

Church Council

Received... 17.9.36

Register No. 254

Date... 12.9.36

File... 6

Reply No...

G. E. L. Mission Church Council Ranchi

Dated Clerk. the 12th Sept. 1936.

Subjects :- a, कोडर-विनकेल-इलाका-का-एक-परिस-
होगा-उपौर-सद-काम-विनकेल-के Chairman
के नीचे-होगा-

For Council
Meeting?

b, यह बात-अच्छी समझी गई कि-जसपुर
का-काम-एक-पक्ष के जिम्मे में होवे-

c, Manyawar M. Schiebe से-
ने विनकेल-कोडर-उपौर-जसपुर-के
काम-के सम्बन्ध-में ध्यान किया-

Page- 230 + 231

Returned to the
C. Secy.
12/11/36

महोदय,

मैं दोनता-पूर्वक-आप-के चिट्ठे नं. 602/36/F-6
के 15th Sept. 1936. जिसमें चर्च कौंसिल-का-फौसला-भूखंड-को
दिखा-गया-है उस फौसला-के उपरोक्त-विषय-के सम्बन्ध में मैं आप-
के पास-लिखा-चाहता-हूँ प्रो. उसके विहङ्ग में निहायत-सोच-
नाय-विषय-की दिखाने हूँ (Point out) आप-के ध्यान-को
उपरोक्त-विषय-की-और खोजना-चाहता-हूँ प्रो. यह आप-
शक्यता-हूँ कि आप-इन-विषयों पर फिर एक-बेर मेरे कारना-
से ध्यान-विधान-करेंगे-। क्योंकि इस-फौसले पर

मराडली में तरह-तरह का-नूकसान-तथा-कर्मचारियों के बीच में अशांति-
ध-जाचगी। उपर्युक्त—

५, हम-लोग-देहात के मराडलियों में (field) में Practical काम-
करते हैं और मराडलियों किन-कारणों से दुर्बल-होते जा रहे हैं, जानते हैं।
कारण-बहुत-से हो सकते हैं परन्तु उनमें से एक यह है अधीन-स्वाध्यायित-
मराडली का-सामाजिक-जीवन (Social life) की दुर्बलता है जिसकी
मजबूत-करना-प्रत्येक-कर्मचारियों का-काम है और उनके उपर प्रत्येक-
Chairman का-बराबर उचित-ध्यान-देना है। कर्मचारियों से मराडली
का-रिपोर्ट पन्थों में सुनके, कर्मचारियों को उत्साह ^{के बल} कलानही, परन्तु खूद-
काम से कम-साल में एक बार तो-अपने खास-पेरिस-को छोड़के, दूसरे २-
पेरिसों के भिन्न-मराडलियों में जाके मराडली की दशा-वृत्ति (Study
कारण) टूटो हुई जगा-पर-दवा डालना-और उनका-66-मन-को उत्साहित-
करना-प्रत्येक Chairman का-काम है जो कि-आप-समयानुसार-
लेखा-मिलते हैं। Chairman एक-हेड वरुहों के समान-हैं, जो कारखाना
के वनी हुई-ओजों को जांचता-और गलत-वनी हुई चीजों को गलती-
को पकड़ता-और सुधारने को-इकूम-देता-है— यह मेरा-निम्न-स्वात-
है— कृपा-करके ध्यान-देजिये यह एक-विशेष-Point है।—
आप-अभी-किनकेल-इलाका-को डलना-वड़ा-वड़ाये हैं कि-काम-चला-
नहीं-वतता है वैसेही जसपूर-उपर-छाट और नीच-छाट का-भी-इस-
प्रकार-आप-का-सीध-उपस्था-समतल-रास्ता-से बहक-गया है और-
कंटीला-रफ्तार में चलता-गया है चाने आप-^(अपनी जगह) (अपनी जगह) हो गये हैं।
इसका-फल-का-होगा? सब-की-अपने-माल-अनुसार-काम-

कि. आप-लिखते हैं कि. a Chairman पाकि समुदाय-वागे और पाकि समुदाय-लिकों के काम-का-दोत्र-विमर्श सुनिश्चानुसार इलाका-ही में किया-जाय ॥

मैं दिनकेल से कोटर-पेरिस-के लिये केवल-दो-छोटी माली दे सकता-हूँ। उसे और ज्यादा-नहीं, अगर देखेंगा, लिखपाओ पाकिवाव आपहीं कोटर से दूर और दिनकेल से न जदीक-के कारशा-नहीं लेंगे और न-माली आपने पेरिस-के पाकि के पाल-कोई-माय-लगे तो जायेंगे-जो कि-बिलकुल-असुविधा-है। यह असुविधा के कारशा-मान्यवर पाकि आप: जोन-सहेब-ने पहिले इस प्रकार-इलाका-का-विभाग-कर-दिये हैं जिससे काम-सुविधा से और-चाथे पूर्वक-चले-। यही आप-यह मेरा-दरखस्त-मंजूर-नहीं करते हैं तो कृपा-करके मुझ को defence जवाब-बिना देर किये भेज दीजिये, कि मैं आप-के जवाब-पर-कोटर और दिनकेल-मिलाके तीन-पेरिस-सुविधानुसार नही परन्तु असुविधानुसार विभाग-कर-देऊं-

मैं आप-के Transfer order पर-कुछ-मह-नहीं करता हूँ पर-पाकिवाव समुदाय-लिकों के विषय-कोड़ासा-यह कहने चाहता-हूँ कि-सच-आप-का-हैसा-रखाल है कि "वे जसपुर में काम-करने नहीं चाहते हैं" यदि-हैसा-है तो आप-का-सोच-गलती है। मैं जानता-हूँ कि-वह खुश से बिना-रोक-टोक किये जायगा-और करेगा-मतलब-आप-कृपा-करके जैसा-इलाका-बना रहे हैं रहने दीजिये-।

6.

जसपुर में केवल-एक ही पाद्री काम-करे। —

गुगल-एक ही पाद्री से काम-चलाना-अपौर चलोगा-तब-तो बहुत-अच्छी-थी-अपौर-है भी, तो इतना-पाद्री रखने का-क्या-अवश्यकता-इस कारण-की बहुत-बड़ा-दोत्र है एकजन-से काम-जहाँ सम्भाला-

जा-सकेगा-इसी लिये विचार-किया-गया-है। हां-यदि-सकामेन का-काम-केवल-करना है अपौर-उसके सिवाई पाद्री का-अपौर दूसरा-काम-नहीं है तब-तो ठीक-है। परन्तु जब-आप-पाद्री-से दूसरी-कामों का-भी आशा-देखते हैं तब-तो कम-से-कम-हो-सकता-है, परे विचार में शक्ति से बाहर है। कोमि-जसपुर-उपर धाट अपौर नीचे-धाट मिला-के $3\frac{1}{2}$ का-रास्ता-है अपौर माउना यहां वहां दिना-हुआ है।

मुझे आप (सीस-है कि-आप-चुपचाप-से नुगीलिक-सीमा-बदल-दिये। जब-से सा-ही-काना-था-तब-केवल-मानवर. M. Schiele का-परामर्श केवल-नहीं पर-फिलकेल-अपौर कोन्डा-इलाका-का-राय- (Mention) लेना-आप-को बहुत-अवश्यक-था-। मैं-समझता-हूँ कि-इस-विषय-पर-जो-भी-इलाका-निर्बुद्धि है तो भी आपकी स्म-अपना-परामर्श-दे-सकता-था-

निदान-मेरा-समूची चिकित्सा-सार यह है कि-जैसा-कोन्डा-इलाका-पहिले था-वैसा-ही-हुआ-का-के रहने दीजिये-अपौर-किसीको Transfer-कलने का-है कीजिये, नुगीलिक-सीमा-बदलने पर-अनुमोदन-अपौर-नुकसान-के सिवाय-लायन-ही-हैं।

अगर-यदि-इस-पर-वरदा-से-आप-को-युक्त-होता-है-तो-कृपा-करके-मुझ-को-माफ-कीजिये-अपौर-मेरा-दरखस्त को paper box में

23

4. 24.1 - 21.12.1

24.11 - 21.12.1

Jhan Jhan.

— Kinsel —

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

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No: 977/36/F.-6.

Dated Ranchi, the 20th November, 1936.

Khutitoly Ilaka Chairman ko Yishusahay!

Ap ko Kinkel, Khutitoly aur Kondra Ilake ke Pracharakon ki chitthi ka nakal bhej diya jata hai ap janch kar iska report bhejiye. Ati udash ki bat hai ki karmchhari log jo log mandali ke aguwe aur chalane wale hain apne grahan kiye huwe bishwas men sthir nahin rahte aur mandali ko bhi usi bishwas men sthir rahne ki daras dene ke badle dusri Kalisha jane ka bichar karte hain. Mujhe 14 November ko Simdega men malum hua ki aisi bat to nahin hai jaise chitthi men likhi gai hai.

So ap iska report bhejiye. Council ke member phursat pakar jitna shighar ho un Ilakaon men jayenge.

Ap ka bishwast,



No: 960/36/F.-6.

Dated Ranchi, the 16th November, 1936.

Dear Rev: Tiga,

Your letter of the 12th November 1936 has been received here with other papers in connection with the work of the Commission that had been sent to Kinkel, I do not know whether the President has informed you yet of his being unable to attend the work there. He told us here that he fell ill and hence he had to return to Ranchi from Gumla.

I am glad that you could do your work there and I hope successfully Rev: Laurentius has addressed a letter to the Church Council regarding his transfer to Kinkel. I shall put up the letter in the next meeting and see that he is transferred to Kinkel if you also think that it will be a good arrangement. According to the previous decision of the Executive he had been written to go to Kinkel but he has not been as yet written any letter after receiving the Report of the Commission.

I have also received a letter with the signatures of the Catechists of Kinkel, Kondra and Khutitoly. It is really painful to know that our Catechists have taken that term and instead of strengthening our people in the Lutheran faith, they themselves have expressed the intention of going over to a different Church. Only on Saturday last, that is on the 14th I was at Simdega where I met some Catechists and I learnt there that the Catechists had made a appeal for help and they did not mean to go over to any other Church. Certainly the workers' duty is to see that our people stand firm and steadfast in the Lutheran faith and that they are not perverted from it.

I am placing this matter also before the Church Council and draw its immediate attention towards the difficulties there.

Yours sincerely,



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

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No: 958/36/F.-6.

Dated Ranchi, the 16th November, 1936.

Rev: M. Schiebe,
Lutheran compound,
Kinkel.

Dear Rev: Schiebe,

I am herewith sending you a copy of a letter with the signature of some 56 Catechists who had assembled at Kinkel for Shiksha Class.

In the letter they write that they are informing the Church Council of their going over to some other Church as their economic and spiritual conditions are day by day going down.

Only on Saturday last that is on the 14th I was at Simdega and had met some Catechist and I learnt ^{here} that it was an appeal for help and ^{their} intention was not to go to any other Church. The letter was I think written by one or two workers who got the signature of all others without letting them know ~~what~~ about the contents of the letter. However kindly enquire into the matter and see that the people are not ~~permitted.~~ ^{perverted.}

Rev: Radsick and the President are out on their return we shall discuss it in the meeting and shall try to visit the area, as early as possible.

Yours sincerely,



From,
M.Schiebe.

P.O.Kinkel.Distr. Ranchi.

To
The Church Council GEL Church

c/o
Mr.Kandulna Secretary.

711

Church Council
Received... 29.9.36
Register No. 377
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Reply No.
Date... ..

Kinkel 23 Sept. 1936

Ch

Church Council
Received
Register No.
Date... ..
File... ..
Reply No.
Date... ..

Dear Sir,

I have to lay before you two matters for consideration and inquiry.

1) With reference to the candidate requested by us for the M.E.school to teach in singing, the Headsupervisor writes us in his letter No.1538 dt.17 inst. as follows: "If the candidate will devote his whole time in the M.E.School for Bible teaching Rs15/. p.m. will be asked from the C.C. and for the mandli work, he should make time himself for which the Ilaka should pay him the balance of his salary. This is done in Govindpur also. If you arrange to do it, the candidate will be one of the M.E.School teachers and he can teach Singing to the school boys and girls. Although he will devote his whole time in the school for teaching Bible, he cannot be taken in the school staff and cannot be paid out of the school fee income and the Govt. grant and his name cannot appear in the teacher's acquittance roll. This will be only a private arrangement for which he is to be paid his salary privately." This is the answer to the M.C. 's minutes of the 10th. Sept. saying ".....that the Candidate cant share in the School-grant, the congregation is unable to pay much, therefore, if the C.C. does not grant a certain amount (say Rs 10/.) for the Candidate's work and education, this matter has to be dropped." So we request the C.C. to consider this matter once more and hope a certain amount can be granted. This arrangement is understood with effect from January 1937.

2) To our greatest surprise three Stip.schools of the Kinkel Ilaka have been closed by the Sub.Inspkt. of Schools, Simdega, with the remark " on account of Mr.Soy's order".

These three schools are the best ones of the Ilaka, and we do not know the reason why these schools had to be closed. Nobody informed us and although I wrote to Mr.Purti and to Mr.Soy to explain to us this action (letter of the 7th.Sept.) I received no answer. The congregations as well as the masters are provoked about this mode of treatment.

Therefore I beg you to inquire into this matter that it might be settled very soon.

Yours faithfully,

M. Schiebe

For full council meeting

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

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No: 878/36/F.-6.

Dated Ranchi, the 23rd. October, 1936.

Manyawar Chairman saheb Kinkel ap ko Yishusahay!

Ap ko malum howe ki ap ki chitthi mili jis men ap wahan ke kam ke bandobast ke bishay likhte hain.

Main ap ko janane chahta hun ki is kam ke liye Council ek Commission niyukt kii hai jo tisre November ko wahan ja kar kam karegi.

Ap ka bishwast,



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

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No: 702/36/F.-6.

Dated Ranchi, the 1st September, 1936.

Chairman Kinkel Ilaka ap ko Yishusahay!

Kai kathinaiyon aur asubidhaon ke karan Kinkel, Kondra aur Jashpur men kam ke bishay Council ko pahili phaysla rad kar 28 August ko yah intejam karna para arthat Padri Samuel Tirkey Kondra Parish ke jimme rakhe jayenge aur Kinkel men ap aur Padri Samuel Bage kam karenge. Kondra, Kinkel Ilake ka ek Parish hoga aur sab kam Kinkel ke Chairman ke niche kiya jayga, centralisation wagairah Kinkel men hi hoga. Pura Jashpur Ilake men Padri Laurentius, Padri Schiebe ke sath kam karenge aur kam ki subidha ke liye Kinkel men rahenge. Chairman Padri Samuel Bage aur Padri Samuel Tirkey ke kam ke chhetar ki bibhakti (distribution) subidhanusar Ilake men hi kiya jay. Padri Samuel Tirkey Kinkel se Kondra ko September ke ant ke pahile Kondra ko jawen aur Padri Laurentius se charge le lewe jisten Padri Laurentius September ke ant ant tak apna kam hath men le saken.

Ap ka bishwast,



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

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No: 701/36/F.-6.

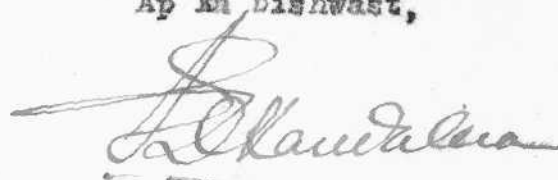
Dated Ranchi, the 1st September, 1936.

Manyawar Padri Samuel Bage ap ko Yishusahay!

Ap ko malum howe ki ap ke kam ke bishay kai asubidhaon ke karan Church Council ko apni ta: 30 July ki phaysle ko rad karna para.

Church Council ab 28 August ko phaysla kii hai ki ap ab Kinkel Ilake hi men kam kijiye. Jashpur ka pura Ilaka Padri Schiebe aur Padri Laurentius ke jimma rakha jata hai.

Ap ka bishwast,



OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN CHOTANAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHEKI.

Ta: 28 August, 1936.

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1. Kinkel, Kondra aur Jashpur ke kam ke bishay.

Schiebe saheb ne Kinkel, Kondra aur Jashpur ke kam ke sambandh men bayan kiya, aur is bishay men bahut batchit hui. Yah bat achchhi samjhi gai ki Jashpur ke kam ek Padri ke jimme men howe aur wah Kinkel men rahe Ant men ye sankalp huwe :-

1) Ki Rev: Laurentius Lakra Jashpur ke kam ke liye thahraye jawe aur wah Kinkel men rahe.

2) Ki Rev: Samuel Tirkey Kondra bhoje jawe aur Kinkel Ilaka ke kuchh mandaliyan jo Kondra ke nikat hai, so Kondra ko diye jawe.

3) Ki Rev: Samuel Bage aur Rev: J. Kujur Kinkel ^{Ilaka} men kam kare; aur ye apni amdani ko centralise kare.

4) Kondra, Kinkel Ilake ke niche Parish gina jay.

Memo nos: 695-96/F.-6.

Dated Ranchi, the 29th August, 1936.

Extract from the Minutes of the Church Council Executive of 28th August, 1936 forwarded to the Rev: J. Kujur, Chairman, Kinkel Ilaka, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI.

Ta: 28 August, 1936.

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Members present :-

Rev: M. Kerschis ----- Chairman.
" W. Radsick ----- Treasurer.
Mr. A.L. Tirkey -----
" P. Kandulna ----- Secretary.

Rev: Schiebe was present as a visitor.
President ki anupasthiti men Rev: M. Kerschis aj ke liye Chairman chune gaye.

Rev: Schiebe ki baten :-

1. Kinkel, Kondra aur Jashpur ke kam ke bishay :-

Schiebe saheb ne Kinkel, Kondra aur Jashpur ke kam ke sambandh men bayan kiya, aur is bishay men bahut batchit hui. Yah bat achehhi samjhi gai ki Jashpur ka kam ek Padri ke jimme men howe aur wah Kinkel men rahe. Ant men ye sankalp huwe :-

- 1) Ki Rev: Laurentius Lakra Jashpur ke kam ke liye thahraye jawe aur wah Kinkel men rahe.
- 2) Ki Rev: Samuel Tirkey Kondra bheje jawe aur Kinkel Ilaka ke kuchh mandaliyan jo Kondra ke nikat hai, so Kondra ko diye jawe.
- 3) Ki Rev: Samuel Bage aur Rev: J. Kujur Kinkel Ilake men kam kare; aur ye apni amdani ko centralise karen.
- 4) Kondra, Kinkel Ilake ke niche Parish gina jay.

2. Chainpur ki baten :-

- 1) Malum hua ki Rev: Dhankumar Toppe C.C. ke hukum ke anusar Chainpur nahin gaye hain; aur Rev: Immanuel Kujur bhi Jaddi nahin gaye hain.
SANKALP:- hua ki ukt donon Padriyon ko sakht hukum diya jay ki we apni badli ke jagahon ko September ke akhir tak jarur jawe.

- 2) Chainpur ke headmaster ke bare bhi batlayi gai, aur is ke bare Mali ki report 12-8-36 aur 13-8-36 ki parhi gai.

Sankalp hua ki jab Schiebe saheb Shiksha Class ke liye Chainpur jawen- gen tab is bat ka niptara karenge.

3. Kinkel, Kondra, Khutitoly ke Shiksha Class, aur Chainpur, Gunla ke Shiksha Class ke liye President se arji kii jay ki wah shiksha class ke liye notice dewe.

4. Kinkel ke Head-Master ki chitthi 18-8-36. Head-Master likhte hain ki us ko Ilaka se Rs 15/- grant nahin milta hai.

Head-Master ko likha jay ki yah grant dene ke liye Ilaka jawabdehi hai; par agar Ilaka kisi samay nahin de sakti hai to school bhi kuchh sah lewe.

Memo no: 694/36/F.-6.

Dated Ranchi, the 29th August, 1936.

A copy of the Minutes of the Church Council Executive of 28th August 1936 forwarded to the Rev: M. Schiebe, Lutheran compound, Kinkel, for information, guidance and compliance.


Secretary,
G.E.L. Church.

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN GHOTANAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI.
Ta: 28 August, 1936.
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Members present:-

Rev: M. Kerschis ----- Chairman.
" W. Radsiek ----- Treasurer.
Mr. A.L. Tirkey.
" P. Kandulna ----- Secretary.

Rev: Schiebe was present as a visitor.
President ki anupasthiti men Rev: M. Kerschis aj ke liye Chairman chune gaye.

Rev: Schiebe ki baten :-

1. Kinkel, Kondra aur Jashpur ke kam ke bishay:-

Schiebe saheb ne Kinkel, Kondra aur Jashpur ke kam ke sambandh men bayan kiya, aur is bishay men bahut batchit hui. Yah bat achchhi samjhi gai ki Jashpur ka kam ek Padri ke jinme men howe aur wah Kinkel men rahe. Ant men ye sankalp huwe:-

1) Ki Rev: Laurentius Lakra Jashpur ke kam ke liye thahraye jawe aur wah Kinkel men rahe.

2) Ki Rev: Samuel Tirkey Kondra bheje jawe aur Kinkel Ilaka ke kuchh mandaliyan jo Kondra ke nikat hai, so Kondra ke diye jawe.

3) Ki Rev: Samuel Bage aur Rev: J. Kujur Kinkel men kam kare; aur ye apni amdani ko centralise karen.

2. Chainpur ki baten :-

1) Malum hua ki Rev: Dhankumar Toppe C.C. ke hukum ke anuser Chainpur nahin gaye hain; aur Rev: Immanuel Kujur bhi Jaddi nahin gaye hain.

SANKALP:- hua ki ukt donon Padriyon ke sakht hukum diye jay ki we apni badli ke jagahon ko September ke akhir tak jarur jawe.

2) Chainpur ke headmaster ke bare bhi batlayi gai, aur is ke bare Mali ki report 12-8-36 aur 13-8-36 ki parhi gai.

Sankalp hua ki jab Schiebe saheb Shiksha Class ke liye Chainpur jawen- gen tab is bat ka niptara karenge.

3. Kinkel, Kondra, Khutitoly ke Shiksha Class, aur Chainpur, Gumla ke Shiksha Class ke liye President se arji kii jay ki wah shiksha class ke liye notice dewe.

4. Kinkel ke Head-Master ki chitthi 18-8-36. Head-Master likhte hain ki us ko Ilaka se Rs 15/- grant nahin milta hai.

Head-Master ko likha jay ki yah grant dene ke liye Ilaka jawabdehi hai; par agar Ilaka kisi samay nahin de sakti hai to school bhi kuchh sah lewe.

Memo no: 694/36/T.-6.

Dated Ranchi, the 29th August, 1936.

A copy of the Minutes of the Church Council Executive of 28th August 1936 forwarded to the Rev: M. Schiebe, Lutheran compound, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN MOTANAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI.

Ta: 14 August, 1936.

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15. Kinkel Ilaka Panch ka darkhast ta: 25-7-36. Ilaka Panch Council Rs 100/ salana madat ke luye arji karti hai.

SANKALP:- Council aphasos karti hai ki Ilaka Panch ko yah madat dene mai asamarth hai.

Memo no: 668/36/F.-6.

Dated Ranchi, the 18th August, 1936.

Extract from the Minutes of the Church Council Executive of 14th August, 1936 forwarded to the Rev: J. Kujur, Ilaka Chairman, Kinkel Ilaka, Kinkel, for information.



Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN CHOTANAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI.

Ta: 30 July, 1936.

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1. Jashpur ke kam ke bishay Padri M. Schiebe sahib ki chitthi parhi gai aur President sahib ne bhi report kiya. Jis par Council yah phaysla kiya -

(1) Ki Padri Samuel Bage Jashpur Nich Ghat men kam karen aur unko talab jaisa Padri Schiebe sahib likhte hain diya jayga.

Memo no: 617/36/F.-6.

Dated Ranchi, the 7th August, 1936.

Extract from the Minutes of the Church Council Executive of 30th July, 1936 forwarded to the Rev: M. Schiebe, Lutheran compound, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM,
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI

Ta: 16 June, 1936.

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9. Kinkel Ilaka ke Padri Samuel Tirkey ki chitthi ta: 4 June, 1936 ki parhi gai.

Bichar hua ki yah chitthi Schiebe sahib ke pas bheja jay aur arj kiya jay ki is men apna report aur salah dewe.

10. Cand. Jiwan Tirkey ki chitthi ta: Ranchi 8 June, 1936 ki parhi gai.

Yah chitthi Padri Schiebe sahib ke pas bheji jay ki wah is par apna bichar likh kar bheje.

Memo no: 433/36/F.-6.

Dated Ranchi, the 16th June, 1936.

Extract from the Minutes of the Church Council Executive of 16th June 1936 forwarded to the Rev: M. Schiebe, Lutheran compound, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM,
PURN CHURCH COUNCIL KI BAITHKI KA MANTABYA.

Ta: 19 May, 1936.

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3. JASHPUR KE KAM KE BISHAY PADRI M. SCHIEBE KI CHITTHI
TA: 4-5-36 KI.

Yah chitthi parh kar Council ko sunayi gai.

Council ne bichar kiya ki Padri Samuel Tirkey Jashpur men rakha jay aur uska talab aur bhata jaisa Padri Schiebe sahib likhte hain howe arthat (i) do rupaiya 6 ana (Schiebe sahib ki or se)
(ii) Saphar ke liye pratidin ath ana (Mission Fund se)
(iii) Inke alawe mandali amdani se jo mil sake.

Memo nos: 301-302/36/F.-6.

Dated Ranchi, the 20th May, 1936 .

Extract from the Minutes of the full Church Council of 19th May 1936 forwarded to the Revds: M. Schiebe and Samuel Tirkey, Kinkel, for information, guidance and compliance.

P. K. Khandelwal
Secretary,
G. E. L. Church.

Church Council
 No. 8.5.26
 No. 153
 Date 4.5.36
 No. 6
 Reply No.
 Date

Kinkel 4 May 1936

To

The Church Council

Ranchi.

From,

M. Schiebe.

Missionary for Kinkel and Jashpur.

Maharajgan,

Main ek bishes bat men ap logon ki ray jaldi chahta hun.

Ap jante hain ki Immanuel Kujur Padree ki badle men Rev. S. Bage Jashpur men kam karne keliye tharaya gaya tha, kyon us samay koi dusra padree tayar nahin tha. Abhi main Rev. S. Tirkey keliye bhi Jashpur kam karne ka license paya aur wah Jashpur men kam karta hai. Bat yahi hai ki Bage Padree Jashpur ke kam se alag hone chahta hai, karan ki wah Khariya hai aur Uraon bhasha nahin janta hai. Par Tirkey Baboo wahan kam karne ka man bhi nahin hai, karan ki Jashpur ka kam katin hai aur mandli ki or se sal ka amdani sirph Rs. 60/. hote hai. Main donon keliye sahayta dete ata hun, par yah bhi thorasa hai, aur bite sal kewal adha hone saka. Donon Rs. 11 mahine men (jama) pate hain. So weh kahte hain sahayta to bethakana hai aur har ek jan Biru mandli men kuchh parish paya hai.

Lekin mera bichhar yahi hai, ki Tirkey Baboo eklahi Jashpur keliye jababdehi hoga, wah Uraon hai ^{aur} mere najdik rahta hai. Aur main sochhta hun ki wah jiste thik se yatra kare, main usko mahine 2 Rs. 6/. aur har roj ke liye jās men wah Jashpur yatra karta hai, Annas 8 ^{daamga}. Tab to, yadi wah 3 mahine men yatra men rahega Rs. 120 sal men Mission se kama sakta hai. Alawe usko mandli ki or se kam se kam Rs. 60/ milega aur is prakar se dusre Padriyon ek sath milega.

Is ke bishay ap kya salha dete hai, so mujhe yald janne ki kripa kijiye!

Ap ka,

M. Schiebe

Church Council

Received 13.3.36

Register No 38...

Date 9.3.36

Page 6

Kinkel 9 March 1936

From,

M.Schiebe.

P.O.Kinkel.

To,

The Church Council

(G.E.L.M.Church)

RANCHI.

Mahasaygan!

mera Vishwasahay!

1) Mujhe C.C. ke hukum anusar (Ta.10.Jan.1936.N.39) Chainpur jana aur wahan se Chhechhari ka kam dekhna hai.

2) Is kam ke karan se Kinkel Bible school men meri badli men Kandidat Jiwan Tirkey kam kare jab tak main Chainpur men rahun. (Ta.11.Febr.1936.No.14) Is hukum meri arji anusar diya gaya hai kyon maine socha ki main Kandidat ke kam ko Chainpur men bhi kar sakta hun aur waisa hi wah mera kam kam se kam Bible class ke 3 Periods chala sakta hai.- Kinkel ke Padriya aur samay Bible-school ke liye alag nahin kar sakte hain-.

Kandidat Kinkel men pahunch gaya hai aur maine us keliye T.A. aur bharya kharcha Rs.5/8 de diya. Lekin us ki arji hai ki apne Rs.10/. chorke jo usko C.C. ke duwara milta hai, aur Rs.3-10 pawe, kyon ki yahan kam karna ko apne liye ghati samajhta hai. Main apne taraph se Rs.5/. dene ko tayar hun, par aur dena nahin banta hai. Is men C.C. kia bichar karti hai?

3) Ta.11.Febr.1936.No.15) SANKALP: Padri Schiebe sahib se likha jawe ki we Jashpur Fund Harri Girja aur School sahayta downen.

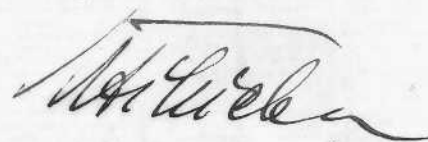
Maine jabab diya ki main nahin de sakta hun. Tab C.C. likhti hai (Ta.2.March 1936.No.10) Rev. Prehn ne yah report diya ki Chainpur waste alag Chechhari Fund nahin hai. Chechhari ke kam ke liye ek lump sum (jama) M.C. se manjur kiya gaya hai. Is bat ko main thorasa nahin bujhta hun, kyon Christ Jiwan Tirkey abhi mere samne kahta hai, ki Prehn Sahab hi ne Harri mandli (Jashpur) keliye aur Chechhari keliye February tak grant de diya hai. So to bat saphay ho gaya aur kuchh sochna baki nahin hai. (Please inform Mr. Prehn accordingly)

4) Phir main C.C. ke pas utchit bichar karne keliye ek bat pesh karta hun, ki mere liye Chhechhari men jatra karne se beshi kharch ho jata hai. Arji nivedan hai ki mere liye madat karway kiya jae. (Home Board cait Chainpur-Remittance men se dena taiyar hai. Maine is ke sambandh men Stosch sahib ke pas likh chuka hun)

Main is haphte men Chhechhari keliye nikal jaunga aur is mahina ki akhri men laut jaunga.

Age shubh

Ap ka Padri



OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTNAGPUR AND ASSAM.
CHURCH COUNCIL KI KARYAKARAK SABHA KI BAITHKI

Ta: 23 March, 1936.

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27. PADRI SCHIEBE KI CHITTHI.

Padri Schiebe saheb likhte hain ki Kandidat Jiwan Tirkey ki arji hai ki apna Rs 10/- rupaiya chhor ke jo usko Church Council ke dwara milta hai, aur 8 rupaiya 10 ana pawe.

SANKALP: Padri Schiebe sahib se puchha jawe ki kis hisab se Babu Jiwan Tirkey ko 8 rupaiya 10 ana milna chahiye.

Memo nos: 140-41/36/T.-6.

Dated Ranchi, the 30th. March, 1936.

Extract copy from the Minutes of the Church Council Executive of 23rd March, 1936 forwarded to the Rev: M. Schiebe and Cand. J. Tirkey for information, guidance compliance.

J. Kamal
Secretary,
G.E.L. Church.

Church Council

Received. 5.2.36

Register No. 404

Date.... 30.1.36

File.... 6.

Kinkel 30. Jan. 1936.

From,

M. Schiebe. Kinkel. P.O.

To

The Secretary of the G.E.L. Church.
Mr. Kandulna,

Dear Sir,

I beg to acknowledge receipt of your Memo nos. 631, 649-50, 653. which orders intitle me to see the Mission-work in Jashpur as well as in Chechari and to visit the Khutitoli Ilaka., to hand over the Chairman-ship to Rev. Jh. Kujur and to manage the Kinkel Bible school further on. I will do my best to do accordingly.

To day I am forwarding to you an application of the Chanpur Ilaka to send the Mission grant for Chachari further on, as I understand.

On this occasion I beg the C.C. to send the Candidate Christ Jiwan Tirkey to Kinkel for the time I have to be on touring. That will be from the 1st. of February to the end of May. From March to May I shall be in Chainpur to visit Chechari. My request is, that Tirkey Babu should take my part of teaching in the Bible-school. Mr. Kerschis informed me already that the C.C. would allow me to dispose about over Candidate Tirkey's work. So please inform him accordingly. I shall write to him also.

If possible, please take the applications of Babu Junas Bage and Babu Johan Dhan into kind consideration. I know both should follow according to the C.C. order. But Babu Junas specl. has to leave his property at Koronjo and he might experience a great loss in shifting over to Kinkel.

Yours sincerely,

M. Schiebe

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABIBRAN.

Ta: 10 January, 1936

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39. Age Director Stosch sahib ne batlaya ki Schiebe sahib kuchh samay ke bad Chainpur jayenge aur wahan se Chhechhari ka kam dekhenge. Usse arji ki jawe ki wah Khutitoly ke kam ko bhi dekhien.

Padri Schiebe saheb Pracharakon ke kam ko bhi chalawen. Jashpur ka kam Kinkel Ilake se chalaya jawe aur jab tak Schiebe sahib Kinkel men rahte hain tab tak wahan se Jashpur ke kam ko dekhien.

Memo no: 653/36/F.-6.

Dated Ranchi, the 22nd. January, 1936.

Extract copy from the Minutes of the full Church Council of 10th January, 1936 forwarded to the Rev: M. Schiebe, Lutheran compound, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABIBRAN.

Ta:10 January, 1936.

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39. Kinkel Ilake ke Chairman Babu Johan Kujur howen. Schiebe sahib Pracharakon ke Class ko bhi chalawe. Jashpur ka kam Kinkel Ilake se chalaya jawe aur Padri Schiebe sahib Kinkel men rahte tak Jashpur ke kam ko dekhien.

Memo nos: 649-50/36/F.-6.

Dated Ranchi, the 22nd. January, 1936.

Extract copy from the Minutes of the full Church Council of 10th January, 1936 forwarded to the Rev: M. Schiebe and Rev: J. Kujur for information, guidance and compliance.


S. K. Khandulua
Secretary,
G. E. L. Church.

Rev. Ch. H. S. Tikhey,

Lutheran compound, P.O. kinkel, Ranchi

To

The church council,

G. E. L. church in Chota Nagpur & Assam

Dated kinkel the 24th April 1935,

Maha manyawa church council ko mere taraph se bahut 2 yishusahay.

Mahashay,

Main duinti purbak ap ke charan sewa me yeh dakhast supud hai arj karta hun ki ap apne meharwari charan par is manjus ka bicha Asham me grahan karne ka kripa ki honge.

Main ap karyakarak sabha Bait ki tarikh 8 December 1934 ki karyamanaly ka jise apne mere bisay me kiye hai ap ka hadik Bhanyabad kati hun.

Main ap ki information chitri No 747-48/34/E-6 tarikh 10 December 1934 ke mulatik duinti purbak beyan karta hun ki main ap ki us bulhai par anand se Ranchi jane wala tha Pranti uske pahile main dawar manga chuka tha aur Ranchi me jo ka Manwar H. Schiebe Sahel ki achhi Promerch sakti usi ke pahile Prayog karne ka bicha kiya. Abhi Abhi usi dawar ke prayog se main bilkul change ho apne kam par tal par + rakhata hun. Bawa Prayog karne me mujhe Rs 12/- (Twelve Rupees) ka kharch laga hai. Main apne arthik ghati aur kathinte par paincha kar dawar liye hun, Pranti use chulne ka koi dusra upay na dekh a samatti hun.

Is liye main ap ke charan tale yeh niwedan karta hun ki ap apne baidaya se meri is kathinta ki dawar Prayog kar change hone ka jo kharch dikha ya jo dajil hai, mujhe sahayta देने ka meharwari holi to mera R. bara ki upakar holi aur uske liye main ap ka hadik dhan-kaadi ho rakhata.

Ap ka bishwas karas

S. Tikhey,

24/4/35.

2

1.2.35

Page No. 563

31/1/35

The Secretary c.c. Ranchi

Shriman c.c. memberon ko
Kinkal Ilaka panch ki or se lyishusakay.

Prize Abhashaygan,

App logon ka
pamphlet "Mandli ke liye bishesh chanda"
hamon ne paya. Yah us suawsar men
mila jale Kinkal men Kinkal aur Jashpur
Ilake bhari ke pracharakon ki bat ki thi.

Ham ashra Karte the ki c.c. ek bishesh
anand samachar arthal - is bartman
durdasha se bachane ka prabandh sunane
hai, lekin gauleki ek prakar ka prabandh
c.c. batlati hai taunkhi ham se koi
usse udash aur niras ho gaye.

Kyonki —

- (1) Ap log wahan se paisa Khojte hain
jahan nahi hai. Dekhiye Pracharon
ki salina amdani hai. — Rs 5/- wa
8/- wa 10/- wa 25/- . Yare lagbhag
apne talab ke 12% pate hain.

Haare ham Mandli paisa aur Sahayta
mandliyon se barabar Khojte akehain
Kuchh na ~~ke~~ Kuchh Khareha (Urif, Raser,
chawal, dhan, Kurthi, but adi) jama
hota hai, taunkhi Prabhuloh — Lekhras,
maramat, Bhariyon aur school ke
liye Sahayta nahi purta hai. Is liye
aur chanda Khojna antona hai.

- (2) Abhi dhup aur bhukh kal a raha
hai. Bhai log dene ka man pragat
nahi Karte hain aur unka dan,
(paisa) Kahna chahiye, hai nahi.

