

**GOSSNER EVANGELICAL – LUTHERAN CHURCH
IN CHOTANAGPUR AND ASSAM**

GELC ARCHIVE

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- Court Cases relating to A.L.Tirkey Principal Gossner High School.

G.E.L. 100
206

BHARAT

1942-43

FLAT FILE

COURT CASE

FILE NO. *Case file No. I*

NAME *Special (Court)*

SUBJECT

SERIAL NOS

TO

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HEADING OF DECISION IN ORIGINAL SUITS.

DISTRICT RANTHI.

In the court of the Munsif at Ranchi.

The 28th day of April, 1943.

TITLE SUIT NO. 45 OF 1942.

A.L.Tirkey of Gossner H.E.School Ranchi ----- Plaintiff,
Against

1. Rev.J.Stosch, 2. Rev.J.J.P.Tiga, 3. N.Soy, 4. Theodore Surin,
5. Rev.Jojowar of G.E.L.Church Compound, Main Road Ranchi, 6. Rev.
Urbanus Kujur, 7. Mickaul Tigga, 8. Mahendra Khess of G.E.L.
Compound Ranchi ----- Defendants.

Pleader for Plaintiff ----- Maulvi S.M.Ahmad.

Pleaders for defendatns 1 to 5 : Babu Radhabenode Choudhury.

,, ,, 7 to 8 Babu Kant Kumar Lall

,, Lachmi Prasad.

JUDGEMENT.

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The plaintiff, Amrita Lal Tirkey, is the officiating Principal of the Gossner High English School at Ranchi. He has brought this suit for a declaration that a resolution passed by defdts. 1 to 5, who are members of the Executive Committee of the G.E.L. Church of Chotanagpur and Assam, and defendants 6 to 8, who are officers of Ranchi Mandli Panch, on 26.2.1942 excommunicating the plaintiff is illegal and ultra vires, and for a perpetual injunction restraining the said defendants from carrying the above resolution into effect and treating the plaintiff as an outcaste of asking others to treat him as outcaste.

Briefly stated the case of the plaintiff is that the defendants have been trying to dislodge him from his post of Principal and in order to achieve their object, they have been trying devices after devices. On 2.10.1941, the defendant no. 2 who is the Secretary of the Church Council, addressed a letter to plaintiff asking him whether he would cooperate with them (the church Council) in getting one Junas Barla (a relation of defendant no.4) appointed as Principal of the School, but the plaintiff pointed out in reply that the matter lay in the hands of the managing committee of the school and that he was powerless. Thereupon the said defendants on 3.10.1941 recorded a resolution declaring the plaintiff "disobedient to the church authorities". Afterwards the defendants called upon the plaintiff to hand over charge of the school to one Mr.D.M.Panna, retired Deputy Magistrate but as the direction was ~~mk~~ ultra vires, the plaintiff declined to carry it out. The defendants thereupon recorded another resolution on 12.1.1942 declaring the plaintiff disobedient. Thereafter the defendants asked the plaintiff to vacate the quarters which form part of the school buildings and which the plaintiff occupies as the Principal of the school. This order being also equally ultra vires, the plaintiff was unable to comply with the said direction. This brought upon the plaintiff another declaration of disobedience.

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Presently an association of the Laymen of the Church took notice of what the defendants were doing and on 21.1.1942 the President of the said Association called a public meeting under the auspices of the said Association in which the unconstitutional activities of the defendants were condemned. Following the above demonstrations, the defendants excommunicated the President of the Laymen's Association on 25th January, 1942. The defendants asked the plaintiff whether he had participated in the said demonstrations and he denied having taken part therein. Upon this the defendants asked the plaintiff to attend the council and to explain his conduct orally. The plaintiff insisted upon a written charge and undertook to file a written defence. For insisting

insisting upon a written charge the defendants passed a resolution on 26.2.1942 excommunicating the plaintiff. It is contended that the above resolution of excommunication is illegal, wrongful and ultra vires and the defendants had no right whatever to pass the sentence of excommunication as no legal, ecclesiastical or moral justification existed for it that the plaintiff is entitled to remain in the community and to possess and exercise all the privileges which a member of the community possesses and that the resolution passed by the defendants which deprives the plaintiff of a legal right which forms part of his status and offends against the principles of natural justice is wrongful and ultra vires. The plaintiff has hence brought this suit seeking for the reliefs already mentioned.

Three separate written statements have been filed viz.
(1) by defendants No.1 (2) by defendants 2 to 5 and (3) by defendants 6 to 8.

4th Page/ Their defence is that the church has a right to exercise discipline and the disciplinary decisions of the church are not subject to the approval or disapproval of the court, that all that is said in paras 3 to 8 of the plaint has nothing to do with the present case as the plaintiff has been disciplined neither for his thwarting the designs of the Church in High School matters, nor for his acts of disobedience as an office bearer in the Lutheran Church, that the plaintiff was disciplined for taking part in the revolutionary activities mentioned in paras 9 to 11 of the plaint. The plaintiff advised the defended those who called an illegal meeting, he openly sympathised with them and continued to do so when the so called President of the Laymen's Association was put under discipline for having called an illegal meeting in the Church compound. When his excommunication was announced on the 25th January 1942 a few people left the service in order to make in front of the church a demonstration the chief item in which was the plaintiff's wife garlanding the man whose excommunication had been just announced. There was ample reason to believe that he was the organiser of this demonstration. The Church Council asked him to explain his conduct but the plaintiff preferred to give in a written statement. When the plaintiff appeared before the Church Council he refused to answer questions verbally. Plaintiff was asked to remove suspicion by answering the questions the Church Council had to ask or to apologise but he refused to do either and the church council had to give the advice to put him under discipline.

Before the events of the 25th January, another case of disobedience and disloyalty shown by the plaintiff to his church was under consideration. No worker in the Lutheran Church is allowed to live, even temporarily, separate from his wife, unless he can give strong reasons. The plaintiff had sent his wife to Tatanagar to be a teacher there while he was himself working in Ranchi. In spite of all the repeated representations of the church council urging the plaintiff to recall his wife to comply with the church laws the plaintiff asserted that it was his private affair and the church had no right to interfere with. In both these cases the plaintiff had shown himself disobedient to the church, and to make him see this, the church had to put him under discipline.

The following issues have been framed :-

1. Has the plaintiff any cause of action ?
2. Is the suit not maintainable under the provisions of section 9 C.P.C. ?
3. Is the suit maintainable in its present form ?
4. Was the resolutions referred to in paragraph 12 of the plaint ultra vires, illegal and wrong ?

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5. Was the plaintiff guilty of any act of indiscipline or other offences in contravention of the ordinance of the church ? If so was the resolution in question justified ?
 6. Was the plaintiff guilty of breaking church rules and resolutions and is disciplinary action taken against him legal ?
 7. Can the Canon laws and rules of the church for administration of the church be challenged in this court and does that affect the autonomy of the Church ?
 8. Is the plaintiff entitled to any legal character or right to property and is the suit bad under section 42 of the Specific Relief Act ?
 9. Has the resolution in question the effect of depriving the plaintiff of all privileges as a Christian and of outcasting or excommunicating him ? If not has the plaintiff suffered any irreparable loss ?
 10. Are any other remedies open to the plaintiff ? If so can the permanent injunction prayed for be granted in view of section 56 Specific Relief Act ?

FINIDINGS.

Issues 4 to 6 :- All these issues can be conveniently disposed of together.

It is a common ground that the plaintiff has been placed under church discipline - or what is technically known as Choti saza - by means of an order to excommunication passed by the Executive Committee of the G.E.L.Church and the officers of the Ranchi Mandli Panch. The resolution passed by the said bodies is contained in letter no. 583/42/F,-1, dated 26.2.1942 sent by defendant no.2, who was the Secretary of the Executive Committee of the G.E.L.Church to the plaintiff (vide Exx.1s and A2). It was sent to the plaintiff with letter Ex1r and runs as follows :-

" It was therefore resolved that Mr.Tirkey be declared guilty of continued disobedience and that he is placed under discipline (Chhota saza) of the Church ".

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It is this resolution which the plaintiff characterises as illegal and ultra vires. The validity of this resolution is challenged on two grounds, viz., firstly it is said that the tribunal which passed the resolution was not competent to do so and, secondly, that the sentence does not accord with the rules of natural justice.

Before entering into the merits of the resolution, it would be necessary to scrutinise the materials on the record with a view to find out the reasons which led to the passing of the resolution.

The defendants have not pledged their oath in this suit, nor have they examined any witness, and there is therefore no oral evidence on the record to tell us exactly what led to the passing of the resolution. The written statements filed by defendants 2 to 5 and 6 to 8 are also unluckily vague and besides the point. Defendant no. 1 has of course tried to summarise the position in clear words. According to him there were two reasons which led to the passing of the resolution of excommunication viz. (1) the failure on the part of the plaintiff to explain verbally his conduct in regard to the demonstrations organised in connection with the excommunication of one Jaimasih Ekka, inspite of repeated orders of the church council, and (2) the failure on the part of the plaintiff to keep his wife with himself. On a careful perusal of the plaintiff would appear that the plaintiff's grievance is that he was excommunicated also for not having vacated the office of Principal, which he holds as directed by the Church council. The charge has however nothing to do with the proceedings culminating in the order of excommunication because the plaintiff himself admits at page 20 of his cross-examination that in the said

said proceedings, the members of the church council and the officers of the Ranchi Mandali Panch were considering only the charge against the Plaintiff regarding his and his wife's taking part in the demonstration which took place on 25.1.1942 and the school matter was not before them.

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Therefore although the defendants have not adduced any oral evidence in this suit, it is clear that there were only two charges against the plaintiff-the charges clearly specified in the written statement of defendant no.1, which I have already summarised above-and it was on basis of these two charges that the order of excommunication was passed against the plaintiff.

I will now discuss the two objections pressed on behalf of the plaintiff challenging the validity of the order of excommunication, I will first discuss whether the tribunal which passed the sentence was a competent tribunal. The determination of this question depends upon the constitution and regulations which have the force of law amongst the christians who are governed by the rules of the G.E.L.Church. Under the constitution of this church by which the parties are governed, the right to excommunicate any person has been given to one single individual exclusively-he is the pastor of the Mandali Panch. This will be found at page 71 of the rules (Ex4b.) perusal of this rule would show that except the pastor (the padri) no other person or collection of persons has been given the right to excommunicate. Neither the Mahasabha, nor the church council nor the Mandali Panch has been given this power. The pastor may consult the Mandali but the decision shall be his only.

Now the defendants do not allege anywhere-and I repeat that they have not examined themselves-that it was the pastor who has passed the resolution of excommunication. On the other hand, there are ample materials on the record to show that the resolution was passed in a joint meeting of the Executive Committee of the church council and the officers of the Ranchi Mandali Panch. The proceedings themselves were started by the Church council and not by the Pastor. This is borne out by the letter Ex.ik, dated 27.1.1942 sent to the plaintiff by defendant no 2. It runs as follows :-

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" The Executive Committee of the church council wants to talk with you on (1) the part you and your wife took with Mr.Jaimasih Ekka on Sunday the 25th instant (2) the church omney which you have withheld and (3) your wife living still in Tatanagar"

This letter makes no mention of the pastor, or the officers of the Mandali Panch. The tribunal was the church council, and not the pastor. The pastor never called upon the plaintiff to explain nor did he or the Mandali Panch initiate the proceedings against the plaintiff.

The correspondence after the framing of charge on the 27th January took place between the plaintiff and defendant no.2 as Secretary of the G.E.L.Church and not between the plaintiff and the pastor. For this reference may be made to Exs.11,im,1n,10,1p, 1q,1r,1s,1t,1u,1v,1w.

The final judgement was pronounced at a joint meeting of the church council Executive and the officers of Ranchi Mandali Panch (Vide Exs.1s and 1r). Defendant no.6 who is the pastor, is of course the president of the Ranchi Mandali Panch but the resolution itself (Ex.1s) does not show that it is the decision of the pastor. Defendant no. 6 was examined in this suit on 27.11.1942 in connection with a proceeding under order 39,r.3(2) C.P.C. In his desposition he had clearly stated that ~~he~~ the resolution of excommunication was passed at a joint meeting of the church council and Mandali. That the church council was taking the leading part in the excommunication affair is borne out by the statement of this

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this witness himself when he states that the "church council had called us to meet them when the resolution was passed. The resolution was communicated to me on the 27th or 28th of February". This clearly goes to prove that the pastor had practically no independent hand in the matter. He was a mere tool in the hands of the church council executive and was made a scapegoat for carrying out their wishes. Defendant no.2 who was also examined as a witness in the aforesaid proceedings under order 39 r 3 (2) C.P.C. stated that the resolution of excommunication was adopted by the church council while he was its Secretary. He communicated the resolution to the plaintiff and called it the resolution of a meeting of the executive Committee of the Church Council along with the officers of the Ranchi Mandali Panch. It was the office of the church council which informed different persons about the resolution (Vide Exs.1 and 2 of the Injunction proceedings). All these show that the excommunication order was not passed by the pastor. It can at best be argued that he was present when the resolution was passed, but it is nowhere said that he alone had passed the resolution. The order of excommunication was the result of judgement arrived at by some laymen. It does not appear reasonable and proper that the judgement of laymen should influence the judgement of the spiritual preceptor who has to decide for himself according to his own conscience, holding himself responsible to God for his decisions. It is no doubt true that the pastor can consult the Mandali but defendant no.6, the pastor, does not say that he consulted anybody. The officers of the Mandali Panch might have been present but there is distinction between the Mandali and the office bearers. The Mandali was not present. In what capacity were the office bearers of the Mandali present? They seem to have been there as assessors, but the constitution of the church does not speak of any joint session of the two bodies. In this connection, the defendants rely on the minute Book (Ex.B) of the Ranchi Mandali Panch. From the proceedings of a meeting held on 30.1.42 it appears that the church council and officers of the Ranchi Mandali Panch were authorised to decide the plaintiff matter. A perusal of the book would show that the last line of this day's proceedings (which deals with the plaintiff) is written in an altogether different ink, and I have not the slightest doubt that this addition was made subsequently to suit the defendants' case.

I pointedly asked the learned pleader for the defendants to put his fingers on any rule of the church which permitted the procedure adopted in this case by the defendants, but he was unable to point out any.

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Taking all these facts into consideration I have not the slightest hesitation in holding that the tribunal which passed the sentence of excommunication on the plaintiff was not competent to do so and as such the resolution was in my opinion ultra vires, and it cannot be enforced against the plaintiff.

I would now turn to consider whether the sentence passed on the plaintiff accords with the rules of natural justice. One of the charges against the plaintiff was that he had organised the demonstration in connection with the excommunication of Jaimasih Ekka, the president of the Laymen's Association. The charge has been set out in detail in para 11 of the written statement of defendants 2 to 5. It is said that the plaintiff had arranged for garlanding the said Jaimasih Ekka after he was placed under Church discipline and staging a procession and carrying out a slogan "Jaimasih Babu ki Jai". The plaintiff admits that there was such a demonstration in the church compound after the publication of the excommunication and that his wife had garlanded the president, Jaimasih Ekka. Plaintiff has however stated on oath that he has never been a member of the Laymen's Association and has never been a member of the Laymen's Association and has never attended or taken part in their activities. He further swears

swears that the demonstration referred to above had not been organised by him and he never offered his advice. He also swears that his wife had not consulted him before garlanding Jaimasih Ekka. No rebutting evidence has been adduced by the defendants on these points. None of the defendants had the courage to come to the dock and to state on oath that the plaintiff was in any way responsible for the demonstration or that he had taken the slightest part in it. None of them has come forward to state that the plaintiff shouted the slogan "Jaimasih Babu ki Jai", as mentioned in the written statement.

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From the letter Ex.1k, it appears that the Church council wanted to talk to the plaintiff regarding the part he (plaintiff) and his wife took with Jaimasih Ekka on Sunday the 25th January 1942. The plaintiff sent a reply (Ex.1l) stating that he had not taken any part with Mr. Ekka. Thereupon defendant no.2 wrote to the plaintiff (vide Ex.1m) saying that the plaintiff's version did not tally with a report which was given to the Church Council. This blessed report, which forms the basis of the charge against the plaintiff, has not been allowed to see the light of the day, nor had the gentleman who gave the report been put into the witness box in order that his veracity may be tested. It is really surprising that the report and the man who submitted it should have been withheld from the court. It has not been explained as to why the report has not been produced or why the man has not been examined. In the absence of any such explanation it can be safely assumed that the alleged report is nothing but a figment of imagination, or that it would not have supported the defence version if produced. The conduct of the defendants in suppressing the report and in withholding the man who was responsible for it is very much to be deprecated. It is abundantly clear that the defendants have not come to court with clean hands. To say the least, their conduct smacks of suspicion and I am convinced about their malafide intention.

Then there is yet another thing which proves the malafides of the defendants. The defendants were insisting that the plaintiff should verbally explain the charges brought against him and contained in the letter Ex.1k. From the letter Ex.1s, it appears that the plaintiff was declared guilty of continued disobedience and was placed under discipline because he was not prepared to appear before the church council executive committee and the officers of the Ranchi Mandali Panch in order to answer questions. This clearly demonstrates that the defendants were looking at the things with jaundiced eye. The plaintiff had never refused to appear before the Church Council. In fact he had actually appeared before the council (as will be borne out by perusal of the letters Exs. 1q, 1v). All that he was insisting upon was that the charges should be given to him in writing and he should be asked to submit his explanations in writing (vide Exs. 1n, 1q, 1t, 1v). The previous relations between the parties appear to have been anything but cordial. On several occasions he had been declared disobedient to the church for having refused to carry out their wishes, (vide Exs. 1b, 1e and 1j). It would be interesting at this stage to set out briefly the reasons which led to the strained feelings between the parties. It appears that the church council wanted to appoint one Junas Barla as Principal of the Gossner School in place of the present plaintiff. The Church council sent a letter (ex.1) to the plaintiff asking him whether he would cooperate with the council in getting Mr. Barla appointed. The plaintiff sent a reply saying that the appointment of Principal is a question between the church council and the Managing committee of the school and that the question of his personal attitude towards the matter did not therefore arise (ex.1a). This reply, which I must say was perfectly consistent with the provisions of the Education Code by which the school is governed, was sufficient to bring down

down upon the plaintiff the condemnation of the church authorities (vide Ex.1b). Not satisfied with this, the Church Council took further steps against the plaintiff in order to satisfy its grudge. It passed a resolution declaring that the services of the plaintiff in the church be terminated with effect from 1.1.1942 and he be ordered to vacate the house which he was occupying from the same date (vide Ex.1c). The plaintiff wrote in reply that being the head of the school, he was in charge of the school hostel, and he could not be asked to vacate the quarter so long as he was in charge (Ex.1d). This reply which was a perfectly legitimate one, did not satisfy the church council executive. The Church council became still more infuriated and usurped the functions of the managing committee. The defendant no. 2, who is the Secretary of the Church Council wrote to the plaintiff (vide Ex.1e) saying that the church council in discharging the plaintiff from the church service had dispensed with the (plaintiff's work at school and the action of the church council stood, in spite of plaintiff's forcible possession of the institution. Defendant no. 2 asked the plaintiff to obey the Mahasabha and leave the quarters. I fail to understand how the church council could force the plaintiff to make over charge of the school and the quarters to any body else. It was the Managing Committee of the school which could discharge the plaintiff and not the church council. The plaintiff was therefore right when he wrote to the defendants saying that without the resolution of the Managing Committee of the school and the approval of the Inspector of schools he was not in a position to hand over charge of the school to any one (Ex.1h). This was perfectly in consonance with rule 288(1) of the Bihar and Orissa Education Code, and I do not understand why the defendants took objection to it. They were not satisfied with plaintiff's reply and they again declared that the plaintiff was guilty of disobedience and disloyalty to the church (vide Ex.1j). The letters Exs.1b,1e,1j are dated 8.10.1941, 12.1.1942 and 12.1.1942 respectively. It would thus appear that without any just or reasonable cause the plaintiff was declared guilty of disobedience by the church council. The only fault if it can be called a fault which he had committed was that he had chosen to show respect for the rules contained in the Education Code, and that was sufficient to bring down upon him the wrath and fury of the members of the church council. Naturally therefore the plaintiff was right in suspecting that the church council would record the verbal answers given by the plaintiff in their own way. The precaution which the plaintiff wanted to take was nothing but a legitimate one. The plaintiff was doing nothing ~~but~~ wrong when he prayed for written charges and written answers. His suspicion must have been aroused all the more than the defendants showed their unwillingness to accept written answers. If the defendants had a bonafide motive, they must have accepted the plaintiff's request, and their refusal to do so must naturally have made the plaintiff very nervous. No explanation has been given by the defendants as to why they did not like to have explanation in writing from the plaintiff. No rule was also pointed out under which a man accused of any offence could not give his explanation in writing. In these circumstances I am unable to hold that the plaintiff was guilty of any disobedience, either on account of his refusal to vacate the office of Principal or the quarters attached to the school. He is also in my opinion not guilty of disobedience when for perfectly legitimate reasons he insisted that he should be permitted to submit his explanations in writing.

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*** On consideration of the evidence on the record I am clearly of ~~my~~ opinion that the defendants have failed to prove that the Plaintiff was guilty of taking part in the demonstration on 25.1.1942. I also hold that the plaintiff was not guilty of disobedience when asked for permission to answer charges in writing.

church council which passed the resolution requiring all the workers of the church to live with their wives. The plaintiff swears that any rule which affects the whole church must be passed only by the Mahasabha and by no other body. There is no evidence to the contrary on behalf of the defendants. I must hold therefore that the resolution passed by the church council was not in accordance with law, and the plaintiff cannot therefore be guilty for breach of this rule, so long as it does not receive the sanction of the law making body- the Mahasabha.

According to the written statement filed by defendant no.1, these are the only two charges against the plaintiff for which he has been excommunicated. The letter, Ex.1k, however shows that the church had one other charge against the plaintiff-viz. that he had withheld some money of the church. A detail of the charge is given in the written statement of defendants 2 to 5. This can be divided into several heads viz. (1) rent for a batel shop, (2) house rent, (3) medical contribution by the hostel, (4) Gharbandhu subscription and (5) Mandali Paisa. The plaintiff has stated on oath that he has not misappropriated any money of the school, and he has in his evidence given a satisfactory explanation regarding the manner in which the money realised by him was appropriated and utilised. There is nothing on behalf of the defendants to suggest that any money was actually misappropriated by the plaintiff or that the explanation given by the plaintiff is wrong. The defendants had not the courage to say on oath that any money has been in fact misappropriated by the plaintiff. In these circumstances I must hold that the charge brought against the plaintiff (viz. that he had misappropriated money of the church) is maliciously false and has no legs to stand upon.

I have thus shown that ~~none~~ none of the charges brought against the plaintiff has been substantiated and the defendants have failed miserably to support the resolution passed by the church council. To me it appears that the resolution of excommunication was maliciously passed against the plaintiff. The defendants wanted to appoint Junas Barla who is a relation of Theodore Surin, defdt.no.4, as Principal of the school, after dislodging plaintiff from the post, though it appears that a christian missionary from Southern India was to be appointed to that post (vide Ex.1g). It seems to me that Theodore Surin, defendant No. 4, was using his position to secure Barla's appointment, and the resolution was adopted to serve the ignoble ends of some individuals of whom Theodore Surin was surely one. The letter Ex.1 appears to have been used as the means to serve the end which the defendants had in view.

It is very much to be regretted that politics has been allowed to enter the sacred precincts of the church. The church, which is a religious institution should be above party politics and should not be allowed to be used as a tool for serving the private and selfish ends of some individuals. I am constrained to say that in this particular case, the defendants have tarnished the fair name of the church out of malice, in order to satisfy their private spite against the plaintiff, and there is no doubt that a grievous wrong has been done to the plaintiff and he has been deprived of a valuable legal right which forms part of his status. It is very much to be desired that the persons responsible for the good administration of the church should not use it as engine of oppression in future.

These issues are accordingly disposed of.

Issues No. 9 :- There is no doubt that by the passing of the resolution the plaintiff's right has been affected seriously. The rules of the G.E.L.Church lay down that an excommunicated

excommunicated persons is deprived of the following rights :-

- (1) he cannot take part in the Lord's Supper,
- (2) he cannot shake hands with anybody,
- (3) he has to sit at the door of the church during service,
- (4) nobody can dine with him,
- (5) he will not be buried along with christians, etc. etc.

In other words, an excommunicated person is reduced to the position of an untouchable and there is no doubt that the resolution ~~xxxx~~ has the effect of depriving him of all rights and privileges enjoyed by a christian. The plaintiff has undoubtedly suffered by the order.

Issue No. 8 :- Not pressed.

Issues 2.3. and 7 :- It was vehemently argued before me that the civil court has no jurisdiction to entertain a suit in which purely social matters are concerned. I am unable to accept this argument. The civil court has jurisdiction to come to the rescue of a person whose civil rights have been affected. The plaintiff has enumerated the rights which have been affected by the passing of the resolution. These are all civil rights, and certainly the civil court has the power to help him, if his civil rights are to be infringed in any way.

To expel a man from his caste is to deprive him of a legal right which forms part of his status, and the person expelled has the right to show that the excommunication is wrongful.

The question of jurisdiction was raised before when I was hearing an injunction matter arising out of this suit. After discussing the authorities on the point I held that this suit is maintainable in this court (vide order dated 5.5.42). I have again thought over the matter in the light of the submissions made before me at the final hearing, but I do not find any reason to change my view on this point. For the reasons recorded above and also in my order dated 5.5.1942, I hold that this court has jurisdiction to try this suit and that the suit as framed is maintainable.

Issues ex 1 and 10 :- ~~xxxxxx~~ On the above findings it is clear that the plaintiff has a very valid cause of action for this suit and is entitled to the declaration which he seeks. He was entitled to get a permanent injunction in his favour for restraining the defendants from publishing the resolution of excommunication but the excommunication has already been published, and even if the plaintiff's prayer for injunction is granted, it would be infructuous. I do not therefore grant the prayer for injunction. The plaintiff will however obtain the declaration sought for by him.

No other point was pressed before me.

On the above findings this suit must succeed. Hence it is

Ordered

that the suit be decreed with costs. It is hereby declared that the resolution passed by the defendants on 26.2.1942 excommunicating the plaintiff is wrongful, illegal and ultra vires, and the plaintiff is entitled to remain a member of the community to which he belongs.

As even the maximum amount of pleader's fee which can ordinarily be awarded would be insufficient in view of the harassment to which the plaintiff has been subjected, I would award Rs.100/- as pleader's fee in this suit.

Costs will carry interest at 6 per cent per annum until realisation.

Sd. Kapileshwari Prasad Sinha.
Munsif.

Dictated and corrected by me.

the 28th April, 1943.

sd/- K.P. Sinha
Munsif. 28.4.1943.

Decree In Original Suit.

(Order XX, Rules 6 and 7, Code of Civil Procedure)

District Ranchi.

In the Court of the Munsif at Ranchi.

Title Suit No. 45 of 1942. Instituted on 28.2.42.

A. L. Tirkey son of late Rev.P.Tirkey, Christian by religion,
by profession officiating Principal Gossner H.E.School Ranchi -
Plaintiff.

Versus.

1. Rev.J.Stosch son of late Rev.Johan Stosch, 2. Rev.J.J.P.Tiga
father's name not known, 3. N.Soy father's name not known,
4. Theodore Surin B.A., B.L., father's name not known, 5. Rev.
Jojowar fathers's name not known. All by caste Christian by
profession service residents of G.E.L.Church Compound, Main'
Road Ranchi, 6. Rev.Urbanius Kujur son of not known, by occupa-
tion a pastor, 7. Michael Tiga son of not known by occupation
a teacher, 8. Mahendra Khess, father's name not known by occu-
pation a teacher all by caste Uraon Christian residents of
G.E.L.Compound, Ranchi ----- Defendants.

Note - The addresses given above are the addresses for
service filed by the parties under rules 19 and 22 of Order VII,
or under rules 11 and 12 of Order VIII, of the first schedule
to the Code of Civil Procedure, with the exception of defdts.
6 to 8 who omitted to file their addresses.

Sd. M.Tirkey
Muharrir.

Claim for declaration that the resolution of ex-communic-
ation of the plaintiff passed by the defendants on the 26th
February 1942 is wrongful, illegal and ultra vires.

That a perpetual injunction be passed against the defendants
restraining them from carrying out the above resolution into
effect and that the plaintiff as an outcaste or asking others to
treat him as an outcaste.

That the cost of the suit be ordered to be paid by the
defdts with interest thereon until realization.

That the suit is valued at Rs. 350/- for which cause of
action arose on the 26th February 1942.

This suit coming on this 28th day of April 1943 for final
disposal before Babu Kapileshwari Prasad Sinha M.A., B.L.,
Munsif at Ranchi in the presence of Maulvi S.M.Ahmad pleader
for the plaintiff and of Babu Radha Benode Choudhry pleader for
the defendants 1 to 5; Babu Kant Kumar Lal pleader and B. Hari
Kumar Lal pleaders for defendants Nos. 7 to 8 it is ordered that
the suit be decreed with costs. It is hereby declared that the
resolution passed by the defendants on 26.2.42 excommunicating
the plaintiff is wrongful, illegal and ultra-vires, and the
plff is entitled to remain a member of the community to which he
belongs.

As even the maximum amount of pleader's fee which can ordinarily be awarded would be insufficient in view of the harassment to which the plaintiff has been subjected, I would award Rs. 100/- as pleader's fee in this suit.

Costs will carry interest at 6 p.c. p.a. until realisation.

And that the sum of Rs. 179/- be paid by the defendants to the plaintiff on account of the costs of this suit with interest thereon at the rate of 6 pper cent per annum from this date to date of realization.

Given under my hand and the seal of this Court, this 28th day of April 1943.

Sd. M. Tirkey.
Moharrir

Sd. D.N.Chaudhry.
Sarishtadar

Sd. Kapileshwari Pradas Sinha
Munsif Ranchi.
3-5-43.

Costs of suits.

Plaintiff	Rs-As-P.	Defendants.	Rs-As-P.
Stamp for plaint on Rs.350/	32-8-0	Stamp for power	3-0-0
Do. for power	1-0-0	Do for petition or affidavit..	15-0-0
Do for petition or affidavit ...	12-4-0	Pleader's fee	100-0-0-
Pleader's fee on Rs..	100-0-0	Subsistence for witness	1-0-0
Subsistence for wit- ness	1-0-0	Service of process	1-8-0
Service of process	11-4-0	Copying or typing charge	4-8-0
Copying or typing charge	21-0-0		
Total	179-0-0	Total	125-0-0

Typed by

Compared by

Case Helgoland
27. 7. 42

Please find enclosed
our reply to the Municipality. I could
not get the copy of the notice
and hence I am sending the
original. Please get one copy
of the same typed in
office and return me the
original.

I am sending the
Type into - Please acknowledge
with receipt. Very sincerely

To M.B. Banerji
R.B. Choudhary
Please file the expl.
of Mr. G. S. + Mr. S. J. J.
I have just received their
reply. The signatures
are theirs.
The Smith
27-7-42

*Filed
Stamped on 12/12/42
27-7-42*

In

The Court of the Munsiff,

Ranchi

Title Suit No; 45 of 42.

A.L.Tirkey

.....

Plff.

Versus

Rev. J.Stosch and othersDefts.

The Defts no. 1 and 2 most respectfully beg to state the following :

1. That these defts have been served with a notice on 20.7.42 to show cause why they should not be proceeded against for disobeying the Court's order in publishing the ex-communication of the Plff.
2. That these defts. live at Govindpur, P.S.Karra, Dist. Ranchi 34 miles away from Ranchi since 3.3.42 and 14.5.42 respectively.
3. That these defts. did not give order to publish the ex-communication of the Plff. and so they cannot be held liable.

1.

2.

Verified that the statements made are true to the best of our knowledge and belief signed here at Govindpur this day the 27th. July, 1942.

1.

2.

*Process - 24.6.
" for 24.6.
to Magistrate
Ranchi
132*

[Handwritten signature]



In the court of the Munsiff,
Ranchi.
Title Suit No. 45 of 1942.

A.L. Tirkey Plaintiff.
Versus
Rev. J. Stosch and others Defendants.

Notice to Rev. J.J.P. Tige at present residing
P.S. Karra Dist. Ranchi at ~~DEL~~ C. Church compound, Villag Gobindpore
Whereas the plaintiff has made application to this
court that you have disobeyed the orders of this
court in respect of the Temporary injunction issued
by this court restraining you from publishing the
resolution or decision of ex-communication of the
plaintiff till the decision of this suit.

*Date fixed
7.8.42*

You are hereby required to show cause within
a week of the service of this notice why you should
not be proceeded against for disobedience of the
court's order.

Given under my hand and the seal of the
court this 11 day of July 1942.

[Handwritten signature]

Munsiff,

*a copy to be
sent to the
Pleader.*

[Faint stamp and handwritten signature]

Case
Ext. ✓
Tpt. ✓
24-8-42
To

Case file

Ranchi.
23/6/42

Rev. J. J. P. Tigga

Re:- appeal Re in ~~the~~ ^{the} ~~case~~ ^{case}

Forwarded to the
Secretary
Ranchi
Q. S. K. Church

Dear Sir,

I shall be obliged if you kindly
send my fees regarding the above appeal
which has been disposed off. The particulars
of the fees are given below. As I am
in urgent need of money I request
you to send me the amount Rs 52/-
at your earliest convenience.

Thanking you in anticipation.

Yours faithfully -
R. S. K. Church

Filing appeal - Rs 25/-

Stating fee - Rs. 25/-

clerk. : 2/-

Rs 52/-

Please note this is the fee for the appeal and
has nothing to do with the fees settled
in the case.

R. S. K.

Order Passed in the proceeding
FROM TIME TO TIME

7-3-42 - Petition for time on behalf
of Dept No. 2 to 5 filed with
Vakalatnama.

In the Court of *Munshi Ranchi*

T. S. No. 45 of 1942

A. L. P. S. K. S. Plaintiff
Complainant
Petitioner
Appellant

VERSUS

Re. J. Storch & Co. Defendants

~~Accused~~

~~Opposit Party~~

~~Respondent~~

Engaged by

Postal address of the client

Name of the Vakil
for the order side

} *S. M. Ahmed*

Date of filing the case *28-2-1942*

Date for step *7-3-1942*
Do. *25-3-1942*
Do. 194

Do. 194

Do. 194

Hearing 194

1 Do. 194

2 Do. 194

3 Do. 149

4 Do. 194

5 Do. 194

6 Do. 194

7 Do. 194

Date of judgement 194

Result of the case

Date of filing the case in the original
Court.

Date of Judgement.

MR. TH. SURIN B. L.
RANCHI.

Title Suit 45 of 1942.

Injunction matter.

The plaintiff of this suit is the Officiating Principal of Gossner H. E. School Ranchi. He has brought this suit for a declaration that the resolution passed by the defendants, who are members of the Executive Committee of G. E. L. Church of Chota Nagpur, excommunicating the plaintiff, is illegal and ultravires and for a perpetual injunction restraining the said defendants from carrying the above resolution into effect and treating the plaintiff as an outcaste.

The case of the plaintiff is that the defendants have been making attempt to dislodge the plaintiff from his post of Principal of Gossner H. E. School and in order to achieve their object, they have been trying devices after devices. It is said that on 2-10-1941 the plaintiff was asked by defendant No. 2 whether he would co-operate with the defendants in getting one Junas Barla, a relation of defendant No. 4, appointed as Principal but he replied that he was powerless whereupon the plaintiff was declared "disobedient to the Church authorities" on 3-10-1941. The defendants thereafter called upon the plaintiff to hand over charge of the school to one Mr. D. M. Panna, but the plaintiff refused to carry out the order as it had not come from the Managing Committee of the School. On 12-1-1942 another resolution was passed by the defendants declaring the plaintiff disobedient.

Thereafter the defendants asked the plaintiff to vacate the quarters which form part of the school building and which the plaintiff occupies as Principal. This order also being ultravires was not complied with by the plaintiff, and that brought upon the plaintiff another declaration of disobedience.

It is alleged that on 21st January 1942 an association of the laymen of the Church at a meeting condemned the activities of the defendants who asked the plaintiff whether he had participated in the above demonstration but he replied in the negative. The plaintiff was asked to attend the Church Council and to answer the charges orally. The plaintiff insisted upon a written charge in view of the previous conduct of the defendants and thereupon the

the defendants passed a resolution on 26-2-1942 excommunicating the plaintiff. The plaintiff contends that the above resolution of excommunication is illegal and wrongful and the defendants had no right to pass the sentence of excommunication. He has accordingly brought this suit seeking for the reliefs already mentioned.

The plaintiff prayed for a temporary injunction against the defendants restraining them from carrying the resolution of excommunication into effect till the disposal of this suit. The defendants were called upon to show cause why this prayer of the plaintiff should not be allowed.

The defendants have appeared and shown cause. They say that the suit relates to the internal affairs of the administration of the Church and its discipline and is not maintainable in the Civil Court, that the resolution having been already passed, it will be against the tenets of the G. E. L. Church not to publish it, that the plaintiff shall not be put to any loss because such act of discipline does not permanently disqualify the man under discipline for Church work, but on the other hand being a better Christian after discipline he is entitled to all the privileges of the Church as before.

The simple point for consideration at this stage is whether the order of temporary injunction should be made absolute.

Now, it is well settled that a person who seeks a temporary injunction must satisfy the Court :-

Firstly, that there is a serious question to be tried in the suit and that on the facts before the Court there is a probability of his being entitled to the relief asked for by him.

Secondly, that the Court's inference is necessary to protect him from that species of injury which the Court calls irreparable, before his legal right can be established on trial, and

Thirdly, that the comparative mischief or inconvenience which is likely to issue from withholding the injunction will be greater than that which is likely to arise from granting it.

Let us see how far these conditions are fulfilled in this suit.

According to the plaintiff, the whole trouble has arisen because of his refusal to give up the post of Principal of Gossner H. E. School which he is holding at present, and to make room for one Junas Barla who is said to be relation of the defendant No. 4.

In the show cause petition the defendants do not specifically deny this charge brought against them. On the other hand, I find from the written statement filed by the defendants on 22-4-1942 that one of the reasons why the Church Council was dissatisfied with the plaintiff was that the latter was bent upon and was acting in such a way as to frustrate the resolution concerning Mr. Barla's appointment as Principal of the High School. It is also admitted in para 8 of the written statement that by a resolution dated 12-12-1941, the Church Council discharged the plaintiff from the services of the Church and asked the plaintiff to make over charge of the school to Mr. Panna.

It thus becomes admitted fact that one of the reasons for the excommunication of the plaintiff was his refusal to vacate the post of Principal which he was occupying. Now, it was conceded before me that the Gossner High English School is subject to the rules laid down in the Education Code, and that being so, the Church Council had certainly no right to discharge him.

According to the plaintiff the other ground for his excommunication was that he was suspected of having taken part in the demonstration held under the presidentship of one Jaimasih Ekka for condemning the activities of the defendants. This fact is admitted by the defendants. The defendants however say that the plaintiff was called upon to explain his conduct at the meeting of the Executive Committee of the Church Council but he disobeyed this order. The plaintiff however states that he wanted a written charge so that he may submit an explanation in writing.

This offence said to have been committed by the plaintiff is also directly connected with the school affairs.

For these offences, besides others enumerated in the show cause petition, the plaintiff has been placed under what is called "Church discipline", whereby he would lose his job in the school, and he subject to various other penalties, described fully

fully in the canon laws of the Church.

It appears to me that in placing the plaintiff under discipline the Church Council has *prima facie* exceeded the limits of its jurisdiction and has purported to do something, which, to say the least, is highly unjustified. The plaintiff has in my opinion got a *prima facie* case in his favour.

The learned pleader for the defendants vehemently argued before me that this Court has no jurisdiction to challenge the resolutions passed by the Church. It is true that the Church has got the right of managing its affairs, but if it exceeds its jurisdiction and powers by trying or deciding a question of some legal right, or any other matter which is not within its jurisdiction, or by violating the fundamental principles of justice, it is liable to be restrained from proceeding in the matter by a prohibition from the Court (Vide Halsbury's Laws of England Vol. II, Page 607, 1933 Edition).

In Sir T. B. Saprú's Encyclopaedia of the General Acts and Codes of India, Vol. 8, at page 38, the various rulings on the point have been quoted. The following quotation appears to be to the point :-

" When however civil rights are in question, the Courts are to decide them, notwithstanding that to do so, they would have to decide on caste usage. A man's status and character as a member of a caste constitute a civil right, and accordingly to expel a man from the caste is to deprive him of a Civil right which forms part of his status. Hence a suit will lie for a declaration that a person is entitled to be readmitted into the caste and also for damages for wrongful expulsion ----- An unreasonable exercise of caste privileges opposed to natural justice will be set aside by Civil Court"

The action of the defendants deprives the plaintiff of his right as a member of the community and I think the suit is maintainable.

The next point for consideration is whether irreparable injury will be caused to the plaintiff if the injunction is not granted. According to the canon laws of the Church, the plaintiff when

when excommunicated will be subject to various sorts of limitations- he will not be able to dine even with his own wife and children, he will have to sit at the door of the Church, he will not be allowed to be buried by the side of the Christians, etc. etc. (Vide Ex. 1). It is needless for me to say that the plaintiff will be put to disgrace in the eye of the public, and irreparable injury will accrue to him if the if the injunction is not granted.

The injury which will be caused to the plaintiff cannot be adequately compensated for in damages.

In applying the third principle - the principle of balance of convenience - I have to weigh the amount of substantial mischief that is likely to be done to the plaintiff if the injunction is refused and to compare it with that which is likely to be caused to the other side if the injunction is granted. On a consideration of this aspect of the matter, I am satisfied that the balance of inconvenience would lie on the side of the plaintiff if the injunction is not made absolute. The defendants have failed to show how they will suffer if the excommunication of the plaintiff is not published for sometime more. On the other hand if the defendants publish the excommunication, the plaintiff will suffer irreparable injury.

Taking all these facts and circumstances into consideration, I am satisfied that pending the determination of the suit the excommunication of the plaintiff should not be published and that status quo should be maintained. For these reasons, I would make the rule absolute.

As the matter in issue is of importance, I direct that the hearing of the suit shall be expedite. Parties are accordingly directed to get ready for the suit by the date which will be fixed for its hearing.

Ranchi.
The 5th May, 1942

Sd/- Kapileshari Prassad Sinha
Munsif.

Dictated and corrected by me.

Sd/- K. P. Sinha.

In

The Court of the Munsiff,

R a n c h i.

Title Suit No. 45 of 1942.

Amrit Lal Tirkey Plaintiff.

Versus

Rev. J. Stosch and others Defendants.

Written Statement on behalf of the First
defendant is as follows :-

1. That the plaintiff has no cause of action or right to sue these defendants.
2. That the Church has a right and a duty to exercise discipline. The disciplinary decisions of the Church are not subject to the approval or disapproval of the court.
3. Paras 3 to 8 of the Plaint lead astray. All that is said in these paras has nothing at all to do with the present case, as the plaintiff has been disciplined neither for his thwarting the designs of the Church in High School matters nor for his acts of disobedience as an office bearer in the Lutheran Church nor for his short comings such as not delivering money collected for the Church.
4. The Plaintiff was disciplined for taking part in the revolutionary activities mentioned though not accurately in the plaint paras 9 to 11. The plaintiff advises and defended those who called an illegal meeting, he openly sympathised with them setting a bad example to the school boys and the public. He continued to do so when the so called President of a Lutheran Laymen Association (which does not exist at all) was put under discipline for having called an illegal meeting in the Church compound. When his excommunication was announced on the 25th January 1942 a few people left the service in order

order to make in front of the Church a demonstration the chief item in which was the plaintiff's wife garlanding the man whose excommunication had just been announced. Though the plaintiff had absented himself before the congregation came out from the Church, there was ample reason to believe that he was the Organiser of this demonstration. The Church Council asked him to explain his conduct, but the plaintiff preferred to give in a Written Statement which was evidently evading and incincere. When the plaintiff appeared before the Church Council, he refused to answer questions verbally. he was told either to remove all suspicion by answering the questions the Church Council had to ask or to apologise. As the plaintiff refused to do either, the Church Council very reluctantly had to give the advice to put him under discipline.

5. The plaintiff was found ~~guilt~~ guilty of 'continued' disobedience to the Church. The word 'continued' means nothing of all that on which paras 5 to 8 of the Plaint are expatiating.

But, before the events of the 25th January, 1942, another case of disobedience and disloyalty shown by the plaintiff to his Church was under consideration.

No worker in the Lutheran Church is allowed to live, even temporarily, separate from his wife, unless he can give strong reasons which have to be validated by the Church Council. The plaintiff had sent his wife to Tatanagar to be a teacher there while he himself was working in Ranchi. Despite of all the repeated representations of the Church Council and the President of the Church urging the plaintiff to recall his wife to comply with the law of the Church, the plaintiff asserted that it was his private matter, the Church had no right to interfere with.

