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VOLUME II

PART II (continued)

Chapter 8: THE GOVERNMENT PROPOSALS FOR THE DISPERSAL
OF THE MISSIONFIELDS OF INDIA AND THE RESPONSE
OF THE NATIONAL MISSIONARY COUNCIL MAY 1918 - MAY 1919

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CHAPTER 8

THE GOVERNMENT PROPOSALS FOR THE DISPOSAL OF THE GERMAN
MISSIONFIELDS IN INDIA AND THE RESPONSE OF THE NATIONAL
MISSIONARY COUNCIL. MAY 1918 - MAY 1919

THE CONTINUATION COMMITTEE PROPOSALS FOR GERMAN MISSIONS: 1918

We have noted that the Edinburgh World Missionary Conference was distinguished from the preceding International Missionary Conferences held in the 19th. century on account of the authority vested in the delegates, selected by proportional representation, who were able to appoint a Continuation Committee to promote the ideas and continue the work of the Conference in endeavouring to solve the problems common to the missionary enterprise on a co-operative basis.

From June 23rd-25th.1910 the 35 members of the Continuation Committee - 10 from North America, 10 from Britain, 10 from the Continent and one each from South Africa, Australasia, Japan, China and India, perfected the procedure which would permit the Committee to serve the ends for which it had been constituted: Dr. John R. Mott was elected chairman, J. H. Oldham full-time secretary, Dr. Eugene Stock of the CMS and Dr. Julius Richter of Berlin, vice-chairman, Mr. Newton W. Rowell, KC. of Toronto, treasurer. The Executive Committee comprised the Officers with Sir Andrew Fraser, the Revd. R. Wardlaw Thompson DD. of the LMS, the two American members - the Revd. Arthur J. Brown DD. and the Revd. James L. Barton DD. and Count Moltke from Denmark. The Continuation Committee met in 1911 when it requested Mott to make his tour of Asia in order to promote the aims of the Edinburgh Conference and bring into being National Conferences of Missions with whom the Continuation Committee could



correspond. The 1913 meeting at the Hague preceded the outbreak of the war which interrupted the bi-annual meetings which the Committee had proposed, and, since members belonged to the countries which had commenced hostilities, the Committee thereafter ceased to function effectively. Members did not resign from the Continuation Committee but Oldham closed the Edinburgh office after the outbreak of the war and with his fellow secretary, Kenneth McClelland, moved to London where they offered their services to the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland. Mott, on account of his neutral status, before 1917, was able to maintain contact with the German missionary societies and the leaders of the German churches. Of the 10 members from the Continent, Professor D.G.Haussleiter of Halle, Bishop P.O. Henning from the Moravians at Herrnhut and Dr. Julius Richter from Berlin represented Germany, with the remaining countries - France, Switzerland, Finland, Norway, Denmark, Sweden and Holland each providing their own representative. The Continuation Committee remained ineffective during the war since the members from neutral countries were unwilling for the Committee to meet when the Germans were unable to attend the meetings.

John R.Mott on his visits to the Continent was able to keep open the channels of communication but, following the entry of the United States into the war on April 6th.1917, Mott consented in June to serve on an American delegation which visited Russia,

an action which deeply offended the Germans who felt he had betrayed them, and thereafter, until 1920 when Mott again visited Germany, his influence with the German missionary societies was curtailed. In order to meet the pressing problems facing the missionary societies and to be prepared to meet the intentions of the British and French Governments over the former German missionfields, on April 4th. 1918 Mott, accompanied by the Revd. Charles R. Watson DD, an American member of the Standing Committee of the Conference of Missionary Societies of Great Britain in London. The Anglican representatives on the Committee were Mrs. Louise Creighton, widow of Dr. Mandell Creighton, the former Bishop of Peterborough and London, Bishop Talbot of Winchester, Bishop Theodore Woods of Peterborough and the Revd. C.C.B. Bardsley of the CMS. Mott addressed the meeting by informing the members that the Continuation Committee was not the body which could best deal with the complicated problems facing the missionary societies since its members were drawn from countries involved in hostilities. He therefore proposed the appointment of an Emergency Committee on Co-operating Missions to consult regarding the best means by which provision could be made for the missionfields which had suffered on account of the war: eight members to be appointed from the USA, six members from Britain, and one member each from missionary societies which were able to represent their national interests; the finance to be shared by America and Great Britain with Mott as chairman and Oldham and Kenneth McClennan as secretaries.

The following day, April 5th, Mott and Watson attended the Committee on War and Missions held at the Bible House, London of which both Mrs. Creighton and Bishop Montgomery were members, so that Mott could give direction for the action to be taken by the Emergency Committee when it was constituted. He drew attention to the following matters which urgently required consideration:-

1. A careful study of the extent and character of German missionary work in British territories and in the German colonies.
2. An accurate estimate of financial requirements to provide for the work of these missions, if necessary, by sending a deputation to certain missionfields.
3. To ascertain the policy of the British Government towards these missions and, in particular, towards mission property.
4. Problems involved in the future administration of these missions including:
 - (a) the extent to which American participation is possible.
 - (b) problems arising out of different forms of Church life.
5. The advisability of making any approach to the German missionary societies before the conclusion of the war.

In the discussion which ensued it was agreed that points 1-4 should be the responsibility of the members from Great Britain leaving America to deal with the situation pertaining in China and Japan. In regard to the question of mission property it was agreed to request the British Government to postpone action until after the war when it was to be hoped that there might be opportunities for private negotiations with the German missionary societies; the possibility of the German societies being willing to transfer their properties, if not to a British mission, at any rate to the Native Church was suggested, although the difficulties in connection with large and costly buildings in this proposed policy were recognised.

Finally, it was deemed inadvisable during the period of the war to attempt to enter into negotiation with the German societies over the disposal of the work.

At the meeting of the Committee on War and Missions, held on May 13th. 1918 at which Mrs. Creighton and Bishop Montgomery were present, it was agreed to draft a letter to the Secretary of State for Foreign Affairs, Mr. Arthur Balfour, requesting that a small committee should be appointed to consider the question of German Mission property. The Committee was also informed that Dr. Mott had been granted interviews with both Mr. Balfour and Lord Robert Cecil, Under Secretary for Foreign Affairs, in order to explain fully the reason for forming the Emergency Committee and

to assure them of the keen interest in missionary work of the members of the American churches. (1)

It took a further year for the Emergency Committee to be formed and to hold its first meeting in March 1919. Already, during May 1918, the Government's policy for the disposal of the German missionfields in India was being formulated and we turn now to the correspondence between J. H. Oldham and Sir Arthur Hirtzel, the Permanent Under Secretary to the India Office, in order to follow the negotiations between the Missionary Societies and the Government in the attempt to preserve the German missionfields and mission property from confiscation.

On May 2nd. 1918 a conference was held at the India Office between officials of the Legislative and Home Departments, with the Secretary in the Legislative Department present, in order to reach decisions on the disposal of immoveable property which was in the possession of enemy missionary societies at the outbreak of the war. The proposals were drafted in a Memorandum prepared by Mr. A. P. Muddiman, Secretary, Government of India Legislative Department and, since the terminology and form of words employed became the basis of discussion with the British Missionary Societies, we quote the relevant clauses in full:-

1. There shall be a notification under section 12 of the Enemy Trading Act, 1916, applying the provisions of section 7 of the same Act to these missions: the Leipzig Evangelical Lutheran Mission, Madras; the Hermannsburg Evangelical Lutheran Mission, Madras; the Schleswig Holstein Evangelical Lutheran Mission, Madras; the Gossner Evangelical Lutheran Mission, United Provinces and Bihar & Orissa; the German Evangelical Lutheran Mission, Ranchi, Bihar & Orissa.

2. As soon as possible thereafter there should be a separate vesting order under section 7 vesting in the case of each Mission the property of the Mission in the Custodian. The Custodian should at the same time be directed to sell all the Mission property that could be sold without seriously impairing the educational or other charitable work of the Mission. The proceeds from any such sale should be retained in the hands of the Custodian, subject to the orders of the Government.

3. The local Governments be directed to appoint a body of trustees and to include therein some members of the congregation of the Mission to hold the remainder of the property, subject to such conditions as the local Government thought fit to prescribe.

4. On the appointment of such a body the Custodian should be directed to transfer to it the undisposed of assets with the greatest expedition possible.

5. It would then be necessary for the Government of India to pass legislation validating the transfer to the trustees and taking power to constitute such trustees a Corporation and to grant them a constitution.

8. All local Governments concerned should be directed to obtain as complete a record as possible of the nature, value and all available details as to the manner in which it was acquired or held, of all property of the Missions referred to in this note.

On August 9th. Sir Arthur Hirtzel forwarded the Memorandum on the disposal of the property of enemy missions in India to Oldham requesting him to furnish observations on the Government's proposed action. On August 30th. Oldham replied, pointing out the ambiguity in the wording of the clause dealing with the disposal of mission property:-

We note with satisfaction that the Government of India propose to dispose of "only such property as can be sold without impairing seriously the educational or other charitable work of the mission". No reference is made to the religious work of the missions, but this is inseparable from the educational and other work, and we understand that the reference is intended to include this ... We should therefore be glad to know in what way the Government of India propose to distinguish between the property necessary

for maintaining the religious, educational and charitable work of the missions and that which does not fall under this definition.

Referring to the question of Trustees, Oldham asked for clarification on whether such persons would be a temporary expedient or a permanent arrangement. He noted:-

We should raise no objection to any arrangement which the Government may think it right to make for the provisional holding of the property, so long as the question of its ultimate disposal is not prejudiced.

Oldham went on to stress the following points which precluded definite action: the future of the property and its permanent disposal raised problems which would require additional time and consultation to settle; American and British church leaders would expect the religious, educational and philanthropic work of the missions to continue and in order to secure this condition it would be essential to determine which societies, American and British, would be held responsible for carrying on the work in each individual German missionfield; German mission property and its disposal should be considered a separate and distinct issue from the treatment of enemy property in general; and in order for the Missionary Societies to be able to co-operate with the Government, the nature, extent and value of the properties involved would be an essential pre-condition.

On September 19th. Oldham again pressed his views. The property required for the religious purposes of the missions should be preserved, not only that connected with the educational and charitable institutions; the question of the constitution of the trusts and the trustees, if on a temporary basis, could administer the property during the war, to be succeeded by permanent trustees who would deal with the final disposal of the property, subject to the approval of the Government of India; the trustees, whether ordained or laymen, if Europeans, should be recommended to the Government on the authority of the National Missionary Council of India and that, in any case, it would be most advantageous that members of the Indian Christian community should be represented.

On October 1st. Oldham forwarded the Minute of the Meeting of the Standing Committee of the Conference of British Missionary Societies, held on September 27th, dealing with German Mission Property:-

It was AGREED: to represent to the Secretary of State for India that:-

1. In the view of the Committee, Christian public opinion in Great Britain and America will expect that the property should continue to be available for missionary purposes.

2. The question of how much of the property is necessary for the effective carrying on of the religious, educational and charitable work of the missions is one which should be decided in consultation with the National Missionary Council in India, and time should be allowed for correspondence with the Mission Home Boards.

3. If the Government of India regard it as necessary without further delay to extinguish enemy rights in the property, it is desirable to constitute a provisional trust to which the property might be transferred, pending the establishment of a permanent trust or trusts.

4. It is desirable that the trustees appointed whether provisional or permanent, should have a knowledge of missionary questions and therefore that they should be appointed after consultation with the National Missionary Council of India.

On November 26th. Oldham drafted an Official Letter which contained the proposals supported by Archbishop Davidson, Mr. Justice Younger, Sir Andrew Fraser and the representatives of the leading Missionary Societies, together with a covering letter emphasising that the Archbishop attached the very greatest importance to the transfer of the whole of the property, and not merely part of it, to the trustees.

The importance of including the Indian Christian community in negotiations relating to the disposal of mission properties was noted as follows:-

I may refer to the sentence in Muddiman's Memorandum which refers to the inclusion in the trustees of "members of the congregations of the mission". The meaning of this phrase is not at all clear, but I suppose it refers to the representatives of the native Indian congregations. I think the more we can emphasize the interests of the Indian Christian communities in the properties, the stronger will be the justification for treating them as a trust. I am strongly in favour of Indian representation on the trustees, but in some of the missions the Christians are not yet sufficiently educated to be given a voice in the administration of the property. In other instances it would be all right for them to hold the congregational property, but they could not take the schools.

In other instances the more prominence that is given to the Indian element the better. The question has therefore to be decided in view of local circumstances.

The practical suggestions which were presented for consideration relating to the Memorandum drafted by A.P.Muddiman included the following:-

1. That the whole of the mission property and not merely part of it should be transferred to the trustees.

2. That in the legislation validating the transfer and constituting the trustees it should be clearly and explicitly recognised that the trust is constituted for carrying on, as nearly as possible, the missionary purposes and the religious, educational and charitable objects for which the property was acquired and used by the displaced missions.

3. That the trustees should have power, subject to direction of the Government of India, to dispose of the property in whatever way, after mutual consultation between the Government and missionary bodies, may seem best calculated to give effect to the purposes of the trust.

On December 12th, 1918, Oldham informed Sir Arthur Hirtzel of the appointment of a legal representative who could act on behalf of all the missionary societies and by visiting India could deal with all matters relating to property and its disposal:-

We are of the opinion that it would greatly facilitate the prompt settlement of the question on satisfactory lines if the missionary societies were allowed to send to India at the earliest possible moment a representative who could discuss personally with the Government of India and the

local governments the details of the settlement. The total value of German mission property is estimated by the Government of India to be about £160,000. If the property of the Basle Mission is included the total value will probably amount to nearly £250,000 The only way in which a difficult and complex question affecting many interests can be satisfactorily settled in the short time remaining appears to us to be that a representative of the missionary societies, in full possession of their views and having authority to act on their behalf, should be sent at once to India. The Conference of Missionary Societies has appointed Captain John Dove as their legal advisor.

Oldham asked Sir Arthur to use his good offices with the War Office to secure the release of Captain Dove and obtain for him a passage to India. He closed with the observation that if the proposals for transferring the assets of the Basle Mission Trading Company to the British-based Commonwealth Merchant Company were to be approved, Captain Dove would also be in a position to act on their behalf if they wished to appoint him as their representative. (2)

Captain John Dove, serving in the Nottinghamshire and Derbyshire Regiment, was demobilised from the Army on December 19th. 1918 in order to take passage to India where he commenced work in co-operation with the Madras Council of Missions in preparing the Trust deeds for the German missions situated in the Madras Presidency.

In reviewing this correspondence which covered the eight months from May to December 1918, within which period the Armistice was signed on November 11th, and preparations commenced for the Peace Conference, we note that the foresight of John R. Mott in constituting the Emergency Committee of Co-operating Missions in April 1918 allowed J. H. Oldham, as its secretary, to act decisively on behalf of the Missionary Societies, despite the fact that the Committee was not yet fully constituted. Almost single-handed Oldham was able to clarify the principles on which the Missionary Societies were agreed regarding the preservation of the German missionfields, and his thorough and precise elucidation of the problems relating to the properties and the formation of the trusts permitted Clause 438 to be introduced into the Treaty of Versailles by Mr. Arthur Balfour, the procedure which effectively conserved the German missionfields for the post-war era.

THE NATIONAL MISSIONARY COUNCIL: 1918

The 5th. Meeting of the National Missionary Council was held in Benares three days after the signing of the Armistice from 14th-17th. November 1918 with 36 out of 43 delegates present, Bishop Foss Westcott and the Revd. P. L. Singh, the Headmaster of the High School in Hazaribagh, representing the Bihar Council. The Metropolitan, Bishop Lefroy, who since 1911 had suffered increasing ill health, was unable to attend and the Vice-President, Professor S. C. Mukerji, of Serampore College, chaired the meetings which were held in a large tent outside Clarke's Hotel. The Revd. H. Gulliford, the Editor of 'The Harvest Field' had offered the services of his magazine to be the official publication of the Council and, although the decision confirming this arrangement was not taken until 1923, Gulliford acted as reporter in the meetings and published the account of the Council's business with his own comments. The problems connected with the Basle Mission and the Gossner Mission engrossed two complete sessions of the Council as we turn now to Gulliford's review of the proceedings:-

THE BASLE MISSION

The Revd. D. G. M. Leith, Convenor of the Madras German Missions Committee, presented the report on the German Missions in South India. The arrangements for the educational work continued to meet with the approval of the Government and the request that

this should continue had been agreed to on behalf of the Leipzig, Hermannsburg and Schleswig Holstein Missions; only a qualified guarantee to the Government had been possible in the case of the Basle Mission since the Basle Mission Industrials had supplied the funds necessary for the educational work and uncertainty existed over Government action which might be taken regarding the Industrials in 1919.

The Basle Mission at the outbreak of the War maintained 20,000 converts, 11,000 communicants, 21,000 pupils and 3,000 industrial workers in its congregations, schools and institutions. A Local General Committee of the Mission had been formed in 1915 after the departure of the German missionaries with three Swiss members who were able to establish contact with a small committee of French-Swiss in Lausanne who throughout the War had sent out funds but was not competent to take over the Mission. The Mission Industrials had continued to provide the income for the congregations and the institutions through the war years.

Following the action taken by the Government on the Gold Coast to suppress the Basle Mission Industrials and impound all the assets on February 4th. 1918, the decision of the British Government appeared to be to exclude entirely the Basle Mission from India. This had inhibited further negotiations with the Government of Madras relating to the Swiss Missionary Society based in Berne which the National Missionary Council at its 1917 Meeting at Coonoor had approved.

In July 1918 the Revd. Herbert Anderson, Secretary of the National Missionary Council, had visited Madras to advise the German Missions Committee and the Educational Committee on plans to assist the Basle Mission and on August 1st.-2nd. three members of the Madras Council went to Calicut to attend the meeting of the Local General Committee of the Basle Mission.

At this meeting, the decision was made to request the National Missionary Council of India to take over responsibility for the control of the work done by the Basle Mission, and the following Resolution was forwarded to the Madras Council for consideration and action:-

The General Local Committee of the Basle Mission requests the National Missionary Council of India to assume responsibility for the control of the work carried on by the Basle Mission and for its transfer to suitable bodies and declares its willingness for the property of the Basle Mission to be used by the body undertaking the work under authorisation by the National Missionary Council.

On August 16th. 1918, the Madras Council Committee accepted the Resolution and after full discussion on the transfer of the Basle Mission to other Missionary Societies passed the following Resolutions:-

1. The Madras German Missions Committee be augmented to include the Revd.H.Anderson, Revd.H.Gulliford, Dr. P.de Benoit, Revd. W.Meston and Revd.K.Heiberg to act as a Special Committee of the National Missionary Council, acting under its control, with special responsibility for the work of the Basle Mission and for its transfer to suitable bodies.

2. The following Societies to take over responsibility for the work of the Basle Mission:
 - (a) The Basle Mission College to be transferred to the Madras Christian College.
 - (b) The Wesleyan Missionary Society be requested to take over the work in the Nilgiris and Coorg; the National Missionary Society be requested to take over the work at Honavar, North Canara; the South India United Church and the Malabar Church to carry on the work in Malabar.
 - (c) The Swiss should continue to support financially the work in South Canara and South Mahratta through Dr. de Benoit with a British Missionary Council acting as Secretary of the organisation.

3. In order to present three proposals to both the Madras Government and the Government of India, the Convenor of the German Missions Committee, the Revd.D.Leith, be requested to act full-time for a period of three months on the understanding that funds for this appointment were guaranteed by Mr. J.H.Oldham.

The Report closed with the information supplied by Mr. J. H. Oldham that a British Company was in process of being formed to take over the Basle Industrials on both the Gold Coast and in India.

A long discussion followed in which Dr. de Benoit, Bishop Westcott, the Revd. H. Gulliford and others took part; the question of taking administrative and executive action was raised, with members expressing doubts that the Council was being asked to go beyond its mandate in taking responsibility for the Basle Mission.

Gulliford noted in his diary:-

German Missions took up a long time. The Magnitude of the task is dawning upon the Council which is in a difficult position. It is taking up work which is beyond its Constitution. The spirit of the Council was admirable and the Basle Mission difficulties were got over and we shall not greatly violate our Constitution if the resolutions are passed.

and in his report on the reception of the Madras Council resolutions he commented:-

The Council gave very careful consideration to the question whether its constitution permitted it to accede to the Basle Mission request - "The function of the Council shall be solely consultative and advisory not legislative and mandatory".

Lawyers gave the assurance that to temporarily help the Basle Mission under the present special circumstances was not exceeding its functions. To transfer the work (as it is now generally understood that German missionaries will not return to India for the present) it was absolutely necessary for the Council to take action.

The Council appointed a special committee to draft resolutions covering the entire field of German Missions in both South India and Bihar on which Gulliford sat with Professor Mukerji, the Revd.H.Anderson, Bishop Westcott, Dr.Aberly, Dr. de Benoit, Dr.J. F.Steele, the Revd.D.Leith and Bishop Herbert Pakenham Walsh of Assam. On Sunday November 17th.the Resolutions were presented to the Council and passed endorsing the proposals and resolutions submitted from the Madras Council of Missions for the future control and transfer of the Basle Mission. In addition representation to the Government of India was considered imperative and the following Resolution was included:-

In view of the difficulties regarding property formerly held by German Missions and by the Basle Mission, the Council appoints a deputation consisting of the Bishop in Chota

Nagpur, Revds. Herbert Anderson and D.G. M. Leith to interview the Home Member of the Government of India on the whole question, and to report to the Council's Committee on German Missions, which is instructed to take such action as may be necessary to conserve the property of these missions for Christian work.

THE GOSSNER MISSION

For the benefit of his readers, Gulliford provided a survey of the situation in Chota Nagpur which included the excerpt from the Report presented to the National Missionary Council at Coonoor in 1917, in which Bishop Westcott had expressed hopes for a possible union between the Lutherans and the Anglican Church:-

The situation in Chota Nagpur is very delicate and complicated. The Lutheran Christians are in the great majority and when the Bishop of Chota Nagpur undertook to take care of them it was in the hope for a year or two only.

1. The Bishop has provided European workers to care for churches, schools and general mission work at great expense.
2. Funds from American and elsewhere have been contributed.

3. Government's intention not to allow the Germans back now requires alternative arrangements. The present arrangements cannot go on indefinitely.
4. Chota Nagpur tribals are simple people easily swayed by agitators.
5. There have been risings against the Government in the past.
6. German influence has been and still is strong. With the collapse of Germany Government must exercise great care who is to live amongst the tribals.
7. Government naturally prefers a British mission with British subjects working there.

4th.Meeting of the National Missionary Council: 1917

Bishop Westcott said in his report:-

I still do not wish to seek liberty to take over any Lutherans who might wish to join us, during the war, but I wish to be free to set before them unity as the ideal of the Gospel and to see if there is any way in which unity can be attained It may be that in the Providence of God such an Indian Church in full communion with the Anglican church, working in the district may be possible. But we have first to realise that Unity is our Lord's ideal for His Church before we can consider the basis of such a union .

Gulliford added his comment:-

It has not been possible for the Bishop to go far along these lines on account of the way in which the War has fluctuated.

Bishop Westcott's report to the Council contained the Government decision on the disposal of the Mission property, and referred to the disturbing influence which this decision had already created amongst one section of the congregations:-

The Government has decided to make over all the property of the congregations and the Mission to the Custodian of Enemy Property with a view to legally ending its connection with the Berlin Committee. The congregational property has been included in the schedules of property on which the vesting order is to be, if it has not already been made, because it all stood in the name of one or other of the German missionaries, and it was thus necessary, if the congregations were to be given any legal title to it, for it to pass through the Custodian's hands.

The unforeseen and unfortunate consequences of this decision were related as follows:-

In October the Chief Secretary invited some of the members of the congregations to meet him, that he might explain the purpose that Government had in view in taking this action.

The majority of them were unable to understand English and some misconception as to the intentions of Government seems to have arisen, as they have been telling the congregations that it is the intention of Government to hand over all the Mission property to them, and urging the establishment of an independent church. It is not the Government's intention to hand over to them the Mission as distinct from congregational property and it is to be deeply regretted that the desire to get the property into their own hands is, with this section of the congregation, outweighing all considerations of the spiritual welfare of the people.

The Bishop drew attention to the situation in the Assam tea-gardens where isolated groups of Lutheran Christians gave cause for concern:-

In Assam, the closer supervision of the widely scattered small Christian communities on the tea-gardens is becoming a matter of urgent necessity if they are to be preserved from spiritual decay, and it seems as if the time has come when some permanent arrangement should be made by which the care of this work should be taken over by a local mission.

The Report closed with news of the near-famine conditions pervading Chota Nagpur which would inevitably result in a major financial crisis for the Mission workers who were dependent on the produce of their own fields for their support.

Bishop Westcott supplemented his report with a Confidential Statement on the Government's intentions to form a Trust for the Mission property. This was followed by an official protest delivered in a statement by Dr. John Aberly, the President of the American Lutheran Mission at Guntur, who felt impelled to frankly express his fears:-

Though the Bishop had loyally observed his pledges, the policy which under exceptionally difficult circumstances had been adopted would lead to the disintegration of the denominational identity of the Lutheran Church in Chota Nagpur which he greatly regretted.

Gulliford summarised the discussion which followed:

1. Is it not possible for the United Church in Chota Nagpur to be in full communion with the Lutheran as well as with the Anglican Church.
2. As a principle - the Lutheran Christians themselves should determine their church relationships.
3. Prayer for a plain path regarding both Church and Government in Chota Nagpur.

and in his diary made the following entries:

The situation in Chota Nagpur is difficult as the Lutherans have not been fully consulted and the Government has dominated the situation Chota Nagpur replied to Aberly but it is evident that things are not quite straightened out. The Bishop replied in perfect good temper and there is no feeling of bitterness. Things are such that the Lutherans would be compelled to join the Anglican Church. At least, that is how it appears to most. It may be the best thing.

The Council passed the following Resolutions which had been prepared by the committee appointed for the arrangements for the preservation of German Mission work, Gulliford, Dr. Aberly and Bishop Westcott all being members:-

RESOLVED:

- 15 1. That the Council approves of the Bishop in Chota Nagpur, in consultation with the officers of the Bihar & Orissa Representative Council of Missions, taking such action in regard to any property of the G.E.L.Mission which the Custodian of Enemy Property may decide to dispose of, as shall in his opinion be in the best interest of the mission work in Chota Nagpur.
2. That this Council approves of the suggestion that, as soon as the Government policy with regard to the Gossner Mission has been declared, the Bishop in Chota Nagpur should, subject to the permission of the

Government, communicate with the Berlin Committee, explaining the condition laid down by the Government and asking for an expression of their views, always remembering that the right of self-determination rests with the congregations.

3. That pending the final determination of the future of this Mission this Council appeals to the Christian public in India and abroad to supply the funds that are needed for the work.

4. That as the work in Assam is closely connected with that in Chota Nagpur, the principles of the above resolutions be also applied to that area substituting the Bishop of Assam for the Bishop in Chota Nagpur and the officers of the Representative Council of Missions of Bengal & Assam for those of the Representative Council of Missions in Bihar & Orissa.

Gulliford was able to add the information that the deputation appointed to interview the Home Member of the Government of India, represented by Bishop Westcott, the Revd. Herbert Anderson and the Revd. D.G.M. Leith, had done so and been given the assurance that Government approved of the scheme for the management of the Basle Mission; also, that satisfactory arrangements would be made regarding the property belonging to German Missions in India.

The Council appointed its officers for 1919: Bishop Westcott as Chairman, the Revd.G.Howells of the Baptist Missionary Society, Serampore - Vice-Chairman, the Revd.A.Willifer Young of the Bible Society, Calcutta Honorary Treasurer and Professor S.C. Mukerji of Serampore College as Secretary.

In accordance with Resolution 3 passed by the Council an Appeal for the Gossner Mission in Chota Nagpur was drafted by Bishop Westcott and Professor Mukerji on December 20th, 1918 which was printed in the February 1919 number of the Harvest Field.

We may note that the 1918 Meeting of the National Missionary Council validated the principles of Comity, Co-operation and Arbitration, most notably by the courageous action of the Council in taking responsibility for the work of the Basle Mission, which from January 1st, 1919 ceased to exist in India.

The complex problems which the Bihar and Orissa Council of Missions was called upon to solve in connection with the Gossner Mission in Chota Nagpur demonstrated the mature and impartial conduct of the Council's business with Bishop Westcott acting in the capacity of Chairman of the National Council, Bishop in Chota Nagpur and Vice-President of the Bihar Council of Missions.

On January 1st.1919 Bishop Lefroy, the first President of the National Missionary Council, died in Calcutta and Bishop Westcott on August 1st.1919 succeeded him as Metropolitan and for the period of 10 years to 1928 continued to act as President of the National Missionary Council of India.

Bishop Westcott's Confidential Correspondence: August and December 1918

The India Office 'Memorandum on Foreign Missions and Missionaries in India', prepared in May 1918, provided directions for the disposal of German Mission property and effectively nullified the requests repeatedly made by the National Councils and Provincial Councils of Missions in both Britain and India that the problems connected with the German missionfields might be postponed until after the war. From June 1918 to November 1919 the attention of Missionary leaders in India was dominated by the complexities of conserving the German property and institutions in order to comply with the Government regulations. We shall observe the reaction to the Government proposals as they were noted by Bishop Westcott who in August drafted confidential letters to Bishop Montgomery in London and to Mr.Hugh McPherson, the Chief Secretary to the Government of Bihar.

On August 15th.1918 the Bishop wrote to Bishop Montgomery as follows:

I have received from the Chief Secretary to our Government a copy of a letter from the Government of India about the disposal of Lutheran Mission property. The two principles they lay down are:

- (a) All educational and charitable institutions with the necessary plant are to be handed over to a board of trustees to be dealt with on conditions to be laid down by the local Government.

- (b) All other property is to be disposed of; and they are advised to consult those who have been in charge of the Mission and to explain to them that it is open to them to buy it.

Much depends on what the conditions are which will govern the action of the Trustees and I explained to Mr. Mesurier, the Member of Council who has to deal with the matter, that these were all important. All congregational property will of course be handed over to the Trustees for the congregations. In this connection what I have urged is that it should not be tied up in such a way that the congregations would not be allowed to ally themselves with any other communion, should they desire to do so.

The Bishop remarked on the party in Ranchi, led by the Revd. Hanuck Dutta Lakra, who were agitating for independence:-

It is not easy to see what our line of action ought to be. Some of the Lutherans in Ranchi think they can manage the whole thing themselves and are anti-English Mission. One thing is quite clear - the Lutheran congregations are perfectly incapable of managing the schools, save perhaps the primary schools, and it is not, I think, advisable that any Mission of foreign nationality should take them over ... Lately owing, I think, largely to the German successes they have been taking a somewhat aggressive attitude towards us. Their senior pastor has been preaching that the German missionaries will come back and they must not loose heart, or give up their Lutheranism. I don't think that in the District away from Ranchi there is anything like so much of this spirit, though there will be people who exhibit it in parts. Down in the south the people are very friendly towards us.

The principles on which a union of the Anglican and Lutheran missions might unite remained still unformulated, and the Bishop expressed his views as follows:

My own position has been that we should not try to make these Lutherans into Anglicans but that we should hold all that is essentially Catholic but should not of necessity accept that which is distinctively Anglican. What exactly that would involve I have been trying to discover. I recently sent to Bishop Copplestone (the previous Metropolitan) a note which I have written to my advisors.

The complex nature of the property with educational and congregational interests involved was described as follows:-

The Under-Secretary to the Government brought to me today the schedules of all property which have been prepared with a view to its being made over to the Controller of Enemy Property under the Defence of India Act. In these schedules a distinction is made between Mission and Congregation property, which I have always insisted upon. It was not all correct but it will be open to the representatives of the congregations to make any claims that they wish and to substantiate them. The next step will be the settling what is needed for the educational and charitable work - the latter is negligible - and the difficulty about the former is that the whole of the buildings, educational and others are so intermingled. The bungalows in the district in the great majority of cases could only be of use to missionaries and you could not well have two missions in the same compound, so that the future of the schools ought to be settled before the property is disposed of.

The Bishop closed with news from the Ganges Mission which showed that his fears for the dangers inherent in allowing competing missions to enter Chota Nagpur were realistic:-

I today received an official request from the Ganges Mission which is a branch of the Gossner Mission, but Mr. Lorbeer, its head, is a naturalised British subject and his son was

brought up in England, to take under my care their whole Mission which, he said, was threatened by serious dangers. Of course it is wholly outside my jurisdiction, but it was interesting that he should make the request. The dangers he chiefly feared were from the predatory methods of the American Methodists. He is anxious to keep his Mission together as a whole but I do not know what plans he has for manning it for the future or whether he still believes that German missionaries will be admitted after the war ... I do not want another Mission to come into this District where overlapping has been so bad. Still less do I want that several missions should come in ... The Government will I think, make such conditions as to the disposal of the Mission property which is to be sold that would give us the first refusal of it. (4)

On August 21st-22nd. 1918 the Bihar and Orissa Council of Missions met at Ranchi and Bishop Westcott submitted his report on the progress of the Lutheran schools which, with liberal Government grants for the repair of buildings, continued to maintain their high academic standards and full complement of pupils. Concern for the congregational work and the problems of finance were evidently becoming more serious, as the report underlined:-

In congregational matters I and my co-workers have continued to give such help and advice as has been asked of us. The various districts have not all been free from trouble. To my mind the most serious feature is the loosening of the ties which bound the congregations in the various districts together. Formerly the district missionary was the unifying force and all the people's offerings came to a central fund. Now the tendency is not only for each parish to keep what it can raise, but even for sub-divisions of parishes in which a catechist holds charge to do the same with certain funds. This may enable the wealthier parts to become self-supporting but it weakens the corporate sense.

Financially there have been critical times. Last September Dr Mott told us that we must not look to him for further help. I have drawn upon certain trust funds left in my hands by the Vorstand when the missionaries were removed and which, I was told, I should be justified in using under conditions such as have now arisen, and Dr. Aberly has secured from America further funds to enable us to meet all essential needs. I have also made careful enquiries as to the funds in the hands of various pastors, and these together with balances in my own hands should be sufficient to meet the monthly bills till November next.

In his report the Bishop made no reference to the disposal of the property or to the future of the Lutheran Mission, but taking advantage of the visit to Ranchi of Dr. A. Campbell, the President of the Council, he discussed with him and Dr. Kennedy the letter from the Government and on August 24th wrote a confidential letter to Mr. McPherson, the Chief Secretary to the Government of Bihar, elucidating the issues which the proposed policy of the Government raised in connection with the German mission. The Bishop drew attention to the procedure by which practically the whole of the property had been acquired, since it stood in the name of one or other of the German missionaries, and therefore would technically and legally come under the head of enemy property. The Custodian of Enemy Property would be responsible for deciding what portion of the property belonged to the indigenous congregation and what portion to the educational institutions by instituting an enquiry in each local instance. The Custodian would then designate what was essential for carrying on the educational and charitable work for the future.

The Bishop proceeded to state his priorities as follows:-

Before the question of what is and what is not essential to the carrying on of the educational work, is decided, there is a previous question which must be decided first, namely the Agency by which this educational work is to be carried on in the future. There are three possible Agencies -

1. The Lutheran native congregation
2. The Government
3. Some Missionary Society

It is obvious that if the Congregations carry on the work, they will not need the bungalows which would be needed were missionaries to be in charge nor, I imagine, would the Government be prepared to place in the district the same number of men and women of the type for whom such bungalows would be needed as would a Missionary Society. For this reason in the first place some decision of the Agency to be employed must precede the decision regarding the property to be sold.

The Bishop then presented his case for the work to be entrusted to a Missionary Society in preference to either the congregations or to the Government. The congregations could not call upon a sufficient number of graduates to fill the positions in the Secondary and Training Schools, although it might be possible for them to manage the Primary Schools, nor were there adequate financial reserves for them to meet the requirements of the Government Grant-in-Aid regulations.

The Government would have the greatest difficulty in seconding women to superintend the Girls' Boarding Schools in the isolated district centres where, in the Bishop's estimation, a European lady was essential for the welfare of the girls and the standard of the schools.

Since the schools were Mission Schools in origin with a majority of Christian pupils, in order to preserve their character a Missionary Society would be willing to contribute the financial support necessary to maintain and develop them.

The peculiar problem of the non-British element in the Mission schools, an issue which had prejudiced the Government against the German missionaries in 1915, was reviewed as follows:-

The conditions obtaining in the Ranchi district where the greater part of the work lies are exceptional, if not unique, in the number of stations manned by missionaries of foreign nationality. There are 16 stations occupied by the Belgian Jesuit Mission and there were 12 stations occupied by the German Lutherans before the war. That is 28 centres of foreign influence in this one district and the number was increasing. Experience in the present instance has shown that however careful the missionaries may be in teaching loyalty to the Government, their people become naturally attached to them and their sympathies go with them rather than with the Government. The difficulty in the present case is that all Lutheran Missionary Societies are of foreign nationality and mainly Teutonic in origin.

The Bishop drew attention to the alternatives presented by either an American or a British missionary society undertaking the work:-

If it is left open to a Mission of foreign nationality to enter the field, then the American Lutheran Mission would, I believe, be ready to come they have a large community of Continental origin behind them in the States. If the Government determine to offer the work to a Society of British origin, it has to be recognised that there is no British Lutheran Society. The work would have to be handed over to a Society of some other denomination, as has been already done in West Africa.

The Bishop then turned to the problem of the 'churches, pastors' houses and the congregations and posed the question of each congregation being free to choose its own ecclesiastical allegiance:-

Is it possible to leave the congregations free to determine their ecclesiastical allegiance? I believe that it is. I do not wish to see the Lutherans coerced to join any denomination. They must be free to retain their own present ecclesiastical polity, if they so desire. The churches, even though built mainly with German money should be handed over together with the pastors houses to be held by the Trustees at the direction of the congregations themselves. It should be left to each congregation to determine its own ecclesiastical allegiance, the Trustees being for the purpose of holding the property and not of determining the ecclesiastical polity of the congregations. As most of the

property belongs to individual congregations and not to the general body, they should be able to determine the use to which this should be put.

