.	1236-0-0-	1327-0-0.	1400-0-0.	2948-0-0.
22.	Jarakudar.	1153-0-0-	1241-0-0.	1300-0-0.	2306-0-0.
		42380-0-0.	43325-0-0.	53720-0-0.	88765-0-0.

The above shows income and expenditure of the Ilakas in 1928. The discrepancy between income and expenditure may be explained by following: The income shows only the nett income of the congregation itself after deduction of small grants or small opening balances of the previous year. The expenditure shows the total expense.

The column Budgetted expenditure shows what the Ilakas ought to spend by fully extented work including repairs etc.

The C.C. has made allotments to each Ilaka which they may try to raise in their congregations by increased efforts, we expect from all pastors after having made arrangements to pay them 90% of their scheduled salaries. To the allotted income of Rs. 53720/- C.C. has derermined to pay a Church grant of cca Rs. 11000. Thus the Ilakas, when doing their utmost to raise above mentioned amounts of Rs. 53720/- and getting Rs. 11000/- from C.C. will have to spend about Rs. 64720/-.

To the Pastors salaries the congregations are asked to pay at least what they contributed for that purpose last year, which was rather poor, that is some Rs. 13500/- C.C. will have to add Rs. 8300/- approximately to give them 90% of their salaries.

What they congregations will raise towards the allotted Rs. 53720/- will mostly go to the benefit of the catechists. Perhaps C.C. may be in a position to give a small catechists grant of about Rs. 2000/- per annum.

In this way C.C. has done its utmost to assist the congregations. Their situations will be much better than last year. Now it will be the pastors to try on their part to lead their congregations to greater offerings towards their church.

For repairs in the Ilakas C.C. has put aside 2000/- shown in the Budget under Repairs and Construction.

Gossner Mission

High School Budget 1929.

Income

Surplus of last year	Rs 4459	
Schoolfees and Fines	9100	
Government Grant	4800	
House Rent	600	
C.C. Grant	11748	---------- Rs 30707

Expenditure:

Salaries and Allowances	13420	incl. increments to servants but no increment sanctioned for teachers
Wages of servants	420	
Provident Fund	607	2 paisa per rupie
Contingencies	400	
Library (books and periodicals	650	Rs400 for reference library the balance for class libraries
Annual prizes	180	increased because of additional classes
Scouts	120	
Repairs of buildings and furniture	3248	Rs 2500 for urgent repairs not done in last years 748 for ordinary repairs
New Furniture and Equipment	1000	furniture required for three extra classes
Audit charges	100	
Building Fund	3000	for school extension
Reserve and Sinking Fund	1630	to provide for unpaid and pending bills substitutes deputations and emergencies
Payment of Municipality Taxes	932	
		---------- 30707

Hostelbudget

Hostelfees 306 boys 3- to 4.4		Rs 14292	
Increase of fees per head -8-		1836	owing to high rice prices
Governmentgrt		720	
C.C. Grt		720	
Capitation Grt from C.C for 48 L.P. boys Rs1 p-m.		576	
Miscellaneous on acc. of realization of loan @Rs15 p.m.		180	
Extra Allowances for L.P. supervision and dhobi		96	18420

Expenditure		
Diet charges	14967	
Lighting charges	400	
sundries etc.	150	
Menials and staff	1192	
outstanding bills Rs 3500 to pay off	1615	
Extra Allowance for L.P. Supervision and dhobi	96	18420

L.P. BUDGET

Income		Expenditure	
Municipal grt	Rs 600	Salaries a. Allowances 6 teachers	Rs 1092
C.C.grt	Rs 608	Servants	78
		Contingencies	38
	Rs 1208		Rs 1208

C.C. grtsHigh school Rs 11748-
L.P. School Rs 608
Hostel H.Sch a. L.P. 1392 Total Rs 13 748

Gossner Mission

Missionary Praises

July 6th 1921

To The Secretary of The Church Council
G.E.L. Compound
Ranchi (Bihar)
British East India

Dear brethren,

Your official report on the General Conference and reply to our Pastoral letter has not yet reached us. So I have to write to-day only on behalf of two Missionaries the one of which is among your already and the other is preparing to sail in September. Miss Irene Storim is still with the Reverend and Mrs. Kerschis. Our intention is, that she should be given her own work. We should like to invite the opinion of the C.C. as to the proper place for Miss Storim. We think she might be well stationed at Takarma under the care and guidance of Sister A. Fritz. The Rev. M. Kerschis and Mrs. Kerschis as well as Sister A. Fritz and Miss J. Storim should be given an opportunity of expressing their opinion.