6. In both these cases the plaintiff has shown himself disobedient to his Church. To make him see this, the Church had to put him under discipline.

I, Rev. J. Stosch by occupation service by nationality German residing at present at Govindpur P.S. Karrah Dist Ranchi, Deft. in the above mentioned suit ~~am~~ do hereby solemnly declare that the facts stated above in paras 2 to 6 are true to the best of my information and belief, verified here at Govindpur this the 20th day of May 1942.

In
The Court of the Munsiff,
at Ranchi.

A. L. Tirkey Plaintiff.

Versus

Rev. J. Stosch and others Defendants.

Written statement on behalf of the
defendants are as follows :-

1. That the plaintiff has no cause of action against or right to sue these defendants.
2. That the Suit is not maintainable under the provision of Section 9 C. P. Code.
3. That the suit as framed is not maintainable in law.
4. Para 1 of the Plaint :-

The allegations made in this para are not all correct. The plaintiff was appointed Headmaster not by the Managing Committee alone but with the approval of the Church Council. His appointment as Offg. Principal is unconstitutional and illegal. The ~~power~~ power of appointment and removal of teachers and ~~principal~~ principal lined with the Managing Committee subject to the approval of the Church Council. It is not a fact that the Managing Committee is the sole and exclusive authority as alleged.

5. Para 3 of the plaint :-

The allegations made in this para are not correct. The plaintiff's suit was not maintainable in law and he had no chance of success but at the instance of several well wishers of the Church the dispute was referred to the Church Council for arbitration. The Church Council, to prevent ill feeling, according to the tenets of Christian faith, penitence and forgiveness being the releiver of all evils, dicided the matter without taking any evidence and after the Award was written out and asked both parties who were under the control of the Church Council being members of the Church, to give their consent which they did by signing. By the award the both parties expressed regret for their alleged misdoings. It is not a fact that following

following an apology and amends from the defendants the suit was amicably settled. The allegation made in this para regarding ill will and dominating the executive committee are absolutely false and wholly unjustified.

6. Para 4 and 5 of the plaint :-

The allegations made in these paras are false and unfounded. They are all denied. Defendants Nos. 2 and 4 had no hands in the appointment of Principal. The plaintiff was the Secretary of the Managing Committee and as the appointment of Principal can only be made by the Church Council with the Managing Committee combinedly and as Mahasabha of which the Church Council is the executive body on two successive occasions decided to appoint Junas Barla principal. Defendant No. 2 representing Church Council requested the plaintiff to inform the Church Council whether he is bent upon to whittle away the decision of the Mahasabha or will help the same to be carried into effect. There is no question of dislodging plaintiff as his post as Headmaster was not interfered with. It is not a fact that the defendant No. 2 is a close friend or associate of defendant No. 4. On the other hand the defendant No. 2 is a relative of the plaintiff.

7. Para 6 of the plaint :-

The statements made herein are not correct. The plaintiff did not give a reply to the question put by the Church Council referred to in para 6 above but wrote something beside the mark. Whereupon the Church Council found the plaintiff guilty of disobedience.

8. Para 7 and 8 of the plaint :-

The statements made in this para are also not correct. The real facts are as follows :-

(a) In accordance with the order of Government each School was required to deposit an amount equal to one month's establishment as security money in some Bank but as the Gossner High School had to deposit Rs. 1200/- and had not the means to deposit the same its Managing Committee approached the Church Council which

which being the owner of the said school advanced the money to the Managing of which the plaintiff was the Secretary. The plaintiff either did not deposit or after deposit withdrew Rs. 1000/- out of it without the knowledge and consent of the authorities and spent it for an ~~unknown~~ unknown purpose.

(b) The plaintiff by virtue of his office as head of the school was to realize subscriptions (Mandli Paisa) for the Church from the Christian workers of the school and to deposit the same with the treasurer of the Ranchi Mandli Panch but for several months the plaintiff after realizing the subscription did not deposit the amount with the proper authority.

(c) There is a panshop within the Church Compound near the High School Boarding yielding a monthly rent of Rs. 32/- belonging to the Church Council. The plaintiff collected the amount for a considerable period but never rendered any account.

(d) The plaintiff realized the House rents of the Houses allotted to the teachers and other tenants including the House allotted to the plaintiff. The money belongs to the Church Council and the plaintiff had been ordered to collect the money and to transfer the same as Church contribution to the school and to report the transaction with accounts. The plaintiff never sent any reports of transaction nor rendered any accounts

(e) The plaintiff under the rules of the Church Council had to contribute Rs. 10/- p. m. from the Hostel income to the Church Council for the Church Hospital. But the plaintiff did not properly discharge his duties and neglected to deposit a large sum of money.

(f) The plaintiff also was to collect Gharbandhu subscription (Price of the Church Magazine) from the teachers including himself and to pay the same to the Church Council but the plaintiff though collected the subscription did not deposit the same till forced by the Church Council.

(g) The plaintiff was bent upon and was acting in such a way as to frustrate the resolutions of the Mahasabha concerning Mr. Barla's being appointed as Principal of the High School.

(h) The plaintiff neglected sending replies to the letter of the officer of the Church and disobeyed the President of the Managing Committee on several occasions.

(i) In accordance to the decisions of the Mahasabha passed in its sessions in May 1940 and January 1941 the plaintiff made over charge of the G. H. S. Hostel to his successor as superintendent in March 1941, but he withheld the stock-Register and some other documents and has not yet made them over to him for the reasons better known to the plaintiff. Owing to the reasons set forth above the Church Council was dissatisfied in the plaintiff, and lost all confidence in him, and by a decision dated 12-12-1941 passed a resolution discharging the plaintiff from the services of the Church and asked the plaintiff to make over charge of the school to Mr. D. M. Panna. It was the Church Council and not the defendants who directed the plaintiff to make over charge of the school and to vacate his quarters. The direction was neither ultravires nor invalid as alleged. The Church Council and not the defendants who recorded resolution of disobedience.

9. Para 9 and 10 of the plaintiff :-

The statement made in these paras are not correct.

The real facts are as follows :-

There is no association called Laymen's Association. One Jaimasih Ekka who is a great friend and associate of the plaintiff describing himself to be the president of Laymen's Association published a notice convening a meeting to be held near the Christ Church within the compound of the G. H. S. Church inviting the Lutheran Public to attend on 21-1-1942 whereupon the Church Council brought it to his notice that no meeting can be convened without the previous sanction of the Church Council. The said Jaimasih Ekka however disregarded the said letter and the order of the Church Council on a previous occasion and held the meeting on 21-1-42 and was therefore placed under discipline for being guilty of disobedience to the orders of the Church Council, On 25-1-42 in accordance with the decision of the

the Church Council and the officers of the Ranchi Mandli Panch dated 23-1-42.

10. Para 11, 12 and 13 of the plaint :-

The statement made in these paras are not all correct. The real facts are given below:-

11. That the plaintiff having full knowledge of the facts mentioned in para 9 above, in utter defiance of the faith, practice and orders of the Church, to whittle away the Governing body of the Church and to undermine their administration arranged for garlanding the said Jaimasih Ekka after he was placed under Church discipline, and staging a procession and crying out a slogan "Jaimasih Babu ki jay" then and there in contravention of the ordinances of the Church.

12. That the plaintiff was asked to attend the meeting of the Church Council Executive Committee and the officers of the Ranchi Mandli Panch and explain his conduct. The plaintiff did not attend the said meeting but only sent an evasive reply denying the charge against him.

13. That in reply he was informed that Executive has got report and proof regarding the charge the plff. and so he was again directed to attend the meeting of the said bodies and to explain his conduct orally but he refused.

14. That under the resolution arrived at by the Church Council all the workers of the Church have to live with their wives but the plaintiff did not observe the rule hence he was called upon to abide by this resolution but he paid no heed to the same and was again guilty of disobedience. The plaintiff was asked to attend meeting and explain his conduct but he did not attend meeting but gave an evasive reply.

15. That thereafter the Executive Committee of the Church Council and the Officers of the Ranchi Panch in meeting found him guilty of continued disobedience to the orders of the Church authority and breaking the Church rules and discipline and passed a resolution placing the plff. under Church Discipline.

16. That the Church has its own rules and canon laws based upon Scriptures to maintain discipline and the offence committed in connection with Church affairs is dealt with by the Church authorities the decision of which cannot be challenged by Civil Court or any other court.

17. That the plaintiff in the plaint has wilfully mixed up and very cleverly twisted the high school matters with the matters purely ecclesiastical in order to show that the court has a prima facie jurisdiction to entertain the case. The question of placing the plaintiff under the Church discipline is purely based upon ecclesiastical matters and are outside the jurisdiction of the court.

18. That the disciplinary order is legal.

19. That the plaintiff was also guilty for not obeying the orders of the Executive Committee of the Church Council to attend the meeting.

20. That the decision of the Executive Committee of the Church Council and of the officers of the Ranchi Mandli Panch cannot be a subject matter of investigation in civil Court or any court as to whether it is right or wrong.

21. That the resolution has already been passed in a regular meeting according to the scriptures and the Canon laws of the G. E. L. Church in Chotanagpur & Assam and therefore restraining of the defdts. from publishing the resolution will be unscriptural, unbiblical and against the tenets of the G. E. L. Church.

22. That it is not a fact that a Christian becomes an outcaste and loses all the privileges as alleged by being put under discipline but according to the Christian faith and ideal a fallen Christian is made better by his Ecclesiastical and sacred act. The plaintiff shall not therefore be put to any loss far less to irrespasable loss as alleged in the plaint.

23. That such act of discipline does not permanently disqualify the man under discipline for Church work but on the other hand being a better Christian after discipline he is entitled to all the previleges of the Church as before.

24. That Para 13 of the plaint is vague. Unless the plff. makes it clear the defdts. are unable to give proper answer to it. But as far as the defdts. understand it is not a fact that the plff. has been deprived of a legal right which forms part of his status.

25. Para 14 of the plaint :-

The allegations of this para are not wholly correct. The plff. can and has the right to appeal before the Mahasabha of the Church against this decision of placing him under the Church discipline. His membership to remain in the community is not deprived of him.

26. That the suit has not been properly constituted. Unless the Executive Committee of the Church Council and the Officers of the Ranchi Mandli Panch are properly represented and made parties no injunction can be granted against the defdts.

27. That there is no caste in Christian faith. As such the plaintiff has not been outcasted. The plaintiff cannot get a decree for injunction or for any other relief of reliefs.

The suit may be dismissed with costs.

We J. J. P. Tiga, Normal Soy, Theodore Surin and Luther Jojowar the defendants do hereby declare and verify that the facts stated above are true to the best of our knowledge and belief. Statements in para 11 are also true to our information believed to be true.

Ranchi.
2/4/42

To

Mr. J. G. P. Tigga

Secretary G.E.L. Church

Dear Sir,

Regarding my fees I beg to state that I will charge Rs 25/- a day.

The Case is a Complicated one and of a new type. I will have to labour hard for the Case. If you want to pay a Consolidated fee for the whole Case it will be Rs 300/-

Please either arrange to pay Rs 25/- a day or Rs 300/- for the whole Case.

Please let me know in reply what you decide. You are to come to me to-morrow with all papers

to so that I may be able to draft the written statement. The Case is now posted to 11/4/42 both for filing written statement and hearing of the Disjunction matter

So please don't waste time. Have
me the papers to-morrow -

A reply per bearer will
oblige.

Yours truly -

R B Schaudinn.

2/4/42

In
The Court of the Munsiff,
Ranchi.

T-545/42

A.L.Tirkey Plaintiff.

Versus.

1. Rev. J. Stosch

2. Rev. J.J.P. Tigga

3. N. Soy

4. Theodore Surin B.A.B.L.

5. Rev. Jojowar Defendants .



Notice to Theodore Surin B.A.B.L.,

G.E.L. Church Campus Ranchi P.S.
P.O. Ranchi.

Upon mention made inot this Court by Mr. S.M. Ahmed pleader
of the plaintiff , A.L.Tirkey and upon reading the plaint
and petition of the said plaintiff in this matter filed
this day.

The Court doth order that the defendants are ordered
to show cause within a week from the date of service of not-
-ice why they should not be restrained from publishing any
resolution or ^{& deem} receive excommunicating or purporting to exco-
mmunrate the plaintiff A.L.Tirkey till the decision of the
suit.

In the mean while temporary Injunction is issued res-
taining the defendants from doing the above acts till the
application is heard .

Given under my hand and the seal of this
court this the 28th day of Feb. 1942.

By Order of the Court

[Signature]

[Stamp]

[Signature]

Returnable on
25.3.42

[Signature]
28/2/42

9

छोटानागपुर और आसाम

के

गोस्सनर एवंजेलिकल लूथेरान मंडली

की

महासभा की

मार्च २६—२८, १९२८

की बैठकी

का कार्य्य विवरण ।



गोस्सनर एवं जेलिकल क्लथरान कलीशा की महासभा,

मार्च २६—२८, १९२८।

२६ वीं मार्च सुबह

१. प्रार्थना—सा. पा. मरकस तोपनो प्रारम्भिक प्रार्थना में अगुवाई किये।

२. प्रतिनिधियों की हाजरी—इतने हाजरी हुए:

पादरी ५२

प्रतिनिधि ... ४४

कंडिदात ... ६

कौंसिल के अन्य अभिषिक्त सदस्य ६

कोषोपटेड ग्रंथ ५

मिजिटर ... १९४

N. B. जमा २००

नोट:—यह प्रस्ताव किया गया था कि पादरी और कंडिदातों की संख्या से भाइयों की संख्या कम हो सो उनकी संख्या कम से कम बराबर होवे। सब प्रतिनिधियों का चुनाव नियमावली के अनुसार हुआ है इसलिये उपरोक्त प्रस्ताव छोड़ दिया गया।

३. प्रेसिडेंट का स्वागत देना—आप बोले कि इस महासभा बैठकी की तारीख अचानक पुरती से ठहराई गई जिससे इसका प्रोग्राम इत्यादि सुषमय में बांटा जा न सका। तिसपर भी बहुत आनन्द की बात है कि महासभा के प्रतिनिधियों की हाजरी बहुत उत्तम है। आप यह शोक का समाचार सभा को सुनाये कि इस साल के भीतर में दो पादरियों का स्वर्गवास हुआ। टमाइ के पा. नेहेमियाह सुरिन और राजगांगपुर के हाल में आये हुए प्रिय सा. डिल्लर साहिब। सा. डिल्लर साहिब तो इस पंचायत में आने के लिये अपने को तैयार भी कर रहे थे। वन्हीं को स्मरण करते हुए सारी सभा एक मिनिट खड़ी हुई। तब महासभा ने ठहराया कि उन दुःखित घरानों के लिये एक चिट्ठी के साथ यह संकल्प भेजा जावे:

“गोस्सनर कलीशा की महासभा प्रीयुक्त सान्धर पादरी विल्हेल्म डिल्लर साहिब की अकस्मात मृत्युपर अत्यन्त शोक प्रकाश करती है। सारी सभा आपकी सेवा को जो आपने १८९३-१९१५ तक और बीते बरस से अब तक किई उसको स्मरण करते हुए ईश्वर का धन्यवाद करती है कि ईश्वर ने इस कलीशा को एक ऐसा सच्चा, प्रेमी, मिलनसार,

विश्वस्त और परिश्रमी मिशनरी दिया था। आप के शुभ काम, जो आप ने चैबसा, बुढ़जू, ठमाड़, चक्रधरपुर, और अपने जीवन के अधिक भाग का परिश्रम जो आपने राज्यगांगपुर और उधर के राजवाड़ों में ईश्वर के राज्य की वृद्धि के लिये किया उसका स्मरण सदा बना रहेगा।

अन्त में इस सभा की प्रार्थना है कि त्रिपक्ष ईश्वर अपने पवित्रात्मा की वही शांति से आप की दुःखित और शोकित पत्नी और बालबच्चों को शांति देवे जिससे वे इस कठिन भार को ईश्वर को पवित्र इच्छा समझ कर ग्रहण करें।”

४. अगली महासभा का मन्तव्य—(दूसरे दिन के लिये छोड़ा गया)

५. पदधारियों के रिपोर्टः—तीनों पदधारियों ने रिपोर्ट पढ़े और रिपोर्ट ग्रहण किये गये और उनपर विचार आरम्भ हुआ।

मार्च २६ दूसरी बेला—विहान की मिनट पढ़ी और दृढ़ायी गई।

N. B. मान्यवर श्रीमती मिस्स डिल्लर महासभा की आदरवन्त पहुना

विहान की ग्रहण की गई।

६. विभिन्न सभा समाजों से सम्वाद—मान्यवर प्रेस साहिब महासभा को सुनाये कि दोपहर को डेरेकुर स्तोश साहिब से अपने लिये एक चिट्ठी आई है जो ५ वीं मार्च को लिखी गई है। उसमें वह यही पूछते हैं कि इस साल की महासभा कब बैठेगी, और उसमें किन किन विषयों पर विचार होगा और अर्जों करते हैं कि यह सब हाल उनको समय पर पहिले ही सुनाया जावे जिससे कि कुरेटोरियस भी अपना समाचार महासभा को भेज देने सके। इससे प्रगट हुआ कि कौंसिल सेक्रेटरी ने महासभा का समय डेरेकुर साहिब के पास लिख भेजे तौभी वह समाचार उनको ५ वीं मार्च तक न मिल सका। सो महासभा ने आफसोस के साथ जान लिया कि इस महासभा में अब बेर्लीन से कोई सम्वाद नहीं आ सकता है। मान्यवर प्रेसिडेन्ट ने फिर भी दोहरा कर महासभा को सुनाया कि उतावली से महासभा तारीख ठहराने के कारण यह हो गया है परन्तु उसने आशा प्रगट की है कि भविष्यत में ऐसा फिर न होगा।

७. (क) मा. प्रेसिडेन्ट का रिपोर्टः—अंग्रेजी मिशन का अनुचित काम—मान्यवर प्रेसिडेन्ट ने अपने रिपोर्ट में अंगलिकन मिशन के दो अनुचित रीति से हमारे लोगों को छोन लेने का प्रयत्न किया है उसका वर्णन किये। उसपर महासभा ने विचार करके सर्वसम्मत से यह संकल्प किया कि—

(i) यह महासभा अफसोस करती है कि एच. पी. जी. मिशन संघारिकों के बीच में सुसमाचार प्रचारने की चेष्टा से लूथरानों को अपने मिशन में लेने की चेष्टा अधिका करती है और ऐसे स्थानों में अपना काम खोलती है जहाँ से वह लूथरानों को अपनी ओर खींचने का अधिक बल पावे। उक्त मिशन के कितने उपाय और काम की रीति मिशन की शिष्टता के नियम के विपरीत हैं। इसलिए महासभा कौंसिल को आज्ञा देकर अधिकार देती है कि मिशन की शिष्टता के नियमों की ओर उक्त मिशन के ध्यान को आकर्षित करे और उचित करवाई करने की चिन्ता करे।

(ii) कि चर्च कौंसिल प्रान्तीय और हिन्दू क्रिश्चियन कौंसिलों को भी इस विषय को जानने के लिये इस महासभा के संकल्प को उनके पास भेज देवे।

गंगा मिशन—प्रेसिडेन्ट ने गंगा मिशन के विषय अपनी राय यह प्रगट की है कि वहाँ जाना और काम करना तो बहुतही मुश्किल है। सो वहाँ की जायदाद बेची जाय जैसा कि होम वीर्ड की राय भी है। आगे बताया गया कि इसकी छिद्र इसलिये फिर उठी है कि उस मिशन के कितने ग्रंथों से अर्जों आई है कि कम से कम दो स्टेशन लूथरान रखे जावें यदि भी कि बाकी बेच डाले जाते हैं और तब यदि गोस्सनर कलौशा उनको अपने लिये नहीं ले सकती है तो भारतवर्ष का कोई दूसरा लूथरान समाज वहाँ का काम ले लेवे। आगे विचार में यह बात भी प्रगट हुई कि यदि हम बेच डालें तो फिर कोई समय उधर जगह नहीं पा सकेंगे और कि उस तर्फ लूथरान जगह कोई भी नहीं होगा, परन्तु अवश्य तो है कि लूथरान सब उस विभाग में भी सचि देवे। कितनों को यह प्रतीत हुआ कि किसी तरह वहाँ के भाइयों की सुधि लेना सम्भव है पर जायदाद बचाना असम्भव है। इसका खंडन इससे किया गया कि अपने भाई लोगों की को चाहे वे थोड़े वा ज्यादा हों अपने पन्थ में बचा रखना चाहिये और तब उनके द्वारा सारी जायदाद निश्चय बचेगा। इस बहस के अन्त में फैसला हुआ कि चर्च कौंसिल गंगा मिशन को बचाने के लिए चिन्ता करे।

रिपोर्ट में एक भूल—अपने रिपोर्ट में कहे थे कि केवल रांची में ज्योति समाज है। बताया गया कि चैबसा और गोबिन्दपुर में भी ज्योति समाज है।

उलटने वाली की देखना—यह पूछा गया कि चित्त की ओर कितने जो एस. पी. जी. तरफ उलटने वाले थे उनको समझाने के लिये कितने लोग ठहराये गये थे सो कहा इन्होंने अपना काम किया है उत्तर में बताया गया जो लोग कमिशन होकर उधर जाने को ठहराये गये थे उन्होंने समय अनुभूति को बजह अब तक यह काम न कर सका है। तब विचार हुआ कि जब कभी कमिशन न जा सके तो ऐसी आवश्यकताओं में प्रेसिडेंट अकेले भी जरूर जावे।

(ख) मा. सेक्रेटरी का रिपोर्टः—

खामेखागुड़ी—उधर हमारे बहुत लोग गये हैं और स्कॉच मिशन में शरण लिये हैं। पर उपरोक्त वक्ती को भाई लूथरान रह गये हैं। वहाँ के दो भाई गत महासभा में आये थे। महासभा ने फरमाया था कि वहाँ के लिये कौंसिल उचित प्रवृत्त करे। उसका सेक्रेटरी वहाँ को पास लिखने भर सके। वहाँ कुछ समय के लिये एक साधु प्रचारक भेजा गया था जो भी कोई बजह से वापस लौट आया है। वे चाहते हैं कि पादरी वहाँ जावे और वहाँ ने ४०) चालीस रु. तक खर्चा भेज दिया है। मा. जोन साहिब और मा. पिटर हुरद कौंसिल द्वारा वहाँ जाने को ठहराये गये थे पर अब तक नहीं गये और वहाँ ने बताया कि महासभा बाद वे वहाँ जायेंगे। यह विचार हुआ कि जो कितने हुए लूथरान भाई हमों से लूथरान सेवा आराधना चाहते हैं उनको लिये हमें जरूर बन्दोबस्त करना चाहिये। और अन्तिम फेसला हुई कि कमिशन जब लौटे तब उसके रिपोर्ट पर चर्च कौंसिल उचित कार्यवाई चलावे।

चर्च कौंसिल आफिस—सेक्रेटरी ने महासभा को बताया कि उसके लिये साधु और लायक जगह नहीं है सो महासभा कृपा का इसका सुयोग्य बन्दोबस्त करे।

फेसलाः—कौंसिल इसके लिये बन्दोबस्त करे।

सुकदमावाले भाइयों की सहायता के लिये सहायता बैंकः—सेक्रेटरी ने प्रस्ताव किया कि हमारे मंडली के भाई लोग सुकदमाओं के समय कभी कभी रुपये के भारी प्रयोजन में पड़ते हैं और आशा करते हैं कि कलीशा उनको सहायता देवे। यह अच्छी बात है इसके लिये एक सहायता बैंक स्थापित किया जाय। महासभा ने कहा कि चर्च कौंसिल फिर एक बार इसका विचार करे।

(ग) खजांची का रिपोर्टः—

मंडली का वर्णन—मा. प्रेन साहिब ने महासभा को ज्वलनता से विशेष कर एक बात की ओर खींचा। उसने कहा कि कलीशा के लिये

पेसा बहुत आवश्यक है, और हम आशा भी करते हैं कि जर्मनी से सहायता आवे। पर आवश्यक है कि जर्मनी को लोग इस मंडली को विशेष तरह कुछ जानें तब तो देने की इच्छा और विचार उनमें आवेंगे। इसलिये उचित है कि हमारी मंडलियों से रोचक रिपोर्ट और वर्णन हम लोग लिख को दें जितने वह वहाँ के अखबारों में प्रकाशित होवे और लोग पढ़ कर हमारे विषय में सुगंध हो कर हमारी ओर उनका मन आवे और हाथ खुल जायें। जो वर्णन लिखे जायें जो रोचक वर्णन रहें और निरे रिपोर्ट न होयें। महासभा ने दृढ़ कर कहा हाँ कर्मचारी और साधारण भाई लोग सब ही वर्णन लिख लिख कर दें और जोन साहिबों को हाथ में दें।

इलाका ग्रान्ट बन्दः—पूछा गया कि क्यों केवल इलाका ग्रान्ट बन्द हुआ और स्कूल ग्रान्ट नहीं? उत्तर मिला कि स्कूलों को लिये तो सरकार का ग्रान्ट मिल रहा है; स्कूलों में हमारा पैसा और सरकार का भी पैसा है। पर यदि इस बन्द करेंगे तो सरकार का पैसा भी बन्द होगा और यदि बन्द हो जाय तो फिर पाना बड़ा मुश्किल होगा, इसीलिये स्कूल ग्रान्ट बन्द न हुआ और केवल इलाका ग्रान्ट बन्द हुआ।

पुनरुत्थान सिरानी वा स्वपालन चन्दा—इसके विषय बहुत विचार हुआ और आखिरी बात पीछे की लिये रखी गई।

म. मिनिस्ट्रीरियम सेक्रेटरी का रिपोर्ट—सेक्रेटरी ने रिपोर्ट पढ़े और रिपोर्ट ग्रहण किया गया।

२० वीं मार्च सुबह।—

आराधना के साथ सभा की बैठक का आरम्भ हुआ।

रायबहादुर ए. सी. मुकर्जी, नेशनल मिशनरी सोसाइटी के जेनरल सेक्रेटरी को महासभा ने हर्ष से महासभा में स्वागत दिया।

२६ मार्च दूसरी बेला के काम का मन्तव्य पढ़ा और ग्रहण किया गया। दिखाया गया कि उस मन्तव्य से लिखा जाना चाहिये कि २६ मार्च विधान का मन्तव्य पढ़ा और ग्रहण किया गया। यह बात लिखी गई।

नियमावली के अनुसार प्रेसिडेंट का रिपोर्ट एक कमिटी को सुपूर्द किया जावे कि वे उसमें से किसी बात को महासभा के विचार के लिये लायें। इसलिये पूछा गया कि यह काम हो रहा है कि नहीं? प्रत्युत्तर में कहा गया कि आरम्भही में प्रेसिडेंट से इस बात को खर्चा की गई और महासभा ने एक एक करके आपही पदधारियों के रिपोर्टें

पर विचार कर लिया। इसपर यह प्रस्ताव किया गया कि जब पदधारियों के रिपोर्टों पर विचार हो चुका है तो फिर विचार के लिये वे कमिटी को न दिये जावें। इस बात को महासभा ने मंजूर किया।
 ९. अगली महासभा का मन्तव्य:—वह क्रापा जाकर महासभा में बांटा गया और पढ़ा हुआ के समान माना गया और निम्न लिखित बात चीत हुई:—

कौंसिल में केवल एक देशी पादरी मिनिट न० ७ (घ)—उस महासभा में कहा गया कि इस बात का विचार इस महासभा में होवे। ठहराया गया कि आगे काम पत्र के १८ वें नम्बर में इसका विचार होगा—

दंडव्यवस्था और प्रोभिडेन्ट फण्ड के नियम—यह दिखाया गया कि प्रस्तावित सुधारों हुई दंडव्यवस्था महासभा से ग्रहण की गई वा नहीं सो मन्तव्य में स्पष्ट नहीं है। महासभा को निश्चय हुआ कि वह दंडव्यवस्था महासभा से भी ग्रहण की गई। इसी सम्बन्ध में यह भी दिखाया गया कि मन्तव्य में यह भी प्रगट नहीं है कि मिनिस्टीरियम सेक्रेटरी का रिपोर्ट ग्रहण किया गया वा नहीं। और फिर कहा गया कि जब दंडव्यवस्था और प्रोभिडेन्ट फण्ड पाठ हो गये हैं तो दोनों महासभा को मन्तव्य में बाटे जावें। इसलिये ये संकल्प किये गये कि महासभा मिनिट में दर्ज किया जावे कि १९२७ की महासभा ने (i) मिनिस्टीरियम सेक्रेटरी के रिपोर्ट को ग्रहण किया, (ii) और मिनिस्टीरियम को प्रस्तावित दंडव्यवस्था को ग्रहण किया और कि (iii) दंडव्यवस्था और प्रोभिडेन्ट फण्ड नियम महासभा के मन्तव्य में जोड़ दिये जावें।

उपरोक्त सुधारों के साथ महासभा ने १९२७ के मन्तव्य को ग्रहण किया।

१०. (क) भरसुगदा—सेक्रेटरी ने वर्णन किये कि बहुत समय से यह बात विचार होते आ रही है कि भरसुगदा को लूथरान नेशनल मिशनरी सोसाइटी को किन शर्तों पर दें और इस परिश्रम में चाहे तो वे चाहे हम अवस्तुष्टु होते आये हैं। गोस्नर क्लीशा की एडमैसरी बोर्ड को विफारिश से १ ली जनवरी १९२२ को ३ वर्ष के लिये भरसुगदा एन. एम. एस. को दिया गया था। उस बियाद के समाप्त होने पर वह ५ वर्ष तक के लिये बढ़ाया गया जो दिसम्बर १९२६ में अन्त हुआ। तब से आज तक हमों ने कोई निश्चित बन्तोबन्त करने में असफलता पाई। पर फिर एक बार २३ वीं दिसम्बर १९२७ को चर्च कौंसिल

श्री एन. एम. एस. की ओर से रायबहादुर ए. सी. मुकर्जी, प्रोफेसर आशुबोधन और पादरी ज्ञानार्णव मिल के एक एकरारनामा का खसरा तैयार किया। (रायबहादुर मुकर्जी से मालूम हुआ कि एन. एम. एस. ने मोठ विद्यालय में एकरारनामा खसरा को मंजूर किया है और वह गोस्सनर कलीशा की महासभा की कार्रवाई की आशा देख रही है।) अब वही एकरारनामा महासभा में दायर होती है कि महासभा उसपर कार्रवाई करे।

आगे सेक्रेटरी ने बताया कि २३ वीं दिसम्बर को कमिटी ने निम्न नियमों को बनाया—

(१) गोस्सनर कलीशा तथा लूथरान नेशनल मिशनरी सोसाइटी से भरसुगदा के काम के सम्बन्ध—

मंडली संगठन, दंडव्यवस्था, आराधना, शिक्षाकोर्स सब गोस्सनर कलीशा के अनुसार होंगे और भरसुगदा मंडली गोस्सनर कलीशा का एक इलाका रहेगा।

नोट (i) जिन बातों का नाम ऊपर में किया गया है उन्हीं के लिये ऊपर का नियम है। दूसरी २ इलाकाओं में चर्च कौंसिल जो जो अधिकार चलाती है वह अधिकार लूथरान नेशनल मिशनरी सोसाइटी भरसुगदा के ऊपर चलावेगी।

नोट (ii) मंडली संगठन जो ऊपर कहा गया उसमें इलाके के भीतर ही में जो जो स्थानीय पंच, कमिटी इत्यादि होंगी चाहिये उन्हीं का जिक्र है।

नोट (iii) दंडव्यवस्था जो ऊपर कहा गया है उसका माने है बड़ा और छोटा मंडली निकाल।

नोट (iv) दंडव्यवस्था सम्बन्धी जो भी नियम बने वा बदले सो एन. एन. एम. एस. को दिये जावें।

(२) लूथरान नेशनल मिशनरी सोसाइटी और नेशनल मिशनरी सोसाइटी से भरसुगदा के काम का सम्बन्ध—

होस्पिटल, हास्टेल आदि संस्था सम्बन्धी कामों में यह इलाका लूथरान एन. एम. एस. के जरिये नेशनल मिशनरी सोसाइटी के आधीन रहेगा।

(३) लूथरान एन. एम. एस. में जो साधारण नियम से गोस्सनर प्रतिनिधि होंगे उससे अधिक एक स्पेशल गोस्सनर प्रतिनिधि लिया जायगा जिसका टी. ए. गोस्सनर कलीशा देगी।

(४) भरसुगदा की जन संख्या और अन्य रिपोर्ट साल ब साल गोस्सनर कलीशा के कौंसिल को दिई जायेंगी।

(५) लूथरान एन. एस. एस. से चर्च कौंसिल में एक प्रतिनिधि आवेगा जिसका खर्च एल. एन. एस. एस. देगी।

(६) यह एकरारनामा तबलों बना रहेगा जब तक गोस्सनर कलीशा और एन. एस. एस. और एल. एन. एस. एस. पारस्परिक मंजूरी से इसे सटा न दें।

उपरोक्त शर्तों के अनुसार सिभिल सन्वलपुर जिला, रैगखोल स्टेट तथा केन्द्र से जो भी काम बढ़ाया जावे सो अन्दर भरसुगदा के माने गये हैं। फिर इन शर्तों के अनुसार गांगपुर और जशपुर भरसुगदा से निकाले जाते हैं।

एकरारनामा को सुनने के पश्चात् बिस्वास आरम्भ हुआ। कोशिश किया जा रहा था कि भरसुगदा में कम से कम एक गोस्सनर पादरी और जहाँ तक बने सब कर्मचारी गोस्सनर कलीशा के हों। रायबहादुर मुकर्जी ने कहे कि हम तो और भी दो मिशनरों बहुत दिनों से खिगते आ रहे हैं और आप लोगों ने एक भी नहीं दिये हैं। अब नये एकरारनामा से गांगपुर और जशपुर कट जाता है क्या जाने केवल एक पादरी हम ले सकेंगे। भला भरसुगदा में कौन काम कर सकेगा? निश्चय आपही लोग तो वहाँ काम के लिये जायेंगे आप लोग क्यों शक करते हैं? तत्पश्चात् सर्व्व मत से यह संकल्प हुआ कि एकरारनामा जैसा महासभा में पेश किया गया है वैसाही ग्रहण होवे।

तदनन्तर एन. एस. एस. जेनरल सेक्रेटरी ने इस प्रेम और आत्मीय काम के लिये महासभा को धन्यवाद दिया और उसके उत्तर में प्रेसिडेंट ने भी जेनरल सेक्रेटरी को धन्यवाद किये कि वह कृपा कर भरसुगदा के शुभ काम के लिये गोस्सनर कलीशा का हार्दिक धन्यवाद एल. एस. एस. को देवे।

जारी होने के विषय यह मंजूर हुआ कि चर्च कौंसिल ठहरावे कि किस तारीख से यह नियम जारी होवे।

१० (ख) ठकरमा और खुटीटोली इलाकाओं की सीमा (१८२७ महासभा मन्तव्य न० २१ (ख)—गत महासभा के बाद चर्च कौंसिल ने बिस्वास कर फेसला किया कि खुटीटोली इलाके को जुरकेला मंडली ठकरमा से मिलाई जावे। सो जुरकेला ठकरमा से मिलाई गई। तब खुटीटोली इलाके से उजूर किया गया यह कहके कि जुरकेला ठकरमा

को न दी जाय और यदि वह दी जाय तो उसके साथ समूचा ऊपर पाठ ही दिया जावे। यह मासूम हुआ है कि खुटौटोली इलाके की अखिल में इच्छा नहीं है कि समूचा ऊपर पाठ ठकरमा को दिया जाय, पर वह वैसा बोलती है अपनी इस बात को दफ्ताने के लिये कि जुरबेला मंडली ठकरमा को न दी जाय। इस चक्र का विचार चर्च कौंसिल और महासभा के थोड़ा आगे कौंसिल और मिनिस्टीरियम में हो चुका है और वह अन्त में महासभा के पास भी लाई गई है।

खुटौटोली और ठकरमा तरफ से इसके ऊपर व्याख्यान हुआ और कितने दूसरे भी अपना मत प्रकाश किये और अन्त में ठहराया गया कि मा. प्रेसिडेन्ट, मा. पा. अ. जोन साहिब और मा. पा. राजद कुजूर arbitration कमिटी होकर लोके बात को जांच के निर्याप करें और वे अपना कनभौनर आप ठहरावें।

दूसरी बेला।

विहान मन्तव्य—विहान के महासभा कार्य का मन्तव्य पढ़ा और ग्रहण किया गया।

११. एडमैसरी बोर्ड का उठ जाना और समूचे कार्य के भार का चर्च कौंसिल पर आना और काम का विभागों में बांटा जाना—

जिस दिन (घर्यात ता० २० माघ फरवरी, साल १९२८) मा. आइ. केनेडे, एडमैसरी बोर्ड के सेक्रेटरी रांची छोड़ दिये उसी दिन से गोस्वमर कलौशा का सारा कार्य भार उसकी चर्च कौंसिल में आया। कौंसिल के लिये अब बड़ा भार हुआ। चर्च कौंसिल ने यह जानकर कि महासभा की कार्य कारक कमिटी होने के कारण उसका कर्तव्य है कि वह इस सारे कार्य को चलाने की तरफ़ा महासभा के लिये बनाये, उसने एक ऐसी तरफ़ा तैयार की; वह एडमैसरी बोर्ड और चर्च कौंसिल से मंजूर हुई और अभी वही महासभा में ग्रहण होने के लिये दायर की जाती है। इस प्रकार वताते हुए कौंसिल सेक्रेटरी ने उस वनी हुई तरफ़ा को पढ़े और पद पद महासभा को समझा दिये। तब उस तरफ़ा पर विचार आरम्भ हुआ और अन्त में ये संकल्प हुए।

I कि प्रस्तावित कार्यपरिचालन के पांच विभाग मंजूर किये जायें। वे ये हैं:—

१ मंडली विभाग—(१) पुरोहितीय तथा मंडली कामः (२) दियासपोरा और मिशनरी कामः (३) थेओलोजिकल ट्रेनिंगः (४) इन्टर चर्च और इन्टर

मिशन सम्बन्धः (५) विदेश सम्बन्धः (६) जनसंख्या आदिः (७) कर्मचारियों का वेतन तथा प्रोभिडेंड फण्डः (८) मेडिकल काम और काल सहायताः (९) साहित्यः (१०) कौन्सिल और खुलान काम श्री आर्चन सम्बन्धी चलावा।

२ शिक्षा विभाग—(१) हाई स्कूलः (२) मिडिल स्कूलः (३) प्राईमरी स्कूलः (४) ट्रेनिंग स्कूलः (५) गवर्नमेन्ट ग्रान्ट प्राईमरी एवं मिडिल स्कूलों के लिये मिले उसे चलाना (२-५ तक Head Supervisor साहब का अखतियार रहेगा) (६) स्कूल परीक्षाः (७) होस्टेल चलानाः (८) कोओपरेटिव डिपार्टमेन्ट।

३ जायदाद विभाग—(१) जमीन जायदाद खरीदना और चलानाः (२) कृषिः (३) घर आदि बनानाः (४) माल मालगुजारी जमा करना और देनाः (५) नौकर और चौकीदार रखनाः (६) सरकारी कामकाजः (७) बोर्ड आफ ट्रस्टोज से सम्बन्ध।

४ आयव्य विभाग—(१) give financial advice to Church Council & Conference & to present Budget: (२) सब पैसा और ट्रस्टफण्डों को हिफाजत से रखनाः (३) Bills & accounts of all departments for final check & deposit: (४) etc. etc.

५ महिला विभाग—जनाना विभाग लड़की स्कूल प्राचारणी औरतों के और २ काम—

II कि हर एक विभाग के लिये एक प्रधान होवे जिससे चर्च कौन्सिल अपने अंगों में से चुने।

मार्च २८ बिहान को महासभा मिनट।

प्रार्थना—सा. पाद्री सनमसीह टोपा ने सभा के आरम्भ में प्रार्थना चलाई।

हाजरी—प्रतिनिधियों की हाजरी देखी गई और ऐसा पाया गया।

पादरी ... ५०

कौन्सिल के अतिथिगत अंग ... ४

कंडिडत ... ४

प्रतिनिधि ... ४२

कोऑपरेटिव अंग ... ४

...