The danger inherent in the Government's policy of disposing of the property leading to either the secularisation of the schools or to an influx of competing missions entering Chota Nagpur was stressed -

It is necessary that this question of the Agency to be employed for the carrying on of the educational work be settled now for, as I have urged, upon the character of this future controlling agency will depend what portion of the property is or is not essential for the carrying on of the work. It is natural that I do not wish to see the property alienated from its missionary purpose to secular objects. Moreover, I do not wish to see several Societies entering this narrow field and yet the fear that this might be so if the property is disposed of in the open market, without any previous definite agreement having been come to on the future of the schools, is, I am sure, not groundless. If a Missionary Society is entrusted with the work it should be given the option of purchasing the property to be disposed of, at a valuation.

The Bishop made suggestions for constituting the Board of Trustees as follows:-

I suggest that the Board might consist of five members and be constituted as follows:

An Officer appointed by the Government, the President of the Provincial Representative Council of Missions (a Body consisting of representatives of all the non-Roman Missionary Societies working in the Province), the Bishop in Chota Nagpur and two members selected from the Lutheran congregation. This would, I think, secure a representative Body and give the Lutherans who have not many men capable of holding such a position, an adequate voice in the matter.

The powers of the Trustees would have to be determined ... for the purpose of holding the property at the disposal of the several congregations to which it belonged, it being inadvisable to constitute a number of such bodies of trustees to hold the property of the different congregations. In their disposal of it they would be guided by the owners wishes. The actual local management of the property also should be left to managers appointed annually by the owners ie the congregations themselves. The school property would be handed over to the Society entrusted with the work and it would be reasonable to require that a deed of hupothecation of the usual character be signed by the Society taking it over.

The Bishop closed by drawing attention to the Mission stations situated in the Native State of Gangpur:-

Some of the German Mission property lies within Native States, there being three stations - Jharsagudah, Rajgangpur and Karimatti in the Gangpur State. I should hope that the same principles which are adopted in dealing with the Mission work within British India would be adopted in the Native States also. (6)

In December 1918 the proposals made by the Government of Bihar for the disposal of the German Mission property were shown in confidence to Bishop Westcott before being forwarded to the Government of India, and on December 24th, the Bishop wrote to London a Confidential Report in which he described the growing agitation in the Lutheran congregations, and applied to the Society for financial support to meet the new commitments envisaged by the Government's policies in 1919.

The Bishop described in detail the interview between the Chief Secretary and the Lutheran deputation with the subsequent misconception of the Government's intentions which the delegates had made public. Since the disposal of the Mission property dominated the scene in Chota Nagpur during 1919 and

significantly contributed to the frustration of Bishop Westcott's plans for a united church we give the account in full:-

On October 7th. the Chief Secretary saw certain of the Lutherans with a view to preventing any misconception as to the Government's intentions about the property and the congregations. Unfortunately the majority of those who saw him knew no English and he is a poor Hindustani scholar. He trusted to translation by one or two of the deputation who numbered 10. He told them:

1. That Government was making all property over to the Custodian so as to sever all connection with the Berlin Committee.
2. That they meant to hand over congregational property to a Body of Trustees to be held for the congregations and managed by managers appointed by them.
3. That Government did not wish to destroy their congregations or interfere with them.

This was either deliberately or inadvertently changed into another form and so published in their Paper:-

1. The Government wished them to sever all connection with the Berlin Committee.

2. The Government intended to hand over to them as soon as they could manage it all the property of the Mission.
3. It was the wish of the Government that they should form an independent Chota Nagpur Lutheran Church.

I sent a translation of this communication to the Government who, after regrettable delay, published a contradiction of these statements pointing out what was actually said.

Meanwhile some few of the young more educated Lutherans headed by a man of very doubtful antecedents proceeded to ferment an agitation against us. The motives to which they appealed were disloyalty to the British though professing loyalty. They are pro-German through and through. They still say that the Germans have won and that we have been forced to make peace and that the German missionaries will be back shortly. The object of saying this is to deter the Lutherans from coming over to us, as the great majority desire to do.

They are anxious to get hold of all the property. They have sent an appeal to the Government of India claiming that all the Mission stations are not the property of the German Mission but of the congregations and that all the German missionaries did was to buy or build a few bungalows.

These young men desire to get the power into their own hands. I think this is largely a reaction from the very tight rule that was kept over them by the Germans. None of them had any power. All the pastors were kept under the district missionaries and held very subordinate positions. These people are doing great harm, causing unrest and confusion.

The Bishop had been shown the Government proposal that all the schools should be handed over to him permanently. He had ascertained that this arrangement had the support of the Bihar Council of Missions through the President, Dr. Campbell, who had written personally to the Chief Secretary, supporting the arrangement. The vital question of financial support for both the schools and any congregations which would wish to join him were additional responsibilities which the Bishop placed before the Society as follows:-

It is important that I should know whether you will assume the responsibility of the schools if the Government asks us to do so, and also for the congregations and Mission work if the congregations desire it. It will mean financial responsibility this coming year from the time that we take them over. Financial help for the congregational work which is hard to separate from the Missionary is a very great difficulty now as outside help has practically ceased. It requires now about Rs.1,800 a month but then many workers are on half pay and we are faced with famine this year.

I would also say that the staff would have to be increased. We have not enough men and women to do the work in the congregations and without them we should not feel that we could take on the educational work, save for a time, to test the feeling.

When the Government definitely approach me, if they do, I will cable to you and will you send me an answer by cable. Correspondence is very much delayed.

The Bishop included with this Confidential letter a report from Dr. Kennedy, which, in frank and realistic terms, supplied the details and circumstances for the change in attitude of the Lutherans towards the Anglican missionaries who had resided amongst them for the past three and a half years:-

Dr. Kennedy wrote as follows:

We have been scrupulous in not attempting to win over these people during the war and it is now very hard to estimate exactly the state of feeling of the rank and file. Up till last April or May they were wholly friendly to us, indeed, I think all classes were. About that time a subtle change became perceptible - whether it was due to the German victories or to correspondence with anti-British Lutherans in South India or to the work of ambitious agitators I cannot say - but instead of an appearance of gratitude for our help and good offices, a certain number of people seemed bent on showing us that they regarded us as intruders here on sufferance.

Kennedy emphasised the rigid denominationalism which he and other missionaries had experienced:-

I am not the only District Missionary who feels so strongly. I think our attempt to get them to join in prayer for unity among Christians during the week in January set apart for that had something to do with it. They were quite incapable of taking the wide view and thought it was an attempt on our part to evade our promise not to seek to win them over.

Here I must emphasise a very important point. They have absolutely no idea of "our unhappy divisions" being evil. They have been taught to regard them as natural or advantageous. This at once puts an end to all hope of winning them by a policy of mutual concessions of minor points of theology or ecclesiastical order, or any of those means which make for ultimate unity among bodies at home of educated Christians, where all are alive to the desirability of unity. Neither the rank and file or the more educated minority will be moved by a large-minded desire to lessen the divisions of Christendom. All attempts to urge this will be misunderstood.

Kennedy supplied information about the leader of the agitation for independence, Mr Peter Hurad, as follows -

There is no need for me to go into the recent agitation engineered from Ranchi chiefly by a man who was twice dismissed from Government service for dishonesty and forbidden by the German missionaries to come into their compound and who now poses as a Lutheran champion. His appeal is based on two considerations:

1. Anti-European Nationalism.
2. The power and financial gain accruing to those who shall have the direction of the Mission.

He has a small and very zealous following in most out-lying mission stations such as the two under my charge. They are taking advantage of the uncertainty as to Government policy regarding Mission property to conduct a propaganda against us.

The relaxation of discipline in the congregations which had caused concern was noted -

The rank and file recognise that by joining us they would have no need to be suspicious about misappropriation of funds. They are very suspicious indeed of their own pastors - and not without reason - who are now holding on to parochial contributions. The subordinate mission agents (and some of the Pastors) realise that they cannot hope for

impartial justice from their own governing body - or indeed probably from any purely native body without a stiffening of Europeans. Since every "Panchayat" to deal with a dispute in which important parochial issues are at stake has hitherto either ended in disorder or failed to carry out the decision, the rank and file are able to appreciate what this will mean to them in the future, and some have said so to me.

Kennedy referred to the two sensitive issues regarding Confirmation and Ordination which a union of the mission would involve in the following terms:-

They see no theological differences dividing them from us and are open to suggestions as to getting over the differences of our ecclesiastical systems. I have not as yet had an opportunity of discussing these points with any but the educated minority. But even with them I seemed to gather that no difficulty would be felt in accepting an admission to our Church by the imposition of the Bishop's hands, if no aspersion were cast on their own Confirmation, which is fundamentally different from ours. Similarly, if no aspersion is cast on their Orders, but the point missed, that to become Padres in the English church it is necessary to be admitted by the English rite, there are probably few who would object, except some of the Pastors.

The recrudescence of pro-German sympathies and loyalties which had remained dormant since 1915 introduced a note of realism into Kennedy's appraisal of the agitation, an element which, he confessed, had been disregarded by himself and his colleagues in the past:

The present agitation and propaganda indulges in reckless lying as to the German victory and the probable return of the German missionaries. It is even possible that they believe that they will return ... At the moment all opposition to us is much more political than ecclesiastical. It is hard for people at home to realise this. We our-selves did not realise it for a long time and eagerly defended the loyalty of these people against what seemed unfair attacks. Their loyalty to the British simply does not exist. In their ignorance they look on the war as having been fought between the English and German "Missions" and of course wish for German victory, and do not believe in German defeat.

I believe that if a prolonged delay on the part of Government or some absurd recognition of these agitators by Government as the representatives of the whole Christian community does not prevent it the 95% will desire to join us I believe that many will be influenced by sincere gratitude and friendship for us, even though the agitators so vigorously discount our motives. (7)

UNDENOMINATIONALISM AND THE BASLE MISSION - AUTONOMY AND THE
GOSSNER MISSION 1919 A REVIEW

In our review of the German missionfields in India at the end of the War, the year 1919 presented contrasting developments involving two important missions - the Basle Mission in Madras and the Gossner Mission in Bihar. Both Missions were subjected to Government control and voluntarily placed themselves under the auspices of the National Council and the Regional Council of Missions and thereafter underwent diametrically opposite developments. The Basle Mission suffered complete dismemberment, and from January 1st.1919 ceased to exist; the Gossner Mission, freed from direction and control of the Curatorium in Berlin, was transformed, and on July 10th.1919 celebrated its foundation as an autonomous church with the name of the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam. The Ganges Mission, which throughout its history had retained its character as a Faith Mission, suffered the fate similar to the Basle Mission and was dismembered amongst the Protestant missions working in the area.

Some account is required to explain these proceedings:

THE BASLE MISSION

The Basle Mission which originated with the Pietist, undenominational and international German Christian Fellowship became the outstanding exemplar in Continental Protestantism of

undenominational Christianity, dubbed "the syncretism of Basle" by the Confessional churches, both Lutheran and Reformed, and throughout its history continued to preach Christ and not Luther or anyone else in a vigorous and effective form. Its British counterpart was the London Missionary Society, founded in 1795 by Evangelical churchmen of many denominations with the aim of spreading the knowledge of God amongst the heathen and not to propagate Episcopacy, Presbyterianism or Independency or any particular form of church government, so as to leave to the persons converted to assume such forms of church government as to them appeared most agreeable to the Word of God. The LMS developed into a mainly Congregational Missionary Society and in India commenced work in 1804 in co-operation with the Danish Mission based at Tranquebar.

The two centres of British undenominational Christianity, established in the middle years of the 19th. century, were at Mildmay Park, Islington and at Keswick in the Lake District, where annual conventions brought together Evangelical supporters from all churches and denominations to listen to speakers who promoted the motto adopted at Keswick - "All One in Jesus Christ".

We have noted in our review of the 19th. Century International Missionary Meetings that the first truly international assembly was the London Conference of 1878 held at Mildmay Park in the parish of St. Jude, where the vicar, the Revd. William Pennefather

from the year 1864 had established an annual ecumenical missionary convention and built an assembly hall which held 2,000 people. The Keswick Convention commenced in 1875 did not recognise or provide for denominational loyalties, on the contrary, it instructed speakers on its platform to deal only with topics on which they knew there was agreement between themselves and other speakers. Placing great stress on the need for unity in the great Christian fundamental experience of the life in Christ it was found possible to co-operate with those with whom members were not in entire doctrinal agreement.

The undenominational form of Christian witness stressed fellowship in the Gospel amongst Protestants, and provided the solution to the dilemma facing the Basle missionaries in 1918 enabling them to surrender the Mission and its converts to fellow Protestants under the direction of the Regional and National Councils of Missions. The South India United Church which took over the work in Malabar, a union of Presbyterian missions with the London Missionary Society Congregationalist Mission, was formed in 1907, and in 1910, the hope was expressed by the Edinburgh Commission on Co-operation and Unity that the Basle Mission would shortly enter the United Church.

Similar undenominational principles were involved in deciding the future of the Ganges Mission stations belonging to the Gossner Mission in Bihar: the proposals being that the German station at Chaprah be taken over by the Regions Beyond

Missionary Union, the stations at Muzaffarpur and Samastipur be given to the American Methodists and the station at Darbhanga to the Church Missionary Society.

The Indian Missionary Society which took over the Basle Mission station at Honavar on the sea-coast in North Cannara, was an indigenous expression of the undenominational ideal of fellowship and witness in the Gospel. Founded in William Carey's library at Serampore on Christmas Day 1905 with strong encouragement from the YMCA who provided support in the persons of the Travelling Secretary for India, Dr. Sherwood Eddy, an American Congregationalist, and his Indian colleagues, K.T. Paul and V. Samuel Azariah. The first secretary of the Society, Azariah, in 1912 became the Anglican Bishop of Dornekal and from 1928-45 the third President of the National Missionary Council. The Society attempted to appeal to all sections of the Indian Christian community with the ideal of Indian men, Indian money and Indian management, soliciting no funds from outside India, but with no intention of establishing any separate denominational body of its own, it commenced work in co-operation with existing missions and denominations. The idea of an undenominational Missionary Society was taken up with enthusiasm at the time of its foundation and it had behind it a genuine spirit of Indian Christian enterprise which persisted until after the War. Thereafter the Society's members were increasingly open to the rising tide of national consciousness which pervaded the inter-war years and they attempted to find expression for an Indian type of Christianity which would represent more truly Indian life and thought.

The undenominational form of Christianity laid great stress on the Greatest Common Factor which embodied Baptism in the name of the Trinity and a living personal relationship with Christ as Redeemer but declined to consider questions of church order, worship and the ministry.

THE GOSSNER MISSION IN CHOTA NAGPUR

In our review of the Gossner Mission in Chota Nagpur we have noted the transformation of the Pietist and undenominational Faith Mission, founded by the Gossner Brethren in Ranchi in 1845 which continued to flourish until the schism in 1869, and thereafter under the strong leadership of the missionaries, Carl Nottrott and Ferdinand Hahn, received an undeniable Lutheran character signified by the change in name, first proposed by Nottrott in 1870 and finally adopted in 1885 - the German Evangelical Lutheran Mission (Gossner's) in Chota Nagpur. This change to a strong confessional Lutheranism reflected the situation in Germany where the rise of Confessionalism during the 19th. century resulted, most notably, in the transformation of the Basle Mission in Saxony, founded at Dresden in 1819, which in 1836, following the move of the Mission House to Leipzig, was refounded as the Leipzig Society to further Lutheran teaching and church order in the work undertaken in South India.

The rigid denominationalism which Nottrott and Hahn were able to impress on the congregations in Chota Nagpur proved to be an effective deterrent to the hopes and plans of Bishop Westcott once the disposal of the German Mission property was introduced by the Government of Bihar in 1918. This action by Government represented the final act in the land agitation controversy in Chota Nagpur, and more particularly in Ranchi District, which had formed the social background of the tribal communities since the agitation instigated by the Sirdar Movement in the 1870's. In our review of the development of the Lutheran Mission after the schism of 1869 we noted that the land agitation question in the area round Ranchi provided the Roman Catholic Jesuit Mission under the leadership of Fr. Constant Lievens with the possibilities of winning converts to Christianity through assistance given in the courts, providing legal aid as a condition for conversion. Both the British and German missionaries held aloof from the agitation, which in its extreme form, advocated an independent state for the tribals and the eviction of all foreigners from Chota Nagpur. The climax of the agitation was reached when armed rebellion broke out in 1901 under the leadership of Birsa Munda, himself a former Lutheran Christian. The Chota Nagpur Tenancy Act which pressed for the recording of land rights in Ranchi District from 1902, completed in 1910, formed the immediate social background to the demand for the Mission Property, to which the Lutheran leaders laid claim by their direct appeal to the Government of India in November 1918.

Denominational loyalties and sentiments, once roused by the leaders of the Lutheran party who advocated independence and autonomy, were allied to the emotive and powerful social and cultural incentive for the native congregations to gain control of their own Mission property. Once the land and property question was raised it effectively ruled out of court the question of episcopal Confirmation and Ordination which Bishop Westcott and his colleagues wished to present as the basis for a united church in Chota Nagpur.

The observation made by the Anglicans that the majority of Lutheran congregations were incapable of discriminating between the theological and ecclesiastical differences dividing the two missions was doubtless correct, but their misreading of the sturdy independent outlook of the party advocating autonomy demonstrated equally their own inability to recognise and accredit the possibility of an indigenous Indian church in Chota Nagpur.

This mentality was merely typical of the times. The National Missionary Council and the Regional Councils were councils of missions, not churches, whose members were representatives of missionary societies and who dominated the meetings and acted as leaders. The first Meeting of the National Council in 1914 had drawn attention to the disparity between the missionary delegates, who numbered 29, and the Indian Christians numbering seven, by adding a note to the Constitution that care should be

taken to secure the Indian Christian community an adequate representation. We have noted in our review of the Bihar Council of Missions that only one Lutheran representative, Babu Nirmal Soy, was present at the meetings held in 1916 and 1917.

The capture of missionary thought by what may be termed the "Colonial Mind", which stressed the long tutelage under foreign missionary control of the native church before it could achieve independence, and which gave little credence to the possibilities of an independent church which would be different from its Western-style models, found unanimous support among the Anglican missionaries in Chota Nagpur. Although 'The Indian Church' was the name given to one of the standing committees of the National and Regional Council of Missions, before 1920 very little was achieved except the holding of the All India Conference of Indian Christians which met at Bombay in 1917 and in Calcutta in 1918. Nor could the Anglican missionaries remain immune to the growing tension in the political climate. The desire for Indian self-government resulted in the publication of the Montagu-Chelmsford Report in April 1918 which advocated the introduction of Indian ministers in the provinces. Many of the older generation of British officials retired prematurely rather than serve under nationals.

Bishop Westcott who had served in India since 1889 and Dr. Kennedy and the Revd. Edward Whitley since 1892 were unable at this crisis in the development of Christian work in Chota Nagpur

to give credit to the aspirations of the Lutherans, to forego control and direction at the hands of missionary leaders. The words of Bishop Azariah to delegates of the 1919 National Missionary Council illustrate the ideals which the Lutheran leaders in Chota Nagpur wished to realise:-

Transfer of responsibilities, responsible self-government, opportunities for self-expression are phrases that have become familiar in politics. The rising generation of Indian Christians is most eagerly looking forward to similar opportunities in the Church. (8)

The ideal of autonomy which dominated the discussions relating to the future of the Gossner Mission in Ranchi during the summer months of 1919 embodied missionary principles which the Revd. Henry Venn, the Secretary of the Church Missionary Society from 1841-72, had propounded in 1854 as the three-fold basis for the indigenous church - "Self-supporting, Self-governing, Self-expanding". This same subject had formed the agenda for the Annual Meeting of the Mission in 1914 which met under the newly elected Praeses, Licentiate Johann Stosch, who had succeeded Dr Carl Nottrott who retired to Germany in 1913. Before this in 1909, the Curatorium had encouraged the proposal for an Indian Christian joint Secretary for the Mission and had authorised the

constitution of congregation councils or "panches". The "panch" chairman was a missionary who presided, the members being elected by communicant members from the congregations over 25 years of age, of good social standing and over 30 years old, who had the oversight of groups of villages varying from two to ten in number. Each "panch" had five members and from these two were nominated to attend the Annual Meeting of the Mission held in Ranchi. In practice "panch" members usually were pastors, teachers or catechists.

This tradition of native Christian representation in the Mission supreme council had been ensured by the Constitution of 1869 which required that mature Indian lay assistants of the mission, teachers and catechists, should have their official seat on each mission station conference which met monthly, and also ensured them their place on the Annual Conference. We have noted that the Ministerium of the Mission comprised both German and Indian ordained pastors met annually for their refresher course in Ranchi.

By way of comparison we may note that the Calcutta Diocesan Council was founded in 1887, with lay representatives who were almost entirely European, and the Chota Nagpur Diocesan Council was founded in 1913.

The efficiency of the Lutheran system of committees as well as the draw-backs had been noted by the Anglican missionaries who were brought into close contact with the Lutheran congregations

in 1915 - the responsible way in which congregational matters were conducted, with the caveat that business acumen appeared to be the prime qualification for the appointment of mission workers to the detriment of other more spiritual gifts.

The acquisition of a printing press in 1872 had prompted the publication of the bi-monthly Hindi-medium mission magazine Gharbandhu, which first made its appearance on December 1st, and thereafter under the able editorship of Carl Nottrott provided regular articles on the Lutheran fundamental tenets, Government policy, world news, the transfer of mission workers and the arrival and departure of missionaries, statistics for the mission, school examination results and reports from the stations and the Annual Meeting agenda and proceedings.

We have noted that it was found impossible to call the Annual Conference in 1915; only the Ministerium was called to Ranchi and the transfer of pastors and the ordination of the candidate completed before the German missionaries left. In 1916 on March 20th-21st. the Ministerium again met with 38/44 members present together with a small number of lay representatives who appointed the Church Executive Committee with the Revd. H. D. Lakra as President. In 1917 through Lakra's initiative the Ministerium discussed autonomy during the meetings in March at which Bishop Westcott was also present. In 1918 the Annual Meeting more or less in its former capacity as representative of the entire Mission was organised in Ranchi in July. The secretary of the

Church Executive Committee, Mr Peter Hurad, acted on behalf of the President, Lakra, who on account of his speech impediment found difficulty in public discussion. The proposal for a possible union of the missions in Chota Nagpur regarding which Bishop Westcott had informed the National Missionary Council meeting at Coonoor in November 1917 was the main topic for discussion and Hurad was able to state that "it was unanimously decided that we cannot leave our valuable Lutheran faith and we must remain in it".

We have noted that in October 1918, Mr. McPherson met with the Lutheran delegates at the Secretariat in Dorandah to explain the policy the Government intended to pursue relating to the disposal of the Mission property and that following the meeting on October 7th. the editor of Gharbandhu printed a version of the proceedings which included the following principles:-

1. The Government wished them to sever the connection with the Berlin Committee.
2. The Government intended to hand over to them as soon as they could manage it the whole of the Mission property.
3. It was the wish of the Government that they should form an independent Chota Nagpur Lutheran Church.

Alerted by Bishop Westcott who forwarded a translation of the article to Patna, McPherson wrote to Lakra on November 18th correcting the misapprehension regarding the intention of the Government. His letter and a translation was printed in the December 4th. number of Gharbandhu:

I met with you on that occasion in order to explain the attitude of Government towards the Lutheran Community and to remove any wrong impression which might have been formed that Government had any intention of confiscating the property of the Mission or doing anything that would injure the interests of the Indian Lutherans of Chota Nagpur. I did not say at any time that it was the intention of Government to hand over, on a proper legal basis, the entire mission property to the Lutheran Community of Chota Nagpur.

Following the meeting with the Chief Secretary, Mr. McPherson, the Church Executive decided to establish personal contact with the Lutherans in South India and Lakra deputed Hurad to visit Dr. Aberly at Guntur. From there he went on to Madras to present the case for autonomy in Chota Nagpur to the secretary of the South Indian Lutheran Section of the National Missionary Society, Mr. J. D. Asirvadam, a member of the Leipzig Mission, who with representatives from the American Missions at Guntur and Rajahmundry, the Hermannsburg Mission and the Danish Missionary Society working in North Arcot represented the Lutheran interests on the NMS Committee.

THE DEBATE ON AUTONOMY IN "GHARBANDHU" 1919

The Agenda for the Annual Meeting of the Mission to be held in March 1919 was published in the February 1st. number of Gharbandhu , following the accepted procedure of services held in Church with sermon and morning and evening meetings, each with a pastor appointed as chairman and a topic presented by other pastors for discussion. With no reference to either autonomy or the intentions of the Government for the future of the Mission, subjects appointed for the attention of the Meeting were as follows:-

1. How should Christians celebrate their Festivals in a proper manner?
2. How can a Church worker set a good example?
3. How can the Church think itself duty-bound to support its church ministers?
4. An Educational sermon.

Following the Meeting which met from March 15th-18th. 1919 the issue of Autonomy was debated in articles printed by the Editor of "Gharbandhu". On April 1st. and 15th. an anonymous article presented under the title "The Future of the Lutheran Church in Chota Nagpur", the scriptural teaching that the first apostles

had undertaken their missionary work without salaries, a practice observed by the militant Hindu societies, the Ramakrishna Mission, the Brahmo Samaj and the Arya Samaj whose workers were all volunteers and none of whose missionaries received any financial wage. The identical type of selfless dedicated missionary was required for an autonomous Lutheran Church in Chota Nagpur, capable and willing to follow the example set by St. Paul.

The writer went on to compare the system which the German missionaries had introduced into the Mission in Chota Nagpur whereby since they themselves were salaried workers of the Society in Germany, they had reproduced the arrangement of appointing Indian mission assistants who also worked for a wage. Contrasting the system in the Roman Catholic missions of unmarried and unsalaried clergy who were able to devote their whole energies to their work, the writer criticised the system of glebe lands introduced by the missionaries for the upkeep of the married pastors and their families, which had become a source of worldly interests to the detriment of the pastors' spiritual calling.

In his second article published on April 15th. the writer made use of the statistics provided by the 1913 Census of India to demonstrate the social and educational state of the Lutheran Christian community in Chota Nagpur. He presented his case in the following terms:-

Many are trying to set up an independent Lutheran Church. Their motive is to take possession of all Lutheran landed property such as buildings, land, ponds, groves, churches and schools and by raising income from them and also from other sources to manage to run the church as before. No doubt their motive is very good. If the Indian Christian churches do away with foreign aid, they would begin a new life in India. But will the Lutheran Church in Chota Nagpur be able to fulfil the role of Independence in the present times?

The Census statistics were introduced to present an analysis of the Christian congregation as follows:-

By the Census of 1913 there were 85,657 baptised Lutherans and 10,817 willing to be baptised and 33,265 Communicants.

In a total of 96,542 the Oraons numbered 36,292 and the Mundas 39,894 with the remainder belonging to other races.

Among the baptised Christians 1,000 men were employed in different Mission work eg pastors, catechists, teachers, colporteurs, Bible women, etc and those in Government jobs or other employment also numbered nearly 1,000. There were 64 employed in the Courts, 12 in the State Government, 95 in the Police, 229 at work in industries, 74 in Survey, 380 as peons, 38 blacksmiths, 27 vaccinators and 16 in the Post Office. All the rest were either farmers or labourers.

The writer concluded by posing a series of questions which demanded answers:-

Under these circumstances let us see if it is possible for the Lutheran Church to become independent or not. If anyone says it is possible then we have to answer a number of questions as follows:

1. Can the Lutheran Church meet all the expenses at the present time and also in the future?
2. If the Church hopes to protect all landed property and earn income from it, then is it competent to take on this responsibility?
3. Is the present Church efficient enough to establish discipline and administer the affairs of the Church?
4. Are Indian workers as good as foreigners in imparting education and setting good examples?
5. Is the internal problem of the Church so complicated that it can go side by side with the future progress of the Church?
6. Can the Church manage to stand in times of local disaster?

7. Do Indian pastors deserve as much confidence and devotion from the common people as foreign pastors?

8. Can common people under the direction of Indian pastors be the same or much better physically and spiritually than people of other missions who are under the direction of foreign Missionaries?

On May 1st. the reply to these queries was printed in a manifesto for autonomy and independence contributed by the President and Secretary of the Church Committee, the Revd. Hanuch Dutta Lakra and Mr. Peter Hurad. Their robust faith and confidence in the spiritual principles on which the Church could be founded demonstrated the deep impression which had been made on Lakra as a young Mission worker by the Gossner Brethren, notably Henry Batsch with whom Lakra had worked in Hazaribagh. Henry Batsch had been a devoted admirer of Gossner whose profound confidence in God's providence in answer to persistent prayer had sustained the first pioneers of the Mission in Ranchi. Lakra recalled Gossner and his exemplary faith in the following terms:-

The founder of our Church, the memorable Pastor Gossner, although himself a firm believer, faithful and zealous in prayer, before his death became so worried about the future of the Church that he wanted to hand it over to one of the English Missions working in India. By God's wish none wanted to accept the responsibility so that at the last he laid the

duty on German Lutherans and died. The same Mission for which he was so concerned after his death successfully spread God's Kingdom in Chota Nagpur and we are today its living witnesses.

The same difficult days have come now. The congregations founded by Pastor Gossner are so naturally worried about the common questions of running the Church that they are facing the same old questions again.

Pastor Gossner must have asked himself - will the missionaries in Chota Nagpur be able to administer the Mission after I am gone? Just the same question is being asked in "Gharbandhu" today - Is the Lutheran Mission in Chota Nagpur in the present time able to become an Independent Church?

Owing to human weakness Pastor Gossner could do nothing for the Church but left everything in God's hands. In the same way we may leave everything in God's hands like Pastor Gossner and He will do what is right. With the same courage which Gossner had we are ready to answer the eight questions posed in "Gharbandhu".

Main Question

Has the Lutheran Church in Chota Nagpur the ability to become independent?

Answer

Of course it has. Nobody is born able but becomes able gradually. In the same way in some people's view our church was born unfit but it is becoming able to do its work independently and gradually it will be able to do this by the Grace of God.

With a combination of fervent Biblical faith and shrewd common sense Lakra presented his positive answers to the doubts and queries raised by the article. Since external help was required still to maintain mission work in India then such help could be requested for the autonomous church if and when required. The question of managing church property was no different from the situation which confronts the heir who inherits his family property. Either the heir manages to do this himself or he employs others more expert than himself to do it for him. When dependence on missionaries is replaced by dependence on God the discipline and life of the church will be established and Indian pastors who have the Bible as their source of wisdom can give equally good examples as foreign missionaries. Regarding future crises and progress in the Church God will provide for this by calling new workers as He did in the times of the Martyrs in the early history of the Christian Church. A misplaced deference to the foreign missionaries who were frequently obeyed out of fear must be replaced by devotion and reliance of God's love as Luther's Shorter Catechism teaches - "Therefore we shall love God, rely on Him and with happiness obey His commands". When God

has provided such a rich abundance in the Lutheran Church then like good stewards by working hard it will be possible to be as good as if not better than those missions run by foreigners.

Lakra closed his manifesto by quoting the example of the Syrian Church of St Thomas and the National Missionary Society to demonstrate that fears of the collapse of the Lutheran Church when bereft of foreign missionary assistance were groundless.

On July 1st. the issue of autonomy was again raised by Pastor F.N. Topno, stationed at Khutitoli who presented the conservative view of a missionary society being responsible for the work in Chota Nagpur after all the present Lutheran missionary societies had been amalgamated under one Central Society who would depute workers for the Chota Nagpur field. Meanwhile the present arrangement under the Government and the Bishop of Chota Nagpur should continue. The article closed with the criticism of the Church Committee as follows:-

What more independence does the Church Committee want? It wants to eat but does not want to work. It should have kept accounts of profits from the property. It should have been responsible for the salaries of pastors, church workers and the repair of property then no-one would get the chance to grumble. But the Committee has placed all the responsibility on the pastors in order to avoid its duty. In every congregation the Pastor is President, Secretary and Treasurer and it is his own business whether he keeps any

accounts or not, whether he pays his assistants or not. The Committee should scold the people when they rise against their pastor. This is the main teaching of the Roman Catholic Church. I request the Church Committee to take over charge of the income and expenditure of the Church. (9)

BISHOP WESTCOTT AND THE DEVELOPMENTS IN CHOTA NAGPUR:

FEBRUARY-MARCH 1919.

THE AMERICAN LUTHERAN PROPOSALS

We have noted in our review of the German Missions in South India the important influence which the American Lutheran Missions were able to exert in dealing with the Government of Madras over the supervision of the Hermannsburg and Schleswig-Holstein fields and we have also observed the genuine concern expressed by Dr. John Aberly, the President of the General Synod Mission at Guntur, for the welfare of the Gossner Mission in Chota Nagpur. Aberly's active interest in conserving the Lutheran character of the Gossner Mission and his dissatisfaction with the arrangement reached between Praeses Stosch and Bishop Westcott prompted the request made to the Government of Bihar that his Mission might be allowed to take over the work. Financial assistance from the German Lutheran communities in America had been regularly channelled by him through the War years to supplement the funds contributed to the National Missionary Council by Dr. John R. Mott

and the Emergency Fund from SPG at the disposal of Bishop Westcott.

The American missionaries at Guntur, disappointed over the Government of Bihar's decision, given in July 1916, that under wartime conditions they were not permitted to visit the congregations in Chota Nagpur, in February 1919 renewed their request to the Government that an American Lutheran Mission might be permitted to take on the work of the Gossner Mission. The official Petition was presented to the Bihar Council of Missions with the plea that they would act as intermediary with the Government.

The circumstances prompting this proposal to commence work in North India can be briefly summarised as follows:

The disruption caused by the American Civil War of 1861-65 amongst the Lutheran communities in the Eastern and Southern States resulted in the formation of two Synods from the original General Synod of 1820. The United Synod South was formed from the German communities in the Southern States in 1863 and the General Council Synod, on strong confessional lines, was formed in 1867. In Wisconsin, a number of Swedish and Norwegian congregations founded the conservative Augustana Synod in 1860, which after the close of the Civil War began co-operation with the General Council Synod by sending missionaries to work at Rajahmundri. From 1870-1905 the Augustana missionaries were made

welcome in the General Council field and, after the opening of their own mission in China, Augustana mission workers stayed on in India.

The impulse to heal the divisions in the German Lutheran communities in America caused by the Civil War arose during preparations for the 400th anniversary celebrations of the Protestant Reformation. First proposed by lay delegates in 1914, the union of the General Synod, the General Council and the United Synod South was ratified in 1917 and on November 14th. 1918, the United Lutheran Church of America was formed comprising 32 district synods including those in Canada, Nova Scotia, Iceland and the Carribean. The Augustana Synod formally declined to join the United Church and brought to a close its co-operation with the mission work of the General Council Mission at Rajahmundri.

Dr. John Aberly, born at Albrightville, Pennsylvania on September 18th 1867, graduated from Gettysburg, the oldest Lutheran seminary in America, founded in 1823, and was ordained to the General Synod Mission at Guntur in 1890 at the age of 23. In 1919 Aberly had spent the whole of his ministry at Guntur where he was the Principal of the Lutheran Training Institute and we have noted that at the 1918 Meeting of the National Missionary Council held at Benares he had made his formal objection to the proposal of a United Church in Chota Nagpur. In the confidential discussions which were held during the sessions at Benares there

seems to be little doubt that Bishop Westcott apprised Aberly of the Government attitude towards his mission on grounds of it being of German extraction. When the veto on his own Mission taking up the work in Chota Nagpur had been explained, Aberly was able to make an alternative proposal for the Gossner field to be entrusted to a Lutheran Society, and he prepared the Petition to be presented to the Government of Bihar in the hope that the Swedish Augustana Synod, on grounds of Sweden being a neutral nation, might be found more acceptable. We may note that Aberly's proposal ignored the Government prejudice not to permit missionaries of non-British origin to be involved in educational work.

On February 12th. 1919, Dr Aberly and his colleagues of the former General Synod Mission at Guntur and the General Council Mission at Rajahmundri composed the Petition to the Government of Bihar, entrusting the Bihar Representative Council of Missions Executive Committee to act as intermediary on their behalf:-

The humble petition of the undersigned members of the AEL Missions at Rajahmundri and Guntur, through the Bihar and Orissa Provincial Council of Missions to the Government of Bihar regarding the Mission known as the Gossner Mission in Chota Nagpur:

Most respectfully sheweth:-

1. The Gossner Mission is a Lutheran Mission and your petitioners are informed that it is the wish of the Christians not to change their ecclesiastical connection.

2. Recently in the United States of America the three oldest Bodies of Lutherans formed themselves into the United Lutheran Church in America. This body now controls the Rajahmundri and Guntur Missions and its missionaries are responsible, with the permission of the Madras Government, for the oversight of the former Schleswig Holstein Mission in Jeypore and the former Hermannsburg Mission in the Nellore District.

3. Associated with one of the three bodies, which now have become the United Lutheran Church of America, for about 40 years, was the Augustana Synod of the Lutheran Church in the United States of America. That Synod has been co-operating with the work of the Rajahmundri Mission and the missionaries of the mission now belonging to that Synod are:-

Revd.O.L.Larson

Revd.P.A.Holmer

Revd.E.A.Alson

Dr.B.A.Nielson

Miss Agnes Christenson

Miss Helma Levine

Miss Christine Ericson

The Augustana Synod now proposes to carry on its own mission work and desires to care for one of the Lutheran missions in India.

4. The Augustana Synod has a communicant membership of nearly 200,000. It is fully able to finance the mission at a cost of one lakh of rupees from the start with prospects of future development. It could also man the mission but it would, we consider, aim to carry on the work with a much smaller staff of missionaries than the old Gossner Mission, by placing much larger responsibilities on the Lutheran Church in India to carry on the purely Church work, and supplying chiefly the men needed for the educational work.

5. Your petitioners beg to represent that the Augustana Synod, while largely composed of descendants from Sweden, has become thoroughly Americanised and we would be ready to give every assurance that the Augustana Synod would carry on its work loyal to the Government by Law established in India. The President of the Synod the Revd. Dr. G. A. Brandelle, is located at Rock Island, Illinois, United States of America. Reference may be

made to the Committee of Reference and Counsel, and Dr. John R. Mott, New York City, and Senator Knute Nelson of Minnesota, Washington DC, United States of America.

The Augustana Synod will hold its annual meeting in June. Until then we have requested them to provide £2,000 monthly towards the work with a view, if Government permits, to take charge after that time.

Your memorialists therefore respectfully pray that Government may be pleased to permit the Augustana Synod of the Lutheran Church in the United States of America to carry on the work of the old Gossner Mission, for which act of kindness your petitioners shall ever, as in duty bound, pray for your Government's prosperity and peace.