As you know, we intend to send this year only one young Missionary, viz. The Rev. Johannes Schermat. He will sail as soon as possible, probably on the 15th of September from Genua, in order to have three month for the study of Hindi exclusively before he is given some work. It may be the right way to put the Rev. F. Schulze in charge of a Mission station, say Raj Gangpur, at the close of the School Term at Christmas and to

Goßnersche Missionsgesellschaft

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

Tgb.-Nr. .....

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

Wannsee

To Miss D.H. Standley
Edinburgh House
2 Eaton Gate, London

Dear Miss Standley

Very many thanks for your letter of June 30th and forwarding my enclosure to Miss C.C. Morgan of the S.P.G. "The reconstruction of India" by Thompson reached me, the Bill is paid to-day. From Mr. J.C. Kydd I had no notice as yet.

Yours sincerely

Missions Prases

Gossner Mission

replace him by Mr. Schernat. We make this suggestion not without hesitation, for we should gladly allow Mr. Schernat more time ~~be~~ for preparation for his work. We ask the C.C. and the Principal of the High School that Mr. Schernat is given sufficient leisure for ~~learn~~ learning the language. He therefore should ~~teach only~~ very few periods ~~language~~ do very little class work, if any, in the first year.

Personally, I have to apologize that I keep you waiting for a reply to your question ~~regarding~~ of baptising the children of ~~un~~communicated people. You are quite right in wishing to know the attitude of European churches towards that question before ~~raising~~ taking up the matter definitely. I intended to write a paper on this subject, but ~~did~~ have not found time to study the subject thoroughly. In our Prussian Church it is rule not to baptise children whose parents are both not in church. If ~~the~~ only one of the parents is in church, the child may be baptised if two sponsors stand security for the christian education of the child. Much is left at the discretion of the Church council (or Kirksession)

With hearty greetings

Yours truly

Gossner Mission

Goßnersche Missionsgesellschaft

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

Tgb.-Nr. .....

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

To The Rev. I. Cammaday
United Lutheran Church Mission
Guntur
British East India

My dear Dr. Cammaday

Very many thanks for your kind letter of June 10th. This letter to you is one of my last letters before I go on holidays to-morrow noon. I intend to stay on the sea shore of East Prussia for four weeks and after this time to do deputation work in East Prussia. Mrs. Stosch and Hanna spend their holidays at Grandmother's home in Kassel.

It was much interesting, though not encouraging, what you ~~wrote~~ wrote on American finance. ~~Still~~ We must, however, try to make our American Lutheran friends working to help us again. I shall write again to Dr. Morehead and ever to Dr. Mott. Will you kindly keep the matter in mind till you have an opportunity to write to Dr. Morehead. My wife and Hanna send their kindest regards to you and Mrs Cammaday

Yours sincerely

Gossner Mission

No. 436

From

The Head Supervisor,

Lutheran Schools, Ranchi.

To

The Rev. M. Prehn,

Treasurer, G. E. L. Church of

Chotanagpur & Assam,

Dated Ranchi, the 16th March,

1931.

Sir,

In reply to your letter No. nil, dated the 12th instant I beg to inform you as follows:

1). In our Lutheran Primary Schools now made over to the Ranchi district board all teachers are our own men and they all belong to our G.E.L.Church.

2). There is no hinderance in religous instruction but that is taught in the extra period i.e. in the time over and above the hours prescribed for other secular subjects. This is also done in schools now under our charge i. e. in our M. E. and other Primary Schools.