२९ मार्च दूसरी बेला का मन्तव्य—पढ़ा और ग्रहण किया गया।

१२ (क) आत्मपोषण फण्ड (१८२० महासभा मन्तव्य नं० २०)।

सेक्रेटरी ने बताया कि गत महासभा की फैसला के मुताबिक आत्मपोषण

फण्ड चन्दा चठाने के लिये कितने बच्ची कपड़े तैयार हो गये हैं और बताया कि विशेष कर निम्न बड़ियाँ हैं अर्थात्,

(१) इलाका बच्ची—इस में बिलसिलेवर नम्बर; पूरा नाम और ठिकाना; माहवरी आमदनी; और कितने किशोरों में अदाय करना है इत्यादि दर्ज होगा—

(२) फिहरिस्त—एक फिहरिस्त जो ऐसा जमा होने पर इलाका वेधरमेन के द्वारा कलौशा के खजांची के पास भेजा जायगा और जिसके लिये खजांची वेधरमेनों को रसीद देंगे।

(३) रसीद—इसका एक भाग उगाहने वाले के पास रहेगा और दूसरा ऐसा देने वाले को दिया जायगा।

सेक्रेटरी ने इन बातों को महासभा को समझा दिया। सेक्रेटरी ने आगे कहा कि इस फण्ड के पैसा को खर्च न करने का संकल्प हो चुका है। तिसपर उसने कहा कि उपरोक्त किताबों के लिये जो खर्च हुआ है सो सभी पेस से दिया जाय। यह संकल्प हुआ कि हाँ सभी फण्ड से किताबों और मनीआदर आदि (establishment) का दास दिया जाय किन्तु पौछे फण्ड का सूद से वह चठाय़ा हुआ पैसा फण्ड में भर दिया जाय।

१२ (ख) नये मिशनरों—

सेक्रेटरी ने बताया कि मान्यवर डेरेकुर स्तोश साहिब से चिट्ठी आई है जिस में वे लिखते हैं कि गोस्तेनर महासभा यदि सोंगे तो कार्सेटेन साहिब जो पहिले कोन्डरा में रहते थे तुरन्त भेजे जा सकेंगे और फिर और २ नये मिशनरों भी भेजे जा सकेंगे।

महासभा को बताया गया कि स्तोश साहिब ने वह चिट्ठी सा. डिल्लर साहिब की मृत्यु के पहिले लिखी थी। सो महासभा ने कहा कि कार्सेटेन साहिब के साथ साथ और एक जन भुत डिल्लर साहिब को जगह में आवें। सो संकल्प किया गया कि कुराठोरियस कुषा कर कार्सेटेन साहिब और कोटा जेन साहिब को भेजें।

महासभा में कितने सदस्यों ने दिखाया कि चैनपुर और पुसलिया के लिये भी मिशनरियों का बहुत प्रयोजन है। इसलिये उन जगहों के लिये दो नये मिशनरियों के आने की भी कितनों को अवश्यकता जान पड़ी। संकल्प हुआ कि इसका विचार चर्च कौंसिल के हाथ छोड़ा जावे और वह जेबा अक्का समझे वेसा इन नये मिशनरियों के आने का न आने के लिये जेलीन से पत्र व्यवहार करे।

१२ (ग) राज्यवृद्धि काम—

सेक्रेटरी बोले—हमारे बीच में मिशन काम का आना जर्मनी से आरम्भ हुआ अभी तक हम लोग मिशन काम के लिये जर्मनी ही की ओर ताकते हैं। पर समय आया है कि अब हम आपही यह काम करें। यदि हम में धर्म का सोता है तो उसको हमें बढ़ाना चाहिये नहीं तो हमारा धर्म मृतक धर्म है। चर्च कौंसिल में यह मिशन काम करने की बात पास हो चुका है और सर्वत्र चालायमान करने के लिये महासभा में बात डाली जाती है। रांची में तो इसका आरम्भ हो भी चुका है; कितने समाज खड़े हो गये हैं, जैसे, Bethesda School Y. W. C. A.; High School Boys Missionary Society & Gossner Church Missionary Society. चर्च कौंसिल इन्हों की सहायता के साथ अभी पलामू तरफ ३, जशपुर-सुरगुजा तरफ २ और बमड़ा में १ मिशनरी भेज चुकी है। और अब यह काम सारी कलौशा में संचालन होना चाहिये।

व्याख्यान सुनने और बहस हो जाने पर सर्व्व मत से संकल्प हुआ कि गोस्नर कलौशा मिशन काम के लिये कोशिश करे और चर्च कौंसिल इसके लिये उपाय रचे।

१२ (घ) कलौशा की आमदनी के उपाय—

मा. पादरी इसका एक ने इन ग्यारह साधारण उपायों की सभा के सामने फिर ध्यान में लाये—(१) घड़ा चिरनी, (२) गिर्जा दान, (३) स्नान दान, (४) माता का धन्यवाद दान, (५) प्रभुभोज दान, (६) बिमारियों का धन्यवाद दान, (७) मंडली पैसा, (८) शादी फौज, (९) नया खानी वा पहिले फल का दान, (१०) कठनी दान और (११) प्रभुप्रीत दान।

बहस में बोला गया कि कमाने वाले तो पुरुष हैं निश्चय पर देनेवाले स्त्रियाँ हैं इस वास्ते देने के सम्बन्ध में विशेष कर स्त्रियों को समझाना चाहिये।

संकल्प: ये सब उपाय हर एक इलाका में अच्छी तरह से जारी हों।

१३ (क) मंडली खेतों के लिये सुप्रबन्ध—

मान्यवर जोन साहिब ने बताया कि उन्होंने ने मिशन खेतों के कामजादों को अभी तक नहीं देखा है सो अभी कोई रिपोर्ट वा प्रस्ताव नहीं ला सकते हैं। पर अब खेतों के विषय देख भाल और जांच होगा और भविष्य में महासभा की रिपोर्ट आदि दिशा जा सकेगा।

१३ (ख) पैमाईस के समय मिशन खेतों की टेटल—

मानवर मि. धनमसौह पन्ना ने कहा कि मिशन खेतों का देखभाल तो नये बन्दोबस्त के अनुसार मा. जोन साहिब के हाथ में पड़ेगा। मिशन जायदाद टेटल वर्तमान में है “The Mission Trust of Northern India,” और इसी नाम से खाने वाली पैमाईस में जायदादों का दर्ज होना चाहिये।

दूसरी बेला महासभा मन्तव्य २८. ३ २८.।

बिज्ञान का मन्तव्य— पढ़ा और हड़या गया।

१४. गान बाजा शादी दस्तूर इत्यादि—

मा. बा. पिटर हुरद ने बहस किया कि विशेष कर अंग्रेजी इतिहास रचयिता यह प्रशंसा किये हैं कि कोटानागपुरवासी बड़ेही सुरीले गायक और सुखी, प्रबुद्ध सुख लोग हैं। वे दिन भर सख्त काम करते और संध्या को मनोहर गीत गाये हैं परन्तु आगे उसने कहा कि दुःख है कि जितने कोटानागपुरी खीस्तान हुए हैं वे गाण की खीड़ी में नीचे उतर गये हैं, वे अच्छा गाना भूल गये हैं, गाना बाजा की शोरध्वनि से वे गीत की उत्तमता को नाश करते हैं; हां अखीष्टान नगपुरिye एकही स्वर में घंटों तक सुन्दर गाते रहते हैं पर खीष्टान गायक क्षण भर में अदल बदल करते और गड़बड़ में गिर पड़ते हैं। उसने कहा कि ऐसे गड़बड़ का विशेष कारण नगाड़ा है। इसलिये नगाड़ा की शोर गूल को सुधारने की जड़मूल से उखाड़ने की महासभा प्रवृत्त करे।

महासभा ने, सुधार के लिये परामर्श दिया कि ये उपाय प्रयोग किया जावें—

- (i) इससे लड़ने के लिये जवान पंचों का संगठन होवे।
- (ii) भजन में जहां तक सम्भव है कर्मचारी लोग अगुवाई करें।
- (iii) युवा युवतियों को आनन्द प्रदान के लिये बाजे बाजे धर्म मेला लगाये जावें।
- (iv) गान के विषय शिक्षा दीई जावे; उत्तम गीत और भजन सिखाये जावें।
- (v) मां-बाप, भजनों और नाचों की कुरीतियों के विरोद्धी होवें।
- (vi) गीत अच्छा होना चाहिये।
- (vii) नगरा एकदम दबाये जावें।
- (viii) शादी के पहिले दुल्हा और दुल्हिन के घरवालों को करार

करवाना चाहिये कि बुरे भजन और नाच प्रयोग न किये जायेंगे।

(ix) मिश्रित शादी रोकी जावे।

१५. मतवाल्पन—

माः माः दाऊद कुतुर ने व्याख्यान किया कि हमारे पूज्य भी बूढ़े २ साधारण लोगों के समान दाऊ हंडिया बिना पूजा नहीं कर सकते थे। पर अब हमों ने भूत पूजा और निशा त्याग दिये हैं— निशा खीष्टानों का नाशक है। धर्म, धन, शरीर और आत्मा का नाशक नशा है; भगड़ा, सुस्तता, ठीलाई और सब तरह की बुरी बातों का कर्ता नशा है।

निशा-संग्राम के लिये महासभा ने इन दृष्टिकारों को ग्रहण किया—

- (i) बिल्ली करे कि मतवाल्पन पर हमें लय मिले।
- (ii) कर्मचारी और पंच मैम्बर पीने पर कुट्टी पावें।
- (iii) लोग प्रेम से समझाये जावें।
- (iv) मतवालों से बराबर मिल के कुड़वाने को उद्योग करना।
- (v) उनको आदरवन्त कामों में भागी होने न देना।
- (vi) शादी में इसके विषय पहिले से विशेष कार्यवाई करना।
- (vii) कर्मचारियों को बड़ाखाना में हाज़िर होना चाहिये।
- (viii) इसके विषय में लड़ने की महिलाओं का संगठन होना चाहिये।
- (ix) बंदव्यवस्था जारी करना।
- (x) इसमें सब इलाकों के कर्मचारी एकमत होवें।
- (xi) संयम समाजों का संगठन होवे।

१६. कौंसिल ग्रंगों में केवल एक देशी पादरी (१९२७ महासभा मन्तव्य पृ० ३, न० ७ (घ)— महासभा में इस विषय पर विचार हुआ कि यह सुशकीलता अब तक नहीं उठी है इसलिये पीके अब यह कठिनाई आवे तब उसी समय इसका विचार होवे।

१७. कितने पदधारियों की स्वीका— माः सेक्रटरी पादरी योएल लकड़ा बोले कि वर्तमान सेक्रटरी को दो भारी काम करना पड़ा है— हाई स्कूल प्रिंसिपल तथा चर्च कौंसिल सेक्रटरी का काम। दोनों कामों के लिये एक एक wholetime worker का दरकार है। इसलिये मैं महासभा के सेक्रटरी पद से अपनी स्वीका पेश करता हूँ।

फिर माः खजांची बाबू निर्मल सोय बोले कि कलीशा के पुनर्प्रवृत्ति के कामों के प्रबन्ध में बदलावट आने पर आवश्यक हुआ है कि मैं अपना पद छोड़ू, जो मैं आदर पूर्वक अपना पद महासभा के पास स्वीका देता हूँ।

इन दो महाशयों ने, कलौशा की प्रति की उत्तम काम और परिश्रम किये उन्हें बहुत धन्यवाद के साथ स्वीकार करते हुए, और नये प्रबन्ध की आवश्यकता के कारण, महासभा ने दोनों की स्वीकाशों को मंजूर किया।

१८. शिक्षा विभाग—प्राइमरी स्कूल—

हेडसुपरभेजर का व्याख्यान— फण्ड की त्रुटि के कारण सरकार के पास लिखा गया कि हमारे पास फण्ड नहीं है आप हमारे स्कूलों को ले सकेंगे वा नहीं? उन्होंने पूछा कि आप लोग क्या स्कूलों के साथ स्कूल प्रोपर्टी भी देंगे? उत्तर दिया गया कि हां हम देंगे, पर रुपये होने से फिर सब कुछ ले लेंगे। इसपर सरकार ने कहा कि अच्छा सब स्कूल फिर ले जाने के समय स्कूल प्रोपर्टी पर कितना सरकार का खर्चा हो रहेगा उसे भरने को तैयार है तब तो १ली अप्रिल १९२८ से हम आप के स्कूलों को लेने को तैयार हैं। श्री हेडसुपरभेजर बोले कि इसी की फेसला के निमित्त महासभा में यह बात दायर होती है महासभा ने बहुत विचार करके फेसला किया कि जहाँ तक बने प्राइमरी स्कूलों की रक्षा किई जाय पर यदि कोई सूरत से उन्हें रखना न बने तो वे डिस्ट्रिक्ट बोर्ड को दिये जावें।

१९. बजट—

मान्यवर मा: प्रेन साहिब ने १९२८-२९ साल के लिये महासभा में बजट पेश किये और उसे अच्छी तरह समझाये। वे बोले कि अमेरिका के यूनाईटेड लुथरान कलौशा के सभापति मा: डाकुर नूबल एवं खजांची मा: डाकुर मिलर को हाथ में देने के लिये जब मा: केनेडे साहिब रांची में थे उसी समय यह बजट तैयार किया गया और उसकी कपियां डा० नूबल को और वेल्लोन बोर्ड को और औरों को दी गई हैं।

छोटे छोटे अदल बदल करने का अधिकार चर्च कौंसिल को दके महासभा ने मोट बजट ग्रहण किया जो इस मन्तव्य के अन्त में जोड़ा गया है।

२०. पुनस्तथान सिरनौ— यह सिरनौ मंडलियों से चर्च कौंसिल के पास आता है। बहुतों ने कहा कि यह स्वपालन पैसा है, यह क्यों खर्च किया गया? पदधारियों ने कहा कि जैसा सेकड़े पांच स: चर्च कौंसिल के खर्च के लिये आता है तैसे यह भी उसी काम के लिये जारी हुआ है। लिखित सबूत से प्रमाण हुआ कि पुनस्तथान सिरनौ भी सेकड़े पांच रुपये के समान चर्च कौंसिल के खर्च के लिये है।

२१. बिना आशीष की शादी— महासभा को सुनाया गया कि चिकर तरफ हमारी कलौशा के एक जन ने अनाभिषिक्त सरकारी रजिस्ट्रार से

सरकारी बिवाह कर लिया। इस बात का उदाहरण लेकर पूछा गया कि जो छोड़े मण्डली को तुच्छ कर केवल सरकारी शादी करते हैं उनको महासभा कैसे व्यवहार करेगी? इसका विचार पहिले मिनिस्टीरियम और चर्च कौंसिल में भी हुआ था और महासभा ने विचार कर संकल्प किया कि—

हमारी कलौशा में बिना आशीष की शादी को मंडली की मंजूरी न मिले जब तक कि ऐसे शादीवाले आशीष न लेवें और वे छोटी सजा में रखे जावें।

३२. चर्च कौंसिल को खाली जगहों पर चुनाव— प्रेसिडेंट ने नोमिनेशन कमिटी ठहरा दी थी कि वह कौंसिल की खाली जगहों के लिये नामों को सिफारिश करे। नोमिनेशन कमिटी के चेयरमैन ने आरंभ में महासभा से पूछा कि एक बात में महासभा पहिले निर्णय करे तब कमिटी की ओर से नाम पेश किये जा सकेंगे, अर्थात् नियमावली में लिखा है कि वह सेक्रेटरी होवे जो कलौशा में “नियमित रूप से काम करने-वाला है”— महासभा बतावे कि कौन नियमित रीति से काम करने-वाला है?

इस पर प्रस्ताव हुआ कि “वही नियमित रूप से कलौशा में काम करनेवाला है जो कलौशा खजाने से तलब पाता है।”

बादानुवाद में अनेकों ने इस में असम्मति दिखाई और बोले कि कलौशा खजाना से बिना तलब पाये भी यदि कोई किसी प्रकार से मंडली में काम करता है तो वह जन भी नियमावली के अनुसार सेक्रेटरी हो सकता है।

भोटके द्वारा उपरोक्त प्रस्ताव गिर गया और यह बात टढ़ जूझ कि बिना कलौशा से तलब पाये भी यदि कोई जन कलौशा में किसी प्रकार का काम करता है तो वह नियमावली के अनुसार सेक्रेटरी हो सकता है।

इस सफाई के बाद नोमिनेशन कमिटी ने क्रमशः एक एक खाली जगह के लिये नाम दिये और महासभा की ओर से नया नाम भी कभी कभी दिये गये— और चुनाव के फल यों हुए :—

(१) सेक्रेटरी : सा: ओ पिटर हुरद

(२) खजांची : सा: पा: एम: प्रेन (गोस्सनर कलौशा और वेल्लोन होम बोर्ड के बीच की शर्तों के अनुसार होम बोर्ड का प्रतिनिधि होने के कारण सा: पा: प्रेन साहित्य कौंसिल के मेम्बर हो जानेवाले थे। इस लिये चर्च कौंसिल ने सिफारिश की कि वह खजांची बन जावें। महासभा ने इसको ग्रहण किया)

(३) मा: मिस्स हैन्तर्ज

(४) मा: पा: योएल लकड़ा, M. A., B. D., S. T. M.

(५) मा: पा: विन्यामीन मिंज ।

नोट (i) प्रेसिडेंट ने मा: योएल लकड़ा और मा: निर्मल सोय को उनकी आशीर्षमय प्रार्थना के लिये धन्यवाद दिया और मा: पा: एम. ग्रिन, मा: वा: पिटर हुरद, मा: पा: योएल लकड़ा, या मिस्स हैन्तर्ज और मा: पा: विन्यामीन मिंज को नये चुनाव में बधाई दिये ।

नोट (ii) महासभा ने फैसला किया कि सेक्रेटरी का वेतन मासिक ६०) होवे ।

कौंसिल के अंग—

१ मा: पा: योएल तोपोनो, प्रेसिडेंट	...	१९२७-१९३०
२ मा: वा: पिटर हुरद, सेक्रेटरी	...	१९२८-१९३०
३ मा: पा: एम. ग्रिन, खजांची	...	१९२८-१९३०
४ मा: वा: डी. एम. पन्ना, डि. सल्लिस्ट्रट	...	१९२४-१९२९
५ मा: पा: इसहाक एक्का	...	१९२४-१९२९
६ ,, ,, योएल लकड़ा, M. A., B. D., S. T. M.	...	१९२८-१९३३
७ ,, ,, विन्यामीन मिंज	...	१९२८-१९३३
८ मा: वा: हर्दु गन होरो	...	१९२७-१९३२
९ ,, ,, ओबेद मिंज, B. A.	...	१९२७-१९३२
१० ,, ,, अमृत लाल तिर्की	...	१९२६-१९३१
११ मा: मिस्स हैन्तर्ज	...	१९२८-१९३१
१२ मा: पा: मरकस तोपोनो	...	१९२५-१९३०
१३ मा: पा: आ. लोन	...	१९२७-१९३०

२२. धन्यवाद— समय की जुटी के कारण महासभा ने आज्ञा दी कि चर्च कौंसिल जिन्हें उचित है उन्हें महासभा के नाम से धन्यवाद देवे ।

२४. सेक्रेटरी ने महासभा को सुनाया कि क्रिश्चियन कौंसिल और चर्च कौंसिल की सहमत से मा: पा: केनेडे साहिब के, २०वीं फरवरी को यहाँ से चले जाने के साथ, एडमैसरी बोर्ड का अन्त हो गया है ।

२५. समाप्ति और प्रार्थना— सभापति के धन्यवाद और साहस के बचन के बाद मा: पा: प्रभुसहाय होरो ने प्रार्थना किई और सभा अन्त हुई ।

Joel Lakra,

सेक्रेटरी, गोस्सनर कलौशा महासभा ।

छोटानागपुर और आसामस्थ गोखनर एवंजेलिकल लूथरान कलौशा का बजेट, १९२८।

आमदनी।

१. मंडली सम्बन्धी काम	...	...	...	अलग बजेट देखिये
२. सेन्ट्रल फण्ड	...	१३७१	०	...
३. हाई स्कूल	...	...	...	अलग बजेट देखिये
४. मिडिल स्कूल	...	११,१३२	०	...
५. प्रेसारी स्कूल	...	८,८६१	०	...
६. इलिमेन्टरी ट्रेनिङ्ग स्कूल	२,२६८	०	०	...
७. लड़की स्कूल	...	...	...	अलग बजेट देखिये
८. चिकित्सा कार्य	...	३५०	०	...
९. घरबन्धु	...	१,२००	०	...
१०. मिश्रित	...	५०	०	...

मोट रुपये

२५,२३३ ०

गोखनर एवं ल० कलौशा का बजेट, १९२८।

खर्च।

	रु०	आ०	पा०	
१. मिशन काम ...	४८,५५१	०	०	अलग बजेट देखिये I
२. सेंट्रल फण्ड ...	१,३७१	०	० ५%	मिशन ग्रामदनी कौंसिल के लिये
३. हाई स्कूल ...	१७,३४८	०	०	अलग बजेट देखिये II
४. मिडिल स्कूल ...	२१,३७८	०	०	
५. प्रेसरी स्कूल ...	१९,२७७	०	०	
६. इलिमेन्टरी ट्रेनिंग स्कूल	३,०६४	०	०	
७. लड़कौ स्कूल ...	१३,७५०	०	०	अलग बजेट देखिये III
८. चिकित्सा कार्य...	३,८५९	०	०	
९. घर बन्धु ...	१,०४०	०	०	
१०. सरासमत और घर बनाना	४,८४२	०	० २,०००)	रु. दरकारौ सरासमत के साथ
११. घर बनाना ...	५,३४३	०	०	
१२. लड़का बोर्डिंग	६००	०	०	गरीब संडलियोंके बोर्डिंग चलाने में सहायता।
१३. सफर और बदली	१,५००	०	०	
१४. मोटर ...	१,५००	०	०	
१५. बिअसत ...	८००	०	०	
	१,४४,२०३	०	०	
ग्रामदनी घटा के	२५,२६३	०	०	
मोट	१,१८,९४०	०	०	
नेशनल लूथरान कौंसिल और गोखनर मिशनरी सोसाइटी से विशेष विषय पर पावना—१९२७ की घटौ	५,५००			
सेमिनरी ...	२,०००			
जमा रु०	७,५००			
नेशनल लूथरान कौंसिल और गोखनर मिशनरी सोसाइटी से दरकारौ पावना ... रु.	१,१८,९४०			
...	७,५००			
मोट रु.	१,२६,४४०			

I मंडली विभाग के कामों का बजेट, १९२८ ॥

	आसदनी			खर्च			घटी		
	रु:	आ:	पा:	रु:	आ:	पा:	रु:	आ:	पा:
१ रांची	४,५९५	०	०	११,१७१	०	०	६,५७६	०	०
२ लोहरदगा	२,८९७	०	०	७,४५२	०	०	४,५५५	०	०
३ गुमला	७,९७८	०	०	५,०४४	०	०	१,०७४	०	०
४ कोण्डरा	१,०००	०	०	५,०६७	०	०	२,०६७	०	०
५ चैनपुर	२,०००	०	०	५,५२०	०	०	१,५२०	०	०
६ किनकेल	५,५४८	०	०	५,८१२	०	०	२,२६४	०	०
७ खुटीटोली	७८९	०	०	५,२९९	०	०	२,५१०	०	०
८ कोरौंजी	२,८८१	०	०	४,८५५	०	०	९,६७२	०	०
९ राजगांगपुर	२,५५७	०	०	५,९५२	०	०	५,५९५	०	०
१० लड़ाकुदर	१,२८५	०	०	२,६११	०	०	१,५४६	०	०
११ करिमट्टी	७,०५५	०	०	५,७२०	०	०	१,६८५	०	०
१२ वैवास्वा	८२५	०	०	१,५७७	०	०	६८२	०	०
१३ पुर्नलिया	६२८	०	०	२,५५४	०	०	१,६९६	०	०
१४ सिंघानी	२१८	०	०	४६०	०	०	२४२	०	०
१५ टमाड़	६८६	०	०	१,९८८	०	०	१,५०२	०	०
१६ खकड़ा	४,१५५	०	०	११,५७१	०	०	७,२१६	०	०
१७ गोविन्दपुर	२,९७५	०	०	७,९६४	०	०	४,९९१	०	०
१८ ठशरमा	५,२८४	०	०	६,५८४	०	०	१,१००	०	०
१९ बक्रधारपुर	५९०	०	०	१,०५५	०	०	६६५	०	०
२० अस्साम	५,४५९	०	०	६,२७९	०	०	८४०	०	०
	४७,१८२	०	०	९५,७५५	०	०	४८,५५१	०	०

मंडली विभाग के कामों का बजेट, १९२८

के डिप्टी कमिश्नर, मंडली विभाग

०३३,०५,१ रु ... मंडली विभाग

००५,०

००४,५५,१ रु ...

II हाई स्कूल का बजेट १-१९२८

	आमदनी	खर्च	घटी
	रु. आ. पा.	रु. आ. पा.	रु. आ. पा.
I एल. पी. स्कूल	५४० ० ०	१,२३४ ० ०	६९४ ० ०
II हाई स्कूल			
होस्टेल	११,७९६ ० ०	१५,६१६ ० ०	३,८२० ० ०
III हाई स्कूल	१३,२२४ ० ०	२६,०५८ ० ०	१२,८३४ ० ०
	२५,५६० ० ०	४२,९०८ ० ०	१७,३४८ ० ०

आमदनी सरकारी ग्रांट और फीस के साथ है।

हाई स्कूल खर्च बहुत सरकारी सरासरी के साथ है।

III लड़की स्कूलों का बजेट १-१९२८।

	आमदनी	खर्च	घटी
	रु. आ. पा.	रु. आ. पा.	रु. आ. पा.
I बेथेदा स्कूल	४,२०० ० ०	६,३३६ ० ०	२,१३६ ० ०
II ,, होस्टेल	६,५०० ० ०	७,५०० ० ०	१,००० ० ०
III बाहर स्टेशन के			
लड़की स्कूल	१,३७० ० ०	६,६०० ० ०	५,२३० ० ०
IV बाहर स्टेशन के			
लड़की होस्टेल	४,७४० ० ०	१०,१२४ ० ०	५,३८४ ० ०
	१६,८१० ० ०	३०,५६० ० ०	१३,७५० ० ०



गोस्सनर एंवजेलिकल लूथरान कलीशा

की

महासभा

अप्रैल २५-२७+२६+३०, १९२७

का

मन्तव्य ।



G. E. L. Mission Press, Ranchi.

गोस्मनर एवंजेलिकल लूथरान कलीशा की महासभा,
अप्रैल २५-२७+२८+३०, १९२७।

मन्तव्य।
१. प्रार्थना— काम पत्र के अनुसार प्रति सेशन के शुरू और अन्त में
नियमित रीति से उपदेश और प्रार्थना हुई।

२. प्रतिनिधियों की हाजरी— ये हाजिर थे:

पाद्री	५५
कन्डीदत	५

प्रतिनिधी	५१
कौंसिलके अन्य सदस्य	३

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नोट— गोस्मनर हाई स्कूल से महासभा में २ प्रतिनिधी भेजने की
अर्जी आई जिस को महासभा ने मंजूर किया।

३. स्वागत— प्रेसीडेन्ट ने पाद्रीयों, कन्डीदतों और प्रतिनिधियों को
उत्साह के साथ महासभा में स्वागत दिया। उस ने खुशी के साथ उच्चार
कि हाजरी बहुत अच्छी हुई और इसलिये आशा प्रगट किया कि
महासभा का काम अधिक उत्तम होगा। उसने यह भी समझाया कि
जर्मन मिशनरियों के पहुंचने की आशा में महासभा बहुत देर से बुलाई
गई और हम अपसोस करते हैं कि वे हाजिर नहीं हो सके हैं तथापि
आनन्द करते हैं कि मान्यवर पाद्री योएल लकड़ा आ गये हैं और आनन्द
से उस को देश तथा सभा में स्वागत देते बोले कि कलीशा आप से
बहुत सेवा पाने की आशा रखी हुई है। उसने एडमैसरी बोर्ड के
प्रतिनिधी मान्यवर पाद्री केनेडे साहिब को भी हार्दिक स्वागत दिया।

४. बेर्लीन की चिट्ठी— कुराटोरियस के नाम से डा: कौश की बिमारी
में उस के सहायक जेरनिक साहिब ने ११-३-२७ को हमारी महासभा
में पढ़े जाने के लिये एक चिट्ठी भेजी वह पढ़ी गई। उस में वे महासभा

गोस्सनर एवंजेलिकल लूथरान कलीशा की महासभा,
अप्रैल २५-२७+२६+३०, १९२७।

मन्तव्य।
प्रार्थना— काम पत्र के अनुसार प्रति सेशन के शुरू और अन्त में
नियमित रीति से उपदेश और प्रार्थना हुई।

प्रतिनिधियों की हाजरी— ये हाजिर थे:

पाद्री

५५

कन्डीदत

५

। प्रतिनिधी पाठ्य हति ५१

कौंसिलके अन्य सदस्य ३

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नोट— गोस्सनर हाई स्कूल से महासभा में २ प्रतिनिधी भेजने की
अर्जी आई जिस को महासभा ने मंजूर किया।

३. स्वागत— प्रेसीडेन्ट ने पाद्रीयों, कन्डीदतों और प्रतिनिधियों को
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कि हाजरी बहुत अच्छी हुई और इसलिये आशा प्रगट किया कि
महासभा का काम अधिक उत्तम होगा। उसने यह भी समझाया कि
जर्मन मिशनरियों के पहुंचने की आशा में महासभा बहुत देर से बुलाई
गई और हम अपसोस करते हैं कि वे हाजिर नहीं हो सके हैं तथापि
आनन्द करते हैं कि मान्यवर पाद्री योएल लकड़ा आ गये हैं और आनन्द
से उस को देश तथा सभा में स्वागत देते बोले कि कलीशा आप से
बहुत सेवा पाने की आशा रखी हुई है। उसने एडमिंसरी बोर्ड को
प्रतिनिधी मान्यवर पाद्री केनेडे साहिब को भी हार्दिक स्वागत दिया।

४. बेर्लीन की चिट्ठी— कुराटोरियस के नाम से डा: कौश की बिमारी
में उस को सहायक जेरनिक साहिब ने ११-२-२७ को हमारी महासभा
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की अगुवाई के लिये ईश्वर की आशीष मनाते हैं वो महासभा से अर्जी करते हैं कि सब लोग महासभा में ईश्वर के आदर के लिये बात बितार करें। वे बतलाते हैं कि अब तक जर्मनी में संकट है और लोग यहां के लिये चन्दा देने में असमर्थ हैं इसलिये कुराटोरियम अनुरोध करती है कि क्लोटानागपुर की स्वपालित कलीशा अपने पालन के लिये और अधिक यत्न करे। यों दोनों तरफ से उद्योग होने पर ईश्वर इस कलीशा को निश्चय पालेगा क्योंकि सोना और रूपा उसी के हैं। फिर कुराटोरियम ने बतलाया कि डेरेकुर डाकुर कौश बहुत बिमार हैं जिस के कारण से १ली अप्रिल से काम से कुट्टी लेंगे। उस का पदाभिषेक और मिशन काम ४० बरस हो गये हैं। यह अर्जी किया गया कि महासभा डेरेकुर डाकुर कौश की दीर्घ सेवा के लिये ईश्वर को धन्यवाद देवे और प्रार्थना करे कि ईश्वर उस की उसकी बिमारी में अपनी शांति से सम्भाले। डाकुर कौशने चिट्ठी के अन्त में अपने हाथ से लिख के (ता: १२-३-२९) महासभा और कलीशा को अपना यीशु सहाय भेजे।

महासभा ने खड़ा होके चिट्ठी के यीशु सहाय की ग्रहण किया।

चर्चकौंसिल ने महासभा को सुनाया कि उपरोक्त चिट्ठी के लिखे जाने के सहिना दिन पीछे १२-४-२९ की डाकुर कौश बिग्राम में प्रवेश किये। इस को सुन कर चर्चकौंसिल ने शांति का समाचार केबल द्वारा बेल्लिन भेजा।

आगे महासभा ने डाकुर कौश के नाम से धन्यवाद और प्रार्थना किया तिस के उपरान्त यह समाचार भेजने को संकल्प किया।

“क्लोटानागपुर और आसामस्य गोस्सनर लूथेरान कलीशा, महासाम्यवर डेरेकुर डाकुर कौश की मृत्यु पर अत्यन्त शोक प्रकाश करती है क्योंकि आप ने इस कलीशा की आत्मिक और लौकिक आशीष के लिये बड़ी भक्ति, विश्वस्था, प्रेम और धीरज से अपनी मृत्यु पर्यन्त परिश्रम किये; हां आप महापुरुष के समय में भी इस कलीशा के लिये उचित चिन्ता करने से शक्ति न हुए। बेल्लिनस्य गोस्सनर मिशन होम बोर्ड की जो क्षति आप की मृत्यु के द्वारा हुई है सो निश्चय बड़ी है और यह कलीशा, डाकुर कौश की धर्म पत्नी और कुराटोरियम के साथ उन के शोक में सहृदय समदुःखी होना प्रकाश करती है और प्रार्थना करती है कि ईश्वर कौश मेम साहिबा की और कुराटोरियम को भी अपनी शांति से शांति देवे।

५. किस रीति से महासभा के लिये प्रतिनिधी चुने जावे ?

तीसरा निर्णय ६ (घ) में (अंग्रेजी) यह आईन है कि महासभा के लिये केवल वे जन प्रतिनिधी चुने जायेंगे जो इलाका पंचों के सेम्बर हैं। यदि अभी तक किसी इलाके ने इस के अनुसार नहीं किया है तो वह अब याद करे कि भविष्यत में इसी नियम के अनुसार करे। यह बात महासभा को जताई गई।

६. गत महासभा का मन्तव्य— सेक्रेटरी ने रिपोर्ट दिया कि मन्तव्य सुसमय में रूप कर प्रकाश हुआ आगे बताया कि उस में कौ कितनी बातों की शुद्धि के लिये प्रस्ताव हुआ है और उन बातों को महासभा को सुनाया। इस पर बिचार होने बाद महासभा ने प्रकाशित मन्तव्य को शुद्ध ठहरा कर टूटाया।

७. सुधारी हुई नियमावली को ग्रहण करना— (देखिये १९२५ दिसम्बर महासभा मन्तव्य नम्बर १० B)।

(क) सेक्रेटरी ने रिपोर्ट दिया कि बहुत इलाकाओं ने डांक से सुधारी हुई नियमावली के विषय अपनी राय कौंसिल के पास भेजी। परन्तु बहुतों ने नहीं भेजी। सो महासभा बैठकी के पहिले मिनिस्टीरियम से इस बात की जांच की गई और इलाकों की आन्तिम राय वहां ऐसी पाई गई— भरमुगदा से कोई राय नहीं मिल सकती है और बाकी १९ इलाकायें सुधारी हुई नियमावली को ग्रहण करती हैं।

(ख) तथापि महासभा को प्रतीत हुआ कि इलाकाओं ने योग्य रीति से इस नियमावली को क्लानवीन बिना किये हुए ग्रहण किया है। इसलिये महासभा ने इसी बैठकी में इस काम को पूर्ण करना ठाना।

(ग) तब बहुत समय और कठिन परिश्रम तथा प्रार्थना के साथ एक शोधित नियमावली ग्रहण की गई जो इस मन्तव्य से अलग प्रकाश होगी।

(घ) इसी सुधारी हुई नियमावली में, पदधारियों के सिवाय बाकी कौंसिल सेम्बरों में आधे पाट्टी और आधे ले सेम्बर होने की बात निश्चय किई गई। इस से ऐसा होगा कि जब वेलीन बोर्ड के मिशनरी यहाँ आकर कौंसिल में अपनी पूरा जगह लेंगे (कौंसिल की एक तौहाई) तब केवल एक देशी पाट्टी के लिये जगह होगा। इसलिये बहुतों ने इस नियम का उजुर किया। महासभा ने कहा कि अगामी महासभा में बिचार के लिये यह बात डाली जाय।

(ड) स्मालकल्स निर्णय, एपोलोजी, इत्यादि उत्था हो कर घरबन्धु में प्रकाश होवे ।

८. **भिन्न २ रिपोर्ट—** जो रिपोर्ट महासभा में दिये गये उनका सारांश दिया जाता है :—

(१) **प्रेसिडेंट का रिपोर्ट,**

आरम्भ में उसने सभी को यीशुसहाय दिये, महासभा के सदस्यों को धन्यवाद दिये, और तब सवा वर्ष का रिपोर्ट दिये ।

उन्होंने दिखाये कि वे मद्रास (AIRC), आसाम, जमशेदपुर, बिहार-उड़िसा क्रिश्चियन काउंसिल मीटिंग और ठकरमा भ्रमण किये । ११वीं अप्रिल में पहिले उरांव खीष्टानों की ७५ वार्षिक जुबिली में उपस्थित थे ; मई में तीन सप्ताह घर में थे । जून में सफर नहीं हो सका । जुलाई में रांची में रहे । तब लोहरदगा, गुमला और चैनपुर गये । सितम्बर में मौनघन मीटिंग में हाजिर थे । फरवरी में राजगांगपुर गये । उन्होंने शक्ति भर काम किये । केवल कोरोंजी, किनकोल, और कोनडरा नहीं जाने सके ।

आसाम— वहां की हमारी मंडली में मुन्डा, उरांव अंग हैं । जिन में मुन्डा अधिक हैं । कितने तो वपतिस्त हुए हैं । आसाम के लोग एकरारनामा पूरा करके बस्तियों में बसने हैं और इन्हीं बस्तियों में हमारी मंडलियां हैं । खास बगानों में हमारी मंडली कम है । वहां के लोग देने में तेज हैं । छत्र बस्ती में ११०० प्राणी हैं और उनकी सिरनी २२०० रुः अर्थात् प्रतिजन २) रुपैया । वहां के खीष्टानों की संख्या है ५७८४ खीष्टान, ६ पाद्री, ४० से ऊपर कर्मचारी ।

भूटान— वहां भी हमारे मुन्डा उरांव खीष्टान लोग हैं और इन में उरांव ज्यादा हैं पर क्वीच मिशन उनकी चरवाही करता है । मैं और मान्यवर जोन साहिब वहां के मंडलियों को देखने गये थे परन्तु जिस जन को देखना अवश्य था उस को तो उस समय नहीं पाया ।

गंगा मिशन— हम इस मिशन को देखने गये थे—वहां रुः स्टेशन हैं । हमारे थोड़े खीष्टान वहां हैं और वे सब कूटी जात के हैं । विचार हुआ है कि बने तो ये स्टेशन बेचे जावें ।

जमशेदपुर— उन्होंने बतलाये कि हमारे नागपुर की मंडलियों में कोई विशेष बात नहीं हुई पर आनन्द प्रकाश किये कि जमशेदपुर में अब मेल मिलाप हो गया ।

ओटोनीसी— नहीं बढ़ रही है। इस के लिये जो काम हो रहा था वह भी अब रुक जा रहा है। बहुत जगहों में इलाका पंच बन्द है, सेन्ट्रालाईजेशन भी बन्द है। पर जहाँ जहाँ नियम पालन होते हैं वहाँ का हाल बहुतही अच्छा है।

सिरनी— मंडलियों में सिरनी देना बहुत ऊँचा नीचा है, जैसे आसाम में सलीना फी आदमी २) रु.; चैबासा फी आदमी ॥५॥ आ.; गुमला फी आदमी ॥५॥ आ.; रांची फी आदमी ॥१॥ आ.; इत्यादि। प्रेसिडेन्ट ने सुनाये कि इस साल अधिक जोर करना दरकार है क्योंकि अमेरिकाने लगभग ३६००० रु.; काट लिया है, नहीं तो बहुत कामों को उड़ाना और ग्रान्टों की घटाना पड़ेगा।

अन्य मिशनों का बढ़ना— सम्बलपुर में बर्पातस्त, रैगढ़ और सुरगुजा में एवजेलिकल सिनोद, बलारामपुर (पुरुलिया) में मेनोनेत मिशन और हतवाल में मरणाथा मिशन अपना हाथ लगा रहे थे। इन्हीं को हमने आगे बढ़ने से रोका है, पर रोक के आपभी काम न करना बुरा होगा।

बाहरवालों से सम्बन्ध— प्रान्तीय बिहार-उड़िसा क्रिश्चियन कौंसिल की बैठकी इस साल जमशेदपुर में हुई थी। उस में मा: पा: अ: जोन साहिब भी मेम्बर चुने गये हैं।

नेशनल क्रिश्चियन कौंसिल, भारत लूथेरान महामंडल, इंडिया सैडेस्कूल यूनिनन, तथा कोअपरेटिव बैंक की भी उसने चर्चा की।

(२) सेक्रेटरी का रिपोर्ट—

महासभा और उसमें पहुँचनेवाले— मा: स्तोश और मा: जोन साहिब जब कमिशन होकर आये थे तब दिसम्बर १९२५ में उस साल की दूसरी महासभा बैठकी हुई। वह यथार्थ में १९२६ की महासभा मानी गई। इस १९२७ में महासभा बैठकी देर की गई। इस का मतलब था कि श्रौयुक्त योएल लकड़ा और बेलीन के मिशनरियों को महासभा में पहुँचने के लिये अधिक समय मिले। हम खुशी हैं कि श्री योएल लकड़ा ठीक समयमें महासभा में पहुँचे हैं। ऐसाही श्रीमान डिल्लर साहिब तथा उन के परिवार भी जो जावा में हैं महासभा के लिये पहुँचनेवाले थे। हम अपेक्षित करते हैं कि रोक ठोक के कारण वे नहीं पहुँच सके हैं। हम आशा करते हैं कि अभी वे जहाज में हैं। जर्मनी से आनेवाले मिशनरियों के विषय हाल आ गया है कि वर्षात के निकल जाने से वे सितम्बर तक में प्रस्थान करेंगे।

कौंसिल मीटिंग— इन सोलह महीनों में कौंसिल की छः मीटिंग हुई और हाजिर मेम्बरों की मध्यम संख्या सेकड़े ७० थी। दो मेम्बर विशेष कर गरहाजिर रहते थे। केनेडे साहिब, वर्नर साहिब और जोन साहिब बराबर भिजिटर होके कौंसिल मीटिंग में आये।

बोर्ड और कौंसिल को सम्मिलित बैठक— नवम्बर महीने में यह बैठक हुई। उस में इन बातों का विचार हुआ—एडमैसरी बोर्ड उठाया जावे वा रहे? हेड सुपरभैजर वर्नर साहिब की स्तीफा। १९२७ साल के लिये बजट और हाईस्कूल अर्थात् विषय।

आयव्यय सम्बन्धी बातें — १९२६ साल के लिये नेशनल लूथेरान कौंसिल ने ३५ हजार डालर हमारे लिये बजट किया था। कौंसिल और बोर्ड फिर ५ हजार डालर के लिये अर्जी भेजे। इसी बीच में बेर्लीन और अमेरिका के होल्टर साहिब से जमा ८१६६।११ आ गया। उधर नेशनल लूथेरान कौंसिल ने भी दो हजार डालर विशेष दान भेज दिया। इन सब पैसों से ऋण चुका दिया गया और बचत २८६१।७७ पाई चर्च कौंसिल को दिया गया।

कौंसिल ग्रांट— १९२६ में बोर्ड की ओर से कौंसिल को केवल १५२८६) मिला था। १९२७ के लिये २००००) मंजूर हुआ है। पर अभी तक यह कुछ फायदे का नहीं हुआ, क्योंकि हम आशा करते थे कि ४० हजार डालर अमेरिका से आवेगा पर न यह बढ़ाया हुआ खर्च, न पहिले के समान ३५ हजार डालर, वरन उस से भी एकतिहाई कमही मंजूर हुआ है।

अमेरिका की इस कार्रवाई को जान के एडमैसरी बोर्ड ने बेर्लीन बोर्ड से उस घटी को मांगा, पर उसने कोई निश्चित जवाब नहीं दिया है। पर यह मालूम है कि बेर्लीन बोर्ड ने नेशनल लूथेरान कौंसिल के पास लिखा है कि कृपा कर वह इस साल भी पहिले के समान देवे। —

सो कसौ पैसा कहीं से भर दिया जायगा वा नहीं सो मालूम नहीं है। प्रोभिडेन्ट फण्ड खोलना, हाता और कबरस्थान खरीदना, गिर्जा बनाना, घर सरमत करना—सब अटक गया है। हम इस के लिये शोकित हैं। तौभी हम आशा करते हैं कि अमेरिका और बेर्लीन हमें निःसहाय नहीं छोड़ेंगे और अपनी गरीब अवस्था जानके हम भी अपनी आसदनी बढ़ाने का यत्न करें।

प्रथम उरांव खीष्टानोंकी जुबिली और प्रथम मुन्डा खीष्टानोंकी जुबिली— प्रथम उरांव खीष्टानोंकी ७५ वार्षिक जुबिली १९२६ में मनाई गई और प्रथम मुन्डा खीष्टानोंकी ७५ वार्षिक जुबिली भी उसी साल में हो जानेवाली थी। आसामके मुन्डा खीष्टानोंने इसे १९२७ के फरवरी में मनाया है। कोटानागपुर के मुन्डाओंने इसे अब तक नहीं मनाया है।

सम्बलपुर-भरसुगदा एकरारनामा— वपतिस्तों और हमारे बीच काम की सीमा जो ठहराई गई सो बीते महासभा में सुनाई गई जिसे महासभा ने ग्रहण किया। वह सीमा नियम अब वपतिस्तों के होम बोर्ड से मंजूर हुआ है।

भरसुगदा एकरारनामा— E. Synod of North America और हमारे बीच काम के लिये जो सीमा बांधी गई सो बीते महासभा को सुनाई गई और महासभाने उसे मंजूर की। वह अब E. S. N. A. के होम बोर्ड से मंजूर हुई है।

पुरुलिया और ओरमांभी— इन स्थानों में नये मिशन प्रवेश करने चाहते थे परन्तु कौंसिल ने इन्हें रोका।

कलकत्ता बैबल सोसाइटी— इस सोसाइटी की सरहद में बहुत से लूथरान खीष्टान हैं—बड़ानागपुर, कोटानागपुर और सन्ताल परगना में। उन के लिये सोसाइटी ने मा: पा: केनेडे साहिब को अपने पास प्रतिनिधि बुलाया। कौंसिल ने हाल के लिये इसे मंजूर किया।

एन. एम. एस. के लिये ५०० रु: चन्दा— इतना वार्षिक चन्दा हमारी कलीशा से देने की बात हुई है। पर यह चन्दा दिहातों से नहीं दिया गया है इसलिये कौंसिल ने भी एन. एम. एस. के पास नहीं भेजा है।

डा: स्टेनली जोन्स हाल में अखीष्टानों के बीच प्रचार करने को आये थे और खीष्टानों को भी सुसमाचार सुनाये।

गत सितम्बर में मौनसून मीटिंग हुई। हाजरी अच्छी थी और आशा करते हैं फल भी अच्छा हुआ।

भारत लूथरान सम्मेलन की १९२६ में दो बैठकियां हुई जिस में हमारे प्रतिनिधि उपस्थित थे, एक जनवरी में और दूसरी दिसम्बर में। दो विशेष बातों की फेसलाह हुई हैं—एक सम्मिलित लूथरान कालेज और एक भारत लूथरान महामंडल बनाने की जिन के विषय घरबन्धु में पूर्ण

रोति से लिखा जा चुका है। भारत खूथरान महासंघल के लिये मि: हुरद इस कलीशा के प्रतिनिधि चुने गये और मि: डी. एस. पन्ना उसको वाईस प्रेसिडेन्ट चुने गये। अन्त में महासभा को सुनाया गया कि मा: वर्नर साहिब ने डेडुपरभैजर को U.L.C. ने अपने पास बुला लिया है सो वह स्तीफा देको राजसहेन्दरी चले गये हैं।

(३) खजानों ने यह हिसाब दिखाये

१९२६ जनवरी—दिसम्बर

एडमिनिस्ट्रिटिव ग्रान्ट का खर्च

प्रेसिडेन्ट को	६००)
सेक्रेटरी को	३४८)
वैबल वीमेन	३६०)
लड़कों का होस्टेल	६००)
आसाम	७२०)

मोनसून मीटिंग

इलाका ग्रान्ट

मुतफरकात

१५२८६)

१९२७ जनवरी—मार्च

एडमिनिस्ट्रिटिव ग्रान्ट का खर्च

प्रेसिडेन्ट को	१५०)
सेक्रेटरी को	८१)
वैबल वीमेन	८०)
लड़कों का होस्टेल	१५०)
आसाम ग्रान्ट	१८०)
इलाका ग्रान्ट	३३२२॥)

३६७३॥)

। अपनी आपा समाप्त कि सेन्ट्रल फण्ड का हिसाब की गिरीशम
 में प्रगतिशीलता प्राप्त हुआ। इससे लक्ष्य प्राप्त हो सका।
 १९२६ जनवरी—१९२७ मार्च । । इस दिनांक पर