GUNTUR MISSIONARIES

G.B. Rupley

H.E. Dickey

T.S. Mehl

T. Cannady

J. Aberly

RAJAHMUNDRI MISSIONARIES

S. Neudorpher

O.W. Walmer

O.L. Larson

T. A. Holmer

B. A. Nielssen

This petition was written at Guntur February 12th, 1919.

(10)

The Executive of the Bihar Council of Missions met at Bishop's Lodge, Ranchi on February 27th. 1919 to consider the Petition which the American missionaries at Guntur had sent to Bishop Westcott. The Anglican members of the Executive, out of a total of nine, were six in number: the Bishop as Vice-President and the Revd. R. Gee; the Principal of Bishop's College and Acting Principal of the Lutheran High School, as Treasurer; the Revd. H. Perfect and the Revd. S. K. Tarafdar from the CMS Mission at Bhagalpur, and Dr. Kennedy and the Revd. Edward Whitley from Chota Nagpur; the Revd. G. J. Dann from Bankipore and the Revd. G. S. Wilkins from Cuttack were the British Baptist members and the Secretary, the Revd. Z. John Hodge of the Regions Beyond Missionary Union at Motihari. The Church Committee members from the Lutheran Mission were also present by invitation - the President, the Revd. H. D. Lakra, Babu Nirmal Soy, Secretary, and the Revd. Johan Topno, the pastor at Takarma; Mr. Peter Hurad accompanied them and in the discussions acted as Lakra's representative and spokesman.

Dr. Campbell, the President of the Council, being ill and unable to attend the meeting, the Bishop acted as Chairman, but since the business in hand had immediate reference to the future of the Gossner Mission, a matter which directly concerned him, he vacated the chair and the Revd. George Dann was elected chairman for the meeting.

Bishop Westcott first reviewed the conditions under which, in 1915, he had accepted the Government request to supervise the Lutheran schools and stressed that he had been aware that, from that date,

the Government of India and the Bihar Government were averse to the Americans from South India entering Chota Nagpur. The original promise, given to the Vorstand, that no attempt would be made by him or his colleagues to win over members of the Lutheran congregations had been scrupulously observed, but the Government ban on the return to India of the German missionaries had created a new situation.

At the meeting of the National Missionary Council held at Coonoor in 1917, he had expressed the desire to form a United Church in Chota Nagpur, and his request had been unanimously granted. For a variety of reasons, little progress had been achieved in the meantime towards realising this ideal but he still lived in hopes that, given adequate time for consideration, the congregations would be willing to accept this solution.

The Bishop laid on the table the Petition from Guntur to be forwarded to the Government of Bihar.

The Lutheran representatives were invited to give their views, and these were then considered by the Executive in relation to the known attitude of the Government.

Since a Missionary Society was considered to be still essential in order to carry on the work, either the Americans from South India, the National Missionary Society or the South Indian Lutheran Christians would be acceptable.

The Executive commented that the Government objected to the Americans entering Chota Nagpur; neither the National Missionary Society nor the South Indian Lutherans had adequate resources in men or in finance to undertake the work, so that, by a process of elimination, the only possibility open appeared to be a working arrangement between the Anglican and Lutheran Missions in Chota Nagpur.

At this stage, the Lutheran representatives were requested to leave the meeting and the Executive drafted the following proposals:-

1. This Committee approves of the proposal to make over the Educational Work of the GEL Mission in Chota Nagpur to the SPG Mission.
2. Having regard to the attitude of Government and other issues involved, this Committee is of the opinion that it is not desirable for another Missionary Society to enter Chota Nagpur.
3. In keeping with the generally expressed wish of the Lutheran representatives, this Committee agrees that the help of a Missionary Society is still necessary for the conservation and development of the religious life and work of the Lutheran Mission in Chota Nagpur, and is of opinion that a working arrangement can be made between that body and the SPG whereby liberty of conscience can be secured to all and ultimate union affected.

It therefore recommends that a Joint Commission consisting of three Lutherans, three Anglicans, (to be chosen by their respective Missions) and two representatives of the Bihar Council of Missions be appointed towards this end.

When the Lutheran representatives again joined the meeting the proposal for the Joint Commission was immediately accepted and taken up. Dr. Campbell, the Revd. G. Dann and the Revd. John Hodge holding themselves available to act on behalf of the Council.

It was agreed that, since the Annual Meeting of the Lutheran Mission had been arranged to commence on the evening of March 15th, the Commission should meet on March 13th. and 14th. with the Bishop acting as Convenor, but that he should not chair the meetings.

On March 2nd, Dann forwarded to the Chief Secretary of the Government of Bihar, the Petition of the Guntur missionaries, together with the Minutes of the Executive Committee held in Ranchi. These were acknowledged by the Government on March 24th. and the assurance given that, before any final decision was taken regarding the future of the German Missions in Bihar, the representations made by the Council would receive due consideration.

On March 11th, Bishop Westcott wrote to Bishop Montgomery giving him a full account of the Executive Meeting held on February 27th. with the additional information that although the Lutheran representatives at the time had agreed to the formation of the Joint Commission, at a later date they had declined to join. The Bishop gave the news which brought the local situation in Chota Nagpur within the orbit of the international scene in Paris where the Peace Conference delegations were discussing the terms of the German reparations:-

Last night I received the following telegram from Mr. Larson of the American Evangelical Lutheran Mission of the South:
"Please postpone action of Gossner Mission March 13th.
Disposal of German Lutheran Missions is before Peace Conference and Madras Representative Council of Missions.
Paris cable states that American Lutheran Church ready to assume responsibility. Funds coming. Letter following."

I imagine that this means that Dr. Aberly, who left India at the end of January, has gone via Paris, and has induced American representatives to take action as indicated, and that the India Office will accept the guarantees given.

Mr. Larson states that the Americans do not propose to employ nearly as large a staff of missionaries as the Germans did, but to rely on the Indians for the care of the Churches, confining themselves mainly to the educational work. That

will do save in the outlying parts where the people need the help of missionaries badly. Jashpur State, where there are some 5,000 of these recent converts and catechumens, is in a critical condition and it looks as if the Romans will sweep them up.

(12)

BISHOP WESTCOTT'S UNITY PROPOSALS: MARCH 1919

In our review of the Church of England in India, established by Act of Parliament at the renewal of the East India Company Charter in 1813, the sub-division of the Diocese of Calcutta to form the Presidency Dioceses of Madras in 1835 and Bombay in 1837, led naturally in the course of events to the meeting of the bishops for consultation and business. As early as 1842 the Metropolitan, Bishop Daniel Wilson, had noted that the three bishops should be diligently collecting materials for a Code of Indian Canons, but not until facilities for travel improved in the middle years of the 19th. century, was it found possible to hold the first Bishops' Meeting. With the extension of the railway system after 1860, it proved possible to hold the meeting in Bombay in 1863 when the Metropolitan, Bishop Cotton, Bishop Fell of Madras and Bishop Harding of Bombay met informally. The second meeting was held in 1873 at Nagpur, when formal Minutes were recorded, and thereafter from 1877 the Bishops' Meeting,

subsequently known as the Episcopal Synod, was called at intervals of four years, meeting at the Bishop's Palace, Calcutta with the Metropolitan presiding. In 1867, Archbishop Longley summoned the first Lambeth Conference, attended by Bishop Harding of Bombay as the only Bishop from India, and we have noted that, in the deliberations which took place for the founding of the Diocese of Chota Nagpur, the Metropolitan, Bishop Johnson, after his visit to the 1888 Lambeth Conference, was able successfully to introduce the legal principle of 'Consensual Compact' which the Anglican Churches in New Zealand, Ireland and Ceylon had already utilised in their own development as autonomous Churches.

The 1888 Lambeth Conference approved four Principles stating the essentials from Anglican doctrine for the reunion of Christians in a united Church, and these became the basis for negotiations between the Anglican Church and non-episcopal churches. Known as the Lambeth Quadrilateral, the Articles defined the dogmatic essentials as follows:-

- A. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation", and as being the rule and ultimate standard of faith.

- B. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.

C. The Two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

D. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Bishop Westcott had attended the Lambeth Conference of 1908, and the Episcopal Synod meetings in Calcutta in 1908, 1910, 1912, 1913 and 1915 when, with the Metropolitan and Bishop Palmer of Bombay, he had commenced work on the preliminary negotiations for the independence of the Church of England in India from control of the British Parliament. At the meeting of the Episcopal Synod at the Bishop's Palace, Calcutta, held from February 3rd-16th, 1918, Bishop Westcott introduced the question of the Lutheran Mission in Chota Nagpur and his hopes for the future of a united church. He received the Synod's approval which was minuted as follows:-

Resolution 24 LUTHERANS IN THE DIOCESE OF CHOTA NAGPUR.

Resolved: That the Synod, having heard the Bishop of Chota Nagpur's account of his relations to the work of the Lutheran Mission in his Diocese and possible developments, appoints:

The Metropolitan

The Bishop of Bombay

The Bishop of Assam

Bishop of Dornakal

as a Committee of Reference with whom the Bishop of Chota Nagpur may correspond on matters arising out of these relations.

(CONFIDENTIAL)

On February 18th. 1918, Bishop Westcott wrote to Bishop Montgomery giving him the news that the Committee had drafted a Report, which he had forwarded to Archbishop Davidson for advice:-

At the Episcopal Synod, the question of my future relations to the Lutheran Mission, or rather, of the Church relations to them after the war, received very careful consideration. A Committee of the Metropolitan, the Bishops of Bombay, Assam and Dornakal and myself went into the subject and submitted a report. That was not formally accepted but was approved by all the bishops as far as opinions were expressed. I am not sending you a copy at present as you told me at an earlier stage that you were not anxious to know details. We can only consider hypothetical positions, but if we are to be prepared for their possible occurrence, we must consider them beforehand. I have sent the Archbishop a copy and asked his advice, not officially, but as one keenly interested, and as President of SPG.

CONFIDENTIAL

LUTHERANS IN THE DIOCESE OF CHOTA NAGPUR AFTER THE WAR.

Great uncertainty naturally surrounds the question of the future position of the Lutheran Missions at the end of the War. In the first place, we do not as yet know what the Government may do in regard to the property; if that is disposed of before the close of the war, this action must, in some measure, affect the future of the Mission work on its evangelistic and probably educational sides; while at the same time it is highly probable that all chapels and pastor's houses would be handed over to the congregations themselves.

Again, much depends on whether Missionaries of any foreign nationality, other than German, may be allowed to take over the work. If the American Lutherans were allowed to enter the field, the question of the future of the Mission, as far as we are concerned, would not have to be faced.

There is also the Committee of representatives of various missionary societies at home, which is keeping in close touch with the India, Colonial and Foreign Offices, and is giving those authorities advice as to the disposal of Missions of enemy nationality. Of the nature of its advice in this case, we are in ignorance. But if the Church of England is called upon to take

action for the future maintenance of the work hitherto carried on by the German Lutheran Missionaries it should be prepared with a definite plan of procedure.

At first sight, two policies seem to divide the field, namely:-

ABSORPTION and INTERCOMMUNION.

The former implies the receiving into the Anglican Communion of the Lutherans either individually or by congregations. It would inevitably lead to a continuance of the present divided character of the Church in Chota Nagpur as certainly some - how many it is difficult to say - would refuse to enter the Anglican Communion. Moreover, such a course would do nothing to advance the course of a definitely Indian branch of the Catholic Church, and would inevitably estrange non-conformists generally.

The latter means that the Lutherans and Anglicans would retain their own separate existence and organisation, but with such modifications as would make full intercommunion possible.

The Lutherans accept the Holy Scriptures as containing all doctrine necessary to Salvation and the Apostles' and Nicene Creeds. If they would receive the episcopate and adopt episcopal ordination and confirmation, inter-communion would be possible.

They might have a separate Bishop of their own, consecrated for this purpose either by a member of the Anglican Episcopate or some other Church in communion with it. This course is open to the objection that, after consecration, the Bishop would be wholly independent of any control and, while intercommunion might be established, the existence side by side of the practically similar organisations would involve overlapping and the risk of friction tending towards complete disunion.

It has been suggested that they might accept the Bishop of Chota Nagpur as the Bishop, making him President of the Supreme Council and giving him the right of veto, adopting Episcopal ordination and confirmation. Such a course might be feasible, but, in the course of our consideration, a third plan emerged which seems to promise the advantages for the immediate future in Chota Nagpur, which are not to be found in the other plans and to lead more distinctly and directly towards real unity and the growth of a definitely Indian branch of the Catholic Church and to embody the essentially Catholic principle of comprehension rather than uniformity.

Under this plan, Anglicans and Lutherans would unite having a single organisation, but retaining the widest liberty of divergence in all matters not essential. A missionary Diocese, such as Chota Nagpur with a comparatively small European community, offers a favourable field for such a new departure.

We now pass to consider separate features of such a plan:-

THE MINISTRY.

In future all ordinations would be episcopal. If all the Lutheran pastors accepted episcopal ordination, they would exercise their ministerial functions throughout the Church in the Diocese; but if some of them refused reordination, they would still continue to administer the Holy Communion to their own congregations, and if approved by the Bishop, might further be licensed by him to preach in Churches throughout the Diocese.

CONFIRMATION.

As in the case of Ordination to the Ministry this would in future be solely episcopal. For the present, those persons who are communicants in the Lutheran Church and shall be received into the Church of the Bishops by the service of admission, should be admitted to the Holy Communion in any Church. Such service of admission should include the laying on of the Bishop's hands and prayer for the Holy Spirit. It might be a matter for consideration whether, during the transition period, a person who had not been admitted to the Church of the Bishops by such a service as described above, might be, by the Bishop's permission allowed to communicate at any altar, though not being eligible to serve on any Church Council or to vote for the members of such councils.

FORMS OF SERVICE

The widest liberty should be allowed in the forms of service used, but each form should receive the sanction of the Bishop before being employed. The Bishop of Chota Nagpur has informed us that the forms of service prescribed in the present Lutheran Service Books for the Baptism of Infants and Adults, also that for the Celebration of the Holy Communion, contain all the essential elements of such services.

On this point, expert advice should be sought, and, if, apart from any question of the relative liturgical merits of the services, their validity is confirmed, their use might still be continued.

In the matter of the vesting of the Minister, existing customs might be followed till such time as some special robe or gown or vestment shall be adopted by the Church itself.

ORDINATION

It has been noted that under 4 George IV Cap.71, no Bishop in India need require any candidate for ordination, not being a subject of the British Isles, to sign the oaths and subscriptions required for Ordination in the Church of England. If this is legally correct, advantage should be taken of this provision to exempt Indian ordinands from making the declaration of assent to the 39 Articles, and of conformity to the Prayer Book Services.

Instead of these a suitable form should be substituted in conformity with Res.19 of the Lambeth Conference of 1888.

In the first Question in the Ordination of Priests the words "of England" should be omitted.

The ordination of Lutheran Pastors to the Diaconate appears to us to involve unreality, which might be avoided if they could be ordained to the priesthood "per saltum", and this would also make the matter easier for them.

The Committee desire that expert advice be sought on this subject.

It would be well to fix some definite time, say three years, during which the freest discussion of points of divergence might be encouraged and the suitability of various forms tested. At the end of that period, it might be possible to adopt some one form for the celebration of the Sacraments. But the principle followed would be to move slowly to let Indian opinion and feeling express themselves, while using every effort to help both clergy and people to understand the essential Catholic principle of Faith and Order.

The Committee realises that in the course of possible negotiations with the Lutheran congregations extending over several years, many points which cannot now be foreseen might emerge.

We do not wish to bind the hands of the Bishop of Chota Nagpur by this Report, and, in order to increase his liberty of action, we suggest that a Committee consisting of the Metropolitan and the Bishops of Bombay and Dornekal should be appointed with whom he could correspond from time to time on points that may arise.

(14)

On April 20th.1918, Archbishop Davidson wrote to Bishop Westcott acknowledging the reception of the Report. Owing to Bishop Montgomery being ill, the Archbishop had shared the proposed scheme with J.H.Oldham "who knows more about the Mission Field and its problems than any other man living" and undertook to write again to Bishop Westcott after holding further discussions.

(15)

The precipitate action of the American missionaries at Guntur in promoting their request to enter Chota Nagpur through Dr. Aberly in Paris, coupled with the proposal agreed to at the Bihar Council of Missions Executive that a Joint Commission should be constituted to consider the possibility for a United Church in Chota Nagpur, remanded the publication of proposals for Unity which the Anglicans would find acceptable. The intention that the Commission should make its report to the Annual Meeting of the Lutheran Mission held in Ranchi on March 15th.1919, although rendered void by the subsequent withdrawal of the Lutheran representatives, prompted the circulation by Canon F.W.Cosgrave of 16 proposals which he termed "Suggestions" for consideration as the basis for a United Church.

Canon Frederick William Cosgrave, after a distinguished academic career at Trinity College, Dublin had been ordained by Bishop Lightfoot of Durham in 1881, and served his entire ministry in the Durham Diocese, from 1892-1908 as Vicar of Christ Church, West Hartlepool and Canon of Durham. In 1909, he came out to join Bishop Westcott in Ranchi where he at once applied himself to the educational work in the Diocese and, from his own private income and the donations of friends, established St Paul's High School in new buildings and, with the liberal grants from the Government Educational Department, enhanced the Diocesan schools and Training Classes on a sound academic foundation. As Chaplain to St Paul's Cathedral, he moved in the social circle of the British Government officers where he was perfectly at ease. In 1919 after Bishop Westcott was appointed Metropolitan in August, Canon Cosgrave returned to the Durham Diocese as Vicar of Holy Trinity, Darlington where he died in 1936.

In March 1919, Canon Cosgrave's "Suggestions" were printed and translated into Hindi. Based on the Lambeth Quadrilateral, they attempted to be as conciliatory as possible in regard to the Lutheran rites of Confirmation and Ordination.

SUGGESTIONS

In view of the importance of Christian unity, I venture to put forward some suggestions that might gradually join Lutherans and Anglicans into one united Church in Chota Nagpur.

Circumstances over which we have had no control have removed the European leaders of Gossner's Evangelical Lutheran Mission. Can we, by give and take and by keeping big principles before us, do something towards reunion and towards the setting up of a fuller branch of the Catholic Church in Chota Nagpur?

Our aim is to be, not the absorption of the Lutherans by the Anglicans nor the absorption of the Anglicans by the Lutherans but the gradual formation of a Christian body which will take up and carry on the best features of both.

1. The memory of Dr. Martin Luther and all we owe to him must be vigorously maintained. As Scotsmen keep St. Andrew's Day and Irishmen, a day in honour of St. Patrick, some day, like October 31st, the anniversary of the nailing of the Theses on the door of Wittenberg Church, might well be kept.
2. By councils in the parish, district and province in which the laity should have full influence, the priesthood of the laity should be recognised.
3. Remembering that Luther himself was ordained by a Bishop and that Luther objected, not so much to Bishops as to the authority which they wielded, which he believed belonged to the body of the faithful, and that the Lutheran Churches in Norway, Sweden, Denmark and Finland

have Bishops we may say that to accept the episcopal system where the Bishop acts with the advice of his Clergy and people (like the Lieutenant-Governor in Council) and so to go into union with the great majority of Christians who have kept the system of Bishops from the first, is in no way anti-Lutheran.

The words of the Very Revd.L.Cooper, Moderator of the Church of Scotland and Professor of Ecclesiastical History in the University of Glasgow, are very striking:-
"I take it for granted that we shall accept the fact of episcopacy and effectually preserve the continuity of the Historical episcopate".

4. Accepting the statements of the three ancient creeds, recognising the sufficiency of the Bible to show the way of salvation, accepting cordially the two great gospel sacraments and falling in with the episcopal organisation of the Church, candidates suitably recommended as men of good report and full of faith and of the Holy Ghost could be ordained by the Bishop with the laying on of hands of the presbytery (1 Timothy 1 v. 14) I should hope both Anglican and Lutheran pastors assisting.

5. Till such pastors had charge of a "diokese" or ilaka, Lutheran or Anglican pastors would continue to minister in their own churches only, except in the following cases. If Anglican pastors wished to minister to Lutherans they should first be duly called by the Lutheran Sabha; in the same way Lutheran pastors wishing to minister to Anglicans should accept the Anglican custom of episcopal ordination.
6. Lutheran congregations wishing at once to take advantage of Anglican ministrations, could be received by the Bishop with the ancient custom of the laying on of hands.
7. Naturally when pastors are appointed as in section 4, only the Bishop will give Confirmation in such a parish. But those who have not been episcopally confirmed and are already communicants are not to be excluded from the Lord's Supper.
8. For the present, the Lutherans and Anglicans should have their distinct Sabhas or Councils.
9. A Lutheran pastor should be appointed Vice-Chairman of the Sabha to preside in the Bishop's absence.

10. The property of the Lutheran Mission should be used for the purposes of that Mission, any exception needing the consent of the Lutheran Sabha.
11. Gradually as the two missions blended into one, the SPG property and the GEL property should come under the control of the United Church.
12. That the fixing of spheres of work and changing of places for Lutheran pastors and pracharaks be done by the Lutheran Sabha with the Bishop's approval.
13. The combining of Lutheran and Anglican charges whether of pracharaks or of pastors should be subject to the approval of the Sabha and the Council.
14. Service books to be issued should contain alternative services based respectively on the present Lutheran and Anglican books.
15. At least once a year, the Sabha and Council should have a joint meeting to discuss matters of common interest and the general Christian work in Chota Nagpur.
16. By such a scheme without any alienation of property and without any violence to conscience, by putting up with some difficulties during the period of transition, we should end in having a united body of Christians in Chota

Nagpur, neither SPG nor GEL, but carrying on the best features of both and by its Apostolic Constitution, a true Chota Nagpur branch of the Holy Catholic Church of Christ.

W. F. COSGRAVE

Ranchi, March 1919.

(16)

No report of the 1919 Annual Meeting was printed in Gharbandhu, and there is no record of how the delegates received the "Suggestions" but an insignificant event, undated in the general accounts of the Lutheran Mission, had taken place, which alerted and alarmed the members of the Lutheran Mission and bred a distrust of Bishop Westcott and his motives. The sensitive issue of the Lutheran Mission property in Ranchi featured in a crisis which escalated into a confrontation between the Lutheran leaders and the Bishop, and which involved an appeal to the Provincial Government. The matter in dispute related to the extension of the Blind School premises of the Anglican Mission.

In the May 1918, number of the Diocesan Paper Bishop Westcott had written as follows:-

Perhaps some will remember that in 1916 we were asked by the Provincial Government to submit a scheme for the development of the Blind School. The request was in accordance with the desire of the Supreme Government to do more for the education of defectives generally throughout India. In November of that

year we submitted a scheme providing for entirely new and enlarged buildings for workshops and school classrooms, together with dormitories for boys and girls and accommodation for the necessary staff. We proposed to provide for 50 inmates to commence with and to raise the number gradually. The difficulty was to secure a suitable site.

I have just received a letter from the Provincial Government authorising me to take over the field between Sirom Toli and our own Compound for the purpose of the Blind School and to start building as soon as possible. This is an admirable site which, though comprised within that part of the Lutheran Mission Compound which lies within the Government Barkager Estate, has never been used for any purpose save that of grazing or agriculture. It gives ample room for the future expansion of an Institution which, I hope, may grow to be a real blessing to many of the blind in Chota Nagpur. Designs for the buildings have been prepared and we hope to submit them to the education authorities without delay.

The unexpected opposition to the Bishop taking over the land was led by Lakra and Hurad who, with two other members drafted an appeal to the Provincial Government objecting to the use of the land for the Blind School. To their considerable surprise, the appeal proved successful. The site was returned to the Mission and compensation paid to the Bishop for the wall which had already been dug, at a cost of Rs.800/-. This crisis over Mission

property in Ranchi and the temerity of the Lutheran leaders in making their appeal to the Government, greatly enhanced their prestige with the Lutheran congregations while, at the same time, damaging Bishop Westcott whose motives and intentions for assisting the congregations throughout the war suddenly became suspect. As Hurad himself wrote about the incident:

It began to be clear that others can be the owner of our landed property without consulting the Lutherans. Whatever property the German Mission had bought was not for its own benefit but it was meant for the benefit of the church established by it for ever. There is no dearth of land for the Government. It has the right to acquire land at another place.

(17)

THE AMERICAN LUTHERANS AND THE NATIONAL MISSIONARY COUNCIL:

APRIL-MAY 1919

We have noted that throughout the War years Bishop Westcott's determination to isolate the Chota Nagpur missionfield from incursions by other missions had received support from the Government of Bihar who, on political grounds, had recommended in 1915 that the German missionaries should be permanently excluded from returning to India. The Government had also taken note that the large Roman Catholic Mission in Chota Nagpur was manned by a non-British order, the Belgian Jesuits, with the result that the

application from the American Lutherans to enter the field to take over the work of the Gossner Mission introduced one more non-British mission to work amongst the tribals. Despite the entry of the Americans into the War as Allies in 1917, the pro-German sympathies of many Americans and Swedes throughout the war years had been a well-established fact, so that, when the American missionaries supported their claim on grounds of Lutheran ecclesiastical policy and neutral nationality, Bishop Westcott and the Government found the proposals equally unacceptable.

The strong confessional Lutheranism of the Augustana Synod missionaries rendered hopes of a United Church in Chota Nagpur totally impractical; whereas the political presence of Americans amongst the tribal communities of Chota Nagpur, despite undertakings to be loyal to the Government, in no way rectified the pro-German sympathies which the German missionaries had induced in their adherents.

That Bishop Westcott's attempt to isolate the Chota Nagpur field from outside interference from other missions was doomed to failure became apparent once the Anglican proposals for a United Church in which Lutherans and Anglicans could heal their divisions were made public. The "Suggestions" drawn up by Canon Cosgrave and circulated in March 1919, were taken as the working basis for the Unity Scheme and became the focus of criticism and discussion by the Lutheran missionaries who were concerned that

the Gossner Christians should retain their Lutheran identity. On March 22nd. 1919, the Revd. Richard Gee, the Principal of Bishop's College and Acting Principal of the Gossner High School in Ranchi, sent a copy of the "Suggestions" to the Revd. L.P. Larson, Principal of the United Theological College, Bangalore, inviting him to make his appraisal of the proposals. On April 1st, Larson wrote his critique and since he was also a correspondent of J. H. Oldham in London, he forwarded to Oldham his observations of the proposed United Church. In his objections to the United Church, Larson was able to present a dimension and objective stance on issues which the Anglicans had either ignored or underestimated in their desire to heal the divisions, caused by the schism of 1879. Emphasising that he was only able to express his personal opinions and in no way authorised to speak on behalf of other Lutherans, Larson paid generous tribute to the assistance given by Bishop Westcott to the Gossner Mission throughout the war and, concurring with the Bishop that a permanent arrangement was now required to replace the emergency measures, acknowledged that such a settlement in order to be permanent must satisfy the Government of India, ecclesiastical requirements and Christian opinion, not only in India, but world wide.

Drawing attention to the connection between the Government and the Church of England in India, by law established, Larson pointed out the possibilities of misunderstanding which Bishop Westcott and his Anglican colleagues had failed to appreciate.

Looking at the matter from the point of view of how it may effect the Cause of Christ both in India and elsewhere, the greatest danger to be guarded against seems to me to be this: An arrangement which would make it look as if the British Government and a State connected Church had combined to make a large body of Indian Christians change their Church connection under circumstances which left those Indian Christians no real option in the matter. A solution which to many would appear in this light, would be likely to have most regrettable effects. In this country, many would be ready to use it as evidence that Christians too regard national and religious interests as inseparable, just as many Hindus claim that patriotism requires them to be loyal to the religion of their fathers.

The compromising of the Government of India's official impartiality towards Christian missions, and in particular the former German missionfields was implicit in the proposed scheme and this, Larson argued, was greatly to be deprecated:

This tendency to identify politics and religion is obviously not fitted to prepare the way for the Kingdom of God all the more painful would it be to not a few in all lands if the solution of one of the war problems in the Indian Mission field were to add to those feelings which make mutual understanding and confidence still more difficult than they already are. What has been done in other parts of India,

where German Missions were working before the war, leaves no room for thinking that the Government has been acting with any other feelings than those prompted by a desire that the good work done by German Missions shall be preserved and continued, or that British Missions have been trying to make this an opportunity for seeking some selfish advantage. This is a fact for which many are deeply thankful, and it would be exceedingly sad, therefore, if any other impressions should be produced by the final solution of the Gossner Mission problem.

The objections to the United Church were noted that inevitably, to all intents and purposes, it would eventually become an Anglican Church:

Canon Cosgrave's "Suggestions" are intended to show a way which may lead to a unification of the Society for the Propagation of the Gospel and the German Evangelical Lutheran Mission in which neither party shall feel that it has been absorbed by the other. Many details show that the "Suggestions" have been worked out with a desire on the part of the Anglicans to go as far as their principles will allow in order to meet the Lutherans. But it is hardly to be expected that the Lutherans should be able to see that the aim is - "the gradual formation of a Christian body which will carry on the best features of both". The Lutheran churches in question will doubtless feel that, when the

proposed plans have been worked out, the result will be an Anglican Church with some very slight modification in regard to the details of organisation.

The disparity between the two negotiating parties, which we have already noted in the representation of delegates to the Bihar Representative Council of Missions and in the Executive Committee of the Council, was noted as follows:

If such a proposal had been made when the two parties could meet on equal terms, the Lutherans as free as the Anglicans in stating what they think and wish, and in choosing what they consider right and good, it would have been a very different matter. It is the absence of such equality and of full freedom of choice on the Lutheran side that makes me feel that this is not a time when the two Churches in question can profitably consider ways and means for making the two one. And I believe I may claim to be speaking without any prejudice against the Anglican Church.

Larson closed his letter with a set of practical proposals:-

1. The Gossner Lutherans should be asked to state fully and clearly what their preference is.

2. The Government of India's decision relating to permission for a Missionary Society to be permitted to work in the Gossner Field - will only British missionaries be allowed to work? - or, in the event of a Lutheran Mission being allowed, satisfactory guarantees of loyalty to the Government having been required and given, the National Missionary Council of India should supervise the work in co-operation with the new Society, as was being done in South India.

3. In the event of the Government refusing permission for a non-British Mission to take up the work, the National Missionary Society, through its Lutheran Sub-Committee, be asked to provide workers for the Gossner field with financial assistance from America for a period of 10 years, the whole to be supervised by the National Missionary Council. (18)

On April 12th. 1919, the proposals made by Larson in his letter to the Revd. R. Gee were given formal and practical expression at a meeting of American missionaries at Vijaywade, equidistant between Guntur and Rajahmundri, when the Revd. L. Cannady from Guntur; the Revd. E. Neudorffer, the Canadian missionary who was acting as trustee for the Schleswig Holstein Mission, from Rajahmundri; the Revd. O. L. Larson, representing the Augustan Synod, and the secretary of the Lutheran Section of the National Missionary Society, Mr. J. B. Asirvadam, passed the following resolutions relating to the administration of the Lutheran Work in Chota Nagpur:-

RESOLVED: That a representation be sent to the Secretary of the National Missionary Council to the following effect:

1. That the Augustana Synod with a constituency of 200,000 communicant members which has been carrying on Mission work for the past 40 years and which is prepared to open work in an independent field, immediately be allowed to carry on the work formerly done by the Gossner Mission.
2. That if the above proposal is not acceptable to Government, the United Lutheran Church in America with a constituency of over three quarters of a million communicant members, which has been working in Southern India for the past 77 years, be allowed to administer the above mentioned work, some of the missionaries working in Guntur and Rajahmundri being now available for the work.
3. That if the Government be not agreeable to an American Mission taking over the work in Chota Nagpur and Assam the National Missionary Society of India, an all Indian Protestant Missionary Society be allowed to carry on the work and the American and Continental Lutheran Churches supplementing the NMS with the necesssary funds.
4. That the Revd.O.L.Larson be quested to visit the Secretary of the National Missionary Council before its executive meets on April 30th.

Note: Should independent control be denied to any of the above mentioned organisations, that may be permitted by Government to carry on the work, it will be willing to have the National Missionary Council control the work in any direction desired by Government.

(19)

In March 1919, Bishop Montgomery retired as Secretary of SPG and in April his successor, Bishop George Lankaster King, formerly Vicar of St. Mary's, Tyne Dock, in the Diocese of Durham, and from 1899, Bishop of Madagascar, wrote his first letter to Bishop Westcott in which he presented the views of the Society's Standing Committee and the India Sub-Committee, who in confidence, had been asked to consider the proposals for financing the additional work which the anticipated union of the Lutheran congregations would entail.

Bishop King's attitude was forthright and practical and left little doubt that, as Larson had pointed out the Gee, the ultimate ideal of the United Church would be to enforce Catholic Faith and Order.

On April 3rd. 1919, Bishop King wrote as follows:-

There appear to be two distinct questions awaiting answers:-

1st: What action will the Indian Government take with regard to this Mission?

2nd: How are we to ascertain the real wishes of the converts themselves?

1. As to the former, it appears that we have every right to urge certain considerations upon the Government We wish to support your contention that the supervision of these missions should, if possible, be in British hands. To give the care of over 100,000 Indian converts to any foreign nation, however friendly, seems undesirable and it would be specially so in the case of American Lutherans, who, though full citizens of the United States, are for the most part Germans or Scandinavians by race. You have possibly urged this point, and we wish to support you.

2. There is the still more important point. These people are Lutherans and we are not. We should all alike feel that to hand them over to us, without obtaining first a clear knowledge of their wishes, would be utterly intolerable. We should, in such an event, defeat our own object, for we should foment a revolt against us. In such a case the movement towards an Independent Lutheran Indian Church, which you tell us, is headed by some undesirable persons in Ranchi, would gain enormously in force; for it would enlist those amongst its members who are pro-Lutheran, as well as an element which are simply anti-British.

One thing we have a right to urge - and its force will be felt both by the Government and the people, the work of oversight, which has been so tactfully and lovingly done in the past three years, gives to our Church a very strong claim indeed to be entrusted with the permanent oversight of these missions. We must have won the hearts of thousands of simple villagers. It is only fair that we should reap where we have sown.

Bishop King closed his letter with a suggestion which had been made regarding the arrangement for the Basle Mission on the Gold Coast and which might also work in India, of creating a philanthropic trust-body to own enemy mission property and which would then mandate the property, with the care of the people connected with it, to specific Missions.

Of course, in such a case, we should wish it made clear that there was no infringement of liberty of conscience, and also that we intended to lead these people into full communion with ourselves - a course which would involve enforcing Catholic Faith and Order. But I gather from your letter that there would be little difficulty in effecting this.

(20)

On April 18th. 1919, Bishop Westcott wrote a detailed reply to the letter sent by the Revd. L.P. Larson to the Revd. R. Gee.

Acknowledging that he had felt compelled to put his point of view relating to the objections Larson had raised to J.H. Oldham in London, the Bishop confessed that his first letter to Oldham had

been written in haste and required clarification on certain points and he therefore was forwarding this letter to both Larson and Oldham as giving his more considered opinions. He was requesting Oldham to destroy the previous letter.

Bishop Westcott recalled that his own hopes and prayers for a solution to the mission situation in Chota Nagpur had, at all times, been shared with the Provincial and National Councils of Missions from whom he looked for advice, and guidance in providing the knowledge of God's will and the fulfilment of Christ's promise that His followers would be led into the Truth. He gave a history of the events which had provoked the schism in the Gossner Mission in 1869, observing that Gossner himself had offered the mission to the Church Missionary Society because he thought that it was better that work within British India should be under a British Missionary Society. The deleterious consequences of the schism had been aggravated in the already divided village communities in Ranchi District by the imposition of Church discipline amongst the Lutherans, resulting in excommunication for their mission workers who permitted marriage arrangements with members of the Anglican mission. To these ecclesiastical differences, in recent years, nationalist characteristics had been superimposed since the Lutherans were in general referred to as German and the Anglicans as English Christians. As one Lutheran Mission worker had observed to the Bishop - It is you foreign missionaries who keep us apart. We want to be one with the people of our own village and country.

In his letter to Gee, Larson had commented on the pro-German sentiments of the Lutheran Christians in Chota Nagpur as follows:-

One has come across statements to the effect that anti-British feelings have been showing themselves among the Christians formerly connected with the Gossner Mission If anti-British feelings really exist among the Lutheran Christians in those parts, one would not dream of arguing against the Government's right to require such guarantees as they consider necessary for the peace and safety of the country. But one might wish to be allowed respectfully to suggest the importance of distinguishing between feelings of affection and gratitude cherished by those simple-minded Christians towards their old teachers and leaders, and feelings of political significance cherished by them, whether pro-German or pro-British. Granting that the former kinds of feelings may develop into those of the latter class, one still feels that it is of the greatest importance, also from the Government's point of view, to realise that feelings of personal gratitude and affection are in themselves good and legitimate, even if in some cases they are crudely expressed. If this is not clearly recognised, such feelings are liable to turn against those who ignore them or misjudge them.

Bishop Westcott reported the Government of Bihar's solution to the pronounced anti-British loyalties in the Lutheran congregations as follows:-

When it was decided to remove the German missionaries the Government sent for me and asked me to take care of the Lutheran schools. I at once asked whether the German missionaries might choose another Mission if they preferred to do so, and suggested that they would like to invite the American Lutheran Mission in South India, to take their place. The answer was given "NO" - we want British influence to be brought to bear on the people because of their pronounced pro-German sentiments and also the existence of the Oraon 'Tana' movement which was showing German sympathies. It was also felt that foreign influence was unduly strong in Chota Nagpur owing to the presence in the Ranchi District of 25 Missions (12 Lutheran and 13 Roman Catholic) all manned by men and women of foreign nationality.

Commenting on Larson's reference to nationality and religion presented by certain forms of Hinduism and the alliance of Government with the Church of England, the Bishop pointed out the differences involved:-

I do believe the position here is quite different from that in the South because of the concentration of missionaries of foreign nationality in this one small area and because you cannot wholly eliminate the national factor. I believe that

nationality implies the presence of definite characteristics, ideas and tendencies which not only colour our presentation of Christian truth but also affect our views on other subjects and inevitably find expression in our work and conversation either consciously or unconsciously. This conviction gives no support to the Hindu suggestion that Indian characteristic can only find expression through the Hindu religion, which in the face of the many religions of India is evidently absurd, but it does lend support to the view that it needs Indian minds to interpret Christ aright to India and to express this in characteristic forms of worship.