3). As far as I have found out the villagers and members of our congregations are content with the present arrangement because the schools are conducted according to their wishes.

4). Sofar as it has been found there seems to be no fear to loose the inner contact with our teachers though they get their salaries from Govern ment but that depends upon the influence of the village community and the supervision of the pastor supervisors. If the pastors neglect to supervise the schools under their charge the teachers may be left to go in their own way

Gossner Mission

and therefore to prevent this the Church Council has obtained special permission from the Government for our pastors and has authorised them to supervise those schools. The Government has very gladly given permission to our pastors to supervise our schools for fear that if they not be supervised by them many of them may have to be closed sooner or later on account of their low attendance.

5). If our pastors will not be negligent in supervising those school and village communities have influence over teachers more schools can without hesitatingly be made over to the district Boards without harming any of them.

Yours sincerely,

N. Ray

Head Supervisor,

Lutheran Schools, Ranchi.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam.
[Mission Estd: 1845.— Autonomous 1919. Head of Property Department: Rev. A. John. Kinkel, Dist. Ranchi (Behar).]

No. 375

Kinkel
Dated ~~Ranchi,~~ the 6.9. 1928

Lieber Br. Stosch!

In den letzten Tagen habe ich endlich all die Korrespondez wegen unsers Eigentums hier und am Ganges erhalten. Ich habe so ziemlich alles durchgelesen, und bin nun besser im Bilde. Dabei ist mir zur Gewissheit geworden, dass die Sache durchaus nicht so einfach ist. Ich moechte Sie zuerst bitten, nachzusehen, ob Sie auch das Wichtigste haben. Den Report ueber unsere Sitzung mit Paton in Ranchi am 1.2.27 haben Sie , den sandte ich Ihnen selber zu. Er ist die Grunlage zu allem. Hat Ihnen Herr Cannaday die Papiere mit der Abschaetzung der Gangesstationen zugesandt, die wir am Ort und Stelle vornahmen? und haben Sie das in den Haenden, was die okkupierenden Missionen darauf geantwortet haben? Sie haben auch eine Abschaetzung vorgenommen, die von der unseren sehr abweicht. Wenn Sie all dies Material nicht haben, so muessen wir es kopieren und Ihnen zusenden. Die Wesleyaner in Ghazipur und besonders ihr Home Board sehen ueberhaubt nicht ein, weshalb sie auch nur einen Paisa bezahlen sollen.

Das Uebereinkommen vom 1.2.27 sagt, dass wenn mit den Missionen am Ganges keine Einigung erzielt wird, soll das Eigentum dem neuen Board of Trustees uebergeben werden. Die Regierung muss das wohl uebersehen haben, denn jetzt sagt sie nur, dass , wenn die Missionen am Ganges die Stationen nicht uebernehmen, sie der Gossnerschen Mission zurueckgegeben werden sollen. Das zu sagen, wurde frueher immer vermieden. Fuer uns ist das guenstig.

Ich habe aber Bedenken wegen des Abzuges der Reparaturkosten bei Festsetzung des Kaufpreises. Sie in Berlin protestieren dagegen, und ich habe Ihren Protest weiter geleitet. Nun sind wir weiter denn je auseinander. Die Gangesmissionen schreien, dass unsere Abschaetzung viel zu hoch ist. Sie kommen kaum auf die Haelfte. Wir wollen den Abzug der Reparaturkosten vom halben Preise nicht zugestehen, da klafft eine grosse Luecke. Deshalb schreibt auch D.Macnicol in seinem vorletzten Briefe, dass es unter diesen Umstaenden keinen Wert haette, weiter zu verhandeln, es bliebe nur uebrig, die Regierung zu bitten, Das Gangeseigentum der Gossner Mission zurueckzugeben. Fuer uns waere das eine gute Loesung. Aber dan duerfen wir sicher sein, dass sich die Missionen dort bitter bei der Regierung beklagen werden, dass sie auf zurueckerstattung der Auslagen bestehen werden, dass sie vielleicht auch auf manches hinweisen koennen, was man ihnen damals in Aussicht stellte ,als die Wogen des Hasses gegen die Deutschen noch hoch gingen, und man weiss nicht, ob die Regierung dann umfaellt und uns zwingt, ihre Angebote anzunehmen. Doch fechten wir es durch!

