

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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Title

Jharsuguda Ilaka

Volume:

Running from year: 1930 till year: 1941

Content:

- Correspondence Letters.
- Minutes of C.C. Executive Committee & Full C.C. meeting on 28.8.41 & 29 July 41.
- Meeting of the N.M.S.Executive Committee on 26 Sept. 1940.
- Extract from a Letter from Mr. J.D. Asirvadam, President & Treasurer, Lutheran Branch of the N.M.S.

75

1930-41

1930-41

THE NUMAN
FLAT FI

File No.	291
Name and Address	Shawmut Building Boston
Subject	Shawmut Building & Co. N.Y.
Year	1930
From	April
To	July 1941
Reference	

Bungawal 21

2009-6-41

मन्पावर पावरी सहाब को मेरा बहुत
प्रीति सहाय परवा सहित को हो व
मिने का कारनाम ही कि इस
प्रकार समय में मेरा हजिद होता हु
कारना कि मुग़लानी मेरा पंच नही
मोत है प्रो मना कि ये है कह कि
रहता है मेरे विमा लगा हुआ है
प्रो इधर पानी खूब बरसा है इस
से जिजा धर मरा मत कर रहे हैं सो
प्रति इन्ही कारणों से मैं इस समय
हजिद हो रहा हूँ सो माफ कीजिये
प्रो कि पंचो का कहना भी नहीं मने
से मैं नहीं बनता है सो प्रति
मेरी सारी हिसाब बही सिली
१२०० टोपाना धड़ा सिली १२०० १४०० टोपाना
इन बुनी प्रपावा वान १००० टोपाना
कुल जमा ४२०० है

ॐ नमो भगवते वासुदेवाय
 दाल चाल सवेसधारण है
 सो जनि मे, गिरजा विन्ती सउ
 रंगुल ओर रंगुल भी चाल
 है यवना समान इत्यादि चाली
 है सो जनि मे ॐ नमो भगवते
 लो ॐ नमो भगवते वासुदेवाय

Catechist Zacharia Barua
 Birjipali



POST CARD

THE ANNEXED CARD IS INTENDED
FOR THE ANSWER

ADDRESS ONLY



To Rev. L. Kongari

Mission Compound

Jharsuguda

Sambalpur

B. M. Ray

и ма

Longleaf

Rev L. Longari

23-6-41

मम मे मम मम मम - मम मम मम मम मम
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I अर्थी मर्द जाते आ रहल सेना बगल में रेंपल में
 खड़े * उही साहसा है आ बिना लड़ाई में आ
 ...

II मरुती में गोरोखला: गड़गड़ बा - इसलिये जाने नदी
सना नाम की जियो - इस मो बड़ मोई का (यु) रही बा
मरुती में काज काज पुन पुन सदाकस है
सिन्धी मरुती का जुष्ट मन है —————

ମୁଖ୍ୟ ଅଧ୍ୟକ୍ଷଙ୍କୁ
 ଶ୍ରୀମତୀ ମଞ୍ଜୁ ୧-୧-୧ ମାସ
 ଚିଠି ଲେଖିବା ୪-୧୫-୧୯୩୬
 ଶ୍ରୀ ମାତାଙ୍କୁ ଶ୍ରଦ୍ଧା ସମ୍ପାଦନ
 ମାତ୍ର ୫ ଟଙ୍କା
 ଉପରେ
 ମୁଦ୍ରା ମାତ୍ର ୫ ଟଙ୍କା
 ଯୁକ୍ତ ଯୁକ୍ତମାନଙ୍କୁ

4-15-6
 1-9-9
 6-9-3

POST CARD

THE ANNEXED CARD IS INTENDED
FOR THE ANSWER

ADDRESS ONLY



To
 Rev. L. Kongari

V. Gharruguda Mission
 compound
 Post, Gharruguda
 Dist Sambalpur

21
From Rev. L. Kongari
Jharmunda

CC 24E
Prov. Fund of the
Rev. Luther Kongari

To

The Secretary
L. E. L. Church, Ranchi
Jharmunda Dated the 22nd July 1941

Manyawan

L. E. L. Church Secretary ko yimarahay hoove.
Ap ki 5-7-41 ki chithi dwana talab seale ko bare
malum kiya

Age talab seale ko bare yahi likhta hun ki job
se main yahan aya hun suru se Rs 35/- seale ko
dar se mujhe talab milte aye hai so main usi ke dar
se apni provident fund ka contribution Rs 2/3/-
only July 1941 se kar maluma bhije karunge. So
July 41 ka contribution M.O. dwana Rs 2/3/- only
bhij rahi hun.

Mr. P. Soy ka jivan charitra ka bayan unke
gauri wala ek teacher ko likhne ko hai hun
saryad we ap ke pas bhij denge

Ap ka biwan
Rev. L. Kongari
22/7/41

Postman

21
Explanation of the Prachar-
sals of Langkabal and
Bijipali

From

Rev. L. Kongari

G. E. L. Church, Naruguda

[Signature]

To

The Secretary

G. E. L. Church, Ranchi.

Naruguda Dated 14th August 1941

Manyawan

G. E. L. Church Secretary ko yisurhany.

Ap ki chithi 29th July 1941 ki mili aur Bijipali Langkabal
pracharalony ka kaisi phiyat sama patra boli mila. Main dehat
ki on dandri men nikal gaya tha karib tin saptaah tak ghar
men na rehne ke wajah ki khabar na likh sake.

I Age main unpracharalony ke pas ap ki chithi bhej
dei par is liye ki unke pas se chithi jaldi na asakegi.
main unke 9/6/41 aur 23/6/41 ki kaisi phiyat chithi jo ^{jise main ne ap}
mere pas bhej di hai ap ke pas bhej de raha hun.
In chithiyon se ap ko pura hal malum hojayege. Ab tak men
main bhej diya hota par yah soch kar ki koi khabar
nahin mila hai nahin bheja. Unke chithi aur janak se
yah malum hunna ki keval bahana hi bat hai.
Khumta mal ke bare dandri aage par jo baten mujhe jani se malum
huwa likh bhejta hun.

Ap ka binwan.

L. Kongari

14/8/41

Rev. L. Kongari's Report regarding Madhupur. 2

II Khuntamal ke biron — Khuntamal Bantola Jangpur

main hai jo ki Madhupur mandli se najdik partha hai. Main us suna
ki koi bar Khuntamal ke log Pracharak Babu P. P. Aind ke pas aye
the aur bole ki ham bhi Christian hone chahte hain so ap
ainge. Mahawari meeting main ham logon ne jame ka bat bichan
kiya the par us samain Mrs. Seluchi ke incharge hua main chhuts
nahin mili. So us samain jame nahin sake. Phir bhi khabar
mili ki we ab tak chahte hain. So main aur Pracharak Babu
P. P. Aind along 5 Nov. 1940 ko Khuntamal gaye. Wahan phunchne
se undogon ne adar sath ke sath gahan kiya. Devsu roj
phor ko jitna mil sake logon ko ekatha kiya aur Tharam ki baton
karke 2 wahan jame ka manra unhen bataye. Balut torong ne
jabab main kaha ki ham hone to chahte hain par ab se pahile
ek Christian master chahte hain jo oria aur hindi janta ho,
wah hamare larke darligon ko hindi biron main Tharam ki batong ko
nikhawe aur sath 2 main ham logon ko bhi Christian Tharam ki batong
ko batawe. Is riti se jab Tharam ki batong ko namay jaenge to Christian
hojaye. Ek do admi hain jo is bat main bis rote tok dalte hain.
School main bachong ko bhijne ka bis ishka rakhte hain.

Main ne unko kaha ki yadi yahi bat pahile chahte ho to
salaah deta hun ki gaon phar ke log ek darlehas Christian
school master ke tiye bhije ki main likha parthi kar ke bandobast
karna sakung. Unhong ne han par ham midaye par koi likhit
darlehas nahin aya. Uska samain ham ne Madhupur ke bushe
Pracharak ko kah aya ki ap unke deh rele main rahiye kiya
jame Prabhu unke man ko lelo aur ek mandli chare hosake.
Aspar main bises kar ke Aboriginal log thare pare hain. Unind
rakhte hain ki yadi C. E. us jagah ke tiye ek Christian Teacher
ka bandobast karke to Prabhu School ke jariye bhi apna
rajy ki or thi ka kam keraga.

Ap. ka birwar

Rev. L. Kongari

15/8/41

File 1021

Langkahal

9

सन्ध्या

19-8-71

महाशय

सन्ध्या सन्ध्या को मेरा जो पुस्तक ।

आप लोगो को जो आ मेजा हुआ चिठ्ठी पाया और
 सब सब भावना दिया, बड़ी आप सोच को बात
 है कि मैं बुद्धिवाली आप समा जहां आप लोग हफ्ते
 भलाई के लिये आये थे हाजिर नहीं होने सका
 सन्ध्या सन्ध्या उस बात को मै क्षम्यता मैं आप
 लोगो को इस सच सच देना हूं कभी के बात पर
 खरब देना और बुद्धि लेने का कोई कारण है नहीं
 था । मैं जाने के लिये पैदा था और जा रहा
 पर खबर मिला कि बुद्धि वाली जाने का हल
 देता बिना के बजाए से बन्द है गाड लो इस है
 इसके मैं रोना गया पर खरब लब्ध देना और बुद्धि लब्ध
 लेता चिठ्ठी लिखने से भी तीन चार दिन के बाद
 मिलना और मेरा चिठ्ठी कोई आप में नहीं आता
 इस लिये कोई खबर आप लोगो को देने नहीं सका
 जब अभी हफ्ते मिट्टी जाने बहिन की मिट्टी में
 कोई आशा होता है तो पहिले ठी जगह से बुद्धि ले लेते
 हैं पर इस समय मजानम बातें आने से कोई खबर
 नहीं दे सका यह मेरा क्षम्यता, इस में यदि मेरा आश
 है तो दया आप की जिम्मे, आगे जहां तक बन पड़े
 को शिखर करूंगा इसी मेरा सन्ध्याता और ।

आगे शुभ प्रेम से
 लि: आप के आशीर्वाद
 प्रकाश भूषण धुरि

~~File~~

Banjipali

Date 18-8-41

८९७

श्री-युक्त-महामन्त्रावर महाशय,

सेक्रेटरी सहाय को मेरा बहुत बंधुसह्य-

लिखने-का कारणा यही की प्रपाम की ता: २६-७-४१ ई.
को मेरी हुई पत्री मुझे ता: १५-८-४१ ई. को मिली
प्रपौर में पढ़ कर सब खबर मलूम किया.
प्रपाम प्रोष करता हूं कि C.C. ने कमीशन चुनकर आसुआ
मेजा प्रपौर कमीशन ने जुग्रीवाली मण्डली में प्रपाम समा
ठहराई. उस समा में मैं रहिर न होने का कारणा लिखकर
समा के पहले ही ता: ६-६-४१ ई. को मन्त्रावर पाद्री बाबू
एल० ओन गाड़ी को लिख कर भेज दीया. पर क्या जाने
पाद्री सहाय प्रपाम लोगों को उस समय क्यों नहीं बताया.
पाद्री बाबू प्रपामी मुझे लिख रहे हैं कि मैं प्रपाम का ता: ६-६-४१
का चिठी ही को C.C. को कैफियत लिख कर दे रहा हूं
मेरा गारहजिर समा में होने का कारणा यही था कि जुग्रीवाली
जाने की रस्ता में कई एक गांव में देजा बिमारी लगी थी
जिसके कारणा रस्ता में गाट लगे हुए थे जाने जाने नहीं देते थे
दूसरा कारणा वर्षों के बजट से नदी नला भर गई थी मेरा गारहजिर
होने का कारणा यही थी प्रपौर इनही कारणों को मैं लिख कर
समा के पहले भेज चुका हूं, प्रपाम क्या लिखें शुभ.
लि० प्रपाम का प्रपामा धर्म प्रचरण जकारिया बरला.

The Gossner Ev. Lutheran Church in Shoranagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

Officers and members of the Executive.

1. President; Rev. J. Stosch,
2. Treasurer; Rev. K. Th. Jellinghaus,
3. Secretary; ~~Mr. E. N. Topper~~ *Rev. J. P. Tige*
4. Rev. J. J. P. Tige,
5. Mr. Th. Surin,

Other members of the Church Council.

- | | |
|---------------------|-----------------------|
| 6. Rev. W. Radsick, | 10. Mr. A. L. Tirkey, |
| 7. „ L. Jojowar, | 11. „ C. D. Ekka, |
| 8. „ S. Kula, | 12. „ P. Soy, |
| 9. „ S. Bage, | 13. „ D. Tirkey. |

G. E. L. COMPOUND,
RANCHI, (BIHAR) INDIA.

No. 1770/41/21

Dated the 21.8.1941.

The Rev. L. Kongari,
Shoranagpur.

Mamaya Rev. Kongari o. parivar
ko yun, ahay. Ap ko mahum
howe lei un do pracharikon se
bhi khud explanation mal ar aj
men mil gaya. Kal Executive Recs.
lei baithki thi, kal per to nahin
ho saka par 15 din ke bad pesh
hoga. Ap ka bheja huwa shole
samachar Samkalper ke bhai
bahat mila. Main usko shabden
men dene ka yatan karunga, sahay
nahin hai par un lei jafah ki
ghati hai, tabhi dekhunga. Inter-
denominational marriage ke bishay
Samkalper se Mr. Das se jaleah
mila hai. Maina pater usse khud
baten ho jaye se achhi bat hogi.
Isliye fir Shoranagpur jahi jana par
to uske sath milne ka yatan

Abhi karenge.