21.2.1
200
J
malum hota hai, ki ap apne dehati bhaiyon
ka halat, pran aur man ab tak jan nahin
gaye hain.

(3) Ham log chanda kar nahin sakte hain.

Is pamphlet ko bantne se ham darte hain
ki bhai log hatash ho jaenge. C.C. ke kai
ek angon ke karan se itna thokar ki bat
hain hui thin aur hain ki anushit malum
parta hai, ki unke dwara se dehati bhaiyo
ko khup dilaya jata hai ki: "Kya ap apni
mandli ko pyar karte hain?" "Kya ap prem
se mandli ka upkar karne chakte hain
thiyadi. —. Ise baton pahle malik se
khoje jate hain. Prem may upay hamare
Biru aur Jashpur mandliyon ke liye kaha
hai? Ham aginit ber ap logon se niwedan
binti karte ate hain ki bahar se upay
kijiye - Kyonki sabut hai ki ham log,
jaise ap samajhte hain, waise ham apne ko
swapatit nahin kar sakte hain. parantu
ap chup rahte hain.

Jashpur ke bishay: yadi jaldi sahayta
wa upay na ho, tole wahan ke school
sab tut jate hain - aur mandliyan romi
ho jati hain. isliye ham nahin buyhte
hain ki ap is pamphlet ko Jashpur ke liye
bhi) bhejte hain ki chanda Kiya jaye.
yah anhoi wa thokar ki bat hai.

(4) Dehati Sota sukh gaya hai - yadi bahar
se sahayta nahin ho sakta hai (Kahin se)
to khulasa batlaye. Is prakar ki
anishchayta aur ^{bigartakha} halat se C.C. aur dehat

Ka sambandh tut jata hai, yane tut gayahai.

Lekin ham bhi nahin chahte hain ki hamari mandli gir jae. par yah jankar ke apni shakti aur balidan se nahin banta hai. is liye ham log phir nirvedan ke sath binti-
Karte hain ki bahar se sambhalne ka bandobast kijiye

(5) C.C. Ka abhi pray hamon ko malum to hai - chanta mang karke centralization ke dwara bishesh schoolon ko sambhalne shakti hai. Aur ap kahte hain ki yadi kinkeel ilaka rahne wala apne school ke liye chinta nahin karte hain to school thehar nahin sakti hai. is bat ko hamon ne dukh ke sath malum kiya. Lekin yah bat aise hi disti hai aur is maphik ka hai ki ham ek chhoti school karke se ashra dekhate hain. Ki wahaphi apna sale school fees bhare - yah bat phir anhoon hai. Kyonki to may-bap to dene wale hain aur abhi malum parta hai, ki hamare may-bap nahin hain.

Ant men Karamchari anand aur dhanyabad ke sath malum kiye hain ki Board of Trustee unke bank aur mahajani rin kuchh na kuchh wasul karne shakti hai, so bhala aur urchit bhi hai. Kyon - talab nahin milne ke Karan se bahuton ka apni jiwika chalane aur mahajanon se rin lena/para.

Apka agyaadhin-ichhuk.

एम: शर्मा
चेयरमेन



प्रेम चन्द खल्लेवा

हेड प्रचारक किनकेल, शामरुख सिविल - पाडी.

म. ई. १२५ मजडा-सधारण-पंच

जुसल कुजूर। पन्डीत

दाऊद लुगुन

सेक्रेटरी

चोहन कुजूर - पाडी

२६-१-३५.

The committee has the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed change in the name of the church. The committee has considered the same and has decided to recommend that the name be changed to "The Church of the Nazarenes." This recommendation is based upon the fact that the name "The Church of the Nazarenes" is more descriptive of the work of the church and is more in keeping with the name of the denomination. The committee also recommends that the name be changed to "The Church of the Nazarenes" in all official publications and correspondence.

Very respectfully,
 J. M. Murrell
 Secy. of G. E. L. Mission Church
 To The Church Journal

The copy
 is forwarded
 to the Khajanchi
 Rev. M. Behn
 for information
 M. M. M.

Chapter No. 31
 Received... 31.10.34
 Register No. 396
 Date... 6...
 Page No...
 Date...

Put in S.B. file

Important matter for my Kinkel-Ilaka Padrees
to remember, to observe.

Before the marriage-time has reached, it is very necessary to explain to the people the importance of getting married.

- a) as is it an institution of Government to be REGISTERED, Every man and woman intending to be married shall remember that after having been registered as a couple living than separate ~~is~~ is against the rule of Government.
- b) Being a Christian, who believes in God's constitution, who made man and woman to live together in love and humility, one shall remember that God is ready only to confirm and to bless the W I L L I N G N E S S of man and woman who decide to live together as man and wife.

Therefore,

- II. Before a copulation is going to be held the Padree should inquire
 - a) whether boy and girl are of unblemished character and in the marriage age.
 - b) whether the arrangement of marriage is AGREED by boy and girl,
 - c) whether "Lota-pani" was done satisfactory.

III. If the Padree gets the impression of the uncertainty of boy and girl, he should postpone the marriage as long as the matter is not plain to him.

Because,

- IV. He is responsible TOO for every couple who violates its oath before God and the Government, which is also an institution to the will of God.

given by,

Wilkie

Kinkel, 27-X-34.

Forwarded to

Rev. Johann Kujur,
 Rev. Samuel Bage,
 Rev. Samuel Tirkey,

for information and guidance.

Forwarded to

the Secretary of the C.C. Mr. P. Hurad,
 for information.

Dear Mr. Hurad,

I read with pleasure the publication of "Korvas
 Tharmkopal hue" in the last Garbaadhu. There is
 a very successful continue. If you like the manuscript
 may follow. On the 2.8.34. 60 souls have been
 accepted, a big place has been given by the Gauja
 for building a chappel and a village too.

Yours sincerely
Wilkie

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
CHURCH COUNCIL KI KARYYAKARAK SABHA KI BAITHKI

Ta: 8 December, 1934.

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REV: SAMUEL TIRKEY.

Rev: S. Tirkey ko 1 Lorry bhara Ranchi tak ka deke yahan bhej
dewen idhar se lautne ka kharch ham log denge phir yahan rahne aur
dawa biron men jo kharch hoga so yahan diya jayga par Ilaka uske
sadharan talab ke liye jababdhini rahe.

Memo nos: 747-48/34/F.-6.

Dated Ranchi, the 10th. December, 1934.

Extract copy from the Minutes of the Church Council Executive
of 8th. December, 1934 forwarded to the Revs: M. Prehn and M. Schiebe
for information, guidance and compliance.



Secretary,

Champur

25-7-34.

Manyawar Rev. J. Taponso President.

Ap ko mera yiskusahay
Ap ki 17-7-34 ki chitthi mili maine malum
kiya dehat men tha 24-7-34. ko lanta hun is
waste jawab dene men der hai so meph kijiye

Ap Kinkel ki bat ko likhte hain
aur mujhe samajhte hain ki ^{ap} main us men
samil hain. Kunwari ke bishay main
C.C. ko nahin likha hun aur M. Schiebe
par dosh nahin lagaya hun.

Rev. A. John ki salah se main wahan
ki pat bhalne chahta hun. aur us men ko
botna nahin ji chahta hun. par yadi ap janch
karne ke liye pucchne chahte hain to
mera bichar aisa hai ki jahan ki bat
hai wahan, aur jis ki bat hai usi ke
age jo janta hun us ka ijahar deunga
aur likhke kabhi nahin deunga.

Mere upar jo jhultha dosh ek. Schiebe ne
lagaya aur mera ijat ka barbad kiye
hain. wah bat mere man se jati to nahin
aur main ijat barbad ka sudhar chahta
hun ap us meri bat ka bhi janch kijiye
Ijat barbadi ke sudhar waste main bhi
kuch kiya chahta hun us ka takal ap ko
bhejta hun mujhe C.C. salah dene us ke
salah motabik main karunga.

ap ka adhin
das

J. Kujar.

To

His Excellency the Viceroy of India

New Delhi.

through,

Khan Bahadur Abdul Ghaffar Khan, B.A.

Superintendent of Jashpur State.

May it please Your Excellency,

The petitioner Rev.

Immanuel Kujur, inhabitant of Dumbri, P.S.

Lohardaga, District Ranchi (residing at present at Chainpur, P.S. Chainpur, District Ranchi) begs most humbly and respectfully to put up the following grievances before His Excellency for favour or His kind and favourable consideration.

The age of the petitioner is 54 years. He started his work in the Lutheran Mission, Chotanagpur in the year 1907 and up till now he is serving the said Mission without any complaint. There is no remark against the petitioner's character in Government's records. He was put in charge of the Lutheran Mission area of Jashpur Feudatory State since 1928-34, which is under the administration of Khan Bahadur Abdul Ghaffar Khan as Superintendent of the state and latter knows the petitioner with his work. The Superintendent of the Jashpur State will kindly write about the petitioner's work in the State.

The Chairman, Mr. M. W. H. Schiebe, of Lutheran Mission diocese at Kinkal, P.S. Kurdeg (District Ranchi) has disrespected the petitioner by badly treating and insulting him and his family. He has also put the following blames on him.

1. That the petitioner has become as state revolter.
2. That all the state officers have become against him.
3. That Jashpur State has known him as Badmas and did not allow him to reside at Sarhapani in Jashpur State.

On the day when the above blames were put on the petitioner, the said Missionary was too furious with rage. Then the petitioner humbly requested him that why he was putting the false blames on him and asked permission to write the matter to the State authorities of Jashpur State. But he threatened more and forbade the petitioner to write to the Superintendent of Jashpur state. Again the petitioner said that if the matter would go to the Superintendent of Jashpur State then what he would say. At that time the said missionary was silent.

Besides this, Mr. M. W. H. Schiebe has given troubles to the petitioner and his family by different ways since 2 years.

1. The said Missionary did not pay the petitioner proper salary as he had to receive.

2. The said Missionary threatened and forbade the Catechists of petitioner's jurisdiction not to take side of the petitioner otherwise they would be dismissed from their services.

3. The said Missionary tried to cancel the license of the petitioner.

4. The said Missionary threatened the petitioner to dismiss him from his employment.

5. The said Missionary tried to expel the petitioner from the Mission house.

6. The said Missionary spread false blames here and there and also reported to the Church Council of the Lutheran Mission at Ranchi.

7. When the petitioner's wife was seriously ill and was about to die, the said Missionary caused his transfer here and there.

On the 16th March 1934, Mr. M. W. H. Schiebe was asked by the petitioner to prove the above mentioned blames before the Diocese of Lutheran Church at Kinkal but he could not prove and said that he had done all these on the instigation of others.

All the matters from the beginning to the end were reported to the Church Council at Ranchi but the council took no steps

regarding those matters. But inspite of finding the truth of the matters, it transferred the petitioner to Chainpur.

Moreover, Mr. M. W. H. Schiebe has done other works also against the State's law. Once he had sent a commission of the following members i.e. 1. Rev. Hohan Kujur (as convincer) 2. Rev. Samuel Bage, 3. Rev. Daud Soreng, 4. Catechist, Premchand Khalkho and 5. Catechist Premsukh Ekka for enquiring the church matter. He himself also visited Nichghat in Jashpur state several times which was the working jurisdiction of the petitioner. These were done without the knowledge of the State Superintendent, Jashpur State.

Now the poor petitioner most humbly and respectfully approaches with the above mentioned true and bare facts His Excellency and prays to kindly see how a German Missionary ill-behaves and gives unbearable troubles to a poor Indian British subject who keeps regards and respect of the British crown. The petitioner hopes and believes that His Excellency will have mercy upon this poor subject and relieve him from his unbearable troubles and the said Missionary may be kindly warned.

For His Excellency's kindness, the
petitioner shall ever be thankful to His
Excellency and prays for His prosperous life.

I have the honour to be,
His Excellency's
Most obedient servant,

Rev. Immanuel Kujur

Chainpur

P.O. Chainpur

District Ranchi

(Bihar & Orissa)

India.

Dated, the

~~19th~~ June 1934.

*Copy forwarded to C.C. for
information and advice*

*J. Kujur. Chainpur.
25-7-34.*

Rev. M. W. H. SCHIEBE
Missionary of the G. E. L. Mission
KINKEL P. O.
Distr. RANCHI. B. E. India.

Church Council
Register No. 27.8.34
Date 24.8.34
File 6
Reply No.
Date

AN
27/8/34

KINKEL, THE 24-VIII-34.

To, ...
Mr. P. Hurad,
Secretary of the G. E. L. Mission-Church

Lutheran Compound, Ranchi.

Dear Mr. Hurad,

I acknowledge receipt of following letters:
Memo Nos. 333-34/34F.-6, the 7th August, 1934, 26. PA: Immanuel Kujur
ki nalish, Memo, Nos. 190-92/34F:7, 20th. July, 1934. 8. Christochit
Kujur, Khutitoly, and Memo Nos. 279-99/34/F-34, 2nd. August, 1934
9. Tract Society Rabibar. And the paper against the pamphlet of
the "Gossner Autonomy raksak sabha".

Regarding Memo. Nos. 190-92/34/F-7; I have to
inform you what the Ilaka decided about. Kinkel Ilaka Panch

ki baithki ka minute, jo 15-8-34 ko hui: Nos. 7 : C.C. ki chitthi,
babat Babu Christochit Kujur: Ilaka Babu Christochit ke bishay
yah niptara ki C.C. kripa kar Ministerium ki phaisla dekhe aur
us ke anusar Simdega ke liye suvog dharm siksak ko lagawe to
Ilaka usko sambhalne ke liye chinta o bichar karegi.

Phir Nos. 8. Paper ke bishaymen pamphlet birud.: C.C. notice :
Parha aur samjha dia gaya, aur is notice ke babat bichar kiya
gaya ki jab tak Rev. Joel Lakra ka notice nahin aya hai tab tak
C.C. ka yah notice sab mandli men na sunaya jay karan ki
is prakar karne se koi garbar ki bat nikal sakti hai, par har
ek Ilaka angon aur Pracharakon ko khub samjha kar yah turant
notice dia jawe.

Regarding the Tract Society. I got some days
before receiving your notice a postcard from the Secretary there
according to which I ordered books and tracts and pronounced
the 12th as a Tract Society day in the congregation. Unfortuna-
tely the Secretary made a mistake in sending, he booked to
the Railway station, Ranchi, therefore we are not yet in receipt
of those tracts and must observe this day later.

Next Sunday we propose, pastors, master, prachar
and school-boys to visit a Korwar village, people who have been
encouraged to become Christian during the last Dharm-Mela held
in March. We know there are some difficulties by their relations,
who are ready to prevent them to become Christians, but we will
wage with the help of God. Because this people are really ready
to change their Religion, and even attempted by the Romans they
have choosen our Mission. Pray for our purpose that it may be
done to the honour of our LORD.

Kindly draw attention to my
letter dated, 1-VIII-34, it is
urgent.

With kind regards

Yours sincerely

M. W. H. Schiebe
24. VIII. 34

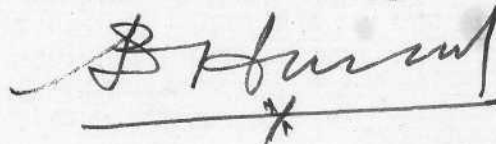
D.O. 521/34/F.-6.

13 September, 34.

Dear Mr. Roy,

Rev: M. Schiebe, a German Missionary is posted to our station at Kinkel and holds charge of the Kinkel Ilaka or Church district.

Yours sincerely,



N.K. Roy, Esq.,
Deputy Registrar,
Cooperative Societies B. & O.,
Ranchi.

Redd
13/9/34

Office of the Deputy Registrar, Co-operative Societies,
Bihar and Orissa.

D.O. No: 754-SS-T.

Camp Ranchi,
the 7th September, 1934.

Dear Sir,

Will you kindly let me know by return of
post the name of the resident European Pastor stationed
at Kinkel ? If there is no European Pastor at Kinkel,
please let me know the name of the Indian Pastor who is
in charge of the Kinkel parish.

Yours sincerely,

H. W. Roy
8/9

Secretary,
Lutheran Church Council,
Lutheran Compound, Ranchi.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
PURN CHURCH COUNCIL KE BAITHKI KA KARYYABIBRAN.

Ta: 4 August, 1934.

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26. PA: IMMANUEL KUJUR KI NALISH.

President ne Karyyakarak Sabha ke pramersh anusar Padri Immanuel Kujur se kai ek baton ki tadaruk aur puchh pachh likh kar kiya tha kyonki Padri M. Schiebe par wahan Kinkel men uski chal par bhari desh lagaya gaya hai. Immanuel Kujur Padri is bishay par uttar na dekar sidhe Padri Schiebe par uske upar anyay karne ka jor dar nalisth karta hai aur ek Angreji dakhast ka nakal usne Council men bheja jise usne Viceroy ke pas bhejne ke liye taiyar kiya hai. Yah dakhast bhi Council men Parhi gai aur parhne par batchit hokar yah niptara hua -

(kh) Ki Schiebe sahib sambandhi sab kagjat President ke jimme men abhi kar diye jawen jisten wah nirnayawali anusar is bishay par karrai kare.

Memo nos: 333-34/34/F.-6.

Dated Ranchi, the 7th. August, 1934.

Extract copy from the Minutes of the Church Council of 4th. August, 1934 forwarded to the Revs: J. Thomas & M. Schiebe, Kinkel, for information, guidance and compliance.

Secret

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABIBRAN.

Ta: 4 August, 1934.

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26.PA: IMMANUEL KUJUR KI NALISH.

President ne Karyyakarak Sabha ke pramarsh anusar Padri Immanu-

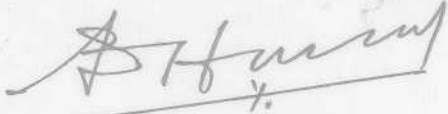
el Kujur se kai ek baton ki tadaruk aur puchh pachh likh kar kiya tha kyonki Padri M. Schiebe par wahan Kinkel men uski chal par bhari dosh lagaya gaya hai. Immanuel Kujur Padri is bishay par uttar na dekar sidhe Padri Schiebe par uske upar anyay karne ka jordan nalish karta hai aur ek Angreji darkhast ka nakal usne Council men bheja jise usne Viceroy ke pas bhejne ke liye taiyar kiya hai. Yah darkhast bhi Council men parhi gai aur parhne par batchit hokar yah niptara hua -

SANKALP: (k) Ki Padri Immanuel Kujur ka darkhast jo usne Viceroy ke pas bhejne ke liye banaya hai so na kewal missionary Schiebe ke biruddh hai parantu ek prakar se German Missionaryon par kalank laganehari darkhast hai phir ismen Church Council ki karrwaiyon par bhi dosh lagana hai aur Jashpur men ham log jo kam shanti sthapan karke mandali ke liye karne chahte hain uske nash karne ke liye hai isliye Padri Immanuel Kujur ko chitaya jay ki wah aise darkhast ke bhejne men nirbuddhi ka kam na kare aur use na bheje kyonki yah khel nahin hai jisko sambhalna uske liye bhari jokhimay hai.

Memo nos: 331-32/34/F.-6.

Dated Ranchi, the 7th. August, 1934.

Extract copy from the Minutes of the full Church Council of 4th August, 1934 forwarded to the Revds: Immanuel Kujur, A. John and M. Prehn, Representative Berlin Board, Ranchi, for information, guidance and compliance.


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
KARYYAKARAK SABHA KI BAITHKI KA KARYYABIBRAN.

Ta: 29 June, 1934.

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6. PADRI SAMUEL TIRKEY KINKEL.

Padri Samuel Tirkey Pad pakar Kinkel gaya aur Padri Immanuel Kujur ke badli na jane ke karan uske kam par jo roktok aur jhagra hua uska lamba chaura barnan usne likh bheja. Iska saransh Secretary ne Council ko bataya.

SANKALP: Ki jo report Padri Samuel Tirkey ne bheja hai uski bat abhi band ho gai hai so yah (File) natthi kar diya jay.

Memo no: 202/34/F.-6.

Dated Ranchi, the 20th. July, 1934.

Extract copy from the Minutes of the Church Council Executive of 29th. June, 1934 forwarded to the Rev: Samuel Tirkey, Lutheran compound, Kinkel, for information.



Secretary,
G. E. L. Church.

officiary

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN CHOTNAGPUR AND ASSAM
KARYAKARAK SABHA KI BAITHKI KA KARYYABIBRAN

Ta: 16 May, 1934.

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14. MARTIN AUR PHULMANI.

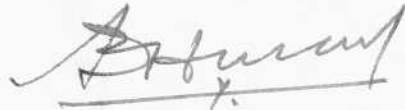
Phulmani ki sadi mauza Betma Pragana Biru Thana Kurdeg ke Martin ke sath men hui thi parantu wah Martin ke sang rahen nahin chahi aur Bhutan bhag gai aur wahan dusre purush ke sang men rahi Wah likhti hai ki wah phir Martin ke yahan nahin lautegi. Uske is dusre purush ka nam hai Thirh wah bhi likha hai ki Phulmani ke nahin chhorenga. Yah kagaj Council ko parh kar sunaya gaya. Bichar hua -

SANKALP: Ki is lekh patr se Council koi phaysla nahin de sakta hai parantu yadi Martin dusri sadi chahta hai to wah tyagpatr ke liye Adalat jawe.

Memo nos: 197-98/34/F.- 6

Dated Ranchi, the 20th. July, 1934.

Extract copy from the Minutes of the Church Council Executive of 16th. May, 1934 forwarded to Rev: A. John, Chaplain & Rev: M. Schieba, Kumbhal for information, and guidance & communication to those concerned.



Secretary,
G. E. L. Church.

274/34/F.-6.

28th. July, 34.

Rev: M. Schiebe,
Lutheran compound,
Kinkel.

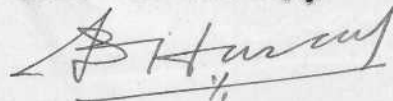
Dear Mr. Schiebe,

I am in due receipt of your two letters previously written and also your slip through Rev: M. Prehn - the one written by the girl, these will receive our due attention.

Regarding Jashpur licenses please note that no such rapid changes should be made and please allow the Padri Bage to remain in charge of Niche Ghat. Changes are not good at this stage.

With Vishusahay.

Yours sincerely,


B. H. Hursey

Council
 No. 122
 Date 11.6.34
 No. 6
 Reply No.
 Date

Recd. from Rev. Prelate
 16.1910
 15/6/34
 11-June-34

From,

M. Schiebe.
 Kinkel.

To,

The Church Council
 of the G.E.L. Mission-Church
 Ranchi.

c/o Mr. Hurad, Secretary.

Dear Sirs,

First let me express my thanks to you for the successful work you did for the Kinkel congregation.

Further I beg to pay special attention to my petition and the material enclosed.

You remember the letter of abuses put in by Kheora Tiga against me. There you will find a section: what reason the girl Kuwari was sent away from Kinkel and why it was done by me in the hidden. You even know the results of enquiry of the Ilaka Panch. It was my humble request at that time to give to my satisfaction by means of reproofing Kheora Tiga. But it was not done.

Now-a-days the matter has grown to such an extent, so that you should do something more against the Trio: Heran, Immanuel, Kheora, who are not afraid in defaming me and my family by the worst of blame. You will come to know in which way, when reading the letters of Heran Hemrom and Patras Ekka, Jhargau. You will find the results of inquiry done by the Executive of Ilaka Panch and you will be so kind as to judge by yourself.

Please remember the proposal, letter No. 1896, dated the 30-5- sent to you the other day. All these things were not known to me at that time. But now I request you once more, let me get satisfaction and think over it whether those people can be called christian bretheren or not and if it would not be necessary to set an example in this way as to give entire leave to Immanuel Kujur, Heran Hemrom, Kheora Tiga.

I beg to remain

Yours sincerely

Enclosed: Letter of Heran Hemrom, dated the 19/5/34.
 Letter of Patras Ekka, Dated " 11/6/34.
 Executive inquiry, " " 9/6/34.

v. and my subordinates.
 M. Schiebe

M. Schiebe

Council

2.6.34

No. 100

30.5.34

6

Reply No.

Date

No. 1896.

From

M. Schiebe.
P.O. Kinkel
Distr. Ranchi.

Chainpur. 30-5-34.

To

The Church Council

c/o Mr. Hurad, Secretary.

RANCHI.

Dear Sirs,

I beg to put a question before you as it is a special one in connection with the administration of the whole congregation.

Now-a-days we observe in nearly every place of our field that people refuse obedience, especial in those places where men who bear the responsibility try to lead the congregation in a strong manner. Seldom we find penance and acknowledgment of own fault. Those who have been caught in faults are embittered and revenge themselves by taking bad measures contra their own superiors. They do not frighten ~~any~~ kind of using any kind to impute to weak-sighted charges. In this way they are hurting the life of the community extraordinarily.

In some cases we can do many things by displacing as far as it is concerning pastors, pracharaks, masters. But even by displacing the most of them do not better in an other place and the same difficulties arise as before.

There are several people who do not like to pay any attention to the congregational rules not to mention the scripture.

The question is, what can we do with those people? As for my opinion, one must try to get them all right again, to care for their souls. But I succeed in the least cases. It is the habit here to make concessions that cannot be claimed as right. Therefore many people lost the knowledge what grace means.

We know 1. Kor. 5 11-13 and realize it as a hint for the administration of our congregation. Although the matter mentioned above does not be quite equal to 1. Kor. 5, 11-13., nevertheless the defamations and abuses can be counted likewise. Last not least such people are trespassing against the 9th. commandment.

Would it be not advisable to give entire leave to those who behave in described manners and are disobedient in any case. Is it not better to have a smaller but clean congregation?! At the same time the others can improve.

I would be pleased if you could think over it and pass and a resolution which entitles you after enquiry to give entire leave to those who are disrespecting the Christian Ethics.

I am,

Yours sincerely,



Church Council

25.5.34

POST

25.5.34

WRITING SPACE

INDIA



CARD

ADDRESS ONLY



Chakravarti

Shree etc

25.5.34

*Mr. Peter Howard
Secretary Dultaran
church Ranchi*

P.O. Ranchi

Ranchi

From, C.A. Keora Tigr 25/5/34
P.O. Kinkel (Ranchi)

To P. Hurad Esqr
Secy. Amhivan Church Ranchi
Dated Kinkel On 25/5/34.

महाराज

आप लोगों से सविनय प्रार्थना है
मेरा जितना दरवास्त, अपील, मय सब रिमाउंडर
जो मैंने पायी थोड़न कुण्डर और शीबे साहब
के रिक्तापत्र हुई है मुझको वापस मिले -
मैं सब को Witheraway करता हूँ - कारण कि
मेरा जवाहन कोई बढी नियो गये, और कोई
को छुटी मिला - और बाकी अच्छी तरह वाठ
पढ़ाये गये - ऐसे हालत में मैं लाचार हूँ और
हावित करना अकेले जीव को मुस्काना -
है मैं लाचार और समझ हूँ - से मेरा
उब कोरेस्पोंडेस वापस मिलना - हिये -

ईश्वर सत है और सत का प्रकाश
अवश्य ईश्वर कोई प्रकाश से करेगा सबूत
कभी न छिपेगी - अतएव और दुःखशा -
और खतरा का जवाब देही ईश्वर के अपने

I

Rev. Ch. A. S. Ticker

Lutheran compound, P.O. Kinkhel, Dist. Ranchi.

To

The Church Council

Chola Nagpur + Assamait Gossner Kalishya
Lutheran Comp. Ranchi P.O.Dated Kinkhel Tue 16th May 1934.

Church C.	21.5.34
Received	24.5.34
Register No.	76
Date	16.5.34
File	6 or 52
Reply No.	
Date	

Mata Mangawar Mahashaygan.

Dintar Purbah

Main ap ke charan sewa mein aji niwedan karta hun aur ap se karjori binay karta hun ki ap mere is dar-kast ki ninim baton ko apne meharwari bichar mein Lashrup^{men} la bicha karne ka kripawan honge.

I C.C. ke Phaisle molawik main kinkhel lake ke dakhin Parish mandliyon mein kalishya ko bulaya aur thahraya huwa sewak ko apne charwahi tath Prabh ki sewakai ka kam suru kiya aur you kalishya se mandli mein bheje jo ka kalishya aur mandli ki sewakai ka kam arambh kiya. Prantu is mein Padri J. Kujer jo dakhin Parish ka Purb sewak tha mujhe kam karne se rok diya aur age ke liye bhi rokta hai. kam karne nahin deta hai. Is Prakar se usne mere kam par bhari badha dal diya hai. Main ne use order ke anusaar apne kam suru kiya jis mein mujhe ap ke dayonaja se order mili hai.

II C.C. ke Phaisle tath order ke uprant main ne apne lake chairman aur acting chairman donon se bhi kam karne ka order pa kar apne kam suru kiya aur na apne hi jo nij ichcha se na malalab se. Prantu Padri J. Kujer ne mujhe kam karne se banachit kiya aur mujhe sakat (strict) order diya hai ki main kabhi kam karne na jaun. Main uske order chithi ka true copy ap ke pas na jaun. Main uske order chithi ko true copy ap ke pas bhej deta hun aur ap se niwedan karta hun ki ap is bat ko bhi bichar kar mere sewa mein mujhe uthar bhejne ka bhi kripa karenge. Wah mujhe aise order de sakta hai wa ki main uske order ke gulami hun hun. Main uske order ko pakar apne kam karne band (stop) karli hun. Main abhi do order ke bich mein hun. Ek to yah ki mujhe agya milti hai ki main kam karun aur ek to yah ki hukum ki mere Parish mein kam karne kabhi mal gao. Main ap se hant jori niwedan karta hun ki C.C. is mein mujhe seghar hal bhejne ki kripawan hogi.

P.T.O.

The True Copy of his letter, wrote to me

Kinkal

14-8-34

Padri S. Tikey

ap kal mere ijajat bina Govarjos
jo mere Parish ke adhi hai kam karne kyon
gaye the? aur kam karne wale samene
Parish me notice de diye hai, kis ke hukum
se? ap Ranchi se laul ke ghulha chabhar
mandli men phailate hai ki Padri S. Kijus

8 July

1657
m.

III Padri J. Kujur ne samrone dakhin Parish men notice to Phaisla diye hain aur mandli se arjee kiye hain ki mandli koai dusre ko jo uske ijazat hain kam karne jaye to usko mandli men mandli kam karne na dewe. Main us notice ka nakal (true) copy bhi bhej deta hun.

IV Mere kam suru men usne key badhe dale uske bhi main apke bichar nimil report hefta hun aur ap se arjee karta hun ki ap kripayus par bhi dheyan karne ke kripa kijiyege.

V Padri J. Kujur mere bisay men mujhe likhte hain ki "sab Tufan ka karan apni hain. is ko sochiye ki keya bat hai" wah jo mujhe sab Tufan ka karan thakra hai to keya ilaka men jitne Tufan hote hain so ne mere hi karan se hai. Main namaste sath niwedan karta hun ki Padri J. Kujur mujhe is men Pramanit karne aur ki main hi Tufan karne wala hun aur jab wah mujhe pramanit thakrawega main usi din dinte se apne pad ke suwikrit ke nibachne dene ko Talpar ho sakunga.

VI C.C. ka Phaisla order J. Kujur ko mile hai ki wah Champu jaye aur wahan ke kam ka charge lewe. Par wah ab Tak yahan bas karta hai aur main nahin jante hun ki wah Champu jane ka koi chintu karta hai wah nahin. Par wah yahan Tak rari men Talpar rahla hai.

Upokht baton aur mere Padpar ke kam arambh men jo J. Kujur ke jariye aisi auchchitta ke badhe dale gaye hai, C.C. se mere dohai aj newedan hai ki C.C. jo abhi gathochit bichar ka Phaisla ki hai use sishar hi badlne ka bichar na karne quesn ki jo C.C. ke duwara agar badlne ka bhi bichar ho to Padri J. Kujur ke duwara jo badhe mere ke kam ke upar dali gai hai mere bharwishyat kam men Phalwai nahin bujhati hai. Usne mere upar mandli ke age badhe aur matbha dal diya hai use agar main abhi Turant dusra jagah men kar diya jayega to unke man men bekaide ke kheyal rahenga. Quesn ki Mandli men kam suru ho gaya aur kam ka Program bhi mandli men diya gaya hai. Is liye main C.C. se hantjori niwedan karta hun ki jo abhi C.C. ka baralman Phaisla hai ki main kinkel ilaka to hi men rahun so hi rahe aur is prakas se C.C. mere upkar ka meharwan hone ki kripakare jis upkar ke liye main C.C. ke bahut shan badi tuthe kilaayenge. ainde ap malik hain.

Prem se

apka Birkhadi Das.

Copy forwarded to the ilaka chairman.

S. Sikhey.

Sh.

16 5/34.

I The True copy of his letter wrote to me.

Kinkel
14-5-34.

Padri S. T. Key

ap kal mere ijazat bina goranjon
jo mere Parish ke adhin hai kam karne ngyon
gaye the? aur kam karne waste sammene Parish
may notice de diye hain, kis ke hukum se? ap Ranchi
se laulke ghutha khabar mandli may phailate
hain ki Padri J. Kujar ko chutti mili hai badli
nahin gane ke sabab se. C. C. ke kam saklap
ke motabik ap khabar phailate hain? ap kam
akhtiyar se kal mujh ko chutti diye the? kya
main ap ke adhin hun?

Sab Turphan ke karan ap hi log hain
ap ki badli ke badle meri badli huwi thi is ko
sochiye kya bat hai.

ap phir mere Parish may kam karne
Kabhi mat jaiye.

Kripakar is ka
jabab galdi se
diye. —
J. Kujar

ap ka
sd/- J. Kujar

II The True copy of his in notice sent to the
Congregations.

मेनवेदन
के रस निम्नोती प्रचालन में प्रचालन में ही ओ
आम लोगो को जनाया जाता है कि मैं अपने
प्रेम के निम्नोती प्रचालन में प्रचालन में ही ओ
मेरे माते है कि मैं आम लोगो मेरे प्रचालन निम्नोती प्रचालन में ही ओ
मैं प्रचालन में आम लोगो मेरे प्रचालन निम्नोती प्रचालन में ही ओ
हाल देखोगा - प्रचालन में वहाल रहे आम लोगो को प्रचालन में ही ओ
हाल देखे न प्रचालन में -

Kinkel
12-5-34.

मेन लोगो का प्रचालन.
sd/- Rev. J. Kujar

Report

main apne kam ke programmoti with 13-5-34 ko gorarjor mandli me kam karne gaye. Bhariya ke think that na hone ke karan 12-5-34 sangh nahi gaye. main elwas hi ko bare sabere gaye aur think 8 baje waham kam ke liye pahuncha. mere waham pahunchne ke aage Padri. D. Kujar bhi pahunchne. mujhe malum nahin tha ki we bhi aye huwe hain. we apne jane ka khabar mandli ko nahin diye the. mandli uske jana ko nahin janti thi. mandli apne naye Padri ki jiske we khabar paye the pahunchne ke asra dekhli the. yon hi pahunchne pahunchne par keya huwa, ki mandli samajhne lagi ki do padriyon ke ane ka keya bat hai.

mere pahunchne par aur hal diye huwe bat aur par mandli ka bichar huwi ki jisne hamon ke liye khabar diya hai usi ko ham apne Padri manenge. aur jo hamon ko naye Padri diya gaya hai wahi kam kare. aur dusra jo chupki se aya hai wah kam na kare.

Main aise aise baton ko dekh kar main me bichar kiye ki mandli ke bich koai dusra kheyel na ho, - yeh ghagre ki bat samjhi na gay main Padri kujar ne diye ek official chitthi likh kar diye aur usme usko yahi likhe hai ap bhi aye yeh to amari ki bat hai jab ap apne parb kam ke liye antim bhasan aur mandli se bi dai lene ko aye hain. par jab ap mandli ke aage ^{mere upar} mat bhed dalne ^{ke} abhi pray rakhte hain to mujhe kam ke aage koai information dijiye. aur tab usne jo bat diya uska copy aisa hai be/le hain. ap ki chitthi ko paha. main ab tak kam o mandli ko jins kisi ko nahin diya hui. Church Council jab tak antim phaisla na kare kisi ki bat main nahin manunga.

apke
sd/- D. Kujar.

yahi jabab de mujhe kam karne se roko aur ~~we~~ mujhe ko kam karne nahin diya. yon hi main apne kam me banchit ho kam nahin kiya. Prantu wah ap kam kar mandli me karamchari karamchari me mat bhed dal diya. apne upderh ke ant me usne mandli ko yahi bhi sunaya ki Pa Babu S. Tyke, order Pake kam karne ko to aya the par main na kam karne nahin diya. ~~we~~ Question main C.C. me dakhart likha hui ki yahan karamchari ~~ham~~ karamchariyon ke bich kuch ^{bat} hai use jab tak C.C. phaisla ne kare aur mujhe antim phaisla na sunawe tab tak main kam ka hi mandli ko kisi ke liye jama nahin diya hui aur ne denge. is me ~~we~~ mujhe C.C. chutli dewe chahi jo kare.