Ich moechte Sie bitten. mir einen der letzten Zensuse von der Ganges mission zuzusenden. Wenn es den Leutchen dort am Ganges passt, dann weisen sie darauf hin, dass keine Lutheraner da sind, aber wenn ihnen darauf ankommt zu zeigen, was sie fuer uns getan haben, dann sind auf enmal Lutheraner da, denen sie gedient haben.

Heute sende ich Ihnen meine Antwort an D.Macnicol zu. Es handelt sich um die Ghazipur City Highschool, von der ich vorige Woche schon schrieb.

Sonnabend, uebermorgen reise ich nach Ranchi. Dort wollen wir das

Gossner Mission

alles auch durchsprechen.

Mit herzlichen Gruessen
Ihr getreuer

A. John.

Gossner Mission

365

Kinkel 4th September 28

D. Macnicol,
Poona.

Dear R. Macnicol,

In reply to your letter of the 29th August regarding the letter of the Dy. Secretary to Government, United Provinces, about the proposed Sale of the City Highschool at Ghazipur I beg to say that the Home Board of the Gossner Mission are not willing to part with their former property for half the price of the present value less costs of repairs.

As I have now received all the more important papers from Ranchi regarding the question of the disposal of the Ganges Property I am in a better position to form my opinion about that difficult and delicate matter. On February 1st 1927, a committee with Rev. W. Paton, M.A. as chairman formed certain rules to guide the final disposition of the Ganges Property. In these rules (1) it is said that if such properties are not suitable for evangelistic, educational, medical and philantropic work, they should be given back to the original ownersfor disposing of them as they may deem best. In spite of the word "educational" I think that the Ghazipur City High School does not come under the rule according which it should be sold for half its value minus the costs of repairs, as it is not a Mission who wants to buy it, and, as far as I can see, there is no more any Christian influence left in its management. Besides, as stated before the Berlin Home Board have protested against the deduction of the amount spent on repairs from the price to be paid for any of the Ganges properties.

But I may add that there will be no objection if we sell the Ghazipur City High School for half the price of its present value to Government only. It was valued by the Agent to the Board of Trustees at Rs. 78,850. This valuation is not necessarily final.

I wrote to you that there was no objection to a representative of the M.M.S. in the new Board of Trustees for the Autonomous Church of Chota-Nagpur and Assam. But now I am informed that the Church Council did protest, and have sent already their protest to you. I am sorry for it, but I do not know their reasons for doing so. I shall be at Ranchi on the 12th September, where all these matters will be talked over.

Yours sincer-ely

A. John.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.— Autonomous 1919. Head of Property Department: Rev. A. John. Kinkel, Dist. Ranchi (Behar).]

No. 342

Kinkel
Dated ~~Ranchi,~~ the 1.9. 19 28.

Lieber Br. Stosch!

Haben Sie herzlichen Dank fuer Ihren freundlichen Gruss aus Berlebeck. Hoffentlich haben Sie sich recht erholen koennen. Ich vermute, die Missionsarbeit macht Ihnen viel zu schaffen neben dem Pfarramte.

Heute sende ich Ihnen nun wieder das Tagebuch und einen Brief von D. Macnicol, damit Sie auf dem Laufenden bleiben. Ich habe an ihn geschrieben, er moechte sich mit der Antwort von mir ein wenig gedulden, da ich erst die Meinung des C.C. einholen wollte. Ich denke, sie werden ohne weiteres zustimmen, dass ich schreibe, wir hielten es fuer das Beste, wenn Government die Gangesstationen der Gossnerschen Mission zurueck gaebe. Dass auch dann noch manche Schwierigkeiten mit den okkupierenden Missionen kommen werden, ist wohl sicher. Aber es muss durchgefochten werden, und Sie koennen versichert sein, dass wir tun werden, was wir koennen. Ich waere ganz froh, wenn die Sache vor Patons Ankunft zu einem gewissen Abschlusse kaeme, denn ich hatte die Empfindung, dass Mr. Paton stark aufseiten der dortigen Missionen sei, wahrend D. Macnicol mehr neutral ist. Er hat sich in keiner Weise festlegen koennen.