Abhi jaisa hanta hai
waio abhi kijiye. Asha ratehite
hain ki ap Shiksha Class ke
liye aiyega.

Ap Ka Pr. fund
Rs 35/- ka dar
se manji luwa

Apka Bishwanath
D D Muga

21

Sambalpur District Church Union.

Mr. Tomas Das
Secretary,
Sambalpur.

Sambalpur

The 10th July 1941.

Dear Mr. Ziga,

Mr. Pradhan has forwarded your letter No. 1223/41/7-38 dated the 16th May 1941 to me. Thank you very much for the letter.

We had a meeting of all the workers and Pastors of this District Union and considered the two questions raised in your letter under reference. We heartily welcome the suggestions but in the case of no. 1 as to who should solemnize the marriage, we want to suggest that the pastor of the bridegroom's party should solemnize the betrothal and the pastor of the bride's party should solemnize the marriage. This system prevails throughout Orissa.

We quite agree that no marriage should be solemnized without obtaining the Certificate of Banns from the

ministers of both the parties.

In this connection I want to point out certain difficulties which we had experienced in the past in respect of inter denominational marriages between members of the Baptist Mission and Lutheran Churches in this area. It has reported by the members of our mission that the members of the Lutheran Churches have in view that they should not allow any of their girls to be given in marriage to any members of our churches but they may take girls from our churches. In consideration of this fact, we, in our annual conference meetings, decided neither to bring any daughters nor to give any girls from our congregation till the question is finally decided between your & our churches. There are also different systems and customs prevailing in both the churches in respect of marriages.

In order to decide the matters

once for all it would be better if we
meet personally. It would be better
if we meet at Jharsuguda and
discuss the matter personally. Kindly
let me know the date which suits
you for the purpose.

With kind regards.

yours sincerely

Jonas Das.

1811/41/F- 21.

28. 8. 1.

The undermentioned document is forwarded to the Rev. Luther Kongari for information and guidance.


Secretary,
G. E. L. Church.

Extract copy from the Minutes of the C. C. Executive Committee held on the 20th August, 1941.

Item No. 24.

" Rev. L. Kongari's Provident Fund rate :-

Granted that Rev. L. Kongari be permitted as a special case to contribute at a Salary Scale of Rs. 35/- p. m."

3-6-41

21

ица ица на путама

ਮਨੁ ਪਾਸਿ ਜਿਹੁ ਧਰਮੁ ਮਨੁ ਮਨੁ

આપણે ઉપરના નો આગ્રહને નો સહુએ સંભળે

ममला ममला है हो जाओ मुझे नहीं पिलाई

हृदय है हम म हम लोगो ओ ओइय नाम ओओओ

Wagon 25, 111

एभिर्द्विगुण्य ॥

ନିର୍ଦ୍ଦେଶକ

ਪ੍ਰਤਿ ਪਦਮ ਸ਼੍ਰੀ ਨਮੋ

[illegible]

Received
5/6/41

Binjipali 2. 6 21
11

Dear Rev. L. Longeri

Referring to your
notice, about an amsabha,
as some visitors are coming
from Ranchi C. C. Please
note that the month of June
is most valuable month for
The Cultivators, And the
place you have chosen i.e.,
Kutripali, is at the end
of the area, moreover there
are great rumours of epidemic
on the way to go Kutripali &
more about the place you
have chosen. So no am-
sabha can be called now
in this month, and if you

will any how take a ~~Sakha~~
in our absence. No
new rules, judgement
or any matter be in
that Sakha will be taken
in this area. You
better take the visitors
church to Chudeh, so that
they can see and visit
the churches. Please
show this P.C. to the visitors
on their arrival at J.S.G.
yours.

M. M. Barla.

POST CARD

ADDRESS ONLY



To

Rev. L. Chongari

Mission Compound

P.O. Jharsuguda

Dist Sambalpur

B. V. Ry.

Tharunda 21

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 sonu an ~~ayak~~
 an ~~ayak~~

[illegible]

ਉਛਾ ਨਾਹ -
ਉਛਾ ਪਾਨੀ -

~~ଅନୁସନ୍ଧାନ~~ - ଗ୍ରନ୍ଥାଳୋଚନା
ବିଶେଷତା ଅନୁ-
|| ଅନୁରୋଧ କରୁଛି ||

211611 211611
211611 211611
211611 211611

11. 6. 1941 - Kuntipsali - 2 P.m.

1. ଅନୁସନ୍ଧାନ - ଏହା ଏକ ପ୍ରକାର ଅନୁସନ୍ଧାନ ଅଟେ ।
 2. ଅନୁସନ୍ଧାନ - ଏହା ଏକ ପ୍ରକାର ଅନୁସନ୍ଧାନ ଅଟେ ।

लेव्हे एरी - भाषा के लिये रेम. एन. सो. नगा. की
लेव्हे एरी चुने गये।

હાજિરી - હાજિરી જિંદગી. —

১০

Shanmugha Shastri

11. 10. 1911 - 14. 1. 1912

1. 12. 1911 - 1. 1. 1912
2. 1. 1912 - 1. 2. 1912

3. 2. 1912 - 1. 3. 1912
4. 1. 1912 - 1. 4. 1912

5. 1. 1912 - 1. 5. 1912
6. 1. 1912 - 1. 6. 1912

7. 1. 1912 - 1. 7. 1912

Panchait
Muzipali

21

Dear Mr. Jowar,

Please let me know
the address of Mammash Barla,
Prinipali what is his Post office.

Yrs sincerely
J. J. J. J.

24.6.41

Mr. Mammash Barla
village Prinipali
(Christian para)
P.O. Rengali
B.H.R.
Dist. Sambalpur.

L. Jowar
24-6-41

1649-50/41/F- 21.

29th July 1.

To,

The Pracharak Binjipali
The Pracharak Langbahal

C/O The Rev. L. Kongari,
Jharsuguda.

Binjipali ka Pracharak aur Langbahal ka Pracharak,

Ap donon ko C. C. ki or se Yisaisahay. C. C. ko dukh huwa ki jab Ranchi se C. C. ne Commission bheja aur we Jharsuguda Ilaka ki bhalai aur sahayta ke liye 11.6.41 ko Kutripali gaye ap log wahan nahin aye. Ap logon ne na ane ka koi khabar bhi nahin bheja. Yadi koi santoshjanak karan tha to ap logon ko Padri se darkhast dikhake likh ke chhutti lena tha. Isliye C. C. ap logon se abhi chahti hai ki ap logon ne kyon aisa byawahar kiya iski kaifiyat jaldi chithi jariye bhejiye.

Ap logon ka

To,

1. 29th July 1.

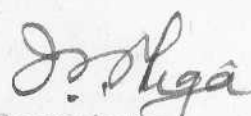
12-4-41/3781

M. S. G. S.
Secretary.

1641-42/41/F- 21.

29th July 1.

The undermentioned document is forwarded to the Rev. L. Kongari and Mr. M. Barla for information and guidance.


Secretary
G. E. L. Church.

Extract copy from the Minutes of the Full C. C. meetings held on the 19th June, 1941 at 8 a. m.

Item No. 7 (a)

" 7 (a) Jharsugda Disturbance : Commission's Report :-

Rev. J.J.P. Tiga aur Rev. L. Jojowar C. C. ki or se Commission hoke gaye the. Unhon ne report diya ki anek yogya karanon se Ilaka ne C. C. Commission ke sath Ilaka Amsabha karne ke liye jagah Kutripali aur din 11.6.41 thahraye. Commission ke memberan ukt sthan men thik samay par Am Sabha ke liye pahunche. Par anek Mandliyon se bhai log nahin aye. Jitna aye the unko Commission ne bataya ki Church Council Jharsuguda Ilaka ke liye shakti bhar chinta kar rahi hai. Aisa kahne ke liye jagah nahin hai ki Church Council hamare liye kuchh chinta nahin karti hai. Unko yah bhi dikhaya gaya ki Ilaka meeting o anya Mandli bishayak meetin bulane ka hak kewal thahraye huwe logon ka hai. Koi dusra admi Mandli ke andar meeting nahin bula sakta hai. Aur jab meeting hota hai to thahraye huwe logon ko chhor koi dusra Chairman nahin ho sakta hai. Yah bhi bataya gaya ki Karjkarini ko saja dene ka adhikar Am Sabha ko nahin hai.

Ukt Am Sabha men anek Mandliyon se nahin ane ka karan Babu Manmasih Barla hai. Usne ap nahin aya aur auron ko bhi ane se mana kiya. Uske Post Card se jo usne Rev. L. Kongari ke pas 2.6.41 ko likha, adhikari ka samna kiya. Kaha jata hai ki wah barabar Church Council ke birudh bhaiyon ke pas bola karta hai, wah panchaiton men memberon ko dhamki dekar, apni baton men vote dene ko jabarjast karta hai, bina hak Ilaka Sabha ka Chairman hoke panchait karta hai. In sab baton ke bishay Babu Manmasih Barla se Church Council ko kaifiyat lena chahiye.

Isliye phaisla kiya gaya ki Babu Manmasih Barla anewale C. C. Executive meeting ke liye jo 9 win July men baithegi wah bulaya jawe. Usko C. C. ane jane ka bhara III Class ka dewe.

Yah bhi bataya gaya ki Langbahal aur Binjipali ke Pracharakon ne bina khabar diye Kutripali Am Sabha ke liye nahin aye. Isliye

P. T. O.

isliye phaisla huwa ki unse bhi chithi dwara kaifiyat mangi jawe.

Jharsuguda Ilaka ke Amsabhaon men C. C. ki or se kisi ko jane ki awashyakta batayi gayi. Phaisla huwa ki wahan ka Ilaka Chairman jab jab Ilaka Amsabha bulayi jaygi tab tab Church Council ko janawe ki Church Council se koi ek ang Amsabha ke liye bheja ja sake.

Pracharakon ke liye Shiksha Class :- Rev. Jojowar ne bataya ki Jharsugda ke Pracharakon ke liye Shiksha Class ki bahut awashyakta hai. Tab auron ne bhi kaha ki har Ilaka men 'Byora' ke motabik Pracharakon ke liye sal sal kam se kam 15 roj ke liye Shiksha Class hona bahut darkar hai.

Phaisla huwa ki Pracharakon ke liye har Ilake men Shiksha Class kholne ke sambandh men September mahina men sallah Padriyon se lekar President organise karen."

Extract from the Minutes of the C. C. Executive Committee held on the 9th July, 1941:

Item No. 31.

" 31. Jharsugda Ilaka :- Babu Manmasih Barla hajir huwa. Uske samne bite Full Council ke mantabya se Item 7 (a) parh ke suna diya gaya aur kram kram se Manmasih se jabab manga gaya. Jabab santoshjanak nahin the isliye usko nimin baten batayi gayin ki wah unhen age ko apne man men rakhe :-

(1) Khajana :- Khajana dekhne ka hak har ek ko hai jo Ilaka ka ang hai par, achhe bhaw se hona chahiye.

(2) Manmasih Babu apne hak se bahar kam kiya ki usne bina adhikar Padri aur Ilaka Karjkarini ka nyayak bana aur saja diya. Yah uska dosh hai. Usne isko swikar kiya. Usko sallah di gayi ki aende aisa kam kabhi na kare.

(3) Manmasih Babu ne Kutripali Amsabha na jane aur auron ko bhi nahin jane dene ka dosh kiya. Iske bishay men jo usne jabab diya so santosh janak nahin tha. Age ko wah is prakar apne adhikariyon ka samna na kare aur unke kamon men rukawat na dale baran manniye ang ban kar uski sahayta kare.

her Ant men President sahab ne un ko kaha ki ap I Cor. 3 ko ek parhen aur Ilaka aur Padri ke sath prem se kam karen. ~~xxxx~~ Mandli ko dha dene ke liye nahin par banane ke liye. Un se kaha gaya ki laut kar ke bhai bahinon ko C. C. ka Visusahay dewen."

File Harungda

Received from the Secretary, Church Council,
the sum of Rupees Two and three (Rs 2/3) only
for the contribution to the S. E. L. Church Provident
fund. The contribution being from Rev. Father
Kougar of Harungda for his own contribution.

N. S. S.

Treasurer
Church Council.

24-7-41.

No. 1562/41/F. 21.

5. 7. 1

The Rev. Luther Kongari,
Ilaka Chairman, Jharsuguda.

Manyawar Rev. Kongari ko Visusshay.

Ap ki chithi ta. 1st. July ki mili. Uske jabab men likhta hun ki : 1) Note kiya jata hai ki ap ke Ilaka men sab karmchariyon ki patniyan apne purushon ke sath rahti hain.

2) Talab Scale : Dekhiye 1927 ki Maha-Sabha Mantabya P 11 Item No. 10 III Padri :

- i. " M.E. se Matriculation
tak ka Padri Rs.30/-
Rs.5/- 5 barsh men --Rs.50/-
tak, likhit pariksha ke sath.
- ii. " 20 barsh wa isse upar naukri
wala padri Rs.5/-5 barsh men... Rs.40/-
tak, bina pariksha janch ke.
- iii." 20 barsh wa isse upar naukri wala padri
1 barsh men Rs. 5/----Rs.50/-
tak, likhit pariksha ke sath. "

Arthat uprokt niyam ke anusar ap ke liye jabab hai ki Padri jo MaE.pas karke Padri huwa haiuska talab Rs.30/- se suru hai. Jab wah 20 barsh kam kar chuka hai to 5 barsh men usko bina pariksha ke Rs.5/- ki barhti dii jawe.Mera bichar hai ki abhi ap ka scale Rs.30/- p.m. hai.