Main jo uske liye chitthi diya uska karan yeh the ki abhi bat chit karne se to yeh ghagra ki bat gaisa ~~kahega~~ kahe ki wah Khodh man me hai so mandli a ke bich me aisa ghagra gaisa na bujhawe aur mandli waisa na samjhe ki in ~~we~~ karamchariyon ke bich ghagra hai kahiye ke diya. Par Tish par bhi wah mandli ke aage ghagra hai aisa anubhadata. ~~Sp/leg.~~

Church Council
Received 16.4.34
Register No. 7
Date 10.4.34
File 6
Reply No.
Date

Appeal to Church Council

C. A. Keora Tiga Kunkel P.O. (St Ranchi)

Shaka Ranch Kunkel

महाशयो

मौताविक आप लोगो हुकूम सेमो नं 640-42/34/F.6

ता० ८वीं जुनवरी १९३४ नावत खिलाफ हरबास्त जिले शीवे और
पाद्री गोहन को जो आप लोगो के पास विचार लिये जेन
गया था यहाँ किनकेल इलाका पंच में रखी गई छई ता०
१६वीं मार्च १९३४ को। मैं उनके फैसला का नकल मोगा
पर अभी तक मिली है पर मैं उनके कररवाई की
आपील आप लोगो के पास जेजता हूँ- जिसने आप लोग
मेनासित कररवाई अमल में लावे।

१ मैंने इलाका पंच की फैसला का नकल मोगा पर अभी
तक ने देते ही है केवल समय जमा रहे है और नकल
नहीं मिलेगा- कारण सुनने में आया है कि नकल
खो गई है, कारण कोई विशेष है जिससे ऐसा किया
जाता है-

२ मैं पाद्री शीवे और गोहन कुनूर के खिलाफ दिया हूँ
पंचों ने दोनो को पंचों ने ग्रहण किया और उनके अनुवाई
में इलाफ किया गया मैं जो उनका मुद्दा था मुकामे
जिलित और पुनानी अर्जी कई बार करने पर भी नहीं
ग्रहण किये, यह केल उनका गौरवानुनी है इसको एक
आदमी आदमी की काय कर सकता है

३ पाद्री गोहन कुनूर के घर में अधिकॉस पंच मेमबरो का
उरा था जिससे सीधा कांस हो सकता है कि वेद-अच्छी
तरह से उसकाये गये और फैसला करने के लिये चलाये गये

४ सेक्रेटरी से मालूम हुआ कि वे आसानी बात से नहक
के विचार किया गया, यह केवल अन्धों की तरह
आनुवाई किया गया, और उनका मन दूसरी ओर खिंचा
गया।

५, पंचो से मान्य हुआ है कि तीगा अकेला क्या कर सकता है वह तो अकेला है, इससे जाहिर होता है कि मे जनाब सब को अपनी ओर खींच लीये है और देरी से बीचार करने का भी यही मतलब है

६, पाद्री इमानुएल कुजर को बदली चैर पर ले रखे है यह सब शीवे साहब भी चलाबी है और आप लोग उसको बनाने चेष्टा में यह कर रहे हैं और सच्चाई को छिपाने चाहते हैं

७, जौरी सब कोई छिपाने और दलाने की कोशिश में है तौत्री आशा और तरोषा करना है कि सच्चाई बाध नहीं हो सकती है

अन्त में मैं फिर लिखता हूं, मैं सब बातों को खोलना नहीं चाहता था परन्तु कुछ रहे ऐसा विचार करता था पर अब और कुछ खोल ही देता हूं कुवारी चन्वार के अंदा में जोध लटकाया था उसको चुमा किया और उसके हाती में सतर भी डंडेला था देखिये, स गौर कीजिये, आप लोग ऐसी मिशिनरी के पीछा में हैं, हो सकता है कि माडली में ऐसी बीज फैल जायगी और बदामित हो रहा है -

मैंने प्रसिडेंट साहब को और मि. प्रिन्स साहब को बतला चुका हूं कि यहाँ का पंच वैसा है, और आप लोग मोताविक कागून यहाँ Chairman और Vice Chairman का फैसला करने को निकालेला इलाका पंच में मेला लिखका फैसला देख सकेंगे - निमत तो ऐसा मालूम होता है कि आप लोग जब सब गोवाह मेरा को धुर्तलोग आपने वस में कर लेंगे मैं जैसा हो रहा है और सब गोवाह मेरा ओर से हट जायेंगे तब आकर फैसला करने बैठेंगे और दरवास्त आदम साधुति कर उल्टा मुकदमा पेश करेंगे, बात भी नीतर है दरवास्त मेरा भी १९३३ का है और अबतक फैसला हो रहा है

इसलिये मेरा यह अपील जाता है इसपर पुरा फाट रखेंगे करना नतिजा बुरा से बुरा होगा मैं कह नहीं सकता हूं, तबकीप के लिये मुझे माफ करेंगे यह काम आप लोगो का है जैसा मोताविक हो कोजिये मैं भी जैसा मुतासिब होगा कहेंगा

10.4.34

I leave etc.
A. K. Som Tijn

15/1/34

P.T.O.

मन

उसका है जैसा करता है यह सुझाव कब से उसको मिली ?
क्या किमकेल का स्वमालित मांडला तोड़ा गया और जोरुन पाद्री
को दिया गया ?

I beg to remain
Sir,

Your most obedient servant
J. Kujar

रिप्ले इंग्लिश प्रान्ति विरुद्ध फ्रांसीसी सत्ता के विरुद्ध
- 1 रिप्ले फ्रांसीसी विरुद्ध फ्रांसीसी सत्ता के विरुद्ध
इंग्लिश रिप्ले 18-11-80 को रिप्ले फ्रांसीसी सत्ता के विरुद्ध
* * * * *

रिप्ले फ्रांसीसी सत्ता के विरुद्ध
इंग्लिश रिप्ले 18-11-80 को रिप्ले फ्रांसीसी सत्ता के विरुद्ध
* * * * *

रिप्ले फ्रांसीसी सत्ता के विरुद्ध
इंग्लिश रिप्ले 18-11-80 को रिप्ले फ्रांसीसी सत्ता के विरुद्ध
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रिप्ले फ्रांसीसी सत्ता के विरुद्ध
इंग्लिश रिप्ले 18-11-80 को रिप्ले फ्रांसीसी सत्ता के विरुद्ध
* * * * *

From

M. Schiebe.
Missionary
Chainpur (at present)

Received	14.5.34
Register No.	5.2
Date	10.5.34
File	6
Reply No.	
Date	

10-5-34.

To

The Church Council
in Ranchi.
c/o Mr. Hurad, Secretary.

Dear Sirs,

Up till now I kept quite in the matter Rev. Immanuel Kujur, Heran Hemrom, Kheora Tiga against Rev. Johann Kujur and myself. But now it seems to me necessary to open my mind.

These three people are going on in creating one trouble after another. Not enough of the offences and charges, which are seized in the air, (see the letter of accusations of Babu Kheora Tiga and its judgment by the Kinkel Ilaka), they are not short in threats of any kind and last not least the congregation is incited and calumnies are circulated and reported to State authorities (Jashpur State Superintendent) hurting us and the Mission-work.

Heran Hemrom is dismissed since January 1934, but he is still living in the B.H. quarter. Rev. Immanuel Kujur has been transferred to Chainpur but he refuses to go.

Therefore I beg you urgently to give strict order to both, to leave Kinkel at once, otherwise I am caused to appeal to the Berlin-Board for my displacing. Even Babu Kheora Tiga should receive a strong warning from you.

With respects

Yours

M. Schiebe

R.T.O.

Extracts of letters regarding
this matter .

Rev. Johann Kujur writes in his letter 6-5-34 :.....

Phir mere upar bhi bahut chij chori kiya kah kar dosh lagane
chahte hain. Phir ajhi bihan Abraham master mujhe batlata tha
ki in log ap ko aur ham ko jan se mar dalne chahte hain....
Mujh ko Abraham achhi tarah se kaha ki ap jab dehat jate hain
sawdhan se rahiye aur jab Saheb awega tab usko bhi boliye ki wah
bhi sawdhan se rahe.

Heran Hemron writes in his letter dated 6-8-34.....

Mera man saph hai main khule dil se ap ke upar hone wali baton ko
bata deta hun ,ho sakta hai padri J.Kujur ap ke upar kesh bhi khar
kar sakta hai aur phir Jashpur Superintendent ke jariye D.C. ko
bhi likhne ki taiyar hai so janiye.....

copied.

[Signature] 10. V. 34.

मौजा जामंदोही

ता. २-३-३१ ई.

Received
Kishor
Ministerium Secretary
5/4/34

कि. फुलमानी मैं यह कहर करता हूं की मौजा वेत्ता पुगना बीर, चान
कुरीज जिहा रीची के मारतिन के साथ हमारे सोरे किनकेरु वेगला
उई धा और नात यह है कि मुक्त की नही रखने के वास्ते मैं ने भूतान
गई और हम उसका मारेबा न करे, अपना खुशी रीजी से हम भूतान में
मो दूसरा सोरे हो गई और मैं सच र कहता हूं कि यदि मारतिन मुक्त के
मार मो डील तो मैं उसके यहां नही जाऊंगा, और न तो उसके बारे
शान के धर में और मैं खुद अपना पुरुष दाद के साथ रखूंगा
और दाद मैं करार करता हूं कि मैं जब तक नही मरूंगा तब तक अपने
मो फुलमानी को कभी नही छोड़ूंगा और अपना जीवन भर अपने पास
रखूंगा - एतद्वारा करके मैं अपने साथ देती हूं और हमारा पुरुष
मो सोरे देती है।

Refers to the
Kishor Kaka
Chairman and
advised to send
to the Church Council
Kishor?
M. Leey
6/4/34

{ फुलमानी गुजूर मैं आजता से अपने पुरुष दाद के
दाद राम साथ रखूंगा इसलिये अपने खुशी रीजी से
अपना बापे भंगूठे ना दे दो सो मरी
दाद मैं अपने पति का कभी नही छोड़ूंगा -
इसीनिये अपने खुशी रीजी से अपने बापे
भंगूठे का ना दिया

Forwarded to the Secretary
of the G. E. L. M. Mission
Ministerium Council.

Kishor Kaka Chairman

साहे दाद राम जामंदोही
ता. २-३-३१
श्री. ~~मो~~ सेन लोहार जामंदोही
श्री. धर्मदास कुरुग वेत्ता
श्री. योगदास कुरुग वेत्ता

पुष्पचन्द्र खल्लाई

नि न के ल

2-3-39

1871

विद्यया

9-18 21/5/50

2000

[illegible]

1857 to 1860

NOTICE

49-23-3-1

श्री. सुभाषचंद्र बोस
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Extract
of the minutes
of the meeting
of the panch
15.11.34.
M. S. S. S.
21.11.34.

29. Babu Keora Tiga ka darkhast jo C.C. men bheja tha.
so Ilaka ke bichar ke liye phir lauta diya gaya
aj tarikh 16.3.34 ko purn Ilaka panch baithi.

Is karan ki darkhast Chairman ke birodd hai,
prastao kia gaya ki koi dusra Chairman banaya
jay, Ilaka se bichar kar sanklap kiya gaya ki
Rev. Samuel Bage isi bishay ke liye sabhapati ruke.

26.3.34 30 Hajri: — Ilaka member ye hajir the
805
6
Copy No.
(1) Rev. Johan Kujur, (2) Rev. S. Bage, (3) Rev. J. Kujur
(4) Cand. D. Soreng (5) Cand. S. Tirki (6) J. Kujur (7) D. Tugun
(8) P. Khalkho (9) S. Min (10) B. Dungkung (11) J. Kiro:
(12) A. Lakra (13) S. Kindo, (14) P. Ekka (15) P. Lakra
(16) Capt. M. P. Dungkung.

31. In kathin bishayon ke hone ke pahle Chairman ne
prarthana sath apna aashan grahn kia.

Ilaka panch, darkhast ki pahli bat No 1 Ka (A) + (B)
par bahut lambi chauri bat chit karne par us ko
malum huwa, ki ye baton C. C. se sambandh hai
is liye Ilaka C. C. men bichar nimit supurd
Karti hai.

(2) Chairman aur Khajanchi ek hi admis hone ki bat.

Sanklap: — Amsabha men thahrays gaya ki Chairman hi
age ke liye Khajanchi ruke, is ko Ilaka panch
Kaam samajhti hai.

(3) Mandli nahin bhulne ki bishay: —

Sanklap: — Ilaka panch ke slekhne min, jaisa darkhast
men hai, waisa nahin paya jata hai, par is ke
birodd, har Kanhi mandli, Chairman se
dekhi jati hai.

(4) Kunwari aur Uday Ekka ke bishay: —

Sanklap: — Dariyaphat se paya gaya ki Rev. M.
Scheebe aur Rev. J. Kujur is bat ko chhipane ke
liye unko chhutti nahin diye,

par Kunwari ko us ke panu ke ghar ko dawa
karwane ke liye Purulia jane ki chhutti mili, aur
Uday Ekka talap ki ghati ke karan chhutti ap hi
kia.

(5) Babarchi Kunwar aur Karolina ki bat.

Sanklap:— Babarchi Kunwar aur Karolina donon ne
Habul kia ki we pap men girne par the, par
we pap men nahin gire, is par Chairman Sahab.
ne niyamanusar unko samjha, hujha kar unki
baton ko saphai kia, is ko Ilaka panch manjur
karti hai.

(6) Ghar ki bat:—

Sanklap:— Babu Cand. D. Soreng, jis ka hawala darkhast
men hai, O Rev. S. Bage jo is bat ka Janakar hain
donon ke batlane se malum huwa, ki darkhast ki
bat asaty hai.

32. Balu Keora Tiga ka dusra darkhast, jo Ilaka ke liye
diya hai uski No 2+3 jis men chugli karne aur
saty ki bat ko chhipane ki bat likhi gai hai.

Sanklap:— ye donon baton spast rup se nahin likhi gai hai
is liye Ilaka apne bichar mantaby men nahin lai.

33. Antim prarthana Johan Kiro: dwara ki gai is tarah
sabha ka kam ant huwa.

D. Lugun
for
Rev. S. Bage
Chairman

D. Lugun
Secretary

forwarded to the Secretary Luth. Church Council
Ranchi for favours of consideration and judgement.

Church Council
Received 12.1.34
Register No. 6245
Date 18.1.34
File 6
Reply No.
Date

The Secretary,

Church Council,
Ranchi.

Maharaj.

Ap ko malum hove ki hamare
Parice ke Kochedegi mandy se ek bhai
Assam taraph chala gaya tha. Utharhi
wah kisi ko mar dala par ho sakti
hai ki mokadma thi ki Sabul nahing
huwa jiske karan usko poor dand
alhiwa jilwan bhar ke liye laji nahing
mili. Wah kitne carason tak jail
men tha phir wah abhi chhutke
apni ghar Kochedegi ayi hai
mere likhne ki baad hai
ki ab mandy uske sath kaisi
dyanhar karegi. Dote waste mandy
ain kya hai main nahing janti
hoo so kripi karke mujhko
janti diya jave.

Poem se
ap ki baawast-
J. P. Singh
18.1.34.

Rjarलगुन
15 बर्रा.

M. E. School
Kirkuk

21. सोरिह सोहार्दया
मन अग्न होग
Bholaur jans
par hai
usko soha jay

सूधेरान-कोनपौंड कोन्डरा

15.1.1934.

मान्यवर सेक्रेटरी साहेब-को मेरा सप्रतिवार
बहुत बधायु सहाय-इधर हम लोगी का.
कुशल-मंगल आरु स्वा-हे नमो नमो लोगी भागो
पहले आशा-है कि पितृ पुत्र को देखा से
मले चंगे हो गे-

भागे चिट्ठी लिखने का-बिदेश-कारवा.
यह है कि मुआनो मालूम-बहुत है कि.
C.C. को जो मालूम-कि सप्रकार-है। मुआ
देन वने में आता है। कि मसपुर को लिखे 3. पाई
है जो निज व जेहों में नाम-कर रहे है-
जैसे इमामपुर ल-कुतुर-पाई बालु,
" और मिथु सलकाडा. " "

" सामुसल-बागो. " "

और इन सनों के ऊपर सुपानैज में मसपुर
उपचार के लिखे-पाई ^{मान्य} मान्यवर Res.
N. John + नीच धार के लिखे मान्यवर
पाई सह-Res. M. Schuler.

I पाई बालु लोवे मिथुस-लकाडा के लिखे मसपुर
उपचार के प्रचारक पत्र-जो वसे के सितागे में है
II पाई बालु-सामुसल बागो के लिखे मसपुर
नीच धार के सब-प्रचारक पत्र
II पाई बालु-इमामपुर ल-कुतुर के लिखे मसपुर
नीच धार के प्रचारक पत्र + उप धार के प्रचार
क-पत्र (नगर)

मैं समझता था कि मेरा इलाका समस्त
उपखंड में गंगा तक है जो मैं समझता था
जो समझता था कि मेरा इलाका
लोकसर्वकार हिस्सा था हुआ है जो दोनो
परिशो को मिलाने देख रहे हैं मरता है जो
मेरे समझ में नहीं आता है।

मेरे समझ में नहों आता है।
इन्हें बालों में अपराध का लोभ मचाने
के लिए बुला सकते हैं कि नाम करने में मैं
आसुता हूँ। मेरे समझ में इसमें कोई फायदा
नहीं है। जो नामों दिए हैं
हैं जो नामों दिए हैं देते हैं परन्तु वे
जैसे ५१२ ही हैं - काम यदि होना है तो
सोचाई से सोचें निसें नाम चले ॥

आप. ए. ए. ने मेरी टैरी होके असफुरका
हाल अच्छे बेवति से जानते हैं कि जो नडा इलाका
नगा लक चला है जो निगनेल इलाका
समुचा-हो चार। अन्तः इम्माएल वाबु
नेचधार के ४ प्रचारकपन को उपचार
के १ प्रचारकपन अर्थात् नगा देखा है
जो मेरे तीन प्रचारकपन को पार हो के जाता
है - मेरे विचार में यह बहुत बड़ा बड़का
कारण हो सकता है - सो आप लोग इसका
उचित विचार कर के सलाह जिये जिससे
आप अच्छे से चले - जो अगर यदि इम्माएल
वाबु को असफुर में काम देना हो चाहते हैं तो

489531 mg

[illegible]

missionen David Haen

॥ श्री गुरु नानक जय ॥
 ॥ १०८ ॥

Church Council

Received 22.1.34

Register No. 623

Date 15.1.34

ile 54

Repts No.

Date

Church Council
Received... 22.1.34
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Dated Kinkal the 17th Jan 1934.

चार्वकौसिल. वि. समीप बिनप्रपत्त ।

महाशय गण

आप लोगों को मेरा योशुसहाय

मैं सबिनप्र निम्न बातों को आप लोगों के यहां पेश करता हूं।

१६ वीं जनवरी १९३४ बिहान को मैं Rev. M. Schiebe के पास गया, साद्री फीस में से कुछ रुपया और बुरवार का दवाई मांगने वास्ते। बुरवार की कमजोरी मेरी थी साहब के गोल कोठरी में बैठ गए। अपना ^{तकलीफ} जनाके मैं साद्री फीस में से रुपया मांगा। साहब ने कहे, "इस साल साद्री फीस मेरे पास जमा नहीं हो रहा है नहीं रद्दगा कहके घोहन पाद्री को जमा करने कहा है।" मैं ने व्यर्थ किया कि मुझ को बहुत जरूरत है इस वास्ते घोहन पाद्री को देने वास्ते कहिये। साहब ने कहे, "साद्री फीस से आप दोनों बराबर बांटेंगे। अच्छा आप को रुपया देने वास्ते कहूंगा।" आगे मैं ने कहा, आप सहायता देंगे बोले उस को जो नहीं दिये है। साहब कुछ स्वार चढाके बोले, "आप तो मन ^{में} कपट रखते हैं, आप — Keora Jiga-1 को सलह देते हैं, बीती बातों को C. C. में लिखने के लिये सो मिशन का रुपया ऐसे जन के लिये नहीं दिया ~~सकता है~~ जासकता है।" मैं ने कहा कि, "वह बात मेरे मन में है नहीं मैं ने Keora Jiga-1 को लिखने का सलह कभी नहीं दिया हूं उसने अपने मतलप से उन को लिखा है।" साहब ने कहे, "आप बात को चलने देते हैं नहीं रोकते हैं।"

मैं ने कहा, "मैं न उस को सुरु किया न उस को श्रद्धा कर सकता हूं मेरे मन में है नहीं मैं उस के विषय कुछ नहीं चान दिया हूं। आप जबरजस्ती मुझ को देखी ठहराते हैं साल भर से ऊपर हो गया जब आप से मेरा कुछ हुआ था उनो दिनों में उन लोगो पास जो मेरी स्त्री के कठिन विमारी में सेवा के लिये आते थे बताया यह सोच कर कि साहब मेरे दुराब में अधिक मुझे दुराब दे रहा है। उसके पीछे मैं सेटेलमेंट काप के वास्ते गांव चला गया और उधर हो चार महीने रहा, वहां से लौटके नये पेरिश में काप आरंज किया, मुझ को देहान में रहना और रोज २ उपदेश देना अच्छा लगता है, यहां आने से आप लोग बराबर मुझ को दुराब देने हैं।"

साहब ने कहे, "आप ऐसा ही काम करते हैं।"

तिसपर मैं ने कहा, "आप जबरजस्ती दोष लगाते हैं व्याज हो मैं Keora Jiga-1 को बुलाकर उस से बात चेत करूंगा"

आगे साहब ने कहे, "मैं आप मुझ से जो और Keora Jiga-1 से मिलता-रखते हैं, उस का चित दौक नहीं है, जो वह लिखता है उस को आप ही काटता है, और जो वह अर्जि करता है उस का आप ही फैसला करता, क्यो आप ऐसे लोगो से मिलता रखते हैं।"

तिसपर मैं ने जबाब दिया, "कि मैं Keora Jiga-1 के ऊपकार को चूस नहीं सकता हूं १९३३ नोवेम्बर में जब मेरी स्त्री विमारी और मेरे बाल बच्चों को खाने को कुछ न था तब उसने एक मुस्त २१९ मर पुराना घान दिया जिस का कुछ रुपया देना अब तक बाक है।"

आगे साहब ने कहे, "मैं जानता हूं आप का मन जशपुर में काम करने का है।"

मैं ने कहा, "जहां कहां मुझ को काम दिया जाय वहां करूंगा"

P. T. O.

Dated Kishore the 19th June 1924

साहब ने कहे "आप को पुरानी मंडली में आप काम करना नहीं चाहते हैं? जैसे मैं किंकल मंडली में काम करता हूँ जल्द मुझ को यहाँ काम करने का मन लगेगा, मैं चाहता हूँ कि जब सब ठीक हो जाय तो आप जशपुर में काम करेंगे, John साहब का जो ऐसा ही मतलब है। मैं पाद्री जोहन कुजुर को जशपुर नेजने चारा पर बह जाने नहीं चाहता, आप की बदली को उरा ऊपर घाट के लिये कौंसिल को लिखा पर नहीं हुआ। पाद्री सामुएल बागे जशपुर में काम करने नहीं चाहता है वह उरांव लोगो के बीच काम नला बहा सकता है उस को जटा वेली में रहता है और खडिया लोगो के बीच काम करेगा जैसा आप जो जानते हैं। एक उरांव पाद्री को जशपुर में जाना होगा और वहाँ रहना होगा जिसको नेजेंगे उस को जाना हो होगा अगर नहीं जायगा तो दुहा मिलेगा हम रांची जाते हैं सेक्रेटरी के साथ जगह का बन्दोबस्त करेंगे और हम किंकल छोड़के जशपुर में काम चलावेंगे वहाँ नहीं रहने से काम नहीं चलेगा, केरि जशपुर के लिये चिन्ता नहीं करते हैं। John साहब नहीं करता है, C.C. नहीं करती है, होम बोर्ड में लिखा बह जो जवाब नहीं देती है। मैं ने कहा "मैं के नगर से सराफा नी जाता पर जाने नहीं दिये, किंकल आने पर जब John साहब मुझ को दोष देने लगे और जब मैं जाने को तैयार हो गया और John साहब को अर्ज किया कि दिवान साहब को रू जनावे। साहब ने दिवान साहब को जनाये तब दिवान साहब ने जशपुर के पानो में हाल दिया कि Rev. J. Kuyur सराफा नी में डेरा डालने चाहता है उस को वहाँ डेरा करने न दो और C.C. के पास John साहब के पास और मेरे पास चिन्ता दिया कि मैं वहाँ न जाऊँ।

साहब ने कहे "उनका मना करना है, पर हमों का जाना है यदि जायेंगे तो क्या करेंगे। अगर कुछ करेंगे तो देखा जायगा।" अन्त में साहब ने "कहे कि सेक्रेटरी को आप लिखिये तौनी साहब ने कहे कि आप को नहीं चलाता हूँ आप की इच्छा। फिर कहे कि ये बातें यदि डैरकर स्लोक को जनाये जावे तो क्या सोचेंगे मैं ने कहा, "मेरा दिल खुला है मैं मन में किसी के बिस्व को डी वात नहीं रखता हूँ मैं बराबर अपने को ईश्वर के सामने वरता हूँ सो यदि ईश्वर मेरी ओर है तो मेरे बिस्व कौन होगा।"

ऐसा ही वात अन्त हुआ। मैं वरन्त Keora Jigra को बुलवा जेला और उस को कहा "देखो बाबू वुम जो दरवास्त C.C. में दिये हो उस का दोष मानवर Rev. M. Schiebe साहब मुझ पर जो लगा रहा है सो वुम उस को छोड दो उसने जवाब दिया "मैं ने किसी के बहकाने वा फूसलाने नहीं लिखा हूँ मैं सोच समझ कर लिखा हूँ मैं उस का जवाब देही हूँ जब C.C. आवेगा तब मालूम होगा।"

मैं मालूम किया हूँ Rev. M. Schiebe फिर जो कुछ करने वास्ते रास्ता खोज रहा है। Keora Jigra तो वहीं है और उसके आगे से आता जाता है को। उसी को नहीं पूछते हैं हम को जो मन भावा सो कहते हैं इस निमित्त मैं उदास हूँ जो वाजिब है लिख नेजता हूँ

आप का दासानुदास
Immanuel Kuyur

मैं उपस्थित करता हूँ कि १९३३ के मन्त साहब ने ऐसा ही किया और इस साल फिर जो ऐसा ही करने का मुझे कर दिजे है। J.K. Kuyur

Church Council

Received... S. 134

Register No. 1788

Date... 20. 12. 33

Writing Space

Reply No.

Date



To Peter Hurad Esqr
Secretary Lutheran Church
Council:- Ranchi.
Lutheran Mission Compound
Ranchi
P.O. Ranchi
Distt - Ranchi.

I will see my own
I will not take the matter
I will see as far
possible.
I am with the Lutheran Council
I am for

Reminder 2

To The Secretary Church Council, Ranchi
from. C. A. Kewrat In, Kinkel.

Dated Kinkel the 2nd Dec 1933

Dear Sir,

May your honour will
kind enough to let me know, whether
or not I may know regarding my
application Dated 21st November 1933 against
Chairman and Vice Chairman of
Kinkel Haka. or the same was thrown
in the waste paper basket. your
honour will kindly excuse me
for the troubles for replying me.

If you are not going to deal
with the paper, I am unable to
approach again the same again
and again. I therefore request
your honour to kindly allow me
to seek any other way for me
for the justification, I won't
want to trouble you again & again
for the same.

जने को खाकी रंग को शेकता है. छही करता है
 एक गाबियो देता है, में सुनता है कि मे
 कि जसपूर जानें चाहते है और वही वस्तु
 करना चाहते है 4 में जसपूर शक
 superintendent के पास हमी इको
 मय वरत भुवासा, लखनदेया-समाजि
 सुगतीनातन के निषय विरक्त रहते और
 जहेतक हो में देखेता, ऐसे में इमार्ग को
 मय लोग मिश्रि की गुव को सुमारे
 जो कुछ हो करते है वा नही. मय मय लोको
 भी मजली में जो कुछ विरक्त रहते
 लिल चुका है - *Calcutta*

INDIA

23

CARD



ADDRESS ONLY



Mr. P. Hurad
 Secretary Lutheran Church
 Council Ranchi

P.O. Ranchi
 Dist Ranchi

Church Council

Received

26.1.34

Dated Kinkal the 21st Jan. 1934

Register No. 633

Date 21.1.34

माधव महाशय सेकेटरी साहब

हकी कोसिल को मेरा नमस्कार ।

प्रति ~~म~~ लोगो को कार्यकारक समिति को
मन्तव्य ता. १४ दिसम्बर १९३३ को आप के
लोजिस से ता. २-१-३४ को निकली खत
में मिली, जिसके लिये धन्यवाद देता हूं।
लेकिन आपसोस की बात को मैं आशा
जवाब देने का देख और मिठ शब्दों साठ
का करामत देख मैं S.D.O. सिमडेगा
मेज चुका, मैं तो जहां तक सोचता
हूं आप लोगो के नियमानुसार इलाका
इंचेयर मेन के जरिये चेजा हूं। माधव
प्रोडेंट और ता. और मिठ, पेहन साठ
को खुद यहाँ को इलाका को बैठकी वीर
खुलासा बताया + हूं।

अगले आपना दोष बचाने के
लिये मेरे कारना दूसरो को सतित हूं
और ऐसा उपाय करता की मेरी तरफ कोई

Church Council
 Received 27.11.33
 Register No. 442
 Date 14.11.33
 File 6
 Reply

File

27/11/33

इलाके के किकेल-चेयरमेन Rev. M. Schiele समीप निवेदन पत्र।

महोदय

दास की सन्निध प्रार्थना ऐसी है कि दास को १९३२ साल का तनख्वाह नहीं मिला है। राजूर ने एक बेर कहे थे C. C. आप हो नेज देगो पर अब तक कोई बात का ठिक्का नहीं। २. XI. ३३ को प्रेसिडेंट साहब और खजांची से इस बिषय पर मैं ने थोडा बात किया उन्हो ने दास को कहा कि चेयरमेन इलाके से कोई बात नहीं रहे ४. प्रेषण है।-

इस लिये राजूर से अर्ज है सिखाव करके जल्दी C. C. खजांची को जनाई कि १९३२ साल का पुन्ना को कितना पाना है।

भाष का विश्वस्त सेवक.

Immanuel Kujur

12-XI. 33

Kinkal

Dear Rev Sir

Rev. Immanuel

had an income of Rs. 189-0-0 in 1931.

and Rs 197-8-6
 386 8-6

in 1932. If you can do something for him he will be very obliged to you. This petition is forwarded to you for kind consideration.

J. T. Fitch
 Naka Chairman.
 14/11/33

श्रीमान Rev. M. Prehn.

आप को प्रार्थना

सबिनाय प्रार्थना ऐसी है कि ७-११-३३ किंकेल में मैं अपनी दुर्गति आप को श्री मान्यवर प्रेसिडेण्ट को बताए आपने Rev. M. Schiele की फंक्ट विमे तिस पर मैं एक दर्वास्त उन के साथ सौंपा कि वे दर्वास्त को आप के पास भेजे, महाशय ने दर्वास्त आप के भेजे होंगे।

अब चिह्न फिर आप को देता हूँ जिस्से आप ठीक रीति से मालूम कर लेवे।

आप को मालूम होवे कि :-

१९३१ में माहवरी Rs २७/ के दर से मुझे पाना था
Rs ३२४/- मुझ को मिला है Rs १७५/ सिरिफ।

१९३२ में माहवरी Rs २७/ के दर से मुझे पाना था
~~Rs १८९/~~ Rs ३२४/- मुझ को मिला है Rs १८९/ सिरिफ

तो १९३१ और १९३२ का - मुझ को पाना है Rs ६४८/-
और १९३१ और १९३२ में मुझ को मिला है Rs ३६४/-
तो १९३१ और १९३२ का मुझ को पाना है Rs २८४

आप लोग मेरे मालिक हैं मैं आप लोगो-अध्यक्ष सेवक हूँ
यदि आप लोग मेरा पावना नहीं देंगे तो मैं किस के पास
जाऊँ। मान्यवर Rev. M. Schiele कहते थे कि किंकेल के
दूसरे पास्टर्स को १९३१ और १९३२ में जो मिला है उतनाही आप
को भी मिलना चाहिए मैं यह बात नमंजूर करता हूँ। क्योंकि
कोई पहिले मुझ को नहीं कहा गया जब समय वित्त के पैसा उधार
में फंक्टा के रेशा बोहना कैसी बात है।

आप से नहीं बनता है तो मुझ को रास्ता बताइये
कि मैं कहाँ जाऊँ।

अपना सुसज्ज पे मुझ को मेरा पावना भेजिये

आप. ऑ. वसंतु वसंत

Immanuel Kujar

१६-११-३३

Rev. M. W. H. SCHIEBE
Missionary of the G. E. L. Mission
KINKEL P. O.
Distr. RANCHI. B. E. India.

Church Council
Received 27. 11. 33
Register No. 441.
Date 23. 11. 33.
File 6.
Reply No.
Date

27

27. 11. 33.

KINKEL, THE 23-XI-33

P. Hurad. Esqu.
Secretary of the Church Council.
Ranchi. P. O.

Dear Mr. Hurad,

The "Life of Dr. M. Luther" compiled by you has been sold out and the amount was sent to Rev. M. Prehn. I regret that not more of this fine book had been sent here, because I could not sell a single one of the other ones. (Dr. M. Luther by Stosch and Confessio is nearly in every one's possession.),

What is now about the marriage Licence for Rev. Samuel Bage which you promised to procure? Last year we lost the shadi-ine-come because the Pastor of Kondra was requested by the C. C. to marry the people of Nich-Ghat as long as the Marriage-Licence for Rev. Samuel Bage has not been procured. As it seems to us difficult to get a Licence for Samuel Bage Mr. John and I again suggest that the Pastor of Kondra shall supervise Nich-ghat and Rev. Immanuel Kujur Upar-ghat. That should be taken in consideration by the Council. By this way Rev. Samuel Bage can take up again his former work amongst the Khariyas.

You will find enclosed a denunciation of Babu Kheora Tiga which looks more serious as it is. The writer is an unlucky and dissatisfied man who does not feel well if he has nothing to denounce. He was working in the Nagar-Police lately. Nevertheless we beg to have the matter enquired to get redress.

Yours sincerely

M. Schiebe
23 XI 33.

D.O. 699/34/F.-6.

6th, January, 34.

Rev: M. Schiebe,
Lutheran Church,
Kinkel.

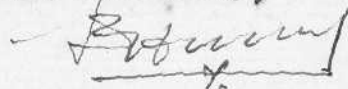
Dear Mr. Schiebe,

I have already given you the Resolution of the Council regarding Babu Keora Tiga's application.

Herewith I am returning his application in original for the decision of the Ilaka Panch, which may be returned to me when done with.

By the way, I wish to tell you that today I have received a Post Card from Babu Keora Tiga which I might show you, if you so wish.

Yours sincerely,



OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM
CHURCH COUNCIL KE KARYAKARAK SABHA KI BAITHI KA HANTABYA.

Ta: 14 December, 1933.

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5. PADRI IMMANUEL KUJUR KA TALAB.

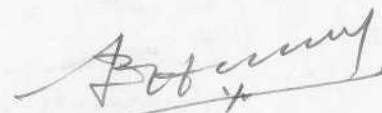
Padri Immanuel Kujur ne ek darkhast bheja jismen usne dikhaya hai ki usko 1931 men mahwari Rs 27/- ke hisab se sirph Rs 175/- mila hai aur 1932 men mahwari Rs 27/- ke hisab se sirph Rs 189/- mila hai so unko in 2 barason ke liye baki Rs 284/- pana hai. Ilaka Chairman ne usko kaha ki ilake ke anya padriyon ko jaisa mila waisa usko bhi ab tak mila hai. Is darkhast par pura dhyan diya gaya aur yahi nip-tara ka hua -

SANKALP: Ki Padri Immanuel Kujur ko bataya jay ki we apna pura pura talab prati mahina pane ki dabi nahin kar sakte hain kyonki Padriyon ko talab kewal ilake ke Khajane ke samarth ke anusar diya ja sakta hai. Scale jo hai so to wahi nap hai jiske upar ilaka apne karmchariyon ko nahin de sakti hai isliye bakaya talab kah ke pane ki arji jo ho so grahan nahin ho sakti hai

Memo No. 655-57/34/T-6.

Dated Ranchi, the 10th, January, 1934.

Extract copy from the Minutes of the Church Council Executive of 14th December 1933 forwarded to the Revds: Mr. Probst, Mr. Schuler & J. Kujur. for information.



Secretary,
G.E.L. Church.

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH IN CHOTANAGPUR AND ASSAM
CHURCH COUNCIL KE KARYAKARAK SABHA KI BAITHKI KA MANTABYA.

Ta: 14 December, 1933.

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9. KEORA TIGA KA DARKHAST.

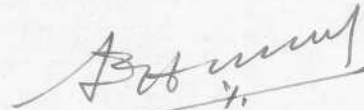
Kinkel ke Keora Tiga ne ek darkhast bheja jismen usne wahan ke Chairman ke tatha padri Immanuel Kujur ke sambandh men kitni baten likhi hain. In bishayon par Kinkel gaye huwe samay men President aur Padri M. Prehn ke samne men jo bat hui uska munhjabani report bhi suni gai. Bishay par dhyani dekar sthir hua -

SANKALP: Ki niyamanusar Babu Keora Tiga ka darkhast ilaka men bheja jay ki pahile ilaka-Panch uchit riti se is par bichar kare aur taubani wah is bichar se asantusht howe to Council men appeal kare.

Memo No. 640-42/34/F.-6.

Dated Ranchi, the 9th. E January, 1934

Extract copy from the Minutes of the Church Council Executive of 14th December 1933 forwarded to the Rev: M. Schiebe & Mr. K. Tiga for information, guidance and compliance.



Secretary,
G. E. L. Church.

578/33/F.-6.

30th. November 33.

Rev: M. Schiebe,
Lutheran Compound,
Kinkel.

Dear Mr. Schiebe,

Your 2 letters to hand and will receive the attention of the Church Council. I am really glad you could sell the Life of Luther compiled by me. It is still in demand but all sold out.

About the time you wrote me regarding Rev: S. Bage's Marriage license, the same were being issued from the office of the Agent to the Governor-General Eastern Circles now in Ranchi. I am sending you copy of the same which please hand over to Mr. Bage. It will now solve your problem. You can inform the Kondra pastor that license for Rev: Bage has now been obtained.

I am in due receipt of Babu Keora Tiga's application and the one from Rev: Immanuel Kujur. I am really sorry to find that there is no end of these complaints from Mr. Kujur. A clear and decisive answer should now go to him to put an end to all such dissatisfactions.