Heute ueber 8 Tage reise ich nach Ranchi. Sonst geht mirs gut.

Mit herzlichem Grusse
Ihr

A. John.

Die Antwort steht ich
gleich mit ein.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam.
[Mission Estd. 1845.— Autonomous 1919. Head of Property Department: Rev. A. John. Kinkel, Dist. Ranchi (Behar).]

No. 328

Kinkel
Dated ~~Ranchi,~~ the 25. August 1928.

An

Das Kuratorium der Gossnernerschen Mission,

Berlin-Friedenau.

Anbei erlaube ich mir ,Ihnen einige Briefe zuzusenden, die Ihnen besagen, dass Government sich damit befasst, die Eigentumsfrage in Chota-Nagpur und Assam, und auch am Ganges zu regeln.

1) Ein Brief vom Director of Public Instruction, United Provinces, und meine Antwort darauf an den Secretary, Nat.Christ. Council, durch das die Verhandlungen gehen.

2) Anfrage der Regierung wegen eines Representative der N.M.S. im neuen Board of Trustees und meine Antwort darauf.

3) Sehr wichtige Aeusserung der Regierung zur Frage nach dem Verkauf der Gangesstationen. Bedeutungsvoll ist vor allem die Bemerkung der Regierung, dass die Gossnersche Mission das Eigentum dort zurueck erhalten soll, wenn wir uns mit den dortigen okkupierenden Missionen nicht einigen koennen. Und das waere nach meiner Meinung das allerbeste. Dann haetten wir freie Hand und waeren vor allem die Regierung in dem Handel los, die offenbar unter der Hand den Leuten dort allerlei in Aussicht gestellt hat, und von der wir doch so allerlei Machtsprueche erwarten koennten. Ich habe noch nicht darauf antworten koennen, da die Unterlagen dazu noch in Ranchi sind.

Wollen Sie, bitte den vorletzten Absatz des Briefes beachten und mir so bald als moeglich eine Vollmacht zur Unterzeichnung irgend welcher Abkommen ausstellen, die umgehend gewuenscht wird. Ich werde

Gossner Mission

natuerlich nichts allein tun, sondern immer mit dem Church Council Fuehlung nehmen. Ich denke, wenn die Missionen unser Eigentum heraus geben muessen, werden sie Reparaturkosten fordern, denen wir vielleicht Benutzungskosten entgegen stellen koennten.
Ich bitte auch um irgendwelche Ratschlaege oder Wuensche von Ihnen.

Ganz ergebenst

A. John.

Telephone:
357, POONA.

NATIONAL CHRISTIAN COUNCIL
of India, Burma and Ceylon.

Telegrams and Cables:
"AIKYA, POONA."

111

Chairman:
The Most Rev. The Lord Bishop of
Calcutta and Metropolitan of India,
Bishop's House, Calcutta.

Vice-Chairman:
Dr. S. K. Datta,
5, Russell Street, Calcutta.

Treasurer:
The Rev. A. H. Clark, D.D.,
Ahmednagar.

Secretaries:
The Rev. N. Macnicol, D.Litt.
P. O. Philip, Esq., B.A.

Hon. Officer:
Miss A. B. Van Doren, B.A.

Executive Committee:
The Rev. J. R. Chitambar, D.D.
The Rt. Rev. The Bishop of Dornakal.
The Rev. J. F. Edwards.
Dr. C. R. Greenfield.
The Rt. Rev. The Bishop of Madras.
The Rev. Yohan Masih, D.D.
The Rev. J. McKenzie, M.A.
Rai Bahadur A.C. Mukerji.
K. T. Paul, Esq., O.B.E.
B. L. Rallia Ram, Esq., B.A.
The Rev. Bishop J. W. Robinson.
The Rev. H. C. Velte, D.D.