Kya koi mrit Babu Paulus Soy ke bare koi bishesh lekh de sakta hai ? Usmen uske man, bap ka nam aur uske aur aur baton ke bishay bhi likha rahe.Kripa karke chinta kijiye

Prem se, *Indira*

File

From — Rev. L. Kongari
G. E. L. Church, Pharruguda.

To

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

Pharruguda Dated 1st July 1941

Maryawar

G. E. L. Church Secretary ko yin rahay

I Ap ki chithi mili aun uske pratyutar man janti dete
hain ki nyahan ke karmcharyon ke sab patniyon apne
puranong ke sang rehti hain. keval Mr. J. Banta Teacher
ki patni abhi 2 dehet chetibani de dehi rehke ke bhi
jati hai aun phir laut ati hai.

II C.C. ki Phairamwar 1st July 1941 se Padriyon de Providence
fund ka contribution sun hoga. Ranchi ke L. Th. S. se
jo nikal kar Padri huwe hain unke talab skel C.C. ne
kya rakha hai so mujhe na malum hai. So ap se piji
hai ki C.C. se yadi L. Th. S. ke pure course out kar
ke Padri huwe hain unke talab skel Pharruguda
hai to koi kya janti dijiye ki kitne hai.

Ap ka Diwan

Rev. L. Kongari

1/7/41

Wives

1558/41/F- 21.

4th July 1.

To,

The Rev. L. Kongari,
G.E.L.Church, Jharsuguda.

Dear Rev. Kongari,

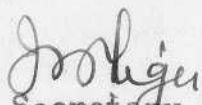
Ap ki chithi tarikh 1.7.41 ki jis ko apne mrit Babu Paulus Soy ke sambandh men bheja ap ko bahut dhaanyabad deta hun.

Ap ki chithi ko pakar main ne aj Mrs. P. Soy ke pas nimn tar bhej diya hai : " Peace be with you " aur Church Council ke nam men aj hi yah chithi bhej de raha hun arthat :-

Prabhu men pyari bahin,

Ap ko aur ap ke sab bal bachon ko Church Council ki or se saprem hardik Yishusahay mile. Ap ke pyare bete aur ap ke pyare pati ke mrityu ke samachar pakar ham log ap ke sang sahanubhuti rakh kar bahut shokit hain. Ham log jante hain ki ap ke pati ko Ishwar hi apni pawitr ichha ke anusar shanti ke sath apne anant bishram men bula liya. Bare shanti ki bat hai hai ki usne apne marne ke pahile laneharon ke sang ek sang prarthna kiya aur unko shanti dekar is sansar ko chhor diya. Uska atma bhi Ishwar Pita ki shanti men hai. Usne apna sara jivan Ishwar ki aur Uske mandli ki sewa men bitaya aur pyare bete ki nain jab Pita ne usko bulana chaha tab apne ko prarthna men uske hath saump diya. Dhanya hain we jo Prabhu men marte hain. Atma kahta hai han we apne parishram se bishram paenge. Ishwar ne diya, Ishwar ne liya Usi ka nam dhanya howe. Aur Ishwar ki shanti jo samast gyan se urdh hai ap ke aur ap ke bal bachhon ki raksha aur rakhwali karegi. Amin.

Age Shubh,


Secretary,
G. E. L. Church.

1439/41/F.-21

24. 6. 1

Mr. Manmasih Barla,

Village Binjipali,

Jharsuguda Ilaka.

(Christian para).
P. O. Rengali, St. Samantpur.

Dear Mr. Barla,

The Full Church Council which met from the 18th. inst. asked the Executive Committee of the C.C. to call you to Ranchi and discuss with you on some urgent matters re-Jharsuguda affairs which you know. The Executive Committee of the Church Council will be held on the 9th. July. You are therefore requested to arrive Ranchi by the evening of the 8th. Your travelling will be paid by the Council (III Class Railway fare).

With Yisusahay ,

Yours Sincerely,

J. H. Jha
24/6

1353/41/F.- 21

5. 6.

1

The Rev. Luther Kongari,
Jharsuguda.

Manyawar Rev. Kongari ko Yisusehay.

Main aur Rev. Jojowar sallah kiye. We ajhi
Tatanagar ja rahe hain aur wahan se 9 tarikh ko Jharsuguda
jaenge. Main 9 ta. sajjh ko yahan gari pakrunge aur 12 baje
din ko Jharsuguda pahunchunga. Wahan main ap logon ko paunga
aur ham log sath men usi gari se Belpahar jaenge. Wahan se
utar ke ham log paidal jaenge. So ham log 10 tarikh ko ek
dusre se Jharsuguda Station men mulakat karenge. aur usi roj
sath men Kutripali pahunchenge. 11 tarikh ko jahan tak ho sake
ham log sab awashyak baton ko khatam karenge ki main 12 tarikh
ko dopahar fir Belpahar men gari pakar sakun aur sidhe *gari se*
laut jaun aise ki 13 ta. bihan ko Ranchi pahunch jaun *kyunki*
Yahan bahut kam hai. 18 ta. se Full Council baithegi.

Age Shukh,
Ap ka Bishwadeh,

Do Yuga
5/6

No. 1344 / 41 / F. 21.

2nd. June 1

Rev. Luther Kongari,
Jharsuguda.

Manyawar Rev. Kongari ko Yisusahay.

Ap ki chithi ta. 30 win May ki mili jismen ap janate hain ki Am Sabha Kutripali men hogi ; 10 ko member log sanjh tak men wahan pahunchenge, 11 aur 12 ko panchait hogi. Yadi ek hi roj men ant ho jay to aur achhi bat hai. Ham logon ke jane ke liye ap do rasta batate hain. Ap ke pas Rev. Jojowar likhe hain honge ki kis raste se jana achha hoga. Main yahi yad karta hun ki main ne sallah di hai ki ham log usi raste se koke jaenge jismen ham logon ko paidal chalna hoga. Main nahin janta hun ki kis raste se jane men achha hoga. Ap log jaisa kahenge main karne ko taiyar hun. Rev. Jojowar bite Saniwar Govindpur Girja karne gaye karan ki khabar mila ki wahan drirhikaran aur Prabhubhoj tha aur Padri L. Topno bimar ho gaye. Ab tak main nahin dekha hun we laute ya nahin. Ham log 9 ta. ko ap ke pas pahunchenge.

Agenda ham log banawenge.

Ap ka Bishwasht,

Jojo 3/6

From

Rev. L. Kongari
G. E. L. Church, Jharmuguda.

To

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

Jharmuguda, Dated The 30th May 1941.

Manyawar,

G. E. L. Church Secretary ko gimsakay.

Age ap ko malum hove ki main ne Ch. S. Rev. L. Jojowan ke par
C. E. Commission ki on se Jharmuguda State Amsabha ke bulaye
jane ke bare tariikh aur jagah ke bare khabar 17/5/41 ko likh
bheja aur aji un, ki kab ap sab yahan pahunchenge. ki kaise
thik pata chale, par uska uthar na mila. Sayad wo Ranchi
se bahar dehat ki or kahiin tour men honge, jisse chithi nahin
mili hogi. So yadi aisi bat hai to ap ko bhi janti denahi
jaramat par rahi hai. ki,

C. E. Commission ki on se jo Jharmuguda State Amsabha
bulai ja rahi hai uski baithki ka jagah Kuitripali Mandli
men karamchariyong sang sthin ki gai hai. kai batong ka
bichar karke jane ap sabhong aa bhi dehat ka sair kuchh
bahut hojayege aur ki Duplek men pani adi ki subista hai.

Amsabha member log 10 june ki Mangalwan sangh ko
pahunchenge aur baithki 11+12 june ki ko 8 baje shuru se karam
suru hogi, yadi ek hi roj men tay hoga to dusre roj ko shurki

So aji hai ki ki dhar se jane hoga. do rasta hain.
I J. S. L. to Sambalpur by train aur wahan se Thura Lory
pakar kar jana parta hai. Sambalpur men Cholera ki
himari shikar ab dur horake hai. jis se Lory milna
hai. I J. S. L. to Balpahan by train aur aji Thura Lory mandli
hoi huwe paidal jana parta hai jo ek bel ka rasta hai.
kis roj Jharmuguda pahunchenge. uthar pane ki ashreman
hain.

Hal men ke Jharmuguda State Amsabha ki baithki
ka Agenda Commission ke haath men hai. jisme wah
chalti hai ruke.

Ap ke bharwar
Rev. L. Kongari
30/5/41

From

Rev. L. Kongari

L. E. L. Church, Pharmuguda.

6+7

F-21

To

The Secretary,

L. E. L. Church, Raneri.

Pharmuguda, Dated The 14th March 1941.

Manyamwar,

L. E. L. Church Secretary ko yin rahay house.

T Birav - "Lutheran aur Baptist Church mein misrit Sadi."

Bite mahina hamare aur baptist church ke bich ek jone ki radi
 huvi yane Salayatungri ke khabir ka beta Benjamin kukura
 randa aur Salaytikra ke Manna ki beti Naimi Topono
 Kunewandi Baptist Church, ki radi Baptist mission men
 Baptist Padri ke dwara kawal is jone ka acceptance case
 ke taur par radi digai, par radi bee ham ko mila.

Sadi ke pahile dongong parti men dasturamuseh sab kuch
 shik ho chuki thi. Sadi kawal baki the. Sadi ke pahile koi rok
 tok nahin thi, radi ke samain Baptist Padri ne ghor nijam
 kiya ki hamare kalisha ka नियम hai ki "Jidhar ki larki
 hai udhar hi radi mile" is ke anusar larki hamari hai hamari
 or radi diya jaye. Main ne jo diya ki misrit radi ke bare
 yeh नियम jari hai ki "Jidhar ka larka udhar radi hote hai."

So hamare church ke larka hone ke karan hamare yahan radi hogi. Aur main usse kaha ki yadi hamare yahan radi ham rena hoga to radi tor dijayay.

Main ne soch bichar kar ki (1) Baptist church ke padri ke radi dene se kahi arhin hai; (2) Larki dreyhapan nahin poi hai, radi ke bad hamari kalisha mein dreyhikaran paygi puri siksha ke sath; (3) Larka larki aur donong parti khosi raji hain, aur kalishake niyamon ke bepatanti ke karan unke pawitra radi tor di jati hai jaise ki unke padri ne kaha, bhay thaki Otiya chal ke anusaar koi khabhan adi hone ke karan baya bichar mein girja rakhte the. Jise mandli ko bharo thokar hota. Aur ki donong parti mein bharo hani uthane parta. So main ne nimin bicharong ke karan Baptist padri ke dwara unke jidh karne se pawitra radi hone dene ka anumati diya. Aur aunde ke liye rok diya ki age ko phir aise na hone payga.

Misrit radi ke bare Ulaka se phairla kiya hai ki Baptist church mein larki radi na denge. Kai karane hain, Baptisma binariyak thin niksha, kyon ki unhong se hamare church ke ek jan ko jo baptisma payga the phir se baptisme diya. mandli rak ke kalong ke binai koi shikara nahin hai. Mahaopwas kal ke ramain biner taur se unke bich mein radi biyah chalta hai. Jab larka larki phaus jate hain to unke padri phaila registri radi kar ke ficher mandli graham karti hain. Oise hi aur kai baton hain jiske karan unke larki na dene ka bat tay kiya hai. Lekin yadi we apne larkiyon ko denge to radi karenge aur hamare kalisha ki shiksha mein rakhenge.

Baptist church chahti hai ki misrit radi howe par jidhar ki larki udhar hi ke padri radi dewe.

Ulaka ki phairla ke anusaar bat jari hai, par kya delhne mein ata hai ki jab baptiswale larki mangtara ke liye aye

हम तो रक्त रक्त की बात हमें सुना देते हैं। मता पिता को देने की इच्छा है, पर कलिका के नियमों से दार जो कर चुपके से बातें कर देते हैं। याने लड़का लड़की को कहने से इच्छा कर अपना घर लगता है। एक जगह को इस बात के बारे में बातें होने से मां की राजा मिली। लड़की लौटने की बात एक तार से नहीं बताई है तो दूसरे तार से हो जाता है जो की मां की के लिये धरती थोकर कलिका हो जाता है।

Iskiye aji hai ki Specialty Sambalpur ke liye Baptist aur
Lutheran ke bich misarit nadi ke baad kor bat tay kar suramain par
jaanti dene ki kripa karenge.

II A/p ke pas bheje huwe 18-2-41 ke report anusar Jharsuguda
 Alaka karajkarini committee ka Prabhukshoj aundani ko Alaka ke
 Kharaoh mein minha karne aurage ke us aundani ka centrilize karna
 ke bare ^{phir 22/4/41} mein report dena jaruri par raha hai.

Hal men 20-2-41 ko saron men Markas ka apni stri Dulari ko chhone aur apni sas ki dhan daulat ko rinke babamleja ke na lauta dene ke babad par Vake Bhar ke membonghi ek meeting hui thi. Jis baithe ke Babapati Benjipati ka Mr. Manmohar Barla hui the. Jis biser per sabse baithe thi. use achhi tare ki kam tamam kar aur lei.

Badmen usne yeh sawal uthaya ki Singha aurabha ke
anusaar Haka Tarajikari Committee Prabhu Bhuj ke dan ko bina
anumaticharakh kar dene ki dosh man doshi hai. Us samain kai
saja nahin shakraya gaya to aj saja shakraya jay. Bahut
org ne kaha ki aurabha us samain saja sthin nahin kiya
aur aj shakraya ja rahahai yeh bhi ek bhari galat hai par
na mane gaya.

Prastav kiya gaya ki "Kargachari Committee" ne jo

dosidar hai so rajawar hai ki nahin. Vot dwara
pass huwa ki rajawar hai. Tin baten rakhigai
I Jaribana aur disrais II Jaribana III Dimis.
Bhot dwara Jaribana sthir huwa. Yane karaj
kanini committee jaribana bhar dewe aur usi
kharajana men deposit kar rakhe.