Regarding both the possibility and desirability of ascertaining the wishes of the Lutheran congregations the Bishop remained adamant that the Church Committee did not represent the general opinions:-

It is not easy to tell what the feeling of the mass of the people is. One thing, however, is absolutely certain and that is that the Church Committee does not represent the people as a whole. That Committee was elected by the conference consisting of pastors and a few laymen invited by the pastors themselves. They were not delegates as no-one was invited who did not share the views of the pastors Some of the pastors have taken vigorous action to repress the expressions of any views favouring union, threats of ex-communication have been freely used and in some cases carried out against

those so expressing themselves. We have felt it right to advise people coming to us seeking union not to declare themselves under the present uncertain conditions. Some have sent petitions to me to receive them to which I have always replied by stating that till the war was over I could not do so The Senior Pastor asked me to give him a list of the leaders who have so expressed themselves to me but I declined to do so.

Commenting on the Revd. Hanuch Dutta Lakra's position as leader of the small party of literate Lutherans who had received encouragement from the South Indian Lutherans following the visit of Hurad to Madras in October 1918, the Bishop noted:-

It really seems to come to this - are the admitted evils of division and overlapping to be perpetuated because a small percentage desire to have it so? Are the objections really theological? I believe that they are only so in a very small degree indeed. It is mainly a heritage of the past. The Senior Pastor who has been the mainstay of this party was, as he has told me, brought up with Dr. Nottrott who was one of those young men who in 1869 caused the expulsion of the old missionaries which led to the entrance of our Mission into the field. He was always antagonistic to us. This party has now divided into two sections: the one and smaller, I imagine, saying that the removal of the German missionaries was a blessing in disguise and has led to their realising the

great blessing of Independence and Self-Government, and the other and larger those who recognise that they cannot at their present stage of development afford to dispense with foreign missionaries.

Conceding that he had found it impossible to trace any theological objections to the proposed union of the two missions from the Lutheran leaders, except that of episcopacy, Bishop Westcott had turned to Dr. Aberly in June 1918, inviting him to express dogmatic principles which were either complementary or antipathetic to the Anglican proposals. Dr. Aberly had replied:-

I believe in the future Indian Church the Lutherans will stand with you in believing, in keeping in fellowship with the early Church, in teaching and in ritual, in having a high regard for sacramental Grace and they may even agree that Episcopacy is the form of Government best suited for India. But in no case could they agree that acceptance of Episcopacy shall be a condition for fellowship. That would be making matters which we have always regarded as matters of liberty, main things.

Bishop Westcott added his own commentary on Dr. Aberly's statement:-

He here seemed to say that on the matter of sacramental Grace which I believe is the real dividing line between Christians of one school and another, we are at one in matters or ritual

which I regard as far less important and as to which I would allow the largest liberty. We are not quite agreed about Episcopacy - one regarding it as probably the essence of the faith and the other as a matter of indifference. Is this really to stop us realising unity here where the matter would not have any practical bearing on our life? Might not the point be left an open one, waiting till larger Councils should have faced it and found the right solution? Need we still go on with our unhappy divisions here in Chota Nagpur which the mass of the people do not desire because of this difference? (21)

THE NATIONAL MISSIONARY COUNCIL EXECUTIVE MEETING APRIL 30th-
MAY 1st 1919

Bishop Westcott's position with regard to the decisions which needed to be made relating to the future of the Lutheran Mission in Chota Nagpur demanded strict impartiality in seeking a solution which would be acceptable to the parties concerned. At the Meeting of the National Missionary Council in 1918, he had been elected to succeed Bishop Lefroy as President of the Council and, following the death of Lefroy on January 1st, 1919, Bishop Westcott was aware that he was being considered to succeed him as Metropolitan. By May 1919, Bishop Westcott knew that his appointment as Metropolitan had been confirmed but the date of

his translation to Calcutta was still undecided. We have noted that the Anglican proposals for a United Church in Chota Nagpur had appeared over the name of Canon Cosgrave, for this reason that Bishop Westcott wished to protect himself from any imputation or suspicion of pre-judging the issue.

Aware of the proposals sent to the Secretary of the National Missionary Council by the Americans in Guntur, with the approval of the Executive officers, Bishop Westcott extended invitations to representatives of the Bihar Council of Missions, the Lutheran Mission in Chota Nagpur and the Americans at Guntur to attend the Executive Committee of the NMC held in Calcutta on April 30th. and May 1st. 1919, in order to resolve the questions relating to the Gossner Mission and its future. The Officers of the Executive were:-

Bishop Westcott - President.

Revd. G. Howells - Vice-President.

Revd. A. W. Young - Treasurer.

Professor S. C. Mukerji - Secretary.

Howells and Mukerji were from the Baptist Mission at Serampore and Willifer Young worked for the Bible Society in Calcutta, thus the Executive, apart from the Bishop, had no experience of the situation in Chota Nagpur and so could be expected to take an impartial stance over the questions at issue. Dr. Campbell, the President of the Bihar Council of Missions, Mr. Peter Hurad from

the Lutheran Mission in Chota Nagpur, the Revd. I. Cannady from Guntur and the Revd. O. L. Larson representing the Augustana Synod attended the meeting as visitors.

On the morning of April 30th, the proposals drawn up by the American missionaries at their meeting at Bijaywedsa on April 12th, together with representation from the Executive of the National Missionary Society in Madras, were read and considered in relation to the views and opinions expressed by the visitors. Dr. Campbell, who, owing to illness, had been unable to attend the Meeting of the Executive of the Bihar Missionary Council held in Ranchi on February 27th, registered his protest that the Executive Committee of the NMC had laid aside the recommendations made and passed by the Bihar Executive at that meeting. The reply to this was made by the representatives from South India who pointed out that the American representation on the Bihar Council was not strong and that there was only one Lutheran delegate on the Council.

The American representatives gave their views and Bishop Westcott read out his reply to Principal Larson of Bangalore, omitting only the references to national characteristics in the letter, on the advice of Captain Dove, to whom he had shown the letter. In the discussion which followed the representations from the Lutherans in South India, the position of the Anglican Mission in Chota Nagpur and its claims were reviewed with the Americans, putting the claim that Lutherans had built up their Mission for

the past 70 years putting in a vast amount of money, compared with which the expenditure of the SPG during the war years appeared negligible. That some compensation was rightly due to the Anglicans was conceded and the proposal made that one station, the Leprosy Mission Station at Purulia, might be given them since, under an arrangement between the Leprosy Mission who had erected the buildings and the Church Missionary Society who throughout the war years had maintained the station, the CMS had been granted the property.

The inability of anyone to speak authoritatively on behalf of the Lutheran congregations in Chota Nagpur was demonstrated by the confrontation between Dr. Campbell and Mr. Peter Hurad - Campbell repeating the statement which had originated with Bishop Westcott and Dr. Kennedy that 90% of the Lutherans were in favour of union with the Anglicans and Hurad contradicting this, claiming that the Annual Meeting of the Mission in both 1918 and 1919 had unanimously voted to retain their Lutheran traditions and identity. In order to remove this uncertainty regarding the wishes of the congregations in Chota Nagpur, the Executive took up the proposal made at the Bihar Council Executive for a Commission to visit and report their findings to the Committee, the proposals from the Americans at Bijaywada relating to the Augustana Synod, to be held over pending the report of the Commission.

The Resolutions passed by the Executive were as follows:-

1. That a Commission of Enquiry consisting of Dr. S.K.Datta (Chairman), Revd. J.Z.Hodge (Secretary of the Bihar & Orissa Council), Revd. F.R.Felt and Professor S.C.Mukerji be appointed to visit the Lutheran Churches in Chota Nagpur in order to ascertain the wishes of the people in regard to the future of the Gossner Mission.

2. That the Commission be instructed to place before the Lutheran Churches in Chota Nagpur, viz:
 1. AUTONOMY i.e. whether the Lutheran Christians think they are in a position to carry on the work themselves.

 2. Whether they want the American Lutherans from South India to come and take charge.

 3. Failing the American Lutherans, whether they wish the National Missionary Society to undertake the responsibility of the work.

 4. The possibility of a United Church in Chota Nagpur to be brought about by a mutual agreement between the Anglican and the Lutheran Missions.

3. That the Commission be requested to draw up their report in consultation with the Executive of the Bihar & Orissa Representative Council of Missions and submit it to the Officers of the National Missionary Council.
4. That in the case of any difference of opinion amongst the Officers, the report be referred to a full meeting of the National Missionary Council Executive.
5. That the Secretary be asked to write to Mr. J. H. Oldham explaining the object of the appointment of the Commission and requesting him to help the Executive with finance to meet the expenses of the Commission and, in the meantime, the Treasurer be authorised to advance the requisite amount.
6. That the memorial sent by the Lutheran Christians to the Bihar Government through the National Missionary Society stand over pending the consideration of the report of the Commission of Enquiry. (22)

On May 14th. 1919, Bishop Westcott wrote to Bishop King giving him a detailed account of the Executive Meeting and the decisions which had been made and adding his own comments.

In order to ascertain the latest Government views on the introduction of a missionary society to work in the Gossner field, Bishop Westcott had requested Captain John Dove to make enquiries in Delhi:-

The local Government has expressed its own views very strongly. They authorised me to say that the Government has the strongest objection to any alien mission entering the field and it has every reason to believe that its views are shared by the Government of India. I asked Captain Dove, sent out by Mr. Oldham to help us in matters concerning the German Lutheran mission property, who was at Delhi to try and ascertain the feelings of the Government. He was told that they shared this view but if pressure was brought to bear from home, it might be modified. This was unofficial of course.

The question of liberty of conscience for the Lutheran congregations in Chota Nagpur to make their own decisions was being infringed not only by the agitation sponsored by the Tamil Lutherans of the Leipzig Mission and the Americans at Guntur but also by their own pastors and leaders:-

The Lutherans down south, both of the American Missions and the Tamil Lutherans of the Leipzig Mission, have been agitating. They have advised the people here not to unite with us. Let us say that I have from the very first said and have consistently held to it that I stand for liberty of

conscience. There can be no question of coercion; there can only be unity when both parties desire it. You can rest assured that this principle will be observed. The feat is not that Lutherans who desire to remain so will be coerced into joining the C of E, but that those who are anxious to be one with us shall be coerced to remain apart. This is what is going on now and has been during the past six months ... That there is a large number of the simple people who are sincerely grateful to us and would be quite willing to join us is undoubted, but they are afraid to say so before their pastors because they are threatened with excommunication which involves a regular curse and social ban. The mass of the simple folk would have been quite content to be united with us, but this does not please either the Lutherans down south or those up here who are anxious to get charge of the property and exercise a power which as yet, I think, they have shown little fitness to wield.

The delay in the arrival of the Enquiry Commission in Chota Nagpur was being utilised by the Lutheran leaders as follows:-

Meanwhile a month is elapsing between the time of the announcement of this Commission and their actual arrival here. This time is being spent in a very active propaganda campaign on the part of the Lutherans who object to unity, and the people are being carefully instructed as to what answers to give, and those who are to attend the meetings which the Commission will hold are being arranged. I do not imagine that the Commission will learn anything but the wishes of the pastors who oppose unity.

The turn in events which the Meeting of the National Missionary Council Executive had promoted for the solution to the situation in Chota Nagpur had convinced the Bishop that the time had come for him to terminate the arrangement made with the Government and he closed his letter with the news which reflected his own and his colleagues' disappointment:-

We feel that we cannot go on indefinitely and yesterday I saw the Member of Council who has the matter in his portfolio and told him we felt we must fix a date beyond which we would not continue the work, unless a definite arrangement was come to. I thought two months after signing the Peace with Germany would be a fair date to fix. Mr. Mesurier will see the Lieutenant-Governor and the Chief Secretary this week and put the matter before them. (23)

CHAPTER 9

THE NATIONAL MISSIONARY COUNCIL APPOINTS A COMISSION OF
ENQUIRY TO VISIT THE LUTHERAN CONGREGATIONS IN CHOTA MAGPUR AND
ACCEPTS THE RESPONSIBILITY FOR THE FOUNDING OF AN AUTONOMOUS
LUTHERAN CHURCH WITH AN ADVISORY BOARD APPOINTED BY THE
COUNCIL. JULY - NOVEMBER 1919

THE PEACE TREATY AND ARTICLE 438

On January 23rd 1919, the Commission on Reparations was constituted in Paris with three representatives each from America, Great Britain and France, who began the discussions on the reparations to be exacted from Germany for the cost of the war. The British representatives were Mr. W. M. Hughes, Prime Minister of Australia, Lord Sumner, a High Court Judge and Lord Cunliffe, a former Governor of the Bank of England. The Commission proceeded to draft Articles relevant to reparations and Article 231 declared the general responsibility of Germany for the damage and loss incurred by the war:-

ARTICLE 231

The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the damage and loss to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.

On March 10th. Mr. Edwin S. Montagu, the Secretary of State for India, joined the British delegation at the Peace Talks and was appointed Chairman of the Sub-committee of Experts on Reparations. Article 297 dealing with the question of property rights and interests in enemy countries included under Clause B the following:-

ARTICLE 297 CLAUSE B:

The Allied and Associated Powers reserve the right to retain and liquidate all property rights and interests belonging at the date of the coming into force of the present treaty to German nationals or companies controlled by them, within their territories, colonies, possessions and protectorates including territories ceded to them by the present Treaty. The liquidation shall be carried out in accordance with the laws of the Allied or Associated State concerned and the German owner shall not be able to dispose of such property rights or interests nor to subject them to any charge whatsoever without the consent of that State.

On March 24th. 1919, the first meeting of the Emergency Committee of Co-operating Missions was held at Bible House, London, when the question of consideration for the provision to be made for the work formerly carried on by German missions was deferred to the next meeting. Oldham, as Secretary was in the closest touch with the Government over the future of the German missionfields throughout the British Empire and declared that the confiscation of German Mission property, if included under Article 297, would be a blow from which Christian missions might never recover. At his instigation a plan was formulated with the co-operation of British and American missionary leaders for preserving the German mission properties and entrusted to Mr. Arthur Balfour, the British Foreign Secretary, to present to the Peace

Conference. Paying tribute to the admirable educational work done by missionary societies, Balfour introduced the draft Article which read as follows:-

ARTICLE 438

The Allied and Associated Powers agree that where Christian religious missions were being maintained by German societies or persons in territory belonging to them, or of which the government is entrusted to them, in accordance with the present Treaty, the property which these missions or missionary societies possessed, including that of trading societies whose profits were devoted to the support of missions, shall continue to be devoted to missionary purposes. In order to ensure the due execution of this undertaking the Allied and Associated Governments will hand over such property to boards of Trustees appointed by or approved by the Governments and composed of persons holding the faith of the Mission whose property is involved.

The Allied and Associated Governments, while continuing to maintain full control as to the individuals by whom the Missions are conducted will safeguard the interests of such Missions. Germany taking note of the above undertaking, agrees to accept all arrangements made or to be made by the Allied and Associated Governments concerned for carrying on the work of the said missions or trading societies, and waives all claims on their behalf.

⊛ The Article when finally approved included one change in terminology: The Board of Trustees composed of persons "of the same denomination" as the Mission whose property was involved was changed to read "holding the faith" of the Mission whose property was involved.

Mr. Lloyd George was credited with the statement and this Article was intended to allow British Protestant groups to take over the German Lutheran properties. The Article exempted from confiscation not only religious and educational properties but also the mission industrial enterprises which provided profits from which these philanthropic agencies were carried on.

On May 2nd. the second meeting of the Emergency Committee was held at Bible House when Oldham was able to inform the members, who included the Revd. Herbert Anderson, Secretary of the National Missionary Council of India, who attended as an invited visitor, that, in accordance with the directives framed in Article 438, the Government proposed to form Boards of Trustees to hold Enemy Mission properties. The Review of German Missions throughout the world which Dr. Mott had requested at the preliminary meeting in April 1918, was submitted for consideration and the Indian mission fields with their statistics were itemised as follows:-

INDIA

Hermannsburg Mission

Baptised Christians (1912)	2,789
Stations	8
Missionaries (men)	10
Missionaries (single women)	3

Schleswig-Holstein (Breklum)

Baptised Christians (1913)	16,550
Stations	12
Missionaries (men)	20
Missionaries (single women)	7

Both these missions are being cared for by the American Lutherans who would appear to be the natural body to take over the work.

Leipzig Mission

Baptised Christians (1914)	19,408
Stations	31
Missionaries (men)	25
Missionaries (single women)	9

This work is being cared for by the Swedish Church with some assistance from the Danish Mission. The Church of Sweden is prepared to assume responsibility for the work if the Government approves.

Gossner Mission

Baptised Christians (1913)	89,500
Stations	30
Missionaries (men)	51
Missionaries (single women)	9

The work has been cared for during the war by the Bishop of Chota Nagpur. Future arrangements are at present under consideration in India.

Basle Mission

Baptised Christians (1913)	19,762
Stations	26
Missionaries (men)	89
Missionaries (single women)	15

The National Missionary Council, at its meeting in November 1918, assumed responsibility for the work of the Basle Mission and approved the following arrangement of the work, appointing a Committee to carry out the transfer and make all necessary arrangements ...

The South India United Church has asked a guarantee of £2,500 a year or £3,000 a year for five years to enable it to carry on the work in the Malabar area. The London Missionary Society and the United Free Church of Scotland



have between them guaranteed half of the amount. The Committee of Reference and Counsel in America has remitted £400 to the South India United Church.

The Conference of Missionary Societies has guaranteed £1,000 to the National Missionary Council to enable it to assume responsibility for the work in South Mahratta and the Committee of Reference and Counsel has remitted £400 for the same purpose.

Dr. Watson was asked to ascertain whether the Arcot Mission and the American Board for Foreign Missions would be willing to guarantee the American share of the desired subsidy to the Malabar Church in the same way as the London Missionary Society and the Free Church of Scotland have done.

The Committee also heard of the meetings which had already been held with representative of the German Missionary Societies on a private basis and in order to remove misunderstandings agreed that, as soon as possible after the signing of the peace, steps should be taken to lay before the German missionary leaders a statement of the steps which had been taken by the missionary societies to care for the needs of German missions and to ascertain their wishes. (1)

Misunderstanding of the motives and actions of the British and American missionary leaders who were responsible for Article 438 in the Peace Treaty was made clear after the Treaty was presented to the German delegation on May 7th.1919. The German replies to the Articles began to be received during the three weeks following, and on May 21st.1919 the protest made by the German Foreign Minister, Count Ulrich Brockdorff-Rantzau, regarding Article 438 was printed in The Times.

GERMAN RELIGIOUS MISSIONS: COUNT RANTZAU'S PROTEST

Berlin May 19th.1919.

The following note from Count Brockdorff-Rantzau was handed in to the President of the Allied Peace Commission, M. Clemenceau, yesterday:-

In view of the contents of Article 438 of the Draft of the Peace Conditions, the German Delegation feels itself led to give the Governments of the Allied and Associated States the following statement on the treatment of the missions question:-

For more than 200 years the German missions of both Christian denominations have in all parts of the world devoted themselves to the religious, moral and economic uplifting of the population. Their work has been crowned with rich success. They have restricted themselves to their educational work and this, together with the confidence of

the Governments have won the gratitude of the population in their sphere of labour. This very promising development it is intended abruptly to interrupt.

In fact, if Article 438 should be carried out the German missions would be forcibly expelled from all their spheres of labour, with the exception of the Dutch Colonial Empire. They would be robbed of their well-earned rights by being deprived of the property acquired by gifts to the missions by Christians at home and entrusted to them for administration. The missionaries would be forced to give up the activities for which they had specially prepared and trained themselves. More than one and a half million candidates for baptism and scholars of all races would lose their spiritual leaders and run the danger of backsliding.

In any case, the German Government considers it incompatible with its dignity to be expected to accept this article. If it were to agree to it, it would come into conflict with those principles of liberty with the protection of which it has been trusted by the German people and would also grievously offend the most sacred convictions of all Christian circles. By following this course not only German missions but Christian missions generally would be brought into a state of dependence on political power which is incompatible with their nature and methods. (2)

The Allied Powers remained impervious to this and similar protests made by Germany and on June 28th.1919, the Peace Treaty was signed, Count Brockdoeff-Rantzau resigning in protest over the harsh and preposterous claims for reparations which the vindictive spirit of the Allies had included and which, in the event, were found to be totally impossible of realisation.

On June 20th.the Daily News printed the account of the Meeting of the Conference of British Missionary Societies which had considered the German mission question:-

GERMAN MISSIONS
HELD AS TRUST PROPERTY BY BRITISH
GOVERNMENT

Important matters in reference to the German Missions have been discussed at the session of the Conference of British Missionary Societies held recently at the Bible House and at Queens Hotel, Norwood on 18th, 19th, 20th.June 1919.

The British Government has decided to treat missionary property formerly belonging to enemy subjects as Trust property and to make it available for the use of such missions as might, with the approval of the Government become responsible for the work.

The Government of India also intends to vest the property of German Missions in India and of the Basle Mission in boards of trustees with a missionary majority to be held and administered by them for missionary purposes, with power to lease and transfer the property to any mission which, with the approval of the Government may carry on the work of the former German missions.

Arrangements have been made by the Conference of British Missionary Societies as a result of which Captain John Dove is now in India conferring with the National Missionary Council for the transfer of the property in such a way as best to promote and conserve missionary interests. (3)

Article 438 had saved from confiscation German mission property throughout the world valued at nearly 20,000,000 dollars. It was Mission property and it remained Mission property until the Germans were allowed to return to their spheres of work after 1925. But in 1919 the whole problem of the German missionfields was overlaid with the emotional factor of War-guilt which formed the basis for the confiscation of the property. The decision taken at the Peace Conference relating to German Missions had already been anticipated by the Government of India so that the decisions required to implement the policy of Trusteeship for

the German missionfields could be made with the co-operation of the National Missionary Council. The missionfields in South India presented no problems for the transfer to American and Swedish societies. The complex nature of the Gossner Mission property in Chota Nagpur and its disposal became directly related to the interpretation of Article 438 and we turn now to the developments in Ranchi and the decisions reached by the National and Provincial Council of Missions for the future of the Gossner Missionfield.

THE NATIONAL MISSIONARY COUNCIL COMMISSION OF ENQUIRY VISITS

CHOTA NAGPUR: MAY 28th. - JUNE 11th. 1919

The principles of Arbitration between Missions incorporated in the Statement on Comity and Co-operation which the National Missionary Council and the Provincial Councils of Missions had accepted in 1916 and 1917 were brought into a state of actuation when the proposal of a Commission of Enquiry was accepted by the NMC Executive Committee on May 1st. 1919 as a means of resolving the future of the Gossner Missionfield in Chota Nagpur. The four commissioners selected to visit Ranchi were as follows:-

Dr. S.K.Datta, Chairman

Dr. Datta was a graduate of the Punjab University who had qualified as a doctor in Edinburgh; from 1906-7, he was a Travelling Secretary and from 1907-8 an Assistant Secretary of

the British Student Christian Movement. In 1912, he joined the staff of Forman Christian College, Lahore, and had been a member of the Interim Executive Committee which had brought into being the National Missionary Council in 1914. In 1919, he was in charge of the Training Department of the YMCA Calcutta, a Senior Friend of the Student Association of India, and in 1920 returned to Forman Christian College as Principal.

The Revd. Z. John Hodge

Mr. John Hodge was a Scot and one of the four pioneer missionaries sent out in 1900 by the Regions Beyond Missionary Union based at Harley College, London to open work in North Bihar at Motihari and Saiwan. In 1918, he was appointed Secretary of the Bihar & Orissa Council of Missions. From 1929-40 he was the Secretary of the National Missionary Council of India being awarded an Honorary DD by Serampore College for his long and distinguished service to the cause of Christian unity at the Convocation held on January 25th. 1941.

The Revd. Dr. F. R. Felt

Dr. Felt was an American who had arrived in India in 1894 as a missionary of the Episcopal Methodist Society: he was the Superintendent of the Jabalpure District and also a Vice-President of the Christian Medical Association of India.

Professor S.C.Mukerji

Professor Mukerji was on the staff of the College, founded in 1819, by the pioneer Baptist missionary William Carey, at Serampore. During the absence of the Secretary, the Revd. Herbert Anderson who was on leave, he acted as Secretary of the National Missionary Council during 1919 and, like Dr. Datta, he had been a member of the Interim Executive which brought into being the National Missionary Council in 1914.

The commissioners met in Ranchi on May 28th. 1919, Hodge, who had previously felt misgivings over the constitutional procedure by which the commission has been appointed on the grounds that the NMC Executive should have referred the question back to the Provincial Council for action, was persuaded by Bishop Westcott to forego his scruples. Bishop Westcott, who had wished to accompany the commissioners on their tour, on medical grounds was dissuaded by Dr. Kennedy who agreed to take his place. The Gossner field was divided geographically into East and West and the commissioners, each with an Anglican missionary to act as conductor, divided accordingly into two parties:-

Dr. Felt and Dr. Datta accompanied by the Revd. E.H. Whitley toured the Western field amongst the Oraons; this was the area remote from Ranchi and, owing to the breaking of the monsoon during the course of the tour, they were prevented from returning to Ranchi on time, as planned, for the meeting on June 10th. with the Lutheran leaders.

Mr. Hodge and Professor Mukerji, accompanied by Dr. Kennedy, toured the Eastern field amongst the Mundas.

Each party of Commissioners prepared a written report and, despite the gloomy forebodings of Bishop Westcott and his colleagues who considered that only superficial impressions would be received, both parties were satisfied that they had throughout their visit been able to assess adequately the wishes and fears of the rural Lutheran congregations.

Since the official reports prepared by the Commission dictated the entire development of the policy, which the National Missionary Council and the Bihar Provincial Council were called upon to implement on behalf of the Gossner Mission, we shall quote them in full.

REPORT BY DR. DATTA AND DR. FELT

Report of the Committee appointed to visit the Congregations of the Lutheran Church in the Western half of the Ranchi District.

The Committee consisting of Dr. Felt and Dr. Datta visited places between May 28th. and June 10th:-

2. The following places were visited:

LOHARDAGA

GUMLAH

KONDRA

KINKEL

KORONJO

RAJGANGPUR

Unfortunately the Committee were not able to visit Chainpur due to a breakdown in the arrangements though witnesses appeared at Gumlah before the Committee from the two pastorates of Chainpur. Rajgangpur was visited though, due to very heavy storms, the Committee was delayed two days. The witnesses, in the meantime had dispersed, but informal conversations were held with the two pastors and a few of their helpers.

3. The particular feature of the area visited is that the SPG has no congregations there. The problem therefore is simplified by this fact.

4. PROCEDURE

The usual procedure adopted was to hold a General Meeting of all the assembled witnesses. The propositions were placed before them. They were as follows:

1. The possibility of uniting with the SPG.
2. The acceptance or the reverse of the American Lutherans.
3. The acceptance or the reverse of the Lutheran Branch of the National Missionary Society.
4. The question of independence.

These propositions were fully explained with great detail at the General Meeting. The issues were reduced to two after it was explained that possibly great difficulty would be found to obtain sanction for the American Lutherans to work in the Province. The issues therefore were of uniting with the SPG on the one hand or undertaking the responsibility of the independent Lutheran Church.

With regard to the first issue, it was explained that suitable conditions might be found under which it would be possible to unite with the SPG. If so, what were the conditions that would be insisted upon?

5. The actual work of taking evidence was divided as follows:-

The Pastors were summoned first by themselves and their replies recorded.

They were followed by the Catechists.

After them came the Schoolmasters, and finally the Representatives of the Congregations were assembled together.

As the evidence of each group was completed, a summary of their replies was presented and the group was asked whether they subscribed to it or not.

We examined 9 Pastors
 70 Catechists
 62 Schoolmasters
 657 Members

these representing 151 villages and 3,663 families.

The Committee was accompanied by the Revd. Mr. Whitley of the SPG. He assumed responsibility for the arrangements for the journey. He was not present at any of the meetings. The Central Committee of the Lutheran Church was represented by Padre Isaac Ekka. He was not present at any of the meetings.

6. The Results of the Enquiry:-

1. We discovered an almost unanimous opposition to amalgamation with the SPG.

In the majority of cases, we also found that the matter would not be considered even under any conditions.

On enquiry as to the reasons for this opposition we were told by witnesses that they objected:

- (a) To the Episcopate.
- (b) To the Anglican method of Confirmation.
- (c) The undesirability of changing their allegiance.

2. We discovered that the witnesses had already made up their minds to have the American Lutherans. Indeed they seemed to imagine that they had but to ask and their request would be granted. They were also willing, though not so eager as in the first instance, to allow the Lutheran Branch of the National Missionary Society to undertake responsibility for the work.

It was quite clear that they preferred to have Europeans or Americans as responsible leaders rather than Indians. The reason was indicated to us by some witnesses that the former were better able to protect the Christians from the tyranny, particularly of the Zemindar.

3. Our witnesses declared their belief that the Church would far rather make the attempt to work independently than consider any scheme of amalgamation, although they were convinced that the time was not yet ripe for an Independent Church to undertake its own control and work.

They felt that under the conditions of independence the congregational work would be conserved but the schools would suffer very materially, as also the training of the Pastorate. It might be that these two latter forms of work might become non-existent.

7. We desire to record our opinion regarding the situation:-

1. We believe that any scheme of amalgamation expressed at this time would split the Church.
2. We believe that the Church is not yet ripe for complete independence. They would not be able to continue their schools or make provision for a Seminary to train their Pastorate.

We note, however, with pleasure that evidence tends to show that giving in the churches since 1915 has increased. The congregational work of the churches might still be carried on in the future by the people themselves.

3. While amalgamation seems impossible at present, we feel that territorial distribution between the SPG and the Lutherans ought to be arranged. The Western half of the District might be made over to the Lutheran Church.

We offer no opinion regarding the Eastern portion of the District. It is conceivable that amalgamation may be more possible there.

4. We note with pleasure that the Committee of the Lutheran Church seems to be acknowledged by the Pastors and the congregations. We believe that the future work should be done through this Council and it should be lent the services of some Missionaries from a Lutheran or allied church who would work under the general guidance of the Central Committee.

Under such conditions it is conceivable that the American Lutheran Church might be willing to help financially. Possibly the Swedish Mission in the Central Provinces might undertake the responsibility of ministerial training at the Seminary.

8. We desire to place on record our appreciation of the help constantly given us by Mr. Whitley and for the cordial sympathy shown us by the missionaries of the SPG. We desire to record our opinion that nowhere have we discovered evidence of any pressure having been placed upon the people by the SPG to induce them to amalgamate with the Anglican Church.

It has been a revelation to us the deep interest in the issues evinced by the congregations. Large numbers of men walked 40 miles to be present at our meetings.

Throughout the discussions we found that the people treated the matters brought before them with great seriousness and purpose.

signed: S.K.DATTA

F.R.FELT

REPORT OF MESSRS.MUKERJI AND HODGE

Our enquiry covered the Mindari country which includes the largest number of Lutheran Christians and in the course of our tour we had an opportunity of consulting in turn the following nine Churches:-

. BURJU
TOKAD
TAPKARA
MARCHA
GOVINDPUR
KOTBO
TAKARMA
KHUTITOLI
RANCHI

Each of these churches represented a network of outstations, delegates from which were invariably present at the central meetings, and in every centre visited, we found large, and evidently representative assemblies, awaiting us. Everywhere the people showed the keenest interest in the purpose of the inquiry. The audiences ranged from 300 in Khutitoli to 1,000 in Govindpur.

For the purpose of our investigation we adopted the following procedure:-

First: a Meeting with the congregation as a body;
then: a Conference with the Leaders; and, wherever opportunity offered in
Conversations with individuals.

According to our terms of reference we placed the following issues before the people:-

1. AUTONOMY: ie. whether the Lutheran Christians think they are in a position to carry on the work themselves.
2. Whether they want the American Lutherans from South India to come and take charge.
3. Failing the American Lutherans, whether they would like the National Missionary Society to undertake responsibility for the work.

4. The possibility of a United Church in Chota Nagpur brought about by a mutual agreement between the Anglican and Lutheran Missions.

We set out each proposition in detail, indicating the difficulties involved, and endeavoured, as far as possible, to elicit an intelligent expression of opinion. We were dealing with a difficult and complicated situation, but we can record with confidence that, on the whole, the rank and file of the people as well as the leaders followed the discussions, which lasted generally from six to eight hours, with intelligent interest. Some of the shrewdest questions put to us came from ordinary members of the congregations.

The result may be summed up as follows:-

1. There is a general desire for autonomy and at the same time a general acknowledgement that the time is not ripe for it. In the great essentials of finance and leadership the necessity of outside help is frankly recognised.

In the matter of Schools it is obvious that this is a task beyond their resources; but congregational work offers a more promising field. Self-support, in this respect, would present no great difficulty in the majority of churches we visited.

The desire for outside leadership seemed to us to be largely influenced by two considerations:-

1. The Central Committee of Lutheran leaders now responsible for the administration of congregational affairs is not regarded by the people in general as adequate to the task in hand.
2. The European Missionary has proved a "friend in need" in the emergencies both material and spiritual, that arise in the life of the Munda and his departure is viewed with apprehension.

It will ever remain to the credit of the German Missionaries that they were loyal to the material as well as the spiritual interests of their people; but we must record our impression that the task of this Commission would have been considerably simplified had they associated their Indian brethren more intimately with themselves in the administration of the Mission, and thereby made the road to Autonomy easier.

2. As regards the American Lutherans

The feeling is general that they should be invited to come but in regard to their coming the following views were expressed:-

- (a) That they be given full control.
- (b) That they be given charge of educational and philanthropic work.
- (c) That the local Lutheran leaders be associated with them in the administration.
- (d) That all property belonging to the German Mission be vested in the "Gossner Evangelical Lutheran Church" and that the American Lutherans be asked to finance and advice where necessary.

3. As regards the National Missionary Society:

The prospect of their coming roused little enthusiasm and the same conditions were suggested as in No. 2.

4. As regards the United Church:

The people are prepared to consider it provided their interests as Lutherans are amply safeguarded and every possibility of absorption eliminated.

The great bulk of the people with whom we came in contact are, however, at present unable to see that a United Church means anything else but absorption.

Whether a heritage from the past or an unhealthy growth of the present, or a combination of both, there exists throughout the district covered by our enquiry, and more particularly in Ranchi itself, a spirit of suspicion and mistrust that makes it extremely difficult to secure the consideration of the United Church on its merits.

At the conclusion of our tour we had the privilege of an interview with His Honour the Lt. Governor of Bihar and Orissa, who had expressed a wish to meet us. We were impressed by His Honour's deep interest in the situation and his evident desire for the well-being of the Lutheran community. We regard this kindly attitude on the part of the Local Government as a distinctly hopeful feature of a difficult problem, and an assurance that the essential interests of these Lutheran subjects will be fully conserved.

We have made it a point in these investigations to exhaust every possible source of opinion, and now in conclusion we wish to record that the tour has been a spiritual tonic to ourselves. We have had the privilege of meeting large companies of fellow Christians in unexpected places and seeing for ourselves the remarkable success that has attended the work of Christian Missionaries in this part of India. It was a joy indeed to mark the loyalty of the people to the faith that is in them.

To Dr. Kennedy of the SPG Mission who accompanied us throughout the tour and made the necessary arrangements, often at great inconvenience to himself, we shall ever remain grateful, and to the many others, both Lutheran

and Anglican, who showed us unfailing courtesy and kindness our warmest thanks are due.

signed: S.C.MUKERJI

J.Z.HODGE

(4)

The Commission had originally intended to meet in Ranchi on June 11th.,and hold a meeting with the leaders of the Lutheran Church, but owing to Dr.Felt and Dr.Datta remaining isolated in the monsoon at Rajgangpur this meeting was postponed. On June 12th. Mr.Hodge and Professor Mukerji responded to the invitation to meet Sir Edward Gait, the former Senior Member of the Executive Council and Vice-President of the Legislation Council, who in November 1915 had succeeded Sir Charles Bayley as Governor. The two commissioners presented the Governor with a written report of their activities in the form of a synopsis of the report prepared for the National Missionary Council but which included the following items of information relating to the decisions taken by the Americans of the Augustana Synod and the National Missionary Society Executive:-

The following telegram had been received from the official representative of the Augustana Synod in America, Dr. G. A. Brandelle:-

Will take Mission on terms stated as legally transferred to our exclusive care and administration, provided Synod sanctions .

The National Missionary Society Executive had met on April 25th. 1919 and passed the following resolution:-

RESOLVED: That in case Government could not allow a Lutheran Mission to continue the work of the former Gossner Mission and in case they were agreeable to the National Missionary Society of India, which in an interdenominational body, to do the work, the Society is willing to take over the work provided the Lutheran Committee of the National Missionary Society of India undertake to supply the necessary funds; and provided that the Chota Nagpur Lutheran Church accept the control and agree to abide by the decisions of the Society on all questions which may arise.

The Lutheran Committee of the National Missionary Society have already been assured by the United Lutheran Church in America and their representatives in India that the necessary funds would be placed unconditionally at the disposal of the National Missionary Society.

The two Commissioners informed the Governor that at the request of the Lutherans themselves the Commission had been invited to reassemble in Ranchi at a future date in order to meet with a representative Conference of the Lutheran leaders who would then consider the Report which the Commission had prepared. (5)

THE ANGLICAN REACTION TO THE COMMISSION

The reaction of the Anglican missionaries to the visit of the Commission was not enthusiastic. With Bishop Westcott they had hoped that, at the end of the war, there would be an opportunity for presenting to the Lutheran congregations the proposal for a United Church which would remain in isolation from other competing denominations and missions on the Chota Nagpur plateau. Dr. Kennedy at Govindpur and the Revd. Edward Whitley at Murhu were Bishop Westcott's most experienced colleagues who had noted that from October 1918 onwards the prospects for the success of a union of the Lutheran and Anglican missions had become increasingly problematical.

Whitley noted his diary as follows:-

October 12th, 1918,

Dr. Kennedy came to see me. He at one time had great hopes but said the Lutherans had approached the Chief Secretary to the Government and want to get out of our care. Mr. Peter Hurad very active.

October 14th.

I discovered from Asaf Topno of Burju, the best Lutheran Christian I have known, that the Lutherans were quite definite against any form of union with Anglicans.

November 27th.1918

Victory Rejoicings. Fireworks and bonfire, sweets and tea. The Lutherans are reluctant to agree that Germany has really been vanquished.

January 17th.1919

Confabulations with the Lutherans. Our hopes will not be fulfilled.

March 12th.

Heard that American Lutherans have offered to finance all the German Lutheran work in India or whoever needs help. This, of course, stiffened the Lutheran aversion to Union.