We are having real cold these days as winter has set in. I Don't think Kinkel is so cool now. We are all doing well and hope this will find you all right.

With hearty Yishusahay to you all.

I remain,

Yours very sincerely,

Edmund

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABI BRAN.

Ta: 21 September, 1933.

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9. KANDIDATON K A PADABHISHEK.

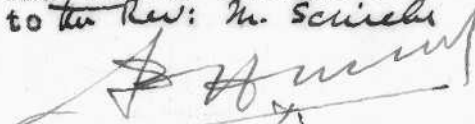
Kandidaton ki Padabhishek sambandhi ray jo mandaliyon ke padri-
yon se aur Ilakon se ai thi so Council ke samhne President se parhe
gaye aur un par batehit hui aur yah niptara hua -

SANKALP: (g) Ki Kandidat Daud Soreng ka Padabhishek karyy bartman
men multawi rakha jay.

Memo No: 385-86/33/E-6

Dated Ranchi, the 3rd. October, 1933.

Extract copy from the Minutes of the full Church Council of
21st. ~~forwarded~~ September, 1933 forwarded to the Rev: M. Schiele
and Cand. J. Soreng, for information, &


Secretary,
G. E. L. Church.

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH IN CHOTANAGPUR AND ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABI BRAN.

• Ta: 22 September, 1933.

-----cOo-----

19. KINKEL ILAKE KA KARYYABIBRAN.

Kinkel Ilake ke Chairman Padri M. Schiebe ne Ilake ka Karyya-bibran bhej diya jo parha gaya. Iski mul baton par dhyan diya gaya jaise Karamdih ke Bandh bandhne ke sambandh men, Girja men hajiri pukar karne ke bare aur mandali se nikale huweon ke naki Phihrisht tangne ke bare aur Ilake thar ke Pracharakon se Ilake Khajane ke liye 25% lene ke sambandh men.

Bichar hua ki Karamdih Bandh bandhne ki cheshta jo Ilake ne kr kii hai so nishchay sarahniya hai parantu uske sambandh men aur bat-chit tab howe jab sampatti bibhag par bat karenge.

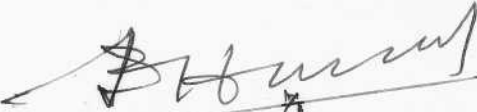
Hajri pukar ka girje men hona aur mandali se nikale huweon ki list girje men tangna yadi Ilake ke bhitari ban sakta hai aur usse labh hai to yahi riti chalai ja sakti hai.

Ilake ke Pracharakpanon se 25% shaykra lena ismen Ilake ka jo jor hai aur usko karna chahti hai so bhi bhala hai parantu aisi baton men jiske liye Mahasabha se ain thahrai ja chuki hai usi ain ke anusar har ek Ilake ko bhi karna chahiye. Sab Pracharakpan janen ki samuchi amdani mandali ki hai aur use Ilake ke centre men lana chahiye aur wahan hi kharch barch ka hisab hona chahiye. So Ilake ka dhyan is or akarshit kiya jata hai.

Memo No: 342/33/F-6

Dated Ranchi, the 25th. September, 1933.

Extract copy from the Minutes of the full Church Council of 22nd. September, 1933 forwarded to the Rev: M. ~~XXXXX~~ Schiebe, Lutheran Compound, Kinkel, for information, guidance and compliance.


Secretary,
G. E. L. Church.

Church Council
Received... 25.9.33
Register No. 352
Date... 20.9.33
File... 6.
Reply No.....
Date.....

File

Kinnel

Date 20th Sept. 1933.

To

The Church Council, Ranchi.

महोदय गण,

मैंने आपके बुलावा सभा को कार्य-मन्तव्य १४-१६ अगस्त के १९३३ का मिनिट-बुक में मिलने में भेज दिया है जिसके लगातार में मुझे और दो विशेष बातों को भेजना था पर मैंने उन्हें भेजना भूल दिया-।

उसी के लगातार में — १, किताबें लड़के लड़कियों को स्कूल विद्यार्थी हैं, दृढ़ापन लिये बिना स्कूल छोड़ देते हैं। ऐसे लड़के लड़कियों के लिये पीछे दृढ़ापन देने की अच्छी योजना नहीं होती है - उनके लिये पीछे पुरसत नहीं होती है। इस कारण हम लोगों में अपने बुलावा के सम. ई. स्कूल के द्विती और तृतीया के विद्यार्थियों के लिये उनके योग्यता पर दृढ़ापन की सीक्षा कराये हैं। वे दिखावा भी करते हैं। उन्हें शिक्षा दी जाती है। पर भला होगा जब सब स बुलावाओं के स्कूल विद्यार्थियों के लिये पहले की नियम समस्त फिर से समरा (renew) की जाती है।

तिस पर भी यह आवश्यक है कि इस में जो कुछ दिया जाये और ऐसे जी. न. विद्यार्थियों का ^{और दूसरे का} दृढ़ापन नहीं हुआ है उनका नाम धरबन्धु में चला जाये जिससे सब तरह मालूम दिया जाय कि उनका दृढ़ापन नहीं हुआ है और उनको शादी न दिया जाये।

२, आपके बुलावा में प्रचारकों का इस प्रकार उनका हाल चल-और दशा जांच दिया गया है: नामना भेजा जाता है।

1. page.

M. K. Kinnel
20-7-33.

प्रचारकों से अर्जों हैं कि निम्नलिखित सवालों का ध्यान से पढ़ें और उसका जवाब दें।

१. जन्म स्थान का क्या नाम है ?
 २. जन्म तारीख क्या है ?
 ३. माता पिता का क्या नाम है ?
 ४. कब दूरी करवा हुआ ?
 ५. कहाँ पढ़ा ?
 ६. कहाँ तक पढ़ा ?
 ७. किसके द्वारा और किस कार्या से प्रचारक काम में आया ?
 ८. इस काम को कब शुरू किया ?
 ९. क्या प्रचारक काम को छोड़ और कोई दूसरा काम भी किया गया था अथवा करते हो हैं ?
 १०. अगर कोई दूसरा काम किया तो किस मतलब से उस काम को छोड़ दिया ?
 ११. अगर कोई दूसरे मिशन से आदतबदल हुआ तब किस मतलब से और कब ऐसा हुआ ?
 १२. कहाँ कहाँ प्रचारक का काम किया गया ?
 १३. साल-साल अपने खेत से कितना तक पैदा होता है ?
 १४. आप का स्थान क्या मिशन का अथवा संबली का है ?
- टिप्पणी: टी, १० और ११ सवाल अगर आप के हाथ में नहीं जुमता है तो उसकी जगह नहीं लिखें।
१५. क्या आप का अभिषेक हुआ है अथवा नहीं ?

296/33/F.-6.

11th. Sept ember, 1933

Rev: M. Schiebe,
Lutheran Church,
Kinkel.

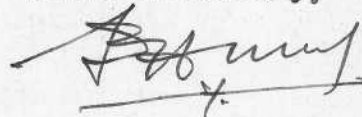
Dear Mr. Schiebe,

Glad to receive yours of the 5th instant including your long enclosure containing the Proceedings of your Joint Panch. As usual I shall lay it before the Council.

Your inquiry regarding your marriage license. Jashpur is not within the administration of the Government of Bihar and Orissa and can not therefore be used for another province. You know it is with the C.P.

Hearty Vishusahay and kindest regards,

Yours sincerely,



88

Church Council	
Received...	11.9.33
Register No...	207
Date...	5.9.33
File...	6
Reply No...	
Date...	

72 \$6.
11/9/33.

Kittel
5. 1133

Dear Mr. Hurad,

Kindly find en-
closed the conclu-
sions of the last joint-
meeting (Elaka & Ba-
charak Paurb). I am
sure, they will find your
approval.

I have to thank you
for your Post-card

No: 190/33/P.-6. 9th. VII. 33.
and the marriage license
for Bihari. Orissa. No: 1134 P.R.
V.I.E.-52

Does this license
be current for Jeshpur too?

With kind regards

Yours sincerely M. Vihieba

Forwarded
to the G.L.H.
Chunabundi
for information
which

१०

24/9/33.

इलाका समिति

को

१४-१६ अगस्त १९३३

को

बैठकियों का कार्य विवरण ।

करमडोह बांध :— करमडोह ग्राम गांव के बांध में पहले धान को खेती होती थी । फिरने वर्षों वहां खेती की जाती थी और उसे पैदा भी मिला परन्तु कुछ वर्ष बाद वही बांध टूट-फूट का सभी एकदम खराब हो गई है और इसके इस वर्तमान समय में वहां उचित खेती किया नहीं जा रहा है । जो वहां से आमदनी की आशा है उससे भी उसे भी घटा आमदनी होती है । ३ मध्यम आमदनी प्राप्त करने का

बहुत को शीस दिया गया था पर कोई तरह से सफलता प्राप्त नहीं हुआ ।

बांध मरामती तथा उसे आमदनी पाने विषयक बात

विचार दिखते कई वर्षों हो से चली आती है परन्तु बात विचार का कोई सफलता नहीं हुआ । अन्त में यह देखा गया कि इलाका अब अपने आमदनी से उस बांध को मरामत करने में निराश हो आया है । क्योंकि इलाका अपने खर्च द्वारा ऐसी दुर्घटना के समय में बांध को मरामत कर नहीं सकती है और यह हेतु कहीन है । इसके अलावे यह भी है कि बांध बांधने का के लिए बैंक से एक हजार रुपये का

कार्य किया गया और उसके क्रय का शुद्ध मूल आसुल करने २ अगले बुलावा एकदम गरीब हो गई और जिस पर भी इलाका को बैंक के शुद्ध मूल आसुल करने के लिए करीब २ तीन सौ रुपये काका रह गया है । इस के अलावे दूसरे २ तरफ के क्रय को आसुल करने का बाकी है ।

इलाका अपने आसमायता में भी करमडोह बांध को बांधने और उसे मरामत करने के विचार में अपना हाथ न मानी ।

बांध बांधने तथा मरामत करने का सफलता प्राप्त करने के इलाका ने फिर भी अपनी गत ५-जून १९३३ की बैठकी से बांध विषयक बात को अपने विचार आसन में रखा और यह फैसला कि वह दि. ३ जूनी इलाका अपने गरीबी आवस्था के कारण उसे बांधने में मरामत करने में आसमाय है तभी बांधने का अपना उचित ध्यान नगरे कि मरामत का उद्योग खेती करने मरामती की आमदनी अवस्था और कुछ हैनी ।

इलाका ने अपने उसी मूल उद्देश्य की जैसे पहले पर विचार को अपने बदर और ५-दी. ३३ की इलाका बैठकी में उस बात P.T.O.

पर बहुत विचार किई और अपने कार्य-प्रणाल्या में यों ही
तीन प्रस्ताव रख कर बात निपटारा किई गई।

(क) बुद्धाभा पंच द्वा- बुद्धाभा के समूचे मराठियों के भाई बहिनों से अजीब बर्तन करने के लिए घर से चार दिन काम करने के लिये वे अपने सदांरा को दे दे।

(ख) इलाका के सब मराई स्थानों में नई बंदिनों से मजदूरी किया जाने लगी थी। इससे कर्मचारी-बांधकों बांधने के लिये चन्दा दिया जाने लगे और चन्दा न देने पर वे दिन का काम देवे।

अनुल (ग) परमजीव के मिलने असाभियों से अबले पुराना सलामी देन
असुल नहीं हुआ है। उस उमरी वह सलामी असुल कर सब चीज है। मे
परमज के लिये स्वर्ग दिया जावे।

तीन प्रस्ताव पर मोट लिखा गया। मोट के संस्थापक अनुसार दूसरे न०. ख
की प्रस्ताव गहरा कि गई।

चन्दा उठाने की दर :- चन्दा फिर धर से चार पैसा (सेर) धान लिया जाये और जो चार सेर धान का चन्दा न देवे उससे फिर फिर धर दो आना पैसा लिया जाये । गरीब से गरीब भी बहराया हुआ चन्दा देवे । जो धान आदमी दे अगर वह चार सेर से अधिक देना चाहे सो धन्यवाद साथ बहरा लिया जाये । यह चन्दा करमहीदा बांधवाधने और मरामती का चन्दा कहलावे ।

बांधने और मराठी बोलने का प्रयत्न - इलाहाबाद के सस बात
 का दे सफाई के प्राप्त करने के लिए चन्द्रा जाते हैं जिसका बात का
 वमीशन के ठहरा और उसे पांच भाग बिक्री। वमीशन के लिए विशेष
 यह का ठहराया गया कि वह मराठी २ भाग में बिक्री के

चन्द्रा जन्म देने वा आच्छा प्रबन्ध कराना। जो-जो सुपरमैज
जिन २ मराठलीकों के लिये सुपरमैज कराने में है उन्ही के लिये
चन्द्रा उठाने का-कार रहे। इलाका के ठहराये हुए जैसले के
सुपरमैजरी ने अपने हर्ष दिल से चहरा लिये और चन्द्रा जन्म
दाने का-कार आपने ही अपर लिये।

बांध में काम देने हारे की सुवीधा :— जब बागड़ी-ह बांध बांधने
और काम देने का आरम्भ होता है और जो वहां काम देने हारे होंगे
उनका आच्छा प्रबन्ध किया जावे। उनके लिये धातु, लकड़ी
का इन्तजीजाम दिया जावे। इसके अलावा उनके खाने पिने तथा
रहने का-बीदा २ प्रबन्ध हो जिससे उनसे बांध बांधने का उत्थित
काम निकल सके।

बांध में काम देने का प्रोत्साहन :— बांध में जो जितना जल्दी हो उतना-
ही जल्द काम का आरम्भ हो काम का प्रोत्साहन चलाया जावे
इसके लिये इलाका अपनी आगामी बैठकी जो नोबेलर महीने
में होने वाली है उसमें प्रोत्साहन का बनावी और सारी मराठलीमें
उसका खबर देवे। सीधाराता जनकारी के दूसरे हफ्ते में बांध में
काम आरम्भ किया जावे।

चन्द्रा का लिस्ट :— चुरेद कांमीशन & लेम्लो का लीडर
आपने २ सुपरमैजरी के द्वारा चन्द्रा देनेवाला काम और चन्द्रा-कसर
दरार पर की चन्द्रा का लिस्ट (पिपरीस्ट) बना कर उनको देवे।
यह लिस्ट में जो-जो काम हैं उनमें से १५वीं तारीख तक में उनका
अवस्था-दु दिया जावे।

मराठलीकों में मिशन खेत-इस के नकाशे परचा :— इलाका ने
आपने इलाका के अन्दर जितने मराठलीकों में मिशन खेत-इस
है उन पर ध्यान सम्य उत्थित प्रैसला किया।
(क) जिन २ मराठलीकों में मिशन खेत-इस है उन खेत जमीन का
नशा पचा है इ-क्वार्टर में ० चेयरमेन के लिये रखे जावे केन्द्रिक
की-पचा अन्ध स्थान में अन्ध जन के हवा से तो काम खोजने
अथवा की बीम इत्यादी से खराब होने की सम्भाव है।
(ख) जहां २ पुचरद पचा खेती के लिये अपना निज पैसा खर्च
दिया है वह खर्च उसको मराठली के आपदा की से भर दिया जावे
परन्तु जब पुचरद आप ही उस खेत-इस को चोस बालक (उसमें
के आपदा की मराठली के लिये अथवा नवी दिया है और आप आपदा
ले लिया उसको परचा रख दिया नहीं जाया और न दिया-
जावे।

उन मराठी लिपियों के नाम जहाँ 2 पर नियमन खेत-518 है :

गीजा घर बी. सफाईयत :- देखता जाला है कि गीजा घर को जहाँ मराई स्थानों के गीजा घर साफ रखे नहीं जाता है। गीजा घर स्थानों को आराधना का घर है और वहाँ वर व ईश्वर को सेवा का एक विशेष स्थान, घर है। ईश्वर बी. सेवा घर हर प्रकार से बहार और भीतर के सफाईयत रखा जावे। पांच और प्रकार के हिदायत दिया जावे कि वे आगे के गीजा घर को उचित साफ से रखे।

1. 拿 500

बनाने हुई बौद्धिक नियम प्रत्येक में छापी जा कर बुलाकर के होकर
प्रचारकपन में भेजा जाने और वही छापी छपाई नियम प्रचारकों के
द्वारा मराठली के भाषी लोगों को बताया जा कर समझाया जावे।

दृष्टान्त :- ~~अभिज्ञान-सूत्र के लड़कीयों और आभिज्ञान-सूत्र~~
दृष्टान्त :- आभिज्ञान-सूत्र के लड़कीयों और आभिज्ञान-सूत्र साधारण
में प्रवृत्तियों के विषय ऐसा ही साधारणता देखने में आता है कि
वे आत्मीय-धर्म के ज्ञान में बहुत दूरकल हैं। उनको उचित और
धर्म का ज्ञान सिखाने का कोई अवसर नहीं होता है जितना अव-
सर है। आगे के लिपे बुलाकर द्वारा दृष्टान्त गद्यांश में

आगे के प्रचारक दृष्टान्त सिखाने वाले लड़के लड़कीयों को जिनका
अन्य बात है वह से कम तीन वर्ष तक दृष्टान्त में धर्म का ज्ञान सिखाने
की दिशा में नहीं रह कर अवसर है जिसमें उनको धर्म की ज्ञान आच्छादी तरह
दिई जा सकती है। दृष्टान्त सिखाने वाले का रुख खरी वही भी स्था-
पित, उनका हाजरी लिखा जावे जितना दिन वे शिक्षा प्राप्त करते हैं।

धर्म रोजकों की शिक्षा-विधा :- धर्म रोजकों के विषय
में बहुत धार धार देखा जाता है कि वे बहुत दिन तक धर्म रोजकों
के जगती ही में रह कर अपना जीवन बिताते जाते हैं। उनका
जीवन आगे के इस उचित-व्यवस्था में न हो पर वे तीन वर्ष के भीतर
ही में अप्रतिभा और दृष्टान्त के लिपे लेकर निकले जाते हैं।

मराठली बच्चे :- बच्चों के लिपे का विषय नाम
मराठली बच्चे वाले प्राणी मराठली में ऐसा ही खोई हुई भेड़ जैसा
दिख पाते हैं। वे खोई हुई भेड़ जैसा नहीं रहते। उनके पास
समय २ पर पाड़ी प्रचारक अवश्य आ जावे और उनको ईश्वर की
प्रेम का बचन से धर्म की ज्ञान सुनाने सिखावे जावे बरखा समझाया
जावे जिससे उनका मन धर्म के लिपे अधिक कोटो न बने।

प्रचारकों की शिखरी बहिष्कार कीट :- प्रचारकों की शिखरी
बहिष्कार जांची गई। उनके बहिष्कार जांच में यही पाया गया कि उनमें
हिंसा के का कोई स्पष्टता नहीं। उन के लिखावर पर उनके बिना
दुसरा जन मर्दान नहीं सकता है कि कौन क्या आदमी है और
कौन क्या। उनका हिंसा रचना बिलकुल अनियमित है।
उनके हिंसा का सब से बड़ा ४ फुल यह है कि जो वे आप
लिखते, बहिष्कार में चढ़ते उसी उसे भी कोई दूसरा पुछे तो वे मछले भाषी
उसे बताने नहीं सकते हैं कि क्या आदमी था। यह देखने नहीं बरखा वे
आपने लिखावर से कोई भी आदमी का हिंसा का भी नहीं, भोजन बिल
जाते हैं।

१४- २१ मार्गस १८३३ की प्रचारक रिपोर्ट में उनका हिसाब रखने लिखनी लिखने की तरिका बताई गई और उन्हें उसका मसूना दिखा कर उस समाजवा गाय जिस्ते ने आगे दिखाये हुए हिसाब की तरिका अनुसार ~~अपना हिसाब~~ मराठी भाषा में हिसाब रखे। मराठी भाषा में मूल हिसाब खोला पैसा में दिया जाता है इस लिखे ने अपने घरनी बही में जिनसी भाषा में हिसाब रखा गया भी रखे। धन्यवादी दान नवाखानी दान और कदमी दान में बहुत प्रकार के चित्र नमूने चढ़ाये जाते हैं परन्तु उस तीन का प्रचार माना गया खोला, चावल और दान और मसूना में उनको दिखाया गया कि पैसा बहिष में चढ़ाने के समय बीज के स्फूर्ति के लिये उसके अंदर में पैसा, चावल और दान ऐसा लिखा जावे। यह इस लिखे ऐसा दिखाया गया कि घरनी बही में ऊपर लिखने का ऊपर काम है और बीशतीर करने से कड़ी लाची बौड़ी बही की आवश्यकता होती है। जो मसूना दिखाया गया वह भी अलग व पृष्ठ में भेजा जाता है।

गीर्जा में हाजरी पुकार :- जिनके प्रचारक पत्र पत्र ने देखा कि भाई बहिष गीर्जा जाने में ठीक होते जाते हैं और अपने मन में ईश्वर की कृपा का वाक्या उद्गार नहीं करते हैं प्रचारक पत्र पत्र ने अपने प्रतिपाद अनुसार जिसका किई कि अक्स से लेके गीर्जा में सब का हाजरी पुकार दिया जावे और जो नए हतया में एक हतया भी न आवे उसे उसके न जाने का के निमित्त लिखा जावे और उसका भी उचित विचार किया जावे। हाजरी पुकार का फल यह हुआ कि भाई बहिष पहले की अपेक्षा से अभी गीर्जा जाने का अपना ध्यान करते हैं। इस प्रकार पत्र की कार्य पर सुझाव ने अपने समा में विचार किई और जब ऐसा करने से भाई बहिष गीर्जा जाने में अपना ध्यान करते हैं सुझाव ने सुझाव भाई के समुचे मराठी के लिखे यह जिसका किई कि सब मराठी में हाजरी पुकार दिया जावे और कि उसे अच्छी फल होती है।

२५% सैकड़ा :- सुझाव ने प्रचारकों के हिसाब बहिष से ऐसा ही पाई कि वे प्रतिपत्र के एक अन्त अथवा एक कमी के पत्र अथवा सुझाव में लिखा देते हैं तब उनके भाषा में २५% सैकड़ा हिसाब लिखा जाता है परन्तु नगदी सैकड़ा असुल ^{नहीं} दिया जाता है और कि वे लिखा देते दे पहले ही उसे खा जाते हैं और केवल गिन्ती का हिसाब होता है और जो २५% सैकड़ा सुझाव के लिखे लिखल नहीं है

वह उन के पीट जं. करी जैसा रह जाता है जब अमुक मही होता है।
 इस बात पर बुलाकर अपना दायम दृढ़ता से स्थापित और यह फैसला हुआ
 कि भागे के प्रचारक का 25% सैदाया का हिस्सा भविष्य के अन
 भेन देवे - क्योंकि यह उल्लेख गिनी का देवता लिखाव होती है परन्तु
 अब के भागे वह हर एक एलवार की दे आदमी से इलाका के निमे
 25% सैदाया आलाग व रहने और वह आदमी पंच खजांची दे निमे
 रहे और जब प्रचारक लिखाव देता है उली समय में वह 25% सैदाया को
 जो आलाग व रहता था, सो लाया जाय, व न देवता लिखाव का सैदाया
 पर नगदी में दिया जावे।

M. Shieba

M. K. Chaudhary

M. K. Chaudhary

M. K. Chaudhary

M. K. Chaudhary

अब कहें कि हमें न तो सजाया जायगा - : आज के दिन ही गिरि
 आगे से हमें निम्न अर्थ है कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय
 निम्न कि हमें सजाया जाय कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय
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 निम्न कि हमें सजाया जाय कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय

कि हमें सजाया जाय कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय
 निम्न कि हमें सजाया जाय कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय
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 निम्न कि हमें सजाया जाय कि हमें किन्हीं कीड़े से निम्न गिरि सजाया जाय

प्रचारकों को निहसख रखने का जो नमूना शैली बनाया गया उसका
महिना - विरअवर - १८३
समदनी -

ता:	सतवार का नाम	सिरनी पैसा		सिरनी चोवल		छड़ा सिरनी		चान्यबाद दान		नवा रकनी कटनी दान		जिन्सी का ठि
		रु:	अ: प:	म:	सेर छ:	म:	सेर छ:	रु:	अ: प:	म:	सेर छ:	
	१ला अड्डेवेन्ट	१-२-३		-	२०-५	१-२०-१०		पैसा- १ १-४-६ चोवल ०-८-५ दान १-९०-		न: दा: पैसा २-८-६ चोवल २-८-५ दान ५-२०-		सिरनी पैसा- सिरनी चोवल ठि छड़ा सिरनी का चान्यबाद दान चान्यबादी चोवल चान्यबादी दान नवा रकनी दान नवा रकनी चोवल नवा रकनी दान कटनी दान पैसा कटनी चोवल कटनी दान ठि
	२रा अड्डेवेन्ट	२-४-४		१-१२-६		२-२०-६		-	-	-	-	
	३रा अड्डेवेन्ट	६-८-६		२-२०-५		३-०-०		पैसा- २-८-६ चोवल ०-७-९९ १-६-०		-	-	
	४था अड्डेवेन्ट	७-१०-८		१-५-०		४-०-०		-	-	क: दा: पैसा- ५-६-६ चोवल १-७-० दान २०-२०-०		
	जमा	१६-१०-३		५-१६-०		११-१-०		पैसा- २-१३-० चोवल ०-१६-० दान २-१६-०		न: दा: २-८-६ २-८-८ ५-२०-० क: दा: ५-६-६ १-७-० २०-२०-०	पैसा- चोवल दान पैसा- चोवल दान	

श्री श्री जगन्नाथ गण ३६५५ नमूना
विराजकर — १८३३ ईश्वरी ।

खर्च ।

नकाशकनी विराजकर	जिन्सी का विरि भाव	विरि पेसा-	ता:		
मः सेर १६	सेर १६ भाव	१२: ५: ५:			
नः दा:	विरि पेसा —	१६-१०-३	५-१२-३३	चार दिदीया सीयादी खरीदा	० - १ - ०
२-८-६	विरि वावल विरि से	१३-८-०			
घोचल	छात्र विरि वावल विरि से	२६-८-०	१५-१२-३३	दो जिहता	
२-८-६	घन्यवाद दान पेसा-	३-१३-०		योगज विरि	० - ३ - ०
५-२० -	घन्यवादी वावल विरि से	१-०-०			
- - -	घन्यवादी दान विरि से	३-०-०		एक पेस	
- - -	नकाशकनी दान पेसा-	२-८-६	२०-१२-३३	हैल (विष)	० - २ - ०
- - -	नकाशकनी वावल विरि से	५-८-६		पेसीर विरि	० - १ - ०
- - -	नकाशकनी दान विरि से	६-१४-०			
- - -	विरि दान पेसा -	५-६-६	३१-१२-३३	२५/१०० सोदा दिया	२६-४-०
- - -	विरि वावल विरि से	२-१२-०			
- - -	विरि दान विरि से	२५-१०-०		॥ तलपरी विरि	८-०-०
मः दा:				हुतादा -	
पेसा-				शेजाग मे	
५-६-६				दिवा-	२०-१२-८
घोचल					
१७					
दान					
२०-२०-०					
मः दा:	समा-	११५-६-८	जगन्नाथ	१९५-६-८	
२-८-६ पेसा-					
२-८-८ वावल					
५-२०-० दान					
मः दा:					
५-६-६ पेसा-					
१७-० न					
२०-२०-० दान					

५/१२/३३

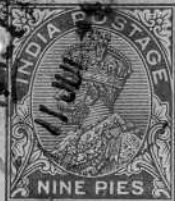
POST



CARD

WRITING SPACE

ADDRESS ONLY



Sender:
Rev. M. Thiel
P.O. Kienkel
Dtr. Ranchi.

Mr. P. Thirad
Secretary
of the G.E. & Church
Lutheran Society
Ranchi.

Church Council

Received 14.7.33

Register No. 102

Date 11.7.33

Page

Reply No.

Simdega. 11.7.33.

Dear Mr.

Surad.

Thank you very much for
your letter of encouragement.
May be fulfilled what we
wish for our church. for:
"Bikar karm bina heart hai"
Yours sincerely
M. H. H. H.

In a Post Card.

No: 190/33/F.-6.

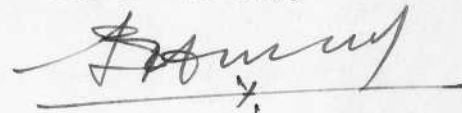
Dated Ranchi, the 9th. August, 1933.

Dear Mr. Schiebe,

Yours of 2nd. August. I am glad the Christian Endeavour people are seeking your cooperation. If they have sent you their Rules and Constitution and you find there is nothing to interfere with our work, I should think, you are at liberty to co-operate with the Society. Any way, I will lay your letter before the Council and would get their opinion and let you know of it before long.

Hearty Vishusahay to Mrs. Schiebe, master Schiebe and yourself

Yours sincerely,

A handwritten signature in dark ink, appearing to be 'B. B. Chatterjee', written over a horizontal line. There is a small 'x' mark below the signature.

Church Council

Received 7. 8. 33

Register No. 143

Date... 2. 8. 33

WRITING SPACE

Reply to

M. Schieck

P.O. Michael
Racchi.

INDIA



CARD

5 AUG 33

ADDRESS ONLY

50P.



RANCHI

Mr. P. Hurad
Luthoran
loined
Racchi. P.O.

~~\$4.~~
7/8/33

Kinkel, 2. August 1933

Dear Mr. Hurad,

Few days ago I received a letter and a Sample "India Christian Endeavour" from the CHRISTIAN ENDEAVOUR UNION asking me for my cooperation. Kindly let me know, what you think about. I know this Union from Germany, as a good institution to animate the work amongst young people. But before someone cooperates the Union here and there in our congregations, it would be better to consider about this matter in the C.C. also that a conclusion may be passed for all Ilakas to cooperate or not.

Yours sincerely

M. Schieba

73/33/P.-6.

5th. July, 33.

To,
The Rev: M. Schiebe,
Lutheran Compound,
Kinkel.

Dear Mr. Schiebe,

Thank you very much for your letter of June 24th. with an enclosure and a questionnaire for the Catechists. I note your Ilaka under your Chairmanship is making a headway towards the right kind of improvement over the mismanagement now prevailing in Ilakas. I appreciate your start and say you have made a good beginning. The Joint decision of the Ilakas and the Pracharakpan contains an admirable set of Rules. If convenient I shall put them in Gharbandhu for the guidance of other Ilakas.

I shall pray for you that your efforts be fruitful and your Ilaka work become a real blessing to the Christians of your jurisdiction so that through proper organisation and supervision, all undesirable mistakes and blunders be corrected and eliminated and a new life given to the Church. May God bless your work.

I shall place before the Executive your letters and also your enclosure for review and let you know the result in due course.

Congratulating you on your new work and praying for your Ilaka.

I remain,
With hearty Vishusahay,
Yours very truly,

*Application has been made to obtain
marriage licenses for Rev. S. Bage.*

[Signature]
/s/

Rev. M. W. H. SCHIEBE
Missionary of the G. E. L. Mission
KINKEL P. O.
Distr. RANCHI. B. E. India.

Church Council
Received.....24.6.33
Register No.....78...
Date.....24.6.33
File.....6.....
Reply No.....
Date.....

To

38/6/33
KINKEL, THE 24-June-33
No. 1446

The Church Council

of the Gossner-Evangelical-Mission-Church.

c/o R. Hurad
Secretary.

Dear Mr. Hurad,

Kindly notice following points:

- 1) Enclosed please find the "Samilit Ilaka panch aur Prachark logon ki baith ki ka phaisla" forwarded to the C.C. for information.
- 2) Kindly pay attention to get the Marriage-licence for Rev. Samuel Bage padri of Jashpur.
- 3) We expect the C.C. will take steps soon in settling the matters regarding Jashpur (parsonage within the country, church and cemetery at Nagar... and so on) as the Political Agent for Jashpur resides in Ranchi now.
- 4) The C.C. should try to arrange a way for our christian boys at Samtoli Roman Catholic Highschool to be delivered from Latin and to be taught in Religion-subjects of OUR Belief. They are in great danger there. (See the minutes of the Amsabna-Khutitoli 29-11-33 point 11)
- 5) Simon mali's duty to his pleader will be sent to you as soon as realized from his salary by cutting Rs.2/ monthly.

With kind regards

Yours sincerely

M. W. H. Schiebe

28/6/33.

Received 28/6/33

Register No. 27

Date 1.6.33

File 6

Reply No.

Date

Samilit Ilaka panch aur Pracharak lo gon ki baith ki
ka phaisla.

Tarikh : 6-9 June 1933.

- 1) Pracharakon ki shiksha class: Phaisla huwa ki May mahina men Pentekost ke piche Kinkel men 8 roj, aur August mahine men 8 roj shiksha hove. Har Pracharak ko hajir hona chahiye. Chahe chutthi lene ke bina class se dur na hove. Ane ka rok-tok aisa man liya jata hai: ki 1) ghar men binari, 2) mandli men golmal. Is sal ke liye yah bichar hai ki shiksha-class August mahine men Kharandih men hove wahan Karmchhari log har roj dusri bela Band maramati ke liye madat dewe.
- 2) Pracharakon ki panchait:--Kinkel Ilaka men tin parish banaya gaya: 1) Purbi parish, 2) Pachhmi parish 3) Dakini parish. Har Pracharak ko apne parish men har mahine panchait jarur jawe aur tin tin mahine men (May, August, November, February) station par jarur maha-panchait ke liye awe apne pawitr-pustak, sakshibani aur hisal bahi ke sath.
- 3) Drirhapan ki shiksha:--Drirhikaran walon ko kenth bishay ke unke arth bhi samjhaye jawe aur git, bishes bachan aur aradhna bhi sikhaya jawe. Drirhapan pane ke pahile station men 8 roj shiksha pawe. Pentekost parb men drirhapan dia jayega, us samay har ek ko drirhapan patr mile jis ko we shadi ke samay dikhawe. Drirhapan sikhne wale larke, larki ka nam likhne ke liye bahi har Pracharak ke liye honi chahiye jiste unke hajri dekh kar drirhapan diya jae.
- 4) Kam patr:--Har ek pracharak ko kam patr dia gaya hai jismen wah roj roj ka kam likha kare. Kam-patr bhi maha-panchait men leana hai.
- 5) Sunday school:--Amsabha ka phaisla drirhaye gaya ki har mandli men jarur sunday school ko jari kar us par pura dhyan dewe.
- 6) Dharm-khoyak:--Jis jis mandli men aise burhe burhi hain jo har dapahe girja Ishwararadhna men hajri ate hain un ko bina rok tok drirhapan dena chahiye, par jo girja jane men dhile hain unka nam hi kat dena chahiye.
- 7) Har mandli men bahar kiye huwe logon ki phikrist girja men tangna chahiye, jiste padri, pracharak aur panch bhai log turant jan jawe ki kaon bhai ki bahin mandli se bahar hai, aur usi phikrist men dharmkhoyakon ka nam hona chahiye. Nam, tarikh aur karan likha jae.
- 8) Prabhubhoj khane walon ka hajri panle honi chahiye jise jana jay kaon Prabhubhoj khata hai aur kaon nahin. Padri is ke liye ek bahi apne pas rakhe. Jo bhai ya bahin Prabhubhoj ke samay Papswikar ke age nikal jay ya piche se awe unhen Prabhubhoj nahin dena chahiye.
- Khutitoli ke amsabha men har koi ko hajir hone ki koshis kare o usi samay Ilakaon ka dharmwala bhi hoga. (9)
- 10) Mandli parisa:--Aj kal ke tahsil se dekha jata hai ki jaisa guru taisa chela hai, kyonki kahin 2 sab koi de hain kahin 2 koi nahin deta hai.
- 11) Ilaka chalane ka prabant:--Har Ilaka ke ang ko 3 mandliya "supervison" ke liye saop diya gaya hai jiste wah un par dekh-bhal kare. Rev. Johann Kujur unka Head-supervisor tharaya gaya hai.
- 12) Pracharak lo gon ki shiksha ka path patr aisa tha (June 6-10) aur August men phir is prakar hoga:
6 $\frac{1}{2}$ -7 baje Updesh aur prarthna.
7-8 Pracharak aur uska kam
8-9 Homiletik (tin class on men alag 2 diya jata hai)
9-10 Samucha Catechism.
10-11 Dharm kaise sikhana.
3-5 $\frac{1}{2}$ Pracharak panchait.
5 $\frac{1}{2}$ -6 Updesh aur prarthna.
- 13) Pracharak log on ek sawal kagaj diya jata hai jo is prakar hai.....

Ilakachairman

M. Kishan
21.4.33.

Forwarded

to the Church Council.
for information

पुचारेकों के लिये बुलाका की ओर से ठहराई
हुई सवाल - जून १९३३।

१. क्या आप अपने को ईश्वर से बुलाये हुए सेवक समझते हैं ?
२. क्या आप अपने को सुसमाचार और उसके सम्बन्ध पुस्तकों से उन्नती करने चाहते हैं ?
३. क्या आप अपने काम पत्र के ठिक से रखने चाहते हैं ?
४. क्या आप किसी निहाव ठीक २ निखना, निहाव और २५% बुलाका में देना मंजूर करते हैं ?
५. क्या आप मंडली पैसा जमा करने और स्टेशन में भेजने को विवन्तीव होंगे ?
६. क्या आप प्रतिबंध महीना, पेरिस में आका स्टेशन में पंचायत के वपत्ते लाजी (होंगे) ?
७. क्या आप पुचारेक पंच के फौसला और अधिकाधिक के अधिन रहेंगे ?
८. इस बोलन के हालत में जब आप कर्मचारी रहने नहीं सकते हैं तो आप बुलाका दे सकते हैं। इसमें बुलाका व रोकटोक नहीं करेगी।

हरेक सवाल का जबाब देना दोआप नहीं है पर आप अपने निचे सही से जवाब जवाब सामझा जायगा -

खुद ही चाहे किसी विद्यास्त आदमी के द्वारा १५ जून १९३३ तक में इस का गण को जेयरने के पास भेजना -

S/O M. Schiebe
8 June 1933

सही

लाइख

Kintel Haka
Kochedega
17.4.33.