21-2-41 Bhor ko jab sab ko apne 2 ghar ko
laute par the tab girja ghar men baithe remain
(M. N. Bala)
usi jan ne bat chit karke, miri or isare kar
bole ki C.C. Rs 20/- grant deta hai isi se na
thota samband C.C. hai, nahin to sab kam hamare
hi upar hai. Main ne sun kar chupchap ruke
hain jab ab nahin diya.

Aisi helat men karaj kanini committee kam nahin
chala sakti hai, jab wah apne power anusaar kam
karti hai aur usi ko upar randeh aur dos pheuka jata
hai to achha hoga ki pharugunda 21 ka karaj kanini
committee ka badli hojay.

Is diya aji hai ki jaina bane rigar hi committee ko
phairda runam hi kripa karung.

Ap ka binam
Rev. L. K. Jangam
14-3-41

1258/41/F- 21.

19th May 1.

The undermention document is forwarded to the Rev. L. Kongari for information and guidance.


Secretary,
G. E. L. Church.

Extract copy from the Minutes of the Full C. C. meetings held on the 17th April, 1941 in the afternoon.

Item No. 16. (6) (c)

* 16. Gangpur matters :-

The Secretary reported that,

(1) --- --- --- --- ---
--- --- --- --- ---

(6) Matters from Rajgangpur Ilaka :- Read letter of the Ilaka Chairman dated 20.3.41 and arrived at following decisions :-

(a) --- --- --- --- ---
--- --- --- --- ---

(c) Madhupur :- Resolved that Rev. Luther Kongari be consulted in the matter as he is reported to have gone to see the place.¶

1242/41/F- 21.

19th May 1.

The undermentioned document is forwarded to the Rev. L. Kongari for information and guidance.

J. J. P. Tiga
Secretary,
G. E. L. Church.

Extract copy from the Minutes of the Full C. C. meetings held on the 17th April, 1941 in the afternoon.

Item Nos. 6 and 7.

" 6. Intermarriage between Lutherans and Baptists :-

Rev. Luther Kongari of Jharsuguda pointed out the necessity of some mutual agreement to be made between the Lutheran Church and the Baptist Church regarding intermarriages between members of these two Churches.

It was agreed that the head of the Baptist Mission be written in this connection and the Secretary was asked to negotiate with him in the light of the Agreement which is in force between Missions and Churches in the jurisdiction of the Bihar Christian Council."

" 7. Jharsuguda Disturbance :-

Resolved that a Commission of Revd. L. Jojowar, Church Supervisor and Revd. J. J. P. Tiga, Secretary be sent to Jharsuguda to settle the dispute."

From

File

14 F.21

Rev. L. Kongari

G. E. L. Church, Pharmunda.

To

The Secretary,

G. E. L. Church, Ranchi.

Pharmunda, Dated the 18th Feb. 1941.

Mamwar,

G. E. L. Church Secretary ko yiswahay.

Age ap ko ya report dete hain ki biteral Pharmunda State Amrabha men yah phaisla huwa tha ki

I Mandliyan nij mandli ki unati ke liye kewal hirab centralization ki bat jari rahi; is riti se centralization ki bat jari rahi, par is bare amdas rahit centro jari kar ke chalu kiye hain.

II Phaisla huwa theki State ke kam ko chalu rakhne ke liye sal men jaise awaryak ho ek ya kai keo gar piche ek ya do paira kar ke chanda densen. Phal ya huwa ki koi bhi mandli wah chanda nahi diye.

III Prabhu bhuj dan jo Padri uthayge so wahana men rakha jay aur usi se dakhra churidajay. Phal ya huwa ki khaneharongki kami (521 men kewal 247 khane hote the) aur shora dan dene se amdani bhi bahut kam tha.

Pharmunda State karajharini committee ko State ke kam sam chalne men ati kashinta hui. I + II bat ke phaisla nusat mandliyon se State ke kam chalu karne ke liye kuch bhi sahayta nahi mili. Akhir men committee ko State ke kam chalu rakhne ke liye Padri ki amdani men se phaisla ke anwar jo Padri ki tawara men hone ko the kharach ki. Padri bhi State ke kam chalu kar kar shiraj se sab kuchh sahliye. jantli ki unke tawara men se State ke kharach men hote the.

Karajkarini committee ne bichar kar yah phaisla kiya ki Padri ki tankha mein se 2000 ka kam chalu kiya jate hain is liye Prabhubhoj amdani jo jama huwa hai uske tankha mein mincha kiya jay aur desi ras is liye ki banta hai byawahar mein laya jaye aur wah dan jo jama hote hai custer liye hove. Kyunki kam dane jama hone se chalani dakhra nahin karida ja sakta hai.

Hal hi mein Pahan Sirgona mandli mein gharnigudi 2000 ki burzik Amraaba baithi thi jahan Karajkarini committee ke kam ke report diya gaya. Aur sab kase manjur ki gai par dakhra ke bare Prabhubhoj dan par jo phaisla committee ne kiya hai namanjur karke huwe yah phaisla kiya ki karajkarini committee ka yah kam thick nahin hai.

Karajkarini committee ab us kharaph ko nahin ban de sakti hai, kyunki koi punji nahin hai. Wah tabhi ban degadi hai jab ki 2000, 2000 ka kam ke liye jo committee ne kharch kiya hai usko bandega.

Aisi halat mein Padri ko Prabhubhoj dena ke kam ko chalu karne mein bahut muskilta hote hai. Wah na to Amraaba ke phaisla ke dakhra ki kharid sakta hai, na desi ras ki byawahar mein la sakta hai. Donon taraf se bandha huwa hai. Chalani ke dan bahut hai aur uske liye hal mein punji nahin hai. Dan bhi bahut kam jama hote hai aisa ki ek bottle ke dan bharna ko bhi nahin surta hai.

Is liye ap se arji hai ki ab 2000 Karajkarini committee ki phaisla par aur hal mein ke Amraaba ke phaisla par Dhyan de ke ishar phaisla ke janti dena ki kriya karoge. Jisse ke wah Pawitra kam na auka jay.

Ap ka bismash

Rev. L. K. Kumbhar
18/2/41

631/41/F- 21.

14th Mar. 1.

The undermentioned document is forwarded to the Rev. Luther Kongari, for information, guidance and compliance.

J. S. Gupta
Secretary,
G. E. L. Church.

Extract copy from the Minutes of the C. C. Executive Committee held on the 26th February, 1941.

Item No. 14.

" Letter from Rev. Luther Kongari of Jharsuguda :-

Rev. Luther Kongari writes that he is in difficulty in administering the Sacrament of Holy Communion for the Jharsuguda Ilaka Panch Executive and the Jharsuguda Ilaka Am Sabha have disagreed in their decisions. The Am Sabha does not want use of 'deshi fal ka ras'. The Executive of the Ilaka Panch seeing that there is no money to buy Communion Wine has asked the pastor to use 'deshi fal ka ras.' The pastor has already spent on wine out of his own salary which has to be refunded.

Resolved that :-

(i) All income including Sacramental can be centralised in the Ilaka;

(ii) Whatever the pastor has spent from his salary for Sacrament be refunded to him by the Ilaka;

(iii) The Mandlis which wish to use the Communion Wine be directed to purchase it out of their own private money or use as recommended by the Mahasabha 'deshi fal ka ras.' They should be told that this is being done here in Chotanagpur."

21

6/2/40
9.40

ccc

From - Rev. L. Kongari

C. E. L. Church, Pharruguda.

To

The Secretary,

C. E. L. Church, Ranchi.

Pharruguda, Dated the 19th August 1940.

Manyawan C. E. L. Church Secretary ko mene yimrahay.

Age ap ko yahin bidit karake hain ki 14-16 August 1940 ko Pharruguda Elaka Karamchariyon ki monthly meeting baithi thi, Siksha Class hui, aur centralization par bise jor diya gaya ki macharabha ke phairanmurar karna hi hoga. Kurator, Kustipati, Pahar Singra aur Barupati Lang bahal, in mandliyon ka jor deus hai ki apne 2 nij mandli ke unti ke liye abhi hel men shone dinong ke liye mandli aundani centre na house. jab sab mandliyan kuchh 2 unti karjaenge aur swakalan ke matlab bujh jaenge tab aundani ka centralization jari hove. Baki in mandliyan arthak Birjipati, Saron, & Khonni in ka centralization par jor deus hai.

Itne dinong tak men mandli aundani ka hisab kewal centre kiya jata arake hai. Har ek apni aundani ko apne nij karamchari ke wharech men kewal derake hoi.

Manyawan C. E. L. Church Supervisor ke phairanmurar C. E. ka grant upri rahayta ke batawipar Elake Chairman ko chairmanship ke prati Rs 5/- allowance diya jata hai aur baki rupaiya sab pracharakong men bare ban hira kar ke baunt diya jata hai.

Upriok centralization binaiyate batan in barthki ke menbaray ki sarab samati ke ray ne yah report de bhejta hun jisse ki centralization binayan bahara mita diya jay. Kisi kilmit dwara bhi janti deus ki kripta karenge.

Age shub
ap ka binwar
Rev. L. Kongari
19/8/40

Secretary G. E. L. Church, Chota Nagpur & Assam,

No.

Lutheran Compound
Ranchi.

Rev. L. Kongari,

Date. 21. 11. 41

DEAR SIR,

Harangda.

Received your ^{letter} petition No. 211 of date 18. 2. 41.

on the subject of..... Alaka Expanse

The same will be placed before the Council [Executive] and the result communicated to you in due course.

Yours sincerely

J. Ohga
Secretary.

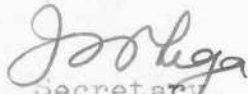
21

Rav. L. Kongari.
G. E. & Church.
Jharsiguda P.O.
Dt. Sambalpur.

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

Memo No. 371/41/F- 21. Dated, the 10th February, 1941.

The undermentioned document is forwarded to the Rev. L. Kongari for information and guidance.


Secretary,
G. E. L. Church.

Extract copy from the Minutes of the Full C. C. meeting held on the 31st January, 1941.

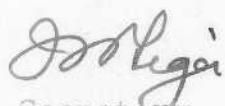
Item No. 26.

" Binjipali, Jharsuguda Ilaka :- Jharsuguda ke Ilaka Chairman Rev. Luther Kongari bulaye gaye. Binjipali ke girja ghar ko banane ke liye ek bar chanda batora gaya tha par us ko wahan ke kitne bhaiyon ne ura diya. Padri Babu ne report diya ki ek bhai arthat Prabhusahay Surin ne girja ghar banane ke liye jamin diya aur yon us ka den arthat Rs. 72/- wasul ho gaya. Baki logon se pratigya to mili hai par ab tak rupaiya nahin mila hai, kitne to bahut hi garib ho gaye hain par dhire dhire wasul karenge."

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

Memo No. 372/41/F- 21. Dated, the 10th February, 1941.

The Undermentioned document is forwarded to the Rev. L. Kongari for information and guidance.


Secretary,
G. E. L. Church.

6

Extract copy from the Minutes of the Full C. C. meeting held on the 31st January, 1941.

Item Nos. 27. and 28.

27. " Jharsuguda Ilaka Grant :- Ilaka Chairman se puchha gaya ki kab tak C. C. se Grant darkar hoga ? Un ka jabab tha ki aur kuchh din tak darkar hoga.

Phaisla :- Phaisla huwa ki 1941 men pura sal jaisa ab tak milta hai mile. Bhawishy ke liye Ilaka chinta kare ki bina C.C. Grant apna kam chala sake.

" 28. Mrs. Gill's work at Jharsuguda :- Rev. Kongari ne bataya ki Mrs. Gill ke kam ke bishay C. C. Executive ne jo phaisla 15.1.1941 ko kiya us ko Ilaka manjur karti hai."

+ 21 cc

From

Rev. L. Kongari
C. E. L. Church, Jharuguda.

To

The Secretary,
C. E. L. Church, Ranchi.

Dated Jharuguda, 21st Nov. 1940.

Maharaj,

Manyawar C. E. L. C. C. Secretary ko yisurahay.
Age ap ko binay purbak bidit karate hain ki jaise bise
samaiyon men ke Jharuguda state men ke kai ek baithakiyon
(Tutor, Sason, aur Jharuguda) men, Jharuguda men
phir se school suru hone ke bare yahi jikar kingagaya ke
mission station men ek school ke hora ati hi jarurat aur auri
syak bat hai. School na rahne ke wajah andhkar se matum
pata hai. Larke larkiyon ki atmik tatha launkile unar nahin
hold hai. Yahan ki daska, aur jagah ki apesha bahut hi
giri awastha men hai. School hi ek aisa upay hai jiske
jariye log unari ki or bareh sahite hain.

Kal se 29th July 1940 se mission compound men phir se
school suru kar diya hain. Suru men school ki roll number 10
thi, jisme se 6 larke aur 4 larkiyon the. Kal men 8 janang
ki puri hargi hai. Purane teaching men se 2nd master
Mr. Johan Barla ko, jo under matric, G.T. pass wala hai
teacher ke kam men bahali kiya hum. Kame ke bare pariman
aur yahan se kar rahi hain aur sath men girja birti adi ke kam
men bhi hum purbak sahaita dete hain.

Uprokta likhit jagahong ki baithakiyon men, bise kar ke
Sason men yahi asha state ko digai hai ki school phir se yadi
jari hojay to C. E. ek teacher ke liye grant degi. January
1941 se school ka kam aur adhik jar se hone ke umid hai.