में लक्ष्य प्राप्त हो सका। (देखिये २३ वें पृष्ठ में) ।

(४) मिनिस्टीरियम सेक्रेटरी का रिपोर्ट— उसने यह रिपोर्ट
 दिये— १९२६ साल में सितम्बर १५-३० पादरियों का शिक्षा प्राप्त हुआ
 जिस में पा: जोन साहिब, पा: केनेडे साहिब, पा: वर्नर साहिब, पा: वर्ड्स
 साहिब (वपतिस्त, लतेहार) और कौंसिल के कितने अंग शिक्षा दिये ।
 इन विषयों पर व्याख्यान दिये गये— पहिली तिमोथी, आमोस नबी, यीशु
 ख्रीष्ट का इतिहास, यहूदियों का इतिहास, ग्रामोपदेश, होमिसेटिक,
 भंडारीपन और पुरानी और नई कलीशा के विषय ।

उस में ३४ पादरी उपस्थित थे, ९ पादरियों को कुट्टी मिली थी, ८
 पादरी बिना कारण दिये अनुपस्थित थे और आसाम से केवल ३ पादरी
 बुलाये गये थे । फिर ६ कंडिदात भी उपस्थित थे ।

पाठ को छोड़ के कितनी अन्य बातों पर विचार हुआ । १९२५ में
 महासभा के साथ साथ मिनिस्टीरियम की दो बैठकियां हुई थीं अर्थात्
 २०-३-२५ और १५-१२-२५ को । उनको सन्तुष्ट पड़े ओ दृढ़ाये गये ।

एडमैसरी बोर्ड— सेक्रेटरी ने बोर्ड के कामों के विषय पादरियों को
 बहुत कुछ बताया । वैसाही डेड सुपरवैजरने भी प्राईमरी स्कूलों के चलाने
 के विषय समझाये और मिस्सेस केनेडे ने लड़कियों स्कूलों के चलाने और उन्नति
 का वर्णन बताई जिसे सुन कर सभा खुश हुई ।

२२ अप्रैल १९२७ को मिनिस्टीरियम की बैठकी— इस में
 पादरी और कंडिदात मिल के ७० हाजिर थे ।

पहिले मिनिस्टीरियम की महासामान्य डेरेकूर डा: कौश की श्रुत्य का
 समाचार सुनाया गया । सभाने अतिशय शोक प्रकाश किया और प्रार्थना
 की कि ईश्वर उसके घरानों को शांति देवे ।

मंडली दंड व्यवस्था— प्रस्तावित सुधारी हुई दंड व्यवस्था पर
 विचार होने से फिर एक दो सुधार किये गये और प्रस्ताव हुआ कि वह
 फिर क्रापी जावे ।

कर्मचारियों के लिये प्रस्तावित प्रोभिडेन्ट फण्ड को सभाने पास किया।
मा: पा: जोन साहिब और मा: श्रीयुत योएल लकड़ा सादर मिनिस्टरियम में
ग्रहण किये गये। । मा: ०५३१—मिनिस्टर ३५३१

कितने कंडिदातों का पदाभिषेक पाना भी संजूर किया गया जिन में
मान्यवर योएल लकड़ा भी थे।

१. एडमैसरी बोर्ड की ओर से भाषण— एडमैसरी बोर्ड के
सक्र टैरी मान्यवर पादरी केनडे साहिब ने महासभा को बतलाया कि बोर्ड
के मनतब्ब कृप कर सब लोगों को बांट दिये जाते हैं और सब बातें सबों
को मालूम हो जाती हैं इसलिये उस को बतलाने के लिये बोर्ड की ओर
से कोई बात नहीं है। उसने बोर्ड के नाम से महासभा को यीशु सहाय
कहा। । प्रस्ताव कि गवर्नर इन अरिजिस्ट्रार अरिजिस्ट्रार

१०. कर्मचारियों के लिये नया तलब स्केल— (देखिये नोवेम्बर
१९२६ कौंसिल मिनिट न: ५ (११) इत्यादि)—चर्च कौंसिल ने जो नया
तलब स्केल बनाया था वह महासभा के पास पेश किया गया। महासभाने
उसे अस्वीकार किया और यह स्केल ग्रहण किया।

तलब स्केल

I. प्रचारक आरम्भ दर अन्त शर्त
M.E. वा M.E. से ऊपरवाला
प्रचारक १२) ५ वर्षमें ३) २५) लिखित परीक्षाके साथ।

२० वर्ष वा इससे ऊपर नौकरीवाला
प्रचारक २ वर्षमें १) २०) बिना परीक्षा जांचके।

२० वर्ष वा इससे ऊपर नौकरीवाला
प्रचारक १ वर्षमें ३) २५) लिखित परीक्षाके साथ।

साधारणत: M.E. से नीचेवाले प्रचारक न ठहराये जावें, और यदि
उन को कहीं पर ठहराने की आवश्यकताही हो वा ठहराये
जा चुके हों तो उनको भी यही रेट रहेगी।

II कंडिदातः आरम्भ दर अन्त शर्त
 M.E. से Matriculation
 तकका कंडिदात २५) ५ वर्षमें ५) ४०) लिखित परीक्षाके साथ।

III पादरीः
 M.E से Matriculation
 तकका पादरी ३०) ५ वर्षमें ५) ५०) लिखित परीक्षाके साथ।

२० वर्ष वा इससे ऊपर नौकरी
 वाला पादरी ५ वर्षमें ५) ४०) बिना परीक्षा जांचके।
 २० वर्ष वा इससे ऊपर नौकरी
 वाला पादरी १ वर्षमें ५) ५०) लिखित परीक्षाके साथ।

संकल्प १—इमतिहान का बन्दोबस्त चर्चकौंसिल से होगा। फेल हुआ
 जन अगामी साल फिरसे परीक्षा लिख सकता है।

संकल्प २—कर्मचारियोंके अपने ही परिश वा प्रचारकपन में खेती
 करने पर दोन परन के काठ में दो आना महवारी काटे
 जावें।

संकल्प ३—जो खेती सामे में होती है वह कर्मचारी के लिये खेती
 न समझी जाय।

११. छोटानागपुर—आसाम— तथा गंगा मिशन—

महासभा को सुनाया गया कि १९२७ की पहिली फरवरी को बोर्ड
 और कौंसिल के प्रतिनिधी और नेशनल क्रिश्चियन कौंसिल सेक्रेटरी
 मा: पेटन साहिब मिल के रांची में इन मिशनों के जयदाद बन्दोवस्ती के
 बिषय में विचार किये।

(क) छोटानागपुर और आसाम की जी. ई. एल. मिशन जयदाद के
 बिषय इस कमीटी ने यह फैसला किया कि—

(१) हम सिफारिस करते हैं कि छोटानागपुर और आसाम की
 जयदाद को चलाने के लिये ट्रस्टियों की सगह एक नया
 पंच होवे जिस में गोस्नर मिशनरी सोसाईटी, बेर्लीन की
 और से दो अंग, लूथेरान चर्च कौंसिल से दो अंग, अमेरिका

की नेशनल लूथेरान कौंसिल से एक अंग (जब तक वह कौंसिल जी. ई. एल. क्लौशा के प्रतिपालन के लिये सहायता भेजे), और नेशनल क्रिश्चियन कौंसिल से एक अंग और ये प्रतिनिधौ अपने अपने समाजों से चुने जावे।

(२) कि यह पंच १० बरसों से अधिक काम न करे और तब अन्तिम बन्दोबस्ती का बिचार होवे।

(1) That we recommend to the Government of India that for the administration of all properties in Chotanagpur and Assam the Trustees be superseded by a body consisting of two representatives of the Gossner Missionary Society Berlin ; two representatives of the Lutheran Church Council ; one representative of the National Lutheran Council of America (so long as the Council shall contribute funds for the support of the G. E. L. Church) ; and of one representative of the National Christian Council ; the representatives to be designated by thier respective bodies.

(2) That this new body function for a period not exceeding ten years and that then the whole question of the final disposition of the properties in question be considered afresh.

महासभा ने इन सिफारिशों को मंजूर किया।

(ख) गंगा मिशन —

(१) सम्भव है कि गंगा मिशन जयदाद की, जो कलौशायें वहाँ अभी काम कर रही हैं वे लेंगी। इसलिये उपरोक्त ता. की कमिटी ने ठहराया कि कौटानागपुर से एक कमिशन जाकर नियम के अनुसार जयदादों की। कौमत ठहरावे। इस कमिशन से सर्व कौंसिल से एक अंग मांगा गया और

कौंसिल ने प्रेसिडेंट को ठहराया। महासभा ने इस को संजूर किया।

(२) सा. आ. जोन साहिब ने सुनाया कि जब कर्मचारियों का प्रेसिडेंट फंड खुलेगा तब यदि गंगा मिशन की जयदाद की बिक्री हो तो वेर्लीन बोर्ड को और से वह रुपैया इस फंड में दिया जायेगा। (देखिये आगे नः १४)

१२. जौ. ई. एल. कलौशा और अंग्रेजी मिशनके बीच इकरारनामा—महासभा को सुनाया गया कि १९२७ की २०वीं जनवरी को अंगलिकन तथा लूथेरान प्रतिनिधियों की एक बैठकी रांची में हुई जिस में लूथेरान कलौशा से अंग्रेजी मिशन में और वहां से यहां अंगों के उलट पुलट होने का बिचार हुआ और उस में जो नियम बनाये गये सो कौंसिल मिनिट में रूप चुके हैं। यहां वही बातें आदि भाषा अंग्रेजी में क्हाये जाते हैं—

(1) That the rules of comity of the National Missionary Council be accepted *con amore* (see proceedings of the third meeting of the National Missionary Council, Jubbulpore, October 27-31-1916, pages 14-19).

(2) That the discipline of each Church be respected in so far as the rules of discipline of one body are not in conflict with those of the other body. Where there is conflict, each body must decide for itself how far it can observe the rules of discipline of the other body.

(3) That in dealing with disaffected members who propose to change their Church affiliation and in fixing a time-limit, after which the applicants may be received into another Church, the opinion of the authorities of the body, which the disaffected parties wish to leave, as to the length of time required for dealing properly with the disaffected members shall be given the fullest consideration.

(4) That in case of any disaffection due notice should be given by the party to whom application has been made to the other party concerned. This notice should be given first locally, as for instance, by one pastor to another pastor, and finding an adjustment of the difficulty impossible notice should then be given to the higher authorities.

(5) That when, after all efforts have been made, to act in accordance with the above mentioned principles a party from either Church still persists in changing their allegiance and are received by the other Church, they should not be harrassed by attempts to make them return.

(6) That mixed marriages between the two bodies should be discouraged. But if they are contracted, the children of such marriages, should go with the father who is to remain in his original Church.

नोट: कृठवीं बात लूथेरान कलीशा से पीछे जोड़ी गई जिस को बिशप साहिब मंजूर नहीं करते हैं।

महासभा उपरीक्त बन्दोबस्त से पसन्द न हुई और आगे फिर बिशप साहिब से मिल के पुनः नियम बनाने को निम्न अंकित कमिटी ठहराई—
मा: पादरी आ, जोन कम्भीनर, मा: हुरद, मा: योएल लकड़ा, मा: योहन तोपोनो प्रेसीडेन्ट, मा: निर्मल सोय और मा: केनेडे साहिब।

१३. प्रचारकों का शिक्षा क्लास— महासभाने संकल्प किया कि हर एक इलाका अपने प्रचारकों के लिये शिक्षा क्लास बरस बरस ठहरावे और चर्च कौंसिल इस के लिये नियम और कोर्स इत्यादि बनावे।

१४. कर्मचारियों के लिये प्रोभिडेन्ट फण्ड नियम— [देखिये कौंसिल मिनिट नोवेम्बर १९२६ न: ५ (९), इत्यादि]—चर्च कौंसिल के विचार में अत्यन्त आवश्यक मालूम पड़ा कि कर्मचारियों के लिये एक प्रोभिडेन्ट फण्ड होवे। सो जौभी उस के निमित्त पुंजी के वास्तु कुछ पैसा नहीं है तथापि एक नियम तैयार किया कि जैसे पुंजी पैसा मिले यह

फण्ड जारी किया जाय। वह नियम क्रापा जाकर महासभा के अंगों के हाथ में दिया गया। महासभा ने उसे मंजूर किया।

(क) यह फण्ड कब शुरू होगा ? संकल्प किया गया कि चर्च कौंसिल चिन्ता करे कि जैसे रुपये मिले तैसे यह जारी किया जाय।

(ख) सा: जोन साहिब ने सुनाया कि बेलीन बोर्ड को इच्छा है कि यदि गंगा मिशन को जयदाद बिक्री हो जाय तो वह पैसा इस फण्ड में दिया जाय।

१५. कुवाकूत—हमारी एक मण्डली के ख्रिस्तानों में जात की और से कुवाकूत चलती है। इस का निर्णय पुरोहितों तथा चर्च कौंसिल से होने पर भी कुवाकूत नहीं उठी। सो कौंसिल ने इसी विषय को महासभा में लाया। महासभा ने फैसला किया कि जब लोहार ख्रिस्तानों का भोजन मुन्डा ख्रिस्तान नहीं खाते हैं तो लोहार ख्रिस्तान भोजन तैयार करे और वहां के मुन्डा तथा रांची के कितने मुन्डा उरांव और साहिब लोग उस भोजन में जावे जितने हम सब लोग देखें कि हम ख्रिस्तानों में कुवाकूत नहीं है।

१६. जर्मन मिशनरियों के फिर आने के लिये बोर्ड और कौंसिल के प्रस्ताव— [देखिये पिक्ली महासभा, दिसम्बर १९२५, न: (९)]— जो प्रस्ताव पिक्ली बैठकी में इस महासभा से मंजूर हुए उन के विषय महासभा को बतलाया गया कि बेलीन बोर्ड और अमेरिका के नेशनल लूथरान कौंसिल ने भी उन को मंजूर किया है सो वे अब जायज हैं।

१७. जर्मन मिशनरियों को फिर आने के लिये कुट्टी— महासभा को सुनाया गया कि सरकार ने गोस्सनर लूथरान जर्मन मिशनरियों को क्योटानागपुर और आसाम लौटने के लिये कुट्टी दी है।

१८. अमेरिकन मिशनरी— खास इसके विषय कोई विचार न हुआ। कहा गया कि कदाचित अगामी महासभा तक कोई अमेरिकन मिशनरी यहां नहीं रहेगा; सा: पादरी केनेडे साहिब इस साल के अन्त तक में चले जायेंगे। फिर यह भी कहा गया कि अमेरिकन नेशनल लूथरान कौंसिल ने अपने दान की एकतिहाई काट लिया है। महासभा ने विचार कर संकल्प किया कि यदि बेलीन बोर्ड खर्च के कटे हुए अंश को भर देने में आसामर्थ हो तो वैसी हालत में चर्च कौंसिल नेशनल लूथरान कौंसिल ही से उस एक तिहाई अंश को मांगे।

१९२०-२१. झरसुगुदा इलाके को भारत ख्रिस्तिये सेवक समाज को देना—
 लूथरान नेशनल मिशनरी सोसैटी के सेक्रेटरी की चिट्ठी, ता. २०-४-२७,
 अंग्रेजी में पढ़ कर हिन्दी में समझाई गई। इस के बाद सेक्रेटरी ने
 राजमहेन्द्री शहर में २८ दिसम्बर १९२६ को जो लूथरान नेशनल मिशनरी
 कौंसिल बैठी थी उस के निचोड़ जो भेजे गये हैं उन्हें पढ़ के समझाया
 और महासभा को बतलाया कि चर्च कौंसिल ने उन निचोड़ों के प्रतिउत्तर
 में एन. एम. एस. को हाल भेजा कि इनका विचार महासभा ही में
 होगा। फिर सेक्रेटरी ने यह भी बतलाया कि नेशनल मिशनरी सोसैटी
 का एक अफसर अपने काम में रांची आया था और उसने श्री मिस्टर और
 मिसेस रीय ने मिल के रांची के गोस्सनर प्रतिनिधियों से इसका बात
 विचार करके अपने सिफारिस भारत नेशनल मिशनरी सोसैटीके पास
 भेजा है जिसका जिक्र नेशनल मिशनरी सोसैटी की अन्तिम चिट्ठी,
 २०-४-२७, में भी है।

उपरोक्त २८ दिसम्बर १९२६ को एल. एन. एम. एस. कौंसिल बैठकी
 को जो निचोड़ भेजे गये उस में से कुछ ये हैं—

“Having considered the question of our continu-
 ance) at Jharsuguda and negotiations till now carried
 on with the G. E. L. Church it was resolved that
 in the interests of the work in the Jharsuguda Ilaka
 the L. N. M. S. agree to continue to be responsible
 for the field on the following terms—

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

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

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

इन निबोड़ों पर और लूथरान एन. एम. एस की अन्तिम चिट्ठी पर महासभा ने विचार किया। एल. एन. एम. एस. की इच्छा है कि भरसुगदा, गोस्सनर कलीशा की एक इलाका आगे न रहे बरन एक अलग मिशन वा मंडली हो जावे तब एन. एम. एस. उस में काम करेगी।

महासभा ने विचार कर देखा कि भरसुगदा हमारा ही रहे एन. एम. एस. उस में हमारेही लिये काम करे, इसी बूम से भरसुगदा एन. एम. एस. को दिया गया। इसलिये वह गोस्सनर कलीशा की एक सम्मिलित इलाका अभी तक है। एन. एम. एस. की इच्छा है कि यह इलाका नियमावली से निकाली जावे। महासभा ने देखा कि इस काम के लिये (अलग करने के लिये) भरसुगदा इलाके की खुशी (निकलने का) का भी दरकार है जो नमुमकीन जान पड़ा। फिर महासभा के विचार में स्वपालन के संगठन से निकाल के भरसुगदा को पूर्णतयः परपालन में लौटाना अनुचित जान पड़ा क्योंकि वह मंडली के लिये पीछे हटना होगा। ऐसे ऐसे विचारों के कारण से महासभा ने विचार किया कि एल. एन. एम. एस. सेक्टरी की चिट्ठी के प्रत्युत्तर में यह टेलीग्राम भेजा जावे—

Impossible to accept entire separation other demands accepted by conference.

२०. स्वपालन रिपोर्ट :—

(१) टमाड़—प्रचारकपन से पादरीपन और वहां से इलाका पंच में सेन्ट्रलाईज करते हैं।

(२) राजगांगपुर—एक भाई ने कहा कि नियम से सेन्ट्रलाईज करते हैं पर कर्मचारियों का तलब नहीं पुरता है। पादरी प्रभुसहाय ने कहा कि सेन्ट्रलाईज नहीं होता है। भाई न जानने से वैसा बोला, केवल हिसाब सेन्ट्रलाईज होता है। पादरी को तलब पुरता है पर प्रचारकोंको घटी है।

(३) लड़कू—निग्रमित रीति से सेट्टालाईज करते हैं और यत्न भी करते हैं। तुलुर में पांच नहीं बैठते हैं, तोभी उन को तलब तो देते हैं।

- (४) गोबिन्दपुर—सेट्टालाईज आरम्भ हो रहा है, लेकिन घटी है।
- (५) टकरमा—हिसाब से सेट्टालाईज होता है।
- (६) कोरौजा—सेट्टालाईज नहीं होता है।
- (७) रांची—सेट्टालाईज होता है पर तलब नहीं होता है।
- (८) कोन्दरा—हिसाब भर सेट्टालाईज होता है पर बहुतही घटी है।
- (९) चैनपुर—सेट्टालाईज होता है पर तलब नहीं होता है।

(१०) लोहरदगा—सेट्टालाईज होता है पर तलब नहीं होता है।
जवान सभा के लोग बहुत सहायता करते हैं।

(११) गुमला—नियमावली के समान होता है। प्रचारकों को बराबर पूरा तलब है। पादरी कभी पूरा कभी कम पाता है।

(१२) चैबसा—खास चैबसा में खूब ठीक से चलता है। बोर्ड ने अपर स्कूल को उठा दिया और केवल लोअर भर रखा।
भाइयों ने चन्दा से अपर को अब तक रख लिया है, जमशेदपुरवालों ने कहा कि वहां बहुत घटी है।
पादरी को तलब नहीं होता है।

(१३) करीमटी—सब आसदनी प्रचारक खा लेते हैं। केवल हिसाब लाते हैं। जिसको पास बहुताई है वह घटीवाले को कुछ देता है पर तौभी बहुत घटी है।

(१४) पुरलिया—पादरी का तलब स्थानीय आसदनी से होता है, और प्रचारक को कौंसिल ग्रान्ट से देते हैं। सेट्टालाईज तो अब तक नहीं हुआ। अब नये अफसर लोग चुने गये हैं और आशा है कि आगे को सेट्टालाईज होगा है। पर एजेन्ट बाबू ठीक काम नहीं करता है।

(१५) आसाम—नियमावली के अनुसार किया जाता है।

भिन्न भिन्न इलाकों से पूछ पाछ हो जाने के बाद बाबू नरमन टोप्पोने मंडली सम्भालने का विशेष जिन्ना उठाया। उसने कहा कि जब हम गिरने पर ये तब बहुत जोर से पुंजी खड़ा करने के लिये संकल्प किया कि एक एक महीने का तलब मंडली पुंजी के लिये देंगे। पर अब ठंडा होकर वह

चन्दा नहीं उठा रहे हैं। मान्यवर हनुक दत्तो ने भी कहा कि पर आशा नित उपासा रीति तो बहुत बुरी है, हमें जागना और पुंजी के लिये एक एक महिने का तलब जमा करना चाहिये। माः ख्रिस्तोमूह पादरी ने भी कहा कि ऐसा हमें करना चाहिये और बताये कि जब हम शुभ दिन में जीते थे तब ही तो जुबिली के समय सब कर्मचारियों ने आधा आधा तलब दे दिया था, तो इस कठिन समय में हम जरूर एक एक महिने का तलब दे सकेंगे, एक मुश्त में नहीं तो फिल्लों में कई सालों के भीतर दे देंगे। माः बाबू निर्मल सोए ने बताये कि हम सभी की कठिन आर्थिक दशा के कारण ही यह जारी नहीं किया गया था, पर अब तो हो जाना चाहिये। और बहुते ने इस विषय में अपना विचार और राय प्रगट किये। बहुत गौर हो जाने पर संकल्प किया गया कि—

- (१) स्वपालन पुंजी के लिये तलब देना (देखिये १९१८ महासभा मन्तव्य) इसी साल से जारी होवे।
- (२) इस काम को चलाना चर्च कौंसिल के जिम्मे में रहे।
- (३) यह एक रिजर्व फण्ड रहे।
- (४) बिना महासभा के हुकुम से वह न खर्च किया जावे।
- (५) उपरोक्त स्वपालन पुंजी के पैसों को ५ वर्षों में जरूर अदाय करना चाहिये।
- (६) स्वपालन चन्दा का नियम धरबन्धु में कृपा जावे औ अलग नोटिस में कृप कर बांटा जावे जिस्त लोगों को इतबार होवे।

२१. सोमा विचार—

(क) सम्बलपूर और रायगढ़ इत्यादि का (१९२५) दिसम्बर महासभा मन्तव्य १४—गत महासभा में यह बतलाया गया था कि सम्बलपूर और रायगढ़ के मिशनरियों के साथ गोस्वर प्रतिनिधी मिल कर सीमा विषयक नियम बनाये। वे नियम उसी मन्तव्य में हैं। उन नियमों की इस महासभा ने मंजूर किया। अभी महासभा को बतलाया गया कि सम्बलपूर तथा रायगढ़ के दोनों होम बोर्डों ने भी उन नियमों को मंजूर किया है।

(ख) लमदीन पादरीपन— इस पादरीपनके जुरकेला की मण्डली भी अर्जी करती है कि लमदीन पादरीपन खुंटीठोली पादरीपन से कुड़ाई जाकर ठकरमा इलाका में मिलाई जाय। महासभा ने फैसला किया कि जिन पादरियों से सम्बन्ध है उन से विचार करके चर्च कौंसिल इस का फैसला करे।

(ग) टुडौ (मनाबू इत्यादि)— इस के सम्बन्ध में महासभा का विचार हुआ कि टुडौ को हम अपनी इलाका (field) मानेंगे और चर्च कौंसिल वहाँ के मिशनरों से इस के सम्बन्ध में लिखा पढ़ी करे।

(घ) चक्रधरपुर— महासभा ने फैसला किया कि सरकेला खर्सावा इत्यादि चक्रधरपुर से मिलाई जावे और चर्च कौंसिल इस के लिये प्रबन्ध करे।

२२. कौंसिल के लिये पदधारियों और अंगों का चुनाव।

पदधारियों का पोलोला चुनाव १९२४ साल में हुआ था इसलिये अब तीन बरसों के अर्ध पर नियम के अनुसार इस साल १९२७ में पदधारियों का नया चुनाव पहुँचा।

फिर चक्र रीति के अनुसार कौंसिल के इन दो अंगों के मियाद पूर गये मिस्टर सी. के. कोनगाड़ी तथा लूथर जोजोवार।

प्रेसिडेन्ट ने एक नोमिनेशन कमिटी चुना था। उस कमिटी ने सोच के नामों को चुनाव के लिये पेश किया। उस के अतिरिक्त कितने नये नाम महासभा में उचित रीति से दिये गये। नियमित रीति से ये चुनाव हुए—

प्रेसीडेन्ट—मान्यवर पादरी योहन तोपोनो

सेक्रेटरी— ” ” योएल लकड़ा

खजान्ची— ” बाबू निर्मल सोय

अंग— ” ” खुस्त हर्दगन होरो

” ” ” ओबेद मिंज बी. ए.

जिस सुधारी हुई नियमावली को इसी सभा ने ग्रहण किया उस में कौंसिल के विषय ऐसा है कि महासभा के पदधारी कौंसिल के पदधारी होंगे और बाकी दस अंगों में ५ पादरी और ५ भाई लोग होंगे। इस नियम के अनुसार १० में से २ जगह जो खाली हुई उन में केवल भाई लोग चुने जा सकते थे जैसा उपरोक्त चुनाव में देखिये। तोभी बहुत उचित था कि मान्यवर पादरी जोन साहिब जरूर चर्च कौंसिल में आवें। उसको अंग बनाने की कठिनाई के समय मान्यवर पादरी लौरेन्तियुस एक्का ने कौंसिल से इस्तिफा दिया जिन्हें मान्यवर पादरी जोन साहिब की जगह मिले। महासभा ने अपसोस और आनन्द के साथ उक्त पादरी को धन्यवाद दिया और मान्यवर पादरी जोन साहिब हर्ष से अंग चुने गये।

उक्तों कि साइंस एंड इन्डस्ट्री चर्च कौंसिल के सेम्बर—

१. माध्यम पादरी लोहन तोपोनो, प्रेसिडेंट, १९२७-१९३०
 २. " " योएल लकड़ा, M.A., B.D., S.T.M., सेक्रेटरी
 ३. " " बाबू निर्मल सोय, खजांची
 ४. " " डी. एम. पन्ना, B.A.
 ५. " " पादरी इस्हाक एका
 ६. " " श्रीवेद तिडू
 ७. " " नयानिएल सन्डील
 ८. " " बाबू हर्दगन होरी
 ९. " " श्रीवेद मिंज, B.A.
 १०. " " अमृत लाल तिकी
 ११. " " पिटर हुरद
 १२. " " पादरी मरकस तोपोनो
 १३. " " आ. जोन
 १३. सुतफरकात—

(१) आसाम के ३ प्रतिनिधियों ने घूरी के कारण फिरती यात्रा खर्चा महासभा से मांगा। यह मंजूर हुआ।

(२) भारत लूथरान सम्मेलन—
 महासभा को सुनाया गया कि भारत लूथरान सम्मेलन की पीकली बैठकी में मिस्टर डी.एम. पन्ना उसके भैस प्रेसिडेंट चुने गये और मिस्टर पी. हुरद गोस्सनर कलौशा के प्रतिनिधी चुने गये और श्रीमती कुसुम कुंवारी सोके इस प्रदेश की लूथरान अबलाओं के लिये प्रतिनिधी चुनी गईं। महासभा ने खुशी से इन सब चुनावों को मंजूर किया।

(३) वरओबीसा (जलपाई गोड़ी)—
 यहां के हमारे लूथरान भाई बहिन उधर जाके चाय बगानों में बस गये हैं वो चाय बगानों आदि में काम करते हैं। वे आरम्भ से स्कोच मिशन के अग्रीत हुए हैं। वहां से दो भाई सभा में उपस्थित थे और उन्होंने ने अर्जी किया कि उनको भी इसी माता मण्डली से देखभाल करने का बन्दोवस्त किया जाय इस विषय में चर्च कौंसिल ने एक कमीशन महासभा की बैठकी के पेंटर भेजा था। उन दो भाईयों ने अर्जी किया कि इस का और भी बिचार किया जावे।

महासभा ने विचार कर ठहराया कि चर्च कौन्सिल इस बात को फिर कमिशन भेजके वा अन्य प्रकारसे सफाई करे। इस कामके लिये पैसा दरकार हो तो उसका बन्दोबस्त करे और कमिटी का प्रयोजन हो तो उसे भी करावे।

(४) अप्रैल ३० और १ मई के लिये भत्ता—सुनाया गया कि अंगों और प्रतिनिधियों के लिये ३० तारिक का खर्च दिया जायगा और यदि कोई रविवार को रह जावे तो उसका भी खर्चा मिलेगा।

२८. धन्यवाद—ये धन्यवाद दिये गये।
(१) अमेरिका के नेशनल लूथेरान कौन्सिल अपने मिशनरियों और अपने पैसा से गोस्सनर कलीशा की सहायता करती और उसको सम्भालती है इसलिये महासभा उक्त कौन्सिल को अन्तःकरण से धन्यवाद करती है।

(२) वेर्लीन होम बोर्ड—महासभा वेर्लीन होम बोर्ड को बहुत धन्यवाद करती है कि वह इस कलीशा पर पैत्रिक प्रेम से दृष्टि करती है और अपनी प्रार्थनाओं, मिशनरियों तथा पैसे से इस कलीशा की सहायता करती और अधिक आर्थिक सहायता देने की आशा देती है।

(३) महासभा एडमैसरी बोर्ड को उसको सब कामों और सहायता के लिये बहुत धन्यवाद देती है।

(४) ट्रस्टी बोर्ड—महासभा ट्रस्टी बोर्ड को बहुत धन्यवाद देती है कि वह गोस्सनर मिशन की जयदादों की रक्षा करती है और उस में से कितनी जयदाद गोस्सनर कलीशा की भोग के लिये दे दी है।

(५) महासभा नेशनल मिशनरी सोसैटी को हार्दिक धन्यवाद देती है कि उसने आरसुगुदा इलाके को सम्भाला है।

(६) संरक्षणभार तथा परिवर्तन कालिक प्रबन्धीय कामों के लिये महासभा भारतनेशनल कृशियन कौन्सिल तथा बिहार और उड़ीसा के कृशियन कौन्सिल को धन्यवाद देती है॥

२५ सभापति और प्रार्थना—सभापति ने सभी को धन्यवाद दिया और ईश्वर की रक्षा में उन्हें बिदा किया और मान्यवर पाद्री जीन साहिव ने धन्यवाद और आशीर्ष की प्रार्थना की तब महासभा बन्द हुई।

विन्यासीन मिंजरा
सर्कटरी, चर्च कौन्सिल।

Statement of receipt and expenditure of the Central Fund.

January, 1926 to March, 1927.

RECEIPTS		EXPENDITURE	
Swapalan	63-10-0	Excess rfd	5-14-0
5 % contr by		Singh Teacher	30- 0-0
dedtn of grt	1354- 0-0	Pres's touring	192-10-3
Ilakas	152-10-3	Secy's Off & sup	286-10-9
Supvn	67- 0-0	Treasurer's off	30- 9-6
Singh. past	180- 0-0	C.C. Clerk	327- 0-0
" collection	3- 1-0	Spvn, Comm &	
Rfd, a/c M. mtg	134-11-0	T. past	172- 2-3
Singh. grdn	169- 3-0	C.C. mtg. T.A.	147-11-3
Rfd by Sing. Pst	20- 0-0	B. & O. fees	105- 0-0
Bal a/c „ teat	10- 0-0	Transf of past	120- 9-9
		Old press bill	74- 5-0
		Secy Minist	12- 0-0
		Rent to Trust	20- 0-0
		Tract Soc	25- 0-0
		Patna Church	20- 0-0
		Singh alter	10- 0-0
		Plder's fee. Loh	20- 0-0
		Mons. mtg.	203- 0-0
		Ptg forms etc.	10-14-0
		Loan to M. Hur	60- 0-0
		Sal. Pr. Kachh	40- 0-0
		Miscellaneous	82- 1-0
		Total	1,996- 7-9
		Bal. on 31-3-	157-11-6
Total	2,154- 3-3	Grand total	2,154- 3-3

N. SOY,
Treasurer,
Church Council, Ranchi.

जिस अदालत से जारी हो उसके सिंरज्ञ में लिखा जाय।
तारीख जब तलबाना दाखल हुआ।
तारीख जब खाराका दाखल हुआ।
तारीख जब अहकाम दाखल हुआ।
तारीख जब अहकाम नाज़र के हवाले हुआ।

SUMMONS FOR SETTLEMENT OF ISSUES.

(Order V, Rules 1 and 5, Code of
Civil Procedure.)

सम्मान बावत् तक्रूर ईशू।

(आर्डर ५, रूल १ वो ५, मजमुअये ज़वाबिते दीवानो।)

नाज़र को निरस्त में लिखा जाय।
तारीख जब अहकाम तामाल कुनिन्दा के हवाले हुआ।
तारीख जब अहकाम तामाल कुनिन्दा ने बाद तामाल हान के वापस किया।
तारीख जब नाज़र में तामाल अदालत में भेजा।

(२) नाम वो
निशान वो जाए
सकूनव।

आपके नाम पर वास्ते
के एक नालिश रजु को है इस लिये
आपको नाम सम्मन जारी होता है के इस दावो
का जवाब देने के लिए इस अदालत में ता.
२५⁶ माह March
सन् १९४२ ई० को ब-वत्ता ८ बजे दिन
आप खुद हाज़िर हों या किसी वकील अदालत के
मारफत जिस को मुकदमे को ज़रूरी बातें अच्छी तरह से समझा दो जाएं और उनका
जवाब दे सकें या ऐसे वकील को मारफत जिस के साथ ऐसा आदमी हो जो ऐसी बात का
जवाब दे सके, हाज़िर हो। और आप को हुकम होता है के उन कागज़ों को जिन पर
अपना जवाब दावी के मज़बूतो के लिए आप भरोसा करें अपने साथ लावें।
आप को होशियार किया जाता है के अगर आप ऊपर को लिखा हुई तारीख को हाज़िर
न होंगे तो मुकदमा आपके ग़ैर-हाज़रों में सुना जाएगा और फ़ैसला होगा।
ब-दस्ताख़त मेरे और ब-मोहर अदालत हवाले किया गया।
आज ता. २४⁶ माह March सन् १९४२ ई०

ज़िला २२५

ब-अदालत ४०२/३२२

सुकाम २२५

२५२० मुकदमे का नम्बर ४५ सन् १९४२ ई०।

ब-नाम^(१)

Theodore. Suren B. A. B. L.

G. E. E. Church compound
Ranchi

A. L. Jirki Principal. of Goshner. H. E.
School Ranchi

आपके नाम पर वास्ते

के एक नालिश रजु को है इस लिये आपका नाम सम्मन जारी होता है के इस दावो

का जवाब देने के लिए इस अदालत में ता. २५⁶ माह March

सन् १९४२ ई० को ब-वत्ता ८ बजे दिन आप खुद हाज़िर हों या किसी वकील अदालत के

मारफत जिस को मुकदमे को ज़रूरी बातें अच्छी तरह से समझा दो जाएं और उनका

जवाब दे सकें या ऐसे वकील को मारफत जिस के साथ ऐसा आदमी हो जो ऐसी बात का

जवाब दे सके, हाज़िर हो। और आप को हुकम होता है के उन कागज़ों को जिन पर अपना

जवाब दावी के मज़बूतो के लिए आप भरोसा करें अपने साथ लावें।

आप को होशियार किया जाता है के अगर आप ऊपर को लिखा हुई तारीख को हाज़िर

न होंगे तो मुकदमा आपके ग़ैर-हाज़रों में सुना जाएगा और फ़ैसला होगा।

ब-दस्ताख़त मेरे और ब-मोहर अदालत हवाले किया गया।

आज ता. २४⁶ माह March सन् १९४२ ई०

ह. ह. ह.

ज. ज. ज.

अइकाम तामेलो की कैफियत ।

नाम उन शख्स का जिन पर मामला होगा।	तारीख वो वक्त वो मुकाम तामोल होने का।	निधान देहिल्वे का नाम वो पता अगर कोई हो।	किस शख्स पर किस तौर से तामोल हुआ (अगर अला-लत-तामोल न हुआ हो तो अदालत नही तामोल होने की वजह लिखें)।	वह शख्स जिल पर तामोल हुआ उन्होंने अदालत पर दस्तखत किया या दस्तखत करने से इनकार किया।	नाम वो पता उस शख्स या उन अशख्स का जिन के खामने खर्चमान दिया गया तामोल हुआ।	
१	२	३	४	५	६	७

जय—सत्यवत के खाने में खाराक भवदान जो दिया गया है वो उन के दस्तखत वा अंगुली के निशान को तब पान खया लिखना चाहिये ।

कस्तूरत अहंताय तामील कुरिन् ।

Affirmed before me by the above peon on the _____ at _____ A. M.
P. M.

[Ngzir]

तामिली की तबदीक उस गांव के किसी बाशिन्दा या चौकीदार या दानदार से ।

[क्रायादा १५ (२), (बो), हिस्सा १, चापतर २ जो. आर. और सा. अा. खिगात जिला १ ।]

५३५

सात रुब

जिनको हम खुद जानते हैं, के ऊपर अज्ञान तामाक कुमिन्द ने हमारे सामने अज्ञान तामाक का उब पारीजा खे देता कि हमने अपने रिपोर्ट में लिखा है।

दृष्टव्यम् ।

६३

सा.कि.

Reply

- ✓ K 1. That the plaintiff has no cause of action.
- ✓ K 2. That the suit relates the internal affairs of the administration of the Church and its discipline and is not maintainable in Civil Court

S 3. That the action of the defts. relates not to any property but to internal administration of the Church and to the care of the spiritual life of the plff. as enjoined by Scriptures.

✓ K 4. The defts. do not admit the allegations made in the plaint. The allegations made in the plaint will be traversed in the written statement to be filed by the defts. on the date fixed for the purpose.

✓ KS 5. That the plff. in order to show a prima-facie case has brought in the plaint the incidents regarding school and a previous case between plff. and deft. No. 4, the correctness of which the defts. do not admit.

✓ K 6. That the injunction prayed by the plff. has nothing to do with school but with the internal affairs of the Church maintaining discipline.

✓ K 7. That the real facts of the case are as follows:
One Jainasih Ekka a member of the Church was placed under discipline for being guilty of disobedience to the orders of the Church Council in holding a meeting in the Church Compound against the orders of the Church Council on 21.1.42.

✓ K 8. That the plff. in utter defiance of the above resolution and announcement of the same on 25.1.42 to whittle away the governing body of the Church and to undermine the administration of the Church arranged a procession and directly acted in contravention of the ordinances of the Church in arranging for garlanding the said ~~the said~~ Jainasih Ekka and staging a procession.

✓ K 9. That the plff. was asked to attend the meeting of the Church Council Executive Committee and the officers of the Ranchi Mandli Panch and explain his conduct.

✓ K 10. That the plff. did not attend the said meeting but only sent an evasive reply denying the charge against him.

✓ K 11. That in reply he was informed that Executive has got report and proof regarding the charge against the plff. and so he was again directed to attend the meeting of the said bodies and explain his conduct but he refused.

✓ K 12. That under the resolution arrived at by the Church Council all the workers of the Church have to live with their wives but the plff. did not observe this rule hence he was called upon to abide by this resolution but he paid no heed to the same and was again guilty of disobedience. The plff. was asked to attend meeting and explain his conduct but he did not attend meeting but gave an evasive reply.

✓ K 13. That thereafter the Executive Committee of the

We, the Rev J. P. Tisa ^{son of Jhabbhunahay Tisa} by ^{with} ^{race} ^{Christian} ^{the Rev Luther Jijwar son of Jhan} ^{by race} ^{Munda Christian} ^{by occupation} ^{son of Lucas living by caste} ^{Christian by occupation} ^{at Simtuh Ranchi} ^{above mentioned suit do hereby solemnly} ^{declare that:-}

Assistant

I, the Rev J. P. Tisa ^{son of Jhabbhunahay Tisa} ^{by caste} ^{Christian} ^{the Rev Luther Jijwar and Theodore Seshi} ^{by caste} ^{Christian} ^{by occupation} ^{Secretary of the Church Council} ^{Chotanagpur} ^{and Assistant} ^{resident of Ranchi District Ranchi}

do hereby swear as under:-

1. That I am the defendant no 2 in the above suit.

2. That the statements in paragraphs 1, 4, 6, 7, 8, 9, 10, 11, 12, 13, 16, 19 and 20 are true to the best of my knowledge - the statements

in paragraphs 5, 14, 18, 19 and 22 are true to the best of my knowledge and also by way of submission paragraphs 2, 3, 15, 17, 21, 23, and 24 are by way of submission Sworn at Ranchi this 1st April 1941

the Church Council and the officers of the Ranchi Mandli Panch in meeting found him guilty of continued disobedience to the orders of Church authority and breaking the Church rules and discipline and passed a resolution placing the plff. under Church discipline.

- ✓ *KS* 14. That the Church has its own rules and canon laws to maintain discipline and the offence committed in connection with Church affairs is dealt with by the Church authorities the decision of which cannot be challenged by Civil Court.
- S* 15. That the disciplinary order is legal as the same was ~~xx~~ passed after giving the plff. enough opportunity to offer explanation.
- K* 16. That the plff. was also guilty for not obeying the orders of the Executive Committee of the Church Council to attend the meeting.
- ✓ *S* 17. That the decision of the Executive Committee of the Church Council whether right or wrong cannot be a subject matter of investigation in Civil Court or any Court.
- KS* 18. That the resolution has already been passed in a regular meeting according to the Scriptures and the Canon laws of the G.E.L. Church in Chotanagpur & Assam and therefore restraining of the defts. from publishing the resolution will be unscriptural, unbiblical and against the tenets of the G.E.L. Church.
- KS* 19. That it is not a fact that a Christian becomes an outcaste and loses ~~the membership~~ all the privileges by being put under discipline but according to the Christian faith and ideal a fallen Christian is made better by this Ecclesiastical and sacred act. *The Plaintiff shall not be put to any loss faster or more than as alleged.*
- K* 20. That such act of discipline does not permanently disqualify the man under discipline for Church work but on the other hand being a better Christian after discipline he is entitled to all the privileges of the Church as before.
- S* 23. ~~21.~~ That the Church administration and discipline will be dislocated if injunction is granted- hence the balance of convenience is in favour of the defts.
- ✓ *S* 24, ~~22.~~ That the suit has not been properly constituted. Unless the Executive Committee of the Church Council and the Officers of the Ranchi Mandli Panchis properly represented and made parties no injunction can be granted against the defts.
- S* 21 ~~22xx21x~~ The disciplinary order has been given for disobedience and indiscipline and any delay in the announcement is sure to weaken the Church administration. The Church Government is an administration not less than any other Government and the Church has no other course of action to protect herself except immediately placing under Church discipline any one who rebels against the Church.
- KS* 22. That the resolution referred to has been arrived at after very careful consideration and is in the best interests of the Church administration. In any delay in the announcement of this resolution the whole of the administration of the Church is jeopardised for the plff. designs to undermine the Church as established by law and Constitution.

Under the circumstances the petition for temporary injunction be rejected.