मान्यवर आ. जोन सहेब को ये धुसहाय।

१९२६ सालमें मोर्डिनैसन बिषयक बात कौन्सिलसे निकली पर कितने दोही लोग उठे और कौन्सिल को असत्य बातों के द्वारा रोक दिये और पवित्र काम को बन्द किया। मैंने कौन्सिल को भी पूछा कि क्या बात हुई और काम बन्द किया गया।

१९२६ सालसे १९३३ साल तक में भी कौन्सिल ने असत्य बातों को साफ करने के लिये ध्यान नहीं दिया, पर जब राजस्त सज्जा में रख दिया जो न्याय संगत नहीं है मैं मनुष्यों के ऐसा मनोति सज्जा नहीं सह सकता हूँ।

असत्य बात के लिये ऐसा बड़ा सज्जा पर सब ई को पाने के लिये तो ध्यान नहीं दिया जाता है मैं कौन्सिल के आगे सत्य बातों को बोलने के लिये बड़ा साहस करता हूँ। मैं एक खड़े आभाई हो के आपसे पार्थना करता हूँ।

मनोति दाख न दिया जाय पर धर्म और न्याय के साथ बिचार होवे।

दोषदायक लोग बुलाये जावे।

गवाह लोग बुलाये जावे, इगनातियुसल कड़ा कोण्डा, पण्डित खिलिप पुती बुडजु एम. ई. स्कूल

तिमाथियुस समद तह सिलदार के सरा को रु
कहु पानी पेरिस।

मुकने के वजह से रोज बुखार आता है
महासभा में ग्राहति होता हूं।

आप का सेवक

Cand. J. Soreng

This letter I got here
at Lamki. I do not understand
what Doust Soreng wants. So
I forward it to the Secretary, C. C.
A. John.

दोषदायक लोग बुलाये जावे।

यवह लोग बुलाये जावे, इगनातियुस लकडा
के गडग, पडित रिक्तिप पुती बुडजु एम ई० स्कूल

Free
JASHPUR STATE, C. P.

Dated 1st May 1933.

To meet

E. C. Gibson Esqr., I.C.S.

Agent to the Governor General,

Eastern States Agency,

The

Zamindars of Jashpur State

" At Home "

in the premises of the proposed

Guest House, on the

7th May 1933, at 5 P.M.

Rustic dance

Torch light drill.

OFFICE OF THE COUNCIL OF THE G. E. L. CHURCH CHOTANAGPUR AND ASSAM.
KARYYAKARAK SABHA KI BAITHKI KA KARYYABI BRAN.

Ta: 24 February, 1933.

-----cCo-----

6. PADRI ~~XX~~ SCHIEBE AUR PADRI IMMANUEL KUJUR.

Padri M. Schiebe ne Padri Immanuel Kujur ke liye jo ~~Rs 50/-~~ ~~XXXX~~
Rs 50/- sahayta bheji thi us par jo panna the so kat kut kis prakar
hua aur Rs 30/- usko diya gaya iske sambandh men Schieb sahab ka
kaiphayat parha gaya aur note kiya gaya.

Memo no: 1452-53/33.

F. -6.

Dated Ranchi, the 22nd. March, 1933.

Extract copy from the Minutes of the Church Council Executive
of 24th. February, 1933 forwarded to the Revds: M. Schiebe & I. Kujur
for information.


Secretary,
G. E. L. Church.

Church Council
 Received. 18.2.33
 Register No. 583.
 Date. nil
 File. 6
 Reply No.
 Date.

पुन

18/2/33

महा सम्भव जी. ई. रल. सि. सेक्रेटरी. सि. प्रिन्सिपल
 आप को बहुत २ प्रीति सहित।

आज ऐसा है कि मेरा भगिना चतुर्मासी रुक्मा जी आशान से
 सीखने के लिए रांची गया और साल भर रुक्मा जी सन १९३२
 के जनम पर्व बुढ़ी में पढ़ा सागिभवना आया, और बुढ़ी
 के दिन पूरा जाने पर मैं तीन आदमी के साथ गुमला
 तक पहुंचाने के वास्ते जाते थे पर जरापूर सिमाना पार
 होते समय हमें सामंदा आया जिस से हमें ऊपर
 कुछ डाकुओं का बगवा लुटारा ने चढ़ा आये जो पथलों से
 मारने लगे लाचार बस रात ही के हमें ने सिधोग मण्डली
 लौटे फिर दूसरे दिन हमें फिर उस लड़का को लेजा देना
 चाहा पर इस हालत बितने पर वह जाने से नाहकर
 दिया जोकि बुढ़ी में रांची लौटने के लिए उसको भोगिडा
 हुआ जिस से नहीं गया जिस से उसको सराफाती प्र. प्री.
 स्कूल लेजा दिया और वहीं वह सीखता है, सो आप
 दुजरा से निवेदन है कि आशान से चतुर्मासी रुक्मा का
 पिता यदि रुपैया भेजा है तो उस रुपैया के लिए पुरा
 भेज दीजिये, जो उसी रुपैया से, बितने धर्म के कितोब
 हैं डाक द्वारा भेजने का कृपा करेंगे जिस से गरीब
 आदमी का उपकार होवे
 ये सब बातों को चतुर्मासी रुक्मा के पिता को भी खबर
 दिया गया है, जरा दुजरा मेहरवानी कर यह
 तबेदार का दोन दान निवेदन पर कृपा का
 उपकार करेंगे।

लि. आप का बिरबल
 धर्म दास मित्र सागिभवना
 जरापूर स्टेट नोच धाट शो. प्री.
 पोस्टमैन किस नरापरा ५२
 जिला रायपूर।

१०-२-३३

Church Council

Received 13.2.33

Page 566

Date 10.2.33

No. 6

Mr. P. Hurad.
Lutheran Compound
Ranchi.

Chainpur the 10th. II. 33.

No. 1200

Your No. 1259/33 F-6

Dear Mr. Hurad,

I thank you for your letter, dated the 3rd February, which I received to-day.

Regarding the Rs 50/ for Rev. Immanuel Kujur let me state following points.

It would have been desirable to inquire first whether the report given by Rev. I. Kujur is accordingly to the facts or not. His petition for Rs 50/ was sent to the C.C. without my knowledge and sanction. When the money came, I made ready the discount as usually the case. There were some certain debts which I had to cut. 1) outstanding debts since the time of Mr. John. About Rs 28... which he had taken from the Centralisation cash of the Pracharaks. At the same time I was urged by Mr. Prehn to pay the Gharabandhu for Jashpur 1931-32. Being without grant all the time I had to take this amount. 2) Rev. I. Kujur had sold Bible-parts for Rs 5, which amount was wanted by the B. & F. Bible Society. 3) Rev. I. Kujur granted to me, to pay school-fees for his son, to be not dismissed, as the rule tells. But at the same time I was able to pay out some money to Rev. I. Kujur which I had realized for him out of the Mandli-paisa. So that I can say: He received much more than he mentioned in his letter to the C.C. I remember about Rs 30, but I am not quite sure. If you like, I can send to you the account, signed by him, which tells the truth.

Besides this, he probably did not mention Rs 30/ he received as a help from the Nagar Congregation, even he did not enter this amount in his account-book.

We are sorry that his wife was so ill. But my wife as well as I helped and supported her and his family in his absence. You must know that he left Kinkel for Settlement in December, he left his family without a "pay". I wrote to him and informed him about his new duty, but no answer. He has not come back yet. He only sent order to me, to support his family. I did, but it is rather impossible for me to do that in future. I can not bear the responsibility before the other Padres.

Regarding the pleader's fee I shall cut Rs 3/monthly from the salary of the gardener and start with it in March. Because he received his salary as advance till February, inclusive. The deduction must be made in proportionately small amounts! Mali Simon married in January.

Hoping you are doing well altogether

With kind regards

Yours sincerely

M. Lichke

1270/33.
F.-6.

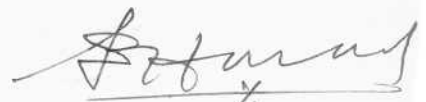
6th. February, 33.

Sogsoga mandali ke sab bhai ~~kxkxk~~ bahinon ko Lutheran Church Council ki or se anugrah, daya aur shanti aur Yishusahay nitya howe.

Ham logon ~~kxxx~~ ne ap logon ki chitthi pai jismen ap logon ne likha hai ki ap log apne man ki khushi se bina jhagra, bin bankaye huwe Angreji mandali ko jate hain. Nishchay dharmm ki baton men sab swatantr hain. Manushy sab hi baton men swatantr hai. Chahe manushy Khristiyan rahe chahe sansarik howe yah uski khushi hai. Koi bish pike mar bhi jawe usko koi nahin rok sakta hai. Par taubhi mata, pita bhai logon ko adhikar hai ki apne aise bigre huwe bhai bahinon ko samjhawen. Isliye ham Lutheran malisa ke adhikari yan samajn ke ki dharmm ki riti se ap ~~kagax~~ log hamare jammaye huwe hain ap logon ko prem karna ap logon ki sudhi lena aur ap logon ki atmik aur laukik sewa karna nahin ehherenge kyonki ham jante hain ki yah hamara kartabya karya hai. So ham kinkel ke Lutheran Padriyon aur bhaiyon aur karmchariyon ko yah agya aur pramarsh dete hain ki we sab samay ap logon se prem kar ap logon ki sewa karen. Yah to bishwas karne se ~~kxkxk~~ bahar hai ki koi bina karan ya bin dukhit hoke apne nij ghar aur mata ~~px~~ pita se alag hone chahega. Nishchay hai ki koi karan to jarur hoga aur hamari mandali ko ehher ke dusri mandali men khinchne ka bhi jarur kisi na kisi ka parishram hoga. Farantu kuchh bhi ho ap log ~~x~~ janiye ki ap log ham logon ke atmik jammaye huwe bal bachche hain aur hamon ke nishchay ap log mata sa janke manenge aur hamon ka adar karenge.

Prabhu ap logon ke sath nitya rahe.

Ap logon ka shubh ehintak.



Secretary,
G. E. L. Church

OFFICE OF THE COUNCIL OF THE G.E.L. CHURCH, CHOTANAGPUR AND ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABIBRAN.

Ta: 24 January, 1933.

-----eOe-----

8. PADRI IMMANUEL KUJUR.

Padri Immanuel Kujur ne Rs 50/- jo madad uske liye bheja gaya tha us par dhanyabad prakash karte huwe yah bhi arji kii ki unke ghar men ap ki patni ki bimari ke karan aur bhi madad bheja jay kyonki jo madad bheja gaya tha jiska bahut bara ansh rin ya advance liye huwe taydad men kata gaya. Darkhast ke bishayon par dhyan diya gaya.

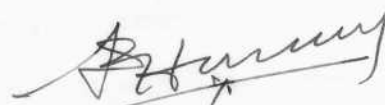
SANKALP: Ki Khajanchi phir bhi kuchh rupaiya usko jo dena hai us men se Padri Immanuel Kujur ke madad men bhej dewen aur Ilaka Chairman se anurodh karen ki advance men ek dam bahut adhik kat kar na ada karen par dhiraj se dhire dhire katte jawen. jisten jiske madad ke liye rupaiya madad bheja jata hai usko madad bhali bhanti mil sake.

Memo no: 282-83/33.

F.-6.

Dated Ranchi, the 3rd. February, 1933.

Extract copy from the Minutes of the full Church Council of 24th. January, 1933, forwarded to the Revds. M. Schiebe and Immanuel Kujur for information, guidance and compliance.



Secretary,
G.E.L. Church.

No. 1259/33
E-6.

3rd. February 33.

The Rev. M. Schiebe.
Lutheran Compound.
Kinkel.

Dear Mr. Schiebe,

I have duly received your last letter which reached me just when our Church Council meetings were over. The Officers and members are now out of station. Mr. Prehn has also gone to Takarma for the Ilaka meetings.

I am glad to note that the Rev. Samuel Baggenas been given charge of Jashpur Parish, and, I believe, Rev. Immanuel Kujur has taken over the pastoral duties of your new Kochedega Parish.

I wish to let you know that the other day in the Council there was a talk about the Rs 50/- which was sent you by the Treasurer as a help to the Rev. I. Kujur whose wife was seriously sick and needed immediate help. It transpired that you gave them only Rs 5/- and deducted the rest towards the payment of the loan which was advanced to him from time to time. It seems desirable that in such cases of extreme difficulty and sickness, no big deductions be made. In future if deductions are to be made at all, these should be made in proportionately smaller amounts so that the much needed help be given adequately to those concerned. We hope you will realise what we have to say in this connection.

As to your proposal for the ordination of Cand. Daud Soreng, I am sorry, your request came in rather a bit late. If it had come a little earlier, I would have taken steps to have the matter considered in the Council. I only wish to refer you to the Ministerium's "NIRNAYAWALI", Art. VII, Sections 3&7 where you will find the procedure for ordinations. I shall, however, place this matter before the Executive in its next session and let you know the result.

May I again remind you about the pleader's fee in the Divorce case of your Mali? The Pleader does not wish to press for higher fees. He writes me to say that he appeared in the High Court several times to get the Order absolute. I think he will also accept Rs 20/-. Will you then see that this amount is sent to him in the near future and an intimation sent to me in due course?

We are all doing well and hope this messenger will find you hale and hearty. Please give my best Yishusahay to all your Padres and other workers whom I have not met for very long time.

With kindest regards and hearty Yishusahay, I am,

Yours sincerely,

Church Council

Received... 19.1.33

Register No. 514

Date... 14.1.33

File... 6

Reply No.

Date

Ch. A. S. Tikey, Candidate

Lutheran compound Kinkel P.O. Dist Ranchi

To

The Church Council

G. E. L. Church in Chola Nagar & Assam, Ranchi

Salem Kinkel Kinkel the 14th Dec Jan, 1933

Dear Sirs,

With reference to your letter no. 1077-1078/32 dated the 14th December 1932 I beg to most humbly and respectfully to say that your favour would be kindly drawn to my application again, have been sent to you on the 10th of December 1932.

There in your favour would have been not requested simply for an leave, has been now granted to me. Those three points which have been put under to you consideration is that that your favour would kindly allow me a leave-study till to a lengthen time. Second is that that your favour would kindly grant me to recommend my application to any of the vacancy will work me according to my qualification, which I may apply anywhere I may desire. The third is that that your favour would kindly try to find out a job or the post for me that which may be commensurate to my qualification in any society. The aforesaid points does not mean for an leave without pay but the leave which I mean therein to request therein is something a another thing.

I frankly request your favour that if I would have been paid with such a pay working here even to this Church and by which I may be able to meet the necessary expenses I think it would be not necessary for me to apply for a leave-study. It is true that it cannot be joined to school again but I have to prepare for it even if I shall have to do a manipulative works, for instance as the school teacher does his duty to school and at the same time he prepares himself for any examination he desire. So is the case to me. The way in which I would like to prepare myself for the Matriculation ex. is a kind of Institute school to which I shall have to pay a tuition fees. so the aim and aspire of my study cannot be done unless if I shall not be able to meet the necessary expenses.

P.T.O.

OFFICE OF THE SECRETARY LUTHERAN CHURCH COUNCIL CHOTANAGPUR & ASSAM.
PURN CHURCH COUNCIL KI BAITHKI KA KARYYABI BRAN.

Ta: 18 January, 1933.

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4. SOG SOGA KINKEL KA DARKHAST .

Kinkel ilake ke Sogsoga gaon ke kitne bhaiyon ne ek patr bheja jismen likha tha ki unhone Angreji mandali men jana thana hai aur we phir lautna nahin chahte. Unke bishay tatha aur logon ke ek mandali se dusri mandali k men jane ane ke karanon par aur lene wa grahan karneharon ki jababdihi aur kartabya gyan par batchit hui aur thahraya gaya

SANKALP: Ki Sogsoga ke bhaiyon ko likha jawe ki yadyapi unhone ab pragatrup se likha hai ki we S.P.G. mandali men jate hain taubhi ham log apna kartabya karna nahin chhorenge arthat Lutheran Padri unke pas jake unki atmik sewa karenge aur dukh sukh men unki sudhi bhi liya karenge kyonki unko khrishtiyan bhai janke aisi sewa karni ham apna kartabya samajhte hain.

Memo no: 1277-1300/33.

F.-6.

Dated Ranchi, the 20th. January, 1933.

Extract copy from the Minutes of the full Church Council of 18th. January, 1933 forwarded to the Rev. M. Schuler *of People of Sogsoga village* for information.

Secretary,
G. E. L. Church.

Church Council

Received... 10.1.33

Register No. 480

Date... 11.1.33

File... 6

Reply No.

Date... ..

18/1/33

महा मान्यवर चर्च कौन्सिल लुथेरन मिशन रांची के

आगे निवेदन ।

आगे हम लोग सोगसोगा के भाई लोग इस पौ जा मिशन में मिलने के वस्ते मान्यवर लोर्ड बिशप के पास आपनी खुसी राजी से दरवास्त बिना किसी से भगड़ा वो बहकल से दिये हैं आप लोग हमों को कहे रोकते हैं हम लोगों को छोड़ देजिये जो हुन्ना सो हुन्ना हरगिज नहीं लौटेंगे। इस के बारे में मान्यवर श्रीवे साहेब खुद जांचने के वस्ते 6. व 11/32 को गये थे उन के पास भी हम लोग खोल कर बात किये साहेब बोलै बिना भगड़ा के जाति हो तो हम खुस हैं ऐसा बोल कर हमों में से कितनों का ठेपा लिये कि यह उधर जाने का ठेपा है सो हम लोग आप सब को जना देते हैं फिर 22. 11. 32 को भी गये थे उस समय इस के बारे कुछ बात नहीं हुन्ना और आप लोग क्यों रोकटोक करते हैं आप लोग हमों को लौटने का कभी लाना भूल से भी मत रखियेगा । हम लोग बिशप साहेब के पास दरवास्त दिये हैं उस में एक दम मजबूत हैं और कभी नहीं डिगेंगे ।

नैनसुख लकड़ा सोगसोगा ।

ता: 8.1.33

सुलेमन तिगा

प्रेमदयाल तिरकी

लुकास खलसो

सुहे प्रभुदेयाल मिज 18/1/33

मिश्रेशल तिरकी

आमुस तिगा

जामल कुंवार तिगा

Church Council
 Received... 19.12.32
 Register No. 457
 Date..... 14.12.32
 File..... 62 or 6...
 Reply No.....
 Date.....

17/12/32 *File*
Kukul
 14 X 1132

Dear Mr. Hurad,

Yesterday I received your letter dated the 6th. December. I have just come back from tour again so I could not answer to your letter. Dated the 26th. of Nov. for which I thank you.

I am glad that the Church Council could decide in this way and I hope the matter has been settled to the satisfaction of all.

Mr. Frehe was so kind as to send Rs 50 for Rev. Sammaul Kujer for which act of kindness we thank very much. We must admit.

that it is quite impossible to do the work at Jalore without any help.

With kind regards
 to you and your son
 Yours sincerely
M. H. Kukul

Church Council
 Received 15/12/32
 Registered No. 457
 Date 11.12.32
 File 6
 Reply No.
 Date

समीप विनय पत्र.

15/12/32

पास्टर बाबू I. Kujar किंकल को ज़ोर से।
 ता. 11. XII. 32.

महोदय. गरम.

दास आप के कपल चररा पै पडकर आप का लारवो धन्यवाद करता है इस कपा निमित्त कि दास को प्रार्थना सुनी गई और आप को ज़ोर से गांट के रुसे धटी में पदत ज़ोर विचारिण को सेवा सुधि वास्ते पच्चास रुपये आंके 50) रुपये मान्यवर Rev. Mr. Schiebe के पास आप ने जेज दिये दास ने पापा ज़ोर केश बुक में चढ़ाकर तलप में पिन्हा कर दिया पर दास आप को जनाता है कि सिर्फ 2) रुपये दास के हाथ लगा जिससे तकलीफ नहीं पिया न विचारिण को सुधि सेवा हुई दोकरी का गोस चोल ऊपर कर ले गया तकलीफ जस का तस बना रहा। वडा पर्व खृष्ट जन्म पर्व समीप है कटनी जवनी का बखत है। बालबच्चों को कपड़ा लत्ता देना पर्व में खान पान करना ज़ोर जगामी सपन वास्ते खाद्य पोल लेने का सुसमय है पर दास बेबस है। दास के धर्मपत्नी को बिपारी ह- गई पर इतनी कमजोरी है कि बह बाहर नीतर हो नहीं सकती है तीन रोज से लाठी टेक टेक के चलती है। मान्यवर इलाके चेयरमैन साहब को कुल हाथ पालुम है रुपये आठना दास ने पना किधे पर निर्मोही होकर काट हो लिये और जब गांट आवेगा वे पुस्तक देंच। जो पुस्तक को दिये हैं काटना दौड़ने नहीं साबूर नहीं चरेंगे 45/- रुपये तक उस के दिये रुपये अबतक आटने बाकी है। जोरबार के सामने नबर प्रकबो है।

माननीय. C. C. दास के फिर 2 भर्ज करने पर खेदित न होय वररा प्यासे को पानी और भूखे को अन्न और तिसहाथ को सहाय पदत देने में ईश्वर की मदद पावे।

दास की जिडजिडह घों है कि दयाकर और गांट भेजिये कि साहब का दिया रुपया कट सके और 50/- रुपये तक गरीब दास के हाथ लग सके भोजन पदार्थ पोल लेने वास्ते दास आप के उपोकार का लदेव स्मरना किया करेगा

आप का दासानुदास.

Immanuel Kujar

८. ८. समीप अर्ज पत्र
पास्टर बाबू भई कुजुर किंकल से

ता: X / १. XII. 32.

महोदय जरा

सबित्तव अर्ज ऐसा है वास का बहुत उदास है इस लिपे कि
मान्यवर रेम. सम सीवे साहब से काम करने जाने से रोका गया ज्यों मोनसून मिथिंग
से फिरे तो वास को कई बात साहब से सुनना पडा। मैं साहब पास
दाखरस मांगने वास्ते दाखरस लेके देहात जाना था पर क्या हुआ क्या नहीं
जोत उस को क्या कहा वह मेरे ऊपर कुछ रंज होकर "बोले आप को कोचे-
डेगा बदली होना होगा" मैं साहब को जबाब दिया "मैं कोचेडेगा बदली
नहीं होऊंगा और काररा दिये। वह भागे बात बढ़ाया और कहा "आप को
जशपूर सरकार कोचेडेगा जाने देनी थी पर आप को दोषी पाई इस वास्ते
सरहापानी जाने नहीं दिई और आप के पोछे पुलिबा नेजती को" मैं ने कहा
"सरहापानी मुझ को जाने नहीं दिई मेरे दोष के काररा नहीं पर पास्टरों
का जशपूर में रहने का बन्दोबस्त नहीं हुआ है इस लिपे जाने नहीं दिई"
साहब ने कहे, "आप का स्टेट मफिसरो से गुनवना नही" मैं ने कहा,
"कैसे यह बात आप बोलते हैं आप का बोलना धापी है" साहब आगे
बढे और कहे आप का व्यवहार ठीक नहीं है आप का उपदेश ठीक है
और सब को ई गुच्छी तरह से बूझते हैं मैं नी परसन्द करता हूं पर चाल ठीक
नहीं है" मैं ने कहा, "कई यूरोपियन मिशनरियों के साथ मैं ने ^{काम} किया है
पर किसी ने ऐसा नहीं कही है आप क्यों ऐसा कहते हैं मैं सोच नहीं
सकता हूं और पंडजी को ठीकर देने लाभक में नहीं किया हूं मेरे व्यवहार
में कडाई और दोष है जहां जैसा उचित है वहां वैसा व्यवहार करता हूं"
और कोचेगा की बदली वास्ते बहुत जोर किया साहब को मैं ने कहा, "कल
मैं अभिप्राय जबाब देऊंगा, दूसरे दिन मैं ने जबाब दिया मैं नहीं चाहता हूं
कि स्टेट से बिना दोषी ठहरे जशपूर का पैरा लैसन्स रद्द होवे तो मेरी
बदली कोंडरा होवे और कोंडरा के पाछी की बदली नीचघाट होवे
दोनों जन नये स्थान में जैसा अब काम करते हैं खुसी से काम करेंगे
किसी के लिपे लैसन्स कमाने की जरूरत नहीगी"। साहब ने कहे "गुच्छा मैं
लिखूंगा", क्या जाने लिखे वह वा नहीं लिखे मुझ को मान्य नही है
मुझ को कहे कि राज मानने से आप को बतावेंगे। मैं तसदीक वास्ते
बुड़ी पांगा उस वखत वह मेरे गांव का रेड्रेस लिखा लिखा राज देने
वास्ते पर विमारी के काररा मैं नहीं गया हूं। अब कहते हैं कि बदली
नहीं होगी किंकल इलाका खु विरु में एक पेरिश बना के आप को
नाम करना होगा। और साधुसज बाजे पाछी को जशपूर नीच घाट के
लिपे आपने मैं ठीक करके जशपूर प्रचारकों को राज दे दिया - लिखने

जि. जशपुर में सामुसल बागे-आप-ओरंगे-पोदे से उस आ-लैसन्स होगा -

मुक्त को मालुम हो गया है साहब कोई प्रकार पुक्त को तकलीफ में डालेंगे जरूर, जैसा कंडिशन बाव सामुसल तिरकी की किये हैं वैसा ही वे करेंगे क्योंकि साहब ने यहां तक कहे हैं "कि छुट्टी देंगे" यह बात सच हो जाना अगर मैं मोर्डेराड न होता ॥ और बहुत उल्टा पुल्ल वोलते हैं मैं लाचार बश चुप हो गया हूं। आखिर में यह बात आप को जना रहा हूं साहब तो ७.७ में जो दोष की बातें लिख चुके हैं सो पुक्त को यहां रहना और काम करना अच्छा नहीं होगा कैसे २ में कोंडरा पंडली जो इस बात को कि पेशी बदली कोंडरा होगी जान गई है और वे लोग मुक्त को गहरा करने वारन्ते खुस्ती हैं मैं तो अब तक इन बातों के विषय किसी को नहीं बताया हूं

इस लिपे निवेदन है कि * बिना दोष गुन्हा में मेरा जशपुर का लैसन्स रद्द न होवे पर कई साल काम करने के लिपे काम आवे और State Superintendent जो मेरे परम मित्र हैं दूसरा न समझें मैं भफ सोच करता हूं कि पान्थवर सीवे साहब की वे बातें जिन वे पुक्त को कहे हैं State Superintendent न सुनने पावे नहीं तो वे दूसरा विचार करेंगे क्योंकि अब तक कोई ऐसी बात नहीं हुई है जिस को साहब कहे हैं मालुम होता है किसी ने उसके काम को खून जर दिचे हैं।

वर्तमान समय जारी संकट का समय है इस कारणा आप बहली रोक दे सकते हैं पर पुक्त को इस मंजूर में रहना और कठिन मालुम होता है और तेरह गुफान बोली बेकायदे का सुनकर मैं यहां नहीं रह सकता हूं। तकलीफ तो पुक्त को जोगना होगा मैं भोजने वास्ते तैयार हूं L. Lakra के लिपे तो शर मिठेगा क्योंकि सीवे साहब ऐसा बन्दे बश कर रहे हैं।

जशपुर नीच घाट सऊ उरांव पंडली है और गंवारी वाहिनी से उपदेश अधिक गुनाकारी नही होगा सो मैं आप लोगों से भर्ज करता हूं कि उरांव पाद्री वहां भेजा जाय मोहन कुजूर पाद्री कितनी बेर वहां भेजा गया पर वह नही जाना चाहते हैं वे काम वहां कर सक्ते हैं

भक्त में बिली है भर्ज दास की जो वाजिब है सुनी जाय और समय पर नोटिफे दिया जाय पर आपको मालुम होवे कि मैं यहां किकेन इलाके में नहीं रह सकता हूं

आप-आ दास दास

J. Kujar

Church Council

Received. 16.11.32

Register No. 383

Date.....14.11.32

File.....6

Reply No.....

Date.....



Mr. P. Hurbad.
Secretary,
G. E. L. Mission Church.
Ranchi

KALI KUMAR BANERJEE, M.A., B.L.

ADVOCATE.

FRASER ROAD.

P/

76 NOV 1932

File

16/11/32
1932

My dear Mr. Hurkad, DATED, 14-11-1932.

In continuation of my reply to your letter No. 917/32, 7-6-32, dated the 9th of March 1932, I beg to inform you that I have not been favoured by any remittance from the Kinkal Missionary gentleman in connection with the divorce case of Simon Lakra. Perhaps he has forgotten all about it hence I request you to be kind enough to remind him. I shall accept whatever amount is tendered as I understand that Simon is a very poor man. Thanking you and with my good wishes and kindest regards to you and Mr. Joel Lakra, I am, yrs sincerely, H. K. Banerji.

Copy of letter no:nil dated the 14th. November, 1932 from K.K. Banarji Esq., Advocate, Fraser Road, Patna, to the Secretary, G.E.L. Church in Chotanagpur and Assam, Ranchi.

-----oOo-----

In continuation of my reply to your letter No:917/32, F- 6, K bag dated the 9th. of March, 1932, I beg to inform you that I have not been favoured by any remittance from the Kinkel missionary gentleman in connection with the divorce case of Simon Lakra. Perhaps he has forgotten all about it hence I request you to be kind enough to remind him. Needless to say that I shall accept whatever amount is tendered as I understand that Simon is a very poor man. Thanking you and with my good wishes and kindest regards to you and Rev: Joel Lakra,

xxxxx

True Copy
Aburam

Through
 Church Council
 Received... 7.11.32
 Register No. 361 To
 Date... 3.11.32
 File... 6
 Reply No.
 Date

7 NOV. 1932

The Maska Chairman
 Lutheran Church, Kinkel Maska

The Church Council

G.E.C. Church in Chola-Nagpur & Assam. Ranchi
 Dated Kinkel the 3rd Nov, 1932.

Dear Sirs,

With due respect and humble submission I beg to lay a few reasonable facts under your kind and favourable Consideration.

Once I had applied to you favour that after completing my Theological seminary examination you would kindly allow to let me have to proceed my study further and it was granted me so. But unfortunately I couldn't proceed it any further in the continuation to that of my abbi-study on account of my Pecuniary Condition.

In continuation to that of my study was a quite different thing than other to the Present aim and desire. It is now the 7th year interval to the desire and it cannot be joined to the school again but even am desire by the way to the will. The Principal aim of my sincere desire is that, that by any how I shall try for the Matriculation once & again, even if I shall have to prosecute my study under a adverse circumstances to the way of Possibilities.

The application has been sent to the Private Institute already for an admission and the reply to my application which I have received from the Institute is to now only to send the enrollment form soon with a first instalment fee to cover the Tuition fee for the first month is required.

In order to proceed my desire to the study I would like first to make an any special arrangement that I may any how be able to meet the necessary expenses are required for the Tuition fee and besides to that of my keen judgement of the study I may also able to support my self with my nearest family; at the same time.

It would be not worth while to mention about the Present Post and the pay, by which I'm paid monthly or at the end of the year. But in all respect I see the difficulties are only underlying to the manipulative work of my Personal maintenance. The post by itself is a kind of Post but the income ^{but very small.} and my monthly pay to the Post is nothing. How could I manage in a manner of likners. However my aim is only depends upon a better chance, which may exist on something better than nothing for I shall have to pay for Tuition fee not less than Rs 8/- per instalment.

P. T. O.

I therefore beg most humbly and respectfully
that you would kindly allow me for "Leave-
Study or Study Leave" till to the Prolonging
time of study. Secondly I hereby request the
C.C.'s favour most humbly that the C.C. would
kindly grant my application to recommend
it for any & vacancy which I may apply else-
where. Thirdly - By applying for the vacancy
I most humbly mean to approach the C.C.
that the C.C. would kindly help me and would
kindly find out the post for me that by which
I should be paid even with a minimum pay
per month for which act of the C.C.'s
kindness and the benevolence I shall
be ever grateful.

This is my urgent application to ^{be} considered it
for your kind and early consideration.

I beg to Remain,
Sir,

Your most obedient servant,
S. Siebe

Candidate.

As far as I understand
Samuel Torrey's application
he asks for a sufficient post
which enables him both, private
study and an income to meet
his expenses. This may be forwarded
to the Church Council, Ranchi,
for kind consideration.

M. Siebe
3. XI 32.

Church Council
 Received 30.9.32
 Register No 298
 Date 28.9.32
 6.

Recd from Schiebel
 29/9/32

To The Church Council,
 Gosner Church, Rawchi.

Through The Rev. M. Schiebel,
 Chairman Finkel Alaska.

Maharaj,
 Main dinta purhak is chhoti dardkhar.
 ap ke pas pesh kar aashawan hum ki apuki
 dardkhar par uchit bichar karunge.

Arthat as sal be upar ho gaya
 ki main ap ke pas Rozof, Co-operative Bank
 ka karya chhutne ke liye, kii mangai tha.
 Ap apni durbalti dikhate huwe hamara
 dardkhar ko Finkel Alaska Panch men bichar
 kar de देने ki seelah dete huwe sapuril kar
 diye the. Firpar Alaska Panch apni arthik
 dard ki durbalti dekhte huwe bhi kya
 jane mugh ko shanti देने ke liye, देने ki
 phaisla ki, par kabhi na de saki.

Ahew main garib lachar ap ke pas
 phir Rozof karya mangla hum is bareil par
 ki 1933 tak main kuchh tanta nahing
 sakega par piche yatha haki tantane
 ka kosis karunga. jiske liye main sewa
 dhanyabadi karunga.

Finkel.
 24-8-1932.

Yours faithfully,
 Rev. J. A. Kyrie
 Finkel.

Main to dardkhar ko age b.l. ke pas pesh karta hun
 Lokman Patti ki ayi ke answer janchti main janchti
 hun ki bephaisla hai

M. Schiebel

28-IX-32.

No: 703/32.
F. -6.

7th. September 32.

Rev. J. Gass, D.D.
A.E.L. Mission.
Raipur. C.P.

Dear Dr. Gass,

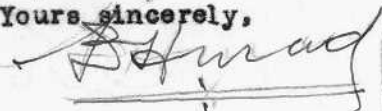
Mr. Prehn handed me your letter of 18th. August. You enquire about one Ch.A.S. Tirkey, Kinkel, who applied to you for some job. I just wish to say that he is a candidate in our Church and had to be censured for his untoward behaviour. We wish to see him reformed.

I don't think we should recommend a man who will not do good work and being insubordinate not make himself useful generally in any business.

With due regards, and with hearty greeting,

I remain,

Yours sincerely,

A handwritten signature, likely of J. Gass, written in dark ink. The signature is stylized and appears to be 'J. Gass' with a long horizontal flourish extending to the right. It is written over a horizontal line.

Church Council
 Received... 15.8.32
 Register No... 197
 Date... 15.8.32
 File... 42 or 6.
 Rev. J. GASS, D.D.
 Reply No...
 Date...

File

Replied
7/9/32

AMERICAN EVANGELICAL MISSION

RAIPUR, C. P. Aug 10 .32

Dear Brother Prehn

*(Samuel Tirkey
 candidate)*

A man Ch.A. S. Tirkey kinkel applies for a post
 I may need a man .He says that he has passed the Seminary
 examination at Ranchi ¹⁾ Could you recommend the man ?

²⁾ How old is he ?

We are all well .the rains are very good this year

Hearty greetings to all

yours sincerely

1900

³⁾ How much salary would he
 expect ?

19

To Rev. J. T. Pomeroy } Do you know the man . Can you answer
 and Mr. N. Jay the 3 questions . Please answer soon

forwarded to the C. C. for consideration
 and action

M. Prehn
 13. III 32

M. Prehn
 15. VIII. 32

Richard

NOISIM JACIJENAVE NASIREMA

ST. OT. 3.4. P. 3. 35

REV. J. G. V. D. D. D.

22

THESE THINGS ARE

A man who was killed by a truck, A.D. 3, while driving to a party.

examined and discussed and not by us. I have a been told I

ИЗДАНИЕ ВЪ ПОСЛЕДНІЙ РАЗЪ

HOW OLD IS HE ?

new lbs are 20 lbs less than the old ones. The new ones are very good and they

LIBRARY OF AGRICULTURE

А.А. АЛЕКСАНДРОВ

[Handwritten signature]

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12. VII. 21

OFFICE OF THE SECRETARY G. E. L. CHURCH COUNCIL CHOTANAGPUR & ASSAM.
CHURCH COUNCIL EXECUTIVE KI BAITHKI KA MANTABYA .

Ta: 14 July, 1932. (Brihaspati)

-----oCo-----

3. KINKEL ILAKA KA REPORT.

Kinkel Ilake ke Secretary ne wahan ki Ilaka Sabha ka report bhej diya jo parha gaya. Bishay note kiye gaye jismen Commission ke gaye huwe samay ke kuchh bayan likhe the.

Memo No. 490A/32.
F.-6.

Dated Ranchi, the 26th. July, 1932.

Extract copy from the Minutes of the Church Council Executive of 14th. July, 1932 forwarded to the Rev: M. Schiepe, Kinkel for information.



Secretary,
G. E. L. Church.

Church Council
 Received 4.7.32
 Register No. 119
 Date 30.6.32
 File 6
 Reply No.
 Date

4/7/32 Kinkhel Illaka ke baithki
 Ki sanchhep report.

Church Council Ranchi ke liye.