Is liye diuta purbak ap se arji hai ki C. E. is state ki
atmik tatha launkile unar par dhyan dete hume school ke ek
teacher ke liye grant manjuri karne ki kripa karunge.
Ap ke is kripa ke liye ap hardik thanya bad ho.

Ap ka biswas
Rev. L. Kongari

21

4

From - Rev. L. Kongari,
Gharsuguda.

To

The President

G. E. L. Church, Ranchi

Gharsuguda, Dated the 18th January 1940.

Mahamangawar,

G. E. L. President ko yimzahay.

Age ap ko yahi normal misedam sahut janata hum ki Gharsuguda
Daka ki mandliyan bahut hi lachara halat men hai. Apne
jagah ke precharakong ko sambhalna bahut hi kathin take sath
hota hai. Aise halat men Gharsuguda Division Comp. keghera ki jo
ke maramat ka hai aur lain gharong ko samain 2 par maramat
karne men Daka ko bahut hi kathin malum purta hai. Lain
gharong ki chah aur hate ke sitni andam se keval Padri ke
tanke men kharach hote the. In sal kai ke the abhi kahi par gaye
han. Jo se Padri ko bhi tanke milne men bahut ghati ho rahi
hai. Dake ke koi kharajana na hore se Padri ko kharid^{ke} hum sambhalna
o dehat ke hum dekhae bahut hi kathin ta malum hote hai.

I Is liye ap se dipta purbae arji hai ki Padri ki tanke ke liye
kuch na kuch bahut mahawari paisa bhejne ki kriya karengi.
Jiste ki aisi lachara dashe men bhi yahan katham men bahut
kuch saprelta mil sake.

II Bare aur Chhote Bungalows ke dekh reh bhi bina ek
mali ke kathamta hai. Kyunki Chhote Bungalows ke phul
adi lavdangak per pandhe mali bina sevak ja rahi
hain. So ap se arji hai ki Board of Trustee se ek mali
athwa Chaudidar ke liye mahawari kuchh rupaiya bhej
wane ke bandawat karne ki kriya ki jaye. Jiste ki Bungalows
binai yek dekh reh thi ki phajat se ho sake.

Ap ki aisi kriyavong ke liye haridit Dhanyabadhan.

Ap ke binwas Sewak
Rev L. Kongari

To

The Rev. J. J. P. Tiga.

Haka chairman, Ranchi

Pharmguda, the 22nd June 1940.

Manyawar Rev. Tiga ko yunsa hai ho.

Ap ki chuthi mujhe mili, Sab hal matum hai.

Dr. Nalla Shambhoo apna nij shargaye the par
ab chhuti bita kar laut aye hain aur Pharmguda
men apna Hospital ka kam suru kar gaye hain.

Pharmguda ke karamchariyon ke Provident fund
ke lekha parhi ke liye C.C. ne ap ke haath sampe hain
So kripaya jaldi mile ki kaise horaha hai. Hamare
Haka ke kitne karamchari uske milne ki arha men
abhi kam nahin chhore hain. Kya jane uske milne
se kitne kam chhordenge. aise matum hota hai.
Mandi ke kam men jahan we hain Thila par
rahe hai. So yadi yah kam jaldi nipat
jayga to aise ko bida de sakte hain. Dr. Nalla-
Shambhoo ka kahna hai ki N.M.S. Secretary jo the
badli hone wale hain, so yadi jiske rakhe yah
kardar the hojay to kam rishar tay hosake hai.
Har monthly meeting men jab we ate hain to bar 2
puchhte hain ki kaise horaha hai. Acha hai
surant yah bat tay hoga.

Aage Shubh.

Aps ka sangi karamchari

Rev. L. Kongari

24²/₄₀ Jharangda²/₁

Pastor's report.

1) Bungalow - there is no tenant at present. Mrs. Guill + Dr. Ballathambi tell him that the Board of Trustees have appointed Mrs. Guill to receive the rents + send them to the Secy B. T. Yesterday the tenant of the big bungalow took away his samany from the bungalow without giving the rent to him saying that paid Rs 35/- to Mrs. Guill for Aug '39 - Jan 1940 @ Rs 5/- pm.

2) Compound encroachment by Dr. Ballathambi - $1\frac{1}{2}$ cubits x 100 yds. - This is the version of those who have ~~some~~ knowledge of the Compound. The records are not with the pastor. It cannot be verified.

Southern boundary has not yet been fenced. Brick posts may be erected.

There is no Charkidar. The small bungalow is in good condition. The big bungalow has some ~~of~~ ^{of} ~~the~~ ^{the} ~~North~~ ^{North} ~~Veranda~~ ^{Veranda} ~~the~~ ^{the} ~~outhouse~~ ^{outhouse} (kitchen) is ~~about~~ ^{about} to fall down (roof). The small bungalow doors are not protected. They are glass doors and there should be some wire net doors and the broken glasses should be replaced. One middle door is taken away by Mr. Guill - it ~~is~~ ^{is} ~~made~~ ^{made} up. There are some Santaras, mango + guavas, plantain. The ~~two~~ ^{two} wooden gates are broken.

3) Land - At Porbandar there is ~~don~~ ^{don} + ~~tamr~~ ^{tamr} - this has been recorded in the name of Dr. Ballathambi. Mangaldas Barla is reported to know it.

4/ Brinjipali - The Pracharak has excommunicated a deceased child after burial in a corner of the cemetery as the child was not baptised. The pracharak should be asked to withdraw his action and should express regret to that affected family. Pastor reported that

Ref. from
Soy is
within
the
not
yet
consented

5/ Kutripali - The Gauntia is now in good terms with the congregation & has promised to give a plot of land for building a chapel. The Gauntia attended the funeral service and gave this promise - a plot measuring 25. The congregation has not yet taken steps to build the chapel. The place should be acquired soon as the promise is said to be true.

Received by the assembled congregation with the usual handwashing & garlanding - songs of praise & prayer. I told the decision of the C.C. to the C.C. President, J. S. Sahaya, love of the Berthi Bagat & the Ruth. Pastor reported: C.C. Sahaya Kare - Maudliyan Sabti Ober

Chalke ko taiyar hain. Maudliyan Sabti Brinjipali said "Yahan ki aindani ka hifajil aur khesch hute se hove. Ap sab dekh kar sallah dijiye".

expressed: School - School at Jharunguda is very urgent.

- I Maudliyan se aindani kitna kofa hai?
- II M.H.S se kitna milta tha?
- III C.C se kitna milna chahiye?
- IV School at Jharunguda - kitna aur kya dalkar hai?

- Hajiri -

Jharunguda	1
Saran	6
Ukharor	4
Kang Bahal	10
Brinjipali	6
Kutripali	5
Kurator	3
Singda	4
	39

Andani

Mandli ka naam Pochevale Ghar Saulehya Oritikint ^{naipwari} Andani
ka naam Saulehya ausat.

1. Jharsuguda - Hary: Jhan Bala -
2. Sasan - Jusaf Surin -
3. Khonsor - Maikles Kongari
4. Langbahal
+ Basupali } - Habil Kandulua
5. Binjipali - Jakaniah Barla
6. Kutripali
+ Mura } - Purnprasad Hind
7. Kurales - Maikprakash Hatip Ma
8. Lingida - Jotha (Abraham Kandulua
Dali pira
stifadeke chala gurg - naya
rabhapane wala hai).

Mandlion ki Amdani

Drishtikrit Ghar Samukhye Pate sal ki Panch Ghar
Amdani katalah
July to Dec
1939

(Jan-June with N.M.S.)

1. Jharunguda	July	Aug	Sept	Oct	Nov	Dec	Total
Jharunguda	26.4.0	20.12.0	17.8.6	23.13.9	22.0.0	25.7.0	136.6.3
includes, Gay Chasi + 8/10 share of lines only							
Kuralor	4.11.6	3.9.3	4.12.0	3.8.3	5.9.6	13.6.9	35.7.3
Kutripali	3.9.6	3.0.0	4.4.0	6.3.6	4.4.3	16.2.6	37.7.9
Pahsirguda	3.11.9	3.3.6	6.6.0	4.0.3	3.13.6	14.15.9	36.2.9
Khonsor	1.15.9	2.3.3	2.15.6	4.1.0	6.15.6	4.8.6	22.11.6
Sasan	2.0.0	2.1.3	3.0.6	1.7.3	3.3.9	11.14.0	23.10.9
Kaughahal	5.3.9	4.9.6	4.14.3	6.9.3	3.6.9	23.11.9	48.7.3
Brijipali	1.5.0	2.15.6	3.7.9	3.7.6	10.14.3	2.12.9	24.14.9
Amdani							
Jharunguda	128.0.0						136.6.3
Kuralor	35.7.3						35.7.3
Kutripali	35.10.3						37.7.9
Sirguda	35.0.0						36.2.9
Khonsor	21.8.6						22.11.6
Kaughahal	25.8.9						48.7.3
Brijipali	24.14.9						24.14.9
Sasan	23.9.9						23.10.9
							365.4.31.2.6/100

Jhar. Sirguda + Khonsor - Jan-June take N.M.S.
ko de diya

Kuralor - Kutripali - Kaughahal, Brijipali,
+ Sasan - Dake jais take amsar

Padi + Pracharakon ko mil gaya.

Brijipali ke prane Pr. ko Rs 6/- mil na
baki hai. Mandli ke par hai.

Cont. —	0-14-9
Dalebras —	9-4-0
Auzg —	2-10-0
	11-12-9

Andani 365-18-3

11-12-9

354/- 6 months income
59/- from income

Pastor —	25/-
Manikprakash —	10/-
Punpasaad —	13/-
Singida) —	10/-
Josef Sum —	10/-
Manikdas —	10/-
Habil —	10/-
Jalawah —	11/-
To the Bachanals	99/-

Deficit hai

Rs 40/- from

Mr M.S. gave 50% the other 50% was
met by the ^{for the Orphanage} Church Centralisation — if the Centralisation
was less the same chain suffered it.

The pastor was paid the full amount of
Rs 25/- + T.A 2/- by Mr M.S. (The pastor's income
was included in the salary etc + deficit from
Mr M.S. fund.)

School ^{want} L.P. School — one teacher — 12/-

School medium to be in Oriya.
Even the harkiwalas are prepared to send
their children to the Mission School.

Sabki ray hai ki ce jitne degi
amand se grahan karenge.

Compound Chaudhars —
Rai hai: daskar hai Chaudhars Rakeha
Rs 4/- nako mile.

Pastors T. A. — actual expense

Sasan - Giji aise pane men bhai top dhile
hain khas kar Bhogmunda ^{4 miles} ke nahin ate hain.
— abhi wahan ek bhai Giji hota hai ek hafta
dusra hafta yahan ate hain. Wahan seey
kha panchi hain her aindani nahin milta
hai we kha gaye hain (6 mahina se). Matwalfan
hai — ^{abhi} Byavichar nahin hai. Panchait Prach jata
hai. Mandli men Panchait de lig bhai top babli
nahin ate hain, hisale kitale adi men parwah
nahin hai. Prachin Jakarale para madad
deta hai.

Khonsor - Giji ate hain - Simi adi bhi
dete hain. Chial byawhar. thori thori matwalfan
hai - abhi byavichar nahin hai. Sahayak —
Jozoft T. Jono, Prachin Rindeen madad dete hain.
Panchait nahin aige hain. Choksa ji men 2 hain.
Kamachonji ^{he hain} ka Byoga kiye de pa nahin hai.
Panchon S. B. woi nahin parhita hai.

Sirgida - Prachin Jodhna Toffe - Giji Prach
terahar ate hain - Simi adi dete hain -
Panchait nahin hota hai. Chial chabau —
ni deprenta hai - Phagra hai - Pori sahale / ake
hain us samay mitane jata kahi kam - Abhi
Phagra nahin hai.

matwalfan moru hai - Pagariche
nahin hai - Mandli saja men 5 hain,
we Rami men hain.

Kudipali - Gija binti ate hain - S. S. Gora
hai - Ladee kahi sakan sakhate hain.
Sirini abhi achha hai - matwalfan chhup
ke ek do hain - Pagariche nahin hai - Mandli
saja men 40 nahin hai. Mandli Panchait
hoti hai - Prachin aur volunteer sale madad
dete hain.

Kuslor - Gija binti ate hain - S.S. hai -
samaj bhi - School chalta hai (Mandli
ne ek mandli thahraya hai) Sirini achha
hai - Matwalfan guft men ek do hain -
Pagariche nahin - Chh. S. 4 + Khonor se 2-6
hain we mandli aur mandli hain. Bhai
of Pr. ki sahayta karte hain.

Buripali - Gija binti ate hain - Sirini
dhura hai - S.S. hai - Matwalfan pragat
nahin guft men ek do hain - Pagariche abhi
nahin hai - Ms. Saja men 13 hain munese abhi
mandli men hai - we sale thile se gija nahin
ate hain - Prachin ko bhayon se sahayta
mil ti hai - Girja phar kharab hai - do
bhay ho jaye ^{the} Kash 300/- Kash kahi nahin koda
hai - Prana rupay kahi gaye hain bitne -
isi per utacha taur hoka hai. Yeh rupayon
Girja banane ke liye chander leige the - abhi
Cherhi ki log kharch kar diye hain. Yakele
Sirini ^{se} Pranay Barla Bars the - Dure abhi
nikal diye hain - abhi to we kharch kar diye
ek kahi nuke hath men nahin - Ch. S. 4 + Khonor
Pr. Saha Sirini Pr. 50/- firaya use girja ke liye
Tayak Phar gaya hai - killea parhi nahin
hawa hai. Chh. Saja walon men 3/00 ki sadi
ho sakti hai per fus nahin hai karte sadi nahin
hote hain - Mandli grahan nahin kote hain.
Sale 10, 12 bars pahile wale hain.
Girja phar - Prana rupay we ash me
nahin, kahi chahije - banana chahije.