In the Court of the District Judge at Ranchi
T.S. 45/4

Annual Trial - - 124

Reply

Rev. J. Stosch & others - Defendants -
The defendants beg to file the following objections to
the granting of the temporary injunction -

1. That the plaintiff has no cause of action.
2. That the suit relates the internal affairs of the administration of the Church and its discipline and is not maintainable in Civil Court.
3. That the action of the defts. relates not to any property but to internal administration of the Church and to the care of the spiritual life of the plff. as enjoined by Scriptures.
4. The defts. do not admit the allegations made in the plaint. The allegations made in the plaint will be traversed in the written statement to be filed by the defts. on the date fixed for the purpose.
5. That the plff. in order to show a prima-facie case has brought in the plaint the incidents regarding school and a previous case between plff. and deft. No. 24, the correctness of which the defts. do not admit.
6. That the injunction prayed by the plff. has nothing to do with school but with the internal affairs of the Church maintaining discipline.
7. That the real facts of the case are as follows:
One Jaimasih Ekka a member of the Church was placed under discipline for being guilty of disobedience to the orders of the Church Council in holding a meeting in the Church Compound against the orders of the Church Council on 21.1.42.
8. That the plff. in utter defiance of the above resolution and announcement of the same on 25.1.42 to whittle away the governing body of the Church and to undermine the administration of the Church arranged a procession and directly acted in contravention of the ordinances of the Church in arranging for garlanding the said ~~the said~~ Jaimasih Ekka and staging a procession and crying out slogan "Jaimasih Bahu Ki Jay".
9. That the plff. was asked to attend the meeting of the Church Council Executive Committee and the officers of the Ranchi Mandli Panch and explain his conduct.
10. That the plff. did not attend the ~~said~~ said meeting but only sent an evasive reply denying the charge against him.
11. That in reply he was informed that Executive has got report and proof regarding the charge against the plff. and so he was ~~being~~ again directed to attend the meeting of the said bodies and explain his conduct but he refused.
12. That under the resolution arrived at by the Church Council all the workers of the Church have to live with their wives but the plff. did not observe this rule hence he was called upon to abide by this resolution but he paid no heed to the same and was again guilty of disobedience. The plff. was asked to attend meeting and explain his conduct but he did not attend meeting but gave an evasive reply.
13. That thereafter the Executive Committee of the

Maharabha

the Church Council and the officers of the Ranchi Mandli Panch in meeting found him guilty of continued disobedience to the orders of Church authority and breaking the Church rules and discipline and passed a resolution placing the plff. under Church discipline.

14. That the Church has its own rules and canon laws to maintain discipline and the offence committed in connection with Church affairs is dealt with by the Church authorities the decision of which cannot be challenged by Civil Court.
15. That the disciplinary order ~~is legal as the same~~ was ~~xx~~ passed after giving the plff. enough opportunity to offer explanation.
16. That the plff. was also guilty for not obeying the orders of the Executive Committee of the Church Council to attend the meeting.
17. That the decision of the Executive Committee of the Church Council whether right or wrong cannot be a subject matter of investigation in Civil Court or any Court.
18. That the resolution has already been passed in a regular meeting according to the Scriptures and the Canon laws of the G.E.L. Church in Chotanagpur & Assam and therefore restraining of the defts. from publishing the resolution will be unscriptural, unbiblical and against the tenets of the G.E.L. Church.
19. That it is not a fact that a Christian becomes an outcaste and loses ~~the privileges~~ all the privileges by being put under discipline but according to the Christian faith and ideal a fallen Christian is made better by this Ecclesiastical and sacred act.
20. That such act of discipline does not permanently disqualify the man under discipline for Church work but on the other hand being a better Christian after discipline he is entitled to all the privileges of the Church as before.
23. ~~21.~~ That the Church administration and discipline will be dislocated if injunction is granted- hence the balance of convenience is in favour of the defts.

- 24, ~~22.~~ That the suit has not been properly constituted. Unless the Executive Committee of the Church Council and the Officers of the Ranchi Mandli Panch is properly represented and made parties no injunction can be granted against the defts.

21 ~~22xx21x~~ The disciplinary order has been given for disobedience and indiscipline and any delay in the announcement is sure to weaken the Church administration. The Church Government is an administration not less than any other Government and the Church has no other course of action to protect herself except immediately placing under Church discipline any one who rebels against the Church.

22. That the resolution referred to has been arrived at after very careful consideration and is in the best interests of the Church administration. In any delay in the announcement of this resolution the whole of the administration of the Church is jeopardised for the plff. designs to undermine the Church as established by law and Constitution.

Under the circumstances the petition for temporary injunction be rejected.

nos 21 + 22
see below

Camp Burja

No. 1112/42/F.

23. 4. 2

Mr. Th. Surin B.L.
Siromtoly, Ranchi.

Dear Mr. Surin,

Please find enclosed the following papers which I got from Mr. Stosch :

1. Letter to Mr. Stosch from Mr. Panna D/- 17.3.42 re. the Security money.
2. Letter from President Stosch No. 930 d/- 3.6.38 re. C.C.representative.on the M.C.
3. Letter from Mr. A.L.Tirkey to the Secretary G.F.L. Church re. Security money d/- 21.12.40.
4. Letter from Mr. A.L. Tirkey No. 634 d/- 24.12 40 re. the appointment of the Hostel Superintendent.

I hope you are coming on Saturday. If you don't mind please meet my family before you come here as they may have to send me somethings.

We are all very eager to know about the case.

With hearty Yisusahay.

Yours Sincerely,

J. H. Surin

4.

Munsiff's Court

T.B. No 45-8742

H. L. Tikey vs. The Rev. J. Storck & Co.

1. The ^{facts of the} suit ~~are~~ concerning the ~~the~~ religious matters; hence - the Plaintiff has no cause of action.
2. The Court has no jurisdiction either to entertain the suit ~~nor has it~~ ^{any} jurisdiction to grant injunctions prayed for.
3. The suit is meant to nullify the entire constitutions and tenets of the church which are framed, passed and sanctioned by the Mahasabha which is the supreme ~~govt~~ ^{body} of the church.
4. ~~The~~ The suit also touches the creed of the church and meant to deprive the church of its ^{legal} rights and privileges of the church and its individual members.
5. ~~Mr.~~ The Plaintiff has deliberately and intentionally committed acts

which amounts to offences
and ^{as such he} deserves to be placed under
discipline of the church.

6. The plaintiff Tiskey exercised the
same authorities, as a member of the
church council and also as a
secretary of the Local Ranchi
Mandali parish and also
as a secretary of the church.

7. If ~~that delay~~ ^{that the} is ~~caused~~ ^{made by granting}
of injunctions as prayed for, then
meant religious interference and,
and the ~~re~~ increments of and encourage-
ment of the commission of religious
crimes and ~~to~~ in the church.

जी० ई० एल० कलीशा के प्रेसिडेन्ट की ओर से उन भाई लोगों के लिये जो तलब पाते हैं चरवाही पत्री ।

रांची
२५ सेप्टेम्बर १९४१

प्यारे भाईयो !

मैं आज आप लोगों को हमारी लूथेरान कलीशा की आर्थिक अवस्था का हाल बताना चाहता हूँ । यह कलीशा स्वपालित है और उसका नाम आत्म शासित कलीशा है । सच पूछिये तो साल भर के लिये २४,००० रुपये इस लूथेरान कलीशा के कामों को चलाने के लिये लूथेरान फेडरेशन की ओर से भेजे जाते हैं जिसे केवल हम स्कूलों को वो सेन्ट्रल फंड को बड़ी कठिनाता से संभालते हैं और इन पैसों से हम पादरियों को प्राचारकों को कुछ भी सहायता नहीं कर सकते हैं । इस लिये उनकी दशा अति शोचनीय है ।

इस कलीशा के शिस्तित अङ्ग सोच विचार करें । आज कल अमेरिकन मदद पाने पर भी मण्डली की आमदनी कर्मचारियों के तलब के लिये यथेष्ट नहीं है । भविष्यत में क्या होगा ? महा-युद्ध के कारण अमेरिका में भी जो सहायता अन्य मिश्रों के लिये दी जाती है सो घटायी जायगी । अब क्या होगा ? आवश्यक है कि शिस्तित भाई लोग इस बात का सोच विचार करें ।

महासभा ने अनेक उपाय किया है, १९३९ में महासभा ने "मण्डली कर्मचारियों को पन्चों के काम और व्यवहार को ज्योरा" पास किया । उस ज्योरा में आमदनी और मण्डली पैसा के विषय नियम बन्धे गए हैं । १९४० की महासभा ने ठहराया कि "तलब पानेवालों से सैकड़ें एक रुपैया के हिसाब से मण्डली पैसा लिया जाय । अगर कोई देने सकता है और देता नहीं, तो पाद्री, प्रचारक और भाई लोगों से वह समझाया जावे अगर तौभी न समझे तो वह मण्डली के सब प्रकार के आदरवन्त कामों से अलग किया जावे ।" १९४१ की महासभा ने "जी. ई. एल. कलीशा की खिस्तानी चाल चलन की सुझार प्रणाली" को ग्रहण किया, जिस में कहा जाता है कि जो मण्डली से ठहराये हुए मण्डली पैसा का देना अस्वीकार करता है सो मण्डली सजा में रखा जावे ।

ओटोनोमस कलीशा का कर्त्तव्य है कि देख लेवे कि आर्थिक बातों में भी नियम चले । कलीशा का कर्त्तव्य है कि चिन्ता करे कि पाद्री लोगों को यथेष्ट वेतन मिले । पाद्री लोगों ने अपने को प्रभु के काम के लिये कलीशा को सौंप दिया है । कलीशा को देखना है कि वे आर्थिक तकलीफ में न पड़े । फिर कलीशा की भविष्यत के लिये प्रबन्ध करना है, ये दिन आवेंगे, हां जल्दी आवेंगे कि विदेशी आर्थिक सहायता घटाई जायगी, किसी दिन उठ जायगी ।

इसके विषय सन्देह नहीं है कि कलीशा ऐसा प्रबन्ध कर सकती है कि वर्तमान काल और भविष्यत काल के लिये भी मण्डली का काम ठीक से चले । कलीशा ऐसा प्रबन्ध कर चुकी है । १९३९, १९४०, १९४१ की महासभाओं में कलीशा ने उपरोक्त लिखे हुए नियमों को बन्धा, ऐसा करने से कलीशा ने ठीक ईश्वर के बचन के अनुसार किया । मण्डली पैसा के विषय प्रेरित गलाती ६,६ में कहता है कि "जो बचन की शिक्षा पाता है वह सब अच्छी वस्तुओं में सिखाने वाले को भागी करे ।" भाई लोग तो सब बचन को सुनते हैं, सब सन्क्रामेंटों का भागी होते हैं, सब कलीशा के काम को दावी करते हैं । तो ईश्वर का बचन सभी को चलाता है कि जो उचित है सो दें । ईश्वर का बचन मण्डली पैसा देना छोटी बात नहीं समझता है । जब गलाती ६,६ भाईयों को देने का कर्त्तव्य दिखाया तब ७ पद में प्रेरित कहता है कि "धोखा न खाओ परमेश्वर ठग में नहीं उड़ाया जाता है, क्यों कि मनुष्य जो कुछ बोता है वही काटेगा" प्रेरित इसमें साफ साफ कहता है कि जो कलीशा के आत्मिक दानों को अर्थात् बचन और सन्क्रामेंट को लेता है और कलीशा को जो देना चाहिये सो नहीं देता, वह ईश्वर से ठग करता है, पर ईश्वर से ठग नहीं किया जाता है, ईश्वर अपस्वार्थी लोगों को उनका प्रतिफल जरूर देगा । फिर प्रेरित १ला

कोरिन्थ ६, ११ में यों कहता है कि हम ने तुम्हारे लिये आत्मिक वस्तुएं बोईं तो क्या यह भारी बात है कि तुम्हारी शारीरिक वस्तुएं लेवें? बड़ी बात नहीं है, छोटी बात है। आगे मैं कहता हूँ कि यहूदी लोग व्यवस्था के तले होके अपने आमदनी का दशवां अंश प्रभु को देते थे, क्या भारी बात है कि लूथेरान लोग जो ईश्वर की दया का बखान करते रहते हैं, अपने तलब से सैकड़ें एक रुपैया के हिसाब से मण्डली पैसा देवें। निश्चय बड़ी बात नहीं है। क्या यह उचित है, यदि बाबू लोग जो मण्डली पैसा दे सकते हैं नहीं देते हैं वा वसूल करनेवाले से कहते हैं कि पीछे दंगे जिसका अर्थ है कि नहीं दंगे? क्या यह लाज की बात नहीं है अगर बाबू लोग जो दो सौ, डेढ़ सौ, एक सौ रुपैया तलब पाते हैं सो दो चार आना महीना करके मण्डली पैसा देते हैं? नियम है कि जो दो सौ रुपैया पाते हैं सो दो रुपैया मण्डली को देवें, जो एक सौ रुपैया पाते हैं एक रुपैया देवें, जो पचास रुपैया पाते हैं सो महीना महीना आठ आना मण्डली पैसा देवें आदि। धर्मी यहूदी लोग पेसी दशा में २० रुपैया, १० रुपैया, ५ रुपैया देते थे। हम कभी कभी किसी को यह कहते भी सुनते हैं कि मैं आपही जानता हूँ कि कितना मण्डली पैसा मुझे देना चाहिये। कहने का मतलब है कि १०० रुपैया के हिसाब से २ आना देता हूँ तो क्या? मेरी खुशी है जितना देना चाहता हूँ उतना देता हूँ। पेसों को मुझे दो बातों को कहना है, पहले ढूढ़ापन के दिन की प्रतिज्ञा को स्मरण कराता हूँ। क्या हम ने बेदी के सामने नहीं मान लिया कि मैं मण्डली सम्बन्धी सब नियमों के अधीन रहने चाहता हूँ? मण्डली पैसा का नियम कलीशा से कानून बताया गया है। उसको मानना चाहिये। फिर आपही सोच बिचार कीजिये, आप लोग तो शिक्षित भाई हैं। क्या कोई सरकार बिना मालगुजारी वसूल करने से देश की भलाई का काम चला सकती है? नहीं, सरकार को तो अपने नौकरों को ठीक समय तलब देती है। अगर प्रजा लोग रेक्स नहीं देते हैं तो सरकार के खजाने में कुछ नहीं है। तब सरकार अपने नौकरों को तलब दे नहीं सकती है, सब काम गिर जायगा।

कलीशा में ठीक वैसाही होगा। सच, कलीशा तो सरकार नहीं है। भिन्नता यह है कि कलीशा में सब काम प्रेम से किया जाय, जबरजस्ती से नहीं। वही मैं कहने का मतलब भी है। सब काम प्रेम से किया जाय अर्थात् प्रभु के प्रेम से और लूथेरान कलीशा के प्रेम से, जो हमारी आत्मिक मां है। अगर मां बोलती है कि इतना मेरे लिये दरकार है, इतना दीजिये, क्या बेटों को उचित नहीं है कि जितना मां मांगती है उतना देवे? क्या प्रेम हमों को ऐसा नहीं चलाता है? क्या ओटोनोमस आत्म शासित कलीशा में उचित नहीं है कि हर एक अपने लिये यह नियम बन्धे कि मैं प्रेम से और आनन्द से जितना कलीशा के लिये दरकार है उतना दूंगा? यह तो सबी स्वतंत्रता है कि हम ईश्वर की इच्छा को आनन्द से पालन करें। ऐसा करनेहारों के लिये ईश्वर के वचन में यह प्रतिज्ञा है (२रा कोरिन्थ ६, ७) परमेश्वर हर्ष से देनेहारों से प्रेम रखता है।

तो प्यारे भाई लोगो, हम सब के सब अपना कलीशा के लिये ठहराये हुए मण्डली पैसा को आनन्द से देवें, न हो कि हमारी निष्पेमा और निश्चिन्तता के कारण हमारी कलीशा गिर जावे। हर एक मण्डली में मण्डली पैसा नियमित रूप से वसूल किया जावे। हर एक भाई सच्चाई से बतावे कि कितना तलब मिलता है, तब आनन्द से उसका सैकड़ें में एक रुपैया देवें।

हे प्रभु अपना देह ओ प्राण
धन सम्पत्त सामर्थ्य और बरदान
मैं तेरी ओर से पाया।
कि उन से तेरा आदर हो
भलाई तेरी मण्डली को
दे मुझे अपनी दया।

प्रभु इस काम पर अपनी आशीर्ष देवे।

आप का विश्वस्त

Sd/ J. Stosch
President.

The President
G. E. L. Church,
Ranchi.

Meeting of the C C Executive and
the ~~Members~~^{Officers} of the Ranchi Mandal
panch, February 26th, 1942

Mr. Tirkey's letter of was read.
~~As Mr. Tirkey says in~~
~~it appears from that letter that~~
~~Tirkey~~ ^{That he} is not prepared to appear
before the C. C. Ex. and the officers
of the R Mandal Panch in order

before the C. C. Ex. and the officers
of the R. Mantri Parish in order
to explain verbally answer the
questions he must be asked
regarding his acts of indiscipline
and disobedience ~~to the Church~~

It was therefore resolved that Mr.
Tirkey is declared guilty of con-
tinued disobedience and that he
is placed under discipline (Choti
saja) of the Church. ~~under Section T~~
Subsection 7

The President
E. L. Church
Reno, N. V.

(before Friday 5pm)

Unless Mr. T. Ray declares his
willingness to reply verbally
to the questions he will be asked,
the above resolution will be
given effect.

Dear Mr. T. Ray,
Herewith I enclosed a copy of the
res. of _____ of 25. 2. 42 for
your information.

Should you have changed
your mind and be
prepared now to reply
to our questions verbally,
let me know this
before ...

Yours sincerely,

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

No. 591/37/F. 16

From, A.L. Tirkey, B.A., B.Ed.
Secretary, G.E.L. Church,
Ranchi.

Ranchi,
The 30th November, 1937.

Copy forwarded to The Chairman, Karimati Ilaka.

Extract from the meeting of the Church Council Executive held on the 13th Oct., 1937.

" Padri Mansukh Manki apne larke Marsal Manki ke bat ke bishay par Church Council me hajir hone ke liye bulaye gaye the. Par Padri Babu susamay me hajir n nahin ho sake, par ab hajir aye hain, is karan ukkt bat ke sambandh me Padri Mansukh Manki Council Karyakari Karyakariniki ki Meeting me aj bulaye gaye.

Bishay par bahut batchit hui. Kagaj-patron me jo bat likhi hai n hai so sunai gayi. Padri Mansukh Manki ka bayan par bhi bichar kiya gaya. Marsal Manki ki appeal ta: 17 August 1936 ki jo President ke pas bheji gai hai wah parhi gai. Mukta Surin ki chithi, Ilaka ke Commission ka report, Ilaka Panch ki chithi, aur Yunus Ekka ki chithi bhi parhi gayi.

Sab baton ko sun kar aur bichar kar Padri Mansukh Manki ne Council ke samne yah pratigya ki, ki we Mukta Surin ke balak ko apne ghar men grahan karenge.

Council ne phaisla kiya ki Karimati Ilaka Panch ka is bishay men jo karwai huwa hai so Council se dirhayi jawe.

Phir bhi bichar huwa ki Karimati Ilaka ke Chairman ko likha jay ki Parha Panch ki kutumbadki bat kisi mandli ke girija men na sunayi jawe aur agar kahin sunayi gayi hai to Council us ko thik nahin samajhti hai.

Yours sincerely

Secretary, G.E.L. Church, Ranchi.

लोकायम

दि: १५-८-१९३६ ई:

जो ई: एल चर्च को सिल रांची को योशु लहाय !

महामाध्यक्ष महोदय गरा !

लोकायम मंडली पंच की ओर से, पद्मी मनसुख मंगनी के बेटे मर्सान मंगनी और हांडुवा के गोस्सनर सुरिन के बेटे मुक्ता सुरिन के विषय, जो विधे भेजी गयी थी सो क्या चर्च को सिल को मिली है ?

यह बहुत दरकार है कि चर्च को सिल क्या कर के यथा शीघ्र फैसला कर देवे। जब मर्सान मंगनी अपना बेटा, मुक्ता सुरिन से अस्था कर लेवे, तब मुक्ता सुरिन अपने विवाहित पुरुष के पास जाने न सकेगी। क्योंकि विवाहित पुरुष बीजता है कि जब तब मर्सान मंगनी वालन को आपस न लेजावे तब तक मैं अपना विवाहित पत्नी को नहीं लाऊंगा। इसी बातके कारण मुक्ता सुरिन दुर्दिशा हालत में पड़ी है।

आगे आप लोगों से अजी कर रहे हैं कि, इन बातों को समझाई जा के वह समझाई जाने का हाल हम लोगों को शीघ्र पंजिये।

(ज: नुपुल एका)

पौलुस बु.

पदम जोओ

मान्य CC सदस्यों को
सादर अभिवादन।

युग्म मंग
मनमोह बु.

श्रीपुत पौलुस के डुलगा, सेकेरी चर्च को सिल, कसेमदी इलाके में हाल ही में देवमाल के लिये लाये थे। उनके रांची लौट जाने पर मुक्ता सुरिन को लोकारोम पंच लो करके मदी इलाके को लो से चिदि पां चर्च को सिल को भेजे गई है। उन्हीं का क्या बिचा हुआ वा हो रहा है सो पंच जेपर चर्चा करता है क्योंकि उसको लनेक प्रका से चिता निकल लगा हुआ है।

अम Benjamin Meiring
Glaka Chairman on 17.8.37.

जी.ई.एल. चर्च कौंसिल केतिक

मान्यवर महाशयजी,

मम लोगों को कठिनी इलाका कार्यकारिणी
की ओर से प्रीतिपूर्ण ।

(१) मुक्ता सुरिग इंडुंगा की चिह्नी

(२) लोवारीम पंचो की चिह्नी उसी मुक्ता सुरिग की
चिह्नी सम्बन्ध में

मम (३) इलाका पंच का मरसलन मानकी मम
मुक्ता सुरिग मुकदमा पर जैसला नमूल
मिमको समीक्षा ने सिफारिश की मम ट.ट.उ.ई.म.
इलाका ने इलाका को मरसलन को बेटी सजा दी ।
ये दोनों का गजाय को सिलक पक्ष

मेजे गति है बिचिआ मम निपटारा के लिये ।

मुक्ता सुरिग के कट्टे का मतलब है कि

उसका बालक उसके पिता मरसलन

मानकी के हाथ में सिल के द्वारा जिमा

करा दिया जाय ।

इलाके ने तो जैसला कर दी

दिया है कि मरसलन मान को उस बालक

का पिता है इसलिए उसका कहना भी है

कि कौंसिल कृपया बालक को मरसलन

मानकी के हाथ जिमा कर देवे । तब उम्मेद

है कि मुक्ता सुरिग को उसका विवाह

दूल्हा ब्रह्मा करेगा मम मुकदमा तय होगा

(४) मुनुमादा की चिह्नी मीमाप.
लोगों को मरसलन जावे है ।

मुम

बिनामोन मिंग, चेपरदेन

मसी ए.ए.ए.ए.ए.ए. इलाका से केटी
रवजान्य - मुमस मुडिया

गोस्सनर समद माधर लोवारस

1 मसीलन कहता है कि मुक्ता मुरिन गुरु के चरण में उठंगती थी और बताती है कि मुक्ता के बिना चैन गुरु गोस्सनर की नहीं होता था।

इन्ध्याणी जोजो, मरसा समद, कृपा समद, और सावधनी समद क्रम से चार संगी लड़कियां जो हाजिर हो सकती थीं, उन्होंने ने फलतः 2 इजहार के द्वारा बताया कि पढ़ने के समय अन्य लड़कियां गुरु के निकट बैठती थीं, पर मुक्ता दूर में। फिर उन्होंने बताया कि गोस्सनर माधर साधारण में एक दूसरी लड़की को अधिक प्यार करता था।

2 मसीलन मानकी रिपोर्ट करता है कि मुक्ता ने कहा कि गोस्सनर मुक्ता से कुकर्म करने चाहता है और लोवारस के जवानों को मेरे साथ कुकर्म करने को लिये उल्काता है।

(क) चारों लड़कियां कहती हैं कि गोस्सनर अच्छा माधर है।

(ख) चारों लड़कियां कहती हैं कि गोस्सनर माधर में बुरे निश्चित बला नहीं था और उसने नहीं पर एक दूसरे ने मुक्ता को बिगाड़ा।

(ग) आगे कमिशन का कहना:—

यदि वह मुक्ता से मिला होता तो, मुक्ता को आपने लिये रहा करता और किसी प्रकार दूसरों को (लोवारस के जवानों को) मुक्ता से कुकर्म करने को नहीं चलाना, वरन रोकता, यदि रहे मसीलन बोलता है कि परीक्षा समद तक गोस्सनर मुक्ता से मिलने की इच्छा रखता था।

(घ) यदि मुक्ता से मेल होता तो, गोस्सनर फासम नहीं जाता? अच्छा जाता तो मुक्ता की भी लेजाने का पत्र करता, पर गोस्सनर का पिता और दूसरे लोग इजहार देते हैं कि वह घर में बिना फर फाट, भगड़ा भाटी से जैसे पहिले जाता था, वैसे खुशी रज्जी से घर की संगी हालत के कारण फासम गया। और किसी को भगाले जाने का कुछ यत्न नहीं की, और अच्छा से वहाँ से हाल रचकर भेजता है।

3 मसीलन कहता है कि गोस्सनर माधर लड़कियों को ६-९ वजे रात तक पबता था, चारों लड़कियों ने इजहार दिया, कि सचचा को खा के पबने जाती थी। प्रायः झुकेले झुकेले प्रदुंती थीं पर एक धरारा तक पढ़ कर एक साथ धुई होती थी और सब एक साथ निकल कर पलौ जाती थीं सोने के पहिले लोगो में गोस्सनर कभी देर नहीं करता था। जब पूछा गया, कि क्या गोस्सनर वयमात्र था? क्या मुक्ता से मेल था? क्या उसने मुक्ता को बिगाड़ा? तब सब उत्तर में सभी ने नहीं जकारियाह मूंइयाँ—

इस के बारे में कोई बात नहीं पाई गई।

4 पुचारक मसीलन मानकी

1 हमें, मुस्कने के विषय में— सब लड़कियों ने उत्तर दिया कि गोस्सनर नहीं हंसता था, पर मसीलन के बारे में एक ने कहा कि वह सब से हंसता था और दूसरी ने कहा कि वह मुक्ता से हंस के बोलता था, हम तुम्हारा दुनिदार होंगे। तीसरी ने कहा कि वह दूसरे मतलब से हंसता था।

2 सवाल था कि मसीलन पुचारक वेश था कि वेकार? चार लड़कियों में से तीन लड़कियों ने उत्तर दिया, वेश नहीं पर वेकार पुचारक था। तब पूछा गया कि कब से ऐसा समझती हो? उन्होंने ने उत्तर दिया वीत साल ही से।

मुक्ता से बहुत दिव्यगी करता था और विनित बात बोलता था कि मुक्ता तुम्हारे देवने से मेरा मन अच्छा लगता है और वही देवने से मन में अच्छा नहीं लगता है। वह दूसरे मतलब से हंसता था।

3 सवाल हुआ कि क्या मसीलन से मुक्ता बिगाड़ी है? एक लड़की ने कहा कि मैं नहीं जानती हूँ। वकी तीन लड़कियों ने उत्तर दिया, कि पुचारक मसीलन

में मुक्ता को बिगाड़ा है। कैसे तुम लोग कहती हो? एकने कहा, मुक्ता उसके घर सोने जाती थी, इससे मेरा विश्वास है। दूसरी और तीसरी ने कहा कि आरसा ल्यायी जो मसलन प्रचारक को भतिजिन थी, और प्रचारिनी को और हाजिरी में प्रचारक और मुक्ता साथ में घर में रहती थी उसने बताया कि प्रचारक और मुक्ता घर में दूध नोच नोची होती थी और शक्करोज एक साथ सोये थे।

८-१ वज्र रात तक पढ़ाना चारों लडकियों ने इजहार दिया कि गोस्वर माह कभी देर तक नहीं पढ़ाया, पर प्रचारक मसलन एक ही बात पढ़ाने गया और उसी रात केवल बहुत ही रात तक पढ़ाया, और छुट्टी होने तक मैं बिल्कुल सबको जंघे थी।

२ जब रात पढ़ाना अन्त होता था, तब सब लडकियाँ अपना अपना घर सोने जाती थी पर मुक्ता प्रचारक के घर सोने जाती थी ठीक दिन तक। उस समय प्रचारिनी नाहिया गूँधी थी। वो जन कहती है कि प्रचारिनी ठीक दिन तक नाहिया में थी और तीसरी कहती है कि एक हप्ता और चौथा बोलती है दो हप्ते तक नाहिया में थी। उस समय मुक्ता प्रचारक के घर में सोती थी।

६ (क) आरम्भ के इजहार में, मसलन प्रचारक ने लिखा-१९३५ साल में मुक्ता कभी मेरे घर में कभी नहीं रही है। मेरे काम सहायता के लिये, मेरी भतिजिन लडकी आरसा ल्यायी थी, केवल नेतदारी के कारणा बहुत बिली काम सहाय के लिये जाती थी, अपने जेबसास को बुलाने पर।

कमिशन का कहना - उपर्युक्त वाक्य का मान है कि बिली दिन की मरत के लिये मुक्ता प्रचारक के घर जाती थी। पर छोरे १९३५ साल में एक रात भी मसलन के घर में नहीं टिकी।

(ख) उसी में मसलन जागे लिखता है कि अम्बेश्वर से मुक्ता प्रायः इधर उधर लावाशम में रहा करता थी कभी प्रचारिनी के घर में, कभी किसान पतरा के घर में।

कमिशन का कहना - इस में प्रचारक कहता है कि दूसरी के घर में मुक्ता रहती थी पर प्रचारक के घर में कभी नहीं रही।

(ग) प्रचारिनी फूलमनी का का इजहार -

प्रश्न - क्या मुक्ता आप लोगों के घर में रही है।
उत्तर - सभी नहीं।
प्रश्न - दिन को जाती थी
उत्तर - हाँ
प्रश्न - रात को
उत्तर - नहीं - वह मरियम के साथ सोती थी।

कमिशन का Finding - ऐसा वह आरम्भ में

एकदम न कपूर की थी कि मुक्ता किसी रात उनके घर में सोयी पर अन्त में बोली कि आरसा ल्यायी के बिगड़ होने पर मुक्ता को चार दिन रात रखे थे।

(घ) मसलन का मुँह जवान आखिरी इजहार -

प्रश्न - रात स्याड़ी के पीछे कहा रहती थी?
उत्तर - अपने सपियों के साथ
प्रश्न - और कहाँ
उत्तर - और तो नहीं।

अन्त में मसलन वाप कहते हैं कि मुक्ता लोगों के घर में रहती थी पर अपने मसलन के घर में नहीं रहती थी जो भी इसके पीछे पहिले बड़ी कठिनता से मान चुका था कि आरोज मुक्ता उसके घर में रही थी फिर अन्त में कठिनता से मान लिया कि सब दोरल साल भर में मुक्ता उनके

घर में १५ दिन तक रही है।

कमिशन का कहना है:— (१) स्त्री पुरुष दोनों की शकदम शयनी कि कहे कि मुक्ता उनके घर में शकदम से कभी नहीं रही थी। (२) जिसमें स्त्री घर जान नही करार की कि ४ रोज मुक्ता उनके घर में थी। और पुरुष भी इससे मान लिया। (३) सबसे पहिले जारिवरी में पुरुष सालभर लड़कियों के इजहार और प्रचारिन फूलमनी के इजहार के समग्र कमिशन को पूरा विश्वास है कि प्रचारिन की जेब टाजरी में लगातार दो सप्ताह तक मुक्ता प्रचारक के घर में रहती थी और उस समय केवल मुक्ता प्रचारक और भार लाल्याणी घर में थे— फिर इससे अधिक चार रोज तक परीक्षा के समय मर्सेलन के साथ थी।

७ टुंगुवा में रात — प्रचारक मर्सेलन आरम्भ में ऐसा दिखाया कि १६३५ में वह कभी टुंगुवा नहीं गया। कुछ देर में बोला 'गया' पर खेत राड ही से लोकारेम लौटा। बहुत पीछे कहा सन्देह से बोला— हाँ मैं जोरतर सुबिन के घर गया— और शकदम वहाँ बिनाया— जब कि जोरतर सुबिन घर में नहीं था और स्त्री और बेटे अकेली थी। मर्सेलन उस रात वराड़े में सोया था पर रात को द्वार खोल के भीतर गया, घर भीतर जहाँ मुक्ता पर सोती थी। माँ वाय का कहना है कि मर्सेलन कुनियतसे प्रवेश किया था और मर्सेलन के इजहार के बगैरे कमिशन को पूरा विश्वास है कि वह कुनियत से घर भीतर प्रवेश किया था।

८ जोरतर समद मुक्ता से कुकर्म करने चाहता था। लोकारेम के जवान लोग भी और कदलकथ के जकारियाह मंडियों भी उससे कुकर्म करने चाहता है। और मुक्ता का मासिक धर्म हुआ— इस सब को मुक्ता प्रचारक प्रचारिन को बतावे यह अनहोनी है। मुक्ता तो प्रचारक प्रचारिन के घर में मंगनी हुई थी, उस घर में ऐसी बात को अपर करने से तो मुक्ता को बड़ा डर होता और वह कभी बड़ा नहीं समझता।

९ मर्सेलन कहता है कि उसने मुक्ता को बराबर बहुत बार चिताया मनाया और संकट पर दो दिन रखा किया। यदि इतने दिन मुक्ता पर ऐसा संकट हुआ तो क्यों उसकी माँ वाय को सुसमय में नहीं सुनाया? क्यों पंच के पास पेश नहीं किया? क्यों दुतिदर भार को त्याग नहीं दिया? क्यों वदियावाली को मुक्ता को छोड़ने नहीं कहा? क्यों सादी के पहिले प्रचारक होने ऐसी बातों के रहते विवाह को नहीं रोकता।

कमिशन का विचार:— मर्सेलन कहता है कि १५ दिसम्बर को वह अपना स्त्री धर्म बदला वतलाई... .. वह जकर १५ दिसम्बर से १६ फरवरी के अन्दर ऐसी बात में किसी से मिल गई है। पर लड़की कभी ऐसा वतला नहीं सकती थी १६ जुलाई ३६३६ को पहिले उसका मासिक धर्म बन्द हुआ लड़की ने इजहार दिया कि परीक्षा के लिये करीमदा जने ता: ८-१२-१८३५ के पहिले उसका मासिक धर्म बन्द हुआ और अब २५ जुलाई १८३६ को पूरा बालक जन्म हुआ। जिससे गर्भ दाशा दमादिमा पहिले नोवम्बर के भीतर हुआ। इस तरह प्रचारक मर्सेलन का यह कहना बिल्कुल कल्पित है। यो ही उसका सारा वयात कल्पित और झूठा है। कमिशन के विचार में कोई दूसरा नहीं पर आप मुक्ता से फेंसा जला आया, जब डर सपाने लगा, क्योंकि a guilty mind is always suspicious तब अपने बचपन के लिये बहुत चिन्ता करने लगा।

(a) इधर उधर कुछ करने लगा।

(b) धमकौ देने लगा।

(c) जो भी नये पुधारक को आनेवाले शतवार में जिमा देऊंगा वोला या तो भी डर जब समझे खड़ा हुआ, तब शतवार के पहिले लोकारेम से तोप हो गया।

(d) भूला क्या खड़ा किया, जिसको आप और अपने स्त्री दोनों पीछे इजहार में खड़ा किया। मुक्ता के घरवालों और हेरमन के घरवालों ने और विषय करके स्कूल लड़कियों ने सच कहा है, कि मर्खलन मान को ने मुक्ता सुरिन से कुन्मी किया है।

फैसला :- कमिशन को पूरा विश्वास है कि मर्खलन मान को ने मुक्ता सुरिन से ब्यामिचार किया है इस-
लिये उसको प्रभु मौज से अलग करने की सजा सिफारिस करती है।

जो सार समझ और जकारियाह मूइया निर्दोष है।

Sw. Nuas Guria

" Jaymank Bape

" Lutter Bunk

" P.S. Bhengra

" Johan Jojo Ranthers

" Blum.

यह दिव्यारिश कमीशन की, ट. ट. इटि में हुई थी
गया जो मर्खलन को खोले सजा ७६१ दिगई

Blum
22.5.37

Machprakash Yirky

Nuas - Guria

25.5.37
44
16
आगे

करिमदा इलाका पंच के
जारीये चर्च कौन्सिल को

16/5/37

हम लोग नम्रतापूर्वक निम्न लिखित बातों को आप
लोगों के घरानों-तहलें अप्रीत करते हैं ताकि आप लोग
बिचार करने की कृपा कीजिये।

मै. पाद्री मनसुख मनदी ।

I. मसिलत मनदी और मुक्ता मुस्लिम के बिच पहिली
बार कुटुम्बवाद चिहरी ता० २१-५-३६ को जारी गयी इसके
प्रत्युत्तर में (क) पाद्री मनसुख मनदी लिखते हैं —

"मै आप लोगों की चिहरी का नकल चर्च कौन्सिल को भेज
कर वूम लेऊंगा और ३.४.० से राय लेऊंगा"।

पाद्री इस अपने इस बचन के अनुसार चर्च कौन्सिल
से नही वूम लिया है न ३.४.० से राय लिखा है ।

(ख) फिर पाद्री उसी में लिखते हैं "मै इसके बारे
पढ़ा सभा में चाहें चर्च कौन्सिल चाहें ३.४.० में अपील
करूंगा"।

पाद्री अपने इस बचन के अनुसार न पढ़ा में
न चर्च कौन्सिल में न ३.४.० के पास अपील लिखा है ।

II. अगस्त पहले सप्ताह की बैठकी — जब बैठकी के
दिने पाद्री बुलाये गये तब वे बोले कि आज इलाका
पंच में मेरी बुलाहट है सो इसी अगस्त के मित्त में
हम तीनों घाने पाद्री, गोस्वामर और पाद्री का सभा
बबिधा वाला पढ़ा बुलाके मोहल्ला खतम करेंगे और
तब हम कुजुर बहली जायेंगे सो आज हमको मोहल्ला
मिले । पढ़ा पंच से इस शर्त पर मोहल्ला मिले ।

३.४.०

पर पीछे पाद्री बोला है कि कौन देखा है कि पढ़ा पंच मोहला देता है? और जो मोहला की बात बोल देने चाहता है फिर अपनी बात के अनुसार कभी पढ़ा पंच नहीं बुलाया बल्कि उल्टे मुकदमा को जोही छोड़ के तुज्जुर बठली चल दिया ।

B. मसैलन मनकी ।

I. 20- 3- 34 को मसैलन ने चिट्ठी लिखी कि हम पढ़ा पंच नहीं जायेंगे और उसमें यह भी लिखा "सभी इलाका समा सब गण ले लिपे है सो हमें फौसला से अन्त होगा"। पीछे जब इलाका फौसला किया तब अपनी बात को उठा के इलाका फौसला को नहीं मानता है ।

II. 3. 99- 24 में मुक्ता सुरि को भुला जात के में भीत आने की पढ़ा बैठ कर के लिपे मसैलन के पास नोटिस भेजा गया तो उस नोटिस को कार भू के मसैलन ने यह चिट्ठी पढ़ कर लिखी "महाशय गण पंच लोग,

तुम लोग लड़ कर के भुला जात या कोई

जात में मिल कर जिसे पर मैं तुम लोगों के साथ में जायत ग के लिपे नहीं जा सकता हूं, हमें एत पत्र है चारे मनुष्य उसको केवल प्रभु जानता है और आगे को तुमारे चेहरा तब हम देखना नहीं चाहता हूं"।

C.

सेक्रेटरी मिठ आउलना से हलों को माखम हुआ कि मुक्ता सुरि कौन्सिल में जो चिट्ठी भेजी उसको भरतनब कौन्सिल में नहीं जान पड़ा । उसका मतलब तो यह है कि उसका बालक उसके पिता मसैलन को कौन्सिल के द्वारा जिना काया जावे ।

अपर H और 13 विभाग में दिखाने हुए कारों से पढ़ा पंच में कोई फौसला नहीं हो सका है । यदि पाद्री अपनी बात रखता और मसैलन हाजिर रहता तो पढ़ा पंच से यह फौसला अपनी बह हो रहता । इसी कारण से मुक्ता कौन्सिल के पास यह अजीबता भेजी है ।

आगे भुम —————

लोकाराम पंच —————

બ. રં. John Joseph Pracharak.

- ૧ પૌલુસ યં વ
- ૨ પત્રસ જોજો સદાયક પાંચ
- ૩ નિરિમિયા સમય :
- ૪ રાવિલ સમય
- ૫ મુજો માળ જોજો
- ૬ Yunnab Samad
- ૭ રાવિલ દુગન - જોજોલા

૮  રેપાલ દે જવોયા પુચી

૯ મમમસી કુ.

૧૦ કાઝદ સુરિ

૧૧ મનસિદ્ધ તોપોનો

૧૨ પ્રન્સોસ સુરિ

૧૩  રેપાલ દે જોસન સુરિ

The 16th May 1937.

14

लूथेरन चर्च कौन्सिल समीप
निवेदन पत्र रांची

Church Council
Received 5.4.37
Register No 14
Date 2.4.37
File 16
Reply No
Date

T. T. Glaser

महाशय,
मैं आप लोगों को नम्रतापूर्वक सादा यह पत्र लिखती हूँ कि मुझ मुक्ता सुरि और मसिलन मनकी के मुकद्दमे बारे क्या हुआ जिसको इलाका पंच भी जानें किया और संयुक्त में मैं और मसिलन मनकी दोषीया हूँ और जन्मे बालक का बाप मसिलन मनकी है। पढ़ा समा भी पूरी समुक्त किया है। अब मैं सांप और बहुरा को दया में हूँ नती मसिलन मनकी बालक के लालन पोसन के लिये देता है और न विवाहित पुरुष। दोनों से कोई गयी हूँ। विवाहित पुरुष मुझ को अपना स्त्री ग्रहण नहीं करता है। अब मैं फिर के अंतोपास जाऊँ आप लोग मेरे आइन्हे मालिक हैं। मेरी भलाई चाहते हैं।

इसलिये मैं सविनय और शोरी हुई इस मुकद्दमे को आप लोगों के चरणों तक गि का रखती हूँ कि आप लोग जिस प्रकार से मेरी भलाई हो कृपया विचार करें। जिसे हेतु मैं आप लोगों का बड़ा धन्यवाद करे।

हडुंगदा टोला
लोचामाम भाणी
२ सरा अपेल
१६३७

आप लोगों की आशा की दासी

मुक्ता सुरीन हडुंगदा

Memo no. 114/37/F.-16.
Dated, Ranchi, 24th. April, 37.

Forwarded to the Chairman, Karimatti Ilaka,
Karimatti, for consideration.


Secretary,
G.E.L. Church.

Seen

G. E. L. Council.

Dear Sir,

Enclosed please find 10 (ten) sheets as follows:-

Church Council

Received 21.9.37

Register No. 135

Date 17.9.37

File 16

Reply No.

Karimati.
17.9.37.

1. My reply to Rev. F. Schumbe (3 sheets.)

2. Karimati Catechists' reply to Rev. F. Schumbe (2 sheets)

3. Copy of Rev. F. Schumbe's letter d/ 13.9.37. (1 sheet)

4. Sarunda matter (3 sheets)

5. And this page (1 sheet)

No. 4. Sarunda matter needs immediate attention to which we pray for an immediate reply.

Of Rev. F. Schumbe's letter & matter the Council will have its own opinion as to urgency or otherwise.

Yours sincerely
B. Meins.

Rev. P. Schulze.

Copy to
Church Council
Minn.
17.9.37

Karimati
16.9.1937.

Dear Rev. Schulze,

I have yours dated 13.9.37.

1. Thanks for information regarding Saruda adultery case.
2. You have these statements in the same para:—
"Please kindly do not spend your valuable time in trying cases." "Please kindly ^{go} in every case into details and have your own opinion."

I am sorry I cannot understand what you advise. I can only see that you contradict yourself.

What my position has been and ^{in this matter} will be, is expressed in the resolution of my catechists ^{which please find enclosed}. If you will have to say again on this and other matters surely I shall welcome it.

3. Your letter contains the sentence: "Never excommunicate any man without having a talk with him beforehand".

Surely no man should be punished unless he has had a chance to defend himself.

There are some who of their own free accord disclose and confess their faults. I think there is no need here, for the pastor, to examine the confessor, ordinarily speaking. There are others who confess their guilt before panches or others which fact is certified in letter by the panch, prachin and pracharak. In such cases also I think it right to believe these officers of the local Church. I or the Shaka Panch or the Shaka commission step in only when the local officers find it difficult to handle any case, or when the accused party complains or appeals, or when there is public rumour of injustice. This is our Shaka procedure consistently. From our experience of Church government we consider it right. I am sorry to say we are not convinced of the exact correctness of your procedure which, which at least in this Shaka at present, will be very difficult to adopt. Moreover, if the pastor

is to take up all such cases, it will not be good for the local congregation. In my humble opinion the local officers learn and maintain responsibility of their own churches when they possess right to handle all matters arising in their congregations including even cases which call for excommunication. This sense of responsibility among the leaders in each congregation is, to me, of utmost value which by all right means should be secured.

4. "One boy in a village near Birmitrapur."

I must have excommunicated him in strict accordance with my usual procedure, that is, on receiving letter of the local panch pracharak and pradhan. But until you tell who the boy is, I cannot say with definiteness.