1, STAVELEY ROAD,
POONA.

August 16th, 1928

Rev. A. John,
Kinkel, Ranchi Dist.

Dear Mr. John,

The latest communication from the Government of India regarding the disposal of the Ganges Valley property is as follows:-

> "The Government of India note that the bodies concerned have not come to any final agreement. In the circumstances they are unable to issue any final orders on the question of the disposal of the properties in this area. I am to suggest that the bodies concerned may be written to again with a view to a final settlement being reached, or if it is found that such a course is bound to involve delay, the original owners of the property i.e. the Gossner Mission, may be requested to receive the property back and make such arrangements as they consider suitable. In this case also any deed of transfer that it may be proposed to execute should first be submitted to the Government of India for approval before execution."

Mr. Cannaday before he left Ranchi in a letter which he wrote to Dr. Macnicol dated Feb. 17th says as follows:-

> "Replies have come from the authorities of the Wesleyan and American Methodist Missions (holding the properties at Ghazipur and at Buxar and Darbhanga respectively) and from the Regions Beyond Missionary Union (holding the property at Chapra), but no replies have been received from the Metropolitan who holds the property at Muzaffarpur and the Chairman of the Committee which holds the City High School at Ghazipur.

Gossner Mission

Since then we understand that the Metropolitan has intimated that he does not desire to hold the property at Muzaffarpur and as such that property will have to be taken over by the Gossner Mission. We have however not yet been able to get from him a definte declaration about this. Our attempt so far to get any sort of replies from the Chairman of the Committee which holds the City High School at Ghazipur and from the Wesleyan Mission and the American Methodist Mission has so far been unsuccessful. From Mr. Cannaday's letter of Feb.17th we understand that these two bodies last mentioned are not quite satisfied with the valuation of the property.

We are as anxious as you are to expedite the settlement; but we are very much disappointed at the way in which these occupying Missions in the Ganges Valley are delaying matters. Dr.Macnicol who deals with this subject is just now on tour. To avoid further delay I am writing this letter so that by the time he returns he may proceed with the necessary correspondence.

I do not find in the files here any of the replies which Mr.Cannaday says he received from these Missions in the Ganges Valley and which he says he left with the Rev.M.Prehn. I find a copy of a letter here which Dr.Macnicol wrote on March 22nd to Mr.Prehn asking him to send on these letters. As far as our files indicate, I do not see that this request has been complied with. I am now writing this to you with very earnest request that you will kindly arrange to send whatever relevant papers there may be with Mr.Prehn or with you to this Office.

Gossner Mission

When those papers are received we will be in a better position to write definitely and finally to these occupying Missions in the Ganges Valley to come to terms. If they do not do so by a certain date, I am afraid we will have to act on the letter from the Government of India which lays down that if there is considerable delay the original owners of the property namely, the Gossner Mission may be requested to receive it back.

There is another point about which we are in some doubt. In the final settlement communicated to us by the Government of India the Gossner Mission is mentioned as one of the parties concerned which has to collaborate in the drawing up of the deeds of transfer and in their execution. Do you hold any legal or authoritative document from the Gossner Mission Board in Berlin which entitles you to act as their representative in India in this matter? If there is no such legal authorization, I am afraid that will be another cause for delay in the final settlement of this property question. I hope you have that authorization. If not, will you take immediate steps to get that authorization from Berlin either by cable or by letter?

I am sending herewith a copy of this letter to Mr.Prehn so that he may be kept informed of what is being done and in case you are out in the district touring, he may attend to this matter and send us the necessary papers, etc. to this Office.

With kind regards,

Yours sincerely,

Gossner Mission

Rev.A.John, Kinkel,
Ranchi District

1, Stavelay Road,
Poona
22nd August,1928.

Dear Mr. John,

Mr. Philip wrote to you on August 16th, informing you as to the situation in reference to the property formerly belonging to the Gossner Mission, which is now to be divided in accordance with agreements to be arrived at. In my absence from Poona Mr. Philip had not before him all the documents in regard to this case, and so was not aware of the exact decision in regard to the Ganges Valley properties.