Rupanjalehaige hume Maudli saje
walon se mil pate hain.

Lambahal → Gya bhit thike hai - Sirini
sah dete hain - Matwalfan ~~the~~ nahin
nahin hoda hai - Byv. nahin hain. Maudli
saje ^{mein} nahin hain. SS chalta hain. Bhai
sah sahayta karte hain. School bhi hai -
Maudli ne ek master rakha hai.

Jhansupda - Hong R. hai - Rampur
ka dekhlihal wahin se hoda hai - Idhar se
gaye hume Rampur mein Ch. S. wale hain.

Special Case : Kuralor mein Nahin
Lurin and. Premchand. Premchand ka bhai
Jhan hai. ~~Yeto bhai~~ Nahin ko 20/- pana hai.
Maudli Bunch bicha ki hai aur karwai
karahi hai.

/// Provident Fund of Workers : Mr. Divadani
should be requested to reply. Rev Kongari
had written by no reply has come.

Sunday Service : Liturgy - Rev. Kongari
Sermon - Jn - Gal 3¹⁶.

/// Sambhalpur : There are about 23 souls but
there is no arrangement for church service. Tilos
can conduct service but he does not get time.
It is within Sasan Maudli. It is neglected.
Collection is also not taken in time -
- 12/1 of last two Sundays gave to me

102/41/F- 21.

14th Jan. 1.

The undermentioned document is forwarded to the Rev .
Luther Kongari for information, guidance and compliance.


Secretary.

Extract copy from the Minutes of the C. C. Executive
Committee held on the 8th January, 1941.

Item No. IV (12)

" " Jharsuguda Misappropriation :-

Jharsuguda Ila ka ke Binjipali Mandli men kitnon ne Mandli k
ke khajana se rupaiya khaya hai. Wah rupaiya Girja ghar banane
banane ke liye jama kiya gaya tha.

Bichar huwa ki wahan ke Padri se is ke bishay report
manga jay. President saheb is kam ko hath men lewen."

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam.

Mission Estd. 1845—Autonomous 1919
Registered under Societies Registration Act XXI of
1860 on July 30, 1921.

Officers and members of the Executive,

1. *President* : Rev. J. Stosch,
2. *Treasurer* : Mr. N. Soy,
3. *Secretary* : Rev. J. J. P. Tiga,
4. Mr. Th. Surin,
5. Mr. A. L. Tirkey,

Other members of the Church Council.

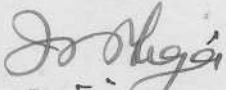
- | | |
|---------------------|-------------------|
| 6. Rev. S. Bage, | 10. „ W. Radsick, |
| 7. Mr. C. D. Ekka, | 11. Mr. P. Soy, |
| 8. Rev. L. Jojowar, | 12. „ D. Tirkey, |
| 9. Rev. S. Kula, | |

G. E. L. COMPOUND,
RANCHI, (BIHAR) INDIA.

No. 2230-31/40/F- 21.

Dated the 12th Dec. 1940.

The Undermentioned document is forwarded to the Rev. L. Kongari
and the Treasurer for information.


Secretary,
G. E. L. Church.

Extract copy from the Minutes of the C. C. Executive Committee
held on the 9th December, 1940.

Item No. 12.

" Jharsuguda School :- Letter from Rev. Luther Kongari :-

Report mila ki Jharsuguda men ek School phir se suru kiya gaya
hai aur ek master rakha gaya hai arthat Babu Johan Barla jo Under-
Matriet C. T. pass hai aur pahile bhi usi School men 2nd master tha.

Phaisla huwa ki master Johan Barla ki niyukti manjur ki jay
aur us ko January 1941 se Rs. 10/- mahina talab mile."

21
From - Rev. L. Kongari,
Jharsuguda.

Census file
J. 27/1/40

Church Council
Received 22.1.40
Register No 23
Date 18.1.40
File 21
Reply No
Date

To

The Secretary,

C. E. L. Church, Ranchi.

Jharsuguda, Dated the 18th January 1940.

Mangawar

C. E. L. Secretary to Yimsahay.

Age main tarikh 2 Dece. 1939 ke bheje huwe chitthi ke Item Nos. 16, 17 ka utar likh bhejta hun.

(16) Main apna jivan Britant Mangawar Rev. M. Kerschis ke hanth men jab we mange the likh kar dediya tha. Sayad we Seminary ke Office men chhondiyenge honge. Secretary Sahab se arji hai ki yadi wah na mile to jaanti done ki kripa karen ki phis se suramain pur likh bhejne sakung.

(17) Jharsuguda Alaka ke Pracharakong nam aur pata.

I Puranprasad Sind (Head Pracharak) M. E. C. T.

Kurtipali mandli

P. O. Rampalawa. Sambalpur Dist.

II Marikpratan Hatipota. U. P. P. T.

Kurator mandli

P. O. Belpahal, Sambalpur.

III Abraham Kandulna. M. E. C. T. Sirgira mandli. P. O. Atabira

IV Yansaph Surin. U. P. Sason mandli, P. O. Sason.

V Hatil Kandulna. M. E. Langbahal. P. O. Loyda.

VI Zakariya Barla. U. P. P. T. Binipali P. O. Rengali.

VII Marikdas Kongari M. E. Khonsor. P. O. Mundher.

VIII John Barla. Cross. High school 10th Class Barn. Jharsuguda. (P. O.)
(Honorary Pracharak).

Bittoral ka July - Dece 1939 tak ka kul aundani Rs 365-13-3 tha. Jismen se sab karmcharyon ke, tamkhan men aur aunga jaruri kamong men sab aundani kharaach huwa. Mandliyon ki aundani wahan hi rakh jate hai. Hinaab kewal center kiye jate hai.

Rev. L. Kongari
18/1/40

The Gossner Luth. Church in Chotanagpur & Assam.

[Mission Estd. 1845—Autonomous 1919]

Officers and members of the Executive,

1. *President* : Rev. J. Stosch,
2. *Actg. Treasurer* : Mr. N. Soy,
3. ~~Secretary~~ *Secy* : Mr. E. N. Torrey,
4. Rev. J. J. P. Tiga,
5. Mr. A. L. Tirkey,

Other members of the Church Council.

- | | |
|---------------------|--------------------|
| 6. Rev. W. Radsick, | 10. Mr. Th. Surin, |
| 7. „ L. Jojowar. | 11. „ C. D. Ekka, |
| 8. „ S. Kula, | 12. „ P. Soy, |
| 9. „ S. Bage, | 13. „ D. Tirkey, |

Incorporated under Section 24 of Societies Registration Act of
1860 on July 30, 1921.

G. E. L. COMPOUND.
RANCHI. (BIHAR) INDIA.

N~~1912~~40/F- 21.

Dated the 31st Oct., 1940.

To,

Mr. M. John M. A.
General Secretary,
National Missionary Society
of India, Madras.

Dear Mr. John,

I have to thank you for the Insurance Cover with Rs. 623/12/7 which I received on the 21st inst. The Church Council decided that the Treasurer of the Church will send the money to the workers individually by Money Order. I made over the money to Treasurer Mr. N. Soy. I enclose herewith the receipt which I obtained from him in original. Mr. Soy will get back the receipts from the individual payees with their signatures and will pass them on to you.

Thanks once again,

Yours sincerely,

J. J. P. Tiga
Secretary.

Received from the Secretary, Church Council, Ranchi,
the sum of Ruppes Six hundred twenty three annas twelve pies
seven only (Rs. 623- 12 - 7p) for the provident fund money
of 8 workers of the Jharsuguda field for distribution among
them.

Ranchi.

The 25th October, 1940.

Sd/- N. Soy.

Treasurer.

Church Council, Ranchi.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Christya Sevak Samaj)

(ESTABLISHED 1905)

General Secretary:

MR. M. JOHN, M.A.

Associate Secretary:

MR. S. J. DURAISAMY, B.A.

Hon. Treasurer:

MR. S. T. RHENIUS.

N. M. S. House,

Royapettah, P.O.,

MDRAS.

18th October, 1940.

Rev. J.P. Tiga,
Offg. Secretary,
G.E.L. Compound,
Ranchi.

Dear Sir,

In reply to your letter dated September 13 1940, re: Provident Fund of the ex-workers of the N.M.S., Jharsuguda Field, I am to say that a total of Rs.623/12/7, as per details furnished, is sent today by Insured letter. I shall be thankful if you can kindly see that the Receipt Forms enclosed are duly signed over Revenue stamps and returned to us.

4 in the Insured letter

Yours sincerely,

M. John.

General Secretary.

For private circulation only

Not for publication

**MINUTES OF THE
MEETING OF THE N.M.S. EXECUTIVE COMMITTEE**

Thursday, the 26th September 1940.

At a meeting of the Executive Committee held on the 26th September 1940, at 5-45 P.M.

Present : Dr. H. S. Hensman (Chairman) Dr. G. Zachariah,
Dr. E. Asirvatham, Miss A. C. Hensman, Mrs.
I. Kuriyan, Messrs. G. Solomon, I. Kuriyan A. N.
Sudarisanam and M. John (General Secretary).

The meeting opened with prayer by Mr. G. Solomon.

Apologies for absence were received from : Rev. K. Heiberg
Rev. D. Thambusamy, Mr. V. Chakkarai, Mr. Titus Varghese
and Mr. S. Balasingam Satya.

86. The Minutes of the meeting of the Committee held on
the 22nd August, 1940 were confirmed.

87. Read Minutes of the Emergency Committee of the
Western India Provincial Committee dated August 17, 1940.

The Minutes were approved.

88. *C. J. Sanandam*

Read letter from Mr. C. J. Sanandam, with regard to his
allowance.

Resolved that he be paid a monthly allowance of Rs. 35/-
and a language allowance of Rs. 7/.

89. *Organising Secretary, N. I.*

Read report of work from Mr. N. Jordan, Organising Secretary, N. I. during August 1940.

Recorded.

90. *Provident Fund.*

- (a) Read letter from the Secretary, G. E. L. Church, Ranchi.

Resolved that the Provident Fund accounts of the Ex-employees of the Jharsuguda field be settled.

- (b) Read application from R. Jacob, ex-peon, N. M. S.

Resolved that his Provident Fund and Deposit accounts with the Society be settled.

91. *Annual Day of Prayer*

Arrangements for the N. M. S. Week Celebrations were discussed and approved.

92. *Triennial Conference*

Read Minutes of the meeting of the Arrangements Committee.

Resolved that the proposed meeting of the Conference during Christmas holidays be postponed to an early date in 1941.

93. *Monthly Prayer Meeting*

It was agreed to hold the monthly Prayer Meeting on 2nd Sunday of each month at 4 p.m in the N.M.S. House.

94. *N. M. S. Press*

- (1) Financial Statement of the Press for August 1940 was presented and recorded.

- (2) Read letter from the Imperial Bank relating to opening a current account for the Press.

1. That the Imperial Bank of India, be and are hereby appointed Bankers to the N. M. S. Press.

2. That all cheques on the banking account be signed and all bills, notes, and other negotiable instruments be drawn, accepted, and made on behalf of the N. M. S. Press by the Superintendent for the time being.

3. That cheques, bills, notes, and other negotiable instruments payable to the N. M. S. Press may be endorsed for the Press by the Superintendent for the time being.

4. That a copy of these Resolutions, signed by the Chairman be handed to the Bank, together with specimens of the necessary signatures,

(3) Resolved that the small gate of the Press premises opening on Westcott Road be closed.

95. *Finances of the Society*

1. The financial statement of the Society was presented and recorded.

2. Read letter from the Imperial Bank with regard to the Loan Bond to the value of Rs. 5000/- in their custody.

Resolved that the amount be reinvested in Loan Bonds through the Imperial Bank at the discretion of the General Secretary and Hon. Treasurer.

96. *Board of Missions, T & C,*

Proceedings of the meeting of the Board of Missions, T & C, held on 1st August 1940 were recorded.

M. JOHN

General Secretary.

N.M.S. House,
Royapettah, Madras. }
28th Sept 1940.

H. S. HENSMAN

Chairman.



From - Rev. L. Kongari
Jharsuguda.

To

The Offg. Secretary,
C. E. L. Church, Ranchi.

Jharsuguda dated the 9th Sept. 1940.

Maharaj,

The National Missionary Society of India, Provident
fund account men, jo Jharsuguda Haka ke karamcharigon
ka hai ap ko likh kar janti deta hun.

	January to July 1939
1 Rev. L. Kongari for the year ending 31 Decem 1938 ^{Jan 1939}	Rs 37. 14. 0
2 Gurappa Surin 1930-1938	Rs 165. 6. 2.
3 Zakariya Barla 1931-1938	Rs 131. 12. 4
4 Purnanprasad Aind 1937-1938	Rs 32. 9. 5
5 Masihprakash Katipata 1931-1938	Rs 125. 10. 7
6 Abraham Kandulna 1936-1938	Rs 43. 11. 0
7 Kabil Kandulna 1937-1938	Rs 24. 1. 9
8 Masihdar Kongari 1938	Rs 7. 8. 6

Rakhi sabhang ka January - June 1939 tak ka tipat rekhi mila hai.

568.19.9

Ap ka birwar
Rev. L. Kongari
9/9/40

From - Rev. L. Kongari
Pharruguda.

To

The Rev. J. J. P. Tiga
State Chairman, Ranchi.

Pharruguda, dated the 24th July 1940.