You write "so far as I see there is no evidence." Indeed, if there is no evidence, the boy has suffered an unjust punishment, and I and my panches surely shall mend it most readily on learning our mistake. However, I have to learn how you have found no evidence. I regret very much to say that from my experience of you, I hesitate to believe you in such matters for as far as I have observed when a man goes to you, you at once come to some judgment without making any enquiry of the other party or side. I am surely happy that you are ready to help people of my Akha also. But I see you help them wrongly. When there is a matter of dispute, please also give due attention to the other party complained against. People have faith and trust in you. I only wish that you act fairly.

5. Sunday Schools. We warmly accept your advice not to forget the children and Sunday Schools. We have been alive to this need. In many congregations there are regular Sunday Schools. In some others, the panches have often tried and dropped. Every time I visit the congregations, I speak to them on the need of Sunday Schools and they ever agree and promise to start again their Sunday School. But a few of the congregations have held that due to various difficulties the organisation of a Sunday School was an impossibility for them.

6. Allegation that I said to some, "All the German missionaries go away in August."

I have not imagined, not thought, not dreamt, and not said.

You locate this topic at Bunumda. I beg to tell you that my catechists have prepared my next tour programme for Singhbhum congregations and I shall be accordingly at Bunumda on the 26th inst. Sunday. Therefore you or even the Church Council may go there again and hold further enquiries before I arrive there, if such a course be deemed desirable. ✓

7. What do you mean by the following sentence?
"I hope you work with the spirit of our Lord Jesus Christ and not with the Ranchi Spirit of Joel Lakra and Naemian Topps."

For me, this is the most unfortunate statement. I beg to request that you will kindly withdraw this statement. I think that will be good. I shall be eagerly looking for it.

8. I received a big envelope from Bira post office on which was written on the top "Protecting cover." On opening the big envelope I found your small envelope inside. On your envelope the Postmaster, Bira has this remark "found in opened condition." Then I examined and found that your envelope had been opened by some. I found these three letters in your envelope:

① Yours dated 13. 9. 37

② Bunumda teacher Nistar's letter to you d/ 9. 9. 37.
I do not understand what you want me to do with this man. Do you ask me to appoint Nistar as pracharak at Bunumda? or what?

③ A letter from Sambalpur addressed to you. I don't see why it should come to me. You also have not said anything about it. I return it herewith.

I do not know whether any content has been lost from your envelope.

I am sending to the Church Council, though very sadly, copies of your letter, resolutions of Karimati Haka catechists, and my letter to you, for information and any necessary action by the Church Council. The reason for this action is that your letter is a sort of bombshell which if I keep to myself alone, may blow me up for nothing.

Yeshusahay,
Yours sincerely
Benjamin King

करिमट्टी
ता. १५-६-१९३६ ई.

७

The Secretary of the Church Council,
Ranchi.

मान्यवर चर्च कौंसिल के सेक्रेटरी तथा समासदगणों को
हम पाद्री प्रचारकगणों की ओर से बहुत २ धन्यसहाय होते।

(१) शुल्हे साहेब की चिट्ठी :—

१ली बात —

हरेक मंडली मामले में पाद्री आपही विस्तारपूर्वक देखे
विशेष करके मंडली सजा की बात में : इसके ऊपर मैं प्रचारक पंचों
की यह पैसला है कि जैसे पहले से होते आया अर्थात् मंडली
पंच, प्राचीन और प्रचारक इसको देखें और पैसला करें। जब इनसे
नहीं होगा तो इसका रिपोर्ट पाद्री को दिया जाय और वह मंडली पंचों
और अन्य पंचों के साथ देखे जैसा उचित होवे। ऐसाही तो लंगी साहेब
के समय से आज तक होते आया है।

२री बात - बिश्मितापुर के निकट के गांव का लड़का :—

साहेब लिखते हैं कि पाद्री ने केवल प्रचारक और पंचों के रिपोर्ट पर
इस लड़के को मंडली सजा दिया है।

हम पंचों का पैसला यह है कि पाद्री इस प्रकार की कसूरवाई
हीक है और पंच, साहेब से पूछते हैं कि यह कौन लड़का है, कैसे
साहेब ने इसका बिचार किया और कैसे इसका कुछ सबूत नहीं है?

३. बुनुमदा प्रचारक का सरुदा में डेर है :—

घर न होने के कारण प्रचारक परिवार के साथ रहने को नहीं भेजा
गया पर केवल प्रचारक वहां रह करके वहां का काम करता है, जहाँ पर
वह सरुदा आता है।

४. जहां खूशियां नहीं हैं वहां गिर्जा घर न रहे और बुनुमदा के
लिये नया गिर्जा घर बनाया जाय :—

हम पंचों का बिचार है कि बुनुमदा गिर्जा घर जहां है वहीं
रहे और दूसरा जगह न बनाया जावे, जैसा चर्च कौंसिल अंग्रेजी
मिशन के साथ समझौता किया है। गिर्जा घर चारों ओर के खूशियां
बस्तियों के गीक बीच में है। इसलिये, भाई लोगों की भी इच्छा है कि
गिर्जा घर यहां ही रहे ऐसा हम लोगों ने भाईयों से सुना है। हम लोग
इससे हैं कि भाईयों का मन उमड़ जायगा और इधर उधर भागने लगेंगे,
यदि गिर्जा घर शुल्हे साहेब के कहने के समान दूसरे जगह पर बनाया जा

हम लोगों के बिचार में चर्च कौंसिलनेस. प्रो. जी. मिस्सन से जैसा बन्दोबस्त की वही ठीक है। कौंसिल के बिचार के बिना कोई परामर्श देना हम लोग ठीक नहीं समझते हैं पर, जब ऐसा होने का है तो कौंसिल को उसकी राय लेनी चाहिये। सो यह राय कौंसिल और शुल्से साहेब को भेजी जाय।

५. कि पाद्री बेन्यामीन मिज ने उस गांव के ख्रिस्तानी को कहा है कि जर्मन मिस्सनरी लोग अगस्त में चले जायेंगे :—

सप्ताह में पाद्री तो बराबर प्रचारक और पंचों के साथ रहते हैं और यह कभी उसके मुंह से सुनने में नहीं आया है कि साहेब लोग अगस्त में चले जायेंगे, न किसी के मुंह से हम लोग ऐसी २ बातें सुनी हैं। उसकी बात और काम से भी हम लोगों को यह कभी सुभाव न हुआ।

६. करीमही का मुकद्दमा राजगंजपुर में :—

हम लोग, सदा कोई जन भी सहायता दें, सहायता ग्रहण करने के लिये राजी हैं। विशेष करके माता चर्च कौंसिल की और से और माननीय मिस्सनरियों की और से, जो भी सहायता आवे उसे ही ग्रहण करने के लिये हम अपनी को बन्धा हुआ जानते हैं और सदा पुरा आनन्द से ग्रहण करेंगे। करीमही से, हम लोगों को जान पड़ा है, कितने लोग शुल्से साहेब के पास अपना मुकद्दमा ले जाते हैं और साहेब उनकी सहायता कर देते हैं। परन्तु मुकद्दमा करने वाला भी पंच, प्राचीन और पाद्री को नहीं पुछते हैं और शुल्से साहेब भी पंच, प्राचीन, प्रचारक और पाद्री को बिना पुछे ही काम कर देते हैं। हम लोग तो स्मरते समझते हैं कि भला होना कि जहां तक हो सके जानैवाला भी अपनी मंडली वा पाद्री से चिढ़ी ले जावे और शुल्से साहेब भी जहां तक हो सके यहां के पंच, प्राचीन और प्रचारक से पहले जांच पड़ताल कर लेवे। जिससे कि मंडली और ऐसे भाइयों के बीच बात ठीक रहै।

प्रचारकों की सहायता :—

आपके आज्ञाकारी दास,
A. Sind, Pracharak.

Theophil Herenj
John Sopas

Lukas Bunya
Patras Jorwar

Abramam Jorwar
लुथर जो जोवार

Anandmarah Jorwar
Namsuk Kanchulna Kachonani

M. Guria
Machprakash Lirkup

Ishak Lurgun

S. Jaso

Khemija Lurgun

Yishukiering. Horo

Timolthius Guria

Paulus Topno

N. Guria.

मसीह दास लोपनो

Jaymarah Bage

Ph. Bage

Nirmal Bage

P. J. Guria Yashtha

Benjamin Kinn (Pastor)

(Copy)

Ragangpur B. H. Ry.
13. 9. 37.

To. Revd. B. Minz B. A.,
Karimatti.

Dear B. Minz,

In reply to your letter dated 8. 9. 37 regarding Sarunda adultery case Mikha, I inform you that this man came here on one Sunday afternoon and what he stated is perfectly true. If the Mandi-perish and Glake Panch fails and the Munda Sabha cannot do the man has every right to bring his claims before the Judge Civil Court. Please kindly do not spend your valuable time in trying cases. On the other hand you have excommunicate one boy in a village near Birmithrapur only on the Panch and Pratscharak report so far as I see there is no evidence. Please kindly go in every case into details and have your own opinion. Never excommunicate any man without having a talk with him beforehand.

Last Wednesday the 8th. I went to Bunnund in this school case. I am very much surprised to learn the the Pratscharak of this place lives 4-5 miles away in Sarunda. I consider it useless to have the church in a place where there are no Christians. I advised them to select a place for the church in consultation with you. Better we built a new church, as a new school for the S. P. G.

In all your work please kindly do not forget the children and lay a big stress on Sunday school work in your circle.

The Christians in that village told me that you had said, all the German ^{mission} missionaries go away in August? Is it true. I hope you work with the spirit of our Lord Jesus Christ and not with the Ranchi spirit of Joel Lakra and Naeman Topko. I have a very high opinion about you please don't disappoint me.

Hoping you will learn Munday very soon.

Yours sincerely
(sd) F. S. Schulze.

Thrupur

GEL Church Council

1869
Dear Sir,

Church Council

Resolved 21.9.37

Page No. 134

Date 16.9.37

Kari metti

16.9.1937.

Attached is a copy of findings of Saruda Mandli Panch where I as Chairman was present. The subject is: A young man married, name Mika, whose reference you will find in Rev. Schunzler's letter also, has his married wife in his own home. An unmarried daughter of Nathaniel Baribera is now living with this married Mika, and in the opinion of the Panch Nathaniel Baribera has given his daughter to this married Mika as a second wife which fact is absolutely against Christian life. Therefore the local Mandli Panch has recommended excommunication for Nathaniel the father of the second woman (wife?) and the Pracharaks at their monthly meeting have confirmed the action of Saruda Mandli Panch, that is, have resolved that Nathaniel be excommunicated.

There is possibility that if this is carried out Nathaniel and some of his relations may seek admission into S.P.C. Church. So we pray for direction from the Church Council. Kindly send instruction as early as possible.

Yours sincerely
Benjamin Minsi

(नकल) मंडली पंच का फैसला —

1. नथानिएल कहता है कि मैं सोचा कि मेरा इज्जत गया पर दाऊद तो नहीं बूझता है, उसका भी इज्जत गया ।
तो नथानिएल इतना समझ का आपने आकेले अपना इज्जत के लिये जखाना नहीं ले सकता है । वह ४५) रुपैया देवे । मुन्ना सभा में लड़का लड़की दोनों का दोष हो तो दोनों तप से जुमाना होता है । इसलिये आपने आकेला नहीं ले सकता है । ४५) रुपैया दिया देवे ।
2. नथानिएल कहता है कि उसने लड़का लड़की को पाप में छोड़ा है और उसके ऊपर पाप में साना पीना किया गया है और पाप में ४५) रुपैया लिया गया है । खीशान जन पाप को भुझ किये बिना ऐसा काम नहीं कर सकते हैं । इसलिये वह ४५) रुपैया दिया देवे ।
3. इस सभा होने तक नथानिएल बोलते थे कि ४५) रुपैया इज्जत के बिषय में लिया हूँ । पर पंच में कहा दिया है कि वह दो बार सुखमूड मांगने भेजा वा लाया । फिर बोलता है कि उस पंच में लड़का लड़की नहीं थे, जो पंच लड़का लड़की को आलस करने का बिचार नहीं किया जो मैं भी नहीं किया क्योंकि मैं जानता था कि वह मेका ही की बात को मानती है जो कि उस दिन से आज तक लड़की को ले जाने का बिचार भी उसमें नहीं है और न तो दूसरों को लाने भेजा न आपने ही लाने लाया इससे यह मालूम होता है कि उसने उस पंच में ४५) रुपैया सुखमूड ही के एवज में लिया और लड़का लड़की को पाप ही में छोड़ दिया । कितने गवाह भी सच्ची देते हैं कि ४५) रुपैया नथानिएल सुखमूड के बदले लिया । यही बात पंच के बिचार में सच रहती है । इसलिये पंच फैसला है कि वह ४५) रुपैया जो पाप पैसा है उसको दिया देवे ।
4. जब ४५) रुपैया दिया देने को कहा गया तब नथानिएल लुगुन पंच से उठ के चला गया । नथानिएल के इस वागदोर से पंच को शोक है । सेप्टेम्बर ६ तारीख सोमवार तक के भीतर बाबू लुगुन सरदा, इलाका पंच मेम्बर के हाथ में बाबू नथानिएल लुगुन

दाऊद कन्डलना से जो ४५ रुपैया पाप भुझी किये बिना
 लिखा है सो फिरा देवे । जब लुधा बुढ़ के हाथ में ४५ रुपैया
 फिरा देगा तो पंच दाऊद को वह रुपैया दे देवे और एक
 रसीद ले लेवे, सेप्टेम्बर ७ तारिख मंगलवार को बाबू लुधा बुढ़
 और प्रचारक निर्मल बाजे इलाका पंच को कही मही में
 सीचोर्ट देवे । यदि ६ सेप्टेम्बर तक रुपैया न फिराया जाय
 तो मंडली सजा के लिये पंच सिफारिस करती है ।

my note — कभी मंडली सजा ? क्योंकि सो पंच के देखने में आई गन्नामिएलने
 एक विवाहित जवान को काननी बेटी दूसरी स्त्री होने के लिये देता है ४५
 रुपैया ले के कभी यह हमारे चर्च के खलाफ है । B.Minn.

16. 9. 37.

- स्व. निर्मल बाजे - प्रचारक - सरसल
- " समुसल कोनगाड़ी - प्रचारक - बुढंगबेड़ा
- " लूधर जोषो - पांच - सरसल
- " युसफ - सिंग - पांच - सरसल
- " जयसिंह - लुगुन - सरसल पांच
- " मथानिसल लुगुन - सरसल - पांच
- " मूदल - जोषो - सरसल - पांच
- " मरिहिन - जोषो - सरसल - पांच
- " मनमसीह - कोनगाड़ी सरसल - पांच
- " समुसल - लोपको - सरसल - पांच
- " कल्यान - सिंग - सरसल - पांच
- " मनमसीह - बुढ़ - सरसल - पांच
- " B.Minn

Minna
 C.S. and
 नमस्ते
 दाऊद - प्रचारक - जोषो

31.1.42

20

A. चलाखी पत्रो :

I लेखन से बातचीत —

4-2-42

II मकली पैसा : गलती की है - शुद्ध
 शिवा (मर्ग) का है ?

चमकी, दुख रहित जुग, पैसा न देने वालों पर चमकी - देने वालों पर आशेष-

गलती की है का उल्टा मर्ग, गलतियाँ का गलती प्रस्ताव, चलाखी पत्रो को चान को का दोर उल्टा

III अधिकारी गलती का काल को पैसा है मग गलती साबित हो जाय।

B. प्रदर्शन मीटिंग

I आचरण आचरण

II आइलेंशन

III नामो

3 इससे जो अधिकारी शोच्युक्त नाम का है ?

आचरण - विरोधक वक्तुओं का समिशन का है ?

मकली शासन } का यह है एवमा
 सकारि कागज } या मानने को ले
 माम नीति } आवधान से लेती है
 या केवल उसी लाय
 दिन को बात कहते हैं ?

मानने तो general का कहते हैं कि मनसू ये बातें रहती हैं।

एकले पुनर्हि तीनों का नामों का लायता है ?

ज.द. को सजा कलेशा के शासन के विवा से की गई (चर्च के विवा से नहीं) - न चर्च, न निपनावली देखो गई। मगचित नाम ?

જે. આ માનના અભિપ્રાય
જગતે મેં જીવેલો નથી ? બોલે જગત ?
મારું જિવેલું ? અપ્રમાણ ?
જગતે મેં જીવેલું ? બોલે જગત ?

" અહીં જીવેલું નહીં જગત
જાતે "

અહીં જીવેલું ને. ૫૦ શબ્દોમાં —
મેં જીવેલું જાતે જાતે માણસો અને મનુષ્યો
જાતે । શબ્દોમાં જીવેલું જાતે
જાતે જિવેલું — જિવેલું શબ્દોમાં
જાતે માણસો નહીં ।

" જાતે જીવેલું નહીં
જીવેલું જાતે નહીં " ।

માન જીવેલું જાતે જીવેલું જાતે
જાતે જાતે જાતે — જાતે જાતે જાતે
જાતે જાતે જાતે જાતે જાતે જાતે
જાતે જાતે જાતે જાતે જાતે જાતે

श्रीमान् जलिनस तीगा के इस उत्तम विद्या के
लिखे चर्च को सिल कृतज्ञ है कि वे वर्तमान लीटर-
शिप के मनेन मुद्दों को दर्शाया चाहे। चर्च
को सिल उनके इस विद्या को प्रशंसा करते हुए जो
उनके गले को शुद्ध मन्त्रियन में शक्ति मांशका
से गरी हुई है कारण (i) जो शिक्षाप्रत उन्होंने लाया
उनके विषय उन्होंने उनके कामों को विद्या को सुचारु
चाहा उनके साथ विद्ये युक्त का मालोचना नहीं
विद्या - एकाएक शिक्षाप्रत कहते विद्या जिससे सुचारु
का निपट नहीं पर मनुमान लाने का निपट हो केवल
है (ii) धर्म का मान न किसी मसीही धर्मालोने
में अपना गमा ले किन एक मजहब (हिन्दु) धर्म
खाने में। मसीही मजहब को सुचारु के लिखे मसीही
सेवामो हो का सहायता लेना उचित था लेकिन
ऐसा न करने एक हिन्दु धर्मालोने में अपना गमा
जिससे मसीहवादी होना है कि मसीही धर्म को
बेइज्जती करने को। यह बात इसके जो उद्घाटित है
कि यह "इंग्लैंड चेल्से" हिन्दु प्रशस्तिमान मौलाना
का-उपेक्षा को केच बेबिचो बोले गये। (iii) कहा
जाता है कि "बीते १५ वर्षों के मजहब से मैं निश्चयता
के साथ कह सकता हूँ कि हमारे लम्बे वन
मजहब में उपेक्षा पूरा विद्या का को रक्षित
विद्या जा रहा है। इस पूरा जाय तो जिस लीटरशिप
को यह उपावर्तव्यता चेल्से निकली है वो १५
वर्षों के लीटरशिप पर नहीं किन्तु १९४९ साल
के लीटरशिप पर ही हो गई है। पहली बात जो
अती है वो १९४९ जनवरी महासभा के बिराद्व को
२२.६.४९ को चलाई पत्र के बिराद्व है। दूसरी बात
२.११.४९ के बिराद्व है। तीसरी बात २६४९ ही को
बात है। चौथी बात जो १९४९ ही को है।

आगे १४ वर्षों के निरंतर प्रयासों के बाद
महनीय लेखक ने बिना कुछ कहे ही मोहो गाली दी
है जो अविनाशी' था। - इसका मने यह नहीं है
कि १९४१ के संस्करण में जो उद्धरणों ने लिखा है सो
ही है।

The President

Please find Mr. M. D. J. Tighe's
letter no. 6 D. 6. 2. 42 /
which will be considered
this evening.

Yrs Sincerely
Droghda
C/2

No 6.

The Secretary,
S.K.L. Church Council
Ranchi.

Ranchi, Ranchi.
The 6th Feb. 1942.

प्रिय महाशय,

आप की लिखी नम्वर ३२४/४२/ए-१ (ब) तारीख २-२-४२ के अखबार में मुझे बरना है कि तारीख ३०-१-४२ को मन्थनर पाड़ी जै० लीवर और जै० लकड़ा से इन कार्यों के विषय में बातचीत हो गई है। इनके द्वारा मैंने अपनी वक्तव्य भी लिख कर पेश कर दिया है। मेरे वक्तव्य में आप के एक प्रश्नों का उत्तर दे दिया गया है। आगे मुझे कुछ भी जोड़ना या घटाना नहीं है।

इस लिखी में जिन दो दफ्तारों में अनुसार सौंपित मुझे दोषी ठहराने चाहती है उनके विषय में बताना है :-

दफ्ता-१ (ग) का आधार इमिटी के, १-६ और १ फिब्रुअरी, १३-१२ है। मेरे विचार के अनुसार वचन का वह आशय नहीं है जैसा सौंपित करने उसका टीका लगा रही है। अधिकार शब्द का अर्थ अपने उचित स्थान से हटा कर सौंपित अपनी मरसा पूरी कर रही है। इतिहास में उक्त इमिटी के अनुसार यह है कि हमारा लड़ना लोडू और मांस से नहीं परन्तु पधानों से और अधिकारियों से और इस संसार के अधिकार के दारिद्र्य से और आशय में की दुखता की आत्मिक सेवा से है।

दफ्ता-१ (ग) के विषय में उत्तर में सेवल प्रेरित २, २६ से यह दिखाना चाहता हूँ कि मनुष्यों की आत्मा से अधिक परमेश्वर की आज्ञा को मानना उचित है।

Yours sincerely,

M. D. Julius Tiga
Ranchi, Ranchi.

Eluka + Page 70 104.
21. 1. 42

I Did you know that the Council
had written to Mr Eluka that in
case he held the meeting in spite
of the objection he was ~~would~~
make himself responsible for
the consequences?

II Did you invite the
public for the meeting?

III Did you bring the
"Khulka challenge" to the
meeting for discussion

IV What was your purpose?

demonstration? ^{TIP}

VIII Did you also decide to protest in case the excommunication takes place?

IX If so why did you not protest before Ex-communication?

X If you ~~why~~ did you choose to demonstrate in preference to simply protesting?

Did you ~~protest~~?

Did you demonstrate?

XI Did you hold a protest meeting & lit service?

XII Did you go out of the Church

then was it ^{to} not agitating
the public and inducing
them against the authority of
placing them before a
public meeting?

Did you protest 25 & 1. 42

I Did you know that J. Elia
was to be excommunicated
on that day?

II If so how did you know
it?

III When did you learn it?

IV Did you know that there
was going to be a demonstration
+ gathering

V How did you learn it
+ when?

VI When was the arrangement
(decision) made for the

in the midst of the service?

What part did you take
in the demonstration?

Were you the only person
to be aggrieved or there were
others?

Who were the others?

~~What~~ Did Mrs. T. say to you?

V When you brought out this Khulda challenge was it your own grievance or was it the grievance of the public?

VI If it was a public grievance why did you not mention that it was public grievance + why did you not approach the authorities (a) directly or (b) through the regular representatives?

VII If it was your own then why did you not try to ~~settle~~ ~~this~~ ~~was~~ clear it between yourself + the authorities?

VIII If it was your own and

No. 416/42/F-1 (4/)

11th Feb 2

Mm. L. Khajur,
Khasmahal, P.O. Tatunagar,
Jamsheerpur.

D/S

Received your letter of 11.2.42.
The CC discussed on the matter of
posting something in the Jamsheerpur
but considered it not necessary.
Since you have raised the question
for which I am grateful to you, I
shall place it again before the CC
Executive on the 20th inst.

Yours Sincerely,

J. D. K. G.

11/2

Date of application for the copy.	Date fixed for notifying the requisite number of stamps and folios.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.
		4/15/32	21/5/32
			applicant. (57)

In the court of the Munsif, Ranchi.

Money suit No.498 of 1938.

A.L.Tirkey plff versus J.J.P.Tiga and others Defdts.

The plaintiff begs to state as follows:-

1. That the parties in the above case had referred all the matters in dispute between them for decision by the Church Council of G.E.L. Church of Chotanagpur and Assam of which the parties are the members.
2. That the above Church Council after inquiry has declared the plaintiff innocent of the allegations made by the defendants.
3. That the Officers of the local Ranchi Mandali Panch and the 19 defendants have withdrawn all the allegations that they had made against the plaintiff.
4. That the plaintiff is satisfied that the Officers of the local Ranchi Mandali Panch and the 19 defendants are sincerely penitent and have apologised for what they said and did.
5. That the plaintiff is satisfied with the action that the said Church Council has taken and proposes to take against the defendants.
6. That the proceedings of the Church Council of the G.E.L. Church in respect of the present case are on the file of the Church Council.
7. That the terms of compromise duly signed by the parties and also by the Secretary of the Church Council of the G.E.L. Church are filed herewith and may be treated as a part of the petition.



Date of application for the copy.	Date fixed for notifying the requisite number of stamps and folios.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.	Date on which the copy was ready for delivery.

(2)

8. That in view of the aforesaid amicable settlement the plaintiff does not wish to proceed with the case and prays that he may be permitted to withdraw the suit, and in the circumstances set forth above it is clear that no costs are to be given in the present case.

And for this the petitioner shall, as in duty bound, ever pray.

Sd/- A.L.Tirkey

The 24th July 1939.

By *M. W. W. W.*

Pleader 24/7/39.

Mr. A.L.Tirkey aur Ranchi Mandli Panch:-

Kalisha men shanti ho, chhote bare sab ki ijrat bani rahe aur bephaida samay aur rupaiya ki barbadi na ho, is liye Mr. Tirkey aur Ranchi Mandli Panch aur anya bhai bahinon ke bich jo jhagra aur mukddama chal raha hai us ko tay karne ke liye Church Council ka phaisla yah hai:-

(a) Ki Ranchi Mandli Panch aur we bhai bahin jo is mukddama me pare hain nimen likhit statements ko grahan karen:-

1. The Ranchi Mandli Panch accepts the statement of Mr. A.L.Tirkey made before the Commission appointed by the C.C. on the 30th September, 1938 that he did not enter the room of the girls.

2. We the 19 defendants accept the statement of Mr. A.L. Tirkey made before the Commission appointed by the C.C. on the 30th September, 1938 that he did not enter the room of the girls, and we withdraw the allegations we may have made. individually against him.



Date of application for the copy.	Date fixed for notifying the requisite number of stamps and folios.	Date of delivery of the requisite stamps and folios.	Date on which the copy was ready for delivery.	Date of making over the copy to the applicant.
16-3-42	16-3-42	18-3-42	21.3.42	21/3/42

(3)

II. We the 19 defendants withdraw the allegations that we may have made against him at any other time.

III. We the 19 defendants regret for any disrespect we may have shown to Mr. A.L.Tirkey.

Sd/- N.Topno

(b) Ki Mr.A.L.Tirkey nimin likhit statements ko grahan karen:-

I. I withdraw the case from the Court made against the 19 defendants.

II. I withdraw the allegations I may have made against the 19 defendants at any other time.

III. I regret for any disrespect I may have shown to the Ranchi Mandli Panch.

Sd/- N.Topno.

We accept the above terms.

Signature of the defendants:-

1. Sd/- J.S.O.Tiga. 2. Sd/- Th. Surin. 3. Sd/- J.Barla.
4. Sd/- C.M.Tiga. 5. Sd/- Naeman Toppo. 6. Sd/- M.D.Kujur.
7. Sd/- Masihdas Minj. 9. Sd/- *Mahendra Khess* 10. *Mahendra Khess*.
11. Sd/- Asha Tirkey. 12. Sd/- Ashrita Khalkho. 13. Sd/- Trida Minz. 14. Sd/- Chouhas Kujur. 15. Sd/- Bimal KisPotta
16. Sd/- Nottroth Minj. 17. Sd/- Mahendra Khess. 18. Mansukh Khalkho. 19. Emmanuel Bara.

Signature of the plaintiff:-

I accept the above terms. Sd/- A.L.Tirkey.

Signature on behalf of the Ranchi Mandli Panchi:-

The Ranchi Mandli Panch accept the above terms.

Typed by

Sd/- J.S.O Tiga Chairman. Sd/- Naeman Toppo Secretary.
Sd/- Mehendra Khess Treasurer.

711.

CERTIFIED TO BE TRUE COPY.
H. H. H.
Secretary, Judicial Department, Court,
H. H. H. 21/1/21
Authorized under Section 2, Act of 18/2.

- 1. Application for copy Rs.
- 2. Searching fee..... Rs.
- 3. Extra fee for urgency..... Rs.
- 4. Authentication fee..... Rs.
- 5. Folios..... Rs.
- 6. Other items if any..... Rs.

7/43
741
1182
-1157

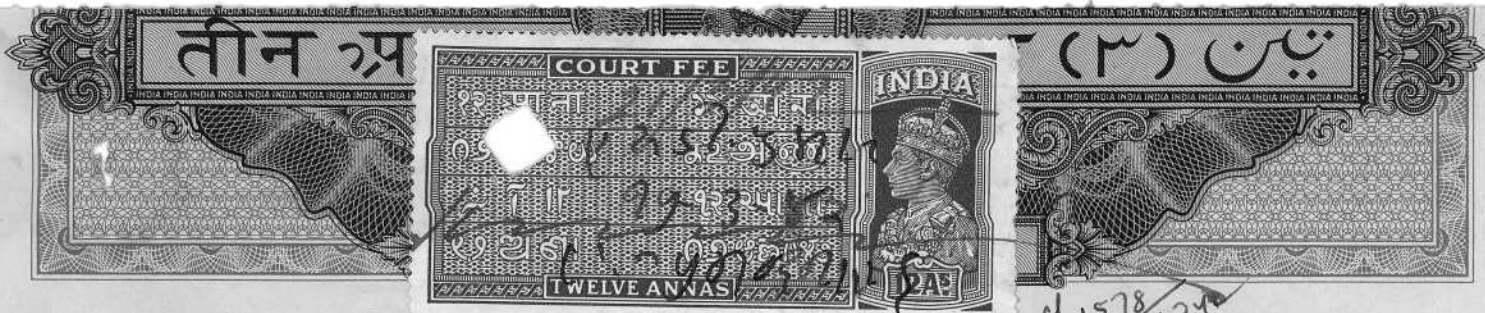
Total

2 = 13 = 3

21/1/21

CHAND

Typed by
M. H. H.



Date of application for the copy.	Date fixed for notifying the requisite number of stamps and fees.	Date of delivery of the requisite stamps and fees.	Date on which the copy was ready for delivery.	Date of making over the copy to the applicant.
16-3-42	16-3-42	18-3-42	21-3-42 Twenty first March	21-3-42

Form of order sheet. V. 2000/- .

Court of the Munsif Ranchi. Money suit no. 498 of 1938.

Mr. Amrit Lal Tirkey plff versus J.J.P. Tiga & others. Defdts.

S.No.	Date of order or proceeding of the court.	Order with the signature	Office action taken with date.
1.	2-	3.	4.

14. 24-7-39. The plaintiff files a petition stating that the suit has been compromised between the parties out ^{side} of the court, and prays that he may be permitted to withdraw the suit without awarding any costs to defdts. Heard pleader for the plff.

O r d e r e d.

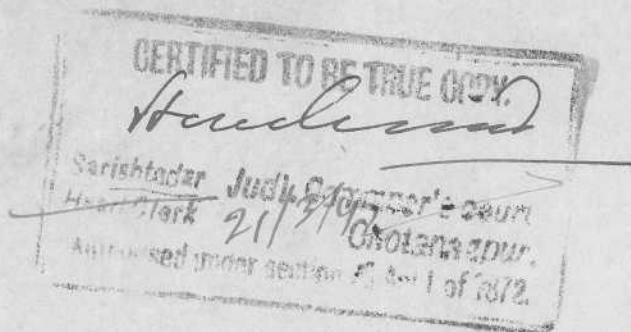
The suit is permitted to be withdrawn as prayed for.

Sd/- Shib Chandra Prasad

Munsif.

Typed by

Compared by



711

Application for copy	Rs.
2. Searching fee	Rs.
3. Extra fee for urgency	Rs.
4. Authentication	Rs.
5. Folios	Rs.
6. Other items if any	Rs.

Total

X
112
124
115



In,

The Court of the Munsiff,

Ranchi.

Money Suit.No. 498 of 1938.

Amrit Lal Tirkey son of ^{Rev.} Paulus Tirkey, deceased, by religion Christian, by occupation Service, resident of G.E.L.Mission compound Ranchi, Plaintiff.

Vrs.

1. J?J.P.Tiga, son of not known, by religion Christian, by occupation service, resident of G.E.L.Mission compound, Ranchi, P.O.P.S.Munsiff and District Ranchi.
2. Theodore Surin, son of not known, by religion Christian, by occupation pleader, resident of ~~G.E.L.Mission~~ Sironaholy, Ranchi P.O.P.S.Munsiff and District Ranchi.
3. Junas Barla, son of Boas Barla, by religion Christian, by occupation student, at present residing at Patna Training College P.O.P.S.Bankipur, Munsiff and District Patna.
4. Michael Tiga, son of not known, by religion Christian, by occupation service, resident of G.E.L.Mission compound, Ranchi P.O.P.S.Munsiff and District Ranchi.
5. Naeman Toppo, son of not known, by religion Christian, by occupation service, resident of the Mahalla Anandpur, Ranchi. P.O.P.S.Munsiff and District Ranchi.
6. Masih Dayal Kuzur son of not known, by religion Christian, by occupation service, resident of G.E.L.Mission compound, Ranchi P.O.P.S.Munsiff and District Ranchi.
7. Rajun Kuzur son of not known, by religion Christian, by occupation service, resident of Gungutoly, Ranchi, P.O.P.S. Munsiff and District Ranchi.
8. Mashidas Minj, son of not known, by religion Christian, by occupation service, resident of Kadru, Ranchi, P.O.P.S. Munsiff and District Ranchi.

with

9. Mrs. Rahil Tirkey wife of John Tirkey, by occupation dependent resident of G.E.L.Mission compound Ranchi, P.O.P.S.Munsiff and District Ranchi.
10. Mrs. Martha Minj, daughter of John Tirkey, by religion Christian, by occupation dependent, resident of G.E.L.Mission compound Ranchi, P.O.P.S.Munsiff and District Ranchi.
11. Miss Asha Tirkey, daughter of John Tirkey, by religion Christian, by occupation dependent, resident of G.E.L.Mission compound Ranchi, P.O.P.S.Munsiff and District Ranchi.
12. Miss Asrita Khalkho, daughter of Nathaniel Khalkho, by religion Christian, by occupation dependent, resident of G.E.L.Mission compound, P.O.P.S.Munsiff and District Ranchi.
13. Mrs. Frieda Minj wife of Benjamin Minz by religion Christian by occupation dependent, resident of G.E.L.Mission compound, Lehardaga, P.O.P.S.Munsiff and District Ranchi.
14. Chonhas Kuzur son of not known, by religion Christian, by occupation student, resident of G.E.L.Mission compound, Ranchi P.O.P.S.Munsiff and District Ranchi.
15. Bimal Kispotta, son of DhankumarKispotta, by religion Christian, by occupation service, resident of Gungutoly, Ranchi, P.O.P.S. Munsiff and District Ranchi.
16. Notrott Minj, son of not known, by religion Christian, by occupation service, resident of Christian Basti, Sonari, Jamshedpur P.O.P.S.Jamshedpur, Munsiff Jamshedpur, District Singhbhum..... Defendants.
17. Mahendra Khess, son of not known, by religion Christian, by occupation service, resident of G.E.L.Mission Hospital compound Ranchi, P.O.P.S.Munsiff and District Ranchi.
18. Manshukh Khalkho, son of not known, by religion Christian, by occupation service, in the Government Printing Press, Hinceo, resident ~~at~~ of Barraik Toly, Boranda, P.O.Hinceo, Munsiff and District Ranchi.
19. Immanuel Bara, son of not known, by religion Christian, by occupation service, resident of G.E.L.Mission compound Ranchi, P.O.P.S.Munsiff and District Ranchi.

The above named plaintiff begs to
state as follows :-

1. That the plaintiff is the Headmaster of Gossner High School, Ranchi, and the Superintendent of Gossner School Hostel. He officiated as the Principal of the said School from August 1937 to March, 1938.
2. That the plaintiff is the joint secretary of the Bihar and Orissa Secondary Teachers' Association, the convener of the Matriculation Test Examination Board of the above Association a member of the Education committee of the Ranchi District Board and a member of the Managing committee of the Ranchi Technical School.
3. That besides the offices mentioned above, the plaintiff was the officiating Secretary of the Gossner Evangelical Lutheran Church, Chota Nagpur and Assam, from October 1937 to March 1938 and is to this day a member of the Church Council of the said Church. He is a member of the Bihar and Orissa Christian Council and has been elected a delegate to the world Missionary-conference of 1938.
4. That the defendants are the members of the Gossner Evangelical Lutheran Church, Chota Nagpur and Assam.
5. That the defendant No.1 was a member of the ~~former~~ Managing committee of the Gossner High School. He has been removed from it. The defendant No.2 is a member of the Church Council and was its representative in the said Managing committee of the school. He tried to get re-elected to the Managing committee but was unsuccessful. The two defendants attribute their removal and failure respectively to the plaintiff.
6. That the defendant No.4 is the brother of defendant No.1 and defendant No.3 is the brother-in-law of defendant No.2. These two defendants Nos. 3 and 4 were teachers in the said school but they were discharged in March 1937, and January, 1938, respectively and these two defendants believe that the efforts of the plaintiff led to their discharge.

7. That one John Tirkey was the store-keeper of the aforesaid school hostel, but owing to various irregularities on his part he was discharged in 1936. The defendant No.9 is his wife, the defendants Nos.10 and 11 are his daughters, the defendant No.14 is the nephew of defendant No.9 and defendant No. 7 is another relative of the defendant No.9.

8. That the defendant Nos.5 and 6 happen to be discharged teachers as defendants Nos.3 and 4. The defendant No.5 was discharged during the plaintiff's tenure ^{of} Principalship and the defendant No.6 was discharged afterwards.

9. That the defendant No.13 was residing within the Hostel premises, but the plaintiff was compelled to ask her to quit the house in December, 1937. The defendant No.12 was living in the house of the plaintiff and the plaintiff had to ask her to shift to another quarter in February last, and at present she is living with defendant No.1.

10. That the defendant No.15 was a student of the school, but owing to disorderly behaviour in the examination Hall, he was reprimanded and then he left the school in January, 1938.

11. That the defendant No.16 is the brother-in-law of defendant No.5 while defendant No.8 is a fast friend and constant associate of defendant No.1 and so are defendants Nos.17, 18 & 19.

12. That owing to the facts stated above ^{and} ~~the~~ other reasons all the defendants are leagued against the plaintiff, and they are sparing no efforts to discredit, humiliate and injure the plaintiff. They do not wish to see the plaintiff holding the positions he does in the school and Mission and the Church generally.

13. That ~~they~~ in order to succeed in the design they have against the plaintiff, they have been saying and doing a number of malicious things.

14. That they gave it out in March last that the plaintiff was a man of lax morality and in order to give colour to the ^{insinuation} ~~insinuation~~, they originated and circulated the story that one night they plaintiff entered in one of the rooms of his house in order to have immoral intercourse with one of the inmates of the room who happen to be a relative of the plaintiff.

~~That~~

15. That the story is entirely false and unfounded, and it was maliciously invented in order to spoil the name of the plaintiff and to injure him in his position and prospects.

16. That on coming to learn of the slander which they had invented in collusion with one another and to which they were giving publicity, the plaintiff warned them to desist from the course and to withdraw whatever they had said, but they did not listen to the plaintiff, and persisted in publishing the defamation at times individually and privately, and at times under the cloak of office.

17. That the story described above is entirely false, and it has harmed the reputation of the plaintiff and lowered him in the estimation of the community.

18. That the imputation made has in the estimation of others lowered the moral character of the plaintiff as well as his character in respect of his calling.

19. That the defendants have entered into a conspiracy with one another, and they have been aiding and abetting one another in various ways in order to injure the plaintiff through the defamation set forth above. They are liable in damages to the plaintiff for the wrongs they have done him.

20. That the damage due to the plaintiff is estimatable at Rs.10,000 but the prospect of its realisation from the defendants severally and jointly is small, and therefore measuring the means they possess, the plaintiff claims Rs.2000/- in the shape of damages against all the defendants severally and jointly.

21. That the cause of action arose in March 1938 when the said slanderous story was invented and published and on subsequent dates when the defendants individually and collectively gave publicity to it within the jurisdiction of the court.

22. That the suit is valued for the purpose of jurisdiction and court fees at Rs. 2000/- and the requisite court fee is paid on the plaint.

6.

The plaintiff therefore prays:-

- 1) For a decree of Rs.2000/- against all the defendants jointly and severally.
- 2) For the costs of the suit with interest pendente lite and untill realisation.

I, Anrit Lal Tirkey, the plaintiff
the above named do hereby declare that what is
stated above are true to the best of my knowledge
and belief.

Signed at Ranchi this the

Address :-

G.E.L.Mission,
Compound, Ranchi,
P.O.Munsiff and
District Ranchi.

In

The Court of the Munsiff at Ranchi.

M.S.No. 498 of 1938.

Amrit Lal TirkeyPlff.

Versus
J.J.P.Tiga and others Defts.

The written Statements on behalf of the
Defts. Nos. 1 to 8 and 17 to 19 is as follows :-

1. That the Plff. has no cause of action for the suit which is false, malicious and meant only to harass the defts. and as such ought to be dismissed with costs.

2. That the Defts. deny that the Plff. is respectively the Secretary, Convener or the member of the Associations or Institutions as mentioned in Para 2 of the Plaint. These statements are not admitted and the Plff. is put to the strictest proof thereof.

3. That the Plff. was the Officiating Principal of the Gossner High School from August 1937 to March 1938 is false and denied and the Plff. is put to the strictest proof thereof.

4. That the Plff. was the Secretary and is a member of the G.E.L. Church Council are admitted but these positions he owed or owes not to his merits or influence. That he is a delegate to the World Missionary Conference of 1938 is not known to the Defts. He was not elected or recommended and sent by the G.E.L. Church, the Defts. do not admit this and put the Plff. to strict proof thereof.

5. That the Plff. was the Secretary of the Ranchi Mandli Panch of the G.E.L. Church from 21.12.1924 to the end of 1928 and again the Plff. was the member of the said Panch sometimes after 1928.

6. That the Deft. No. 1 is the member of the G.E.L. Church Council and its Executive. He was elected and sent as the said Council Representative to the Gossner High School Managing Committee which has removed him. The dispute about his removal between the said Council and the said Committee is still not ended. The dispute regarding his removal is the concern of the Church Council and not of this Deft. and this Deft. therefore never attributes his removal to the Plff.

7. That Deft. No.2 is the member of the G.E.L. Church Council and its Executive. He was elected in place of the Plff. as a member of the Executive by the said Council and still is in that position. The sending of representation to the Gossner High School Managing Committee is the concern of the Church Council and this Deft. cannot and in reality never attributes anything to the Plff.

8. That the allegations made in Para 6 and 8 of the Plaint are false and are denied. Defts. nos. 3,4,5, and 6 had been discharged by the Gossner High School Managing Committee and not by the Plff. These Defts. do not and cannot believe that their discharge was due to the Plff. which is also incorrect.

9. That these Defts. also deny the allegations made in Paras 7 and 8 of the Plaint. John Tirkey was not discharged but is still working under the Plff.

10. That the allegations in Para 9 of the Plaint are also incorrect. The Plff. never asked Deft. No.13 to quit the Hostel premises or any house. The Plff. also never asked Deft. No. 12 to shift to another quarter. The Plaintiff's wife was about to go away to Jamshedpur, Deft. No. 12 left his house as there was no other female member there.

11. That the allegations in Para 10 of the Plaint are all false. The Deft. No. 15 has been given a certificate of

of good conduct and left the school of his own accord and was not reprimanded for any disorderly behaviours..

12. That the allegations made in Para 11 of the Plaint that the Defts. nos. 8,17,18 and 19 are fast friends and constant associates of Deft. no. 1 are false and are denied; Deft. No. 17 is the brother-in-law of the Plff. and a fast friend and constant associate of the Plff.

13. That the allegations made in Para 12 of the Plaint are false and are denied. There is no league of the Defts. against the Plff. and the Defts. have no intention or rather have nothing to do with and never made any efforts to cause the humiliation, discredit or injury to the Plff. as alleged. The Defts. also deny that they do not wish to see the Plff. holding any position. There is no mission of which the parties are members or concerned with.

14. That the Defts. have no design as alleged in Para 13 of the Plaint neither the plaint nor the two subsequent counter petitions of the Plff. are clear as to what the Plff. meant by the words "saying and doing a number of malicious things". The Defts. are therefore unable to say or defend themselves about these allegations, but they emphatically deny that they have been saying and doing any malicious thing.