May 7th: DIOCESAN COUNCIL

The Bishop who had been offered the Bishopric of Calcutta on April 1st, announced his intending departure to the Clergy.

May 27th.

Was in Ranchi preparing for my Tour with the Lutheran Enquiry Commission. There were four commissioners. Dr. Kennedy took two and I took two round a wide circuit of the Lutheran centres. We

were only lookers-on. It was very hot weather. We cycled from Lohardagga. An interesting tour and it gave me an idea of the enormous size of the Lutheran work compared with ours: great schools and churches and bungalows all over the District.

Professor Mukerji went with Dr. Kennedy (he started the All India Christian Conference in 1914) a humorous kindly soul. Dr. Datta also humorous but somewhat reserved and rather anti-British. Dr. Felt was the other commissioner from Central Provinces, a Methodist.

They had to find out whether the Lutherans would like to join us, stand alone, or have American guidance. Apparently none (on our tour) had any desire for union with the Anglicans. The Revd. Isaac Ekka seemed to have a commission from the Lutheran Church Committee to follow us around.

28th.Lohardagga

29th.Ghagra

30th.Gumla

June 1st.Raidih. Very pretty road.

June 2nd.Kondra. Heard much about the Jashpur people here.

June 3rd.Kinkel. Splendid bungalows here. The Revd. Pathras Lakra, the one Pastor to declare for union with SPG. (He later joined us).

The Jashpur delegates here were too late to meet us.

June 5th. Koronjo. Riding and walking 20 miles and found the Pages and Miss Pope. Very pretty spot, remote in the jungles.

June 6th, 7th, 8th. Held up by floods of rain. Pages' food running out.

June 9th.

Got desperate and started. It took five hours crossing the flooded Karo. Marched on in the rain, mud, floods. Only a dim moon. The collies were magnificent. Reached Rajgangpur exhausted at 11 pm.

June 10th.

Raiul to Chakradharpur and ended this interesting but sadly disappointing tour. Dr. Datta and Dr. Felt did not return to Ranchi.

(6)

In Rajgangpur the Revd. Gerald Dickson who was expecting the Commission noted their late arrival as follows:-

June 8th, 1919. VISIT OF THE NATIONAL MISSIONARY COUNCIL
COMMISSION OF ENQUIRY

I am comfortable and safe in the Rajgangpur GEL bungalow but the monsoon has broken with a vengeance and I have fears for Edward Whitley and his three companions of the National Council. They are on tour trying to find out the wishes of the Lutheran people

as to whether they wish to join us or not. They should have come here today for a big meeting but have not arrived. The whole affair seems futile. Episcopacy is the great stumbling block. One National Missionary Society man suggested that the Lutherans might appoint an Arch-Catechist from amongst themselves who might be looked upon as a Bishop.

Earlier in the year Dickson also had noted the deterioration in sentiments between the Missions:-

February 16th.1919.

The Bishop is depressed at the growing ANTI-spirit which is growing up among the Lutheran leaders. It would seem that there is less mutual love between the two missions than there was before. Certain people are spreading it abroad in Ranchi that - the British were defeated by the Germans and had to ask for an armistice. The Germans granted this and are meanwhile recuperating in order to attack again in two or three years time. Then India will see and the German missionaries will return.

While it is unlikely that Government will be able to ban all Lutheran missionaries (they might come not only from USA but also Denmark and Sweden) probably their numbers will be limited to 10 or 12. (7)

The imminent departure of Bishop Westcott from Chota Nagpur to Calcutta coincided with the crisis over the future of the Lutheran Mission and contributed to the gloom and disillusion which Dr. Kennedy and his fellow missionaries felt deeply. As Commissary, appointed to take charge of the Diocese during the interregnum, Kennedy wrote about the personal sense of loss which Bishop Westcott's move to Calcutta involved:-

It is hard to write dispassionately of the going of our Bishop, who for more than 13 years has been so much to every member of the staff, both European and native, and not to the staff only but to all sorts and conditions entrusted to his care. He felt that he was called by God to take up the vacant work of the Bishopric of Calcutta. The mixture of humility and pain which marked with such evident sincerity everything he said or wrote about his thinking it his duty to leave the diocese he loved so well, and our own consciousness of his eminent fitness for his new task, help us to recognise that it was God's will. But the blank and utter misery of such a bereavement cannot be got over so speedily.

There may have been other "Fathers in God" as keenly missed. But I venture to doubt if there was ever one who was so eminently at the same time a brother to his workers. And there was no department of work in which he, in his many-sidedness, could not give the sympathy and inspiration which can only be

fully felt when one knows that it comes from one who understands at first hand one's difficulties, and could almost always do one's job better than one could hope to do it oneself, and was just as keen on its success.

(8)

The Commission appointed to find out the wishes of the Lutheran congregations had completed their initial enquiry which had shown that the Anglican hopes for a union of the two missions in Chota Nagpur, entertained by Bishop Westcott and his colleagues in 1915 and pursued throughout the war years, were incapable of realisation. The wartime isolation of the Chota Nagpur missionfield under Government fiat could no longer be maintained, once the Peace was signed with Germany, and we turn now to the final solution which the Commission adopted for the Gossner Mission.

THE GOVERNMENT PROHIBITS THE AMERICANS ENTERING CHOTA NAGPUR:

JUNE - JULY 1919

Following the visit of the two NMC Commissioners, Professor Mukerji and Mr.Hodge, and their meeting in Ranchi with the Lieutenant-Governor, Sir Edward Gait, on June 12th, 1919, the Government of Bihar took the decision to exclude the American Lutherans and prohibit their entry into the Gossner Missionfield in Chota Nagpur. On June 20th, 1919, Mr. G. Rainey who had succeeded Mr. Hugh McPherson as Chief Secretary to the Government

of Bihar on April 22nd. 1919, wrote to the Secretary of the Government of India, Home Department, Simla, apprising him of the latest developments in the German Mission which the NMC Commissioners had brought to light in their visit to their Governor. He presented a political dimension not included in Mr. McPherson's last letter of December 16th. 1918. Rainey commented as follows:-

Efforts are being made by the American Lutheran Mission of Southern India (which is supported mainly by persons of German extraction) to secure their nomination as the body which shall succeed to the place of the German Mission Society, the management of the Chota Nagpur Mission being taken over either by the American Mission itself, or by another body which would be financed by the American Mission.

The Lutherans of Southern India by utilising the agency of a small clique of Lutherans at Ranchi, have succeeded in exciting considerable hostility to the Society of the Proagation of the Gospel, among the Lutherans of Chota Nagpur. Unless means can be found to put a stop to these activities the state of feeling aroused by them will cause great difficulties in the task of securing a satisfactory settlement of the problem.

On May 22nd. 1919, the Government of India had forwarded to the Government of Bihar a Draft Deed for the transfer of the Gossner Mission property to a Protestant Mission or Church. Rainey drew attention to the pro-German sympathies of the Lutheran Missionary Societies and the adverse effect this would have on the Christian converts of the Gossner Mission in Chota Nagpur:-

The Chota Nagpur Lutherans cannot possibly form an autonomous church of their own. It is therefore to be decided which of the various Mission bodies is to take over the property. The difficulty involved is that there is no British Lutheran Mission and the existing Lutheran Missions are not only foreign, but contain a large element which is either of German extraction or in sympathy with Germany. It is impossible to ignore the political disadvantage of having a large proportion of the population of Chota Nagpur in very intimate relations with another foreign mission, in addition to the Belgian Roman Catholic organisation.

Rainey, referring to the anti-German rumours and accusations which had been prevalent in 1915, exonerated the German missionaries from active subversion but drew attention to the recrudescence of the pro-German sympathies which had been observed the previous year when the Lutheran Christians had openly declared their loyalty to their former missionaries.

Though the Local Government were unable to obtain any definite information that the German Lutheran Missionaries were actively disloyal, there is no doubt whatever that they did instil into their converts a feeling of unity with Germany rather than with England. The effects of this teaching became very noticeable in the early part of 1918, when the Lutheran converts were elated at the German successes and looked forward with pleasure to the prospect of getting back their German Missionaries.

Rainey also referred to the subversive element among the Oraons which had provoked the "Tana" agitation in 1916 in which German protection had been advocated by the non-Christian tribals. He closed his letter with the clear recommendation that the American Lutherans should be excluded:-

The Lieutenant-Governor in Council believes that his views as to the necessity of excluding foreign missionaries from Chota Nagpur are endorsed by the Government of India. In these circumstances I am to suggest that a definite pronouncement be made that the Government of India would prefer the property to be handed over to some Mission already working in Chota Nagpur and that in any case no mission will be approved which contains a large non-British element or which is financed by any body containing such an element.

A pronouncement of this nature would greatly strengthen the hands of the Local Government in arranging a final solution of the matter. Unless, however, it is made quite clear that the American Lutherans will not be allowed to take over the property it will be difficult to eliminate intrigue and to secure the atmosphere of mutual toleration and good will between the Lutherans and Anglicans. (9)

On June 28th. 1919, five days after the signing of the Peace Treaty with Germany which took place on June 23rd, the Honourable Mr. W. F. Rice, Additional Secretary to the Government of India, Home Department, replied to Rainey quoting Article 438 of the Peace Treaty relating to the Board of Trustees to be appointed "of persons holding the Christian faith" and giving the sanction of the Government of India to the proposal made by the Government of Bihar that the property of the Gossner and German Missions in Bihar should be handed over preferably to a mission already working in the field and that no non-British mission would be allowed. (10)

On July 5th. 1919, Mr Rice forwarded to Rainey a letter from the Foreign Office dated May 30th. 1919 which included directions from Lord Curzon, the Foreign Secretary, to the Under-Secretary of State for India with regard to German Mission property should be in conformity with the provision of Article 438, a copy of

which was enclosed, with the comment that there was no ground for believing that the Article would not come into force. In response to Rainey's request for a precise elucidation of the term "Boards of Trustees holding the Christian faith" Rice commented:-

The word "faith" is to be construed as distinguishing between Roman Catholic and Protestant, not as drawing any narrow distinctions. I am to enquire whether the Government of India may assume that this condition is fulfilled in regard to the Bihar and Orissa Board of Trustees. (11)

On July 10th.1919, the date agreed upon for the NMC Commission to return to Ranchi to meet with the delegates of the Lutheran Mission and consult over its future, Mr. Rainey forwarded to Bishop Westcott the official letter he had received from the Government of India prohibiting the American Lutherans from entering Chota Nagpur:-

With reference to your letter No.2460 dated the 20th, June, 1919 relating to the disposal of the property of the German and Gossner Evangelical Lutheran Missions in Bihar and Orissa, I am directed to say that the Government of India agree with His Honour the Lieutenant-Governor that the property of these missions should preferably be handed over to some mission

already working in Chota Nagpur; and that the Governor-General in Council would not in any case sanction a transfer to any mission which contains a large non-British element or which is financed by any body containing such an element.

W.F.Rice CSI

Additional Secretary to the
Government of India Home Department

dated Simla the 28th. June. 1919 No. 979

Rainey added his comment:-

I am to say that the terms of the Government of India's letter would exclude any arrangement by which the property would be handed over nominally to the Indian Lutheran Church, while the actual work formerly done by the German missionaries was carried on or financed by a non-British society. The property in question is Trust property to be administered for the benefit of the Christian people of Chota Nagpur and the question is - who is to administer?

The Government of India have decided that the administration and finance must rest in British hands but under the arrangement indicated above, the administration and finance

would in fact, pass into the hands of a non-British society. It cannot be too clearly understood that Government will decline to sanction such an arrangement.

(12)

THE SECOND VISIT OF THE NMC COMMISSION TO RANCHI: JULY 8th.-
11th.1919 AND THE DECLARATION OF AUTONOMY OF THE GOSSNER
EVANGELICAL LUTHERAN CHURCH

The National Missionary Council Commission, minus Dr. Felt, returned to Ranchi for the meeting with the leaders of the Lutheran congregations on July 8th.1919, and during their four day visit were able to produce a solution to the complex problems relating to the future of the Gossner missionfield which proved acceptable to the Government of Bihar. Two important factors in reaching this solution significantly influenced the Commission, dictating its initiatives and proposals:

1. The Lutheran congregations in the Assam tea-gardens in March,1919 established close contact with the Ranchi leaders and agreed to unite with the Chota Nagpur congregations for the future. Having been under the care of the Anglican Bishop of Assam, both pastorally and financially, following the internment of their two German missionaries, Gohlke and Radsick, in 1915, the Assam Lutherans with their two pastors and 40 catechists declared themselves prepared to follow whatever decision was reached by the home church and congregations in Chota Nagpur.

(13)

2. The Commissioners accepted the hospitality of Bishop Westcott, staying at Bishop's Lodge, Ranchi throughout their visit and thereby prejudiced their impartial stance as representatives of the National Missionary Council. The result of this decision was particularly unfortunate in that it produced a complete lack of rapport between Dr. Datta, the Chairman of the Commission, and Bishop Westcott. The permanent effects of this breakdown in communications resulted in the Anglican case for the United Church in Chota Nagpur receiving only cursory consideration. Bishop Westcott and his colleagues accordingly were left with the permanent suspicion that the Commissioners had failed to elicit the genuine expressions of opinion from the Lutheran congregations and had been virtually hoodwinked by the representatives of the Ranchi Church Committee and their assembled representatives.

We may briefly summarise the important events of the Commission's visit as follows:-

JULY 8th.1919

The Commissioners, Dr. Datta, Mr. Hodge and Professor Mukerji, in the afternoon met the representatives of the Lutheran congregations in Christ Church. The Pastors, representing the Ministerium and three lay members from each parish through the President of the Church Committee, the Revd. H. D. Lakra presented Dr. Datta with a Statement drawn up on July 7th. declaring the wishes of the Church congregations as follows:-

1. Union with the SPG Mission was considered to be premature and therefore not acceptable.
2. An invitation was extended to the American Lutherans to take over the Mission.

Dr. Datta accepted the Statement and in return handed over a copy of the Government of India official letter to the Government of Bihar forbidding the entry of the Americans into Chota Nagpur. After the contents had been read out the Lutheran assembly expressed the wish to reconsider the question and the Commission withdrew.

JULY 9th. 1919

The Commission met the Assembly in the afternoon when a second Statement was presented which requested that, provided the Lutheran character of the Mission was safeguarded and preserved, the delegates were prepared to abide by whatever arrangements the National Missionary Council was able to make.

The Commission's response to the request took the form of advice relating to the practical and constitutional details required in order to render the Statement operable and effective.

JULY 10th. 1919

The Commission met the Assembly for the last time. Mr. Peter Hurad, the Secretary of the Assembly, read out the formal decision declaring the autonomy of the Lutheran Church in Chota Nagpur and Assam and requesting the National Missionary Council to promote the following proposals:-

- (a) the Board of Trustees to be appointed hereafter to keep all the property in the sole interest of the Lutheran Community in Chota Nagpur and Assam.
- (b) the National Missionary Council to create a Chota Nagpur Lutheran Educational Advisory Board to be responsible to the Government for all educational institutions.
- (c) With the advice and guidance of the Board, the Lutheran Executive Committee to have control of the educational institutions.
- (d) The Board to be responsible to raising finance to run the institutions, as needed.

The Commission accepted this Declaration and set of proposals as a working solution to the future of the Gossner Missionfield and the Assembly expressed its willingness to leave the working out of details in the hands of the Commission.

JULY 11th, 1919

The Commission met with Mr. G. Rainey, the Secretary to the Government of Bihar, and presented him with the result of their official enquiry. Without committing himself to formal approval of the proposed solution, Mr. Rainey encouraged the Commission by stating that Government would attach great weight to their opinion and that in co-operation with the Executive Committee of the Bihar Council of Missions the National Missionary Council, they should proceed with preparation for the constitution of the Advisory Board, paying particular attention to the relation of the Board to the Trustees of the Mission property.

Mr. Rainey drafted an official report on the negotiations and presented it to Sir Edward Gait for his comments. (14)

The Commission left Ranchi on July 11th. Throughout their stay Bishop Westcott had been kept in ignorance of the developments, day by day, in the Lutheran Assembly but, on the point of departure in a brief half-hour interview, Dr. Datta gave him a report of the conclusions which had been agreed. The two representatives from the Executive of the Bihar Council of Missions, both anglicans, Dr. Kennedy and the Revd. S. K. Tarafdar of the Church Missionary Society, appear to have played no prominent part in the Commission's decisions. On July 21st, Bishop Westcott left Ranchi to take up his new responsibilities as Metropolitan and Bishop of Calcutta and on the same date Dr.

Kennedy from the Lutheran station at Govindpur wrote to Professor Mukerji returning the Official Report of the Commission which was to be submitted to the Executive of the National Missionary Council, meeting under the Presidency of Bishop Westcott at the Bishop's Palace, Calcutta on July 29th.

The bitter disappointment of Bishop Westcott and his colleagues at the outcome of the enquiry coloured their persistent contention that the Lutheran Assembly in Ranchi had been an unrepresentative body but presented with the 'fait accompli' of the autonomy of the Lutheran Church working under the Advisory Board they regretfully accepted the decision.

We turn now to a review of the salient points of the thorough and painstaking official Report of the National Missionary Council Enquiry Commission.

THE REPORT OF THE NATIONAL MISSIONARY COUNCIL COMMISSION OF ENQUIRY ON THE GOSSNER MISSION IN CHOTA NAGPUR

The "Report of the Commission of Enquiry on the Gossner Mission in Chota Nagpore" was considered by the Officers of the National Missionary Council who met under the presidency of Bishop Westcott at the Bishop's Palace, Calcutta on July 29th. 1919. The Report and its 9 Appendices, after the meeting, was expanded to include the subsequent correspondence between the National Missionary Council, the Lutheran leaders of the Gossner Church

in Ranchi and the Government, and in its final form of 41 pages small demy-octavo was submitted to the Meeting of the National Missionary Council in Lahore in November 1919 where it was accepted.

1. THE FIRST VISIT OF THE COMMISSION

The first visit of the Commission to Ranchi took place from May 28th. to June 10th. The two Reports submitted by the Commissioners after their tour of the Gossner missionfield had been completed we have already noted; the following commentary was furnished of their findings:-

The first Sub-Commission consisted of Messrs Mukerji and Hodge and visited the Eastern portion of the Ranchi District. We desire to point out that the area visited by them was inhabited principally by the Mundas; probably more than half of the Christians of the total Lutheran Church are to be found in this area. Furthermore in this area the two Missions, namely, the SPG and the Gossner Mission are at work, not infrequently in the same villages.

The second Sub-Commission consisting of Dr. Felt and Dr. Datta toured the Western half of the Ranchi district properly known as the Oraon area. The Churches are almost all Lutheran, the SPG having little or no work in this part of the country. Special note ought to be made of the large numbers of Lutheran Christians to be found beyond the district borders in the two Native States of Jashpur and Gangpur.

The collation of the two Reports produced matters of significance as follows:-

(a) The American Lutherans

The general opinion expressed by the Lutheran Christians represented a demand for the American Lutherans to take over the work of the Gossner Mission. This was particularly true in the Oraon area where the people are less independent than the Mundas and where the complexity of two different churches in the same village does not exist.

(b) Autonomy

Both Messrs. Mukerji and Hodge remarked that in spite of a general desire for the Americans in their part of the area, there existed a very definite under-current of opinion which desired autonomy, but this desire was covered over by the feeling that the Church as it existed today was not strong enough to demand self-determination.

(c) The Ranchi Headquarters Congregation

The influence of this congregation on the Munda area is accounted for by its close proximity and also on account of some men of education and influence who are members. They have begun to realise that with the passing of the German Missionaries an opportunity for freedom has arrived. But in the event of the American Lutherans taking up the work they foresee that they would only be supplemented by another form of external authority.

(d) Union with the SPG

The question of Union with the SPG was presented to some prominent men in both the Ranchi Headquarters Congregation and in the Munda country who were prepared to at least consider the question. A meeting was arranged in Ranchi for June 11th. at which the Commissioners were to take up the question with the Ranchi congregation but, owing to the absence of Dr. Felt and Dr. Datta, this meeting was not held. The matter was postponed to a subsequent date.

In commenting on the results of the first visit of the Commission and their findings, we note the failure to observe Bishop Westcott's warning, given at the meeting in Calcutta when the Commission was appointed that the survey should be completed before the breaking of the monsoon in the first week in June. This dilatoriness emerges as an important factor in the failure of the scheme for uniting the Anglican and Lutheran missions in Chota Nagpur. The four weeks which elapsed from May 1st. to May 28th, prior to the arrival of the Commission, and the further four weeks of the intervening period between the first and second visits of the Commission from June 11th. to July 8th, furnished the opportunity for motives and interests inimical to a union of the two missions, to mature and become articulate. In place of a meeting with representatives of the Ranchi Headquarters congregation which was to terminate the Commissioners' first enquiry when the union of the two missions was to be discussed and the possibility of a United Church in

Chota Nagpur seriously considered, on their second visit to Ranchi the Commission were called upon to treat with a representative Assembly of the whole Gossner Mission which comprised pastors and lay-representatives from the entire area covered by the Ranchi District and the Native States. The prominence of the President and Secretary of the Church Committee, organised in 1916 to replace the Vorstand of the Gossner Mission, in the series of meetings held in Christ Church, Ranchi immediately before the arrival of the Commission as also during the four days of its second visit is of paramount importance in understanding the change in attitude of the Commissioners. We turn now to a review of the situation in July. With the Commission's observations on the Lutheran Assembly and the Officers of the Church Committee.

2. THE COMMITTEE OF THE GOSSNER MISSION AND ITS OFFICERS:

JULY 1919

We have noted the mistake in procedure made by the Commission of Enquiry when on their second visit to Ranchi in July 1919, they accepted hospitality from Bishop Westcott and made their base at Bishop's Lodge, Ranchi, thereby prejudicing their impartial stance in the eyes of the Lutheran leaders. In place of the frank and informed discussion which in other circumstances might have taken place between Bishop Westcott and the Commissioners, Dr. Datta, as Chairman, was compelled to impose diplomatic

silence regarding the day to day proceedings, which left Bishop Westcott in the frustrating position of being told nothing of the change in developments taking place in the Lutheran Assembly meeting in Christ Church. The status and jurisdiction of the Church Committee came under scrutiny by the Commissioners, and it only came to light in August 1919 when Bishop Westcott noted down his comments and criticisms of the Commission's Report that it was he who in March 1916 had advised the formation of the Church Committee and had defined its functions. It was surely the height of irony that having created the Church Committee to be the consultative body to replace the Vorstand of the Gossner Mission and to be the representative council with which he could confer, Bishop Westcott found in the Revd. Hanuch Dutta Lakra, the President of the Committee, the embodiment of the acrimonious and hostile attitude towards the Anglican Mission in Chota Nagpur which he so much deplored, and to replace which he held out hopes of a Union of the two missions in an attempt to heal the schism of 1869.

We have noted that the Revd. H. D. Lakra had played a crucial role in the events of 1869 when he was recalled from Hazaribagh to be headmaster of the Boys' School in Ranchi, a position in which he exerted his influence, together with his wife, in encouraging his co-religionists to remain staunch to their own mission and not to follow the Senior Gossner Brethren by seceding to the Anglican church.

Personal loyalty to the German missionaries which Dakra had previously given in Hazaribagh to Henry Batsch, after 1870 was transferred to the Revd. Carl Nottrott with whom he formed a life-long association. Sharing a mutual antagonism to the Anglican Missionaries whom they continued to regard as intruders into the Gossner field, following Dr. Nottrott's retirement to Germany in 1913, Lakra, despite the handicap of a speech impediment, was unanimously elected President of the Church Committee when it was constituted in March 1916.

One important deficiency in the seminary training provided for their native pastors came to light during the crisis in the Lutheran Mission in 1915, when the German missionaries were removed from Chota Nagpur:- No pastor was sufficiently conversant or fluent in English to be able to conduct business with the Government or take part in the meetings of the Bihar Council of Missions. The representative chosen by the Ministerium to accompany the Acting Headmaster of the Lutheran High School, the Revd. R. Gee, to the Bihar Council, was a member of the High School staff, Babu Nirmal Soy.

Deficiency in English which served as an impediment to Lakra during his term as President, as also his inability to speak or preach readily in public, provided the opportunity for the man who, next to Lakra, played a decisive part in the affairs of the Gossner Mission during 1918 and 1919. This was Mr. Peter Hurad who volunteered his services to act as Lakra's Personal Assistant and Spokesman in dealings with the Bihar Council and the National Council Executives.

Peter Hurad was a Munda, born in March, 1883 in the village of Sonahatu, beyond Bundu, on the eastern borders of Ranchi district. He entered the Police Service and held the appointment of Daroga or Inspector until in mid-1914 he was dismissed from the post. His questionable conduct in a service notorious for bribery and corruption, led him to be publicly banned from entering the Mission compound in Ranchi by order of the German missionaries. Bishop Westcott also shared this unfavourable opinion of him. Hurad's command of English and his total lack of subservience to Europeans were his outstanding characteristics when at, the age of 35, during 1918 he appeared as Lakra's spokesman and representative. He replaced the secretary of the Church Committee, since his familiarity with Government procedure and correspondence enabled him to challenge successfully the grant of the site for the Blind School on Lutheran Mission property made by the Bihar Government and to bring about its restoration from the hands of Bishop Westcott. He accompanied Lakra on the deputation to meet Mr. McPherson, the Chief Secretary, at the Secretariat in Ranchi when on October 7th. 1918, the Government's intentions for the future of the Gossner Mission property were announced. Following this meeting, Hurad made the journey to Guntur as Lakra's personal representative to establish contact with Dr. Aberly and the American Lutherans; from there he went on to Madras and met the representatives of the Tamil Lutherans on the Executive Committee of the National Missionary Society.

At the meeting of the Bihar Council of Missions Executive held in Ranchi on February 27th-28th. 1919, Hurad acted as Lakra's spokesman, the other representatives being Lakra himself, Babu Nirmal Soy and Pastor Johan Topno (who from 1924-1935 was to succeed Lakra as the Second President of the Gossner Lutheran Church). At the meeting of the National Missionary Executive held at Calcutta on April 30th. 1919, Hurad's altercation with Dr. Campbell over the proportion of Lutheran Christians in favour of union with the Anglican Mission led directly to the appointment of the Commission of Enquiry which was authorised to find out the state of affairs in Chota Nagpur.

The Commissioners during their tour in June had received conflicting reports regarding the status and influence of the Church Committee. Amongst the Mundas, Mukerji and Hodge had noted:-

The Central Committee of Lutheran leaders now responsible for the administration of congregation affairs is not regarded by the people in general as adequate to the task in hand.

Dr. Felt and Dr. Datta amongst the Oraons in the area most remote geographically from Ranchi and the Headquarters congregation recorded a more sanguine impression:-

We note with pleasure that the Committee of the Lutheran Church seems to be acknowledged by the Pastors and the congregations. We believe, in future, work should be done through this Council and to it should be lent the services of some Missionaries from a Lutheran or allied Church who would work under the general guidance of the Central Committee.

On their second visit to Ranchi the representative character of the Lutheran assembly of pastors and lay-members who addressed the Commission through their President and Secretary brought both Lakra and Hurad to prominence and the Commissioners provided the following observations on the representation and on the status of the officials:-

At the time of the removal of the German missionaries the responsibility of the congregational work fell upon the shoulders of the senior Pastor in Ranchi, the Revd. Hanuk D. Lakra, one of the oldest converts of the Church; a man of great vigour and experience. We believe that he is considerably over seventy years of age and has served the Lutheran church for nearly fifty years. In order to share his responsibility with the leading men of the Church a conference of all the Pastors together with selected laymen was called together in March 1916. We believe that this conference consisting of nearly 400 Christians meets annually and discusses the business of the Church.

4. Revd. John Topno
5. Revd. Christogrih Tirkey
6. Mr. Nirmal Soy
7. Revd. Isaac Ekka

Members of the Central Committee of the Lutheran Church in

Chota Nagpur and Assam

1. President: The Revd. H. D. Lakra.
2. Secretary: Mr. Peter Hurad.
3. Treasurer: Mr. Samuel Purty.
4. Mr. D. M. Panna, B.A.,
5. Mr. Nirmal Soy.
6. The Revd. Christogrih Tirkey. Lohardaga
7. The Revd. John Topno. Takarma
8. The Revd. Isaac Ekka. Lali
9. The Revd. Ananadmasih Soy. Burju
10. The Revd. Nathaniel Sandil. Purulia
11. The Revd. Daud Kujur. Gumla

The Executive Committee of the Central Committee

The Revd. H. D. Lakra

Mr. P. Hurad

Mr. D. M. Panna

Mr. Nirmal Soy

By regularising Hurad's position as Secretary and increasing the membership of four pastors and three laymen to seven pastors and four laymen, under its reconstitution as the Central Committee of the Lutheran Church, the Commission created a representative body with which it could co-operate and work effectively and creatively. (16)

At this point in our review of the Commission's Report, it will be apposite to present the Lutheran Assembly delegations and the documents which were drafted by Mr. Peter Hurad on behalf of the Church Committee for submission to the Commissioners.

The 15 Lutheran Missions Stations, viz. Ranchi, Govindpur, Burju, Takarma, Gumla, Lohardaga, Chainpur, Kinkel, Koronjo, Khutitoli, Rajgangpur, Chaibasa, Purulia, Karamati and Kondra were each represented by delegates who were pastors, candidates, catechists or laymen. The total number of delegates on the register was 90 of whom 26 were pastors, 4 - candidates, 4 - catechists, the remainder being laymen. The representation by stations was as follows:- Ranchi 19; Govindpur 12; Burju 22; Lohardaga 6; Chainpur 5; Koronjo 4; Khutitoli, Ranjganpur, Kinkel, Purulia, Chaibasa 3 each; Kondra, Gumla, Takarma 2 each; Karamati 1. (17)

Meeting in Christ Church, Ranchi on July 7th, the day before the arrival of the Commissioners, the Assembly drafted a Statement of their proposals dealing with:-

1. Self-support.
2. The United Church.
3. The American Lutherans.

The Statement was translated into English by Hurad and read as follows:-

STATEMENT OF THE REPRESENTATIVES OF THE LUTHERAN CHURCH, CHOTA

NAGPUR AND ASSAM

In view of the facts:-

1. That our benign and gracious Government stands for freedom of conscience and religious liberty, and
2. That the National Missionary Council also have been pleased to pass a Resolution in their Benares Proceedings last year, that the right of self-determination rests with the congregations.

We, the Members of the Central Committee of the Lutheran Church in Chota Nagpur and Assam with the representatives of the local congregations beg to lay before the Commission of Enquiry, appointed by the National Missionary Council of India, for favour of their kind consideration the following:-

1. With regard to the question of Self-support

We have to state that the movement has not arrived at its full maturity and so we are in need of outside help to carry on the old German Mission work in Chota Nagpur and Assam.

2. With regard to the question of an United Church between the SPG and the Lutherans

We have no objection to consider the matter, but at the present crisis when left to our own selves we are not in a position to stand on our own legs, and when the future of our Church remains so undecided, we feel we are unable at the present juncture to go into that question. We leave it for the future.

3. With regard to the question of outside help.

We have given this matter our very careful consideration and have arrived at a conclusion that the American Lutherans with whom we are one in faith and who are both willing and are in a position with men and money to carry on the mission work with efficiency, as was being done formerly by our late Missionaries, are the proper persons whose help we are really in need of.

We request that the Commission may be pleased to lay this our decision before the National Missionary Council; and we further pray that the latter may be pleased to recommend to the Government that the American Lutherans may be permitted to come in and carry on the work amongst us in Chota Nagpur and Assam.

In conclusion, we beg humbly to state that we have been loyal to our benign and gracious Government in the past and we shall ever remain so in future.

signed: H.D.Lakra and four names.

Members of the Central Committee.

Representatives of the Congregations.

87 Names.

Ranchi, July 8th. 1919. (18)

The reception of the Government letter forbidding the handing over of the Mission property to any non-British missionary society initiated the Assembly debate when the text of the letter was carefully scrutinised. Since the entry of the Americans was not actually forbidden, the proviso merely stating

that the property could not be transferred to them, the first reaction of the Assembly was to press this interpretation and to stand by their original request. In later meetings the delegates withdrew from this position and a Statement framed in eight paragraphs was drawn up requesting that, provided the Lutheran character of the Mission was preserved, the National Missionary Council should make the necessary plans for the Mission's future. The statement signed by Lakra and Hurad read as follows:

STATEMENT OF THE REPRESENTATIVES OF THE EVANGELICAL LUTHERAN
CONGREGATIONS IN CHOTA NAGPUR AND ASSAM

1. We believe that the British Government stands for justice and religious liberty.

2. We believe that the British Government is anxious for and desires our welfare, progress and prosperity.

3. We believe that the British Government wants us to be loyal and faithful citizens of the Empire; and we also believe that we have not given any cause to Government to suspect our loyalty to them and we assure the Government we shall ever remain loyal and faithful to them.

4. We believe the Government of Bihar and Orissa as also the Government of India are very much interested in the future of the Gossner Evangelical Lutheran Mission in Chota Nagpur and Assam which was established by the subjects of a Government lately at enmity with our British Government, and we can very well feel and recognise the anxiety of both the Governments to eliminate all influences prejudicial to the interests of the British Empire.

5. We have every confidence in the National Missionary Council of India and the Commission of Enquiry that has come amongst us to study the problems affecting the future of this big mission on the ground and find out means to solve them. We trust and pray that they have only our good and welfare in view; and we pray to God that they may be guided by his Spirit and be enabled to learn the situation correctly and to devise wise means for the carrying on of the Mission work for the future.

6. Whatever motives, good or bad, might have impelled our forefathers, the early converts, to accept Christianity, those motives do not exist among us now who are mostly born Christians. The early converts might or might not have had the choice of the different missionary bodies

to select from and join in, but by the providence of God the majority of us of the present generation have been born and brought up in the Lutheran Church.

Whatever non-Lutherans may think of this Church, it is, after all, our parent Church and as long as this Church exists (and it is our firm belief that it will stand to the end of the world) in India and in the world, no sane thinking man will ever entertain even an idea to persuade or compel us to leave our own mother-Church when she is still alive and look for a foster-mother Church.

7. The work and responsibilities of such a big mission are so vast that we feel it our duty to tell the National Missionary Council frankly that we are not in a position yet to take the entire burden on our own shoulders and that we are really in need of outside help, both in money and men.

8. As we believe that the future destiny of this Mission depends mostly on the decision and recommendation of the National Missionary Council we leave the matter in their hands. We pray only for a guarantee from the National Missionary Council (and we shall be excused if we seem to cast any doubt on their good faith by this

suggestion) that whatever it may plan and devise for the future of the Mission, they will always have in view the Lutheran character of the Mission work.

signed: H.D.Lakra

Peter Hurad

9.7.19

This Statement was presented to the Commissioners on the afternoon of July 9th, and was followed by the recommendations which regularised Hurad's position as Secretary and constituted the enlarged Central Committee, numbering 11 members, which under Lakra and Hurad, as President and Secretary, formed the official Lutheran council with which the Commissioners were prepared to deal. (19)

The degree to which the Assembly representation was a genuine expression of the feelings of the ordinary people of the Lutheran congregations prompted the following comment:-

It has been brought to our notice that the vocal section of the Lutheran Church do not represent the desires of the ordinary people. We have taken some trouble to investigate this matter and so far no evidence has been brought to show us that we are wholly erroneous in our judgment. There was no

evidence to show that a large section of the people desired union - namely among people who are unable to express themselves through the channels open to us. Even granting that there is in Chota Nagpur a very substantial number of Christians desiring union, it is not because they have any definite ideas regarding Church unity. The only definite evidence is a petition from the head catechist in Jashpur who states that he represents the wishes of his people when he demands that the SPG should come in and take over. While we believe the petition is perfectly sincere, we would like to state that the circumstances are peculiar to (the Native State of) Jashpur.

We feel sure that the so called powerful minority consisting of practically all the Pastors of the Church and educated laymen are sufficiently strong to hold the people who wish to join the Anglican Church because of the material protection which it affords. If any union scheme was compulsorily brought about we believe the leaders of the Church would create a split. Their position would be even further strengthened by the sentiment that secession was due to conscience sake. (20)

3. THE PROPOSALS FOR UNION WITH THE SPG MISSION

We have noted that the *raison d'être* for the appointment of the Enquiry Commission by the NMC Executive on April 30th. 1919 was the disagreement over the percentage of Lutheran Christians who were said to be willing to consider the proposals made by the Anglican Mission for forming a United Church in Chota Nagpur. Dr. Campbell, the President of the Bihar Council, quoting figures supplied to him by Bishop Westcott, who, in turn, was supported by the estimated number furnished by Dr. Kennedy, had placed the percentage at 80 or 90%. Mr. Peter Hurad, quoting the decisions taken at the 1918 and 1919 Annual Meetings when the proposed union of the Missions had been discussed, insisted that members of the Lutheran Mission would uphold their Lutheran faith and would not surrender it even in difficult days. Hurad's vehement denial of the contention made by Dr. Campbell that the Lutherans were not convinced Lutherans, an argument which merely reproduced the observation made by Bishop Westcott, amply demonstrated that loyalties and sentiments among the Lutheran Christians were deeper, stronger, and more widely accepted than Anglican observers had ever supposed.

During their visit in June the question of a United Church had been presented to the Lutheran congregations and the Commissioners had noted the reactions as follows:-

Among the Mundas -

As regards the United Church proposal, the people are prepared to consider it provided their interests as Lutherans are amply safeguarded and every possibility of absorption is eliminated.

The great bulk of the people with whom we came in contact are, however, at present unable to see that a United Church means anything else but absorption.

The Araons had stated -

An almost unanimous opposition to amalgamation with the SPG. In the majority of cases we also found that the matter would not be considered even under any conditions. On enquiry as to the reasons for this opposition we were told by witnesses that they objected:

- (a) to the Episcopate.
- (b) to the Anglican method of Confirmation.
- (c) the undesirability of changing their allegiance.

Hodge and Mukerji had closed their report on the proposed scheme with the ominous words:-

There exists throughout the district and more particularly in Ranchi itself, a spirit of suspicion and mistrust that makes it extremely difficult to secure consideration of the United Church Scheme on its merits.