1. Karjkarini Shabha Ki baithki jo
 30.3.32 ko hui thi.

Is baithki mein bishes Kar Baba Samuel
 Tirki Candidate ke bishay bat bichar hui.
 Ki jabhi Rev. M. Schiele Ki Or se us ko
 bakri le jane ke liye arji Ki gai taubhi
 wah le jane na aya par likha parhi se
 piche bat aisi barh gai Ki donon ke
 bich bahut bad laibad hui. yahan long
 Ki jale 3.5.32 ko C.C. deputed Angwale
 Ke Samne bhi donon ke bich bahut
 sawal jawab huiwa, par us samay bhi
 bat Ki sapnai na hui.
 unki baton Ki barhti dekh Mr. J. Parti
 ne kaha Ki ap log mel aur pyar se kam
 chalaiye giste aur logon Ke liye sa namuna
 howe.

Mr. N. Joy Head Supervisor ne bhi kaha Ki
 Baba Samuel ko uchit hai Ki apne ko
 agyakari dikhaawe aur practical kam
 ko karne ke liye bhi tyar hona chahiye

ant men President Sahab ne kaha ki agar Samuel Turki Kinkel men kam karne chahata hai to Illaka Chairman tatha Illaka ke adhin hove aur Chairman se maphi mange to us ko Illaka ki or se ~~kaho~~ kahi Kinkel andar kam dia jave.

23.6.32 ki baithki men Rev. M. Schieche ne khush ki bat, batai ki Babu Samuel Candidate mujh se maphi manga aur mel milap khojta hai, so Committee is khush ki bat sun kar us ko Bagdega ki mandli men Prabhu^{ke} kam karne waste notice dia.

Padri babuon ki badli:—

3.5.32 ko President dwara kaha gaya ki har ek Padri babu ko apne apne Perish men rahe jiste ki bhai bahinon ki raksa thik se hove. is ke bahat Mr. S. Parti ne kaha ki agar Illaka kisi Padri babu ki badli karwa chahet to C. C. ki manjwii leni chahiye Kyonki Padri log C. C. ke adhin men hain.

Padri logon ko badli jagah in sal jane waste hishes do rok tok ki katen hain

- (1) Rupaiga ki ghati
- (2) Rahne ka ghar nahin hai.

Bagdega ke praacharak ke beshay:—

- 9.6.32 ke baithke men bat nikli ki Bagdega ke johan praacharak burhapa ke karan jaisa hona chahiye mandli men kam nahin chal sakta hai, Sunne men aye ki us ka beta Samuel Minz jo Kenkel M. E. School men kam karte hain so apne pita ke jagah men Prabhu ka kam karne chahte hain, par jab us ne Rev. Prehn Sahel ke utam upadesh "ki praacharak kaisa hona chahiye aur kis prakar ka man hona chahiye" is upyukt upadesh ko sun kar Babu S. Minz kam karne mandli men nahin karne ka ek darkhast pesh kia, pichhe se jab 23.6.32 ko Karj Kerini shabha baithi to Babu Samuel Tirki Candidate ko Bagdega men Prabhu ka kam karne waste notice dia gaya.

Am sabha:—

- 9.6.32 ko Kenkel men Am sabha hui thi us samay President dwara Mandli aur M. E. school ko sambhalne waste bishes do prakar ke danon ko thik thik देने का upay bataya gaya. arthat (1) Gharo sirni (2) Mandli peisa ghara sirni rakhne aur jama karne ki bat har praacharak se jo hajir aye the puekha gaya.

M. T. T. T. T.
30. 8. 32.

D. L. L. L.
Secretary

Jh Jh

Kinkel Report

Khutitoli ka kam khatam hone par 2.5.32 ke dusri bela ham Commission ke ang Kinkel chale gaye. 3.5.32 ke bihan 8 baje Ilaka Chairman ne ek baithki bulayi jismen 5 Padri, 7 Ilaka Panch member, 3 Commission ke ang aur Head Super visor hajir the. Isi baithki men Candidate Babu Samuel Tirki bhi bulaya gaya. Baithki prarthna ke sath arambh kiya gaya. Commission ne Ilaka Chairman se Candidate Babu ke kam ke bishay puchh pachh kiya. Unhon ne bataya ki jab se Candidate Babu is ilake men bheja gaya tab se wah Chairman ke office meh kam karte aye. Ab office men itna kam nahin hai aur Candidate ka wahan kam karne ki jarurat nahin hai, mandli bhi usko talab nahin de sakegi. Chairman ne apne aur Candidate Babu ke bich ke anban ke bishay bistar purbak barnan kiya. Tis par Commission ne Candidate Babu ko bhi un baton ke bishay bolne ka awsar diya. Candidate Babu ne apne jawab men Chairman ki baton ko khandan karne ka jatan kiya par man to liya ki Chairman ki baten sach hain. Chairman ki bat ki girja jane men Candidate Babu dhile hai iske bishay Candidate Babu ne kaha ki sach hai ki wah girja jane men kabhi der karta tha par usne bina karan kabhi aisa nahin kiya, jab 2 wah der kiya tab 2 apni stri ke bimari ke karan se kiya. Phir unke bich bakri aur minjur ke bishay batahati hui thi aur jo jurbana Sahib ne bakri ke ~~hatakar kare~~ bungalow ke pas jane ke karan liya tha usko le jane ke liye bulaya par Candidate Babu nahin gaya tab Sahib ne uske pas paisa bhej diya aur usse mafi mangi par Candidate Babu mafi nahin dii. Candidate Babu ko iske bishay puchhne par usne kaha ki main ne mafi to nahin dii par Sahib ke birudh koi karrwai bhi nahin kiya. Uski baton se Commission ko malum huwa ki wah Sahib ki baton ko manne men taiyar nahin tha isiliye Chairman aur uske bich men anban ho gaya. Commission ne Candidate Babu ko chitaya ki wah Chairman se milap kare aur uska agyakari howe, agya na manne se usne apne ~~xx~~ pradhan ko chirhaya, age ko wah aisa na kare. Ilaka Chairman ne Church Council ke pas jo darkhast diya ki Candidate Babu ko Church Council kam dewe. Iske bishay Commission ne yah faisla kiya ki Babu Samuel Tirki Kinkel ilake ko saumpa gaya hai, Ilaka usko

ilake ke bhitari kam dewe agar Candidate Babu us ilake men kam karna na chahe to wah apni ichha Church Council ko janawe.

Iske pichhe Jaspur schoolon ke bishay batchit hui ki we school State ko dii jawe athwa nahin . Iske bishay yah faisla hui ki iskaran ki schoolon me State Dharmshiksha nahin dene degi ye school State ko na diye jawe.

Padriyon ki badli ke bishay batchit honexpay par yah ray pragat kiya gaya ki Padriyon ko apne parish men rahna achha hoga kyonki sirf sammay samay jane se thik charwahi nahin kar sakte hain.

Phili beli ki baithki tab ant hui prarthna ke sath.

Dusri bela 2³⁰ 2³⁰ baje girje men ek baithki hui jismen sab Padri aur Pracharak aur kitne bhai hajir the. Is baithki men Centralisation ke bishay bahut batchit hui. Commission ne sabha ko dikhaya ki Centralisation bahut hi awashyak hai aur usi roj is ilake men Centralisation ki shuru hui. 32 Pracharakpanon men se 30 pracharakpan apni mahine bhar ki amdani dakhil kiya Commission ne bare aphasos ke sath dekha ki unki amdani kewal 42 Rupaiye huwe jis men se unhon ne 8 rupaiye Church Council ke liye nikala aur 8 rupaiye school ke liye diya aur 26 rupiye anupat kar Padriyon aur Pracharakon ke bich bant diya gaya. Commission ne unko samjhawe ki we amdani ke liye aur adhik fikr karen aur bhaiyon ko samjhawe ki uchit riti se Ghara Sirni aur Mandli paisa dewe. Kitne Pracharakon ne kaha ki amdani aur adhik nahin barh sakta hai jab tak ki dabaw ke sath iske bishay karrawai na kiya jawe. Unko samjhaya gaya ki yah achha nahin hai ki koi bhaiyon se dabaw ke sath chanda jama kare par har ek uchit hai ki bar 2 bhaiyon ke panchon se milkar samjhawe.

Sabha 6 baje sham tak baithkar prarthna ke sath uth gai.

16th May 1932

Samuel Puri
Commission Secretary

Church Council
 Received 9.5.32 To
 No. 19
 Date 5.5.32
 File 6
 Reply No.
 Date

He Sup. has arranged
 to get him employed. File

The Church Council
 Lutheran Mission Chotanagpur & Assam, Ranchi
 Through

The Secretary Church Council

Luth. Comp. Ranchi

The 5th May 1932

Sir,

Having come to know that you require a candidate to offer him ~~in~~ for the mission field in Raigarh state, I beg to offer myself as a candidate for the same.

As regards my qualification I beg to state that I have passed Matriculation in 1924 and Certificated-Teacher-ship Examination in 1926.

I have been a teacher for 5 yrs in Luth. Schools, but owing to the reduction of teachers in schools I have been dispensed with my work since 18th Feb 1932. At present I am an Extra-Assistant Catechist of Kinkel Circle on a very pitiable pay.

I am a native of the village Jamtoli in Takarma Circle. My father is an experienced Catechist.

I therefore beg most humbly and respectfully that you would be kind enough to take me as a candidate for the work mentioned above for which act of kindness I ever cherish my feelings of gratitude.

I beg to remain, Sir
 Your most obedient servant

Benjamin Surin
 Luth. Comp. Kinkel
 P. O. Kinkel

The Goswami Lu. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

LUTHERAN COMPOUND.
RANCHI, (Behar) India.

Secretary: P. HURAD,

No. 1093/32.
F.-6.

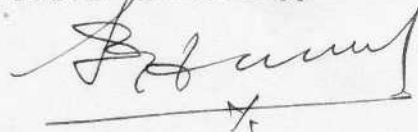
Dated the.....26th April, 1932.

Cand. Samuel Tirkey,
C/O. Rev: M. Schiebe,
Kinkel.

You are hereby informed that a deputation of the Church Council is visiting Kinkel on the 3rd of May 1932. The deputation would like to meet you on that date at Kinkel. Please make it a point to meet them there on that date without fail and oblige.

With Yi shusahay.

Yours sincerely,



The Gossner Ev. Lutheran Church in Shotanagpur & Assam.

[Mission Estd, 1845.—Autonomous 1919.]

LUTHERAN COMPOUND,
RANCHI, (Behar) Indis.

Secretary: P. HURAD,

No. 1092/32.
F. -6.

Dated the..26th.....April.....1932.

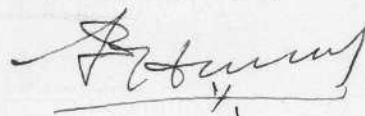
Rev: M. Schiebe,
Lutheran Compound,
Kinkel.

Dear Mr. Schiebe,

I wish just to inform you that the Council's deputation consisting of Messrs. Samuel Purty, the President and Rev: A John will reach Kinkel on the 3rd of May next.

Please inform Cand. Samuel Tirkey that his presence will be needed before the deputation on that date & oblige.
With hearty Yishusahay!

Yours sincerely,



Church Council

Received... 6.4.32

Register No. 842

Date... 2.4.32

File... 6

Reply No.

Date... ..

File

Kinkel 2 nd. April 1932.

BA
5/4/32

From

the Kinkel Ilaka

To

the

Church Council

Ranchi.

Mahashay

Main age ko Candidate Babu S. Tirkey ko kam nahin de sakta hun, aur Ilaka men bhi aur ek Candidate rakhne ka sthan nahin hai. So ap se main o Ilake ke member arji karte hain ki Candidate Babu Samuel Tirkey ke liye kahin dusri jagah kam ka bandobast kar unhen kam men lagawen.

Age shubh

M. Schieba

J. Bhujia

S. Bage

P. Dzungdung

J. Shijia

D. Lugun

File

1

26/3/32

Rev. M. Schiebe Ke jashpur yatra Ke

Report.

yatra Ke samay: 8th March Se 17 March 1932 tak.
yatra Ke Karan Char mukhya baton hain.

- (1) Schoolon Ki bat dekhne waste.
- (2) Padri Ki bat ko chanehne waste.
- (3) Urbanus aur Yakub Ki baton ko Saphai Karne Ke liye
- (4) Mandli Ke hal chal dekhne Ke liye.

1. Rev. M. Schiebe Ke jane Ke pahle hi Deputy Inspector of Schools, Garhapani, Bipatpur aur Golidih Schoolon ko dekhne Ke liye aye the, we in tinon Schoolon Se Santust hain. Bishes Kar Garhapani Ke School ko dusre aur Schoolon Se sab Se achha paye. Unhone naya School ghar State Ki Or Se banwane Ke liye yatan Kiye hain, par we bhi Garhapani aur Golidih Schoolon men ek master yada Samajhta hai, roll Ke anusar Garhapani men Sirph do master aur Golidih men Kewal ek master, jab bisi larkiyon bhi hongi to ham logon Ke taraph Se ek mistress bhi hogi, par in hi baton Ke bishay men mere pas bhi State taraph Se 8th March ko ek chitthi ai hai, Ki State ham logon Ki shart ko nahin manega. C. C. Kadaachit yahi jabab ko paya bhi hoga, main C. C. Se ashra Karta hun, Ki us ka antim phaisala bichar

Karegi:

Koronga mandli men, mandli ki or se ek school chalane ke liye koshis kar rahi hain, wahan praya larke aur larki samet 30 roll honge, wahan bhi ek master hai jo Kinkel M. E. School men parha tha. usi ke liye talaf, larke ke mar, bap 20 paila dhan har sal dene waste Karar kiye hain.

Banspahar men bhi ek school ho sakti hai, Girja ghar bhi hai, par mandli bhai, batin yahi samjhte hain ki master ke liye talaf nahin bachega, par Samuel Mund jo wahan ka pracharak hai aur uska duniadari danda bhi achhi hai, wahi apne ghar men master ko palne waste apne mattale se taiyar hota hai.

2. Padri babu aur pracharak logon ke bich men koi ~~kar~~ rakam ka mel ho gaya, par asal mel nahin hai Kyonki bhitari men unka man gosa hai, jabki uski badli nahin ho gai hai, taubhi ham log (C.C.) wahan dusra padri rakhne ke liye bichar karen, kahin kahin kaha gaya hai ki wo padri babu Samuel Bage ko chahte hain, jabki ki wah uraon nahin janta hai, taubhi ashra karte hain ki wah wahan kam karte karte bat bolne sikhega, bishes mattala jiske karan se an ban ki bat chal rahi hai, ek dusre men bishwas nahin karte hain, bhai log

padri ke hisab ~~kitab~~ men bishwas nahin Karte
hain, aur padri unke hisab ~~kitab~~ men bishwas
nahin Karta hai. is se chhor Kar Ke ek bat jaruri
hai arthat padri bahar Jashpur hi men rahna
Chahiye, yah bat ho sakta hai jab Tarhapani men
State ek naya school ghar banaega tab wahan Ka
purana school ghar us ke rahne Ke liye bachega.
Main Samuel Bage ko Jashpur men Kam Karne Ke
liye manjur Karta hun, O prastav Karta hun, Kintu
wah ek to admi hai jo din hin se bhaiyon se
byawahar Karta aur Kisi se adar nahin
Khojta hai is liye un par अधिकार paya hai.

3. Tarhapani Ka Urbanus master matwalpan Ke
Karan mandli se bahar ho gaya tha, aur anya
dusri baton se jo padri Ke sambandh men hai gosa
ho gaya ki wah S. P. G. mission men jane Ka bichar
Kiya, wahan jane Ke liye purana pracharak Yakub
Lakrae bhi us Ke sath jane Ka bichar kia, par
akela nahin we bhi dusre dusre mandlion men
ja. ja Kar S. P. G. mission jane ko phuslate hain
aur mujh ko malum hai ki thore sa nahin hote
jo Yakub Ke sath chale jate hote.

panchait men yah bat saphai kia gaya hai ki
Urbanus master mandli Ke samne pashchatap
Karke grahan Hia gaya hai, par wah age ko
Tarhapani men rahne nahin chahta hai aur
Tarhapani Ke log bhi us ko apne bich men
rahne देने nahin chahte hain Kyon ki
wah bahuton Kaman bigara hai. Yakub apna
pracharak Ke Kam se chhutti Hia hai par
mandli men rahega.

Urbanus Koi dusra jagah men kam karne chahta
Kadachit State us ke liye Rahin par master ka kam
dega, Kyonki wah State ke bechar se Garhapani
School ke liye besa ho gaya hai, Par in do bhaiyon ke
bishay men Koi bat ka thikana nahin hai Kyonki
unka bechar ulat pulat hota rahta hai, aur yakeen
pracharak to pahle hi se mandli ka ulgulan karne
wala hai.

4. Mandli ke hal chal. — Jashpur men bhaiyon ke bech
sansarik byawahar aur bishwas ab tak bahut chal
raha hai, bhai bahin log dastur rite se Kewal
Christians hain, matwal aur murti puja bahut
chalta hai, jiske karan se mandli ka barhna
aur phaelna nahin hai. main samajhta hun
jab in bhaiyon ko matwalpan se dur hone ke liye
Sahayta ham log nahin dete hain to mandli aste
aste dub jate hain. mera prastao hai ki
Mahasabha ke samay men yah bat aise chalaue
ki na kewal hamare sadharan bhaiyon se, par
master, pracharak, padriyon se ashra Karen
ki we sab pine ko chhor deue.
Ulgulan ka phal bhai aur bahinon ka atmik aur
launikik dashaon men barhane ko ab tak rok tok
karta hai, bhala hoga jab un ke bech men ek
Missionary rah sakege, jin ke rahne ka
jagah Koronga hota hota. Garhapani men
anya bat saphai ho gaya hai bhi Centralization
ki bat, purana Centralization se jisko padri
se chalaya gaya tha aur uske hath men
ur gaya tha Rs. 70 annas 14 Pies 9 bach gaya
in rupaiyon men se jis se ab tak padri ke hath
men kuchh baki rahta hai we naya
Centralization Suru karne chahte hain

Khajanchi Ke liye Samuel Minz chuna gaya
hai us Ke pas Banspahar men har mahina
men panchait Ke liye har pracharak aye
aur apna amdani ke Kar apna talaf pawe.

yahi report Mahasabha Ke liye nahin

likha gaya hai, par jab President

challenge to apne report Ke liye is se

Koi Koi bat nikal sakege

H. H. H. H.

22. III 32.

Church Council
Received 29.3.32
Register No. 199
Date 24.3.31
File 6
Reply No.
Date Dear Mr. Hurad,

Kinkel, the 21 March 1932

26/3/32

After a long pedestrian tour through Jashpur I found, reaching Kinkel, your letter, dated the 12th March.

Regarding the Census figures. I tried my best using every effort to get them in time. Still some of the Pracharaks have not sent the formulary. I suppose the earliest term will be the 4th of April at which time we will have our meeting. However I sent news again to all Kracharaks to be quick. Even it was promised by the Jashpur people to give the Census figures of last year.

Simon Lakra asks to be dispensed with Rs. 20/- only to pay the Advocate. So he would have to pay Rs. 25/- with the other expenses. Being very involved in debts he does not require the copy of judgment, probably you will keep the Certificate with you.

Enclosed I give a report about some important points regarding Jashpur matters.

Hoping to be able to join the Conference

I am

Yours sincerely,

M. S. Kiebs.

P.T.O.

Two remarks to your
Mahasabhe Program:

1) I would like to see Mr. Shulze
taking part in leading
Prayer Meeting.

2) I hope there will be time left
to hear a good report about
Assam by Mr. Radrik, because
Assam is a good model for
Chota Nagpur.

A. F. Fick

Yours sincerely,

A. F. Fick

924/32.
F. - 6 or 50.

12th. March, 32.

Rev: M. Schiebe,
Lutheran Compound,
Kinkel.

Dear Mr. Schiebe,

I have to thank you for your letter of last week. I wish you to busy yourself to let me have the Census figures of last year within the next few days. These figures are badly needed to enable this office to prepare our Reports for the Conference which is now over head.

With regard to Simon Lakra's Divorce case I am glad to say that the Decree has now been made absolute by the Hon'ble High Court at Patna. Now he is free to marry. I have written to the Advocate, Mr. K.K. Banerjee to send us a certified copy of the judgment. I am sending you a copy of the letter of the advocate which is self-explanatory. I would suggest that Simon give this advocate, Rs 25/- and Rs 5/- further expenses made for other items or Rs 30/- in all. If you want the copy of judgment it will come to another Rs 5/- or so.

Looking forward to meeting you in the Conference.

I remain,

Yours sincerely,



No. 917/32.
F. - 6.

Lutheran Compound.
Ranchi.
9-3-32.

My dear Mr. Banarji,

Very glad to have your letter of the 7th. inst. and thank you for the good news contained therein.

It was very ~~kk~~ kind of you to represent the cause of our Church so ably in a law court. I congratulate you on your successful argument. I shall be very glad to have a certified copy of the Judgement. Please let me know the cost for obtaining a copy of the same.

I am just writing to the Kinkel missionary giving him a copy of your letter.

Within the next few days I hope to send you some papers in another Divorce case. This is simply an acknowledgement.

With all good wishes and kindest regards,

Yours sincerely,



KALI KUMAR BANERJEE, M.A., B.L.,
Advocate.

FRASER ROAD,
PATNA.

9.3.32

Dated, 9/4/17th March 1932

9.3.32

6.

My dear Mr. Hurhad,

I am glad to inform you

that the decree of Limon Lakra has been confirmed at last. On 1-3-32, I argued the matter before the Hon'ble Chief Justice and the Hon'ble Justice Fazl Ali for dispensing with the service of notice and my prayer was granted. On the 4th of March 1932, the matter came up for hearing before three Hon'ble Judges, Chief Justice, Mr. Justice Borker and Mr. Justice Fazl Ali and after full argument the decree was made absolute. Their lordships, after going through the evidence and judgment of the court below, have passed some unfavorable

remarks regarding the way of recording evidence in matrimonial ~~cases~~ ^{cases}. However, the matter has come to rest now and I shall be obliged if you kindly ask the clients to send me the fees and the expenses. In the ordinary course, my fees would come up to at least Rs 75/- (for my drafting ~~and~~ ^{my drafting} the application for confirmation and appearance, for and for arguing application up to 50 of the Divorce Act of hearing) but as the matter is a poor man's case I have the matter this is a poor man's case I shall accept gladly

entirely to you. That can be given by the client-
without much hardship. Please note that the
other expenses have come up to Rs 5/- only.
What about the other matters? You have decided.
divorce? Please let me know what you have decided.
Kindly acknowledge this letter.

Church Council

7.3.32

Register No. 741A.

3.3.32

6.

P.Hurad, Secretary.

G.E.L.Compound

RANCHI.

7/27/32
Kinkel, the 3rd. March 1932.

Dear Mr.Hurad,

We thank you very much für your kind congratulation for our Baby-boy.Thank God,he is getting on splendidly and is a great pleasure to his parents.The mother is doing well and is very happy.

I hope that Simon's case finished entirely now,even that the fees he paid at Ranchi Rs.9/ was the rest of payment.Will he get any receipt or certificate which enable him to marry without further difficulties?

I am sorry to say that the Kinkel Ilaka has not sent the Census yet.Yesterday I treated the matter as very urgent in the meeting.In fact the Settlement work is the reason of delay.Unfortunately we could not finally decide who had to be asked to go as delegate to the Conference.The present poverty captivates our hands in every way.But I suppose you can reckon with two delegates,besides the pastors.

Yesterday I received your letter to the Superintendent of Jashpur Copy Memo 904-905/32 for which I thank you.
F.-24.

With kind regards

from us both

to Mrs.Hurad and Yourself

Yours Sincerely

M. Shiebo

Church Council

Received.. 20.2.32

Register No. 713

Date... 18.2.32

File... 6.

Reply No.....

Date.....



Mr. P. Hurhad
Secretary, Lutheran Church
Lutheran Compound
(German Mission)
Ranchi

885-

KALI KUMAR BANERJEE, M.A., B.L.

ADVOCATE.

FRASER ROAD,

1A.

DATED,

18-2-

1932

My dear Mr. Hurford,

Received your letter. Please send
 the affidavit with petition on Saturday.
 So that I can receive the same on
 Monday - no time is left any more. The
 petition ~~need not~~ be signed by Simon.
 Your affidavit will do. This is another
 petition hence it must be supported
 by another affidavit. Please fix C. F. Stamp
 of Rs 3/- on the petition and C. A. Stamp
 of Rs 2/- on the affidavit. Please treat this
 as very urgent. With my best wishes,
 I am, Yours sincerely,
 KKBangsi.

881/32.
F. - 6.

17th. February, 32.

K.K. Banerjee, Esq., M.A., B.L.,
Advocate,
Fraser Road,
Patna.

Dear Mr. Banerjee,

I must thank you for your letter of the 10th, which I received here on the 12th. On the 13th, I sent a wire to the missionary of Kinkel to report the whereabouts of the Respondent and co-respondent and the reply which I have got this morning from Mr. Schiebe is - "Sugan, botha budhu fled away abode uncertain perhaps near Jashpur Nagar". This shows their address is not known just at present.

What about the affidavit which I made last time in Patna and why this affidavit again? I am now attending to your instructions and am looking for some one to make the affidavit. In the absence of any one, I am afraid, I find I will have to do it again. I understand the petition is to be signed by Simon Lakra himself and the difficulty is that there is no Demy paper signed by him. I do not know what to do here.

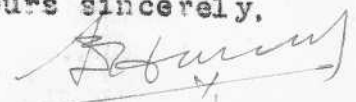
Mr. Samata being a M.L.C. must have gone to Patna now where the Council is in sessions from the 15th.

I showed your letter to Mr. J. Lakra. He was at Patna only for a day on Franchise and is sorry could not see you as he had to get back to Ranchi in a hurry.

As for other cases I will write you. As to your fees I have written to Mr. Schiebe and on hearing from him I hope to be able to send you some money.

With best regards,

Yours sincerely,



3

C.

POSTS



TELEGRAPHS.

NOTICE.

The form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As.



Simdega

Handwritten at Office of Origin.

pay

8 hrs

Service Instructions.

18

TO

*Hurad secretary
Lutheran compound Ranchi*

Recd. here at

8

H.

8

M.

*Sujan botha bndha fled away
abode uncertain perhaps near
jaspur nagar*

Schiele

KALI KUMAR BANERJEE, M.A., B.L.
Advocate.

Church Council

Received 12.2.32

Register No. 690

Date 10.2.32

File 6

FRASER ROAD,
PATNA.

Dated, 10-2-1932.

Dear Mr. Hurbad,
I am Rep's lawyer. I have not received any
reply of my last date letter. I wrote to Rev. Lakra
regarding the divorce case. I have been unfortunate enough to receive
no response. I am sending you by Registered Post
a draft copy of a petition up 50 of the Indian
Discreet Act for dispensing with the service of
notice upon the respondent and co-respondent.

(1) Please have it typed upon
demy-paper and fix the Court fee stamps
of Rs 3/- and Rs 2/- on the petition and
the affidavit.

(2) Please have the affidavit
sworn before the Magistrate of Judicial
Commissioner of Chota Nagpur at Ranchi.
and send it back to me within
a week from the date of the receipt
of this letter.

(3) Please do not make any delay
as I shall not set any
whatsoever and the whole divorce proceeding
further time & set aside.

(4) Please add or alter the draft
petition in a way you think best as
I am not fully cognisant of the facts of
engaging made by you for ascertaining the
present address of the parties.

(5) If you have been able to get
the respondent and the same
my friend a remittance of
the co-respondent, with a saving for interest.
to me at once the cost of
Rs 5/- which is the cost of

P. T. O.

(6) In any case, Meen first this
letter of mine as very urgent and do
the useful

(7) The affidavit can be sworn only
by the petitioner or somebody on his
behalf who is fully cognizant of the
fact of the case and is a responsible person.

Mean let me know what
have you decided about the
other divorce cases about ~~Meen~~ Patna
told me at Patna. ~~Meen~~ Patna
Kindly send me the address of
Mr. Devendra Samanta of Chaihana.
Meen remember me to Mr. Joel
Lakra and try to send some
part of my fee in Simai Can.
Trusting this will find you quite well
and with my best wishes,

I am,
Yours sincerely,
H. K. Banerji.

Memorandum.

From,

By P. C. Hurad, Secretary
G. E. L. Church,
Chota Nagpur & Assam.
RANCHI.

No. 826/32.
F. -6.

LUTHERAN COMPOUND,

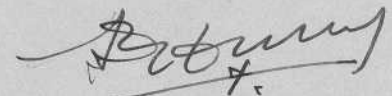
Ranchi the 16th. January, 1932.

To Rev. M. Schiebe,
Lutheran Church Compound,
Kinkel.

Dear Sir,

Received your letter No. 6 of date 12 January 1932 on the subject of support of the School and to say that a deputation consisting of Messrs. the President, Treasurer and Soy is visiting Khutitoly on the 20th. You will please arrange to meet them with your pastors and the Hd. Master and other Panch members on 21 January 1932 before noon.

Yi shusahay.



Secretary.

No. 6

~~15/1/32~~ 15/1/32 fih

Received 16.1.32

From 6/15

Date 12.1.32 The Ilaka Panch

File 6 of 24 Lutheran Church, Kinkel P.O.

Reply to

Date

The Church Council

G. E. L. Church in Chola Naypore

at Assam, Kanchi
Salem Kinkel this 12th Jan. 1932.

वर्च कौंसिल सभासदगणों को बुलाका पंच को
मोर से योशुसहाय ।

महाशय गणा,

आप सभों को - सेवा में किनकेल
बुलाका पंच आपने गत बुलाका बैठको 6 जनवरी
१९३२ को बैठको का मन्तव्य जो किनकेल बुलाके
के स्कूल विषय पर है कौंसिल को जनाता है ।

बुलाका बैठको के सभा 6 जनवरी
के हुई । सभा में यह प्रस्ताव रखी गई कि क्या
बुलाका सरकारों ग्रान्ट और स्कूल फिस से जो
जितना जमा हो कर माछटों को तलफ देने में
जो धटा है उस धटा को बुलाका स्कूल के लिये
दे, पुरा कर सकते हैं वा नही ?

P. T. O.

(क) सभा ने स्कूल विषयक इस पुस्तक की बात पर अपना यथोचित विचार प्रकट कर और देखते हैं कि इलाका को हर प्रकार से स्कूल के भार उठाने में बहुत भारी बात है।
अतः इलाका को छेड़ने में अपने आशक्तत्व पर ऐसा हुर है कि इलाका स्कूल खर्च के लिये खर्च दे नहीं सकते हैं।

(ख) इलाका, चर्च में सिल को जना देवे कि इलाका को स्कूल माष्टरों का वेतन तथा स्कूल के खर्च बर्च को देने में बहुत मुस्किलता है।

आप सभासद गरीबों के,
सेवा में
इलाका पंच को और से

M. Shieba
Ilaka Chairman.

Shieba
Ilaka Panch Secretary.
12/8/82

True copy.

No. 6.

From

The Ilaka Panch
Lutheran Church, Kinkel P.O.

To

The Church Council
G.E.L. Church in Chota Nagpore
& Assam, Ranchi.

Dated Kinkel the 12th. Jan. 1932.

Church Council Sabhasadganon ko Ilaka Panch ki or se Yishusahay.
Mahashaygan,

Ap sabhon ki sewa men Kinkel Ilaka Panch apni gat
Ilaka baithki 7 January 1932 ki baithki ka mantabya jo Kinkel Ilake
ke School bishay par hai Council ko janati hai.

Ilaka baithki ki Sabha 7 January ko hui. Sabha men yah prastaw
rakhi gai ki kya Ilaka sarkari grant aur school fees se jo jitna
jama ho kar masteron ko talap dene men jo ghati hai us ghati ko
Ilaka school ke liye de, pura kar sakti hai wa nahin?

(k) Sabha ne School bishayak is prastaw ki bat par apna yathochit
bichar pragat kii aur dekhti hai ki Ilaka ko har prakar se school ke
bhar uthane men bahut bhari bat hai. Ata: Ilaka ki baithki men apne
ashaktitwa par phaisla hui hai ki Ilaka school kharch ke liye de
nahin sakti hai.

(kh) Ilaka Church Council ko jana dewe ki Ilaka ko School master-
on ka betan tatha school ke kharch barch ko dene men bahut muskilta
hai.

Ap sabhasadganon ke sewa
men

Ilaka Panch ki or se

Sd/- S. Tirkey

Ilaka Panch Secretary.
12-1-32.

Sd/- M. Schiebe
Ilaka Chairman.

Church Council

Received 9. 11. 31

Register No. 484

Date 4. 11. 31

Kinkel Chairman se

File No. 6

Reply No.

Date

Prie

Padrilog

Kinkel tarik 1 Sept. 1931

Kinkel Padrilogonke pas.

main apkogonki arji ko samajta hun, par aplog
janne ki C.C. ke pas paisa bhi nahin hai. Apko kewal Rs. 1-8- milne
ka karann yahi hai, ki us samain men mandli taraph se sirni achhi
ri se ai ti, par aj kal bisheskarke takliph hai, aur kuch mahinon
ke piche dassa phir achhi hogi, Is ko tchorke apki dassa aise karab
nahin hoti yadi kheti kajanna men is sal itna bahut besi karatch
nahin hota. Is waste main samajta hun, ki hamhi logomki or se sahaita
ho sakti jab hamlog sare man se aur koi upai se kheti ki bat ko
yaldi saphai karte. Dhiraj dhariye, Sahas mat tchor dijiye! Aplogon
ke talab ki bat saphai ho jati, jab khet kajanna ke sahaita se cen-
tralisation ban jata. Par taubhi main ap ki arji C.C. ko malum kara
dunga.

Ap lagouka

M. F. Fische

Yah Parkhurst mere office men bahut din ruka
huan ki main binas tha. Main samajhta hun ki Kinkel ke
Padrilogon ki dusha itna bahut nahin hain. 90% unhone
1930 ke amt tak paye bhi hain. Aur janti Kinkel ke waste thin
chinta haren to talab ka takliph nahin hoga

Memo to:

Dated Ranchi 9 Nov: 1931 4. 11. 31

Forwarded to the President for favour of taking up the
question during the visit of the Commission to: I at Kinkel
and a report to the Executive.

Signature
Secretary

To

The Chairman,

Kinkel Haka Panch.

Dated Kinkel, the 1 Sept. 1931.

Forwarded
to the Church Council
for their consideration
through the A. S. S. S.
M. S. S. S.
Kinkel 2.10.31.
Answer copy
attached.

Ham log himaypurbak Haka Panch ka
dhyam ko niche likhit- bisay par ki or khinch
kar ari karle hamin ki unka bichar dighar
kija gay.

Haka Panch ko bhar diye bina ham logon
ko raha nahin. Jata. Sarkhast ko dekhiye
sab bat jam jaiyega. Hamon ki bat ko bhale
bhar se samajhiye.

Arthat:- Lagatar betan ki ghatine ham logon
ko alyant- dukhit- aur rini bania rahi hai.

Church Council ke prabandhamon hamon
ke betan ki jababdarhiwa Haka Panch ko
hai, lekin kya dekha jata hai ki uska dhyam
hamon ki durghatna par kuchh bhi
nahin hai. Agar Haka Panch parisram
karke asaphal hoti tab to kya jane hamon
ko kuchh shwanti hoti.

Aise Awastha mein bhi ham log chupchap
rath par ab aze nahin baula hai is karan
ham log chahate hain ki kuchh prabandh
kare ahiwa hamon ko Church Council se
is babat Haka Chairman ke kajariye
likha parhi karne ka ijazat- de. Ham log ahi
kest se diwika nirbhar ke rahi ham.

Dhyam diya gay ki hamon ka yahan
betan ke diwar aur kuchh nahin, fairsa
auron ka hai.

Yours faithfully
J. R. Kijar

1st Sep 1931

1631

The Chairman,
Tunkel Lake Ranch.

OFFICE OF THE SECRETARY, LUTHERAN CHURCH COUNCIL, CHOTANAGPUR & ASSAM.

-----oOo-----

14. KINKEL ILAKE KE PADRI.

Kinkel ilake ke padriyon ne Schiebe aur John sahibon ke dwara apne talab ke bare ek darkhast Council men bheji hai jo bahut der par Council ke yahan pahunchi. Yah darkhast parha gaya. Council ko padriyon ke is prakar ke dukh par sambhedna hai par aj kalh jab ham log purn swapalan ka prachar kar rahe hain is darkhast par dhyan dena athwa sahayta pahunchana ek dam hi kathin hai. Jo ho darkhast ki baten note kii jati hain.

Sd/- J. Topono.
President.

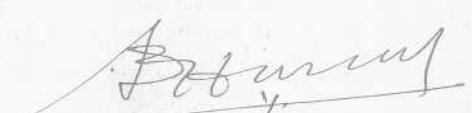
Sd/- P. Murad.
Secretary.

~~xxxxxx~~

Memo No. 729/31.
P. - 6.

Dated Ranchi, the 17th. December, 1931.

Extract copy from the Minutes of the Church Council Executive of the 3rd Decemb er, 1931 forwarded to the Rev. M. Schiebe, Lutheran Compound, Kinkel for information and communication to the concerned.


Secretary,

G. E. L. Church.

Church Council

Received... 28.7.31

Register No. 358.

Date... 24.7.31.

File... 6

Reply No.....

Date.....

Kinhal 24.7.31

सेक्रेटरी

इस चिट्ठी के साथ मैं आपका
इलाके का रिपोर्ट भेजता हूँ.

विशेष बातें जो ६.६.के लिए
ठरकार हैं लाल चिट्ठी किया गया

मैं समझता हूँ कि आप
इससे मालूम कर सकेंगे जिसको
हम लोग ६.६.से आसरा करते हैं
और ६.६.को समझाने चाहते हैं.

आपका श्रद्धा
M. J. J. J.

to the Church Council.
Ranali

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

28/9/31

✓ 1) Jaspur Sarhapani U.P.School keliye Headmaster.

Jaspur Headghat^{me} jo Commission^{me} gai ti so samajti hai, ki Jaspur Sarhapani School men ek qualified master howe, jo school aur mandli ki kam bhi kare. KARAN. Qualified master hone ka bishes karan ya hai, ki jo bidiarti ukt U.P.School men U.P. pas kar^{ke} bhi usko M.W. school men aur do barras thaharna hoti hai. Dusra karann ab tak wahan koi bilaiti Missionary atwa deshi Padri^{ke} stiti nahin hai.