Manyawan, Rev. Tiga ko mera yimsehay. Main ne
ap ki chithi parja aur sab hat malum kiya. Mapk
kiya hi main ne ap ko chithi ke goche phernawa.

Age ap ko chithi ke malatik Pharruguda ke Karam-
cheriyang ke name aur kam ke samain aur jinke
Provident N. M. S ke fund men hai lile bhagta hun.

- 1 Zakariya Balle Brijipali 9 bars kam kiya hai
- 2 Masihprehar Khatipda Kurdon. 9 bars kam kiya hai
- 3 Joseph Surin Saron 14 bars kam kiya. "
- 4 Habib Kandulas Langbhel 2 " " " "
- 5 Merindas Kongari Khosar 1 " " " "
- 6 Abraham Kandulas Sirgira 4 " " " "
- 7 Puraupharad Sind Kutripak 2 " " " "
- 8 Rev. L. Kongari Pharruguda 1938 January se
1939 June tak. Aisa hi aur 2 sab bhi 1939 ke
June tak kam kar gaye hain.

Age shubh.
L. Kongari

24-7-40

The Gossner Lu. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845—Autonomous 1919]

Officers and members of the Executive,

1. President : Rev. J. Stosch,
2. Actg. Treasurer : Mr. N. Soy,
3. Secretary : ~~Mr. N. Soy~~ **Offg. Secy:**
4. Rev. J. J. P. Tiga,
5. Mr. A. L. Tirkey,

Other members of the Church Council.

6. Rev. W. Radsick,
7. „ L. Jojowar.
8. „ S. Kula,
9. „ S. Bage,
10. Mr. Th. Surin,
11. „ C. D. Ekka,
12. „ P. Soy.
13. „ D. Tirkey,

Incorporated under ~~Section 21~~ Societies Registration Act of
1860 on July 30, 1921.

G. E. L. COMPOUND.
RANCHI. (BIHAR) INDIA.

No. 1611/40/F- 21.

Dated the 13th Sept. 1940.

To,

The Secretary,
National Missionary Society,
Royapettah.

Dear Sir,

The following workers of the Jharsuguda field (now again
taken back by the G. E. L. Church) claim their Provident Fund.

Their services were as follows :-

- | | |
|-------------------------|---|
| 1. Rev. L. Kongari .. | for the year ending January 1938 to July 1939 |
| 2. Yusaph Surin | „ „ „ 1930 to „ |
| 3. Zakariya Barla | „ „ „ 1931 to „ |
| 4. Puranprasad Aind | „ „ „ 1937 to „ |
| 5. Masihprakas Hatipota | „ „ „ 1931 to „ |
| 6. Abraham Kandulna | „ „ „ 1936 to „ |
| 7. Habil Kandulna | „ „ „ 1937 to „ |
| 8. Masihdas Kongari | „ „ „ 1938 to „ |

Yours sincerely,

J. J. P. Tiga

To

The Secretary,

G. E. L. Church, Ranchi.

Mahansay,

Mangawar Secretary ko yisurakay.

Age ap ko yahi bidit karate hain ki mangawar
G. E. L. Church, Supervisor Rev. L. Jajwar 8-6-40
ko Bijnipali mandli aye aur 9-6-40 ko girja ke
bad, Bijnipali mandli ke girja ghar maramat aur
Rs 450.1-3 ko phir se kis rite se warul kiya jay
iske bare bat chit hui. Ait men yahi bat
say hui ki -

I. Hal ke diye purane girja ghar maramat kiya jay
aur girja hota rahe jab tak ki naya na banaya
jaye.

II. Rs 450.1-3 ko jama karne ke diye ek commission
hove jismein Bijnipali mandli ke Parish aur
State ki on se do member huy jayen. In ke kam
1940 ke December se suru hove.
Commission ke member gan ye hain.

- I. Rev. L. Kongari Chairman
- II. Mr. M. M. Barla Secretary.
- III. Babu Solomon Surin Treasurer.
- IV. Babu Yakub Surin
- V. Babu Jaymanik Barla
- VI. Pracharak Zakariya Barla.
- VII. Babu Premchand Topono

Ap ke binwan.

Rev. L. Kongari

Panchang hi orse

1 Catechist Zachariya Barla

2 Durin Durin

19/6/40

31-5-40

21

Dear Mr. Tiga,

Regarding the
information you wanted, please
refer to the General Secretary
N. M. S. Madras and he will
arrange to pay out the Provident
fund of the workers at Tharsugud.

Yours sincerely

A. Vallathambi.

21.

From - Rev. L. Kongari

L. E. L. Church, Haranguda

TO

The Secretary

File N. 6. 40 L. E. L. Church, Ranom.

Manjawan,

L. E. L. Church, Secretary to the

Age ap ho yahi report depe hain ki
Haranguda Ulahe ka karyakarmi sabha 5.5.40
ho kaidli thi, jisme is bisai par bus baram
hawa ki Haranguda Ulahe ki maudh. Chhoti
o shori hain. Padoi ho kam karne ke liye
yathir nahin hoga hai. Isliye ki Haranguda
Ulahe mission field mana gaya hai. Acha
hoga ki Baumbra Jaypur ka mission field ^{maudh} bhi
is men milaya jay. Jane do pees
milkar etc Ulahe houn.

Is liye Haranguda Ulahe ki karyakarmi
sabha bichar kar ya phairla liye ^{maudh} houn
mahasabha ki age, Haranguda Ulahe ki
karyakarmi sabha ki or n. yah prastao
raha jay ki Haranguda Ulahe ki maudh.
Chhoti o shori hain. So Baumbra Jaypur
ki maudhyan bhi is men milaye joun.

Ap ka Binwar
Rev. L. Kongari

5/4/40

File
The Gossner Lu. Lutheran Church in Shotanangpur & Assam.

[Mission Estd. 1845—Autonomous 1919]

Officers and members of the Executive,

1. President : Rev. J. Stosch,
2. Actg. Treasurer : Mr. N. Soy,
3. Secretary : Mr. F. N. Tapono,
4. Rev. J. J. P. Tiga, Offg. Secy.
5. Mr. A. L. Tirkey,

Other members of the Church Council.

6. Rev. W. Radsick,
7. „ L. Jojowar.
8. „ S. Kula,
9. „ S. Bage,
10. Mr. Th. Surin,
11. „ C. D. Ekka,
12. „ P. Soy.
13. „ D. Tirkey,

Incorporated under Section 24 of Societies Registration Act of
1860 on July 30, 1921.

G. E. L. COMPOUND.
RANCHI, (BIHAR) INDIA.

No. 1560/40/F 21.

Dated the 6th IX, 1940

The undermentioned document is forwarded to the Rev.
Luther Kongari, Ilaka Chairman, Jharsuguda for information,
guidance and compliance.

G. E. L.
Offg. Secretary.

G. E. L. Church.

Extract from the Church Council Executive Committee
Minutes of the 4th. September 1940.

Item 7 .

" Jharsuguda.- Letter from Rev. L. Kongari:- -

Rev. L. Kongari ki chithi parhi gayi jismen we likhte
hain ki kai mandliyan Centralisation karne chahti hai aur kai
mandliyan nahin chahti hain kyonki anek mandliyon men jahan se k
kam amdani ate hain/wahan ke Pracharak apna kam thik se nahin karte hain. Abhi we
centralisation na karke apni 2 amdani men rahte hai. C.U. se jo
Rs. 20/- mahina jata hai usmense Rs. 5/- Chairman ko milta hai
aur baki sab pracharakon men barabar banta jata hai.

Phaisla huwa ki Centralisation howe .Jo Pracharak
thik kam nahin karte hain unko chitapan diya jay, Unka scale
ghataya jay aur unko kamti talab diya jay par Centralisation
ka niyam jari rahe."

The Gossner Lu. Lutheran Church in Shotanagpur & Assam.

[Mission Estd. 1845—Autonomous 1919]

Officers and members of the Executive,

1. *President* : Rev. J. Stosch,
2. *Actg. Treasurer* : Mr. N. Soy,
3. *Secretary* : Mr. F. N. Topono,
4. Rev. J. J. P. Tiga,
5. Mr. A. L. Tirkey,

Other members of the Church Council.

- | | |
|---------------------|--------------------|
| 6. Rev. W. Radsick, | 10. Mr. Th. Surin, |
| 7. „ L. Jojowar. | 11. „ C. D. Ekka, |
| 8. „ S. Kula, | 12. „ P. Soy. |
| 9. „ S. Bage, | 13. „ D. Tirkey, |

G. E. L. COMPOUND.
RANCHI. (BIHAR) INDIA.

No. 970/40/F- 21.

Dated the 31st May 1940.

1st June.

To,

Mr. J. D. Asirvadm M. A., L. T.
Christian College, Tambaram.
Tambaram, Madras.

Dear Sir,

I beg to inform you that the Annual General Conference of this Church was held on the 20th May 1940 and on the three following days. The Conference noted with gratification the valuable service of the N. M. S. to the Church by supporting the Jharsuguda Field with men and money at the time of need and sends you the following extract copy of its minutes :-

" The Annual General Conference expresses its hearty thanks to the National Missionary Society for its generous help with men and money for the support of the Jharsuguda Field for eighteen long years when the financial condition of the Church was very uncertain.

Yours sincerely,

F. N. Topono.

Secretary,
G. E. L. CHURCH
CH. NAGPUR & ASSAM
RANCHI, BIHAR, INDIA.

21

 T_0

File N. 1.

apko mera

yishusahay.

Main Ranchi September machine mein aakar
apko aur 2 baton ko sunaunga jo report
mein nahin diji jati hain. maph kijiye, kripa
karke ki main August mein apki pas nahin ata
hain, main sochta hun ki august ke pichhle hafte
bhar apni mandli Jamshedpur ko dekhung.
Main ne apki chitthi 11/8/20
pai aur R. 1/11/20

Maiin ne apki chithi (14.8.39) 17th Aug. ko
 hai aur Rs. 10/- bhi paya jiske liye ap ko
 bahut 2 dhanyabad deta hun.
 Main 10th Sept.

Main 10th Sept. ke girja ke liye Taiyar hounge
 aur Prabhu ki daya hove to shiksha class
 ke liye susamay mein upasthit hounge.
 Main aj 18 aug. ko 2 pm

main aj 18 aug. ko 2 P.m. ke train se
Tata lant jata hun.

Tour mein bhari barsha ke karan kitni
 her raste mein bhing jane se mera swasthya
 kuchh bura hai main "feverish" malum
 karta hun - aj bhi pani bahut barasta
 hai. asha hai ki main kushal se apna
 ghar pahunchunga. age shubb

age shubb
ahka agyadhindas
Luther Jojowar.

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

Memo No. 803/40/F- 21. Dated, the 30th April, 1940.

The undermentioned document is forwarded to the Chairman,
Jharsugda Ilaka for information

N. To...
Secretary,
G. E. L. Church.

Extract copy from the Minutes of the C. C. Executive Committ.
held on the 26th April, 1940.

Item No. 7.

" Jharsugda Grant :- Kaha gaya ki Jharsugda ko March mahine ke liye Rs. 20/- Grant diya gaya aur is Grant ke sath Ilaka Centralization karna bhi shuru kar diya hai. Par Centralization ke niyam se Padri ko kuchh dhakka mil raha hai jo us ke sapar ke kam men bhi rok ka karan ho sakta hai. Tark karte kaha gaya ki us ko koi ek nischit rakam (amount) se kam nahin milna chahiye par C. C. is ko phaisla nahin kar saka ki minimum limit kitna hona chahiye. Grant ke bishay ~~par~~ phaisla huwa ki Ilake ko abhi Rs. 20/- Grant milte rahe."

To the
Tahsiladar.
Dumraon
on 7th 11/11/39
The Secretary,
G. E. L. Church, Ranchi.
N.T. 2.4.40.

Maharaj,

1939 ke August + September ke gharbandhu
ke diye huwe Notice amara ap ko bidit
karate humr ki

- (1) Mission Compound ka koi parcha khatiya jism nahin
diya gaya hai aur kitna malguzari den hai us bhi
malum nahin hai.
- (2) Kurator mandli men ek kacha girja ghar hai jo basti ke
andar men hai. Ek kabrasthan hai. bebandowast ke
hai. koi kagaz patra nahin hai.
- (3) Kustripati + mura.
Kustripati - girja ghar aur kabrasthan bebandowast ke
hai. koi kagaz patra nahin hai.
Mura ke - Mission ke haath men yane dekh rahi men
thore jamin sarhri bandowast hai jo karib 52
dicemil tak hai. Jismen ek school ghar banaya gaya
hai jo abhi girja ghar ke kam men aata hai. kagaz
patra sarhri ke haath men hai.
- (4) Pahar Singing - girja school ghar men kiya jata hai. Karib
42 dicemil jamin sarhri bandowast hai. Wambhi
Mission ke koi pura hak nahin hai. Kabrasthan bhi bebandowast
ke hai yane koi kagaz patra nahin hai.
Pracharak ke ghar ke diye thore jamine ^{belhiman} dan mile hai jiska
patta bhainyon ke pas hai.

#

- (5) Khonsorka — Girda ghar aur kabrasthan durrang ke jamin ke andan hai. Koi bandowast nahin hai.
- (6) Sason ka — Girda ghar bosti ke andan hai. Yahan ke girda ghar aur kabrasthan ka bhi beethakana hai.
- (7) Langbahal + Barmphali.
 Langbahal — Girda ghar aur kabrasthan bebandowast ka hai, durrang durrang ke jamin ke andan.
 Barmphali — Yahan ke girda ghar aur kabrasthan adi bhi bebandowast ke hain koi kagaz patra nahin hai.
- (8) Birmjipali — Yahan ke girda ghar aur kabrasthan bhi bebandowast hain. Koi kagaz patra ya to sarकारी बहिष्कार के भी नाम नहीं है.