We have noted that under the pledge given by Bishop Westcott in 1915 Lutherans who were willing to consider joining the Anglican Mission and who had sent in to him written petitions were informed that under wartime conditions no change from one mission to the other could be allowed. When Lakra had requested the Bishop to hand over the names and details of these petitioners the Bishop had declined to do so, reserving the right to consider these documents as confidential. When Bishop Westcott came to comment on the Commissioners' Report in August 1919, he divulged the information that he still had in his possession the requests of the Lutherans who wished to join the Anglicans but, since Dr. Datta had never asked him for this information, he had never had the opportunity of presenting the case of these Lutherans to the Commission. We note the unfortunate consequences of the lack of rapport between Dr. Datta and the Bishop. Since this evidence was not made available either during the visit of the Commission or subsequently, the only concrete data on which the Anglican case for a United Church could be considered was unobtainable and the Commission produced an alternative a set of propositions relating to the union of the two Missions. Touching on points which the

Revd.L.P.Larson, the Principal of the United Theological College, Bangalore had raised privately in his letter to the Revd.R.Gee in presenting his critique of the "Suggestions" for the United Church, drafted by Canon Cosgrave, the Commissioners reported as follows:-

- (a) The Gossner Mission was founded in Chota Nagpur in 1845. The SPG Mission did not enter that field until 1869 and then under conditions that certainly were unfavourable to the creation of good feeling between the two bodies. We need not enter into details of this transaction, but the memory of it has not yet been wholly forgotten by the older Lutheran Christians.

- (b) Apart from national differences between the German Missionaries and the English Missionaries in the Province there was the difference also of two Churches, both comparatively rigid and exclusive in outlook, working side by side. It is interesting to examine the forms of returns sent in by the Lutheran pastors. There are three columns for those who have back-slided and the same expression is used for those who return to their old heathenism or those who join either the Roman or the Anglican Churches.

- (d) There is a general impression among the Lutheran rank and file that the confession they make at Confirmation binds them to life-long allegiance to the Lutheran Church. To many, therefore, union with the SPG seems to imply a going back on their Confirmation covenant.
- (e) While we have no reason to believe that responsible Anglicans have ever brought pressure to bear on Lutherans to induce them to change their denominational allegiance, we have to recognise the fact that in the minds of the latter an unfortunate impression exists that the Anglicans do not regard them as fully accredited Christians. This suggestion of something lacking in their Christian standing undoubtedly stiffened the opposition to the union proposal, especially on the part of the Pastors. We are confronted again and again with the argument: How can we unite with the Anglicans when we are told that not only our Orders are invalid but the very fact of our being real Christians is called in question?
- (f) There exists a feeling among the Lutheran leaders that the Anglicans are in a particularly favourable position to press the claims of a formal union. Their leaders are men of high prestige and commanding influence who have ready access to the Government and Missionary Councils, a privilege enjoyed in a lesser degree by

themselves. To minds already clouded by suspicion the fear comes readily that the Anglican Church may use its commanding position and influence to block all solutions save that of union.

It is easy to see that from the Lutheran stand-point the Government pronouncements might bear this construction. This what may seem to many a combination of providential circumstances making for union, may be regarded by others as a flank attack on the position of self-determination.

We record our emphatic opinion that there is absolutely no evidence to show that the Bishop of Chota Nagpur has ever used his influence to thwart the wishes of the Lutheran Christians. He has played a chivalrous part throughout.

- (g) There are certain material considerations which also influence the situation, particularly the proprietorship of the property belonging to the late German Mission. The Lutheran Churches are naturally desirous that this property should be used on their behalf and they would resent it being vested in the SPG for the general purposes of the Church.

- (i) The Lutheran Church is the larger Church numerically with 98,000 adherents, the SPG on the other hand has 30,000, and union with the latter by the former body would appear to the Lutherans as absorption.

In conclusion, the Commissioners stated their verdict on the proposals for a United Church:-

The members of the Commission have kept before them the great ideal of Church union. Indeed it was one of the principles in their mind as they proposed a scheme for the future, but the situation is so perilous, so full of suspicion, so dominated by ignorance that the question of Church union cannot be considered by the Lutheran Christians on its merits alone. We therefore feel that this possibility cannot be considered for it will only hinder the day of real union. (21)

4. AUTONOMY AND AN INDEPENDENT LUTHERAN CHURCH

When the Enquiry Commission was constituted its terms of reference were defined as follows:-

The Commission is instructed to place the following issues before the Lutheran churches in Chota Nagpur:-

1. Autonomy: i.e. whether the Lutheran Christians think they are able to carry on the work themselves.

After their visit in June, the Commissioners reported as follows:-

In the Munda area:

In spite of a general desire for the Americans ... there existed a very definite undercurrent of opinion which desired autonomy, but this desire was covered over by the feeling that the Church as it existed today was not strong enough to demand self-determination.

Amongst the Oraons the following statement was recorded:-

Our witnesses declared their belief that the Church would far rather make an attempt to work independently than consider any scheme of amalgamation, although they were convinced that the time was not yet ripe for an independent Church to undertake its own control and work.

and the Commissioners added their comment:-

We believe the Church is not yet ripe for complete independence. They would not be able to continue their schools or make provision for their Seminary to train the Pastorate. We note, however, with pleasure that evidence tends to show that since 1915 giving in the churches has increased. The congregational work of the churches might still be carried on in the future by the people themselves.

When the Commissioners again met in Ranchi in July, were presented with the Government letter which dramatically altered the whole perspective of their relations with the Lutheran Assembly since the ban on the Americans entering Chota Nagpur eliminated this option as a viable solution for the future of the Gossner missionfield. Since at the meeting on July 7th. the Lutheran representatives had already decided that the United Church proposal was impractical at the present time, the Commissioners were compelled to focus their attention on the question of how to establish an autonomous and independent Lutheran Church.

They reviewed the situation which the ban on the Americans had produced as follows:-

It is true that there was almost unanimous opinion to invite the Americans ... but on the other hand among some pastors and the educated laymen of the Church there was an undercurrent of opinion that autonomy would probably afford the best solution, or rather, the most wise one. When the Government of India's decision was made known that property would not be vested in a non-British body, the Assembly felt that the more reasonable course would be to declare their independence.

The Commissioners showed themselves alert to the problems and criticisms which the decision for Autonomy involved but they were emboldened to pursue this alternative solution by the opportunity it presented of ultimate Church Unity:-

We feel as keenly on the question of Independence as Church Unity, indeed the two problems are very closely related to each other. It is only after a Church becomes autonomous that true union will become possible ...

In our discussion of the various alternatives of choice that were placed before the Lutheran Christians it is already clear that, as a matter of fact, owing to the Government on the one hand and the demands of the people on the other, the alternatives necessarily are narrowed down to two: namely,

1. Union with the SPG.
2. Autonomy.

As will be seen from our recommendations we have accepted the solution of autonomy for the following reasons:-

1. An independent church is what the missionary body has placed as its goal in all policy. Everything that contributes to its formation will stand on its own inherent merits.
2. Autonomy presented us with the only solution to a very grave problem, and which was satisfactory to the people.
3. We again recall our profound conviction that autonomy would bring the day of union in Chota Nagpur much nearer than any other method.

The dangers inherent in the decision and weakness of the fledgling church body were both frankly recognised:-

We believe that we are faced with the almost unanimous opinion that autonomy in Chota Nagpur is fraught with very great danger, indeed there is a widely accepted opinion that it will prove a failure.

On examining the reasons for this opinion we find that the following criticisms are made:-

1. The leadership of the Church is not yet ripe for this momentous step.
2. That the people themselves are not anxious to have Indians as their leaders as they feel they are unable to protect the Christian agriculturalist (of which the Church is largely composed) from the tyranny of the landowner.
3. That as a result of the protection given to their people by the European Missionary of the Roman Church (a powerful organisation in Chota Nagpur) large numbers of the Lutherans will secede and enter the Roman Church. (22)

The Declaration of Autonomy which resolved the problem of the future of the Gossner Missionfield was based on a quadrilateral comprised by the following official bodies:-

1. The Trustees appointed by the Government to hold the property of the Mission.

2. The Central Committee of the Lutheran Church with its Executive.
3. The Advisory Board constituted by the National Missionary Council to take responsibility for the Lutheran Mission schools.
4. The National and Provincial Missionary Councils.

The Declaration was framed in the following terms:

THE DECISION OF THE REPRESENTATIVES OF THE LUTHERAN CHURCH
IN CHOTA NAGPUR AND ASSAM

BY THE GRACE OF GOD.

Now since the Commission of Enquiry has informed us that the Governor-General-in-Council would not in any case sanction the transfer of the property of the Gossner Evangelical Lutheran Mission in Bihar and Orissa to any mission which contains a large non-British element or which is financed by any body containing such an element, and as we do not find any British Lutheran Mission which can fulfil the above conditions laid down by the Government of India,

We, the Members of the Central Committee and the representatives of the whole Lutheran Church in Chota Nagpur and Assam, beg to state that in order to preserve the precious Lutheran faith received by our fore-fathers and ourselves and in solving the most difficult problem ever faced in the history of Lutheranism in Chota Nagpur as to her future destiny,

We declare that we are prepared to take upon ourselves the very heavy responsibility of

AUTONOMY

in the administration of our Church affairs.

With the utmost confidence and hope in the paternal care of our gracious Government, who, we believe, shall be graciously pleased to finance our educational institutions, till such time as we shall be fully qualified to take the heavy responsibility on our own shoulders, and on the understanding:-

- (a) The Trustees to be appointed hereafter shall keep all the property in the sole interest of the Lutheran Community of Chota Nagpur and Assam.
- (b) The National Missionary Council will be pleased to create a Chota Nagpur Lutheran Educational Advisory Board which will be responsible to the Government for these institutions.

(c) The Executive of the Central Committee shall have the control of the Educational institutions in consultation with and with the advice and guidance of the above Board.

(d) That the Board will also do their very best to raise as much money as possible, when needed, for financing these institutions.

signed: H.D.Lakra. President.

5 names. Members of the Central Committee

79 names Representatives of the Congregations.

Ranchi, The 10th. July 1919. (23)

5. THE ADVISORY BOARD AND ITS FUNCTIONS

In proposing the appointment of an Advisory Board to assist the Central Committee of the Lutheran Church, the three National Missionary Council commissioners demonstrated both their maturity and versatility. They provided a novel solution to the problems connected with the future of the Gossner Missionfield by their initiative in proposing that the National Missionary Council, in co-operation with the Bihar Council of Missions Executive, should appoint the

Advisory Board to carry on the work of both the schools and the congregations in the Lutheran Church. Clarifying their position they commented:-

It will be noticed that our recommendations go considerably beyond the terms of reference; we were instructed to report on the Church and its real desires, but we now make certain specific suggestions as to what plans should be carried out. We do this deliberately as we feel that the original terms were too narrow and our report would be useless unless we made specific proposals. These proposals in the form of recommendations we make unanimously together with the representatives of the Bihar and Orissa Council.

The three spheres in which the Board was requested to provide counsel and, where necessary, executive decisions, were delineated as education relating to the Lutheran mission schools, relations with the Government of Bihar over the future disposal of the Mission property and financial matters in dealing with overseas support. At the same time the safeguard that the Board should be only a temporary body to tide over the initial stages of autonomy in the Lutheran Church was stressed. The following six recommendations were presented for consideration:-

1. We recommend that for the present an Advisory Board be appointed to assist in carrying on the work both congregational and educational, in conjunction with the Central Committee of the Lutheran Church.

2. We request the NMC to take immediate steps in consultation with the Executive Committee of the Bihar and Orissa Missionary Council to form such a Board.

3. We recommend that the Board consist of five members of whom three shall be appointed by the Bihar and Orissa Executive Committee.

4. We consider it necessary that one member of the Board should be resident in Ranchi; and we suggest that the Executive Committee of the NMC should move the YMCA to release Dr. Datta for the purpose, and that Professor Mukerji would be a suitable colleague for him as representing the NMC on the Board.

5. We suggest for consideration of the Bihar and Orissa Executive that they appoint as their representatives Messrs. Hodge and Tarafdar and Dr. McPhail.

6. If their recommendations be accepted by the NMC we suggest that the SPG should be requested to carry on the work of the schools until effective arrangements can be made.

The following commentary on the Board and its functions was added by way of more detailed explanation:-

We suggest that the work of the Advisory Board should be effective. This, we think, can be done by having a whole time resident member who will be constantly available, to help and advise the Council of the Lutheran Church.

In addition the Advisory Board should be provided with a minimum supervisory staff whether Indian or European. We are told that nine would be required but we think that the number might be reduced to five on the ground that autonomy is of greater importance than efficiency.

The staff now proposed will be small and kept to an irreducible minimum; no property will be vested in it; it would not exercise any ecclesiastical control; it will have no ecclesiastical affiliations and therefore will not create a new church nor stand in the way of future union; its existence will be temporary just for a short period of years. (24)

The Report of the Commission provides no clue regarding the source of this fertile proposal which resolved the future of the Gossner missionfield. We may trace its origin to the National Missionary Council meeting in November 1918 at Benares when, in the absence of the President, Bishop Lefroy, Professor Mukerji was called upon to chair the sessions of the Council. Under his guidance the delegates accepted responsibility for the future of the Basle Mission and the disposal of the congregations and institutions to other kindred missions, once the constitutional issue had been resolved that the Council, in being only a consultative body, was not exceeding its terms of reference. This precedent set by the Basle Mission provided the inspiration for the confidence and effectiveness of the Commission in Ranchi, and we may credit Professor Mukerji for accepting responsibility for the Gossner Lutheran Church, since his experience at Benares had proved that members of the National Missionary Council would support and approve his recommendations.

A UNITED CHURCH OR AN AUTONOMOUS CHURCH: MR. PETER HURAD
PROPOUNDS THE ALTERNATIVES: AN EXCURSUS

At this point in our assessment of the Commission Report it will be both apposite and interesting to include the account of the Assembly in Christ Church and the way in which the decision for Autonomy was made as they were recalled by Mr.

Hurad when, in 1929 during the celebrations of the first decade of Autonomy in the Gossner Lutheran Church, he wrote his account for the readers of Gharbandhu in a long article entitled "Then and Now".

The complex problems associated with a United Church in Chota Nagpur were described as follows:-

From 1918-1919 for two years the serious attempt was made to make Lutherans understand about "Christian Unity" and they were told about the good things they would receive and the safeguarding of the Mission property by means of this Unity. They were also told the disadvantages if they did not unite. In 1918 in July a General Meeting of the whole of the Church was called and it was unanimously decided that we cannot leave our valuable Lutheran faith and we must remain in it.

In 1919 the Anglican Church published an article through Canon Cosgrave, the then Principal of the SPG High School, Ranchi showing the ways for the formation of a Christian Church in Chota Nagpur. The members of the Church Committee thought about the 'Suggestions' and considered it was not that the members of the Committee were opposed to Christian Unity or that they did not want it, but at that time our condition was such that if we united with any European Mission we should be robbed of our spiritual and material independence.

It was our duty to protect our Faith. We could not relinquish that duty in spite of worldly considerations. On account of this duty we had to annoy many Missionaries and Organisations of this country. But we should have been neglecting our own responsibilities if we had agreed to make them happy and satisfied. We should have (been) thought lacking in conscience and unstable throughout the Lutheran world, among the families of our own Faith. But God helped us and would not permit us to forsake our duty.

Hurad paid the following generous tribute to Bishop Westcott for his devotion and care for the Lutheran congregations throughout the War years:-

During the Great War when the German missionaries were removed from Mission work, from that very day, Revd. Bishop Westcott Sahib was absorbed in the service of the Gossner Church. He used to visit all the Mission stations without paying any heed to his health and he never declined to give necessary advice to the Mission workers, regarding the protection of the Mission property and the management of the Mission schools.

The Bishop was always absorbed in his duties and the proof of his Christian love was shown by his hard work. It is true that in the last days of the War and in later

times a change came into the Bishop's heart. On account of the non-formation of the United Church, the Lutherans remaining firm in their faith, the quarrels over the property and his wishes not being fulfilled, he was discouraged. What can we say? This is but human nature. We shall not call it human weakness. The Bishop was right according to his own thoughts but we thought it not right according to our thoughts. What should we have done if we had been in his place and had to deal with people like ourselves? Wouldn't we have had the same attitude? All can find the answer to this in his own heart.

Our Church history will not be complete without mentioning his good work. We give hearty thanks to the Bishop and Missionaries who worked among us and we are indebted to him and to his Missionary Societies.

The debates held in Christ Church during the visit of the NMC Commission in July, 1919, and the declaration of Autonomy were recounted as follows:-

When the topic of Church Unity was at its climax it was asserted that many Lutherans wished to be united with the Anglican Church. There is no doubt that when a new thing happens people are divided. It may be the case that many people were perplexed when they heard that the German missionaries would not come back and they began to think

can such a huge task be managed and supported by weak, illiterate, ignorant and poor people. But it is also a fact that the more one is pressed the more one's patience, courage and firmness increases. It happened so with our Church - the more talk there was about a United Church the more the Lutherans became courageous, firm and patient.

Others who were not Lutherans thought that we should be afraid to take up responsibility for Self-Rule but when the Government letter was sent to the Committee it was thought under God's guidance to get the advice from the representatives of the congregations and to inform them of the opinion of the Committee that according to our vow we cannot leave our Lutheran Church. When the Committee sat to think over this matter with the representatives it was decided firmly that we shall accept Self-Rule or Autonomy whatever happens for the protection of our Faith. Some became so enthusiastic that they said they would remain Lutherans even if riches, property, houses and bungalows were taken away from us. We sang Luther's well-known hymn "A safe stronghold our God is still".

So ultimately it was decided and accepted and accordingly on July 10th.1919 at 2 pm.at Christ Church the Declaration of the decision of the Church, written in English, was given to the Commission. All the members

stood and I, as Secretary, read out the Declaration and the President, Revd. Hanuk Dutta Lakra, gave it to the Chairman of the Enquiry Commission. Dr Datta stood up and took it. After that we all sang the hymn "Lead us Heavenly Father", many lectures were given from members of the Enquiry Commission and the Committee and then the Meeting ended.

Hurad disclosed his attitude to the Government which, throughout the period of the War had regarded the Lutheran Christian community with suspicion, in the following terms. Recalling the successful appeal to have the site for the Blind School returned to them he noted:-

It should be recalled that, truly speaking, people were afraid to protest because it was war time and all landed property belonged to the Government and they were free to use it as they wished. But we, the subjects, must remember that our Christian English Government cannot ignore justice. Justice is one of the main political elements, without which no kingdom can exist for long. On getting the application the Government left the idea of acquiring the land for the Blind School. Blessed English Government! Blessed is your Justice! May your Kingdom, the Kingdom of Justice last for ever!

And after the settlement of the Mission property in 1919 he again recalled:-

Our generous Government was always ready to consider the good of our Church and property. Although, sometimes, people accused us of being disloyal to the Government, it never wanted to take any action against us on false evidence. Love of justice is revealed in troubled times. The Lutheran Church should give lakhs of gratitude to the Government for its impartiality and justice. Let this justice be written in golden letters in the history of the Lutheran Church.

Today all Lutherans have self-rule, autonomy, independence and freedom. But every one of us should know that these riches are not given by any man, mission or council. This is a great gift given by God's guidance and powerful hands, which the church received in hard, difficult and dangerous times. The church received it by remaining firm in its Faith. This is the church's own reward for remaining firm in prayer and reliance upon God. This is the crown of the collective effort of the Gossner Mission and congregations which the church received as a sign of victory. May God protect firmness and freedom.

In words which reflected his own pugnacious spirit and courageous acceptance of the difficulties which responsibility had inevitably brought Hurad concluded:-

It is my great desire that the Gossner Church should remain a fighting Church always. I feel as soon as the Church becomes peaceful, people will be careless, slack in love for religion, in work and in reliance upon God., Happiness cannot be experienced without sorrow. St. Paul mentioned he had a thorn in the flesh. In the same way there were thorns all round the Gossner Church which pressed, pricked and pierced. This was the way in which the quality of our faith was proved so that the Church may say with St. Paul - I rejoice in weakness for Christ's sake for when I am weak, then am I strong. May the Lord grant this. (25)

Mr. Peter Hurad served as Secretary of the Gossner Church from 1919-1937. He died on October 26th. 1946., aged 63.

6. THE ANGLICAN RESPONSE TO THE COMMISSION REPORT

The Anglican missionaries had from the first viewed the work of the Commission in a pessimistic and critical spirit, since from the middle of 1918 they had become increasingly aware of the change in attitude towards them expressed by the Lutheran Christians. Bound by the pledge given by Bishop Westcott in 1915, they had observed with mounting frustration the steady

erosion of their hopes for realising a United Church in Chota Nagpur. This frustration in its most acute form was experienced by Bishop Westcott who in Ranchi lived in close proximity to Mr. Peter Hurad and the leaders of the Lutheran Headquarters congregation who were most active in the movement for self-rule and autonomy. For Bishop Westcott there was the additional onus imposed by his office of Vice-President of the Bihar Council of Missions and from November, 1918 his duties as President of the National Missionary Council. We have noted that after the visit of Hurad to Dr. Aberly and the Madras-based National Missionary Society in October 1918, hopes for a local solution to the problems of combining the Anglican and Lutheran Missions in Chota Nagpur were doomed. The American Lutheran representations made to the Executive of the NMC over which Bishop Westcott presided in April 1919, removed the focus of discussion regarding the future of the Gossner missionfield from Ranchi to Calcutta and resulted in the appointment of the Commission of Enquiry.

The delay in arrival of the Commissioners and the consequent failure of the proposed plans which were to terminate the tours of the Gossner field through the breaking of the monsoon, merely confirmed the two Anglican conductors who accompanied the Commissioners, Dr. Kennedy and the Revd. E.H. Whitley, in their conviction that the Commission's method of conducting the enquiry had sealed the fate of the United

Church. At the second visit of the Commission in July, Dr. Datta, Professor Mukerji and Mr. John Hodge were joined by the two official delegates of the Bihar Council of Missions, Dr. Kennedy and the Revd. S.K. Tarafdar from the CMS High-school in Bhagalpur, who appear to have acted as observers in the meetings of the Commission with the Lutheran Assembly. Once the decision had been accepted that autonomy was the only viable solution to the future of the Gossner Mission, the proposal for the appointment of the Advisory Board was discussed and approved by all five of the officers, with the reservation, which was included in the final draft of the Report, that the two Bihar delegates might not agree with all the findings.

After the Report of the Commission had been published, Dr. Kennedy was the first of the Anglican missionaries to register his protest in a letter to Professor Mukerji written from Govindpur on July 21st. 1919. The tone of the letter reveals both the war-weariness incurred by the heavy additional work undertaken by Kennedy and his colleagues on behalf of the Lutherans, and the frustration which they had felt at the interference from outsiders who had foiled their plans for uniting the two missions:-

Govindpur, P O Jariagarh
Ranchi

21st. July, 1919

Dear Professor Mukerji,

I return herewith the report drawn up by Dr. Datta. I agree to the specific recommendations, as being the best course under the circumstances. But, as Dr. Datta anticipated in his introductory paragraph to them, I cannot help differing from the argument which he has elaborated in the report.

That he and all the members of the Commission endeavoured to be scrupulously fair I gladly acknowledge, but he skates lightly over what are to me some of the most prominent features of the case eg. the entire change in attitude since the American Lutherans, having been advised by the then duly appointed secretary of the GEL Mr. Samuel Purty, answered in effect - "War to the knife with episcopacy and we will provide the sinews of war".

The campaign of terrorism on the part of the small vocal body against the numerous people who sent petitions to the Bishop; the marked change in your own recommendations between the time when you first interviewed Sir E. Gait and your final report after the meeting in Ranchi of the Pastors and the

carefully selected laymen whom they brought with them, no others being invited; the fact that the Central Committee was established at the instance of the Bishop etc.

Nor can I let pass without protest the ambiguity of the allusion to the way the SPG came to enter this field after the Berlin Committee had turned adrift to starve in India, in true German fashion, the four original missionaries; and those of their adherents to the number of 6,000, to whom the favour of those who held the mission property did not appeal more than loyalty to the men who had brought the Gospel to them who petitioned the Bishop of Calcutta to receive them.

I am making no attempt to criticise the report in detail. I am merely stating some of the reasons why, while I agree with the specific recommendations as all that can be done to remedy the state of things, which in my opinion, has so largely been brought about by outside influences and interference - some well meant and some quite the reverse - I cannot endorse an elaboration of the argument which lets all this disappear from view.

Again, I say, that I think the Commission was most anxious to be fair and the pleasantness of our personal relations will always be a valued memory, and I hope an earnest of life-long fellowship in the great cause. But if I thought all I have just written and did not express it, I should be guilty of that lack of frankness which makes true fellowship impossible.

I am also quite unable to see how "Autonomy under the guidance of an Advisory Board" can be reconciled with the employment of a supervisory staff of Missionaries or how the NMC is to remain a Board of Arbitration and consultative body for all missions in India and be interested financially in one Mission in particular.

I am afraid I must ask you to put this letter before your meeting along with the recommendations to which I have assented.

Yours very sincerely

signed: K.W.S.Kennedy (26)

Bishop Westcott had seen the Commission appointed in Calcutta in April 1919, and had then seen his advice disregarded that the work of the Commission should be completed as soon as possible. In July, when acting as host to the Commissioners he had endured the unexpected consequence of his hospitality when he was kept in ignorance of the proceedings of the Commission, a restriction which Dr. Datta's diplomacy dictated. His imminent departure from Ranchi to assume his new duties as Metropolitan and Bishop of Calcutta coincided

with the work of the Commission in July, and it was only in August that he was able to study the Report in detail and draft his comments, which amply demonstrated that the diplomatic silence which Dr. Datta had imposed had precluded the Commission being presented with information and facts which might appreciably have altered their actions and recommendations.

I, in common with those of the SPG Missionaries in Chota Nagpur who have seen this Report, feel strongly that it touched on certain matters which have been the subject of controversy, and presents one point of view only. I would say, at the outset, that Dr. Datta, doubtless, from a desire to be wholly uninfluenced by Anglican opinion in the conclusions to which he came, never from the commencement of this enquiry till its close, asked me a single question relative to our work for the Lutherans. He never mentioned the subject of his enquiry till within half an hour of his departure from my house when he told me briefly the conclusions at which they had arrived. It did seem to me strange after the way in which I had been identified with this work since its first commencement and was intimately acquainted with all phases of the development of Lutheran feeling that I should not have been consulted in any way whatsoever.

Bishop Westcott enumerated the particular omissions in the Report which in the course of our review we have already taken into consideration: the delay in the Commission arriving in Ranchi and its adverse results; the active propaganda undertaken by the advocates for autonomy and their coercion by means of threats and inducements of the congregations; the constituting of the Church Committee in 1916 (at his suggestion) and the numerous requests sent in by Lutherans who were in favour of uniting with the Anglicans, which he had preserved; the unrepresentative nature of the Lutheran Assembly under the control of the pastors who were resolute in opposition to any union and the way in which the Assembly had been swayed by the articulate and vocal minority.

Bishop Westcott concluded:-

I think it right to mention these things for though under the circumstances the conclusions arrived at as far as union is concerned may possibly be inevitable, the events which have led to this situation are deeply to be regretted.

9th. August, 1919.

signed: F. Calcutta

(27)

The consistent view that the Commissioners had failed in their approach to the Lutherans who were prepared to consider uniting with the Anglican Mission, coupled with the conviction that the Lutheran Assembly which had treated with the Commissioners was an unrepresentative body, in Bishop Westcott's opinion absolved him from his pledge given in 1915. In a letter to Bishop King written from Calcutta on September 29th. 1919, he outlined the plans which he envisaged for the pastoral care of these Christians and asked the Society to provide assistance:-

I have received petitions from Lutherans in various parts asking us to receive them. We are, of course, free now to do so and I feel we ought not to withdraw wholly from those parts where we have recently had missionaries in charge of the Lutheran stations, as, by doing so, we practically compel these people who asked us to receive them to go to the Romans in want of any other Mission to care for them.

I am sure that we ought to stand by these Lutherans at the present time for their Pastors are not capable of maintaining the spiritual standards of the congregations and it is the people who are most anxious for real spiritual help who are asking us to receive them. The difficulty is to provide the means for securing the necessary buildings at Simdega and Lohardaga.

I know how seriously the rise in exchange must be hampering the work of the Society and making it extremely difficult to maintain existing grants. If there was any money over from the special grant of £2,000/- which was made for the present year which could be given for these buildings it would be a very great help. (28)

We shall close this review of the Anglican response to the Commission Report with an extract from the last letter written by Bishop Westcott which contained the presage for the relations between the Lutheran and Anglican churches in Chota Nagpur throughout the period of the inter-war years. The hope expressed by the Commissioners that autonomy for the Lutheran Church would hasten the day for a union of the churches was never realised. The reception of Lutherans by the Anglicans in the period after 1919 became a source of mistrust between the two communities. Bishop Westcott, writing to Bishop King on November 7th, 1919, accurately diagnosed the position of the two missions as follows:-

Dr. Kennedy has been with me for the past two days and we have talked over the matter as fully as we can - it is so difficult to know how far really the Lutherans do seek that we should receive them. We do not want to start stations in places remote from our present work to find that there is no real demand for our help.

Then, further, I received a letter last mail from the Berlin Committee which said that their exclusion was only temporary, that they resented the suggestion that "our native Christians" should join the Anglicans and that they hoped to be back in a short time. The whole tone of the letter made me feel how disastrous for Christianity in Chota Nagpur their return would be. It would mean bitter opposition to Anglicans as Englishmen. I know what many feel about international Christianity, but unless these German missionaries change their point of view very considerably and the Indian Christians belonging to their Mission in Chota Nagpur can divest themselves of the anti-English attitude they have adopted, the return of the German missionaries would greatly accentuate sectarian divergence.

All the members of the Bihar and Orissa Representative Council of Missions recognise that, in the interests of Christianity, it may be necessary to take over some of these people to prevent the great danger of their lapsing into semi-Christianity. But we are anxious to give the new arrangement every chance of proving its adequacy and do not wish to do anything to put difficulties in its way. (29)

THE CONCLUSION OF THE NEGOTIATIONS FOR AUTONOMY:

JULY - NOVEMBER 1919

The meetings between the Lutheran Assembly and the MMC Commissioners held in Ranchi from July 8th-10th. 1919 had resolved the future of the Gossner Missionfield by the proposal to establish an autonomous Lutheran Church which under the aegis of the National Missionary Council and the Bihar Provincial Council would retain the property of the Mission and continue to maintain the educational institutions for which the Government of Bihar provided generous grants. The creation of the Advisory Board as the body responsible to both the Government and the Missionary Councils required official sanction to make the proposed scheme effective. The calendar of events which successfully ensured this conclusion was as follows:-

1919

July 29th. The Commission presented its Report to the Officers Meeting of the MMC who referred it to the full session of the National Missionary Council to be held at Lahore from November 13th-18th. 1919.

August 27th. The Government of Bihar approved the formation of the Advisory Board.

October 21st-22nd. The Bihar Christian Council meeting at Hazaribagh received the Report of the Commission and accepted the responsibility for appointing the Advisory Board.

November 13th. The 6th. Meeting of the National Missionary Council at Lahore confirmed the de facto solution arrived at by the Commission of Enquiry and delegated all future developments in the Gossner Lutheran Church to be the responsibility of the Bihar Provincial Council.

We shall now present a review of these developments and the significant decisions which were taken:-

The Report of the Commission of Enquiry

On July 29th. the Officers of the National Council - Bishop Westcott, the Revd.G.Howells, Principal of Serampore College, the Revd.Willifer Young of the Bible Society and Professor Mukerji met at the Bishop's Palace, Calcutta and after receiving the Report of the Enquiry Commission passed the following recommendation regarding the ultimate decision to be taken:-

The recommendations involved the modification of principles which were fundamental to the constitution of the NHC and nobody smaller than the Council itself could take the responsibility of a decision upon them.

In view of the practical difficulty of the maintenance of the Lutheran work in the interim the President undertook to do his uttermost to secure the maintenance of the work as at present till the meeting of the Council, provided that the Lutherans themselves should express a unanimous desire that he should do so.

It was resolved to request the Revd. J. Z. Hodge and Professor Nukerji to continue communication with the Chief Secretary of the Bihar Government. (30)

Relations with the Government

Mr. George Rainey, appointed Chief Secretary to the Government of Bihar in April, 1919, was a Scot who brought a new and incisive mind to bear on the problems connected with the Gossner Mission. During 1914 and, again, in 1916, he had been posted to Ranchi as Special Collector and Magistrate in the Municipal Department. Following the visit of the

Commissioners to his house at the termination of their stay in Ranchi on July 11th., he drafted the Memorandum which he submitted to the Governor, Sir Edward Gait, and the Member of Council, Mr. Mesurier, for their comments. (31)

On August 25th. Rainey again invited Mukerji and Hodge together with Dr. Kennedy to his house to discuss in detail the constitution of the Advisory Board and on August 27th. sent the following letter to Dr. Mukerji in his official capacity as Secretary of the NMC.

I am directed by the local Government to address you regarding the matters which were discussed at my house in Ranchi on the 25th. August ... the practical suggestions which were then made have been placed before the local Government and I am to say that they will welcome the immediate appointment of the Advisory Board as a temporary expedient to meet the necessities of the situation, so long as it is distinctly understood that Government are not thereby committed to the approval of a permanent arrangement of that character.

I am to add that the presence in Ranchi of a resident member of the Board is very important and that the local Government will be very glad if this can be arranged. I understand that it is possible that you yourself may be set free to undertake this duty and I am to express the hope that this arrangement may be found possible. (32)

On August 28th. Bishop Westcott wrote to Rainey confirming that the NMC Officers following the report given to them of the meeting held at Ranchi on the 25th, had appointed Professor Mukerji and Dr. Datta as the NMC representatives on the Advisory Board. The Bishop also confirmed that he had written to the Principal of Serampore College, Dr. Howells, requesting that Professor Mukerji should be given three months leave to permit him to take up duty as the permanent secretary of the Advisory Board. (33)

On September 10th. 1919, Professor Mukerji arrived with his family in Ranchi and on September 18th. Rainey wrote to him requesting that he would form the third member of the Government Advisory Committee for formulate policy for the future of the Lutheran schools. The President of the Committee was Mr. Fawcus, the Director of Public Instruction, and the representative chosen by the Lutheran Central Committee was Mr. D.M. Panna. (34)

The supervision of the Lutheran Mission schools had been the responsibility of the Anglican missionaries since 1915, and Bishop Westcott had notified the Government of Bihar that he wished this arrangement to terminate two months after the signing of the Peace Treaty with Germany, a date subsequently fixed as August 28th. 1919. On August 27th. Rainey wrote to Dr. Kennedy requesting that the period of supervision might be extended to October 28th:-

The Local Government fully appreciate the reasons on account of which the SPG has felt compelled to abandon the control of the work of the Lutheran Mission. At the same time they feel that the educational work of the Mission will be gravely imperilled if the change takes place before adequate arrangements have been made for the continuance of the work ... The Lieutenant Governor-in-Council is conscious that the representatives of the Society would prefer to be relieved of this task at once, and he would not have asked them to continue except for the protection of important public interests.

I am to take this opportunity of conveying to you as representing the Society the high appreciation of the Lieutenant Governor-in-Council of the way in which the Society stepped into the breach when the German missionaries were repatriated, and of the valuable and disinterested services since rendered by members of the Mission. (35)

On August 30th., Dr. Kennedy replied, agreeing to extend to period of supervision; the date fixed for the Meeting of the Bihar Provincial Council of Missions, October 21st.-22nd. 1919, coinciding with the termination of responsibility. (36)

The Bihar Provincial Council of Missions

The meeting of the Bihar Provincial Council of Missions at Hazaribagh was preceded by a full meeting of the Lutheran Central Committee in Ranchi on October 14th., at which both Professor Mukerji and Mr. Hodge were present. The Committee considered the Report of the Commission of Enquiry and accepted in principle all the proposals relating to the formation of the Advisory Board with the important additional suggestion that a Lutheran missionary should be a resident member of the Board. This proposal for strengthening the Board had been reached independently by Mukerji and Hodge and with an additional Anglican member, the Revd. E.H. Whitley, proposed for nomination the Committee entrusted the details of the scheme to the Provincial Council for implementation. (37)

The 5th. Meeting of the Bihar and Orissa Council of Missions was held from October 21st.-22nd. 1919. The Council had invited two missionaries, the Revd. G.A. Rupley from Guntur and the Revd. O.L. Larson from Rajahmundry, to attend as a deputation from the American Lutheran Mission and after considering no

less than 10 Proposals and Statements which included those from Bishop Westcott and Dr. Kennedy on behalf of the SPG; the Report of the Central Committee of the Lutheran Church and a Lutheran Deputation; the Report of the Standing Committee of the Indian Church and statements by Professor Mukerji and Mr. Hodge, framed 15 Resolutions which were passed unanimously bringing into being the Advisory Board. The Council stated emphatically that it was prepared to take on the responsibility for the future of the Gossner Lutheran Church and by this decision rendered reference to the National Missionary Council superfluous.

The five members of the Advisory Board appointed by the Council were as follows:-

1. Revd. J. Z. Hodge
2. Professor S. C. Mukerji
3. Dr. L. P. Larson, Principal of the United Theological College, Bangalore (or failing him, another Lutheran to be nominated by the Executive Committee of the Bihar and Orissa Council)
4. Revd. E. H. Whitley of the SPG
5. Dr. S. K. Datta.

The Board and its constitution was defined as follows:-

6. That while recognising the undesirability of defining its sphere too rigidly, we are of the opinion that the Board should exercise the following functions:-

1. To be an administrative body in matters Educational, responsible to Government for the maintenance of an adequate supervising staff.
2. To be a Board of Reference to the Board of Trustees in all matters relating to the disposal of the property as scheduled in the Trust Deed.
3. To be a medium of communication:-
 - (a) with the Christian public and Missionary Councils in all appeals for financial help.
 - (b) between the autonomous Church and other missions or churches in all matters affecting their mutual relations.
4. To be a Committee of Counsel in all congregational matters acting in conjunction with the Central Committee of the Lutheran Church.

The Council acknowledged its responsibility for the Autonomous Church in the following terms:-

12 Holding as we do that the Provincial Council is the proper body to deal with the question and that these proposals which we have accepted will safeguard the objects which the National Missionary Council had in view in appointing the Commission of Enquiry, and that there are now no matters affecting the Lutheran Mission in this province which demand a reference to the Council, we hope that it will consider the scheme a sufficient solution of the whole question. In our opinion no constitutional difficulty arises from our proposals. (38)

THE NATIONAL MISSIONARY COUNCIL MEETING: LAHORE 1919

The 6th. Meeting of the National Missionary Council was held at Lahore from November 13th-18th. 1919, when delegates were informed of the latest developments which had taken place in the German missionfields since the last meeting of the Council in November, 1918.