Ilaka men Christo-chit Pithra se, jo C.T. ka paas hai, dar-khast ai ti, jo wah wahan kam karne chata hai.

Sunkalap: Ilaka issi bat ko C.C. ko somp deti hai.

✓ 2) Master Urbanus Lakra ka Sarhapani school se badli.

Commission Committee ne bicharkar pai, ki Urbanus master hamare Lutheran mandli ke ang Bhaionko Roman mandlik taraph lene^{jane} chata hai aur kitne barras se kai berlong alag girja kia hai aur aj tak aisahi karta hai.

Sunkalap: Ilaka chati hai, ki C.C. keduara uska Jaspur se ek dam bahar^{badli} kii jai.

✓ 3) Jaspur pracharkonko mastery kam kare.

Commission ki rai hai, ki Jaspur men kitne pracharkonko apne hi pracharak pan men master ka kam dia jawe. Bisheskarke tin stanon men. Balwapahar, Saghibanuna, Cherhagogra.

KARAN. Commission ne Ilaka ko ukiukt karann dikaya, ki wahan girja ghar nahin hai. Girja^{ghar} banane men bahut karach tata dam lia jata hai, jisse girja ghar banane men bahut katin hai, school hone se aur school banane keliye State ki or se kamm karach liya jata hai. Isliye wahan school ki prabant^{ke} kia jawe, jo girja aur school ke kam karne men^{awe}. SUNKALAP: School ka prabant^{ke} iste unki dharm men bhi unnati howe. Talap sambandhi baton men bichar hai, ki Ilaka se talap na dia jawe par bhaion ki or se school kam keliye kuch^{prati} larka dene ka prabant^{ke} kare. ^{kiya jawe}

✓ 4) Patras Ekka Jhargau ka darkhast.

Patras ne Chairman ke pas ek privat darkast dia, jismen usne Padri I. Kujur ke nirdoshta ko dikaiya aur aur dikata hai, ki Jaspur men uska bahut awashiak hai. Phir bhi batata hai, ki Jaspur ke log uske kam se prashann hai aur manjur karte hain. Wah kulasa kitne doshi-garonko bhi pragat karta hai. Pracharak Panchait men puchhe jane par wah man lia aur bataya, ki Padri ne usko aise darkhast dene ki rai dii hai. Par Ilaka P. ke samne aur Padri I. Kujur ke samne usne uska ulta bat bataya. Ismen uska dosh samjha nahin jata hai par itnahin men uska dosh hai, ki jo usne liki hai, ki hatta hi men bhaionko Amerikan Mission^{me} jane keliye chalanewale hain. Chairman par pakka biswas karta hai, ki^{Chairman} aise baton ko saphai karenge. Par is ke badle men usne ek dusri^{me} tchitti jo apne bichar se, chahe koi dusre bichar se, par apnehi nam ki sahi se Jaspur men ek notice phiraya, jismen tin bishes baton liki hui ti. 1) Kaunkaun Amerikan Mission^{me} jane chati hai, 2) Kaun Kaun A.M. ko janta hai, 3) Kaun 2 A.M. jane men chalane-hara hai. Is notice Jaspur pracharkonka man jo Commission ke duara thandha ki gai ti, so phir bhi garam ho gai. Jiskekaran se P. Panchait keliye kewal tin Pracharak se te. Notice ke bare Padri bhi jankari ta, par usne notice ghumaneko manna nahin kia. Ilaka ke age Padri ne man lia, ki usne Patras^{ke} nahin roka, par Patras ne man lia, ki Padrine mujko manna kia, lekin maine taubhi notice ghumaiya.

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

2)

5) Yakub Lakra Saharpani ka darkhast. Yakub Lakra Saharpani ka ek purana pracharak hai. Koi karan se usko chutti dia gaya ta. Wah bahut din se aisahi hai, par wah abhi phir pracharak kam karne chata hai. Wah matwale men kuch kamzor hai, aur wah Jaspur ke sab pracharkon ka mutadmi hai.

SUNKALAP: Ilaka apna jatohit bichar karti hai, ki Yakub ko kam dia jai, jiste wah dusre mandliyon ke taraph ulat na jawe. Kam men bahale jai/ kie jane ke pahile wah agami 13 Okt. 1931 panchait men bulaya jawe. aur Chairman usse kai baton par bat bichar kare.

6) Jusaph Minz Bakikona ka darkhast. Jusaph Minz Kinkel Ilaka ke Ansanbera pracharak pan men kam karne ka darkhast pes kia.

SUNKALAP: Bichar hua ki wah abhi kud chairman se bachit karne keliye bulaya jawe.

7) Jusaph Minz Kochadega. Jusaph Minz Kochadega ne kam keliye darkhast dia, ki Ilaka kahin par usko kam dewe.

SUNKALAP: Ilaka Jusaph ko Bagdega P.P. men kam dene ka bichar stit kii hai, ki wah wahan ke purane pracharak Johann Minz ka jo apne burhaye awasta men pahuncha hai utchit rup se kam chalane men asmart hai uski sahaita kare. Bagdega P.P. ke Etwar jo amdani awege so naie pracharak ka howe. Naie pracharak ko mandli bhaionse swikrit k karuane men Premchand Kalcho Tharae gae hain, ki weh apne sat Jusaph ko wahan le jae aur naie pracharak dene ke bishai men bhaionko samjaye.

8) Padri Babu Johann Kujur ke darkhast. Rev. J. Kujur ne C.C. men ek darkhast dia ta. C.C. ne us darkhast ko Kinkel Ilaka men supurt kia, jismen Padri Babu ki arji hai, ki usko Bank-rin chutne men sahaita di jawe. Kionki jatohit talab na milne ke karan rin chutne men bahut muskil hai.

SUNKALAP: Ilaka ne is bisaiak bat par bahut dehan se bichar kii. Phaisla hui, ki Padri babu ko is katinai men sahaita ke rup par mahina 2 das Rupaia dia jawe. Ilaka abhi jai jat sambandhi baton ke karch-barch men 360 Rupaia ki tini hai. Par Ilaka ashra karti hai, ki dhan sab ko birkri karne se apna rin wasul kar sakegi aur padri babo ko sahaita dene ki utchit prabandh karegi. Ilaka ki barri ashra hoti hai, ki Jhunkashapar ke rupaia jo jarpesgi men hai Jhunkachapar ke lilam hone par wah rupaia Ilaka men awege to kadachit Ilaka usse sighar hi degi.

9) Habil Tiga ka darkhast. Habil Tiga ne apne talab keliye darkhast dia, jo wah Mission atwa mandli se pata hai ki usko Saving Bank ke darkhast hone par jo talab pane ka darkhast hoga so use dia jawe. Wah apne badle men apne bete Johann ko kam ka jimma dene chata hai.

SUNKALAP: Kinkel Post office men saving bank rakne ka koi garuri nahin hai, kionki uske raksa karne keliye koi utchit prabandh nahin hai. Phaisla hui ki uska talab jaisa abhi bartman men hai so hi rahe Rupaia na hone ke karan se.

10) Centralisation. Abhi kewal hisab ki centl. kii jati hai aur karamcharion ko talab adi par anek ashubida hoti hai.

SUNKALAP: Phaisla hui ki age ko na kewal centl. (hisab) howe par cash men Centrl. kia jawe. Is parakar sab prakar ke amdani akkatar kii jakar sabhonko un ke kam ke phal anusar talab banti jawe. Ya phaisla Jaspur keliye bhi hai par unka grant aur mandli amdani alag Centrl. kia jawe.

11) Karamdi ke bishaimen. Karamdi band ki maramat: K. ka band abhi bigri hui dassa men hai jaisa jamin hai waisa phaida ki jo asra hai phaida nahin hoti hai.

SUNKALAP: Jamin ki halat aur phaida ki aasa ke anusar Ilaka ne Karamdi band ko phir se maramati karne ka bichar karti hai ki band bandha jawe. Band bandhne ka karch bhadar se lia jawe aur naie phasal se karach keliye 50 mand tak alag kia jawe jiste usse madat karuane men karach kia jawe.

3)

Baglega pracharak Johann Minz ko bandh maramatti karuane keliye jo Ruaila dia gaya ta, kitne khorharonko usne agtar paisa dia hai, jo ab tak matti korne ka kam nahin die hain pracharak abhi pakre ki weh bandh maramatti men kam dewen.

12) Bartman Karamdi Mission bandar ke kam dekh bhal karne ki betan Karamdi Mission bandar ke bhandari ko chutti dia gaya, naya bhandari ke sighar na milne ke karan wahan ke kam dekh bhal karne keliye master Jusaph aur pracharak Daniel Kalcho ke jimme dia gaya hai. SUNKALAP: Unke talab den babat men bichar hui ki unko chau mahina keliye jamma chaubis mand dhan dia jawe. Har ek keliye barhya 2 mand, aur donon ko koi rakam ki jarwar bhi dii jawe.

13) Nai bandari ki niukti: Purb bandari chutti dene se jo abhi master Jusaph wahan ke kam dekhta hai sohi age ko bhi bhandar ka kam chalane chata hai.

SUNKALAP: Ilaka ki bichar hai, ki wahan donon master aur bhandari ka kam chalane nahin sakta hai, kionki donon kam chalane se achha phal nahin ho sakti hai. Isliye usko ekdam bhandari ko kam abhi na dia jawe. Usse puchha jawe aur uske age ya bat raka jawe ki kia wah master ke kam ko chorkarke kewal bhandari ka kam karne chata hai ya nahin. Age nai bhandari ka betan yah rahe jo age keliye bhandari raka jaega. Talab ke badle usko adh anna 4/10/00 kharid naukran Jamin dia jawe jismen wah jitne din bhandari ka naukre kare utnahin din khet ko kamawe aur alawe bonas dia jawe.

Tipeni: Bonas upas kamdani anusar na dia jae, par kam ke phal ke anusar jaisa uske kam ka phal hoga artat har sal ke barti ke anusar.

14) Kheti bibhag ke kam chalak: Kheti sambandhi kam chalane atwa dekhne ke bishai men abhi ke chairman ke siwai dusron par jabab dehitua nahin hai. Ilaka ne jiste kam niamit ruppar subiste se kam chale tin bhag men rakti hai aur har ek bhag keliye jamewari tharati hai. 1) Malbujari jamma karna, asamion se malgujari tasil karne ka jimma Ilaka Secretary aur Chairman ke jimme rahe, ki weh hi tasil karne ka kam dekhe. 2) Dhan katuana, jamma karna, tata hisab karna kheti upas ko katuana jamma karna, aur hisab karne ke jimma Padri Babu Johann Kujur aur Padri Babu Samuel Bage ke jimme rahe, jo weh dekh bhal bhi kare. 3) Dhan bikri karna. Ektrit dhan ko jitne bejne ke kam awe kajanchi Babu Joel Pandit aur Chairman Rev. Schiebe ke jimma rahe. Bejne ka karbar wehi kare jaisa unke bejene aukas ho. ~~Tyden~~ Karch barch karne ko jo nimin batonke, jabab dehi taharae gaie hain Ilaka ke rai bina wah chairman ki anumatti bina apne apne bichar se na kare.

Tipeni: Uprokt tin bhag keliye jo kam sompe gaye hain unhi ko apne bhag ke kam ka jabab dehitua honge tata kam bhi chalawenge dhan bikri karne ka bhao anie Ilaka ang bhi jinko bikri karne ko kia sompi gai hain bhao batawe purb taraph ke bazar ke bhao Sadrag. Kindo aur dakin taraph se Johann Kiro Bazar ke bhao batlawenge.

✓ 15) Kinkel Hatta ki mawesi charhae. Hatta men hattabasi aur am ke mawesi charhae jate hain. Ilaka unse ghas charhae lene ka bichar karti hai. SUNKALAP: Hatta ke bhitari jinke mawesi ghas charhte hain unse ghas charhai ka malgujari lia jawe. Artat prati gae bail chau: anna prati bherh bakri chau: anna, bacha bakri tin anna, ghora, bhains aur khara prati ath anna.

16) Talao saph rakne ke upai: Talao ka pani jo am ko pine dhone nahane ke kam ate hain, aur mawesi bhi pilae jate hain aam ke bhalai keliye saph raka jawe. SUNKALAP: Talao ka pani saph rahe aur gahri saph jaly howe jab jab porne ki jarurat ho jin aam ke mawesi pani pite hain weh ek haphta talao korne men kam dewe. Aam se kaha jawe ki weh Talao men Khara itiadi na bhitare, pilane ka ho, to kinare par se pilawe. Abhi turant yeh bat unko na janaya jawe, par susamay men jab unse kam lene ka ho amsar par unko jamma karke je bat samjaya jawe, jiste weh kam kare.

Chairmann

M. Schiebe

Secretary

S. Tilay

Kinkel, the 24th Sept. 1931

From
Rev. M. Schiebe

To
the Padri.....
of Kinkol Daka

Dear Sir,

The repeated deficiency of Padri-study-class this year
deemes it my duty to arrange for you a weekly "Pastors-hour"
to go with you trough the whole Holy-Bible especially considering
to its explanations with the point of view to write a pocket-edition
for the daily use to our Karmcharies.

Yours
Sincerely

*Copy
to Mr. P. Saurad*

for information

M. Sch.

Church Council

Received...31.8.31

Register No. 300

Date 26.8.31

File...6.....

Reply No.....

Date.....

Rev. M. Schiebe.
P. O. Kinkel.

26 AUG 1931

To

The Secretary of
Lutheran Church

P. Hurad

Ranchi.

Dear Mr. Hurad,

We thank you very much for your letter No 333/31, dated the 20th August 1931 referring to the Jaspur matters. Even I acknowledge receipt of the copy, letter to the Advocate at Patna, regarding the divorce case of Simon Lakra. He will be asked if he is ready to pay the expenses on presentation of bill. In the mean-time you will have received the papers we sent to you, in connection with this case, and we hope to hear again from you about it.

It is a matter of my personal desire to make some remarks to the work of the autonome church generally and especially to the Jaspur matter. It seems the dissatisfaction is not only found in Jaspur but regretably in Biru too. Moreover I learned from the attached C.C. conclusions and news that this kind of feelings are even observed here and there. In the same way news from other considerable congregations are currently reported making a bad impression upon the dissatisfied minds, as they are.

We are very glad to understand from you, that the C.C. is to be expected in November. You will do well, to spare a week at least to examine the matter to the very bottom in Jaspur itself. In fact, people are not only to be ruled through conclusions and advices. They want to see their own leaders who and how they are.

As you observed by your self the Katechists are the reasons of dissatisfactions, the motive being not only the poverty in financial respect, but, as I noticed in the monthly lecture-course, even the poverty in intellectual regards. Under these circumstances it is to understand that such a work must suffer.

I mention the nowadays Pratscharaks, the untrained ones. It is extraordinary important to take especially intention upon a solid training for Katechists as well as for Padris, otherwise our Church will flatten, and the way is given to evil spirit.

It is true that we can't afford a change at once, but it should be again a cause to ponder over it earnestly how to care for our Karmsharies.

By this occasion I want to point out those people who did not pass through the final examination being idle in their country place. I met several of them in a rather discontented condition feeling themselves too high-educated to help father and mother on the field, in getting no suitable labour. They should be appointed as master and Prasharaks, if possible in single places as master and preacher in one person instead of influencing their own people in a bad way. By this we save a lot of money and can dismiss the unfit Katechists. Because we are responsible for the money hardly collected to spend it in an economical way.

2)

Some days ago I asked the C.C. through the Headsupervisor to let me appoint such a man in Jaspur as master. It is Samuel Kujur, who was sent to me with a certificate of Mr. Lakra last year. Since that I tried my best to get a job for him but nowadays only full-educated ones are preferred. But now to my great disappointment Mr. N. Soy writes to me as follows:.....The C.C. asked me to spend the money you saved from the Raj-Gangpur School for another Purpose, because the C.C. said that Jaspur work is a part of the Mission work and should be financed of the money sent from Berlin for mission work."...Will you please face this question again. Samuel Kujur is from Bagdega a place of great difficulties.

You will be convinced yourself if studying the matters of Jaspur, that schools are very necessary. We already made some arrangements in this direction.

It is a great craving for Knowledge amongst you people which should be taken into account. As much as I can I encourage the people to keep patience, share with them as far as possible and try to save money any how.

Hoping these remarks might be useful

to you

I am Yours Sincerely

M. Schiebe

P.S.

Dear Sir,

Later on I found your letter regarding the Salary of Sameul Tirkey. He will get according to the rule Rs. 22-8- the rest will be paid to him for teaching Hindi to Mrs. Schiebe.

We try to make a good Padri of him, but he does not accept any advice and help, feeling himself perfect. He does now for the most part congregation-and school work.

Yours

M. Schiebe

Enclosed

an application

of Padri Immanuel Kujur

*forwarded to the
C.C. for kind consideration
the.*

Church Council

Received 24.8.31.

To Registrar No 284.

Date 19.8.31.

File 6.

Replied From

Date

LETTERS in DIVORCE-CASE of Babu Simon Lakra, Hingir Kinkel, Ilaka.

the Church Council,
Lutheran Church, Ranchi.

Rev. M. Schiebe, Kinkel P.O.

Dated the 19th August
1931.

Sir,

An extract copies are forwarded herewith to you for information and action.

We have received a forwarding letter Memo. No 3841, dated, the 8th. August 1931 from the Judicial Commissioner, Ranchi, directed by Babu Naresh Chandra Ray, M.A.B.L., Assistant Registrar of High Court at Patna. Memo. NO. 3276, dated the 4th August 1931, regarding Simon's Lakra Divorce case.

This letter we have received on the 12th August.

The letter runs thus as follows. (Copy)

Memo. No. 3276 D/- 4th August 1931.

From the Babu N. Chandra Ray, Assistant Registrar at Patna to the Judicial Commissioner, Ranchi.

" I am directed to refer you to the correspondence resting with your letter No. 1320 R, dated the 20th March and to say that the Petitioner Simon Lakra has not yet moved the court for the confirmation of the decree for the dissolution of the marriage. I am therefore to request you to be so kind as to inform the petitioner through his pleader that if no application is made by the 13th inst. the record of the case will be sent back."

The above letter has been forwarded by Judicial Commissioner to Babu Simon Lakra under Memo. No. 3841.

This letter was received by us on the 12th August, so Simon Lakra had no time to submit any application, as it is directed in the above Memo. We decided to send a telegram to the Assistant Registrar at Patna intimating him in the delay in receiving his letter.

Consequently he very kindly replied and postponed the date of submitting the application.

The copy of this Letter To Rev. M. Schiebe.

Reply of our telegram, dated the 13th August. Letter Memo. NO. 3444, dated the 14th. August.

" With reference to your telegram dated the 13th August, 1931, I am directed to say that the application on behalf of Simon Lakra for the confirmation of the decree for the dissolution of marriage may be filed and moved in Court within two weeks after the reopening of the Court. The High Court will be reopen on the 2nd November, 1931."

XXXXXXXXXX

On receiving the Memo. No. 3444 dated the 14th August 1931, We have decided to send application as attached herewith.

If it is right, please send this application to the Assistant Registrar, if not, please direct us how this work may be carried on.

Yours Sincerely

M. Schiebe

J. A. Kujum

7th
From

Babu Simon Lakra,
Pargana Biru,
Dist, Ranchi.

To

The Assistant Registrar,
High Court of
Judicature at Patna.

Sir,

With reference to your letter No. 3444 dated the 14th August, 1931 regarding my divorce case I beg leave to submit application for the confirmation of the decree for the dissolution of marriage may be approved, and secure your esteemed order.

I have the honour to be,

Sir,

Your most Obedient Servant.

21/8/31 or 21/8/31

Kinkel, the 19th August 1931.

334/31.
F.- 6.

21st. August, 31.

K.K. Bannerji, Esq.,
Advocate,
Fraser Road,
Patna.

Dear Mr. Bannerji,

I enclose herewith the copy of a letter No: 3276 dated Patna, the 4th. August 1931 from the the Assistant Registrar of the Patna High Court to the Judicial Commissioner of Chota Nagpur which is self-explanatory.

I understand from Mr. Hayward pleader of Ranchi, now at Serampur College as Professor, that you know something about the subject and were engaged by the petitioner Simon Lakra. The petitioner got this communication at Kinkel on the 12th. and hence the delay. He is a member of our Church.

I shall be thankful if you will kindly put in a formal application or petition for confirmation of the Decree for the dissolution of the marriage.

I am also enclosing 3 Demy papers signed by the petitioner for such use in Court as will be necessary for filing the petition.

Please send me your bill for expenses incurred on this ^a/_c and greatly oblige.

Hope you will do the needful

Thanking you,

I remain,

Yours sincerely,

Sd/- P. Hurad

11. August 1931

334/31
F-6

Memo No. 335/31
F-6

Dated Ranchi, the 27th Aug. 1931.

Copy of the letter to the advocate in Patna forwarded to the Rev. Mr. Schiche, Ranchi for information with the request that he will communicate the news to Simon Lakra who

should be asked to pay the expenses on presentation of Bill.

Yours truly
Lee

I understand from Mr. Hayward pleader of Ranchi, now at Berampur College as Professor, that you know something about the subject and were engaged by the petitioner Simon Lakra. The petitioner got this communication at Ranchi on the 12th. and hence the delay. He is a member of our Church. I shall be thankful if you will kindly put in a formal application or petition for confirmation of the Decees for the dissolution of the marriage. I am also enclosing 3 empty papers signed by the petitioner for such use in Court as will be necessary for filling the petition. Please send me your bill for expenses incurred on this and greatly oblige.

Hope you will do the needful

Thanking you,

I remain,

Yours sincerely,

24-9 Howard

Jib #11/8731-

333/31.
P.- 6.

20th. August, 31.

Kinkel Ilaka Panch,
G. E. L. Compound,
Kinkel.

Kinkel Ilake ke manyawar Ilaka Panch ko Church Council ka bahut bahut Yishusahay howe!

Hamon ne ap ke Ilake se jo Commission ya Deputation Jashpur ke hethghat men bheji gai thi uski Report pai aur ham bahut khush hain ki ap logon ne is bishay ko bhari samajhke turant wahan ki baton ko janne ke liye karrawai kii.

Hamon ne samuchi Report ko parh lii aur Commission ka dhanyabad karte hain unhone bahut parishram karke bahut baton, bishayon aur asantushttaon ka khoj kiya hai.

Ab main sanchchhep men ap logon ko un bishayon par Church Council ki or se likh raha hun. So ap janne pawenge ki Church Council ka upar kya kahna aur kya bichar hai.

I. Padri Immanuel Kujur ke bishay men - Is bishay men Commission ne jo kuchh likha hai, so praya sab kuchh hamon ko malum tha ki usne kis prakar se bahiyon ke hisabon ko bigara aur dhokha dene ka bichar kiya. Isi aparadh men Council ne Padri I. Kujur ko Rs 10/- jurbana kiya hai. Jaubhi Council ne shighr usko wahan se nahin badla taubhi usko badalne ki bat apne dhyan men rakhi hai. Ap log jante hain ki jab kisi ki badli karni hai to uske liye bhi jagah khojna parta hai aur ek jan ke karan se kai ek janon ko badalna parta hai. So ap logon ke likhne ke pahile hi se Council usko badalne ke bichar men hai aur Monsoon Meeting ke pichhe uski badli hogi. So ap log hethghat ke bhaiyon ko suna dijiye ki is uski badli hogi. Bolte hi sath kisi ka bhi

bhi badli karna anhonei bat hai.

II. Autonomy ke bishay men - Jashpur ke bhai log kahte hain ki unki arthik dasa buri hai is karan atmik baton men nihayat hi durbal hain aur isi karan Autonomy men we nahin rah sakenge. Council Hethghat ke bhaiyon ko is bat men yah kahna chahti hai ki samuchi kalisiya men bhaiyon ki dasa waisi hi hai jaisa unki hai. Gangpur, Banai, Bamra men bhi logon ki dasa waisi hi hai aur udhar ki mandliyon ke bhai log garib hone par bhi Autonomy ko tuchchh nahin karte hain. Banai, Bamra ke bhaiyon se Jashpur ke bhaiyon ki arthik dasa achchhi hai, parantu we apni nij mandali ko piyar karke usko kabhi nahin chhorne chahte aur na Autonomy ko tosse chahte hain. Logon ki arthik dasa buri hone se we atmik baton men durbal nahin hote hain, baran jo log ganwar aur garib hain we dharm men adhik pakke hote hain, unka bishwas balakon ke bishwas ke aisa sandehrahit aur sthir hota hai. Jashpur ke bhaiyon ko yad dilane chahte hain ki ham log Jashpur ke logon ke liye sab se adhik dete hain. Jitna dusre Political rajyon ke liye nahin diya jata hai aur naye Mission-Khetra ke liye nahin diya jata hai utna Jashpur aur bishes Hethghat ke liye diya jata hai. Kya Jashpur Hethghat men Khristian bhai log prati Etwar ko ek ya do paisa sirni nahin de sakte hain? Kya bahin log bhat pakane ke samay men ek muthi chawal Chara-sirni ke liye nahin de sakengi? Yadi sab bahin na dewen bhi to kya adhe log nahin de sakte hain? Kya log prati din bhat nahin khate hain? Kya pakane ke samay men 1 muthi sirni ke liye देने से बहत गहत जयेगा? Commission ने तो स्पष्ट लिखा है कि प्रचारक लोग केवल गिरजा करने के सिवाय और दूसरे प्रकार का काम मंदाली में नहीं करते हैं. Yadi aisi bat hai to girja karne wale ko kitna milna chahiye? Sirph yadi Etwar Etwar girja karne ke liye 2 anna arthat mahina men 8 anna diya jawe to wah bahut hai. Parantu yadi Pracharak log apna

apna prachar karne ka kam roj ek bela bhi karen aur apne ilakon men bhulen aur bhaiyon aur bahinon ki sudhi lewen aur unko dene ke liye bhi samjhawen to jarur mandali ki amdani barhegi. Yadi koi apne ghar ka kam shakti bhar nahin kare aur ghar men baith ke samucha haphta bitawe aur haphta men kewal 1 din kam kare to kya usko thik bhar khane ko milega? Waise hi Pracharak logon ki kheti unke jimna ki mandali hai aur yadi we din din kam na karen aur sirph ek din kam karen to kya unko yathest kharach milega. Apna din din ka kam nahin karna aur sirph mangna ki deo aur deo kya yah achchha hai ? Hethghat ke sab pracharak log roj roj kam karen aur tab ilaka ko apna diary dikhawen ki kya kam kiya aur tab hamon ko bataiye ki parishram karne se ap log kitna paye hain aur bataiye ki bahut parishram karne se bhi ap ap logon ki kitni ghati hai, tab Council bichar karegi ki ~~xxxxx~~ logon ke liye kya karna chahiye. Hamon ko nishchay hai ki bhai log garib hokarke bhi denge yadi pracharak log roj roj unse prem se milke unko bujhawen aur samjhawen aur kam karen. Hamon ka bishwas hai ki bhai log Autonomy men nahin rahenge aisa nahin bolte hain aur nahin denge yah bhi nahin bolenge. Autonomy men nahin rahenge yah bat aguwe logon ka arthat Pracharak logon ki bat hai. We hi logon ko chalate hain ki dusre mission men jayenge ityadi. Pracharak log kewal mission ya dusre missionon se pura talab pane ke liye aisa logon ko chalate aur chilate hain. Kya bina parishram karke dusron se mupht men lena achchha hai ?

Autonomy men log apne par bharosa rakhke apni laukik aur atmik unnati karne ke liye sikhlaye jate hain aur dusron par bharosa rakhke unnati karna athwa apni bhalai chahna yah dasatwa ka kam hai. Church Council garib hoke bhi apni mandali ke logon ko apne par bharosa rakhke kamane aur jine ko sikhane chahti hai.

So piyare Hethghat ke bhaiyo "Pahile Ishwar ke rajya aur uske dharm ka khoj karo" - tab sab dusri basten ap ko milengi, is bat par bishwas kijiyo. Yadi Padri aur Pracharak log jinko Council ne wahan rakha hai we kam na karen to nishchay hai ki mandali ki atmik dasa bigar jayegi. Karmachariyon ko uchit hai ki is dasa ko sudharen aur susamay men nishchay ap logon ki sab dasa ko Ishwar sudharegi.

III. Schoolon ke bishay men - Hethghat ke bhaiyon ko malum howe ki unki mandali ki dasa ke anusar unko 3 school mile hain so bhi kam nahin hai. Yahan Civil men Council ne schoolon ko District Board ko deke aur us se paisa pake chala rahi hai. Jashpur ke liye ham log bishes chinta karke 3 school diye hain School ka kam sriph mission ka kam nahin hai par rajya ka karttabya bhi hai. Ap log Jashpur rajya ke praja hain aur rajya se bhi madad lena hai. June mahine men ham log Jashpur-nagar gaye the aur Diwan ne bachan diya hai ki we schoolon ke liye ham ko madad karne ko taiyar hain. Han ek hi baras men 5, 10 school we nahin kholne sakege par dhire dhire we kholte jayenge. Ap log ham ko sunaiye ki kaun kaun jagah men ap log school chahte hain. Jashpur ka School Inspector jayega aur jagah dekhega ki school kholne ke yogya sthan hai athwa nahin.

June mahina men ham log ^{Schkola} ~~Sarhapani~~ jake dekna wahan bahut kam larke parhte hain. Ap log apne larkon ko wahan boarding men rakh sakte hain. Boarding ka kharach many bap ko dena chahiye kyonki ab sab koi School aur boarding fees lete hain,

IV. Bilayti aur Deshi Padri ke bishay - Ap log jante hain ki larai ke pahile Sarhapani men to nahin par Bargaon men ek deshi Padri rahta tha. Koi bilayti Padri ya missionary Jashpur rajya ke bhitari men nahin rahe aur na koi station bilayti aur deshi padri ke liye rajya ke bhitari men banaya gaya.

Jashpur men jab ulgulan hua tab khristan logon par ulgulan karne ka dosh logaya gaya, aur sab se adhik dosh aur kalank ap Lutheran khristanon par lagaya gaya ki wehi log ulgulan ke agawe hain. Bate barason men jab desh Sarkar ke hath men tha Advisory Board ne bahut parishram kiya ki wahan station banawen aur 1 bilayti wa deshi Padri rakhen par Political Agent ne use namanjur kiya. Is namanjuri ka karan to Council nahin hai par ap log hain jo ulgulan ke chalanewale bole jate hain.

Church Council ap logon ke kahe anusar ap logon ko santusht karne hi ke liye Padri A. John sahib ko Kinkel men rakha ki jab tak khas Jashpur rajya ke bhitari station banane ki anumati na mile tab tak wah ap Jashpur Bethghatwalon ka Padri saheb rahke ap logon ki sudhi lewe. So usne bhi mrit Raja Deo Sharan Deo ke samay men bahut parishram kiya ki station banane aur 1 bilayti Padri ke rahne ke liye hukum paw e par aphasos ki Raja bahut din nahin jiye aur hukum bhi likha hua nahin mila.

Phir age ap logon ko yah bhi malum hove ki sirph Kinkel ke liye nahin parantu Bethghat ki chinta ke liye hi ek bilayti Padri arthat Schiebe sahib wahan rakha gaya hai. Jashpur Bethghat ka wah bhi Padri hai jab jab darkar hove ap log usko bulaiye. Wah nishchay ap logon ki sudhi lega.

Council nishchint nahin hai. Wah bite June men isi liye apne Secretary ko aur Rev: J. Lakra ko Jashpurnagar bheja ki wahan station banane aur Padriyon ko rakhne ke bishay men sallah samatti kare. Ap logon ko janane chante hain, ki abhi rajya phir Government ke hath men hai, so Dewan ko adhikar nahin hai ki koi nai bat rajya men hone dewe, so sallah hua ki Political Agent ke pas ek achchha darkhast banaya ^{gawe} aur khud Council jakar pesh kare. Permanent P.A. abhi bilayat gaye hain, wo October men lautenge so unke ane par darkhast pesh hoga.

V. Roman Mission - Roman mission aur hamare mission ke sang

sang men tulna nishchay nahin ho sakti hai kyonki unke 5 mission station hain jisko we larai ke pahile aur turgent ulgulan ke samay men banaye hain. Ham log bina hukum station nahin banawenge jaisa unhon ne kiya nahin to jaisa badnam ap Lutheran logon ka hua hai wah badnam aur adhik barh jayega. Ap log bolte hain ulgulan ke samay men hamon ko sab koi chhor diye ityadi Samay hi aisa tha yadi ham log Jashpur ke bhitari gaye hote to Council ka bhi badnam hota ki usi ne ulgulan chalaya to kya Council aj ap logon ke liye P.A. se hukum pane ka darkhast dene sakti? Autonomy uthe ki rahe is se Jashpur rajya ko koi samband nahin hai. Bina hukum leke koi ho mission ho chahe Autonomy wali mandali ho station aur kam nahin kholne sakte hain.

Ap logon ko bishwas howe ki station ban jane se aur padriyon ka rajya bhitari men rahne ka hukum hone se ap logon ko bhi awashyak paramarsh ityadi diya jayega jaisa Roman sahib log dete hain. So ap logon ko spasht malum howe ki aise hukum pane aur lene men der karne ka karan Church Council nahin hai par ap hi log hain jo ulgulan se doshi gine jate hain.

VI Dusre mission men jana - Ap logon ko spasht malum howe ki Jashpur rajya ke bhitari men abhi jab tak chhota raja syana na howe koi dusra mission kam karne ko bina hukum ghus nahin sakta hai. Ham logon ne iske bishay men Dewan se batchit kii hai aur yahi hal ham log Raipur ke Gass sahib ke bhi de chuke hain.

Age ap log jo aisi bat chalanewale hain ki ham log dusre mission ko Jashpur men lawenge hoshiyar rahiye kyonki ab ap log na kewal rajya ke birudh ulgulan par mandali ke birudh bhi ulgulan karnewale samjhe jayenge. Ap log yahi barabar chanchal swabhaw ke honge to desh adhikari log ap logon ko thik ulgulan swabhaw ke log samjhenge aur aise logon ko desh ke bhitari rahne dena kahan tak nyayukt hai iska we bichar bhi karenge. So ap logon ke chanchal swabhaw se ap logon ki hani hai aur jo hukum-

hukumnama ham log ap logon ke liye Jashpur men station, School, mandali-ghar, deshi aur bilayti Padri logon ke liye lene chahte hain usmen bhari roktok hogi aur pichhe ki dasa abhi ki dasa se aur buri hogi.

So ant men ham ap aguwe logon ko yah chitapan dete hain ki ap log dhiraj dhariye aur apna chanchal swabhaw chhoriye. Karmchhari log aur Padri rat din Prabhu ka kam kijiye. Bhaiyon ko ghar ghar jake samjhaiye aur ro roke unhen Prabhu ke sach bishwas men drirhaiye (Prerit. kriya. 20:19 pad) Yadi ap log thik Paulus prerit ke saman parishram karenge to ap logon ki arthik ghati bhi bahut kuchh kam jayegi yadi log Roman mandali ki or chahne dusri mandali ki or jawenge to iska dosh ap aguen aur Pracharakon aur Padriyon par hogi. Bhai log ap se ap kahin bhi nahin jane chahenge jab long koi unko na phuslawe.

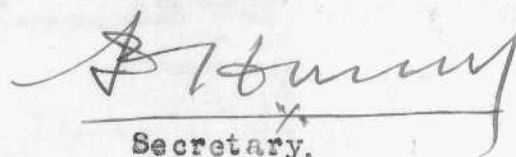
Church Council anewale November men ap logon ke pas pahunchke phir ap logon ke sang batchit karegi tab ham log adhik ek dusre ko samjhenge. So Parmeshwar ap logon ko dhiraj aur shanti dewe aur bal dewe ki ap log sab parikshaon men sthir rahen aur mandali ko Prabhu Yishu ke sachch bishwas men drirhawen.

Ishwar ki shanti ap logon ke sath hoke ap logon ki raksha kare. Amen.

Bahut Yishusahay sab bhai aur bahinon aur karmmachariyon ko howe.

Ap logon ke liye Prabhu

ka sewak



Secretary,

G. E. L. Church.

Church Council

Received... 21.8.31

Register No. 223.

Date... 19.8.31

File... 6

Reply via... H. H. H.

Date... ..

Brampton College
Brampton

There is a letter from Kinked.
Simon's suit for divorce was decreed
by the J.C. Now the High Court wants
that Simon should move it for
confirmation. That means expense,
and hence I had thought of keeping
quiet. The wife has not entered the
suit, and the preliminary decree of
divorce should have been automatically
confirmed by the H.C. But I see it is
going to be otherwise. My clerk will
be able to give you one or 2 demi
papers bearing the signature of Simon
Lakers. You can send them to Kink
Baker at Rose Road Patna & ask
him not to put in a formal petition
for confirmation. Now it makes
no sense the clerk and you can get any other
information you want from him. You
should also enquire first of the
J.C. as to whether the H.C. has
already sent back the papers

to Ranchi or not. The names of the
parties will suffice, and the date of
the decree for the formal petition.
Wasil Prakash knows them.

You can communicate
this with John at Kinked.

If necessary you can refer
to me on ~~any other~~ the subject. I
shall be glad to help.

Yours sincerely

J. I. Hayward.

1918.31.

Our College closes on the 23rd of September
and I expect to be at Ranchi for one
month then.

To

Babu. J. Howard B. A.,
Pleader.

Sir,

Ap ko malum howe ki yahi Judicial
Commissioner^{ka} forwarding chithi menu no. 3841.
dated 8th August, 1931, jiske puri nakal main ap
ke pas bhej deti hun. Isi chithi ko main 12th Aug.
1931 ko paya, Patna ki Registrar kahata hai
ki 13th August 1931 tak darkhast kes na
kesne se sab record wapas bhej diya jayga.