Of the Missions involved in this area, Regions beyond Missionary Union accept the arrangement proposed under which the property was to be taken over subject to a concession which is, I understand, acceptable to the Advisory Board of the Gossner Ev.Luth.Mission. The Methodist Episcopal Mission indicated their willingness to take over the property at a valuation different from the one submitted to them. The Wesleyan Methodist Missionary Society replied that they could not commit themselves on the subject of taking over the property without the sanction of their committee in London, and I understand that they do not accept the valuation that has been made. The Bishop of Calcutta, on the other hand, was willing to take over the property at Muzaffarpore on the terms proposed. In the case of the City High School at Ghazipur, the orders of the Director of Public Instruction were being awaited. That was the situation when we corresponded with the Government of India on this subject. I now understand from your letter that the Berlin Home Board of the Gossner Mission does not agree to the proposal submitted to these different missions, according to which these missions would get the Ganges property on payment of 50 0/0 of the present value less the amounts spent on repairs. You say that " they are willing to sell for half the price of the present value, but nothing more". If the Gossner Mission adheres to that resolution then it does not appear worth while to discuss the proposed arrangement farther with the various missions. It would appear that there will be no alternative now except to ask the Government of India whether they are willing, in view of this deadlock which appears to have arisen," that the original owners of the property, that is, the Gossner Mission, be requested to receive the property back and make such arrangements as they consider suitable".

Will you inform me whether in your opinion this is the only course open to us now, and whether it appears to you that no other settlement can be reached.

I am,

Yours very sincerely,

N.Macnicol.

Gossner Mission

Telephone :
357, POONA.

Telegrams and Cables :
"AIKYA, POONA."

NATIONAL CHRISTIAN COUNCIL
of India, Burma and Ceylon.

Chairman :
The Most Rev. The Lord Bishop of
Calcutta and Metropolitan of India,
Bishop's House, Calcutta.

Vice-Chairman :
Dr. S. K. Datta,
5, Russell Street, Calcutta.

Treasurer :
The Rev. A. H. Clark, D.D.,
Ahmednagar.

Secretaries :
The Rev. N. Macnicol, D.Litt.
P. O. Philip, Esq., B.A.

Hon. Officer :
Miss A. B. Van Doren, B.A.

Executive Committee :
The Rev. J. R. Chitambar, D.D.
The Rt. Rev. The Bishop of Dornakal.
The Rev. J. F. Edwards.
Dr. C. R. Greenfield.
The Rt. Rev. The Bishop of Madras.
The Rev. Yohan Masih, D.D.
The Rev. J. McKenzie, M.A.
Rai Bahadur A.C. Mukerji,
K. T. Paul, Esq., O.B.E.
B. L. Rallia Ram, Esq., B.A.
The Rev. Bishop J. W. Robinson.
The Rev. H. C. Velte, D.D.

1, STAVELEY ROAD,
POONA.

August 16th, 1928.

Rev. A. John,
Kinkel, Ranchi Dist.

Dear Mr. John,

The Government of India have now communicated to the National Christian Council their decision about the disposal of property formerly belonging to the Gossner Mission in Chota Nagpur and Assam Field. In accordance with our recommendation they have now written to us as follows:-

> "It was understood from your letter of the 24th February, 1927, that the arrangement that the Gossner Mission favoured was the handing over the properties to the Autonomous Lutheran Church. In order to allow for a growth of the sense of responsibility and of the power of management it was agreed that the properties should be vested in a New Board consisting of two representatives of the Autonomous Church, two representatives of the Gossner Mission, one representative of the National Lutheran Council of America, (so long as that body continues to aid the Church in Chota Nagpur with funds) and one representative of the National Christian Council for a period of ten years. It is now understood from your letter of the 3rd May 1928, that another society namely the National Missionary Society desire that they should be represented on the intermediate Board in question. To this the Government of India have no objection provided the other bodies concerned agree."

I am now writing this letter to you as the representative of the Gossner Mission in India to let me know definitely

Gossner Mission

whether you are in favour of this proposal of appointing a representative of the National Missionary Society on the new intermediate Board to be set up for holding the property in question.