On March 18th, 1919, the Officers of the Council had complied with the Government of India's request for the formation of intermediary boards of trustees in each province to enable to

Custodian of Enemy Property to convey upon trust all enemy mission properties, by nominating the trustees for Madras and Bihar:-

The Trustees for Madras

1. Revd.W.Meston.MA,ED, Professor, Madras Christian College, (Chairman).
2. H.D.Devadoss.Esq,BA,BL, Barrister-at-Law, High Court, Madras.
3. Revd.D.G.M.Leith, MA, Secretary, German Missions Committee of the National Missionary Council.

The Trustees for Bihar & Orissa

1. Revd.J.Z.Hodge, Secretary, Bihar & Orissa Representative Council of Missions, (Chairman).
2. Professor S.C.Mukerji,MA,BL, Secretary, National Missionary Council.
3. Revd.G.J.Dann, Baptist Mission Patna.

To date, in neither province had the legal formalities for the transfer of the properties been completed.

No change was reported in the Leipzig, Hermannsburg and Schleswig-Holstein fields from November, 1918.

The transfer of the Basle Mission congregations to neighbouring missions, as authorised by the Government of Madras, had taken place from January 1st, 1919, and the National Missionary Council had received the net profits from the Basle Mission Industrials, which were still in being, totalling to date one lakh of rupees, for the maintenance of the work in the whole area. The subsidy of ₹50 provided by the Conference of Missionary Societies of Great Britain through Mr. J. H. Oldham had permitted the Committee on German Missions in South India to work effectively.

The review of the developments in Chota Nagpur included the details of the appointment of the Commission of Enquiry in May, the subsequent recommendation for the appointment of the Advisory Board and the Resolutions constituting the Board passed by the Provincial Council in October.

The de facto solution arrived at in the Gossner field was accepted with little discussion, the Council passing the following resolutions:-

As all parties were agreed that the appointment of an Advisory Board was the only way out of the present difficulty, there was little discussion, and the Council passed the following resolutions:-

This Council records its warm appreciation of the high sense of duty that moved the members of the Commission to undertake their difficult and exacting task and its gratitude for their arduous and disinterested labours.

Without expressing any opinion on the details of the Report and supplementary papers, this Council recognises the principle that the Provincial Council is the right and proper body to deal with this question, and being satisfied that the resolutions adopted by that Council are in every way adequate to the situation, cordially endorses these resolutions and leaves the matter in the hands of the Bihar & Orissa Council of Missions. (39)

EPILOGUE

The Advisory Board held its first meeting on April 24th. 1920 at 5 Russell Street, Calcutta with Dr. Datta as chairman, the American Lutheran missionary, the Revd. G. A. Rupley, seconded from the Guntur Mission, was elected secretary and the three members, Professor Mukerji, the Revd. E. H. Whitley and the Revd. A. G. Atkins, of the Regions Beyond Missionary Union as substitute for the Revd. J. Z. Hodge who had gone to England on furlough, decided that the resident members in Ranchi should form the Executive. Rupley and his family moved to Ranchi and initiated the close link with the supporting churches in the United States which continued under his successor, the Revd. I. Cannady from July, 1921 to February, 1928.

The Advisory Board was terminated on February 20th. 1928, when the functions of the Board were officially transferred to the Church Council and Cannady retired to America. (1)

The Board of Trustees, with the Commissioner and Deputy-Commissioner of Ranchi as the ex-officio Government members, held the property of the Gossner Church in trust until May 9th. 1940, when by official Government Notification the entire property of the former German Mission passed to the Gossner Evangelical Lutheran Church in perpetuum. (2)

In 1925, the Government of Bihar acceded to the request of the Central Committee who extended an invitation to Praeses Johan Stosch and the Revd. August John to pay a visit to Ranchi. The German missionaries arrived on October 3rd. 1925 and were permitted to stay for four months. Following this private meeting, from 1926, the Permit System for Missionaries introduced by the Government of India in 1919, and entrusted to the National Missionary Council who recommended personnel from all Protestant Missions, provided the procedure for the return of German missionaries to India. During the inter-war years a restricted number of missionaries were working in Chota Nagpur and in 1938 Stosch

was invited to return to Ranchi to be the President of the Church. His acceptance of this position for a period of five years ensured that with the outbreak of the Second World War he was one of three German missionaries who for the second time were interned at Ahmednagar. (3)

The hopes expressed by the Commissioners were never realised that by granting autonomy to the Lutheran Church the possibility of forming a United Church in Chota Nagpur to heal the schism of 1869 would be promoted. The suspicion engendered by the events of the Commission Enquiry permeated the relations between the two churches throughout the inter-war years, and the outbreak of the Second World War decisively frustrated any renewal of consultations regarding unity.

The Lutheran Missions in South India followed their own development in attaining the autonomy which the Gossner Evangelical Church had won under unique circumstances.

The Leipzig Mission

The Germans relinquished the entire field to the Church of Sweden which constituted the Tamil Evangelical Lutheran Church.

1980

Membership: 82,000.

The Hermannsburg Mission

The Synod of Ohio constituted the South Andhra Lutheran Church.

1980

Membership: 16,000.

The Schleswig-Holstein Mission

The German missionaries returned, changing the name to the Breklum Mission and constituted the Jeypore Evangelical Lutheran Church.

1980

Membership: 80,000.

The United American Lutheran Mission

The Mission became the Andhra Evangelical Lutheran Church.

1980

Membership: 272,000.

In 1926, the Federation of Evangelical Lutheran Churches in India was formed from nine independent churches, none of which has entered into any scheme of union with other Christian communions. (4)

Following the visit of Mr. J. H. Oldham to India in 1921-22 the National Missionary Council, meeting at Ranchi in January, 1923, adopted a new constitution and changed its name to the National Christian Council of India, Burma and Ceylon with the rule that 50% of all places on both the National and Provincial Councils should be filled by Indian Christians. In October, 1979, the Council again changed its name to the National Council of Churches of India, facilitating ecumenical co-operation with the Catholic Bishops Conference of India which had been constituted in 1944. (5)

APPENDICES TO CHAPTER 1.

APPENDIX 1

THE BISHOPS AND THE NATIONAL MISSIONARY COUNCIL

We have noted in our review of the preparations for the Edinburgh World Missionary Conference the notable success which the organisers achieved in inviting the Church of England and the S.P.G. to take a full part in the Conference. The two primates, Randall Davidson and Cosmo Gordon Lang, with other senior and influential bishops, notably Edward Stuart Talbot of Southwark and Charles Gore of Oxford, were seen and heard at such a conference for the first time. Similarly, the S.P.G. with a full delegation led by the Secretary, Bishop H.H. Montgomery, complemented the evangelical tradition in the Church of England which the C.M.S. had, from the first, represented in both conferences of missionaries and the International Missionary Conferences. The support of Archbishop Davidson, as President of the Society, sustained Bishop Montgomery in his dealings with over 900 members of S.P.G. who signed an official Remonstrance formally dissociating themselves from the Society's decision to attend the Edinburgh Conference on the grounds that this action compromised the Society's principles relating to the Organic Unity of the Catholic Church; the signatories also demanded that for the future the Society should confine its activities both at home and abroad to work in connection with the 'Anglo-Catholic Communion.'

(1)

In India, as in Britain, the traditional aloofness of the bishops of the Church of England from the conferences of missionaries had been consistent with the views expressed by the Metropolitan, Bishop Johnson, who had formally declined to take part in the Second Decennial Missionary Conference held in Calcutta in 1882. At his own request, his letter giving the reasons for his inability to join in the Conference was published with the official Report. Johnson stated - "that on a question of working with missionaries associated with Christian bodies not in connection with the Church of England my conscience would not allow me to compromise."

(2)

The change in outlook which resulted in not only members of the S.P.G. but also

bishops of the Church of England taking a full share in the preparations for the conferences organised by John R. Mott, with the subsequent election of the Metropolitan to be the first President of the National Missionary Council, stemmed from the arrival of the missionary brotherhoods who commenced work in India in the last quarter of the 19th. century. Three brotherhoods provided outstanding members who as bishops directed and influenced the way in which the N.M.C. worked and developed. Bishop George Alfred Lefroy had been the head of the Cambridge Mission to Delhi prior to being appointed Bishop of Lahore in 1899 and Metropolitan in 1913; Henry Whitehead had been the Superior of the Oxford Mission to Calcutta from 1891 to his appointment as Bishop of Madras in 1897, and Foss Westcott had been a member of the Cawnpore Brotherhood from 1896 and had attended the 4th Decennial Missionary Conference in Madras in 1902. As convenor for the commission for Industrial Work, Foss Westcott was nominated to the permanent committee which continued the work of the Conference; in 1905 he was appointed Bishop of Chota Nagpur and in 1919 succeeded Lefroy as Metropolitan. The succession of Lefroy, from 1914-1918, and Foss Westcott, from 1919-1928, as Presidents of the I.M.C. illustrated the change in policy for the appointment of bishops in the Established Church of England in India, since both were missionaries. The three Presidency dioceses of Calcutta, Madras and Bombay had been created by Acts of the British parliament, their bishops were appointed by the Crown and their salaries paid by the government of India. Consistent with these legal strictures the appointment of bishops to the three sees rested with the British Prime Minister who recommended the nominee to the Sovereign in the same way as the bishops of the Church of England were appointed. The Metropolitans during the 19th. century had been men who, in the nature of the case, had no previous experience or knowledge of India, or of the particular conditions of the Indian Christian community. The last Metropolitan to be so appointed was Johnson's successor, James Edward Cowell Welldon, a former headmaster of Harrow, who on health grounds was compelled to resign in 1902. The translation of Reginald Stephen Copleston from Colombo, where he had been bishop for the past 27 years, marked the innovation which was to set the

scene for the Church of England in India during the 20th century.

Copleston, Lefroy and Foss Westcott, Whitehead of Madras and Edwin James Palmer, newly appointed to Bombay and as chaplain of Balliol College, Oxford the last bishop to be consecrated in England, were all members of the 5th. Lambeth Conference of 1908. Palmer had during his time at Oxford thoroughly imbued the principle of interdenominational cooperation which the Student Christian Movement of Great Britain had pioneered, and which was to replace the older evangelical undenominationalism which had brought the majority of Protestant societies and missions together during the 19th. century. Bishop Edward Stuart Talbot, the first Warden of Keble College, Oxford, and successively Bishop of Southwark from 1905 and from 1911 Bishop of Winchester, by giving his full support for the preparations for the Edinburgh Conference, was responsible with Charles Gore for the decision that Bishop Montgomery and the S.P.G. should also attend as delegates. From December 1909 to March 1910 Talbot visited India and stayed with both Copleston in Calcutta and Whitehead in Madras.

(3)

By their rule of the celibate life the brotherhoods were allied to the Catholic wing of the Church of England, and the religious communities and associated with the S.P.G. in their missionary work in India. But unlike the Society's own missionary personnel, who tended to have a restricted and narrow ecclesiastical view which prevented association and cooperation with non-Anglicans, the brotherhoods through their base in the ancient universities of Britain attracted men of distinction who were able under the conditions of the community life to grow and develop to their full spiritual and intellectual stature. The growing sense of self-consciousness and maturity which successive meetings of the Lambeth Conference had promoted in the churches established outside the British Isles and now forming independent provinces of the Anglican Communion with their own forms of self-government, had been reflected in India where by regular meetings of the bishops in synod plans for the eventual independence of the Church of England from the British parliament had been slowly maturing. In December 1912 after the

meeting of the India National Missionary Conference with its decision to constitute a permanent Missionary Council, the first Indian bishop of the Church of England was consecrated on December 29th. in St Paul's Cathedral, Calcutta and from December 30th. to January 5th. 1913, the first meeting of representatives of the clergy and laity met with the bishops to form the First Provincial Synod of the Church, and to plan for its future self-government.

The commitment of the bishops of the Church of England in India to cooperation with missionaries of the societies who had pioneered the formation and development of the missionary conferences during the 19th. century, was demonstrated by their presence as delegates at the Regional Conferences called by John R. Mott in 1912. Delegates from S.P.G. were also present in proportion to the Society's strength in the areas covered by the Conferences: three delegates being the maximum. Bishop Whitehead in Madras and Bishop Palmer in Bombay; Eyre Chatterton, Bishop of Nagpur and the former Head of the Dublin University Mission, Hazaribagh, and George Westcott, Bishop of Lucknow, the brother of Foss Westcott, and former Head of the Cawnpore Brotherhood; Bishop Lefroy in Lahore and the Metropolitan and Bishop Foss Westcott at the Calcutta Conference. Episcopal delegates to the All India Conference were the Metropolitan, Bishop Whitehead and Bishop Foss Westcott with the Indian bishop-designate of the new diocese of Dornakal, the Rev. V. Samuel Azariah. John R. Mott had invited Azariah who was a secretary of the Y.M.C.A. to represent the Younger Churches at Edinburgh and he was destined to succeed Foss Westcott as the 3rd President of the N.M.C. from 1928-1945. The S.P.G. delegates from the diocese of Chota Nagpur at the Calcutta Regional Conference were the Rev. J. C. Forrester, Head of the D.U.M. Hazaribagh, A. Logsdail from Chaibasa and the Rev. P.L. Singh; the S.P.G. delegate from Calcutta was the Principal of Bishop's College, the Revd. R. Gee.

Of the 9 dioceses which formed the Church of England in India (excluding Colombo and Rangoon) only Bombay and Tinnevely possessed bishops who were not, in the strict sense, missionaries: Palmer of Bombay was an Oxford don and Arthur Acheson Williams had been Archdeacon of Madras before his

consecration as the 2nd. Bishop of Tinnevely where, on account of the tension between the C.M.S. and the S.P.G. communities, it proved inadvisable to elect a missionary to be Bishop. The connection of the Church's relation to the Government of India implicit in the Established character of the Church of England as the official Christian denomination, with the consequent prestige and influence of the Bishops with government officials, was personified in the order of precedence given to the Metropolitan. The Bishop of Calcutta in the Official Order of Precedence issued by the government took third place after the Viceroy and the Commander-in-Chief. Lefroy during his time as Bishop of Lahore had enjoyed excellent relations with the Viceroy and other senior Government officials, since Simla, the summer capital of the Government, was in his diocese. These cordial relations continued during the years when he was Metropolitan. The place which the National Missionary Council assumed as the representative body for dealing with questions involving the Government and Protestant missions in India owed no small part to the confidence and influence of the President, who, as Metropolitan, had access to the highest government officials. He came to be trusted for both advice and questions of policy in the first major issue which the Council had to deal with after its formation in 1914. This was the problem of the German missions in India during the period of the First World War.

APPENDIX 2

THE BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS: 1908-1914

1) In our survey of the field of Protestant missions in India during the 19th. century we have noted the place which the conference of missionaries meeting for mutual discussion, advice, and, as occasion demanded, for a united approach towards the government over major issues attained. The foundation in 1897 of the South India Missionary Association in which missionaries representing Anglican, Lutheran, Congregationalist, Baptist and Methodist societies agreed "to provide means of consultation and of united action in the interests of mission work" as a pioneering venture, provided the break-through in cooperation which the conferences, restricted to discussion, had failed to

provide. The success of the South India Association inspired the formation of three further associations with the same motives and ideals: in 1906 the Mid-India Missionary Association and the Western India Missionary Association and in 1908 the Bihar Missionary Union. These four Missionary Associations with their particular experience of cooperative action in missionary endeavour laid the foundations for the Provincial Councils of Missions which were brought into existence following the Indian National Conference convened by John R. Mott in Calcutta in December 1912.

The Bihar Missionary Union covered missions working in the Gangetic plain to the north and south of the river and comprised six societies: the English Baptists with their centre at Bankipore near Patna, the Anglicans of the C.M.S. with their centre at Bhagalpur, the Regions Beyond Missionary Union based to the north of the river at Motihari, the Zenana Bible and Medical Mission with the Duchess of Teck hospital in Patna, the American Episcopal Methodists at Muzzafarpur and the German Lutheran (Gossner's) Ganges Mission with five stations: Muzzafarpur, Chapsah, Buxar and Darbahang in Bihar and the fifth station at Gazipur in the United Provinces. Of these societies the 4 British-based were the most influential: the Baptists, C.M.S., Regions Beyond and the Zenana Medical Society, included a large proportion of women missionaries, since both the Baptists and the C.M.S. had their own Zenana workers. With five years of practical experience in cooperation within the geographical area covered by the River Ganges, in 1913 the Union was called upon to expand and develop to include the area and missionary work which the Province of Bihar and Orissa founded in 1912 comprised. The decision taken at the Indian National Conference, that provincial conferences of missions should be formed as far as possible in accordance with the government administrative areas on a Provincial basis, had been endorsed by a minute of the Interim Committee of the National Conference relating to Bihar and Orissa.

BIHAR AND ORISSA REPRESENTATION: The question was raised as to the representation of the New Province of Bihar and Orissa in the National Missionary Council. In view of the advisability of following as far as possible Government administrative areas for statistical and educational as well as missionary purposes, it was voted that "the new Province of Bihar and Orissa (which includes Chota Nagpur) be entitled

to appoint two representatives to the National Missionary Council." To assist the Union in its new role as the representative body of Protestant missions within the Province, the Vice-Convenor of the Interim Committee in Calcutta, the Revd. Herbert Anderson had written to his fellow Baptist, the Revd. A. E. Collier, suggesting that at the forthcoming meeting of the Union to be held in April 1913, representatives from the missions at work in Chota Nagpur, the Santal Parganas and Orissa, should be invited and the questions of the Provincial Council be then considered.

The Bihar Missionary Union held its annual meeting at the Baptist Mission House, Bankipore on April 8th - 9th. 1913 and in addition to the 40 members present from the societies forming the Union the following invitees were welcomed: Bishop Foss Westcott representing the S.P.G. and the Revd. Paul Wagner representing the German Evangelical Lutheran Mission, from Chota Nagpur. Dr. Andrew Campbell and Dr. James Kitchin from the United Free Church of Scotland Mission in the Santal Parganas.

The Revd. R. J. Grundy representing the British Baptists in Cuttack and the Revd. H. J. Frost representing the American Baptists in Balasore, Orissa. Unable to be present was the Revd. P. O. Bodding representing the Santal Mission of the Northern Churches, the Lutheran mission at work in the Santal Parganas, based in Norway.

Four of these new members attending the Bihar Union for the first time had the accumulated inspiration and experience afforded from being delegates to the epoch-making conferences held in Calcutta in the preceding December. The Bishop, Campbell, Bodding and Wagner had been delegates to the Calcutta Conference held from December 16th. - 18th. and both the Bishop and Wagner were members of the Temporary Committee appointed to bring into being the Provincial Council for Bengal. Subsequently both were delegates at the India National Conference held from December 18th. - 21st. and appointed to the Interim Committee to bring into being the National Missionary Council. In the Revd. A. E. Collier of the Bihar Union they had a colleague who had also been a delegate to the National Conference and was also a member of the Interim Committee. The Bishop, Collier, Wager and Campbell by virtue of both their seniority and influence:-

(Campbell was an Honorary D.D. of St Andrew's University and appointed a Member of the Bihar Legislative Assembly Parliament) were able successfully to bring about the transformation of the local Union so that without losing its character it was to serve the dual role of the Provincial Council relating to the National Missionary Council and its affairs. At the same time the Union, by conversion into one of the three District Conferences which would make up the Council, continued to provide for needs of the societies working in the vicinity of the Ganges.

Guided by Collier (who was to be elected Secretary of the Provincial Council) the decisions were made which created the necessary apparatus for the Council to come into being. Three District Conferences: Bihar, Chota Nagpur and Orissa covering their individual geographic areas were constituted as the basis for the Council. Representation to the Council was agreed to be on a proportional basis in accordance with the following regulation:-

Society with less than 20 missionaries: : 1 representative

Society with more than 20 but less than
40 missionaries : 2 representatives

Society with over 40 missionaries : 3 representatives

The Council to be composed of 2/3rd elected and 1/3rd coopted members.

Missionary wives were accorded the same status as unmarried lady missionaries.

The list of potential representation to the Council was drawn up from the societies at work in the Province:-

<u>Society</u>	<u>Number of Reps.</u>
Baptist Missionary Society and Baptist Zenana Mission	3
American Baptist Missionary Society	1
Church Missionary Society and Church of England Zenana Mission	2
Society for the Propagation of the Gospel	2
Dublin University Mission	1
United Free Church of Scotland	1
Methodist Episcopal	1
German Evanvelical Lutheran (Gossner's)	3
Santal Mission of the Northern Churches	1

<u>Society</u>	<u>Number of Reps.</u>
Disciples of Christ	1
Regions Beyond Missionary Union	1
Y.M.C.A.	1
Zenana Bible and Medical Mission	1

Each of the three districts was assigned 5 delegates to the Council but this number was not restrictive; members other than delegates who wished to attend were also free to do so. The convenor appointed for Chota Nagpur District was the Revd Paul Wagner.

The Indian National Conference had passed a series of recommendations regarding Comity, Co-operation, Arbitration and the Summons to United Prayer; it had also endorsed the ruling of the Edinburgh Conference that the function of the Council and of the Provincial Councils was solely consultative and advisory, not legislative and mandatory. The members endorsed these findings and appointed Dr Campbell to be the President and the Revd A. E. Collier to be the Secretary of the Bihar and Orissa Missionary Union for the forthcoming year, both officers to act in the same capacity in the Provincial Council. With the suggestion that the next meeting of the Union should be held in March 1914 at Ranchi the members departed with the assurance that business regarding the Provincial Council would be conducted by correspondence.

(1)

The first meeting of the newly constituted Bihar and Orissa Representative Council of Missions and the Bihar and Orissa Missionary Union was held at Ranchi from March 10th-12th 1914 with Dr Campbell as President, the Bishop as Vice-President and Collier as Secretary-Treasurer. Of the 19 elected delegates the Revd J. C. Forrester, Head of the Dublin University Mission, Hazaribagh and the Revd E. Whitley were the SPG representatives with 2 co-opted members - Miss Whitaker, the Principal of the SPG Female Training School, and the Revd S. B. Harris, the chaplain to the coalfields at

Dhanbad. The Lutheran delegates were the Revd Licentiate Johan Stosch, the Praeses of the German Lutheran Mission in Ranchi, the Revd Paul Wagner from Purulia and the Revd G. Tennigkeit, one of the missionaries from the Ganges Mission. The Council sat on the 10th and 11th to complete its formal business and the Missionary Union held its session on the 12th. The Council passed the Constitution and Bye-Laws, elected an Education Board with the Bishop as Convenor and with Dr Campbell, Forrester, Stosch and Miss Whitaker amongst its members and confirmed the 3 officers for the ensuing year with an Executive Committee of 5 members. The Missionary Union was open to any missionary who wished to attend and papers were given on conventional topics: Sunday School Work, Elementary Education, Financial Assistance for Enquirers and Converts, Preparation for Baptism. The two topics requiring co-operative action were a common Hindi Hymn Book and the organising of a Spiritual Life Convention for Indian workers. The

(4) hymn book was referred to the Executive Committee for further action and the Conventions were delegated to the District Conferences, after it had been made clear that a United Communion Service was not an essential part of such meetings.

At a date subsequent to the Meeting of the Council the 3 officers were nominated as the delegates from Bihar and Orissa to the National Missionary Council.

(2)

We can now take our leave of the delegates and members of the Bihar and Orissa Council and Missionary Union who met for their second session in August 1916. In the intervening period the outbreak of the First World War presented a complex of problems, particularly for the delegates from Chota Nagpur, which required co-operation between missions and missionaries on a scale hitherto never envisaged. The experience which the formation of the Council had provided in bringing together the heads of the Anglican and German missions in Bihar, the mutual trust and respect which had been

borne by consultations involving Dr Campbell, the Bishop and Praeses Stosch ably supported by the Revd A. E. Collier was to be validated during the long years of the war period. The ideal of co-operative action between missions which had brought into being in 1908 the Bihar Missionary Union provided the frame-work for the assistance given to the German missions in India during the years 1914-1918 when the Gossner Missions in both the Ganges Valley and Chota Nagpur became the responsibility of the Bihar and Orissa Representative Council of Missions.

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S.Mahto, Hundred Years of Christian Missions in Chota Nagpur since 1845, pp.187-8.
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DIRECTORY

CHAPTER 1

page 3

CAREY, WILLIAM (1761-1834) born at Northampton; after conversion in 1779 re-baptised and joined Baptist church as preacher, cobbler, teacher, student of languages and amateur botanist. 1792 published An Enquiry into the obligation of Christians to use Means for the Conversion of the Heathen. Helped to organise Baptist Missionary Society, and arrived in Calcutta November 11th. 1793 as its first missionary. Superintendent of indigo factory at Madnabati in Malda district, 1794-1800. Moved to Serampore and with J. Marshman and U. Ward founded Baptist Mission. 1801-1830 appointed Professor of Bengali in Fort William College, Calcutta. Founded Serampore College, 1818. Died Serampore June 9th 1834.

MARSHMAN, JOSHUA (1768-1837) born at Westbury Leigh, Wiltshire, school-master at Bristol and attended Bristol Academy under Dr. Ryland. Joined Baptist church. Sailed for Calcutta May 1799, and settled at Serampore October 13th. 1799-1837. Translated and printed ^{the} New Testament in Chinese 1822.

WARD, WILLIAM (1764-1823) born at Derby apprenticed as printer. Editor of Derby Mercury and Hull Advertiser. Supporter of Abolition of Slavery movement. 1796 baptised in Baptist church, Hull. 1797 sent for training as Baptist pastor to Ewood Hall under Dr. Fawcett. 1799 sailed for Calcutta with J. Marshman. Elected pastor of the Serampore Baptist church 1800. Died at Serampore March 9th. 1823.

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WILBERFORCE, WILLIAM (1759-1833) born at Hull. 1776 St. John's College, Cambridge. 1780 MP for Hull. 1797 settled at Clapham, became acknowledged leader of Clapham Sect of Evangelicals. 1798 Founding member of Church Missionary Society. 1804 Founding member of Bible Society. 1807 lead parliamentary campaign for abolition of slave trade. 1813 led parliamentary campaign to open India to Christian missions. 1825 resigned from Parliament.

GRANT, CHARLES (-1823) born Inverness. 1768 arrived in Calcutta to seek his fortune. 1773 appointed writer in East India Company. 1780-87 Commercial Resident at Malda. 1787 Member of Board of Trade, Calcutta. Purchased Old Mission Church, school and cemetery for Rs 10,000/-. Drafts Proposals for a Christian Mission to Bengal under Church of England auspices; 1790 returned to London; member of Clapham Sect. 1792 author of On the Moral Character of the Hindu. 1794 Director of East India Company. Co-operated with Charles Simeon of Cambridge in appointing Company chaplains of Evangelical school. President of the India Board. 1802-1818 MP for Invernesshire. Died October 21st. 1823.

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SIMEON, CHARLES (1759-1836) born in Berkshire. Educated at Eton and King's College Cambridge. Fellow of King's. 1783 ordained deacon and priest. 1783-1836 Perpetual Curate of Holy Trinity Church, Cambridge. Nominated Evangelical clergymen for chaplains in East India Company in conjunction with Charles Grant. Founding member of Church Missionary Society, 1799. Organised Simeon Trustees to secure patronage for Evangelicals in English parishes.

BROWN, DAVID (1762-1812) born East Riding of Yorks. Educated Hull Grammar School and Magdalene College, Cambridge. 1785 ordained deacon by Bishop Richard Watson of Llandaff. Accepted private offer to superintend military orphanage in Calcutta. 1787 appointed Company chaplain and military chaplain at Fort William, Calcutta. 1787-1808 chaplain to Old Mission Church, Calcutta. 1800-1807 Provost of College at Fort William. Died Calcutta June 14th. 1812.

BUCHANAN, CLAUDIUS (1766-1815) born Glasgow. 1787 arrived in London and converted by Revd John Newton. 1791 financed by Mr Thornton a member of the Clapham Sect and sent to Queen's College, Cambridge. 1796 nominated by Charles Simeon to Company chaplain at Calcutta. March 10th 1797 assistant to David Brown at Old Mission Church, Calcutta. 1800 Appointed Vice-Provost of College at Fort William. 1805 author of 'Memoir of the Expediency of an Ecclesiastical Establishment for British India' and 'An Apology for Promoting Christianity in India' 1806 publishes 'Christian Researches in Asia with notes of the Translation of the Scriptures into Oriental Languages'. 1807 resigned on account of ill health visits to Cochin and Colombo. 1808-13 active in London for founding diocese of Calcutta.

MARTYN, HENRY (1781-1812) born February 18th. 1781 at Truro. Educated Truro Grammar School and 1797 St John's College, Cambridge. 1802 Senior Wrangler and Fellow of St John's. 1803 Ordained deacon by Bishop James Yorke of Ely and licensed as Curate to Charles Simeon at Lolworth and Holy Trinity Cambridge. 1804 withdraws offer to CMS and nominated as Company chaplain by Simeon. 1806 January 10th. present at battle at Cape of Good Hope when Dutch defeated.

1806 May arrived Calcutta. October stationed at Dinapore.
1809 transferred to Cawnpore. 1810 October completes
translations of New Testament into Persian and Hindustani,
Psalms into Persian, Book of Common Prayer into Hindustani.
1811 leaves Bombay on overland journey to Constantinople.
June arrives at Shiraz. 1812-October 16th, dies at Tokat,
Asia Minor buried by Armenian monks.

page 6

CORRIE. DANIEL (1777-1837) born April 10th. in Lincolnshire.

1799 Cambridge 1802 meets Henry Martyn. 1805 nominated
by Simeon to Company chaplain. 1806 September 23rd. arrived
Calcutta. 1807 appointed chaplain at Chunar. 1810 transferred
to Agra. 1812 marries Elizabeth Myers in Calcutta.
1815-1817 in England. 1818 chaplain at Benares. Senior
Presidency Chaplain Calcutta. Secretary CMS Committee.
1822 Commissary after death of Bishop Middleton.
1823 Archdeacon of Calcutta. 1826 Commissary after death
of Bishop Heber. 1828 Commissary after death of Bishop
Turner. 1831 Commissary after death of Bishop James.
1837 nominated first bishop of Madras. 1835 June 14th.
consecrated in Lambeth Palace chapel. 1837 February 5th.
dies at Madras.

THOMASON. THOMAS T (1774-1829) 1792 Magdalene College

Cambridge. 5th. Wrangler, Fellow and Tutor of Queen's
College Cambridge. 1799-1808 Curate to Charles Simeon at
Great Shelford. 1808 nominated by Simeon to Company chaplain
at Old Mission Church Calcutta. 1808 November 19th. arrives
Calcutta. 1808-1826 Chaplain to Old Mission Church and
chaplain to Governor-General Earl Moira. 1819-1826 Secretary
CMS Calcutta. 1826-28 Leave in England. Returned to India
but died at Mauritius June 21st. 1829.

DUFF, ALEXANDER (1806-1878) born Moulin, Perthshire,
25th April 1806. Educated Perth Grammar School and
1821 St. Andrew's University. 1824 founds Student Missionary
Society. 1829 Licensed as Probationer in St. Andrew's
Presbytery. 1829 August 12th ordained in St. George's
Edinburgh as first missionary of General Assembly of Church
of Scotland. 1830 May 27th arrives Calcutta July 13th.
opens school for western education, literature and science.
1834-39 leave in Scotland. 1840 returns to Calcutta.
Editor of the Calcutta Review. 1850-58 leave in Scotland.
1851 Moderator of the General Assembly of the Free Church
of Scotland. 1854 visit to USA. 1858-63 returns to
Calcutta. Advises on the establishment of Indian universities.
Refuses vice-chancellorship of Calcutta University.
1863 returns to Scotland. Active in all missionary
committees, Bible Society. 12th February 1878 died at
Sidmouth, buried in Edinburgh.

DEALTRY, THOMAS (1795-1861) St Catherine's Hall, Cambridge,
nominated by Simeon as Company chaplain. 1829 Senior
Presidency Chaplain Calcutta. 1834 Archdeacon of Calcutta.
1850 Consecrated 3rd. bishop of Madras. 1861 died at Madras.

MULLINS JOSEPH LMS missionary. 1843 arrives Calcutta.
1860 helps to organise Liverpool Missionary Conference.
1863 Foreign Secretary LMS active in London Secretaries
Meeting. DD.

MOTT JOHN RALEIGH (1865-1955) born at Postville, Iowa, USA.

Methodist church member. Fr, Timber-merchant. Educated at Upper Iowa and Cornell Universities. 1886 Member of Student YMCA. Founding member of Student Volunteer Movement for Foreign Missions, Mount Hermon. 1895 Founder of World Student Christian Federation, Vadstena, Sweden. 1896 and 1901 Evangelistic World tours including India. 1910 Chairman World Missionary Conference, Edinburgh. 1911 Chairman Continuation Committee. 1921 Chairman International Missionary Council. 1928 Chairman Jerusalem Conference. 1938 Chairman Tambaram Conference. Vice-Chairman Provisional Committee World Council of Churches. 1948 Honorary President World Council of Churches, Amsterdam. 1954 attends 2nd World Council of Churches, Evanston USA.

OLDHAM JOSEPH HOULDSWORTH (1894-1969) born Scotland.

Fr. Lt. Col. Royal Engineers. 1897 Trinity College Oxford BA. Member of Student Christian Movement. 1898 first full-time Secretary SCM of Great Britain. 1898-1900 General Secretary YMCA. Lahore invalided home with typhoid fever. New College Edinburgh theological study and at Halle Germany as student under Prof. Gustav Warneck Member United Free Church of Scotland Missionary Study Council. Part-time Missionary Study Secretary SVMU Great Britain. 1908 Secretary to World Missionary Conference Edinburgh. 1910 Secretary Continuation Committee. 1921-28 Secretary International Missionary Council. Editor International Review of Missions. 1937 Organiser Oxford Conference on Church Community and State. 1938 Editor Christian News Letter. Author: Christianity and the Race Problem 1924. The Church and its function in Society 1937. Life is Commitment 1953.

DIRECTORY

CHAPTER 2

page 21

FRANCKE, AUGUST HERMANN (1663-1727) German Pietist and pioneer educationalist. Born at Lubeck, educated at Erfurt and Kiel. 1685 appointed theological lecturer at Leipzig university. Organised Bible study for students to deepen personal devotion. 1692 appointed professor at newly founded university of Halle by the Elector of Brandenburg. Pastor of village Glauchau. 1695 founded 'Franckesche Stiftungen - Francke's Institutes' schools orphanage, paedagogium, publishing house and dispensary at Halle all maintained by donations and gifts in answer to prayer. Francke combined common sense with deep devotion, theory with sound practical experience. In the theological faculty of the university Francke trained pastors imbued with Pietist principles and missionaries for India, missions to the Jews and the German colonists in North America. 1713 King Frederick William I visited Halle and incorporated Francke's educational principles in the State Education for Prussia.

page 22

JAENICKE, JOHANNES (1748-1827) Founder of the Berlin Mission school. A weaver by trade, teacher in the Moravian paedagogium at Neisky in Silesia. 1779 ordained assistant pastor for the Moravian congregation in Berlin. 1792 appointed pastor of the Bethlehem parish, Berlin. February 2nd 1800 opened a Mission school in the Bethlehem parish with support from the Pietists at Basle. The Dutch Missionary Society and the English Missionary Societies (LMS and CMS) supported him by employing his missionaries.

Jaenicke was Principal and sole instructor; the students earned their own living and attended night classes.

1807 proposal to move the Mission school to Basle not approved. From 1800 to Jaenicke's death in 1827 over 80 missionaries sent out.

page 28

GRAUL.KARL (1814-1864) First Director of the Leipzig

Mission 1844-60. Son of a weaver, self-taught, became tutor to an English family and learned English, French and Italian. Translated into German Dante's Divina Commedia.

1844 appointed director of the Leipzig Mission.

1849-53 visited the mission in South India, learned Tamil in its common, literary and poetical forms.

1854-55 published Bibliotheca Tamilica, translations of the Tamil classics. 1855 outline of Tamil Grammar. Graul supported the caste distinctions observed by the Tranquebar missionaries. In spite of successions by the missionaries in India and controversy over the caste issue in Germany his views prevailed. Graul insisted on high academic qualifications for missionaries in accordance with strong confessional Lutheranism. He initiated the science of missions with his theology of missionary work. Graul's ideal for the Leipzig Society to be the one central Lutheran Missionary agency not fulfilled. 1861 resigned owing to ill-health in part resulting from the controversy over the caste issue in Germany. Died June 1st 1864.

page 29

CORDES.JOHN HENRY CARL (1813-1892) First missionary sent out by the Leipzig Society to South India.

Born March 23rd 1813 at Luneburg, Lower Saxony. Father a renowned preacher of rationalism. Studied at Dresden Mission school and at Erlangen. Ordained December 27th 1840 and commissioned to prospect the mission field in South India.

March 20th 1841 settled in Tranquebar at the invitation of Pastor Knudsen and recommended the Leipzig Society to take up work in Tranquebar. Married the daughter of August Frederick Caemmerer, the last of the German missionaries of the Tranquebar mission, and so secured the mission property. 1845 Cordes insisted that on the sale of Tranquebar to Great Britain the congregations should remain Lutheran. During 50 years service Cordes saw the Leipzig Society's work established in South India. March 9th 1892 died at Dresden.

page 31

ZEIGENBALG, BARTHOLOMEW (1682-1719) Pioneer missionary of the Royal Danish Mission to Tranquebar. Born June 24th 1683 at Pulnitz, Upper Lusatia, Saxony. Educated at Berlin and Goerlitz, trained at Halle by Francke as a missionary. Recruited for the Danish Mission with Henry Plutschau by Francis Julius Luetkens, chaplain to Frederick IV King of Denmark. Ordained with Plutschau in Copenhagen November 11th 1705. Arrived at Tranquebar on the Coromandel coast July 9th 1706. Established the first Protestant mission in India 1706-14. 1715 Tamil New Testament printed. 1714-16 Zeigenbalg returned to Germany. 1717 returned to Tranquebar with his wife. February 23rd 1719 died and buried before the altar of the New Jerusalem church in Tranquebar. Zeigenbalg resolved the caste problem by allowing caste distinctions to be observed after baptism as a worldly but harmless custom. In England the SPCK supported the Danish mission donating a printing press in 1712.

page 32

POPE. GEORGE UGLOW SPG Missionary in South India 1843-58.