Ham log khat behanak se pane ke
kasam gharba gaye hain. Abhi ap age
hamon ko dasta dikhlaye ki kya kesna hoga.
Abhi to tarikh bhi bit gaya hai. Tarikh
bit jane par bhi agar mere garharsi men
darkhast bhejna banega to niyam ke bartkile
nahing hoga to meri arjee hai ki ap
kripaya darkhast kes kijige ki bharosaf
meri mera bhalai hove. Agar mere sahi
kas bahut darkas hai to yadi banega to
ap darkhast bana ke bhej dijiye aur
kaham par sahi dene hoga so mujh ko
kattaiye. main sahi de kar kagaah wapas
ap ke pas lauti deniga.

Agar uprokt halon ke samam rahi
banega us halat men kripaya kaisa karun hai
hdi to kriprokas banega salah dijiye main
ap ke khat pane par kanchi jamga agar jano
pare.

Missionary Sahel. khat ko dekh kar ke
Patna Assistant Registrar ke pas ek Telegram
bhej kar janaya ki forwarding chithi 12th
August ko mila jiske kasam hum log
kuchh nahing kar saki.

Icharaah ke hisay jo ap ka lagega
diya jayga.

Yours truly.
J. K. J. J.
Simon Laksh.

True copy.

Copy of letter No. 3276 dated Patna the 4th Aug.
1931.

From.

Prabhu Narresh Chandra Ray, M. A., B. L.,
Assistant Registrar of the High Court of
Judicature at Patna.

To

The Judicial Commissioner
Chota Nagpur, Ranchi.

Sir,

I am directed to refer you to the
correspondence resting with your letter No 1320
R, dated the 20th March, 1931 and to say
that the petitioner Simon Lakra has not yet
moved the Court for the confirmation of the decree
for the dissolution of the marriage. I am therefore
to request you to be so good as to inform
the petitioner through his pleader
that if no application is made by the 13th
instant the record of the case will be sent
back.

I have etc.

(Sd) M. C. Ray.

Assistant Registrar.

Memo No. 3841

Dated Ranchi, the 8th August 1931

Copy forwarded to Simon Lakra of Hinkel
Pargana Birur, District Ranchi for information
and necessary action.

Illegible.

Judicial Commissioner

Petition for Swam

T.S. 1720

Printed

In

The court of the Judicial Commissioner Chotanagpur,
Ranchi.

Petition for Divorce

TS

No

I

of 1930

1930

The Divorce Act (1871)
Sec 10.

Simon Lakra, son of Isudas Lakra, by caste Uraon
by occupation cultivators, resident of Kinkel, pergana Biru
thana Kurdeg, District Ranchi.-----Petitioner.

V E R S U S.

1. Mosst. Sujan Bakhla, daughter of Johan Bakhla, by caste Uraon
by occupation cultivator, resident of Tola Khatanga Mouzah --
Charaidanrh, pergana Jaspur, Thana Jaspur Nagar, Political
Estate of Jaspur, District Raipur.-----Co-Respondent
2. Botha Budhu, son of Lakhna Uraon, by caste Uraon, by ---
occupation cultivator, resident of Tola Khatanga Mouza Charaidanr
-h, pergana Jashpur., thana Jashpurnagar, Political Estate of --
Jashpur, District Raipur-----Co-Respondent.

The petition of Simon Lakra of village
Kinkel, Pergana Biru, Thana Kurdeg,

most Respectfully Shhweth:-

1. That your petitioner was on the 1st, day of December
1924, lawfully married to Mosst. Sujan Bakla, then widow, in
the Lutheran Church at Kinkel, thana Kurdeg, Zilla Ranchi.
2. That from his said marriage your petitioner lived --
and cohabited with his said wife at Hingri, your petitioner's --
village home, Thana Kurdeg, for about 7 months from December
1924 to 15. June. 1925. *with the said wife who was the daughter of the said Lakhna Uraon*
3. That your petitioner had no issue from the said marriage.
4. That on the 15th of June 1925, the said respondent left
your petitioner and went away to her sister's house at Dabnipani
and became the mistress of another man, one Botha Budhu, the --
respondent, who has ever since kept her.

And that the respondent has a female issue born about April 1926, while living with the said co-respondent, thus committing adultery with the said Co-respondent .

5. That no collusion or connivance exists between me and the said wife for the purpose of obtaining dissolution of our said marriage for any other purpose.

Prayer

Your petitioner therefore prays that this Court will decree a dissolution of the said marriage , and that the said Botha Budhu do pay to the sum of Rupees.5,000/- as damage by reason of his having committed adultery with your - petitioner's said wife, such damages to be -- paid to your petitioner or otherwise paid , or applied as to this court seems fit.

331/31.
F. - 6.

20th. August, 31.

The Rev: M. Schiebe,
G.E.L. Church Compound,
Kinkel.

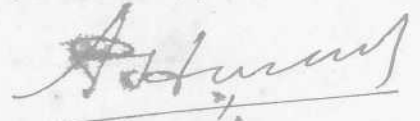
Piyare Schiebe sahib,

Ap ko mera Yishusahay.^o Candidate

Samuel Tirkey ke betan ke sambandh men jo chithi ap ne mujhe likhi hai so mili. Ap ko malum howe ki Council har ek llake ko jitna Pasteron aur Candidaton ke betan ke liye jamna dena hota hai utna apna hissa deti hai, baki hissa ko Scale anusar jo talab thaharaya gaya hai usko llakanye deti hain, yah dena 90% hai arthai pura talab se 10% katke diya jawe. Is niyamanusar ap ka Candidate Samuel Tirkey bhi pawega. Mujhe yah sunkar dukh hota hai ki ap ke llake ne is niyamanusar kam nahin kiya. Jo ho bhawishyat men aisi bat na hone pawe.

Bahut Yishusahay ke sath,

Ap ka shubhchintak,


Secretary,

Church Council

Received... 17.8.31

Register No. 266.

Date... 13.8.31

File... 6

Reply No. To

Date...

~~17/8/31~~ Khetel 13. VIII 31.
17/8/31

The Secretary
of Church Council.

Diter Kherad

Apto bahut 2 Jivusakay.

Main apse hukum leue bitata hun
ki mujko ab se paisa ghati hone
ke karan se Samuel (candidate ko
(Turkey) Rs. 22-8-0 keval mahina
kelye dena awasiak hai.

Ap ko malum hota hai ki Samuel
abhi tak Rs 25-0-0/ khiron se, artat
hamlogonke hat le duara mila ta,
par nabe pratisaikora utto milna
hai.

Kripa karte is ke bishaimen
hamko anumatti dijiye.

Ap Ka M. Shiebo

OFFICE OF THE SECRETARY, LUTHERAN CHURCH COUNCIL, CHOTANAGPUR & ASSAM.

-----oOo-----

1. MATIAS BEK.

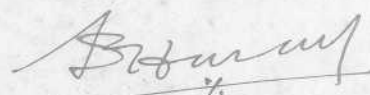
Jashpur niche ghat ke Golidih pracharakpan panch ki or se ek darkhast bheja gaya jis men likha hai ki Matias Bek namak bhai ki stri Premika Toppe apne dudhpiwe bachche ko chhor kar dusre purush ke sang men Bhutan bhag gai. Wah byabhiharini ho gai so ab Matias Bek ko Council dusri sadi ka hukm dewe kyonki nirdoshi jan ko biwah diya ja sakta hai. Batchit karne par yahi sthir hua -

Ki yadyapi nirdoshi paksh ko biwah ki anumati hai par is biwah karj ke hone ke pahile Rajy ke ain ke anusar tyagpatr pane ke liye purush ko chinta karna uchit hai. Tyagpatr pane par padri use sadi de sakta hai so Matias Bek adalat se tyagpatr pane ko parishram kare

Memo No. 284/31.
F. - 6

Dated Ranchi, the 12th. August, 1931.

Extract copy from the Minutes of the Church Council Executive of 21st. July, 1931 forwarded to *Rw: M. Schisbe, Chairman Kinkul* for information and guidance, and communication to the party concerned.


Secretary,

G.E.L. Church.

260/31.
F.- 6.

10th. August, 31.

The Bishop of Chotanagpur,

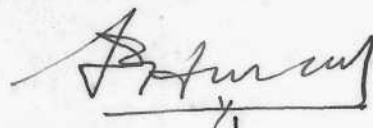
R A N C H I .

Dear Bishop,

Thanks very much for your note of 6th. August addressed to me on the copy of your letter to Martin Kujur of Kinkel. I understand you have also received simultaneously with Martin's a copy of our Kinkel pastor's letter to your Padre of that place. I am also enclosing a copy of another letter from Missionary Shiebe which he wrote to Martin Kujur. These are self-explanatory. #

Surely we can not keep any one in perpetual bondage if there is such a thing in the Church, and can not prevent him from joining another Church. It is only a question for the authorities of the Church, whose responsibility is graver, to decide for themselves what kind of men they should accept.

Yours sincerely,



A handwritten signature, likely "A. Furman", written in dark ink. The signature is stylized and cursive, with a horizontal line underneath it.

From-

The Ilaka Chairman
Lutheran Compound
Kinkel P.O.

5 August 1931.

To

The C.C. Secretary *P. Kurad.*
Lutheran Compound, Ranchi.

Church Council
Received... 8.8.31
Register No... 244.
Date.....
File... 6.....
Reply No.....
Date.....

Manyawar C.C. Secretary sahab ko bahut Yishusahay.

Main ne ap ka 28-7-31 ka chithi paya. Main ap ka Jaspur Hethghat Deputation Report ke liye dhanyabad karna ko hardik man se grahan karta hun. Main Commission ko bhi ap ka dhanyabad janaunga

Martin Kujur Kinkel ka darkhast jisko usne Bishop sahab ke pas bheja tha paya. ~~Mujhe~~ Mujhe uske darkhast ko parhne se malum huwa ki usne apne darkhast men bilkul jhuthi baton ko dikhaya hai. Wah likhta hai ki Lutheran padry aur padry sahebne ne jo kuch puchna tha puch pach kar samapt kiya aur Anglican mandli men prawesh karne ko tabedar ko gharane samet chutti diya hai, yah kahna uska bilkul jhuth hai. Koai kisi ne usko chutti nahin diya hai aur na kisi ne usko jane kaha hai. Wah anglican mandli men jane ka apna kewal bahri laukik karnon ko dikhaata hai aur puchne par koai thik nischaita ka karan nahin batata hai. Main ne use do tin bar apne pas bulaya aur anglican men jane ka karan pucha par usne kabhi apna bhed nahin bataya. Main aphi uske anglican mandli men jane ka karan idhar udhar janch kiya aur Kinkel S.P.G. padry ke pas turant ek chitti ~~likha~~ likha tab mere pas phir aya aur kahta hai ki mujhe aise bare aphasar ke pas kahne ko sharam laga, usi samay men, main ne use kaha ki ap to apne dharam menke roktok ke liye ki ham dharam ke liye bhukhe aur pyase hain uske liye ap Missionaryon se, ki koai padry se bhi sahayta nahin khoje, par jab ap ko laukik baton men takliph huwi tab ap John saheb ke pas aye aur sahayta mange. John saheb ne ap ke bhai ke sikhne men rupaya de sahayta kiya hai.

Main ne Martin Kujur ke anglican mandli men jane ke babat jo ek chitti S.P.G. padry ke pas likha, uska ek copy main ~~ap~~ ap ke pas aur ek Bishop sahab ke pas bhej diya hai. Wah copy sayd itne din ke bhitari men ap ko mila hoga. Use ap jan sakte hain ki wah kin kin baton se to S.P.G. jane chahta hai, us men uska kewal bahri bat dikhai deta hai jo laukik baten hain. Wah apne darkhast men likhta hai ki ham do barson se prabhuhoj se banchit hun.

Kinkel men 1930 - 1931 July ke bhitari 7 ber prabhuhoj banti gai hai usi se malum ho sakta hai ki usko prabhuhoj men bhagi hone ka kitna samay tha jo wah agar uska bhagi nahin huwa to hamara us men dos nahin hai. *hukar*

Main ne hamare dono Mission padryon ke sath in baton ko suna hai jo ap ke pas nathi kar bheja jata hai. Nathi ~~kie~~ huwi copy ki baten us ke pas bhi likh kar bheja gaya tha aur use arjee ke sath pucha gaya tha ki jo agar ye baten jo main sunta hun so keya sach baten hain aur jo sache bat hai tab ap kripaya is men apna sahi dijiye par usne is men apna sahi dehe se inkar gaya aur sahi nahin diya.

In baton se ap apne men bichar kar samajh sakte hain ki uska dasha aur dastur kaisa hai aur jab darkar hota hai tab ap Bishop sahab ke pas bhi ye baten bata sakte hain.

So main yah thik samajhta hun ki main usko S.P.G. men ulat hone ko chutti nahin de sakta hun.

Age prem se shubh.

Ap ka *M. Frieb*

From:-

The Ilaka Chairman
Lutheran Compound, Kinkel.

31 JULY 1931

To

Babu Martin Kujur
Village Kinkel.

Mainne ap se ap ke S.P.G. hone ka karan pucha par ap thik karan nahin bataye is liye main jo ap ke pas nimin likhit baton ko ap ke S.P.G. hone ka karan, koai kisi se sun kar athwa pa kar ap ka mukhiya karan samaj kar ap ke pas bheja tha ki ye hi niche likhit baten sach hai yah nahin, sahi dijiye.

Arthat:- I Karan - Premchand ki bhatijin beti Marila Khalkho ki ~~bandobast~~ bandobast baten Babu Luther Kujur ke sath huwi thi. Luther babu usko sadi karne nahin chaha aur Ranchi se Premchand ke pas likha ki ab hamara ashra mat dekhiye, kahin se jab koai awenge athwa ate hain tab unko de dijiye, apna rasta dekhiye, hamara ashra mat ki jiye. Par uska bhai Martin Kujur hath karne laga ki ham log lenge aur jis roj Lukuibahar ke log aye the ap bhigaya tha par jab dekha ki ab nahin banega tab wah gosha ho kar laut gaya aur uski samay se S.P.G. men jane ka bichar karne laga.

II Karan:- Ambrojius Tirkey Gariyajor ne Martin Kujur ki bahin Ballo ko bandobast kiya tha par abhi udhar na de kar S.P.G. Mission men Patras babu ke ghar men de raha hai. Tolla ke logon ka kahna hai ki pahile ka bandobast ko tor kar S.P.G. taraph mat dijiye par wah is bat ko nahin manna is liye ganw ke log uske sath baithna uthna chur diye aur kam men bhi madadat nahin dete hain jiske karan wah S.P.G. Mission taraph jata hai.

III Karan:- Martin kahta hai ki bimari ke samay men koi dekhne nahin jate aur na ate the (uske bimari ke samay men Premchand pracharak dawa bana ke diya aur ~~sahse~~ achcha bhi ho gaya Parry babu I. Kujur bhi usko madadat diya tha aur Habil pracharak bhi jake uske liye prarthna kiya.

Offici

Give copy of this to the
Bishop with my letter to
him.

M. Schiebe

Ilaka Chairman.

10/8/31.

Sahi ki jagah:

This copy is forwarded
to the C. C. Ranchi
in connection with
the letter to the Secretary
P. K. and in case Martin
Kujur, Kinkel.

Church Council

Received 7.8.31.

Register No. 242.

Date... 6.8.31...

File... 6...

Reply...

Date...

Bishop's Lodge,

Ranchi,

6th August 1931.

Piyare Martin Kujur,

Mujh ko tumhari chitthi mili hai jismen tum bolte ho ki tumne naql ko Lutheran Church Council ko bheja, aur Kinkel ke padre ki ek chitthi bhi mili. Jab tumhari bat aur unki bat ek dam biprit hain muskil hai ki main bichar karun ki kya sach hai. Is karan se mujhko kahna parta hai ki yadi main tumhari arji ko grahan karke tumko Angregi mandali men leun to naukari kisi surat se nahin de sakunga. Is par khub achchhi riti se soch bichar karna chahiye. Yadi bichar karke tum apni purani mandali men rahne chahoge main tum par kisi prakar ka dosh nahin lagaunga. Yadi Angregi mandali men kisi laukik asra ke bina tum ane chahoge main tumko mana nahin kar sakta hum manushyon ki swatantra main manta hun. Parantu tumko hamari kalisiya ke niyam ke anusar Prabhu Bhoj men bhagi hone ke pahile Bshopiya Drihikaran ko lena parega.

Tumhara biswast.

Kenneth Chotahapur

Dear Mr. Hurad

This & the copies of
correspondence you have already
had explain themselves sufficiently.
I hope he will make up his mind
to stay as he is. I have certainly
put all the difficulties in
his way to prevent his joining
us that I can.
Yours sincerely
Kenneth Chotahapur

From:-

The Lutheran Church,
Kinkel Ilaka.

Church Council

Received. 4.8.31

Register No. 229

Date. 28.7.31

File. 6

Reply No.

Date.

28 JULY 1931

To

The Pastor, S.P.G. Church, Kinkel.

Dated the Kinkel

28th July, 1931

Mahashay,

Ap ko bidit ho ki Babu Martin Kujur ganw Kinkel Lutheran Mission, S.P.G. ulat hone ka mansa kar ap ke pas jakar arjee pas kiya. Ataw ap usko gar grahan karne ki ichcha pragat kar Lutheran Mission, Kinkel, Ilaka ke Chairman ke pas se chithi manga ki ap usko S.P.G. Mission men grahan kare.

Ap ko malum howe ki wah nikam nimin lildit karon se S.P.G. ulat hone chahta hai

Arthat I, Wah Kinkel men kam mangta tha. Chairman uske yogya koai kam khali na hone ke karan de nahin saka. Kinkel se bahar dihat men kamdia ja sakta tha par wah grahan nahin kiya (Wah M.E., E.T. pas kiya hai)

II Martin Kujur kahta hai main asal dharam ke bhukha aur pyasa ho karke S.P.G. Mission men ulat hone nahin chahta hun par is asa se ki wahan mujhko Haukry (Ham) milega aur mera leukikjiwan bhala hoga.

Ataw main ent men yah kahne chahta hun ki ham jo Susamachar pracharak hain, asa admi ko jo asal dharam ke bhukha aur pyasa hokarke nahin parat leukik jiwan ki unnatti ka asa dekha kar ek mandly se dusri mandly men ulat hone chahte hain grahan karne men thik bichar kare, ho ki ham usko dhokha dewe.

Age smbh.

J. P. Kujur

Copy forwarded to the Bishop of Chotanagpur, Ranchi, for information.

Copy forwarded to the Church Council, Ranchi, for information.

Ilaka Chairman.

M. Schicks

शहरा में श्रीमान माननीय चर्च कौंसिल लुथेरान चर्च
(दोहा नागपुर और आशाम) रंची।
मोशुसहाय।

माननीय महाशयान-

इल्लं मास है कि तावेदार निम्न

किबिल - कार्यों के बजह - लुथेरान मंडली से अंगलिक्शन
मंडली का अंग होने चाहता है। और ता. १२-६-३१ को मान्यवर
पाद्री एस. पी. जी. मिशन के जरिये - मान्यवर कार्ड विराप
आफ दोहा नागपुर को अपना प्रज सुनाया है।

इसके पेशतर करीब छे मास से तावेदार वहाँ से अपना -
संबन्ध रखता है - और इसके पेशतर तीन वर्षों से तावेदार
और तावेदार के घरानों की इच्छा अंगलिक्शन मंडली ही में रहने
की है। बाद के मास के संबन्ध से - तावेदारों की सारी इच्छा
वहाँ रहने की है - दिल में किसी प्रकार की चिन्ता नहीं है

और कि तावेदार को समाधि चर्च आदि में - यहां कई
बातों की प्रवृत्ति है। और वहां समाधि चर्च और -
आमिन् चर्च दोनों ही मजबूती के साथ हैं। और तावेदार
के रव्याल में जहां तक, जब मनुष्य की समाधि चर्च की
नेव डूरी है - तो आमिन् चर्च नाम मात्र की।

और कि आमिन् चर्च के प्रति के समय बराबर दिल
अड़कने रहेगा।

आली जहां, तावेदार को ता. १२-६-३१ ई. को
यहां का मान्यवर सेमर मेन - बुला कर इन्हीं बातों की दृष्टा
तावेदार को अवगत दिया कि अब तो तावेदार अपने दिल में
अपने को अंगलिक्शन कर ही चुका है - जो कि क्या कई
जबरदस्ती से के रखने से भी तावेदार का दिल उधार ही
से संबन्ध रखता है। ये मास में महाशय ने यह बात कई
बार दुहरा कर दृष्टा - क्या अंगलिक्शन मंडली में तुमको
नो करी मिलेगी उतर - जी नहीं। क्या तुम को वहां के
पाद्री नो करी - जी - आशा दीये हैं उतर - जी नहीं।

यही प्रश्न उत्तर करीब तीन बजे तक हुई। बाद में मिश्रित जाति (दोगला) - प्रार्थी होते। तबिदा - अन्त में कटा। हज़र में - अब - अपने को जो वहां किया जो किया। में यहां किसी को दोष नहीं देता हूं।

-प्राली जहां, तोभी चेयरमेन ने माननीय कोशिक को - श्री मान्यवर काउं विराय - आफू दियो नागपुर को श्री मान्यवर पाद्री - अंग्रेजी मिशन किनकेल को - ता. २८.६.३१ को लिखा कि मार्टिन बुद्धर कोकीइ इच्छा से - अंगकिजन मंडली में जाता है।

तबिदा को यह - बुद्धर ता. २८.६.३१ को मान्यवर पाद्री - श्री. जी. कच्छप से लगे। - श्री के यह भी बोले कि तुम को किन्तु इच्छा से हमारे मंडली में - अपने चाहते हो तो मत - प्राको - प्राकी जहां - तबिदा को यह बात धुरी लगी ता. २८.६.३१ के दूसरी वीला तबिदा कुरन्त चेयरमेन के पास जा कर अर्जन किया - कि हज़र - यह कारणा जो तबिदा का दिखलाया गया है। - श्री १ तबिदा - सिर्फ एक रोष बुलाया जाकर - संक्षेप से पूछा गया तोभी हज़र जो उपरोक्त प्रश्न कि ये उसका उत्तर नहीं। तोभी तबिदा के ऊपर - श्री - वही कारणा लादा गया - क्या कर वह कारणा केसिक कर - नाजिव कारणा दिखवाया जाय - मान्यवर चेयरमेन ने जबाब दिया कि केसिक करने के बदले - में - श्री एक दो कारणा - उस में लिख देता हूं।

-प्राकी जहां - इस प्रकार से गरीब का शरणा कहां, हां पर दुनियां बड़ों ही के बात या काम सही करती है - प्रायन्ने - हज़रान राय - प्राली है।

हज़रान का चरणा से बर

२०-६-३१

मार्टिन बुद्धर
किनकेल।

कपि काउं विराय - आफू दियो नागपुर के पास में जा गई है। सो कोसिक से अर्ज है कि तबिदा को अंग्रेजी मंडली में जाने से - जो रोष रोष हो - सो मान्यवर काउं विराय - आफू दियो नागपुर को बलाया जाय - जिन्ने कि में उम्मा गहका किया जाके।

217/31
F. - 6

28th. July,

31.

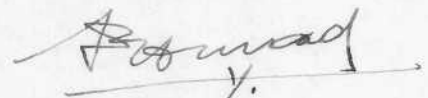
The Rev. M. Shiebe,
Lutheran Church Compound,
K I N K E L .

Manyawar Padri Shiebe sahab ko bahut Yishusahay!

Main ne parson Angliкан mandali ke Bishop sahab se ek chitthi pai hai. Apni chitthi ke sang usne mujhe ap ke Kinkel lake ke kisi Martin Kujur ka darkhast bhej diya hai jo ap logon ke byawahar se kadachit asantusht nokar Angreji mandali men jana chanta hai. So ap uske sang batchit kijiye aur dekhiye ki uski kya nalish athwa asantusht~~ka~~ karan hai. Uske Lutheran mandali men drirhaiye aur mujhe shighr likh bhejiye ki kis karan wah udhar jane chanta hai. Kya bat saachehi hai athwa jhuthi jis ke karan wah Lutheran mandali ko chhorna chanta hai.

Main ne Autonomy parbb ka ap ka report paya. Dhanyabad iske liye ap ko howe. Ap ki men sahiba sanit ap ko hamon ka Yishusahay.

Ap ka shubh chintak -



215/31.
P. - 6.

27th. July,

31.

The Bishop of Chotanagpur,
R A N C H I .

Dear Bishop,

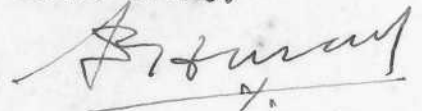
Thanks very much for your letter of the 25th. enclosing a petition from one Martin Kujur of Kinkel. I am glad you have sent it to me in original. I am now forwarding it to missionary Shiebe who lives in Kinkel. I do hope he will do the needful and let me have a report on the situation so that we may know facts.

I appreciate your good will and close co operation which will surely result in better understanding.

Thanking you again

I remain,

Yours truly,



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

VI, Jaspur Hethghat men ek saheb aur desi padry State ke bhitari men rahe.

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

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

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

VI, ~~Do tin mandly~~ ke bhai log manyawar padry babu ke manth se baptisma aur prabhuhaj lene nahin chahte hain.

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

Brabar Roman saheb log hamari mandly men ate aur phuslate hain 0 kitne ghar ulat ho gaye aur hone par hain. Padry babu ko ham log bata te hain par na wah samjhata hai aur na romi sahebon ko kuch kahta hai. Ham pracharak log bhaiyon ko ~~x~~ samjhate bujhate hain, Roman sahebon se larte hain par padry kuch chinta nahin karte hain. Isi prakar dhire 2 kya jani bahut bhai log ~~romi~~ romi mandly taraph chale jayenge jaisa Sujibahar ka pracharak mandly ke sath chala gaya aur padry babu ab tak bhi use kya janimulakat tak nahin kiya hai.

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

Arthik dasa:- % Arthik dasa bhi bahut durbal hai, khet jaspur ke rahneharon ka bahut thora 2 hai, bahut bhai log khet ki ghati ~~x~~ se Assam Bhutan apne jiwika ka liye chale jate hain aur udhar hi bas karte hain. Niyam ke bahar begari karte 2 unko kam karne ka ~~xx~~ awsar nahin milta hai jisse we thik samay men apna 2 khet men bihan ko bo nahin sakte hain. Bahut jagah girja ghar nahin hai. Girja ghar banane men jo lakri kharch hota hai uska dam bahut lete hain 0 bhai log dam de nahin ~~xx~~ sakte hain jisse unko girja ghar banane men bahut kathin ho jata hai Harek bat ka malgujari liya jata hai jaisa gay, bail, kara, chagri aur khet ityadi jisse unko sach men bahut hi kathin hoti hai.

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

Copy forwarded to the Church Council, Ranchi. Rev. A. John, Chainpur and to Home Board, Germany.

- 1, M. Schiebe
- 2, D. Kemp
- 3, Bage
- 4, J. Kujus
- 5, Kujus
- 6, O. S. Khalkho Kijuel
- 7, Joel Kujus
- 8,
- 9,

Kinkel, 24 JULY 1931

Church Council

Received 27.2.31.

Register No. 193

Date 25.2.31.

SHOPS LODGE.

RANCH.

25-vii-31

Dear Mr. Hurst

Reply No.

Date

I enclose a letter - the second - I have received from someone named Martin Kujar of Kinked. I sent the first to our Pastor & asked him to tell the Lutheran Pastor & urge him to make up the difference, whatever it was. He told me he has spoken to the Lutheran Pastor & he said he would make it all right. But apparently, as this letter shows, he has not succeeded. You had better try your hand. I don't want the man, about whom I know nothing.

Yours truly
Kenneth Chotabappan

Sharan men shriman bahajur janab Lord Bishop of Chota
Nagpur, Bishop's Lodge, Ranchi.

Yishusahay -

Manyawar - Gujarish arj pradan sewak ki yon hai-hanauj karib 1
mah gujast chuke tabedar Lutheran mandali se hajur ke sharan men
arji pesh kar chuka hai parantu hanauj kisi tarah ki khatiri na
pahunchi hai. Lutheran padri aur padri sahibon ne jo kuehh
puehhna tha puehh paehh ke samapt kiya. Aur Anlikan mandali men
prawesh karne ko tawedar ko gharane sahit ehhutti diya hai.

Ali jahan tabedar gharane sahit shakt saketi men para hai.
Hanauj do barshon se Prabhubhoj se banehit hai lehaja shriman se
garib ki ati binay hai ki tabedar aur tabedar ke gharane ko
Anglikan mendali men Prabhubhoj pane ki sadar hukm baks dene ki
kripa ki jay. Ainde shriman mata pita o palak hain.

Shriman ka eharan sewak Martin Kujur, Kinkel.

Ta: 20-7-31.

OFFICE OF THE SECRETARY LUTHERAN CHURCH COUNCIL CHOTANAGPUR & ASSAM
PURN CHURCH COUNCIL KI SABHA.

Ta: 29 April, 1931.

-----oOo-----

9. PADRI IMMANUEL KUJUR.

Sarnapani Jashpur Hethghat ke Padri Immanuel Kujur par mandli ki hisab Bahiyon men amdani sambandhi golmal ki baten pai gain jinhen usne man liya. So uske Ilake ke bhitari men logon ke age uske suyash aur apyash tatha uske kam aur byawahar par batchit hui aur Padri A. John ne bhi uske bare apna bichar Council men pragat kiya. So ant men yah phaisla hua -

SANKALP : (k) Ki Padri Immanuel Kujur ko hukm diya jay ki wah apne balbachchon ko lekarke jaldi Sarnapani men jake rahe.

-(kh) Ki hisab kitab bishayak chuk ke liye usko Rs 10/- jurmana howe jo Ilake ko diya jay. Usko yah bhi chitawni di jati hai ki wah bhawishyat men apne ko sudhare aur suyash se kam kare.

(g) Ki wah pracharakpanon se liye huwe rupaiyon ko Ilake ko bhar dew

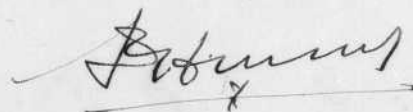
Sd/. J. Topono.
President.

Sd/. P. Hurad.
Secretary.

Memo No. 17-18/31.
F. - 6.

Dated Ranchi, the 7th. May, 1931.

Extract copy from the Minutes of the Church Council of 27th.
April - 1st. May, 1931, forwarded to the Rev. A. John, Kinkel
Immanuel Kujur, Jashpur,
for information, guidance and compliance.



Secretary,

Lutheran Church, Ranchi.

The Cassner Evangelical Lutheran Church in Ghotanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919. Head of Property Department: Rev. A. John. Kinkel, Dist. Ranchi (Behar).]

Church Council
Received 30. 8. 30
Register No. 384
Date 26. 9. 30
File 29. 26
Reply No.
Date

No. 313

Kinkel 26. 9. 1930
Dated Ranchi, the

To
the Secretary, L. C.
Ranchi.

Dear Mr. Hurst,

You remember perhaps that 2 years ago the L. C. gave me Rs. 100 for a man of Chahari Dhoti Singh. Rev. David Hughes had a tomarshtak executed, and I took that paper to Ranchi. Will you kindly look for it. Dhoti Singh died this year. I am enclosing his letter to me in which he promises to pay back the money. Please keep that letter with the tomarshtak. I think we should bring up the matter to the L. C.

I shall be at Ranchi on the 6th October, but I must return to Simdega on the 16th October as I am a witness in a case at the Court there.

Yours sincerely

A. John.

Church Council

Received 31.10.30.

Register No. 457.

Date 22.10.30.

File No. 6.

Reply No.

Date

Kinkel

22 Oct 1930

The secretary
Church Council, Ranchi.

महाराज,

आप याद दिलाने जाते
हैं कि छैछाड़ी के छोचोर सिंह का
निवृत्ति जो उसने अपने अपने मरीश
लिखे अपने को लोहामे के वाकत में
लिखे हैं सो निवृत्ति मिला है सो सभी
जेल में - जेल दिया गया है।

आपका आभार
J. Libey.

Kinkel.

Church Council
 Received... 27.9.30.
 Register No. 376...
 Date... 22.9.30.
 File 6...
 Reply No...
 Date...

Giver of the
 Committee

No. 98

Kinkel P.O.

220 Sept. 1930.

बाबूसाहेब

इलाका पंच,
 लूथेरान चर्च, किनकेल
 चर्च, कोंसील

होटागपुर + अस्सामत लूथेरान चर्च संज्ञा के समेत।

महोदयगारा,

गत आगस्त 24-2-30 के इलाका कार्यवाही-
 सभा को बैठकों में किनकेल इलाका के कोन्सेडेगा प्रचारकपन में के
 एक भई का, जिसका नाम रान्धु है उसके बारे उक्त प्रचारकपन कार्य-
 चारी के द्वारा सभा में रख उस भई के अर्जों मय रिपोर्ट प्रेषित किई
 गई और रिपोर्ट में सभा को बताया गया कि रान्धु भई का विवाहीत
 स्त्री भाग जा का खुटोटेली इलाका में के गोन्दलीपानी नाम गांव के एक
 आदमी के यहां रखनी रह गई। जिसके विपरीत में रान्धु भई ने भी
 अपने लिये एक लड़की को रखने रखा है। रखनी रखने के कारण
 उसे दोनों को मंडली भईन पर मंडली दाइ व्यवस्था सुन्या जा का वे
 मंडली बहर में रखे गये हैं, पर अभी किती दिन पश्चात उनका -
 पश्चातपी मन हुआ और जिससे वे अपने पाप से पश्चातप्य का पुनरग्रहण
 दिये जाने का अर्जों प्रेषित किये हैं।

रान्धु भई के अर्जों पर इलाका कार्यवाही सभा
 अपने 24-2-30 के कार्य विवाराण खत नं. 6 की बात में — इस प्रकारसे
 विवाराण किई — रान्धु का विवाहीत स्त्री दूसरे आदमी के यहां
 रखनी होने का गई, जिसके कारण से रान्धु ने जो अपने लिये एक
 लड़की को रखने रखा है जिसके लिये वह मंडली बहर में है जो अभी
 वह अभी पुनरग्रहण होने का अभीलाषा व्युत्पन्न है सो भी वह, अभी मंडली
 गृहण न किया जावे - मंडली गृहण दिये जाने के प्रीतिसे यह बात चर्चकोंसील
 में सापुर्द किया जावे, चर्चकोंसील के विचार तथा सल्ला विचार
 पुनरग्रहण दिये जाने का फैसला निमीत बात मूलतः रहे और ए. ए. के
 सल्ला बिना पुन गृहण न किया दिये जावे।

चुलका कार्यकारणी सभा, अपने उपरोक्त तारिख कार्य विवरण,
खता no. 6 में जैसा उलने अपने प्रन्तव्यों में रखी है. चर्च वीरिख में
सापुर्दे का ८.८.६ मजी कली है कि ८.८. इस बात में ध्यान का अपना
विचार प्रगत करने में मेहरबानी करेंगे. में बलाका को आप अपना
सबदा बलाका विचार दे सहायता करने में कृपावान्त होंगे।

जिसके सिरे बलाका आप सभासदगण की सलहा के
अमी लपलत हो हादी कि धन्यबदीला से आशे में है।

प्रत्यवादीत्व में

बलाकापंचवी कोर से

आपको आशा चीनता

A. J. Khan

A. J. Khan.

बलाका पंच से केरे री विमकेल

बलाका चेय (मेन) :-

The Council of the Cassner Ev. Lutheran Church in Gholanagpur & Assam.

[Mission Estd. 1845. — Autonomous 1919. Secretary: P. Hurad.]

LUTHERAN COMPOUND.
RANCHI, (Behar.)

No. 106/30.
F. - 6.

Dated the 6th May, 1930.

Manyawar Padri Shiebe sahab,

Ko Church Council ka Yishusahay!

Ap ki 29 April ki chitthi mujhe mili. Kushal ka bishay hai ki ap June mahine ke arambh men Rajgangpur jane ke liye taiyar hai n. Main nahi n kah sakta ~~huan~~ hun ki wahan Rajgangpur men pandit ke liye jagah hogi. Tathapi main wahan likh raha hun ki yadi ban pare to Pandit ke liye phaltu ghar na mile to ap ko wahan bhi koi na koi pandit mil jayenge. Is prakar se ap ko bhari hani nahin ho sakegi.

Ek naukar ke liye kam se kam jagah honi chahiye. Main asha karta hun iske liye uchit prabandh wahan nishchay kiya jayga.

Rajgangpur se jabab ane par ap ko phir likhunga.

Main asra karta hun is garmmi men Chainpur men ap logon ko kuchh bahut aram milega kyunki Kinkel se Chainpur men garmmi kam parti hai.

Ma: Padri John sahab ko bhi mera bahut 2 Yishusahay kripaya janaiyega.

Prem se

Ap ka shubhakankshi.

P. Hurad

Church Council

Received..5-5-30

Register No...70..

Date...27.4.30..

File.....6.....

Reply No.....

Date.....

Kinkal. Dated 29th April 1930.

To

The Church Council.
Through the Secretary,
Peter Hurad; Raneki.

मान्यवर, महाशय। चर्च कौन्सिल।

आपको बहुत प्रेक्षसहाय।

मैं ने आपका संस्करण पाया, और इसलिसे मैं जून महिना
राज्यगंगापुर जाऊंगा। परन्तु एक परिचित बाबू और नौकर
मेरे साथ जाना चाहिये। जहां तक मुझे मालूम है कि
वहां इनके रहने के लिसे जगह नहीं है। इसलिसे आप
से मर्जी करते हैं। कि इनके लिसे रहने को बरखाहिये।
नहीं वो इनके रहने के लिसे बहुत तकलीफ होगी।
इसलिसे जहां तक हो सके इस बात का फैसला जल्दी
चैनपुर पेन केजिये।

प्रेम से शुभ,

M. S. Thakur