15. That the allegations made in Paras 14 and 15 of the Plaint are false and are incorrect. No story was ever invented or originated for the purpose as alleged in the Plaint, by the Defts. nor did they give out any imputations about lax morality of the Plff. The story came out and spread from the quarters of the Plff. himself and that also from and by his own family household members before Deft. No.12 Ashrita Khal- kho left the Plff.'s family and quarters. All these things happened long before any of these Defts. had come to know about anything concerning it. The Defts. emphatically deny that any such story was maliciously invented in order to

to spoil the name of the Plff. and to injure him in his position and prospects.

16. That the allegations made in Para 16 of the Plaint are vague and ambiguous. Though the Plff. had been twice ordered by the Court to give definite informations about the alleged publications he has not yet done so. The Defts. have neither individually nor privately nor under ~~such~~^{the} cloak of office published any defamation. The Defts. reserve the right to give more definite reply when the Plff. makes definite allegations as to time, place of, and persons before whom and on what occasion the alleged defamation was published.

17. That the Plff. had never warned the Defts. either individually or collectively from publishing any slanderous or malicious story. The Defts. nos. 9 to 16 hold no office. They are members neither of the G.E.L. Church Council nor of the Ranchi Mandli Panch of the said Church. The Defts. nos. 3 to 8 and 17 to 19 are members of the said Ranchi Mandli Panch only. The Defts. nos. 1 and 2 are the members of the said Panch and are also the members of the said Council. The Plff. is the member of the said Council also. Under such circumstances it is impossible that all the 19 Defts. conspired and leagued together and then invented and originated a story and circulated and published it at times individually and privately and at times under the cloak of office. No slander was invented or published anywhere in the residence of the members of the Church or in the Mandli or in the Council at any time either in March 1938 or on any subsequent date.

18. That the Plff. has been harmed in his reputation and that his moral and professional character as well as the public estimation about him have been lowered by the Defts. are false and are denied. The story and the imputation if any, have come out from and spread by his own family household members and these Defts. do not admit that these were

were entirely false. The allegations made in Paras 17 and 18 of the Plaint are not correct.

19. That the allegations made in Paras 19 and 20 are false and incorrect and are denied. There is no conspiracy entered into by the Defts. and in no way are they aiding and abetting one another ^{or the other set of defendants} in any way for the purpose as alleged by the Plff. No damage has been suffered by the Plff. and no wrong has been done by the Defts. either jointly or collectively or privately or individually and hence the Plff. is not entitled to get any damages as set forth in Para 20 of the Plaint.

20. That the cause of action if any, has never arisen to the Plff. in March 1938 or on any subsequent date or dates. The said story came out and was spread by the Plff.'s family household members in February 1938 when none of the Defts. nos. 1 to 8 and 17 to 19 knew anything about it and the Defts. did not publish the same as alleged.

21. That the Plff. was twice ordered by the Court to elucidate and make clear as (1) to when (2) to whom (3) on what occasion (4) under what cloak of office (5) by which Deft. individually or privately, or Defts. collectively or jointly the defamation was made and (6) what story or stories were invented, originated and circulated and published. Unless the Plff. definitely and clearly furnishes particulars on these points he is not entitled to lead evidence on the same.

20. That the Plff. was ordered to state clearly as to whether he gives up all the other stories and stands on the only one story mentioned in Para 14 of the Plaint, but the Plff. has given no answer to it. That the Plff. was also ordered to state clearly as to whether he gives up his case about subsequent dates after March 1938, but he has given no answer to this point. Unless all these along with other points

~~points~~ points given in the two petitions of the Defts. are given by the Plff. clearly and specifically the Defts. are unable to give any specific defence on these points .

23. That the real facts of the case are that the Defts. nos. 9 and 13 made a joint report to the Ranchi Mandli Panch on 12. 3.1938, that there was a golmal in their mahalla meaning in the Gossner High School Compound with a view to inquire and remove the golmal . The Defts. nos. 1 to 8 and 17 to 19 are some of the members of the said Panch. The Panch has authority in all social and religious matters over the parties, took up the report and for the facility of the work formed a Committee of five of its members to inquire into and to report the matter to the said Panch . The Defts. nos. 1 and 2 and 8 were its members. The other members were Mr. Haniel Horo who is a teacher under the Plff. and the Rev. J. Stosgh in case he agreed to be a member of the Committee, if not Rev. I. Ekka, Mr. Haniel Horo was its recording Secretary and the Rev. I. Ekka was its member. The said Panch has full authority over all the members of the G.E.L. Church of the town of Ranchi in all matters social and religious. Defts. nos. 9 and 13 made the report in good faith and for the protection of interest of all members of the G.E.L. Church and also for public good.

24. That the inquiring Committee examined first the two reporters, and then Defts. nos. 10 to 12 and 14 to 16 and two others Mr. Martin Bhengra, a teacher and Sub-Warden of the Gossner High School under the Plff. and one Junul Bage a student of the said High School. That the statements made by the aforesaid Defts. nos. 9 to 16 to the Committee were in good faith for the protection of such interest as aforesaid and for public good and were true . These were all made in answer to questions by a body having authority over the parties in the matter which was being inquired into , *therefore* *defts. nos. 9 to 16 are not liable to damages.*

25. That thereafter the Committee wanted to examine Babu Mahendra Kujur, Naomi, and Soshan who had been mentioned by the witnesses examined to have some knowledge of the matters, but they were dissuaded by the Plff. and his wife from appearing before the said Committee. The Plff. also refused to appear before the Committee.

26. That the Recording Secretary of the said Committee resigned as he was to appear in his Departmental Examination another larger Committee was formed. The members were the Revds. J.J.P. Tiga, O. Wolff, M. Kerschis, I. Ekka, Messrs Th. Surin and Masihdas Minz. The Rev. I. Ekka became the Recording Secretary of this Committee.

This Committee again gave notice to the Plff. to give his statements and notice was also given to Babu Mahendra Kujur, Shrimatis Naomi and Soshan Khalkho, but the Plff. prevented these three from appearing before the Committee. The Plff. appeared in person before this Committee but refused to make any statements. The Committee gave its report to the Panch which formed a third Committee the members of which were the Revds. J. Stosch, I. Ekka and Mr. Masihdas Minz. The Rev. I. Ekka was its Recording Secretary. This Committee completed the inquiry and the Rev. J. Stosch gave a short report and his personal opinion on the matter.

27. That the Panch examined the witnesses again and the report of 12.3.1938 was found to be true and so the Plff. was given notice by the Panch to appear before it with a view to explain himself, but the Plff. all along avoided the Panch on various pretexts. The said Panch gave notices to the witnesses to appear before it to be cross-examined by the Plff. if he so desired but as the Plff. avoided appearing before the Panch the witnesses were not cross examined.

28. That the Plff. and the Deft. no. 1 were called by the Rev. J. Stosch who is the President of the G.E.L. Church

Church to his quarters just after the sitting of the first Committee on the matter and there the Plff. admitted that in the night in question the Plff. had been in the room of the girls in order to catch doves .

29. That Naomi and Mahendra Kujur had spread the story about the occurrence which according to Defts. nos. 2 to 16 and according to the said Sub Warden Martin Bhengra and Junul Bage had spread in the Hostel among the boys and also in the Gossner High School and its Compound long before the matter came before the Ranchi Mandli Panch for the first time on 12. 3. 1938.

30. That the Panch wanted to make a bonafide inquiry into the matter and to stop any such rumour if it was found to be false or report to the superior authority the Church Council, if it was found to be true for necessary action as the Plff. is a member and servant of the Church Council.

31. That the Panch sent the matter to the Council for necessary action as in the opinion of the said Panch the Plff. was found to be guilty of the offence of entering the room with bad intention and being found on the bed of Soshan an inmate of his house at such unusual time and by so doing his character as a Christian was not proper in the opinion of the Panch . Though the Panch has the right to punish him but as the Plff. did not appear before the Panch and as the Plff. is a member of the Church Council which is superior body, the Panch took a lenient view and referred the matter to the said Council for necessary action. In doing so the Panch acted in good faith for the protection of the interest of all members of the G.E.L. Church and for public good. The Plff. can have no cause of action against the members of the said Panch.

32. That the Defts. have done nothing to harm the Plff. in reputation or to lower his moral or professional character or to lower him in the estimation of the public either private
ly

privately or individually or jointly or publicly neither in the Mandli nor in the Council nor any other institutions of the Church.

33. That the report made by the Ranchi Mandli Panch to the G.E.L.Church Council does not amount to defamation and publication of the same. The Plff. was once the Secretary and also was a member of this very Panch and at that time he did exercise the same authority, rights and privileges as the Defts. nos. 1 to 8 and 17 to 19 had done as Panch members along with other Panch members, in the present case.

34. That the Plff. had all along carried on correspondence with the Ranchi Mandli Panch on this matter and replies were given by the said Panch and not by any of the Defts. in their private capacity.

35. That (1) Unless the Ranchi Mandli Panch and all its members of the G.E.L.Church, Chotanagpur and Assam are made party and (2) unless all the three Committees and all the members of the three Committees, (3) unless all the witnesses examined by the three Committees of the said Panch are made parties the suit cannot proceed. The names with full addresses are given in Schedule (A) below.

36. That the Panch being a privileged body having due authority in such matters and constituted in accordance with the rules and byelaws and practice of the Church, ^{and the panch} and the Defts. nos. 1 to 8 and 17 to 19 being its bonafide ^{members} and acting under such authority are not liable for their report as members of the said Panch.

37. That these Defts. further submit that even if the Court finds that they published any story, the said publication was privileged being made in good faith for the protection of the interest and that of other members of their Church and for public good. As such none of the Defts. would be liable .

38. That the subject matter of the suit is a religious matter, therefore the Court has no jurisdiction to entertain this suit.

39. That whatever is not specifically and definitely admitted are denied by the Defts. and the Plff. be put to the strictest proof thereof.

40. That the Plff. has no cause of action and therefore not entitled to any relief.

Under these circumstances it is prayed that the suit be dismissed with costs.

SCHEDULE A.

I. List of Ranchi Mandli Panch members os the G.E.L. Church in Chotanagpur and Assam .-

1. Rev. J.J.P.Tiga Chairman, ----- Deft. No. 1
2. Mr. Th. Surin ----- Deft. No. 2
3. " Junas Barla ----- (former Secretary) Deft.no.3
4. " Michael Tiga ----- Deft. No. 4
5. " Naeman Toppo (Present Secretary) Deft. No. 5
6. " Masihdayal Kujur ----- Deft. No. 6
7. " Rajun Kujur ----- Deft. No. 7
8. " Masihdas Minz ----- Deft. No. 8
9. " Mahendra Khess (Treasurer) ----- Deft. No.17
10. " Mansukh Khalkho ----- Deft. No.18
11. " Immanuel Bara ←----- Deft. No.19
12. Rev. J.Stosch, (President G.E.L.Church in Chota Nagpur and Assam, Lutheran Compound, Ranchi).
13. " M.Kershis, (Treasurer G.E.L.Church, Chotanagpur & Assam, Lutheran Compound, Ranchi.)
14. Dr. Rev. O.Wolff (Principal, Gossner High Schhol, Ranchi).
15. Rev. I.Ekka, Siromtoly, Ranchi.
16. Mr. Haniel Horo, Gossner High School, Ranchi.

I (Continued)

17. Mr. John Sisingi, Lutheran Compound, Ranchi.
18. " Christ Kalyan Tirkey, Konka Siromtoly, Ranchi.
19. " Samuel Bara, Siromtoly, Ranchi,
20. " Matias Khalkho, Dhumsatoly, Ranchi.
21. " Alfeus Toppo, Kadru, Ranchi.
22. " Christanand Tiru, Siromtoly, Ranchi.
23. Dr. P.N.C. Topono, Anandpur, Ranchi.
24. Mr. Nehemiah Tirkey, Deputoly Lane, Ranchi.
25. Rev. Daud Kujur, Lutheran Compound, Ranchi.
26. " W. Radsick (Former Treasurer of the G.E.L. Church, Chotanagpur and Assam, at present residing at Tezpur, P.S. & P.O., District and Munsiffi Tezpur, Assam.)

Numbers 12 to 25, all reside in P.S. & P.O., District and Munsiffi, Ranchi.

II. List of the names of the members of the ~~first~~ first inquiring Committee.-

1. Rev. J.J.P. Tiga, Convener..... Deft. No.1
2. Mr. Th. Surin Deft. No.2
3. " Masihdas Minz Deft. No.3
4. Rev. Isaac Ekka Siromtoly, Ranchi.
5. Mr. Haniel Horo Recording Secretary, Gossner High School, Ranchi.

Numbers 4 and 5 reside within P.S. & P.O., District and Munsiffi Ranchi.

III. List of the names of the members of the Second Inquiring Committee.-

1. Rev. J.J.P. Tiga, Convener Deft. No. 1
2. Mr. Th. Surin Deft. No. 2
3. " Masihdas Minz Deft. No. 8
4. " Dr. O. Wolff, Principal, Gossner High School, Ranchi.
5. Rev. M. Kerschis, Lutheran Compound, Ranchi.
6. " I. Ekka, Siromtoly, Ranchi ... Recording Secretary.

Numbers 4, 5, and 6 reside within P.S. & P.O., District and Munsiffi, Ranchi.

IV. List of the names of the members of the third Inquiring Committee.-

1. Rev. J. Stosch, Convener, Lutheran Compound, Ranchi.
 2. " Isaac Ekka, Siromtoly, Ranchi..Recording Secretary.
 3. Mr. Masihdas Minz..... Deft. No.8
- Numbers 1 and 2 reside within P.S.& P.O., District and Munsiffi, Ranchi.

V. List of the witnesses who have been examined but not made parties.-

1. Mr. Martin Bhengra, Sub-Warden, Gossner High School, Ranchi.
 2. Babu Mahendra Kujur C/O The Plff., Gossner High School, Ranchi.
 3. Miss Soshan Khalkho C/O The Plff., Gossner High School, Ranchi.
 4. Mrs. Naomi C/O The Plff., Gossner High School, Ranchi.
- All reside within P.S.&P.O., District and Munsiffi, Ranchi.
5. Mr. Junul Bage, village Baribiringa, P.S.& P.O. Kalebira, Munsiffi Simdega and District Ranchi.

We, J.J.P. Tiga, Theodore Surin, Junas Barla, Michael Tiga, Naegyan Toppo, Masihdayal Kujur, Rajun Kujur, Masihdas Minz, Mahendra Khess, Mansukh Khalkho and Immanuel Bara, depts. in the above mentioned suit do hereby solemnly declare that the statements made above in Paras 1 to 34 and 39 are true to the best of our knowledge and belief and the rest to the best of our information and belief. Verified here at Ranchi this the 30th. day of November 1938.

Typed By,
J.J.P. Tiga,
Deft. No. 1.

In

The Court of the Munsiff at Ranchi.

M.S.No. 498 of 1938.

Amrit Lal Tirkey Plff.

Vrs.

J.J.P.Tiga and Others Defts.

The written statements on behalf of the Defts.

Nos. 9 to 14 and 16 is as follows :-

1. That the Plff. has no cause of action for the suit which is false, malicious and meant only to harass the defts and as such ought to be dismissed with costs.

2. That the Defts. deny that the Plff. is respectively the Secretary, Convener or the member of the Associations or Institutions as mentioned in Para 2 of the Plaint. These statements are not admitted and the Plff. is put to the strictest proof thereof.

3. That the Plff. was the Officiating Principal of the Gossner High School from August 1937 to March 1938 is false and denied and the Plff. is put to the strictest proof thereof.

4. That the Plff. was the Secretary and is a member of the G.E.L.Church Council are admitted but these positions he owed or owes not to his merits or influence. That he is a delegate to the World Missionary Conference of 1938 is not known to the Defts. He was not elected or recommended and sent by the G.E.L.Church, the Defts. do not admit this and put the Plff. to strict proof thereof.

5. That the Plff. was the Secretary of the Ranchi Mandli Panch of the G.E.L.Church from 21.12.1924 to the end of 1928 and again the Plff. was the member of the said Panch sometimes after 1928.

6. That the Deft, No 1 is the member of the G.E.L.

2.

Church Council and its Executive. He was elected and sent as the said Council Representative to the Gossner High School Managing Committee which has removed him. The dispute about his removal between the said Council and the said Committee is still not ended. The dispute regarding his removal is the concern of the Church Council and not of this Deft. and this Deft. therefore never attributes his removal to the Plff.

7. That Deft. No. 2 is the ^{member} ~~member~~ of the G.E.L. Church Council and its Executive. He was elected in place of the Plff. as a member of the Executive by the said Council and still is in that position. The sending of representation to the Gossner High School Managing Committee is the concern of the Church Council and this Deft. cannot ^{and} in reality never attributes anything to the Plff.

8. That the allegations made in Para 6 and 8 of the Complaint are false and are denied. Defts. nos. 3, 4, 5 and 6 had been discharged by the Gossner High School Managing Committee and not by the Plff. These Defts. do not and cannot believe that their discharge was due to the Plff. which is also incorrect.

9. That these Defts. also deny the allegations made in Paras 7 and 8 of the Complaint. John Tirkey was not discharged but is still working under the Plff.

10. That the allegations in Para 9 of the Complaint are also incorrect. The Plff. never asked Deft. No. 13 to quit the Hostel premises or any house. The Plff. also never asked Deft. No. 12 to shift to another quarter. The Plff.'s wife was about to go away to Jamshedpur, Deft. No. 12 left his house as there was no other female member there.

11. That the allegations in Para 10 of the Complaint are all false. The Deft. No. 15 has been given a certificate of good conduct and left the school of his own accord and was not reprimanded for any disorderly behaviour.

12. That the allegations made in Para 11 of the Plaint that the Defts. nos.8,17,18 and 19 are fast friends and constant associates of Deft. no.1 are false and are denied; Deft. No.17 is the brother-in-law of the Plff. and a fast friend and constant associate of the Plff.

13. That the allegations made in Para 12 of the Plaint are ~~xxx~~ false and are denied. There is no league of the Defts. against the Plff. and the Defts. have no intention or rather have nothing to do with and have never made any efforts to cause the humiliation, discredit or injury to the Plff. as alleged. The Defts. also deny that they do not wish to see the Plff. holding any position. There is no mission of which the parties are members or concerned with.

14. That the Defts. have no design as alleged in Para 13 of the Plaint, ^{Neither the Plaint nor} ~~xxx~~ the two subsequent counter petitions of the Plff. are clear as to what the Plff. meant by the words "saying and doing a number of malicious things." The Defts. are therefore unable to say or defend themselves about these allegations, but they emphatically deny that they have been saying and doing any malicious thing. ~~24~~

15. That the allegations made in Para 14 and 15 of the Plaint are false and are incorrect. No story was ever invented or originated for the purpose as alleged in the Plaint, by the Defts. nor did they give out any imputations about lax morality of the Plff. The story came out and spread from the quarters of the Plff. himself and that also by his own family household members before Deft. no. 12 Ashrita Khalkho left the Plff.'s family and ~~quarters~~ quarters. All these things happened long before any of these defts. had come to know anything concerning it with the exception of Deft. no.12. The Defts. emphatically deny that any such story was maliciously invented in order to spoil the name of the Plff. and to injure him in his position and prospects.

16. That the allegations made in Para 16 of the Plaint

Plaint are vague and ambiguous. Though the Plff. had been twice ordered by the Court to give definite informations about the alleged publications he has not yet done so. The Defts. have neither individually nor privately nor under cloak of office published any defamation. The Defts. reserve the right to give more definite reply when the Plff. makes definite allegations as to time, place of, persons before whom, and on what occasion the alleged defamation was published.

17. That the Plff. has never warned the Defts. either individually or collectively from publishing any slanderous or malicious story. The Defts. nos. ~~12 to 16~~ 9 to 16 hold no office. They are members neither of the G.E.L. Church Council nor of the Ranchi Mandli Panch of the said Church. The Defts. nos. 3 to 8 and 17 to 19 are members of the said Ranchi Mandli Panch only. The Defts. nos 1 and 2 are the members of the said Panch and are also members of the said Council. The Plff. is the member of the said Council also. Under such circumstances it is impossible that all the 19 Defts. conspired and leagued together and then invented and originated a story and circulated and published it at times individually and privately and at times under the cloak of office. No slander was invented or published anywhere in the residence of the members of the Church or in Mandli or in Council at any time either in March 1938 or on any subsequent date.

18. That the Plff. has been harmed in his reputation and that his moral and professional character as well as the public estimation about him have been lowered by the Defts. are false and are denied. ^{The} ~~This~~ story and the imputation if any, have come out from and spread by his own family household members and these Defts. do not admit that these were entirely false. The allegations made in Paras 17 and 18 of the Plaint are not correct.

19. That the allegations made in Paras 19 and 20 of

of the Plaintiff are false and are incorrect and are denied. There is no conspiracy entered into by the Defts. ^{with one another} along with other set of Defts. and in no way are they aiding and abetting one another in any way for the purpose as alleged by the Plaintiff. No damage has been suffered by the Plaintiff. and no wrong has been done by the Defts. either jointly or collectively or privately or individually and hence the Plaintiff is not entitled to get any damages as set forth in Para 20 of the Plaintiff.

20. That the cause of action if any has never arisen to the Plaintiff in March 1938 or any subsequent date or dates. The said story came out and was spread by the Plaintiff's family household members in February 1938 when none of the Defts. nos 1 to 11 and 13 to 19 knew anything about it and the Defts. did not publish the same as alleged.

21. That the Plaintiff was twice ordered by the Court to elucidate and make clear as (1) to when (2) to whom (3) on what occasion (4) under what cloak of office (5) by which Deft. individually and privately or Defts. collectively and jointly the defamation was made and (6) what story or stories were invented, originated and circulated and published. Unless the Plaintiff definitely and clearly furnishes particulars on these points he is not entitled to lead evidence on the same.

22. That the Plaintiff was ordered to state clearly as to whether he gives up all the other stories and stands on the only one story mentioned in Para 14 of the Plaintiff but the Plaintiff has given no answer to it. That the Plaintiff was also ordered to state clearly as to whether he gives up his case about subsequent dates after March 1938 but he has given no answer to this point. Unless all these along with other points given in two petitions of the Defts. are given by the Plaintiff clearly and specifically the Defts. are unable to give any specific defence on these points.

23. That the real facts of the case are that the Defts. nos. 9 and 13 made a joint report to the Ranchi Magistrate.

Ranchi Mandli Panch on 12. 3. 1938, that there was a golmal in their Mahalla meaning in the Gossner High School Compound with a view to inquire and remove the golmal. The Defts. nos. 1 to 8 and 17 to 19 are some of the members of the said Panch. The Panch has authority in all social and religious matters over the parties, took up the report and for the facility of the work formed a Committee of five of its members to inquire into and report the matter to the said Panch. The Defts. nos. 1 and 2 and 8 were its members. The other members were Mr. Hanial Horo who is a teacher under the Plff. and the Rev. J. Stesch in case he agreed to be a member of the Committee, if not, Rev. I. Ekka. Mr. Hanial Horo was its recording Secretary and the Rev. I. Ekka was its member. The said Panch has full authority over all the members of the G.E.L. Church of the town of Ranchi in all matters social and religious. Defts. nos. 9 and 13 made the said report in good faith and for the protection of interest of all members of the G.E.L. Church and also for public good.

24. That the inquiring Committee examined first the two reporters, and then Defts, nos. 10 to 12 and 14 to 16 and two others, Mr. Martin Bhengra a teacher and Sub-Warden of the Gossner High School under the Plff. and one Junul Bage a student of the said High School. That the Statements made by the aforesaid Defts. nos. 9 to 16 to the Committee were in good faith for the protection of such interest as aforesaid of all the members of the G.E.L. Church and for public good and were true. These were all made in answer to questions by a body having authority over the parties in the matter which was being inquired into. *Therefore deft nos. 9 to 16 are not liable to damages.*

25. That thereafter the Committee wanted to examine Babu Mahendra Kujur, Naomi and Soshan Khalkho who had been mentioned by the witnesses examined to have some knowledge of the matters but they were dissuaded by the Plff. and his wife from appearing before the said Committee. The Plff. also refused to appear before the Committee.

26. That the Recording Secretary of the said Committee resigned as he was to appear in his Departmental Examination, another larger Committee was formed. The members were the Rev J.J.P.Tiga, O.Wolff, M.Kerschis, I.Ekka Messrs. Th.Surin and Masihdas Minz. The Rev. I.Ekka became its Recording Secretary.

This Committee again gave notice to the Plff. to give his statements before it and notices were also given to Babu Mahendra Kujur, Shrimatis Naomi and Soshan Khalkho, but the Plff. prevented these three from appearing before the Committee. The Plff. appeared in person before this Committee but refused to make any statements. The Committee gave its report to the Panch which formed a third Committee the members of which were the Revds. J.Stosch, I.Ekka and Mr. Masihdas Minz. The Revd. I.Ekka was its recording Secretary. This Committee completed the inquiry and the Rev. J.Stosch gave a short report and his personal opinion on the matter.

27. That the Panch examined the witnesses again and the report of 12. 3. 1938 was found to be true and so the Plff. was given notice by the Panch to appear before it with a view to explain himself, but the Plff. all along avoided the Panch on various pretexts. The said Panch gave notices to the witnesses to appear before it to be cross examined by the Plff. ^{if} he so desired but as the Plff. avoided appearing before the Panch the witnesses were not cross examined.

28. That the Plff. and the Deft.no.1 were called by the Revd. J.Stosch who is the President of the G.E.L.Church to his quarters just after the sitting of the first Committee on the matter and there the Plff. admitted that in the night in question the Plff. had been in the room of the girls in order to catch doves.

29. That Naomi and Mahendra Kujur had spread the story about the occurrence which according to Defts. nos. 9 to 16 and according to the said Sub-Warden Martin Bhengra and Junul Bage had spread in the Hostel among the boys and also

the Gossner High School and its Compound long before the matter came before the Ranchi Mandli Panch for the first time on 12.3.1938 .

30. That the Panch wanted to make a bonafide inquiry into the matter and to stop any such rumour if it was found to be false or report to the superior authority, the Church Council if it was found to be true for necessary action as the Plff. is a member and servant of the Church Council.

31. That the Panch sent the matter to the Council for necessary action as in the opinion of the said Panch the Plff was found to be guilty of the offence of entering the room with bad intention and being found in the bed of Sosahn ,an inmate of his house at such unusual time and by so doing his character as a christian was not proper in the opinion of the Panch .Though the Panch has the right to punish him but as the Plff. did not appear before the Panch and as the Plff. is a member of the Church Council which is a superior body, the Panch took a lenient view and referred the matter to the said Council for necessary action. In doing so the Panch acted in good faith for the protection of the interest of all members of the G.E.L. Church and for public good. The Plff. can have no cause of action against the members of the said Panch.

32. That the Defts. have done nothing to harm the Plff. in reputation or to lower his moral or professional character or to lower him in the estimation of the public either privately or individually, or jointly or publicly neither in the Mandli nor in the Council nor any other institutions of the Church.

33. That the report made by the Ranchi Mandli Panch to the G.E.L. Church Council does not amount to defamation and publication of the same. The Plff. was once the Secretary and also was a member of this very Panch and at that time he did exercise the same authority, rights and privileges as the Defts. nos. 1 to 8 and 17 to 19 have done as Panch members

members along with other Panch members ,in the present case.

34. That the Plff. had all along carried on correspondence with the Ranchi Mandli Panch on this matter and replies were given by the said Panch and not by any of the Defts. in their private capacity.

35. That (1)Unless the Ranchi Mandli Panch and all its members ,of the G.E.L.Church Chotanagpur and Assam are made parties and (2) unless all the three Committees and all the members of the three Committees ,(3) unless all the witnesses examined by the three Committees of the said Panch are made parties the suit cannot proceed.The names with full addresses are given in Schedule A below.

36. That the Panch being a privileged body having due authority in such matters and constituted in accordance with the rules and byelaws and practices of the Church and the Panch and the Defts, nos. 1 to 8 and 17 to 19 being its bonafide members and acting under such authority are not liable for their report as members of the said Panch.

37. That these Defts. further submit that even if the Court finds that they published any story,the said publication was privileged being made in good faith for the protection of their interest and that of other members of their Church and for public good. As such none of the Defts. would be liable.

38.That the subject matter of the suit is a religious matter ,therefore the Court has no jurisdiction to entertain this suit.

39. That whatever is not specifically and definitely admitted are denied by the Defts. and the Plff. be put to the strictest proof thereof.

40. That the Plff. has no cause of action and therefore not entitled to any relief. ~~xxxx~~

Under these circumstances it is prayed
that the suit be dismissed with costs.

SCHEDULE A.

I. List of Ranchi Mandli Panch members of the G.E.L.Church in Chotanagpur and Assam.

1. Rev. J.J.P.Tiga, ChairmanDeft. no.1
2. Mr. Th.Surin " " 2
3. " Junas Barla (former Secretary) " " 3
4. " Michael Tiga " " 4
5. " Naeman Toppo (present Secretary) ... " " 5
6. " Masihdayal Kujur " " 6
7. " Rajun Kujur " " 7
8. " Masihdas Minz " " 8
9. " Mahendra Khess (Treasurer) ----- " " 17.
10. " Mansukh Khalkho ----- " " 18.
11. " Immanuel Bara ----- " " 19.
12. " Rev. J. Stosch, (President G.E.L. Church in Chota Nagpur & Assam, Lutheran Compound, Ranchi).
13. " Rev. M. Kershis (Treasurer G.E.L. Church, Chota Nagpur & Assam, Lutheran Compound, Ranchi.)
14. " Dr. O.Wolff (Principal, Gossner High School, Ranchi.)
15. " I.Ekka, Siromtoly, Ranchi.
16. Mr. Haniel Horo, Gossner High School, Ranchi.
17. " John Sisingi, Lutheran Compound, Ranchi.
18. " Christ Kalyan Tirkey, Konka Siromtoly, Ranchi.
19. " Samuel Bara, Siromtoly, Ranchi.
20. " MatiasOKhalkho, Dhumsatoly, Ranchi.
21. " Alfeus Toppo, Kadru, Ranchi.
22. " Christanand Tiru, Siromtoly, Ranchi.
23. Dr. P.N.C. Topono, Anandpur, Ranchi.
24. Mr. Nehemiah Tirkey, Deputoly, Ranchi.
25. Rev. Daud Kujur, Lutheran Compound, Ranchi.

I (Continued)

26. Rev. W.Radsick (Former Treasurer of the G.E.L. Church Chotanagpur and Assam, at present residing at Tezpur, P.S. & P.O., District and Munsiffi Tezpur, Assam.)

Numbers 12 to 25, all reside in P.S. & P.O., District and Munsiffi, Ranchi.

II. List of the Names of the members of the first inquiring Committee :-

- | | |
|---|------------|
| 1. Rev. J.J. P. Tiga, Convener,..... | Deft.No. 1 |
| 2. Mr. Th. Surin | " " 2 |
| 3. " Masihdas Minz | " " 8 |
| 4. Rev. Isaac Ekka, Siromtoly, Ranchi. | |
| 5. Mr. Haniel Horo, Recording Secretary, Gossner High School, Ranchi. | |

Numbers 4 and 5 reside within P.S. & P.O., District and Munsiffi Ranchi.

III. List of the names of the members of the Second Inquiring Committee :-

- | | |
|--|------------|
| 1. Rev. J.J.P. Tiga, Convener..... | Deft. No.1 |
| 2. Mr. Th. Surin | " " 2. |
| 3. " Masihdas Minz | " " 8 |
| 4. " Dr.O.Wolff, Principal, Gossner High School, Ranchi. | |
| 5. Rev. M.Kerschis, Lutheran Compound, Ranchi. | |
| 6. " I.Ekka, Siromtoly, Ranchi..Recording Secretary. | |

Numbers 4,5, and 6 reside within P.S. & P.O., District and Munsiffi, Ranchi.

IV. List of the names of the members of the third Inquiring Committee:-

- | | |
|--|-------------|
| 1. Rev. J.Stosch, Convener, Lutheran Compound, Ranchi. | |
| 2. " Isaac Ekka, Siromtoly, Ranchi..Recording Secretary. | |
| 3. Mr. Masihdas Minz..... | Deft. No. 8 |

Numbers 1 and 2 reside within P.S. & P.O., District and Munsiffi, Ranchi.

V. List of the witnesses who have been examined but not made parties :-

1. Mr. Martin Bhengra, Sub-Warden, Gossner High School, Ranchi.
2. Babu Mahendra Kujur C/O The Plff., Gossner High School, Ranchi.
3. Miss Soshan Khalkho C/O The Plff., Gossner High School, Ranchi.
4. Mrs. Naomi C/O The Plff., Gossner High School, Ranchi.

All reside within P.S. & P.O., District and Munsiffi, Ranchi.

5. Mr. Junul Bage, Village Baribiringa, P.S. & P.O., Kalebira, Munsiffi Simdega and District Ranchi.

We Mrs. Rahil Tirkey, Mrs. Martha Minz, Miss Asha Tirkey, Chonhas Kujur, Miss Ashrita Khalkho and Notrott Minz Defts. in the above mentioned suit do hereby solemnly declare that the statements made above in Paras 1 to 25 27, 29 to 33, 35 and 39 are true to the best of our knowledge and belief and the rest to the best of our information and believe. Verified here at Ranchi this the 30th. day of November 1938.

Typed by
Chonhas Kujur,
Deft. No. 14.

*Filed today
The 30/11/38*

List of the witnesses who have been examined but not
made parties :-

1. Mr. Martin Bhargava, Sub-Warden, Gosamer High School, Ranchi.
2. Babu Mahendra Kumar O/O The P.I., Gosamer High School, Ranchi.
3. Miss Sohan Khatkha O/O The P.I., Gosamer High School, Ranchi.
4. Mrs. Naomi O/O The P.I., Gosamer High School, Ranchi.
5. All parties within P.S. & P.O., District and Munshil, Ranchi.
6. Mr. Jugal Kishore, Village Baridih, P.S. & P.O., Kolabira, Munshil District and District Ranchi.

We Mrs. Rohit Tikar, Mrs. Martin Winer, Miss Asa Tikar, Chandra Kumar, Miss Khatkha and Mr. Jugal Kishore, in the above mentioned suit do hereby solemnly dec-

clare that the statements made above in paras 1 to 25, 27, 28, 29, 30 and 31 are true to the best of our knowledge and belief and the rest to the best of our information and belief. Verified here at Ranchi this

the 30th day of November 1933.

Typed by
Chandra Kumar
Delf. No. 14.

Handwritten notes and signatures at the bottom right corner.

In

The Court of the Munsiff

Ranchi.

Title Suit No. 45 of 1942.

Amrit Lal Tirkey ----- Plaintiff

Vrs.

Rev. J. Stosch and others ----- Defendants.

In the above mentioned suit, the defendants Nos. 1 and 3 most respectfully beg to state the following :-

1. That the defendants Nos. 2, 4 and 5 have filed their objection against the granting of the temporary injunction to the plaintiff on 1-4-1942, which objection may be treated as an objection of these defendants also.

2. That in addition to those objections these defendants state that the suit is defective of parties. The Executive of the G. E. L. Church Council is a necessary party in as much as the defendants have nothing to do individually. It is only as a member of the said Executive they act and had passed the resolutions which are binding upon the plaintiff.

3. That as the plaintiff is a member of the G. E. L. Church he is subordinate to the Executive Council and has to obey the decisions and resolutions of the Executive Council and other authorities of the Church.

4. That as long as the plaintiff claims the membership of the Church, he is bound by the tenets, canons, church
church

church laws and scriptural and biblical laws of the church.

5. That the resolution referred to has been arrived at after very careful consideration and is in the best interests of the Church administration. In any delay in the announcement of this resolution the whole of the administration of the Church is hampered and jeopardised for the plaintiff designs to undermine the Church as established by laws and constitutions.

Under these circumstances the petition for temporary injunction be rejected.

J. Stosch
sd/- N. Soy

Rev. J. Stosch by nationality German, by occupation service, residing at present at G. E. L. Church Compound Govindpur, P. S. Karra, Dist. Ranchi, and Nirmal Soy, by race Munda Christian, by occupation service, resident of Siromtoli, Ranchi, Dist Ranchi defendants in this suit do hereby solemnly declare that the facts stated above are true to the best of our knowledge and belief. Verified here at Ranchi this the 11th day of April, 1942

J. Stosch
sd/- N. Soy.

In
The Court of the Munsiff,
Ranchi.

A.L.Tirky Plaintiff.
Versus. *Ts45/42*

1. Rev. J. Stosch ✓
 2. Rev. J.J.P.Tigga ✓
 3. N. Soy
 4. Theodere Surin B.A.B.L.
 5. Rev. Jojowar
- ... Defendants .



Notice to Rev. J. J. P. Tigga, G. E. C. M.
Church camp Ranch. P.S. & P.T. Ranch.

Upon motion made into this Court by Mr. S. M. Ahmed pleader
of the plaintiff, A.L.Tirky and upon reading the plaint
and petition of the said plaintiff in this matter filed
this day,

The Court doth order that the defendants are ordered to
show cause within a week from the date of service of notice
why they should not be restrained from publishing any reso-
lution or receive excommunicating or purporting to excommu-
nate the plaintiff A.L. Tirkey till the decision of the --

suit. ~~In the mean while~~ In the mean while
temporary Injunction is issued restraining the defendants
from doing the above acts till the application is heard.

Given under my hand and the seal of this court
this the 28th day of Feb. 1942.

*Returned to Dal:
25.3.42*



*5th
28/2/42*

In. In. In.

[Signature]
[Illegible text]

To be filled by Office.
Date of depositing talbana.
Date of depositing diet money.
Date of filing of process.
Date of making over process to Nazir.

TEMPORARY INJUNCTION.

(Order XXXIX, Rule 1, Code of Civil Procedure.)

To be filled by Nazarat.
Date on which made over to process-server.
Date of return by process-server after service.
Date of return by Nazir to court.

DISTRICT

Ranchi

28 FEB 1942

In the Court of *Munsif* at *Ranchi*

CIVIL SUIT NO. *T.S. 45* OF 19*42*

A. L. Turkey

Plaintiff

versus

Rev J. Stosch + Mrs

Defendant.

To . *Rev J. J. P. Zigga resident of G. E. L. Camp*
Ranchi - A.S. + D. Ranchi

UPON motion made unto this Court by *Mr S. M. Ahumad*
Pleader of (or Council for) the plaintiff *A. L. Turkey*

and upon reading the petition of the said plaintiff in this matter filed (this day) (or the plaint
filed in this suit on the _____ day of _____
plaintiff filed on the _____ day of _____
and _____) and upon hearing the evidence of
in support thereof (if after
notice, and defendant not appearing; add, and also the evidence of

as to service of notice of this motion upon the defendant
this Court doth order that ~~an~~ *temporary* injunction be awarded to restrain the defendant *from publishing*
any resolution or decision excommunicating or purporting to excommunicate

Dated this *28th* day of *Feb* 19*42*

we left A. L. Turkey, till his application is heard.

Munsif
28/2/42
Judge.

2-2-42

* NOTE—Add, as in examples given in Form 8, Appendix F, Schedule I, Code of Civil Procedure, the necessary particulars of the case in which the injunction is sought.

Name of person on whom service is to be made. 1	Date, time, and place of service. 2	Name and address of identifier, if any. 3	Nature of service on each person (if service not personal, state reason for failure to secure personal service). 4	Whether the person served, signed or refused to sign the process. 5	Name and address of person or persons witnessing the delivery or tender of summons. 6	REMARKS. 7

Signature of process-server.

Verification of service by a local villager, or Chowkidar, or Daffadar.
[Rule 15 (2) (b), Part I, Chapter II, G. R. and C. O., Civil, Volume I.]

Nazir.

(Sd.)

பி.சி.சி. 0.1

Residence

In

The court of the Munsiff.

Ranchi.

Application under order 39 Rule 2 of the C.⁺C.
T.S. of 1942.

At A.L.Tirkey.....plaintiff petitioner

Vrs;
Rev J.Stoch and others defendants.

The plaintiff beg to state as follows;

1. That the plaintiff is the prinicpal of the Gossner High School and a member of G.E.I.Church.of Chotanagpore

2. That the plaintiff has filed a suit praying for a declaration that the resolution of excommunication pass by the defendants on 26.2.42 is illegal and ultravires.

3. That the defendants proposed to publish the wrongful resolution tomorrow before the congregateion ay the G.E.I.Mission.

4. That if the resolution is published it will ptejurice the suit which awaits determination and will complicate its trial and defeat the object of the suit

5. That it is desireable and necessary in the interest of law and justice to maintain the statusqua till the decision of the suit.

6. That the injury which the defendants proposed inflict upon the plaintiff tomorrow is a grave one and will be irreparable.

7. That the plaintiff has no other remedy upon to him to protect himself except to pray to court ~~xt~~ to restrain the defendants from publishing the resolution as above pend ing the decision of the suit and the balance pof convinience as well lies in it.

Under the circumstances the plaintiff prays that the court may issue an injunction under O.39 R.2 C.P.C /restraining the defendants from publishing any resolutio tion or decision excommunication or porporting to excommunicate the pliff till the decision of the suit.

अइकाम तामेलो की कैफियत ।

[illegible]

नोट—आत्मवृत्त के खान में हस्तक मवाहान जा दिया गया है वा उन क दस्तवेखत वा अथुठा क गिहान कानर पान रूपया लिखना चाहिये ।

दशमोक्त अष्टमस्य तामील कृदिन् ।

Affirmed before me by the above peon on the _____ at _____ A. M.
P. M.

[Nazir]

सामोली की तस्दीक उस गांव के किसी बाशिन्दा या चौकीदार या दानदार से।

[क्रायदा १५ (२), (ब), हिस्सा १, चापअर २ जो. आर. और सा. आ. विद्योत जिला १ ।]

॥॥

सारांश

जिनको हम खूब जानते हैं, के ऊपर अज्ञान तामल कुनिन्दा ने हमारे सामने अज्ञान तामल कस्य डब तारोका से देखा कि उन्होंने अपनी रपार्ट में लिखा है।

दुःखदुःख ।

धनुः

सा.कि.ज



In the court of the Munsiff,

R A N C H I.

Title Suit No. of 1942.

A.L.Tirkey son of Late Rev.P.Tirkey, by religion
Christian, by occupation officiating Principal,
Gossner H.E.School, Ranchi Plaintiff.

Versus

1. Rev.J.Stesch.

2.Rev.J.J.P.Tigga.

3.M.Soy.

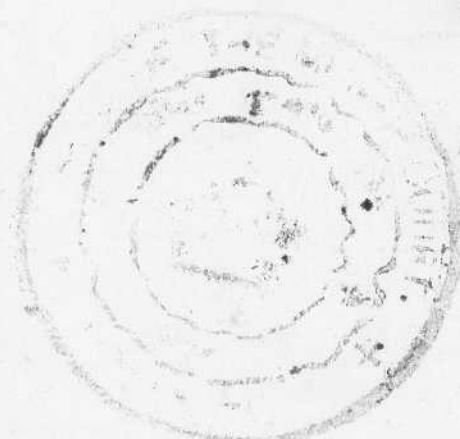
4.Theodore Surin B.A.,B.L.

5.Rev.Jojowar.

All residents of G.E.L Church Compound, Main
Road, Ranchi Defendants.

The plaintiff begs to state
as follows :-

1. That the plaintiff has been the Headmaster
of the Gossner H.E.School for the last five years and
its officiating Principal for the last two years.
The Managing Committee of the School which has been
constituted under the Education Code, appointed the
plaintiff to the above posts and the Committee did
so with the approval of the Government



Replied *ad*

expressed through the Inspector of Schools, Chotanago Division. The said Committee is the sole and exclusive authority under the ^{N Cole} Court which can appoint or remove the Headmaster or Principal of the said School.

2. That the defendant No.1 is the President and defendant No.2, the Secretary and defendant No.3, the treasurer and defendants Nos. 4 and 5, the members the Executive Committee of the Council of G.M.L. Church of Chota Nagpur and Assam.

3. That in the year 1938 the plaintiff had instituted a suit against the defendants Nos.2 and 4 along with other for defamation and damages but the following an apology and amends from the said defendants the suit was amicably settled between the parties to the said suit. But the said defendants have never been able to abate their illwill against the plaintiff and they dominate the Executive -- Committee aforesaid.

4. That one Junas Barla is the brother-in-law of defendant No.4. The latter has been trying for a long time to get him appointed the Principal of the said school and in order to achieve the end he has tried devices after devices in order to dislodge the plaintiff and have his place given to his brother-in-law the said Junas Barla.

5. That on 2.10.41 the Secretary of the Church

4 mks thro
Draft (constitution)
(1939)

(57)

(2, 4) +
Joint meeting
M.C. + C.C.

w

3.

65
Church Council Rev. Tigge, defendant No.3, who is a
a close friend and associate of defendant No.4,
addressed a letter to the plaintiff asking him whether
he, the plaintiff, would co-operate with them in
getting the said James Barin appointed as the Principal
of the school.