A former missionary of the Wesleyan Missionary Society.

1843 ordained deacon 1845 ordained priest by Bishop Spencer

of Madras. 1843 stationed at Tanjore. 1843 transferred

to Sawyerpuram near Nazareth in Tinnivelly and founded

seminary for training catechists, teachers and clergy. A

too ambitious plan on the pattern of an English University

college to teach Tamil, Latin, Greek, Hebrew, moral

philosophy, mathematics, philosophy and theology.

1854 resigned and returned to Tanjore. Founded St Peter's

College. Opened his own private school in Octicamund.

Head of Bishop Cotton School, Bangalore. 1858 Head of Tamil

department and professor, Oxford University. Awarded

Lambeth DD for Tamil translations.

page 35

MUHLENBERG. HENRY MELCHIOR (1711-1787) Builder and promoter

of the Lutheran Church in Pennsylvania and neighbouring

colonies. Trained at Halle by Francke and sent to America

in 1742. Pastor of the Lutheran congregations in

Philadelphia. 1748 summoned the first Lutheran synod

organised according to congregationalist principles with

church officials elected by the local congregation and

clergy organised in separate synods. His motto 'Ecclesia

plantanda-the church must be planted.'

page 36

RHENIUS. CHARLES THEOPHILUS EWALD (1790-1838) CMS missionary

in South India. Born at Gaudens West Prussia son of an

officer, brought up as a Pietist by his uncle. Trained by

Jaennicke in Berlin and ordained according to Lutheran rites

August 1812. 1812-20 CMS mission Madras. 1820-35 organiser

of mass movement at Palamcottah in Tinnivelly district.

1835 seceded from CMS over dispute regarding Anglican

ordination and Book of Common Prayer. Founded independent

mission on Plymouth Brethren principles with assistance from well-wishers in America. June 1838 died at Palancottah. His son-in-law Mueller continued the mission but in 1843 rejoined CMS with his followers.

page 36

HEYER. GEORGE CHRISTIAN FREDERICK (1793-1873) Pioneer American Lutheran missionary to India. Born July 10th. 1793 at Helmstadt in the Dutchy of Brunswick. Aged 14 arrived in Philadelphia to live with his uncle. Joined Old Zion Lutheran church Philadelphia and trained to be a teacher. 1813 returned to Germany and studied theology at Goettingen. 1817 licensed by the Ministerium of Pennsylvania as travelling missionary to the German immigrants west of the Ohio. 1818 Cumberland his headquarters and organised Lutheran congregations in Pittsburg, Meadville and Friedesburg, founded the Lutheran church in Cumberland. 1830 appointed by the General Synod agent of the Sunday-school Union. 1840 answered appeal to assist Rhenius in South India but declined to go out under the American Board of Commissioners for Foreign Missions. Accepted by Ministerium of Pennsylvania and commissioned in St. Paul's German Lutheran Church Philadelphia, October 5th. 1841. Founded mission at Guntur with the co-operation of the English Collector and magistrate H Stokes July 31st. 1842. 1845 returned to America and trained as doctor in Baltimore. 1847-57 missionary of the General Synod at Rajahmundri. 1857-68 returned to America, travelling missionary in Minnesota and organised first general synod of Lutheran church. 1869 returned to India to prevent transfer of Rajahmundri field to CMS. 1871 retired from India, appointed chaplain to Lutheran Theological College, Philadelphia. Died November 7th 1873 buried at Friedensburg, Somerset, Pennsylvania.

page 40

HARMS. GEORGE LOUIS DETLEY THEODORE (1808-1865) Founder of the Hermannsburg Missionary Society. Born at Walstrode Hannover May 5th. 1808. Father pastor of Hermannsburg village on Lunenburg Heath. Educated at Celle academy and Goettingen university. Appointed a teacher in the Hamburg Mission House. 1844 assistant pastor to his father. 1849 Pastor of Hermannsburg. Active member of North German Missionary Society in Bremen. Converted the total congregation at Hermannsburg to missionary work. 1849 founded mission school with 12 students. 1853 built the mission supply ship 'Candace' and sent out the first mission community to Natal. 1865 answered appeal to save the American mission at Guntur by appointing Mylius to open work in India. Died November 14th 1865. After his death his brother Theodore Harms appointed Director 1865-88.

page 41

MYLIUS. AUGUST (-1887) Pioneer missionary of the Hermannsburg Society in India. 1849-53 missionary of the Leipzig Society at Tranquebar resigned and returned to Germany. 1864 commissioned to take over the American mission at Rajahmundry. 1865 February 25th. arrived in Madras. Requested to vacate Rajahmundry field. 1866 founded mission at Nellore, appointed Provost of mission. His inability to adapt to methods suitable in tropical climate accounted for the high mortality rate amongst the missionaries. 1887 died at Nayudupet and buried in church he had built.

page 43

JENSEN CHRISTIAN (1839-1900) Founder of the Schleswig-Holstein (Brecklum) Missionary Society. Son of dyke worker in North Frisia; following the death of his mother, influenced by Frans Deelitzsch and ordained a Pastor in 1867. In 1870 published a Sunday newspaper, collected donations for mission work and organised prayer circles.

1873 through the readers of his newspaper, gathered a meeting of 40 pastors and 20 laymen at Brecklum and founded the Home and Foreign Missionary Society. The churches in Hamburg gave him active support; printing press, bookshop, sanatorium and hospital built at Brecklum; the seminary trained evangelists of all church denominations for the American immigrant communities.

CHAPTER 6 DIRECTORY

BAYLEY, Sir Charles Stuart KCSI ISO BARR (1870)

Indian CS Lieutenant-Governor Bihar and Orissa. Educated at Harrow and Heidelberg. Appointed after examinations of 1875 arrived 31st December 1877. Served as Assistant Magistrate and Collector in Bengal. Officiating Assistant Secretary to Chief Commissioner of Assam July 1880. Officiating Under Secretary to Government of Bengal. Member of Executive Committee Calcutta International Exhibition 1883/84. Officiating Registrar High Court March 1884. Under Secretary Government of India Revenue and Agricultural Departments. April 1885. Assistant Commissioner Ajmir September 1886. Political Agent Bikaner June 1888. Joint Magistrate and Deputy Collector January 1889. Political Agent Bikaner September 1889. Additional Political Secretary to Viceroy 1894. Resident at Jaipore April 1897. General Superintendent Thagi and Dakoity Department April 1898. Officiating Agent to Governor General Central India July - October 1898 and March 1900 - June 1901. Confirmed 1901. CSI January 1903. Resident Hyderabad February 1905. Officiating Lieutenant Governor Eastern Bengal and Assam May 1908. KCSI June 1908. Lieutenant Governor East Bengal and Assam August 1911. Lieutenant Governor Bihar and Orissa April 1912. ISO June 1912. Governor of Bihar 1912-1915 November (retired).

GAIT, Sir Edward Albert CSI CIE

Indian CS (Member Executive Council Bihar and Orissa). Educated at University College London. Appointed after examination of 1882. Arrived 11th. December 1884 and served as Assistant Commissioner in Assam. Provisional Superintendent of Census 1890 and wrote the Provisional Report. Acted as the Secretary to the Chief Commissioner 1891-92 and 1895-96. Deputy Commissioner 1892. Director of Land

Records and Agriculture November 1893. Magistrate and Collector November 1897. Superintendent of Census Operations Bengal April 1900. Officiating Census Commissioner of India January 1903. Deputy Commissioner December 1904. Member of Legislative Council Bengal June 1905. Chief Secretary to Government of Bengal Political Appointments and Revenue Department January 1908. CIE January 1907. Commissioner July 1909. Census Commissioner for India from 1909. Transferred to Bihar and Orissa as Member of Board of Revenue April 1912. CSI June 1912. Member of Executive Council August 1912. Vice-President of Legislative Council. GOVERNOR 19th. November 1915-1919. Retired 1920 December.

Author: Report of the Census of Assam and other papers dealing with Assam Government; A History of Assam. Bengal Census Report 1901. Indian Census Report 1901.

WESTCOTT. FOSS (1863-1949) Admitted Pensioner at Peterhouse October 1st 1882. Fifth son of the Revd Professor Brooke Foss Westcott, Regius Professor of Divinity. Born October 3rd. 1863. School Cheltenham College. Matriculation Michaelmas 1882. BA 1885. MA 1889. DD 1920. Honorary Fellow 1919. Honorary DD Oxford 1920. Ordained deacon (Durham) 1886. Priest 1887; Curate of St Peter's Bishop Wearmouth 1886-89. SPG Missionary at Cawnpore 1889-1905. Consecrated Lord Bishop of Chota Nagpur in Allahabad Cathedral November 30th. 1905 by Bishops of Calcutta, Bombay, Tinnevelley, Nagpur and Lucknow. Bishop of Chota Nagpur 1905-19. Bishop of Calcutta and Metropolitan of India 1919-1945. Honorary Canon of St George's Cathedral Jerusalem 1920. Acting chaplain St Paul's School Darjeeling 1945-46. Hon. CF 1947. During his tenure of the Metropolitanship the Church of India, Burma and Ceylon became

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a self-governing province of the Anglican Communion 1928. President of the National Missionary Council of India 1918-28. Died at Darjeeling October 19th. 1949.

MONTGOMERY, BISHOP HENRY HUTCHINSON (1847-1932).

Second son of Sir Robert Montgomery, Lieutenant-Governor of the Punjab (1809-1887). Born October 3rd, 1847 at Cawnpore. School Harrow. Trinity College Cambridge B.A. 1870. M.A. 1873. D.D. 1889. Hon.D.C.L. Durham 1908. Hon.D.D. Oxford 1908.

Ordained Deacon (Chichester) 1871 Priest 1872. Hurstpierpoint 1871-74. Christ Church Southwark 1874-76. St Margaret's Westminster 1876-79.

Married 1881 Maud, daughter of Dean Stanley. 5 sons and 2 daughters. Vicar of St. Mark's Kennington Oval 1879-89. Examining Chaplain to Bishop of Rochester 1887-89.

Consecrated Lord Bishop of Tasmania in Westminster Abbey May 1st 1889 by Archbishop of Canterbury, Bishops of Rochester, Antigua, Moosonie and Ballarat. Bishop of Tasmania 1889-1901. Secretary of S.P.G. 1901. Prebendary of Wenlockburn in St. Paul's Cathedral 1902. Prelate of the Order of St. Michael and St. George 1906. Retired from Sect. of S.P.G. 1919. K.C.M.G. 1928.

Died at Newpark, Moville, County Donegal. November 25th 1932.

DIRECTORY CHAPTER SEVEN

RUMBOLD, SIR HORACE GEORGE MONTAGU (1869-1941)

Son of Sir Horace Rumbold, diplomat (1829-1913). Succeeded as 9th Baronet 1913. Educated Eton. Minister at Berne 1916-1919. Poland 1919-1920. High Commissioner and Ambassador at Constantinople 1920-24. Deputy to Lord Curzon at First Lausanne Conference 1922-23. Chief Delegate at Second Lausanne Conference and signed Peace Treaty with Turkey 1923. Ambassador Madrid 1924-28. Berlin 1928-33. Vice-Chairman, Palestine Royal Commission 1936. K.C.M.G. 1917. P.C. 1921. G.C.B. 1934

CHAPTER 9 DIRECTORY

History of Services of Gazetted and Other British Officers in India who were involved with the German Missions.

19th.Century

STOKES, Huddleston invited the American Lutheran missionary, G.C.

F.Heyer, to found the mission at Guntur, 1842.

Son of the Revd. Henry Stokes and Maryanne, his wife, Vicar of Doveridge, Derbyshire.

1806: born 24th. August.

1826: Writer.

1828: Assistant to the Collector of Tinnevelly.

1830: Head Assistant to the Collector of Tinnevelly.

1831: Head Assistant to the Prinipal Collector and Magistrate of Canara.

1832: Under the orders of the Commissioners for the Government of Mysore.

1834: Superintendent of a Division in Mysore.

1838: At home on absentee allowance.

1841: Returned to India.

1842: Assistant to Commissioner, Kurnool.

1843: Collector and Magistrate, Guntoor.

1854: Collector and Magistrate, Guntoor and Member of the College Board.

1856: Collector of Land Customs, Madras.

STOKES, Huddleston (continued)

1856: Resigned the Service, 15th. February in India. (Annuitant on the Fund, 1857).

Reference: Record of Services of Madras Civilians, 1741-1858.
Prinsep.

HANNYNGTON, John Caulfield invited the Gossner missionaries to
Ranchi. 1845.

Nominated by R. Campbell, Esq., at the recommendation of the Cadet's mother. Son of T. K. Hannington, Esq., of Bellisle, Fermanagh.

1807: born 8th. March.

1825: 8th. January. Ensign 24th NI.

29th. June. arrived in India.

20th. July. Lieutenant.

1827: Commanded the Escort of the Resident at Kotah Central
Indian Agency.

1828: Served with 15th. NI.

1830: 14th. January. Furlough in England.

1832: Arrived at Fort William from England.

1833: Appointed Acting Adjutant 24th. NI. 12th. April.

Qualified as Interpreter by College Examiners 28th.
November.

1834: 5th. March Confirmed at Adjutant 24th. NI.

HANNINGTON, John Caulfield (continued)

- 1835: 28th.July. Junior Assistant to Governor General's Agent in
Ranghur. Ceases in consequence to act as Adjutant.
5th.August. Received charge of Maunbhoom Division.
- 1837: 30th.September. Delivered over charge of the Maunbhoom
Division.
28th.November. Appointed a Principal Assistant to Agent to
the Governor General South Western Frontier under
Regulation XIII of 1833 on a consolidated salary of Rs.
1,000 per mensem.
- 1839: 22nd.January. Summoned to the Presidency on the Trial of
Mr.Ogilvey.
- 1840: 8th.January. Captain.
- 1841: 8th.April. His explanation regarding the censure of his
judicial administration in Maunbhoom considered
satisfactory but his request to have the
censure expunged from the records of Government
negatived.
9th.October. Made over charge of the Treasuries.
20th.October. Received charge of the Treasury of
Maunbhoom.
- 1843: 13th.November. Deputy Commissioner S.W.Frontier and
Sambalpur
30th.December. Made over charge of the Maunbhoom Treasury
to Lieutenant Oakes.
- 1844: 19th.January. Deputy Commissioner Chota Nagpur on a salary
of Rs.1,500 per mensem. Major.
- 1854: 28th.November Lieutenant-Colonel 24th.MI.

HANNYNGTON, John Caulfield (continued)

1860: Deputy Military Auditor General, Officiating
Military Auditor General.

1861: 31st. December Retired as Major General.

Reference: India Office Records. Bengal Service Army List.

Volume 7. item 13.

DALTON, Edward Tuite invited the Anglican Bishop of Calcutta to
Ranchi 1869 in support of the Senior
Gossner missionaries.

Nominated by Sir William Young, Bart., at the recommendation of his
step-father, the Marquess of Headfort.

1815: born 17th. August.

1835: 13th. June. Ensign 9th/33rd. NI.

12th. November. arrived at Fort William.

28th. November. appointed to do duty with the 43rd NI at
Barrackpore.

1836: June. Removed to 9th. NI.

23rd June. Posted to 33rd. NI.

1839: 11th. March. Appointed to do duty with the Assam Light
Infantry Military Constabulary.

10th. August. Confirmed as Acting Adjutant to the Assam
Light Infantry.

1840: 8th. April. Appointed Adjutant.

DALTON, Edward Tuite (continued)

- 1842: 1st April. Officiating Junior Assistant to the
Commissioner of Assam.
- 1843: 29th September. Placed at the disposal of the
Commissioner of Assam for political
employ.
- 1855: Officiating Political Agent in Upper Assam.
- 1857: Commissioner Chota Nagpur
- 1869: July 24th. at the request of the Government of Bengal.
Colonel Dalton was permitted to retain his appointment as
Commissioner of Chota Nagpur after having attained the age
of 55 years.
- 1873: 21st June reappointed Commissioner of Chota Nagpur until
February 1875.
- 1875: March 1st. Ceased to be Commissioner of Chota Nagpur.
April 15th. Retired from Service.
June 11th. In Europe.
- 1877: October 1st. Major General.
- 1880: December 30th. died at Cannes.

Reference: India Office Records Bengal Service Army List Vol. 13
Item 28.

20th Century

1915: The Government Officials concerned with the deportation of the German Missionaries from Chota Nagpur:-

Mr. H. McPherson, Chief Secretary to the Government of Bihar.

Mr. H. T. S. Forrest, Commissioner of Chota Nagpur.

Mr. C. E. A. W. Oldham, Commissioner of Patna.

Mr. M. G. Hallet, Deputy-Commissioner of Chota Nagpur.

Mr. J. McPherson, Sub-Divisional Officer, Khunti.

Reference: History of the Services of Gazetted and Other Officers serving under the Government of Bihar & Orissa.

Part 1. Compiled by the office of the Accountant-General, Bihar & Orissa. Calcutta 1921.

The Honourable Mr. Hugh McPherson CSI

Born 1869. Educated Paisley Grammar School, Glasgow University, London University and Balliol College Oxford.

Joined the Service 14th. September 1891. Arrived 28th. November 1891.

The Honourable Mr Hugh McPherson CSI (continued)

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>
1891: 12th.December.	Assistant Magistrate and Collector	Cuttack.
1894: 14th.October.	Magistrate and Collector	Cuttack.
1896: 9th.June.	Officiating Magistrate and	Santal Panganas.
Assistant Settlement Officer, Orissa Division from 31st.October 1896.		
1898: 26th.July.	Magistrate and Collector	Cuttack.
On Settlement Duty in Santal Parganas from 31st.October 1898. Acted temporarily as Deputy-Commissioner of the Santal Parganas in addition to his duties as Settlement Officer of the Division from 5th.March to 5th.April 1900 and from 16th.July to 17th. August 1902.		
On special duty in Calcutta in connection with the writing of the Report on the Settlement in the Santal Parganas from 27th.October 1906 to 7th.November.1906.		
1907: 11th.July.	Director of Land Records	Calcutta
1912: 1st.April.	Magistrate, Collector and Director of Land Records	Bihar and Orissa.
10th.November.	Secretary to the Government of Bihar and Orissa Revenue Department.	Ranchi.
1914: 6th.February.	Chief Secretary to the Government of Bihar and Orissa.	Ranchi.
1919: 22nd.April.	Member of Revenue Board	Patna.

The Honourable Mr. Hugh McPherson, CSI (continued)

Services placed at the disposal of the Government of India, Home Department.

1919: 13th. December. Secretary, Government of India,
Home Department (pro tem) Delhi.

1919: CSI.

1921: Member Executive Council
Government of Bihar and
Orissa.

1924: KCIE.

1925: 27th. March. Acting Governor Bihar and
Orissa.

27th. July. retired.

The Honourable Mr. Henry Telford Stoner Forrest

Joined the Service 27th. October. 1893. Arrived 26th. December. 1893.

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>
1894: 1st. January.	Assistant Magistrate and Collector.	Dacca.
1895: 24th. April.	ditto	Begusarai.
1897: 11th. September.	ditto	Darbhanga.
1898: 6th. May.	Deputy Commissioner, Magistrate and Collector	Manbhum.
1900: 29th. March.	Joint Magistrate and Collector	Jalpaiguri
1904: 20th. October.	ditto	Howrah
1910: 24th. March.	Magistrate, Collector and Deputy Commissioner	Darjeeling

The Honourable Mr. Henry Telford Stoner Forrest (continued)

1912:	11th. April.	Magistrate, Collector and Deputy Commissioner	Ranchi.
	9th. November.	Officiating Commissioner	Ranchi.
1916:	16th. October.	ditto.	Palamau.
1917:	24th. June.	Magistrate and Collector	Monghyr.
1918:	5th. April.	Officiating Commissioner	Bhagalpur
	19th. September.	ditto.	Muzzafarpur

Literary Works: The Indian Municipality and some
practical hints on its every day work.

The Honourable Mr. Charles Evelyn Arbuthnot William Oldham, CSI

Joined the Service 13th. October, 1890. Arrived 12th. December. 1890.

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>	
1890:	20th. December.	Assistant Magistrate and Collector	Monghyr.
1892:	27th. August.	Magistrate and Collector	Monghyr.
1894:	5th. August.	ditto.	Shahabad.
1895:	25th. March.	Under Secretary, Government of Bengal Judicial, Political and Appointments Department	Calcutta.
1896:	18th. February.	ditto.	Delhi.
1897:		Secretary Government of Bengal Finance and Municipal Depts.	

Placed on special duty in the Financial and Municipal Department
of the Government of Bengal from 7th. January. 1898.

The Honourable Mr. Charles Evelyn Arbuthnot William Oldham.CSI

(continued)

1900: Joint Magistrate and Collector Gaya.

1903: 9th.December. ditto. Monghyr.

On special duty in connection with the Agricultural Department of Bengal from 2nd.October,1905 to 2nd.April,1906 and acted in addition as Junior Secretary, Board of Revenue from 12th-15th. October,1905.

1906: 3rd.April. Director of Agriculture,
Bengal Calcutta.

Placed on special duty in the Bengal Secretariat from 23rd October,1907.

1907: 27th.November. Secretary Government of Bengal
Finance and Municipal Depts Calcutta.

On special duty for studying the system of administration in the Madras Presidency from 21st.March.1910.

1910: 17th.May. Commissioner of Excise and
Salt Calcutta.

1912: 10th.April. Officiating Commissioner Patna.

1913: 28th.April. Commissioner Patna Division.

1915: 9th.April. Member board of Revenue, Bihar
and Orissa Patna.

Mr. Maurice Garnier Hallet. BA. (Oxon).

Joined the Service 18th. October, 1907. Arrived 25th. November, 1907.

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>
1907: 1st. December.	Assistant Magistrate and Collector	Saran.
1909: 19th. April.	Magistrate and Collector in charge of District Gunla. Acted as Sub-Registrar, Gunla, in addition from 26th. August, 1909. and from 7th. to 17th. July, 1910.	

Placed on special duty in the Financial and Municipal Department
of the Bengal Secretariat from 14th. to 26th. June, 1911.

1911: 27th. June.	Under Secretary to the Government of Bengal Financial and Municipal Depts.	
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On special duty in the Bengal Secretariat from 27th. September,
1911 to 30th. January, 1912.

1913: 27th. January.	Under Secretary to the Government of Bihar and Orissa, Political, Appointments and Educational Departments	Ranchi.
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1913: 5th. December.	Chief Secretary	ditto. Ranchi.
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On special duty in the Political, Appointments and Educational
Departments from 1st. November, 1914 to 20th. November, 1914.

Mr. Maurice Garnier Hallet. BA. (Oxon) (continued)

1915:	1st. April.	Joint Magistrate and Deputy Collector	Ranchi.
	6th. April.	Director of Agriculture	Ranchi.
	5th. May.	Deputy Commissioner	Ranchi.
	20th. November.	Under Secretary to the Government of Bihar and Orissa Political, Appointments and Educational Departments.	
1916:	21st. February.	Joint Magistrate, Collector and Deputy Commissioner	Singhbhum.
1918:	17th. January.	ditto.	Purnea.

Placed on special duty in the Financial Department from 1st March to 30th. April, 1919.

James McPherson MA (Aberdeen)

Born 12th. September, 1881. Joined the Service 7th January 1906.

<u>YEAR</u>		<u>APPOINTMENT</u>	<u>STATION</u>
1906:	7th. January.	Officiating Deputy Magistrate and Deputy Collector 6th. Grade	Patna.
1907:	7th. July.	Deputy Magistrate and Collector 6th. Grade	Patna.

Passed the Departmental examinations in October, 1907.

James McPherson, MA. (Aberdeen) (continued)

1907: 3rd.December. Deputy Magistrate and Deputy
Collector Shahabad.

1908: 23rd.March . ditto. Manbhum
26th.September. ditto and Assistant
Settlement Officer Ranchi.

Transferred to the Court ofWards for employment as Officiating
Manager of the Wards and Encumbered Estates, Manbhum from 8th
April, 1909.

1910: 29th.April. Deputy Magistrate and Deputy Khunti in
Collector in charge of Ranchi.
Sub-Division

1911: 3rd.March. ditto 5th Grade

Services placed at the disposal of the Assam Labour Board for
employment as a Supervisor under the Board from the afternoon of
1st.April, 1916.

Services placed at the disposal temporarily of the Government of
India, Army Department from 10th.June, 1917.

1919: 25th.July. Deputy Magistrate and Deputy Khunti in
Collector 4th.Grade Ranchi.

1919: The British Government Officials responsible for the
settlement of the Gossner Missionfield.

Mr.G.Rainey, Chief Secretary to the Government of Bihar.

Mr.H.LeMesurier, Member of the Executive Council,
Government of Bihar.

The Honourable Mr. George Rainey, C.I.E

Born 1875. Educated Edinburgh Academy and Herton College Oxford.
Joined the Service 26th.October.1899. Arrived 23rd.November. 1899.

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>
1899:	1st.December. Assistant Magistrate and Collector	Monghyr.
1901:	5th, April. ditto in charge of Sub- Division	Begusarai.
1903:	21st.October. Joint Magistrate and Deputy Collector 2nd.Grade	Begusarai.
1904:	15th.April. Under Secretary to Government	Calcutta.
1906:	8th.May. ditto Commerce and Industry Departments	Calcutta.

On special duty with the Decentralisation Committee from 23rd.
July.1907.

1911:	27th.March. Magistrate and Collector	Purnea.
1914:	19th.March. Secretary to Government of Bihar and Orissa Financial and Municipal Departments	Ranchi.

His services placed at the disposal of the Government of India in
the Finance Department for employment as Financial Member,
Imperial Delhi Committee from 16th.April,1914.

1916:	13th May Magistrate and Collector on special duty under the Municipal Department	Ranchi.
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Services placed at the disposal of the Government of India in the
Financial Department from 30th.June,1916.

The Honourable Mr. George Rainey, CIE (continued)

1917: 12th.May. Deputy Secretary to Government
of India Finance Department Simla.
Placed on special duty as Member, Champaran Agrarian Committee
from 10th.July,1917 to 3rd.October,1917.
Placed on special duty under the Government of India, Home
Department as Representative of the Government of India, with the
Reference Committee from 21st.November,1918.
1919: 22nd.April. Chief Secretary to the
Government of Bihar and Orissa.
1912: June transferred to the
Government of India.
1927: Member of Council to the
Governor-General.
1935: KCSI. Retired.

The Honourable Mr. Havilland LeMesurier, CSI CIE

Joined the Service 15th. September, 1886. Arrived 18th. November,
1886.

<u>YEAR</u>	<u>APPOINTMENT</u>	<u>STATION</u>
1886: 29th.November.	Supernumerary Assistant Commissioner	Dibrugarh.
	ditto	Sylhet.
Held charge of the Sylhet jail in addition to his own duties from 18th.June,1887.		
1889: 9th.November.	Assistant Commissioner 3rd. Grade	Habiganj.

The Honourable Mr. Havilland Lellesurier, CSI, CIE. (continued)

1890: 23rd. August. Deputy Commissioner 4th. Grade Silchar.
1891: 25th. March. Personal Assistant to the
Chief Commissioner and
Assistant Secretary to the Shillong.
Chief Commissioner

Services placed at the disposal of the Government of Bengal from
April. 1st. 1892.

1892: 7th. June. Magistrate and Collector Pabna.

1893: 17th. August. ditto Hughli.

On special duty in the Patna Division from 6th. September, 1893.

1894: 6th. March. Joint Magistrate and Deputy
Collector Bakarganj.

1897: 15th. November. Magistrate and Collector Darbhanga.

1898: 2nd. March. ditto Patna.

1903: 1st. December. ditto Secretary Board of
Revenue, Lower Provinces Calcutta.

1904: Secretary to Government of
Bengal Revenue Dept
ditto Lower Provinces

On special duty in connection with the Howard Government
Buildings Committee from 8th. to 29th. April, 1905.

1906: 1st. April. Commissioner Dacca Division Dacca.

1907: 25th. February. Chief Secretary Shillong.

1908: 18th. May. Inspector-General of Police
and Chief Secretary to
Government Shillong.

1909: 28th. September. Chief Secretary to Government
of Eastern Bengal and Assam Shillong.

The Honourable Mr. Havilland Leffesurier. CSI, CIE (continued)

1912: 1st. April. Chief Secretary to Government
of Bihar and Orissa. Ranchi.

1914: 10th. April. Temporary Member Executive
Council for Bihar and Orissa Ranchi.

On special duty in the Education Department Bihar and Orissa
Secretariat from April. 2nd. 1915.

1916: 12th. May. Commissioner Orissa Division. Cuttack

1917: 1st. November. Member Executive Council for
Bihar and Orissa Ranchi.

Sir Alexander Phillips Muddiman, the Official responsible for the
Memorandum on the disposal of the German missionfields in India
as Trust Property, 1918.

Sir Alexander Phillips Muddiman. CSI, CIE, India CS

Member of the Governor-General's Council.

Educated at Wimborne and University College London. Appointed
after examination of 1897. Arrived 10th. February, 1890 and served
in Bengal as Assistant Magistrate and Collector. Registrar of the
High Court Calcutta, January, 1905. Deputy-Secretary to Government
of India Legislative Department, April, 1910. CIE June, 1913.
Additional Member, Governor-General's Legislative Council July,
1913. Secretary to Government of India Legislative Department
November, 1915. CSI January, 1920. Temporary Member
Governor-General's Council May, 1920. Appointed President of
Council of State January, 1921. Knighthood January, 1922. Member of
Governor-General's Council March, 1924.

Reference: India Office List Record of Services 1925 p.620.

The Lieutenant-Governors of Bihar and Orissa during the 1914-1918 Great War who requested Bishop Westcott to supervise the Gossner Missionfield in Chota Nagpur:

Sir Charles Stuart Bayley KCSI ISO BARR(1870)

Sir Edward Albert Gait CSI CIE

Sir Charles Stuart Bayley

Indian Civil Service. Lieutenant-Governor Bihar and Orissa.

Educated at Harrow and Heidelberg. Appointed after examination of 1875. Arrived 31st. December, 1877. Served as Assistant Magistrate and Collector in Bengal. Officiating Assistant-Secretary to Chief Commissioner of Assam July, 1880. Officiating Under-Secretary to Governor of Bengal. Member of Executive Committee Calcutta International Exhibition 1883/84. Officiating Registrar High Court March, 1884. Under-Secretary Government of India Revenue and Agricultural Departments April, 1885. Assistant Commissioner Ajmir September, 1886. Political Agent Bikaner June, 1888. Joint Magistrate and Deputy Collector January, 1889. Political Agent Bikaner September, 1891. Additional Private Secretary to Viceroy, Earl Elgin and Kinkardine, 1894. Resident at Jaipore April, 1897. General Superintendent Thagi and Dakaiti Department April, 1898. Officiating Agent to Governor General Central India July to October, 1898, and March, 1900 to June, 1901. Confirmed November, 1901. CSI January, 1903. Resident Hyderabad February, 1905. Officiating Lieutenant-Governor Eastern Bengal and Assam May, 1908. KCSI June, 1908. Lieutenant-Governor East Bengal and Assam August, 1911. Lieutenant-Governor Bihar and Orissa April, 1912. ISO June, 1912. Governor of Bihar and Orissa 1912-1915 November.

Sir Edward Albert Gait

Indian Civil Service. Member Executive Council Bihar and Orissa.

Educated at University College London. Appointed after examination of 1882. Arrived 11th. December, 1884 and served as Assistant Commissioner in Assam. Provisional Superintendent of Census 1890 and wrote the Provincial Report. Acted as Secretary to the Chief Commissioner 1891-92 and 1895-96. Deputy Commissioner 1892. Director of Land Records and Agriculture November, 1893. Magistrate and Collector November, 1897. Superintendent of Census Operations Bengal April, 1900. Officiating Census Commissioner of India January, 1903. Deputy Commissioner December, 1904. Member of Legislative Council Bengal June, 1905. Chief Secretary to Government of Bengal Political Appointments and Revenue Departments January, 1908. CIE January, 1907. Commissioner July, 1909. Census Commissioner for India from 1909. Transferred to Bihar and Orissa as Member of Board of Revenue April, 1912. CSI June, 1912. Member of Executive Council August, 1912. Vice-President of Legislative Council. Governor 19th. November, 1915-1919. Retired December, 1920.

AUTHOR OF: Report of the Census of Assam and other papers dealing with Assam Government.

A History of Assam.

Bengal Census Report 1901.

India Census Report 1901.

Reference: India Office List Record of Services 1921.

Sir Frederic Arthur Hitzel, KCB, MA. Advisor to the Archbishop of
Canterbury and British
Missionary Society leaders on
Indian affairs.

Late India Office.

Born 14th. May, 1870. Educated at Dulwich College and Trinity
College Oxford. Craven Scholar. Fellow of Brasenose 1895.
Appointed Junior Clerk 11th. June, 1894. Rest Clerk March, 1897.
Private Secretary to Parliament and Under-Secretary of State
March, 1901. Senior Clerk Military Department July, 1902. Private
Secretary to Secretary of State October, 1903 to October, 1909. CB
June, 1907. Political Secretary October, 1909. KCB June, 1911.
Assistant Under-Secretary of State March, 1917. Deputy
Under-Secretary of State March, 1921. Permanent Under-Secretary of
State 12th. June, 1924. Retired July, 1930.

Reference: India Office List Record of Services 1935 p. 676.

List of Representatives present at the Meetings held on July,
8th-10th. 1919 in Christ Church Ranchi.

Members of the Central Committee:

1. President Revd Hanuck Dutta Lakra
2. Revd. Isahak Ekka
3. Mr. Nirmal Soy
4. Revd. Christoghrih Tirkey
5. Mr. Peter Hurad Secretary

REPRESENTATIVES OF THE CHURCH

1. RANCHI

- | | |
|---------------------------|-----------------------|
| 1. Mr. D.M. Panna .BA . | 11. Masi Prkash Horo |
| 2. Revd-Rufus Lakra . | 12. Stephen Ekka |
| 3. Revd.Lawrentius Ekka | 13. Yohan Kujur |
| 4. Candidat Masihdas Ekka | 14. Mohandas Kispotta |
| 5. Candidat Nicodin Lakra | 15. Daud Lakra |
| 6. Catechist Yunus Kujur | 16. Yunas Lakra |
| 7. Catechist William Minz | 17. Gideon Horo |
| 8. Yunus Minz | 18. Patras Lakra |
| 9. Candidat Urbanus Minz | 19. Christandnd Tiru |
| 10. Yohan Lakra | |

2. GOVINDPUR

- | | |
|-----------------------------|----------------------|
| 20. Revd.Mottrott Tiru | 26. Daniel Horo . |
| 21. Revd.Mansidh Hemrom | 27. Premchand Horo |
| 22. Catechist Nirbandh Horo | 28. Prabhusahay Horo |
| 23. Master Gossner Hemrom | 29. Christochit Horo |
| 24. Johan Aind | 30. Benjamin Topno |
| 25. Benjamin Mundu | 31. Martin Topno |

3. BURJU

- | | |
|----------------------------|-----------------------|
| 32. Revd.Anandmasih Soy | 43. Christochot Topno |
| 33. Revd. Suloman Sanga | 44. Prabhusahay Topno |
| 34. Revd.Prabhudayal Topno | 45. Daud Munda Purti |
| 35. Revd.Mansukh Tutti | 46. Yohan Purti |
| 36. Revd.Johan Baba | 47. William Barayud |

3. BURJU (Continued)

- | | |
|------------------------|-----------------------|
| 37. Revd.Dharmdas Tiru | 48. Isahak Barla |
| 38. Santosh Horo | 49. Prabhusahay Mundu |
| 39. Barnabas Soy | 50. Andhrias Purti |
| 40. Joel Lugun | 51. Samuel Purti |
| 41. Nistar Topno | 52. Benjamin Topno |
| 42. Daud Topno | 53. Mansidh Hassa |

4. TAKARMA

54. Revd.Patras Kandulna
55. Isahak Manki

5. GUNLA

56. Revd.Daud Kujur
57. Mansidh Ekka

6. LOHARDAGA

58. Revd.Manmasih Toppo
59. Barnabas Khalkho
60. Prabhudayal Lakra
61. Emmanuel Ekka
62. Christoday Ekka
63. Christkalyan Kujur

7. CHAINPUR

64. Revd.Puran Prasad Minz
65. Revd.Dhankumar Toppo
66. Christkalyan Eachla
67. Patras Bek
68. Benjamin Khalkho

8. KIUKEL

- 69. Revd. Samuel Pitu
- 70. Revd. Patras Lakra
- 71. Samuel Lakra

9. KOROMJO

- 72. Revd. Paulus Mundu
- 73. Revd. Nathaniel Bage
- 74. Candidat Luther Ekka
- 75. Nahum Mundu

10. KHUNTITOLI

- 76. Revd. Christanand Minz
- 77. Alfred Topno
- 78. Prabhusahay Horo

11. RAJGANGPUR

- 79. Revd. Nathaniel Tirkey
- 80. Revd. Prabhusahay Horo
- 81. Revd. Markas Topno

12. CHAIBASA

- 82. Revd. Martin Hurad
- 83. Timon Nag
- 84. Samuel Surin Deputy Ranger

13. PURULIA

- 85. Revd. Nathaniel Sandil
- 86. Prabhusahay Suburno
- 87. Akshai Kumar Chaudhary

14. KARAIATI

88. Revd. Christanad Aind

15. KONDRA

89. Catechist Jaimasih Kujur

90. Cain Lakra

Reference: GHARBANDHU 1929 June/July. p.118.

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- Chatterton, E. The Story of Fifty Years Mission Work in Chota Nagpur (SPCK, 1901).
- Holsten, W. Johannes Evangelista Gossner Glaube und Gemeinde (Gottingen, 1949).
- Mahto, S. Hundred Years of Christian Missions in Chota Nagpur since 1845 (Chota Nagpur Publishing House Ranchi 1971)
- Mather, B.H. The Gossner Mission to Chota Nagpur 1845-1875: A crisis in Lutheran Anglican Missionary Policy. (M.A. Thesis University of Durham, 1967).
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- Roy, S.C. The Mundas and their Country (Asia Publishing House, 1970).
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MANUSCRIPT DIARIES

The Revd. G. Dickson

The Revd. H. Gulliford

The Revd. W. H. Whitley