I shall be thankful for an early reply from you on this point.

Yours faithfully,

R.O. Shilp

SECRETARY.

II

Kinkel
24.8. 28

Dear Mr. Philip,

I acknowledge with thanks your letter of the 16th inst., and in reply to it I beg to say that there is no objection to the request of the National Missionary Society to be represented by one gentlemen in the new Board of Trustees for the Gossner Mission's property in Chota Nagpur and Assam.

I hope to be in a position to reply to your letter regarding the Ganges Property very soon.

Yours sincerely

A. John.

Gossner Mission

I

Copy of letter No.F/1497,dated Allahabad,June 25,1928, from A?H.Mackenzie,Esqr.,M.A.,C.I.E.,M.L.C., Dorector of Public Instructio ,United Provinces to this office.

---------0----------

With reference to your letter 1 C/91,dated February 8, 1928,regarding the disposal of the property known as the City High School,Ghazipur,I have the honour to say that Government to whom I referred the matter for their orders have no objection to the sale of the property to the Wesleyan Methodist Mission, Ghazipur,on payment to the Gossner Mission of 50 % of the present value of the property less the total amount spent on repairs,provided the Wesleyan Mission Ghazipur,agree to maintain the school as a High School.Should the Wesleyan Mission,Ghazipur,be unwilling to purchase the property on those conditions ,the Government of the United Provinces ,who have maintained the school since the Gossner Mission ceased to manage it,desire that the property should be offered to them on the terms,Viz.on payment to the Gossner Mission of 50 % of the present value of the property less the amount spent on repairs.

No.673 dated Benares the 2nd July ,1928.

Copy forwarded to the Agent,Mission Trust of Northern India, Ranchi,in reference to his letter dated 27-1-1928,with the request that he will kindly let this office know if Gossner Mission is willing to dispose of the property known as the City High School,Ghazipur,on the conditions laid down by the Director of Public Instruction.

Sd. S. Singh,
Offg. Inspector of Schools,
Benares Division.

Gossner Mission

I

Rev.A.John,
P.O.Kinkel,
District Ranchi,
Bihar & Orissa.

Kinkel 13.8.28.

To
The Secretary, National Christian Council,

Poona.

Dear Mr. Philip,

A few days ago I received a letter from Mr. Panna, Hazaribagh, Secretary to the Board of Trustees, Ranchi, together with the copy of a letter from the Director of Public Instruction, United Provinces, regarding the sale of the City High School at Ghazipur. Mr. Panna tells me that he sent a copy of that letter to you also. So I need only refer you to this copy.

As I am now the representative of the Gossner Mission's Home Board, I am requesting you to let me know any matter coming up through the N.C.C. regarding the Ganges Property, in which the opinion of the Gossner Mission is wanted.

As the City High School in Ghazipur is not an institution necessary to the carrying on of the Mission work there, it does not come under the agreement according which we ought to sell at half price of the present value less the amount spent on repairs. The Berlin Home Board does not agree to that kind of sale. Unfortunately I am not at this moment in possession of the schedule of valuation of the Ganges Property as it was prepared by us when we visited the Ganges stations for that purpose. I shall, however, get it soon. I think, we shall stick to the price arrived at at that time. But even if we should agree to a lower price, it is out of question that the amount, spent on repairs, would be taken into consideration.

I also have to inform you that the Berlin Home Board does not agree to the proposal arrived at in a meeting at Ranchi, when Mr. Fnt Paton was present, according which the now occupying Missions should get the Ganges Property, if they liked, on payment of 50 0/0 of the present value less the amount spent on repairs. The Home Board objects to the clause " less the amount spent on repairs". They are willing to sell for Half the price of the present value, but nothing more. It should be kept in mind that the Berlin Home Board does not intend to make any money for itself. Whatever will be realised by the sale of the Ganges Property shall go to the Autonomous Church of Chota-Nagpur and Assam, which is in a serious financial condition.

Yours sincerely

A. John.

Gossner Mission