66
67
That in reply to the above enquiry the plaintiff
pointed out that the matter lay in the hands of
the Managing Committee and that the plaintiff was
powerless in the matter whereupon the said defendants
recorded a resolution declaring the plaintiff --
"disobedient to the Church authorities." This happened
on the 3rd October, 1941.

Reason
(20 minutes)
69
7. That afterwards the defendants called
upon the plaintiff to hand over charge of the school
to one Mr. D. R. Panna, a retired Deputy Magistrate. But
the direction was clearly ultra vires and invalid and
the plaintiff, therefore, naturally declined to
carry it out. The plaintiff could legally and --
constitutionally take no order of that kind except
from the said Managing Committee. The defendants --
thereupon recorded another resolution declaring the
plaintiff disobedient. This was on the 18th of January
1942.

8. That thereafter the defendants asked
the plaintiff to vacate the quarters which form

Letter - dated 2-10-41

Reply dated 3-10-41

Reason
(20 minutes)

Resolution of 12-1-42

4.

from part of ^{the} his school buildings and which the plaintiff occupies as the Principal of the School. This order was of a peace ^{with the} preceding order and it was equally ultra vires and ineffective and the plaintiff was unable consequently to comply with the said -- direction. This brought upon the plaintiff another declaration of disobedience.

9. That presently an association of the laymen of the Church called the Laymen's Association

*no Laymen's association
(in existence)* took notice of what the defendants were doing in various direction and on 31st January, 1942 the

*Letter to the President
of the Laymen's
association*

President of the said Association called a Public meeting under the auspices of the said Association and a number of speakers condemned the unchristian, selfish and unconstitutional activities of the -- defendants.

10. That following the above demonstrations the defendants excommunicated the President of the said Laymen's Association. This was on the 25th January 1942.

11. That the defendants afterwards asked the plaintiff whether he had participated in the said demonstrations. The plaintiff denied having taken any part in the same. Upon this the defendants asked

asked the plaintiff to attend the Council and say what he had to say in respect to the said charge orally. The plaintiff however, insisted upon a written charge and undertook to file a written defence. The plaintiff was compelled to take this precaution in view of the past malicious actions of the defendants.

12. That for insisting upon a written charge from them and a written defence the defendants passed a resolution on the 16th February 1942 ex-communicating the plaintiff.

13. That the above resolution of ex-communication is ultra vires illegal and wrongful. They had no right whatever to pass the sentence of ex-communication against the plaintiff. No legal ecclesiastical or moral justification existed for it. The plaintiff was and is entitled to remain in the community and to possess and exercise all the privileges which a member of the community possessed and exercises. They have wrongfully ^{passed} passed the order depriving the plaintiff of a legal right which forms part of his status.

14. That under the circumstances set out above the plaintiff has no alternative but to institute the present suit asking for a declaration that the order of ex-communication referred to above is ultra vires, wrongful and ineffective and that the plaintiff is entitled to remain a member of the community.

15. That the defendants propose to publish the order of ex-communication tomorrow before the congregation. This would be another wrongful act on the part of the defendants.

16. That the plaintiff is entitled to a declaration in the terms set out in para 14 above and besides the declaration he is entitled to a perpetual injunction restraining the defendants from carrying the said resolution into effect and also a temporary injunction restraining them from publishing the order of ex-communication pending the decision of the suit.

17. That the cause of action for the present suit arose on the 26th February, 1942 when the defendants wrongfully passed a resolution ex-communicating the plaintiff within the jurisdiction of this court.

18. That the plaintiff values the present suit at ^{350/-}~~1200/-~~ Rs 1500/- for purposes of court fees and jurisdiction. The prayer for declaration is valued at ^{300/-}~~1000/-~~ and the prescribed court fee of Rs 15/- is paid on the plaint and the prayer for perpetual injunction is valued at ^{200/-}~~150/-~~ and the ~~extra~~ ^{advalorem} court fees, is paid hereon.

The plaintiff therefore
prays for the following

following reliefs :-

1. That it may be declared that the resolution of ex-communication of the plaintiff which the defendants passed on the 26th Feb. 1948 is wrongful, ultra vires and illegal.
2. That a perpetual injunction may be issued against ^{the defendants} ~~them~~ restraining them from carrying the above resolution into effect and treating the plaintiff as an outcaste or asking others to treat him as an outcast.
3. That the defendants may be ordered to pay the costs of the present suit with interest until realisation.
4. That if in the opinion of the Honourable court the plaintiff ^{is} entitled to any other or further relief or reliefs, the same may ^{also} be granted to him.

Address of the
Plff. Ranchi,
P.O. and Mansaffi Ranchi.

Types by



Dalmeida & Kharsana
Tran

1. That the plaintiff has no cause of action.

2. That the suit ^{administration} ~~relates to a~~ ^{relates to a} ~~disciplinary~~ ^{disciplinary} ~~of the church and its~~ ^{of the church and its} ~~and is not maintainable~~ ^{and is not maintainable} in Civil Court.

3. That the ^{action of the depts} ~~plaintiff~~ ^{relates to} ~~not to any~~ ^{not to any} ~~proceeds but relates to~~ ^{proceeds but relates to} ~~internal~~ ^{internal} ~~management of the church~~ ^{management of the church} ~~and~~ ^{and} ~~to the care of the spiritual life of the Ptg. as enjoined by~~ ^{to the care of the spiritual life of the Ptg. as enjoined by} ~~the scriptures~~ ^{the scriptures} ~~do not admit the~~ ^{do not admit the} ~~allegations made in the plaintiff's~~ ^{allegations made in the plaintiff's} ~~allegations made in the plaintiff's~~ ^{allegations made in the plaintiff's} ~~the traversed in the written statement~~ ^{the traversed in the written statement} ~~to be filed by the defendant on the~~ ^{to be filed by the defendant on the} ~~date fixed for this purpose.~~ ^{date fixed for this purpose.}

4. That the plaintiff in order to ~~give~~ ^{show} a prima-facie case has brought in the plaintiff the ~~school~~ ^{school} ~~affairs~~ ^{affairs} ~~incidents - regarding school~~ ^{incidents - regarding school} ~~the contents of which the defendant~~ ^{the contents of which the defendant} ~~do not admit.~~ ^{do not admit.}

5. That the injunction prayed for by the plaintiff has nothing to do with school but with the internal affairs of the church in maintaining discipline.

6. That the real facts of the case are these as follows:-

one Jaimoni ~~was~~ ^{placed under discipline} ~~of the church~~ ^{of the church} ~~was~~ ^{was} ~~excommunicated~~ ^{excommunicated} for being guilty of disobedience to the orders of the church council in holding a meeting in the church compound against the orders of the church council on 26.1.42.

7. That the plaintiff in defiance of the ~~and announcement of the same on 25.1.42~~ ^{and announcement of the same on 25.1.42} ~~the church~~ ^{the church} ~~resolutions to which~~ ^{resolutions to which} ~~and any to undermine the administration of the church~~ ^{and any to undermine the administration of the church} ~~the church~~ ^{the church} ~~arranged~~ ^{arranged}

P. 637
Sp. R. A. C.
P. 25- C. P. C.

Gaimassi Ekka

{ in the Church Council
Executive = 5 members.
+ the officers of the
Ranchi Mandali
Punch -

The Plaintiff. Caa is guilty of disobedience
of the laws of the Church by
co-operating with persons - who were
excommunicated by the Church
Council (governing body) -

~~The Executive Committee.~~

Mr Gaimassi Ekka was excommunicated
for being guilty of disobedience
to the Church Council in holding
a meeting within the Church
Compound against the order of
the Church Council -

A procession was arranged
by the Plaintiff to write away
the governing body - in which the
Rev. Dickson co-operated and
garlanded the said Gaimassi
Ekka - in defiance of the order of
the governing body to all members
not to communicate - co-operate with
the said Gaimassi Ekka -

That explanation was called
for from the Plaintiff by the
Executive of the

Disciplinary action is always taken
by pastor the pastor

Gaimassi's case was dealt with
by the Church Council
on 25/1/42 - excommunicated

demonstration to defy the Council
was held by PLA.

27/1/42

Executive Council of the Church - Warrant to take
Mrs Tiller admitted that she garlanded
Gaimassi -

7/2/42

It is a recognized fact
 for gathering the said
 Jains in a procession
 and stagnation.

according to the Christian ideal
 of saving life

acted

forcession in and directly connected
 in contravention of the ordinance of the Church
 and gathered the said Jains
 and arranged to go to the
 in defiance of the orders of
 the governing body and attacked

Paraghi Mahadik of the

(9) That the plaintiff was asked to
 attend the Church meeting and explain
 his conduct

(10) That the plaintiff did not attend
 the said meeting but only sent
 an evasive reply denying the
 charge against him.

(12) That under this
 resolution arrived at by
 the members of the church
 to be to keep alive with
 their wives but the
 plaintiff did not observe
 this rule hence he was
 called upon to explain
 to abide by this resolution
 but he paid no
 heed to the same and
 was again found in
 disobedience. He
 the plaintiff was
 asked to explain
 but in reply attended
 meeting and explain
 his conduct but he
 did not attend meeting
 but gave an evasive
 reply.

That he was again in reply
 he was informed that executive
 is not has got report and proof
 in regard to the charge against
 the plaintiff - and so he was
 directed to attend the meeting
 and explain his conduct but
 he refused

(13) That after the said meeting
 continued to the church authority
 of the church rules and disciplines
 and passed a resolution placing
 the plaintiff under church discipline.

(14) That the church has its own rules
 and canon laws to maintain discipline and the
 absence of committee in Council will
 church affairs is dealt with by
 church authorities. Decision of which
 cannot be challenged by civil
 court

(15) That the disciplinary order is
 legal as the same was passed
 after giving the plaintiff
 enough opportunity to offer explanation.

(16) Thus the Plaintiff was also
guilty for not obeying the
orders of the Exec. Co. of the Church to attend
the meeting —

(17) That the decision of the Exec. Com.
of the Church ~~and the other~~
~~Council~~ which rights
or wrong cannot be a subject
matter of investigation in civil
court or any court.

(18) Thus the resolution has already been
/ according to the scripings passed in a ^{regular} meeting of said Wks.
and the Canon laws of Kentucky, if any, at this time
the G. E. Church and Staff is a declaration that the
therefore the restraining is entitled to be re-admitted
of the depts. from and into the Code and Dams
prohibiting the res. will be ^{and} into the Code and Dams
that, unbridled

interference in
unscrupulous, subversive
and against the
teachings of the S. C. L. C. (19)
Church

The Plaintiff cannot be compensated
in damages because no
injunction can be granted
administrative
affairs

That the church ^{administration} and discipline will be dislocated if information is granted— hence unbalance of convenience is in ~~far~~ favour of the defendants.

Discipline does not
make perfect. No injunction
can be granted against the
Sabbath.

act / she
act / no / she
act / of die
permanently disqualify
under discipline for
but on the other hand it
better than after drop
he is entitled to
all the privileges
of the church as
before

Sept 2nd 18-
under the - let him for temporary injunctive
rejected -

(19) ~~It~~ is not a
 fact that a ~~the~~
~~we~~ comes an ~~outcaste~~ and
~~by~~ ~~my~~ ~~ministry~~ ~~not~~ ~~under~~
 discipline but according
 the ~~Chur-han~~ ~~that~~ ~~faith~~
 and ideal? ~~At~~ ~~fallen~~ ~~Chur-han~~ is
 made better by ~~this~~ ~~ans~~ ~~passed~~
 act ~~that~~ ~~the~~ ~~is~~ ~~such~~
~~act~~ of discipline does not
 permanently discipline the man
 under discipline for ~~Chur-han~~
 but on the other hand ~~discipline~~
 better ~~the~~ ~~after~~ ~~discipline~~
 he is entitled
 all the ~~privi~~
 of ~~the~~

(20) The disciplinary rule has been
given for disobedience and rule's cipline and
any delay in the announcement is sure to
weaken the Church administration. The Church government
is an administration not less than any other government
and the Church has no other course of action to protest
herself except immediately placing under the Church
discipline any one who rebels against the Church
and is in

(21) That the resolution referred to has been
arrived at after a very careful consideration. See and
the least interest of the Church administration. See and
delay in the announcement of this resolution. See and
The administration of the Church is jeopardized for
the confidant design of and
as established by law and constitution.

Reply to the Complaint

(29)

1. It is true that the plaintiff has been the Headmaster of the Gossner H.S. School. On the 23rd March, 1937 the Church Council of the G.S.K. Church ordered the ~~managing~~ appointment of Dr. D. Wolff Principal of the Gossner High School. As Dr. Wolff could not speak Hindi, ~~the~~ the Plaintiff was asked by the M.C. to assist Dr. Wolff in his work. Mr. T. They ~~to~~ refused to help him unless he was given the designation of Headmaster. Before this ~~the~~ the school never had a Headmaster. She Principal was both Principal & Headmaster. The M.C. therefore took this emergency measure and gave him the designation of Headmaster for the time until the Principal could take up entire responsibility. The Plaintiff ~~was~~ was the Headmaster of the school under Principal Dr. Wolff from 1937 to 1939. In 1939 Dr. Wolff being an alien, was interned and the Plaintiff was made off ~~with the approval of the M.C. for which Principal Dr. Wolff returned after some time and the managing Committee applied on 6.9.39 by letter No. 203 and the approval was given (Vide~~

alone this
was done
1937

Letter No. 767/39 D/25.9.39
from the Secy of the E.E.C. Church Council.
Principal Dr. Wolff was released
from the Concentration Camp and
resumed his office. He was
re-interned in June 1940 and the
Managerial Committee appointed
the Plff. Offg. Principal. Approval
~~had to be sought of this appoint-~~
ment, under the Rules approved
by the Department under Letter
No. 2862/14-21-39 from the
Inspector of Schools, Changanassery
and the existing practice
Division of 24.5.1939, had to be
sought from the Church Council.
This was not done and this ~~appo~~
appointment has not been approved
by the Church Council and therefore
the Plff is holding this office
without legal support (Vide Rules
Sec 8). Principal Dr. Wolff got his
appointment from the Church Council
and when it was found that his
services were no longer available
the Mahasabha of the Church
which had called him from
Germany to work in the Church

decided on 27-31 Jan. 1941
that Dr. Wolff's absence could
not be considered to be 'on leave'
and decided that his place
should be filled up, and the
Managing Committee was asked
to fill the vacancy, quibus

There were two ~~proposals~~
before the mahasabha -

I Kya Mahasabha
chahati hai ki Dr Wolff on leave samajai jai aur Mr. A.L. Tirthi offg.
principle Hoke naam karai? ~~for~~ 5 vote

II Kya Mahasabha chahati hai ki Mr. Barla
principle Hoai? ~~for~~ 112 vote

Thus Mr. Barla was voted to be
the Principal of the school.

~~Immediately after this~~
The Plff was a member of
the mahasabha and he was
present when this decision was
made and ~~probably~~ voted

for I. It was therefore a clear
decision. The Plff participated
in the discussion and in the
final decision although he
was outvoted.

The Managing Cee. - It is
true that this Committee has been
constituted under the Education
Code ^{but} it is also true that it is

absolutely false to say that it is the sole and exclusive authority under the Code which can appoint or remove the Headmaster or Principal of the said School.

On 24th April, 1920 the Advisory Board of the S.E.L. Church appointed Prof. S. K. Roy Principal of the Goswami High School.

On 23, 24, 25 Nov. 1926 - Rev. J. Lalra was appointed Vice Principal of the said school by the Advisory Bd.

Prof. S. K. Roy submitted his resignation to the Adv. Bd. and the Adv. Bd. appointed Rev. J. Lalra Principal of the school on 18th - 20th Jan. 1928

On the 4th Feb. 1937 Dr. O. Wolff was appointed Principal of the Goswami High School by the Church Council.

The Managing Ctee. did not even seek a man for the post - the man appointed by

by the Ad Bd of the CC
without dispute became
the Principal. In 1929 when
the Plff had to be appointed
off Principal almost suddenly
on account of the sudden retirement
of Dr. Wolff - and this was
done with the approval of
the Church Council. The rules
passed by the Depts. very clearly
say that the Principal cannot
be appointed without the
approval of the Church Council.

[The Ad. Bd was abolished
~~in 1928~~ in 1928 and the CC
succeeded it. See Minutes of the
Ad. Bd meeting of Jan. 18-20, 1928]

In the whole of the history
of the school the Managing Cc.
has not appointed any Princi-
pal.

R. L. O.

2. He is a member of the Executive Committee of Burma + Ceylon Sunday School Union. He is a member of the Council of the Christian Church in India. He is a member of the Council of the Christian Church in India. He is a member of the Council of the Christian Church in India.

2. Deft. No: 1 President J. Storch
is the God-father of the Plff's son
and occasional visitor - there
can be no grudge against him.
He is very strong-minded, experienced
and wise. he cannot be under
the influence of others. He is inde-
pendent in his thoughts + conduct.
He was also the Plff's Principal.

Deft. No: 2 Secretary ^{relative}
J. J. P. Liza is a friend of
the Plff. - There is no grudge.
Once Student of No: 3 + 5 + a subordinate
of No: 1. ^{he said to have greater influence over}
the rest.
Deft No. 3 - a teacher of
the Plff. - a pretty old man -
very independent in his thoughts
and actions. He is a great
administrator having served
as the Supervisor of the
Lutheran Middle + Primary
schools for the last twenty
years.

Deft. No: 4. - he ^{was} is a student
of Deft No: 3 + 5. No: 1 a far
senior - it is absurd for
him to keep Nos 1, 3 + 5
under his influence.

Deft. no. 5 is the Church supervisor -
He is again a man of self-determination + character.

no ~~one~~ one can move him easily.
He was once a teacher both of Defts no: 2 + 4. There
is no question of his being influenced by these ~~two~~ ^{two} ~~nos~~ ^{nos} 1, 2 + 5 are members of
the F.E.L. Church and therefore respon-
sible directly for the spiritual
welfare of the ~~deft~~ plff as well
as for his temporal welfare.

All the 5 are great well-
wishers of the plff.

3. The case in 1938 was
settled amicably - ~~from~~ Deft.
No. 1 and Deft No. 5 took great
interest and care to attain
the settlement and ~~thus saved~~
~~him~~ the plff. from great injury
~~showed great~~ proved themselves
great well-wishers of the plff.
~~It is~~ The Plff. asked for - an
apology from the Ranchi
Mandli Ranch of which
Deft. no: 2 was the Chairman
then and Deft. no 4 was - a
member. Because of this apology
made by the plff. the case was
settled amicably.

It has been shown under Item
2 that it is impossible for Defts no:
2 + 4 to dominate the Executive Cee.
of the Church Council because they are
the junior-most members and the all
three rest have been their teachers ~~and~~

pastors and sessions in every way.

4. Mr. James Bala is the brother-in-law of only one member. He has no relation with the other members - But the Church Council of 13 members unanimously wants him to be the Principal of the Church School, and not only the Church Council but also the ^{112/117} ~~entire~~ Mahasabha of ~~the~~ distinguished representatives. Mr. The deft. no: 4 is an insignificant being in the whole affair.

Then again Mr. Bala is to be the Principal of the school in place of Rev. Dr. O. Wolff who has been intoned and therefore there is no question of dislodging the plff. who is not the Principal of the school.

5. The plff. was asked by the Council of the S. & L. Church to appear before ~~the~~ them on 1.10.41 to explain his conduct on various matters, especially with regard to the appointment of the Principal because he became an obstacle on the way of the appointment

M.A.B.D.
Dip in Education

of the Principal. ~~The~~ Deft. no. 2 wrote the said letter to the plff. under the directions of the full meeting of the ^{CC} and the same was drafted ^{and passed} at the meeting itself. The deft. no. 2 is in no way ~~to be exclusively~~ held responsible for the said letter. The proceedings of the Church Council are there to support this fact.

As described above the plff. being a member of the Mahasabha and having fully participated in the discussion ~~and~~ + the decision ~~and~~ was responsible before the Conference to be loyal to the body but he was found behaving like a traitor, he was called upon to answer this question. The Council did not ask him for a help, but called his attention towards his duty to the decision of the Mahasabha of which he was a member. The letter in question may be asked to be produced in original.

6. The plff. has very cunningly devised to take ~~under~~ shelter under the M.C. - he forgets his duty ~~to~~

responsibility - and loyally
~~to the Mahasabha~~ - he cannot
just exclude himself from a body
which arrived at some decision
and then chip himself from that body
and try to set at naught ~~the~~ the
decision of the said body. He had
to be called upon to explain his
own personal conduct as a
member of the Mahasabha which
is his authority - to whom he
is responsible for the entire
affairs of the school - and has
been ~~behaving~~ accepting the said
body as ~~the~~ ^{the} authority of the
said school in all matters,
financial, administrative,
legislative - and so on.

The plff. gave an evasive reply
and the Council declared him
disobedient but endued his
disobedience in Christ's love, &
patience and ~~for~~ in the spirit
of the forbearance.

7. The Mahasabha of the
G. L. Church ~~also~~ decided
to retain the plff. Headmaster
of the school on condition that
that he ~~acted~~ should work with the

the Principal designate
in brotherly love. He acquiesced that
he gave abundant proof of hosti-
lity and disloyalty - and therefore
on 12-12-41 he was ordered to
make over charge of the school
to one Mr. D. M. Panna as the
Council lost all confidence
in him.

8. In Mahasaleha 1941 January,
a Sub-Cee. was appointed with
the plff. as one of the members.
This Sub-Cee. recommended
that the plff. be allowed to stay
in his present quarters for some
time, on his own request, admitting
that he had no claim on the
said quarters. The C.E. being
the executive of the Mahasaleha
in exercise of its powers asked
him to vacate the quarters after
allowing him to stay there for
eleven months. It was his
duty to obey but he refused
to do so. He had no permanent
claim to the house. He was staying
there not as the Principal of
the school but as the superintendent

of the hostel and when he
is longer, continued to be the supt.
of the hostel he had no claim.
The Church Council had full justifi-
cation in asking him to vacate
the quarters. The plff. has signed
the ^{said} recommendation of the sub-Cee.
which was formally accepted by
the mahasabha. He had to follow
this direction.

9. There is no association
of the laymen of the Lutheran
Church. In the Lutheran Church
there are 1,50,000 laymen
and these laymen have nothing
like a laymen's assn. - The
plff. himself is a layman and
he says he is not a member
of this assn, we ~~know~~ can
give ~~hundred~~ thousands of names
of distinguished and prominent
persons (laymen) of the Church
who have had nothing to do
with this such an assn.

~~There~~ no unrecognized
society, union or assn. can
hold any meetings or can do

the Church component -
e.g. The Serampore Athletic
Club, the B. G. P. M. Club, The
Lutheran College Students Union,
the Mata Samaj, the ~~Chodanagar~~ ^{Lutheran}
Mahila Samiti, - all have
sought permission for their
activities within the Compound
and have after due consideration
been allowed. This

been allowed. ~~that~~
This so-called Laymen's Assn
has never come for recognition
nor for permission for any
activity. The fact is that one
Mr. Julius Liza, a relative of
~~Mr.~~ the plff. moved to criticize
and find fault with the activities
of the Sts, of Govt and other
parties, became dissatisfied
with the activities of the Church
authorities and wanted to nullify
their actions. He wanted to do it
alone but finding himself unable
to push his anti-Church propaganda
under the impigation of the plff. joined
one Mr. Juan de Eleba - another
disgruntled man and these two
called themselves Secular and
President of the of said Assn and

Sent to you
being with a
Miss Anne Baker

in spite of repeated warnings
he began to act arbitrarily and
breaking the peace of the Church,
dissuading and seducing the
members of the Church. ~~with their~~
~~illegal~~ their actions are illegal
and irregular and ill-motived.
When the said Jamnani & Co
against all good and sound advice
of the authorities and his friends
and colleagues did hold his
meeting, he was declared disobe-
dient and in the best interests
of the administration and peace
of the members of the Church
placed him under discipline.
Mr. Julius Ziga led a demonstration
~~to~~ defying the authority - and
he was also placed under
discipline. It was proved
that the plff also had taken
interest and activities in the
said demonstration, he was
called upon to explain but he
refused and therefore it was
decided to place him under
discipline. From his letters it
is clear that he was one with
these two in the said demonstration.

and his attitude is quite clear
from his statements.

The Church cannot tolerate
such activities. This the plff. did

The plff. has stated that a number
of speakers condemned etc — the C.C.
has an official report which states
that the speaker was one Mr. Julius Lipa
whereas there were not less than half a
dozen speakers who vehemently opposed
him and proved to the audience that the
actions of the Church Council and the
Mahasabha have been in Christ's,

unselfish and constitutional ways.
she said Julius Ziga had issued
a "Khulla Challenge" against ~~the~~ some
~~and~~ decisions of the Church, viz;

(1) A decision ~~to~~ fixing how much
a Church member has to pay his Church
subscription - According to Section 6 of
Article 5 of the Constitution of the Church
which has been approved by Govt -
the Church has this authority - and therefore
it is purely constitutional. It is also
scriptural. It was just a personal
grievance of Mr. Julius Ziga +
a few of his friends.

(2) A sermon preached - Mr. Julius
Ziga did not agree with some
statements and he wanted the support
of and sympathy of others in criticism
of the said sermon. He did not know
what he wanted to say himself.

(3) Church discipline - he and his
few friends want the Church author-
ities to be loose and unmindful
of the vices and mischiefs that
are committed by the Church members
and therefore wanted support in
trying to disturb and jeopardise the
administration.

(4) An application of the CC. to the
Govt to restore the grant of the Government
High School which had been suspended
by the D/S. The Church has a right and
the only course to approach the Govt.

in matters where God alone can
come to help and rescue. He said
Julius Diga began to make a propa-
ganda against the authorities saying
that by doing so the Church Council
brought disgrace to the Church and
thus failed in leadership.
There is no ground whatsoever
to suppose this. The C.C. acted well
and the grant was restored.

So these four of his points
the said Julius Diga wanted Stes
to say 'yea'. He had already
published his criticism and
in the zeal of laymen's assn wanted
to his support.

Hence this was not the voice
of any public, but the voice of
just one ~~or two~~ and later attempt was
made at the said meeting to ~~con~~
persuade Stes to say 'ditto' to the
same. It was clearly a rebellious,
anti-Church, and vulgar move-
ment. It was the duty of the
Church authorities to be up to the
situation and to arrest the said
move in a Christian spirit and
the same was done.

These were the only 4 subjects
and no more - In none of these
the said Julius Diga and Stes have
proved that the actions of the authorities
have been unchristian, selfish and
unconstitutional.

10. The plff. has mis-stated the facts. Mr. Jaimaiah Eleba was excommunicated after the demonstration. Any such mis-statement he is trying to confuse matters.

The fact is that for the offense described about the said Jaimaiah Eleba was placed under discipline by a resolution passed on 23.1.42 and this was published on Sunday the 25th Jan, 42 according to the Lutheran rites during worship, in the Church. The demonstration took place after the said act of placing him under discipline. And the plff who did not come for worship came to join this demonstration which was led by said Julius Lega with the help of the plff. and his wife.

11. The Church Council Exec. gave in writing what the plff. had to explain and he gave ^{a reply} in writing. As some statements did not tally with a report given by an eye witness he was asked to appear before the Church Council in the presence of the reporter. The plff. avoided this by insisted on written dealings which the C.C. over and over again pointed out to him orally and in writing that he had to answer certain questions orally. This he refused to do.

12. The plff. was asked to come to the Church Council on four dates 6-2-42; 20-2-42, 24-2-42 and 25-2-42. He appeared only on the 24-2-42 and then also refused to answer the questions orally. The Church Council had ~~other~~ alternative than to decide to declare him guilty of disobedience and to resolve to place him under the Church discipline.

13. The plff. is a member of the Ep. L. Church. He has ~~as~~ as much to obey the rules, regulations, laws and precepts of the Church. He cannot have his own views of things, act against the rules and regulations and yet claim to be an ordinary member of the Church. He has either to obey them or to go out. The action taken against him is legal as it has been done under the laws prescribed by the Church ~~and~~ under the authority given to her by the Govt, it is ecclesiastical because the Church has decided this in accordance with the rules of the Ecclesia, the Church whose head is the Christ and who has given this right to His Church as contained in the pages of the Bible;

it is moral because the
decision seeks to correct the
p^lff who has gone astray and
fallen short of the fear of God and
his Church, and has been acting
according to his own will and pleasure
as if he had no God, and no
Church authorities to direct him and
lead him. The p^lff. is entitled to
remain and possess and exercise
all the privileges which a member
of the E. C. Church possesses and
exercises only so long as he is loyal
and obedient, faithful to the
advances of the Church. There is
no room in the Church for a man
who is unmy, disobedient, defiant
and rebellious. The Church has
her sacred and divine authority
not to put such persons ^{first} under
discipline, and if they show
no sign of repentance, to expel
him from the Church. As of the
Canon law, the first step is called
'Chhota nikal' and the next one
is 'Bara nikal' - The p^lff. has to be
~~placed under~~ first of these two is to
be met with the p^lff.

14. The best alternative for the
p^lff. is to repent and ask for pardon
from the Church authorities and they are
ready to forgive him as they are

ready to forgive all those who
are truly repentant for unto this
end only ~~the~~ of a member of the
Church is placed under discipline.

15. This is the only course for the
Church to correct the ~~off~~ and
to protect herself from the rebels.
It must be announced when
it has been regularly decided.

16. It is a matter of rebelling
against a government. And so
he must be at once placed
under discipline in order to save
the Church.

In

The court of the Munsiff.

Marchi.

Application under order 39 Rule 2 of the C.P.C.
T.S. of 1942.

At A.L.Tirkey.....plaintiff petitioner

Vrs;
Rev J.Stoch and others defendants.

The plaintiff beg to state as follows;

1. That the plaintiff is the principal of the Gossner High School and a member of G.E.I.Church.of Chotamagpore.
2. That the plaintiff has filed a suit praying for a declaration that the resolution of excommunication passe by the defendants on 26.2.42 is illegal and ultravires.
3. That the defendants proposed to publish the wrongful resolution tomorrow before the congregateion ay the G.E.I.Mission.
4. That if the resolution is published it will ptejurice the suit which awaits determination and will complicate its trial and defeat the object of the suit
5. That it is desireable and necessary in the interest of law and justice to maintain the statusqua till the decision of the suit.
6. That the injury which the defendants proposed inflict upon the plaintiff tomorrow is a grave one and will be irreparable.
7. That the plaintiffhas no other remedy upon to him to protect himself except to pray to court re to restrain the defendants from publishing the resolu tion as above pend ing the decision of the suit and the balance of convinience as well lies in it.

Under the circumstances the plaintiff prays that the court may issue an injunction under O.39 R.2 C.P.C restraining the defendants from publishing any resulo tion or decision excommunication or porporting to ex-communicate the pliff till the decision of the suit.

In

The Court of the Munsiff,
Ranchi.

T. S. No. 45 of 1942.

Amrit Lal Tirkey.....Plaintiff.

Vs.

Rev. J. Stosch & others.....Defts.

The objection of the defts against
the granting of the temporary injun
ction to the plaintiff is as follows:-

1. That the plaintiff has no cause of action.
2. That the suit relates the internal affairs of the administration of the Church and its discipline and is not maintainable in Civil Court.
3. That the action of the defts. relates not to any property but to internal administration of the Church and to the care of the spiritual life of the plff. as enjoined by scriptures.
4. The defts. do not admit the allegations made in the plaint. The allegations made in the plaint will be traversed in the written statement to be filed by the defts. on the date fixed for the purpose.
5. That the plff. in order to show a prima-facie case has brought in the plaint the incidents regarding school and a previous case between ^{present} ^{2 and} plff. and deft. No. 4, the correctness of which the defts. do not admit.
6. That the injunction prayed by the plff. has nothing to do with school but with the internal affairs of the Church maintaining discipline.
7. That the real facts of the case are as follows:

One Jaimasih Ekka a member of the Church was placed under discipline for being guilty of

disobedience to the orders of the Church Council in holding a meeting in the Church Compound against the orders of the Church Council on 21-1-42.

- 11 ✓ 8. That the plff. in utter defiance of the above resolution and announcement of the same on 25-1-42 to whittle away the governing body of the Church and to undermine the administration of the Church arranged a procession and directly acted in contravention of the ordinances of the Church in arranging for garlanding the said the said Jaimasih Ekka and staging a procession *and crying out a slogan "Jaimasih Babu Kijay."*
- 12 9. That the plff. was asked to attend the meeting of the Church Council Executive Committee and the officers of the Ranchi Mandli Panch and explain his conduct.
- 13 10. That the plff. did not attend the said meeting but only sent an evasive reply denying the charge against him.
- 14 11. That in reply he was informed that Executive has got report and proof regarding the charge against the plff. and so he was again directed to attend the meeting of the said bodies and explain his conduct but he refused.
- 15 12. That under the resolution arrived at by the Church Council all the workers of the Church have to live with their wives but the plff. did not observe the rule hence he was called upon to abide by this resolution but he paid no heed to the same and was again guilty of disobedience. The plff. was asked to attend meeting and explain his conduct but he did not attend meeting but gave an evasive reply.
- 16 13. That thereafter the Executive Committee of the Church Council and the officers of the Ranchi Mandli Panch in meeting found him guilty of continued disobedience to the orders of the Church authority and breaking the church rules and

breaking the Church rules and discipline and passed a resolution placing the plff. under Church discipline.

17 14. That the Church has its own rules and canon laws to maintain discipline and the offence committed in connection with Church affairs is dealt with by the Church authorities the decision of which cannot be challenged by Civil Court.

18 15. That the disciplinary order is legal ~~as~~ the same was passed after giving the plff. enough opportunity to offer explanation.)

19 16. That the plff. was also guilty for not obeying the orders of the Executive Committee of the Church Council to attend the meeting.

20 17. That the decision of the Executive Committee of the Church Council whether right or wrong cannot be a subject matter of investigation in Civil Court or any Court.

21 18. That the resolution has already been passed in a regular meeting according to the Scriptures and the Canon laws of the G.E.L. Church in Chotanagpur & Assam and therefore restraining of the defts. from publishing the resolution will be unscriptural, unbiblical and against the tenets of the G.E.L. Church.

22 19. That it is not a fact that a Christian becomes an outcaste and loses all the privileges by being put under discipline but according to the Christian faith and ideal a fallen Christian is made better

by this Ecclesiastical and sacred act. *The plaintiff shall not therefore be put to any loss far less to irreparable*

23 20. That such act of discipline does not permanently disqualify the man under discipline for Church work but on the other hand being a better Christian after discipline he is entitled to all the privileges of the Church as before.

* loss as alleged in the plaint.

21. The disciplinary order has been given for disobedience and indiscipline and any delay in the announcement is sure to weaken the Church administration. The Church Government is an administration not less than any other Government and the Church has no other course of action to protect herself except immediately placing under Church discipline any one who rebels against the Church.
22. That the resolution referred to has been arrived at after very careful consideration and is in the best interests of the Church administration. In any delay in the announcement of this resolution the whole of the administration of the Church is jeopardised for the plff. designs to undermine the Church as established by law and Constitution. *shall be hampered.*
23. That the Church administration and discipline will be dislocated if injunction is granted hence the balance of convenience is in favour of the defts.
24. That the suit has not been properly constituted. Unless the Executive Committee of the Church Council and the Officers of the Ranchi Mandli Panch is properly represented and made parties no injunction can be granted against the defts.

Under the circumstances the petition for temporary injunction be rejected.

Sd/Rev P. Tiga. Sd/Rev Luther Jajwar
1-4-42 1-4-42
Sd/ Theodore Surin
Submitted on 1-4-42

5

In the court of the Munsiff,

R A N C H I.

Title Suit No. of 1942.

A.L.Tirkey son of Late Rev.P.Tirkey, by religion
Christian, by occupation Officiating Principal,
Gossner H.E.School, Ranchi Plaintiff.

Versus

1. Rev.J.Stosch.
2. Rev.J.J.P.Tiga.
3. N.Soy
4. Theodore Surin B.A.,B.L.
5. Rev.Jojowar.

All residents of G.E.L.Church Compound, Main
Road, Ranchi Defendants.

The plaintiff begs to state
as follows :-

1. That the plaintiff has been the Headmaster of the
Gossner H.E.School for the last five years and its
officiating Principal for the last two years. The
Managing Committee of the School which has been consitituted
under the Education Code, appointed the plaintiff to the
above posts and the Committee did expressed through the
Inspector of Schools, Chotanagpur Division. The said
Committee is the sole and exclusive authority under the
Code which can appoint or remove the Headmaster or
Principal of the said School.

2. That the defendant No. 1 is the President and defendant
No. 2 the Secretary and defendant No. 3, the treasurer and
defendants Nos. 4 and 5 the members the Executive Committee
of the Council of G.E.L.Church of Chota Nagpur and Assam.

*This section
has nothing
to do with
the case.*

*This is
false. M.C.
must act in
cooperation and in
loyalty to the
C.C. and in the
right to*

This has no connection with the case. Here again only half truth is told the plaintiff withdrew the case himself and no apology and no grounds.

3. That in the year 1938 the plaintiff had instituted a suit against the defendants Nos 2 and 4 along with other for defamation and damages but the following an apology and amends from the said defendants the suit was amicably settled between the parties to the said suit. But the said defendants have never been able to abate their illwill against the plaintiff and they dominate the Executive Committee aforesaid.

The mahasabha minutes 1940 & 41 shows that it is not defamed but the mahasabha said Barla. Allegation is malicious and malicious.

4. That one Junas Barla is the brother-in-law of defendant No. 4. The latter has been trying for a long time to get him appointed the Principal of the said school and in order to achieve the end he has tried devices after devices in order to dislodge the plaintiff and have his place given to his brother-in-law the said Junas Barla.

No question of asking cooperation. The order of the mahasabha must be obeyed unless we want to school.

5. That on 2.10.41 the Secretary of the Church Council Rev. Tigga defendant No. 2 who is a close friend and associate of defendant No. 4 addressed a letter to the plaintiff asking him whether he, the plaintiff, would co-operate with them in getting the said Junas Barla appointed as the Principal of the school.

The fact is distorted here by the plaintiff. He was then declared disobedient for several defamatory acts of his. But this has no connection with the case.

6. That in reply to the above enquiry the plaintiff pointed out that the matter lay in the hands of the Managing Committee and that the plaintiff was powerless in the matter whereupon the said defendants recorded a resolution declaring the plaintiff - "disobedient to the Church Authorities". This happened on the 3rd October, 1941.

Here again the plaintiff is declared disobedient for several acts of defiance. The order for handing over charge was sent to the church authorities in 1941. The M.C. which went to the church authorities was not in legal order. He never placed

7. That afterwards the defendants called upon the plaintiff to hand over charge of the school to one Mr. D. M. Pann, a retired Deputy Magistrate. But the direction was clearly ultra vires and invalid and the plaintiff refused to hand over charge. The M.C. which went to the church authorities was not in legal order. He never placed

therefore, naturally declined to carry it out. The plaintiff could legally and constitutionally take no order of that kind except from the said Managing Committee. The defendants thereupon recorded another resolution declaring the plaintiff disobedient. This was on the 12th of January, 1942.

8. That thereafter the defendants asked the plaintiff to vacate the quarters which form part of the school buildings and which the plaintiff occupies as the Principal of the School. This order was of a piece with the preceding order and it was equally ultra vires and ineffective and the plaintiff was unable consequently to comply with the said direction. This brought upon the plaintiff another declaration of disobedience.

9. That presently an association of the laymen of the Church called the Laymen's Association took notice of what the defendants were doing in various direction and on 21st January, 1942 the President of the said Association called a Public meeting under the auspices of the said Association and a number of speakers condemned the unchristian, selfish and unconstitutional activities of the defendants.

10. That following the above demonstrations the defendants excommunicated the President of the said Layman's Association. This was on the 25th January 1942.

11. That the defendants afterwards asked the plaintiff whether he had participated in the said demonstrations.

The plaintiff denied having taken any part in the same. Upon this the defendants asked the plaintiff to attend the Council and say what he had to say in respect to the said charge orally. The plaintiff however, insisted upon a written charge and undertook to file a written defence. The plaintiff was compelled to take

part in the demonstration of the 23rd in front of the church which he is trying to evade on the plaintiff. Plaintiff was given in writing what he must explain, but his explanation was evasive.

The order is the M.C. Ass. say to the M.C. he must be not at fault in this situation.

This order was given according to the decision of the Maharashtra (Vidh.) He was allowed to stay there for some time as he prayed to that effect. He now M.C. has no title to the property. It is only the Church. This is an unauthorized association which is a gathering of persons who are disapproved by the law.

The plff is always afraid of telling the whole truth. The excom. was effected not because of demonstration, but for the sake of the order of the authorities.

This is false. He was not asked to take part in the meeting. It was the order of the demonstration of the 23rd in front of the church which he is trying to evade on the plaintiff.

and in order to clear a written statement from an error of the defendants. He was called in presence of himself and explained 12 That for insisting upon a written charge from them and a written defence the defendants passed a resolution on the 26th February 1942 ex-communicating the plaintiff.

The resolution is legal (vide Canon Law). He acts ultra vires of himself and set rules and regulations of the Church. He deprived of so he has no right to pass the order depriving of a member of the Church of his status.

13. That the above resolution of ex-communication is ~~xxx~~ ultra vires illegal and wrongful. They had no ~~xxx~~ right whatever to passed the sentence of ex-communication against the plaintiff. No legal ecclesiastical or moral justification existed for it. The plaintiff was and is entitled to remain in the community and to possess and exercise all the privileges which a member of the community possesses and exercises. They have wrongfully passed the order depriving the plaintiff of a legal right which forms part of his status.

14. That under the circumstances set out above the plaintiff has no alternative but to institute the present suit asking for declaration that the order of ex-communication referred to above is ultra vires, wrongful and ~~ineff~~ ineffective and and that the plaintiff is entitled to remain a member of the community.

There is the only way for the Church to protect herself from the rebels. If she does not stand when it has been refused to decide.

15. That the defendants ^{propose} ~~propose~~ to publish the order of ex-communication tomorrow before the congregation. This would be another wrongful act on the part of the defendants.

It is a matter of rebellion against a government. And so he must be disciplined in order to save the Church from the rebellion against the government.

16. That the plaintiff is entitled to a declaration in the terms set out in para 14 above and besides the declaration he is entitled to a perpetual injunction restraining the defendants from carrying the said resolution into effect and also a temporary injunction restraining them from publishing the order of ex-communication pending the decision of the suit.

17. That the cause of action for a present suit arose on the 26th February, 1942 when the defendants wrongfully passed a resolution ex-communicating the plaintiff within the jurisdiction of this court.

18. That the plaintiff values the present suit at Rs. 350/- for purposes of court fees and jurisdiction. The prayer for declaration is valued at Rs. 300/- and the prescribed court fee of Rs. 15/- is paid on the plaint and the prayer for perpetual injunction is valued at Rs. 50/- and the advelerom court fees, is paid hereon.

The plaintiff therefore
prays for the following
reliefs :-

1. That it may be declared that the resolution of ex-communication of the plaintiff which the defendants passed on the 26th Feb. 1942 is wrongful, ultra vires and illegal.

2. That a perpetual injunction may be issued against the defendants restraining them from carrying the above resolution into effect and treat the plaintiff as an outcaste or asking others to treat him as an outcast.

3. That the defendants may be ordered to pay the costs of the present suit with interest until realisation.

4. That if in the opinion of the Honourable court the plaintiff is entitled to any other or further relief or reliefs, the same may also be granted to him.

Address of the
plff. Ranchi,
P. O. and Munsaffi Ranchi.

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P. T. D

*According to him
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come a result. He
does not become an
outcaste from in
the rural scene of
the town*

1. The plaintiff is a regular trader of wool
also seen from his conduct with the D.C.
in the following correspondence shown:-

2. The plaintiff's case is as follows:-

1. That the plaintiff values the wool at Rs. 200/- for purposes of sale and distribution.
The price for distribution is Rs. 100/- and the
proposed court fee of Rs. 10/- is paid on the plaint and
the price for personal interest is valued at Rs. 50/-
and the plaintiff court fees is paid thereon.

The plaintiff therefore
prays for the following
reliefs:-

1. That it may be declared that the plaintiff's
examination of the plaintiff's which the defendant
pleaded on the 20th Feb. 1911 is wrong, false and
untrue.

2. That a perpetual injunction may be issued against
the defendant restraining him from carrying on
any transaction with effect and that the plaintiff
as an advocate or acting agent to treat him as an

3. That the defendant may be ordered to pay the
costs of the present suit with interest until
satisfaction.

4. That it is the opinion of the Honorable court
the plaintiff is entitled to any other or further
relief or reliefs, the same may also be granted to

him.

Address of the
Plt. Ranchi,
P. O. and Ranchi Ranchi.