Is riti se raton mandli men ke girda ghar aur kabrasthan^{ke} ek to durrang ke jamin men hain aur kei ek bosti ke andan hai. Sarकारी kagaz patra^{ke} adi tak men bhi nam tak charcha nahin hai. Is liye ap ke notice amara sawast jama ke jabab dene men main aramand hoon.

Ap ka binwar

Rev. L. K. Kungur.

20/3/100

Executione
I mungalows
Johan during duty
No. 12 (a) + (b)

Church Council
Received... 1. 3. 40.
Register No. 10.5.
Date... 19. 2. 40.
File... 29.
Reply No.....
Date.....

16 (a) + (b)
27
Jharsuguda, Orissa.
Feb. 19th., 1940.

Rev. J.J.P. Tiga,
Actg. Secretary, G.E.L. Church;
Ranchi.

File
N.T. 40.
27. 2. 40.
Dear Rev. Tiga,

It gives me great pleasure to reply to your letter- or rather the copy of the resolution which you were asked to send to me. I mean it gives me pleasure for the opportunity to write to you, but I am sorry for the misunderstanding I seemed to have created- or that was otherwise created. And I trust most sincerely that you will give me opportunity to explain.

(a)

I wondered why this copy was directed to me, when I have truly not interfered with the property in any wise. In fact to be quite frank about it I have not so much as placed my foot upon the Church Compound since the day I left it. And this not because I wanted to hold any grudge, but because of the action of some of ~~the~~ the christians (residents) I felt I needed to be careful to avoid just this thing. I had fully resolved to attend the services regular and to make my "tythe" contribution as formerly- but when I saw what happened I could not conscientiously do so. Even then I was very careful not to so much as ask a question, or even to in any wise get into conversation about the work- only to be careful, but have been and still am faithful in Intercession for the work. As I was getting the Rs. 5/ rent for one room which contained storage I had sent same to Ranchi, and when I was advised to hand that over to the Pastor I decided to follow instructions. This came from your office in Ranchi. In the mean time it so happened that the people who had this storage in the one room were transferred to a distant station and I have had much correspondence because of it. Now finally I received a letter stating that they would send a cart for same, and at the same time send the balance they owe which is about three months. Just before that came your letter and so soon as I can settle this thing I shall be glad to follow your instructions and to send the rent money to Mr. Panna. I do hope you will believe me when I tell you I tried and think I have followed your instructions. Several inquiries came about the Bungalows but I couldn't do anything since the rent stipulated was much more than can be had here, so I merely for the good of the property suggested that you come down a little on the amount. Otherwise I don't think I have said or done anything that should be called interference. But to be honest I will have to confess that otherwise has been done, and if you will stop in to call on me when you visit here I shall be very glad to explain, and am confident that you will understand. One does not like to be a "tattler" and yet facts ought to be faced, which I am sure you will agree to. You will see for yourself for how small a sum rents have been made- certainly much smaller than I had suggested. Yet I have said nothing at all ^{before this} to anyone, but sent the people who came to me to the Pastor, and this in a friendly way, for I should not in anywise you may be sure want to be a stumbling block.

There are right now a number of inquiries, and I think it would be well if we discuss just how you would like it to be handled. If you want me to give it out on rent (the big Bungalow is now at question) and to send the rent to Mr. Panna; I'll be ready to do so. Or if you want me to send the man to the Pastor and have him take care of it I'll be glad to do that. Just as you say- all I am interested in ^{is} that such a relation exist that will not throw reflection on christianity. Just because the N.M.S. has returned the work to you, and I am not residing on your compound does not

mean~~that~~ that we should not be friendly, and I am sure you will want to hold up this principle too. In fact the other day when Rev. Prakash was here I called his attention to the fact of some action on the part of one who has been making use of the small Bungalow, and I wondered whether he was properly handling it, and if for that reason maybe there was some misunderstanding. He agreed with me that your letter clearly stated for dealings to be carried on with Mr. Panna, so we had the party concerned here and in a good way explained. That little discussion revealed that something was going on contrary to your letter. I know too, that there is serious friction between the workers and Pastors, and this because of money matters; and when after the "Sabha" several of the workers came here and wanted to have a talk with me, I greeted them only, and then sent word (after they asked another time to see me) that I was busy just then and maybe some other time. I did this not to be rude by any means, but to avoid being misunderstood—which most surely would have happened had I let them talk to me and ask questions perhaps. I have not in any wise carried on any work either that should cause interference, but done personal witness only, though I know full well that absolutely no evangelistic work is going on.

(L)
President
will write
to me
Dnyee

Then referring Johan Dungdung, I was surprised to note the word "if" in that paragraph. I was always under the impression that Johan D. was one of your own boys and treated him as such. I am sure he himself never had any other thought, and takes it for granted that when he is finished with his training he would be employed and work under the G.E.L. Church, and that I am sure faithfully so. As far as I understood he merely wanted to know what to do when his stipend ceased to come from the N.M.S. I trust that there is no misconception on this point by either party concerned and that he is going now that the missionaries have again returned. I merely made the suggestion at the time referring the completion of his course as I understood he was sitting there idle.

And now let me close with sincere and best wishes, and do drop in when you come. I heard only yesterday from my servant that you were expected here some time this week. He would not have told me even this most probably but ~~when~~ brother was the one who let out the ~~news~~, and I must say I was very glad to hear it. I am sure it will help much to have a visit from headquarters. May I also tell you that when Dr. Nallathambi returned and began to build, I myself went over to see whether he was within rights or not, as it wasn't so long before that when I had the Revenue Inspector down to show me the boundary lines, and I found that he was not overstepping, so of course I said nothing. There ^{are} however one or two flaws elsewhere which I should like to point out to you when you come.

Again with all good wishes, and God's richest blessings upon you and yours, I remain,

Prayerfully Yours,

Anna Gil.

P.S. I trust the rumor about your coming is correct for this week, as I am scheduled to go to Calcutta for the second of March, and I would so much like to meet you.

6th Nov. 1939

16 (a)

Church Council
Received..26/2/40
Register No..87...
Date..23/2/40...
File.....29.....
Reply No.....
Date.....

From - Rev. L. Kongari,
Pharunguda.

To

The Secretary

G. E. L. Church, Ramoin.

Dated the 23rd Feb. 1940.

Mauyansar

Secretary Sahab ko mera yunusaraj hames.

Age ap ko malum hove ki ap ki chithi 21st Nov. 1939 ke amisar, mere 20th Nov. 1939 ke bheje huwe report ke Item No. III ko ap ne Secretary Board of Trustees ke yaham bheje, par mujhe uske pratintar man koi jawab nahin paya hun.

Mrs. Gill (Schiethi) ab tak Bare Bungalow ke Chagitwa ka hakdari dabhi karke August 1939 - 23rd Feb. 1940 tak ka share charedarongse Rs 35/- leli. Uske kahne hai ki Board of Trustees ne mujhe yah adhikar diya hai is liye main hi is rupaiya ko Board of Trustees man bhej deungi. Main ne tanbhi C.C. se mile huwe adhikar ke amisar sab mal arbab jabat kiya tha, par Dr. N. Thunpki boli Mrs Gill ki bat par nahin dekar bole ki usne Mr. J. M. Panna ko bhej dii hai. Uske is bat ke karan main ne charedarong ka mal arbab bejane diya. Aji tarikh 23-2-40 ko charedar bungalow khali kar de rahi hain. Yah report likh ap ko janti deta hun.

Aur aut man C.C. dwara Board of Trustees ke Secretary se, ^{dintamabale} arji hai ki Shale Chairman ke Bungalow ram bandhi karbar aur dekh rakh ke kam man yahi nabisawasta hain to Shale Chair man ko iske Ratta janti diya ki kriya karam. Kyonki abhi do malik ke ain dikh patti hain. Jise ^{aiunde} koi garbar ki bat ne hone par pratintar Pannikarha man hain.

Ap ka binwar
Rev. L. Kongari
(Shale Chairman)

The Gossner Ev. Lutheran Church in Sholanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

Officers and members of the Executive.

1. *President*; Rev. J. Stosch,
2. *Treasurer*; Rev. K. Th. Jellinghaus,
3. *Secretary*; Mr. F. N. Topono,
4. Rev. J. J. P. Tiga,
5. Mr. Th. Surin,

Other members of the Church Council.

- | | |
|---------------------|-----------------------|
| 6. Rev. W. Radsick, | 10. Mr. A. L. Tirkey, |
| 7. „ L. Jojowar, | 11. „ C. D. Ekka, |
| 8. „ S. Kula, | 12. „ P. Soy, |
| 9. „ S. Bage, | 13. „ D. Tirkey. |

G. E. L. COMPOUND,
RANCHI, (BIHAR) INDIA.

No. 732/40/F- 21.

Dated the 20th April 1940.

To,
Mrs. A. Gill,
Jharsugda.

Dear Mrs. Gill,

Thank you very much for your letter and also the help you rendered so long. We shall be highly obliged if in future too you will kindly find tenants for the bungalows. Of course the rate of rent seems to be high but you local people know better than we what rate of rent will be accepted to the tenants there.

One thing more - when you get tenants you will kindly inform the Padri. He being our own man is put in charge of the compound and bungalows. He should know what you ^{do} know. Short terms will be settled by local officers but for long terms Mr. Panna the real person in charge of the property is to be consulted.

Yours sincerely,

N. Topono.

Secretary,
G. E. L. CHURCH
CH. NAGPUR & ASSAM
RANCHI, BIHAR, INDIA.

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

Memo No. 543/40/F- 21. Dated, the 30th March, 1940.

Copy of the Minutes of 12th and 13th March 1940 Item No. 3. (f) (1) to (6) is forwarded to the Rev. L. Kongari for information. We want to give some Rs. 20/- to the Jharsuguda field. But the matter is kept pending till we arrive at some definite solution about the Singhani field.

2. Please appoint a Chaukidar at once on Rs. 4/- p. m. Please inform Mr. Panna and myself about the same. Mr. Panna will pay the salary of the Chaukidar.

3. Please see whether Binjipali has got an account book and the account of Rs. 300/- is found in it clearly and correctly. Whether it has been recorded in the minute book even.

4. Rev. Tiga will see to your Prvidant fund and Porhamal land.

N. Tojuro.
Secretary,
G. E. L. Church.

Copy of the minutes of the 12th and 13th March 1940
item No. 3 (f) (1) to (6)

12th March, 1940.

" 3.:- Report of Rev. J.J.P.Tiga of his tour :- Rev. J.J.P.Tiga 16th February 1940 ko apne saphar ke liye Ranchi chhore. un ke saphar men bishesh bishesh bat jo ulekhniy hain so nimn anusar hain :-

(a) --- --- --- --- --- ---
--- --- --- --- --- ---

(f) Jharsugda :- (1) Jharsugda Ilake ki amdani aur kharch :-
Kharch mahwari Rs. 99/-. Pischhle 6 mahonon ki ausat amdani thi
Rs. 59/-. Ilake ko Rs. 40/- mahwari ki ghata hoti hai.

Phaisla :- Jharsugda ki bat Singhani ki bat ke sath phaisla kii jay. Singhani ko reminder diya jay ki we shighr apna hisab aur ray bhejen."

13th March, 1940.

" 3. (f) Jharsugda :- (2) Jharsugda School :- Report huwa ki Jharsugda men pahile ek Upper School tha par kai karan bash wah band kiya gaya. Ilake ki arji hai ki School phir se khara kiya jay ki larke larkiyon ko dharm bishay uchit riti se sikhaya jay.

Bat bichar men kaha gaya ki yadi School khara ~~krr~~ karte hain to Ilake ki ghata men phir Rs. 12/- jorne ki jarurat hoti hai.

Phaisla :- Singhani se report milne par bichar kiya jayga ki school kis prakar se sambhala ja sakta hai.

(3) Compound aur Bungalow :- Compound ko aur do bungalow ko dekhne ke liye ek chaukidar ki jarurat hai.

Phaisla :- Padri ek chaukidar Rs. 4/- ke talab par niyukt kare aur Board of Trustees ko (Mr. Panna ko) khabar dewe.

(4) Binjipali Pracharakpan :- Binjipali Paracharakpan ki dasa kharab hai. Wahan ka girja ghar girne par hai. Girja maramatti ki liye Rs. 300/- jama tha. Par rupaiya ko Yakub Surin

aur Jaymasih Barla ne garbar kar diya hai aur ab wah nahin hai.

Phaisla :- Janch kiya jay rupaiya kisi hisab kitab ki bahi men ya minute book men darj hai ya nahin.

(5) Provident fund :- Mission karmchariyon ke liye Provident fund ka bandobast tha. Karmchariyon ki arji hai ki fund ka rupaiya jo hai so un ko ab mil jana chahiye ~~ky~~ kyunki C. C. ka Ilake ka charge lene par Provident fund ka karbar ruk gaya hai.

Phaisla :- Mr. Asirvadam ko puchha jay ki we is bishay men kya bol sakte hain. Rev. J.J.P.Tiga likha parhi karen.

(6) Porhamal :- Yahan achchha don aur tanr Mission ka the. Par wah ab Dr. Nalathambi ke hath men hai. Yah kaise huwa Dr. Nalathambi se puchha jay. Rev. J. J. P. Tiga likha parhi karenge."

File 27.3.40.

21

From - Rev. L. Kongari,
Gharunguda.

To

The Secretary,
C. E. L. Church, Ranchi.

Maharaj,

Ap ko bidit karate hum ki ap ke notice
annuar 1939 Agust + Sept. ke gharbandhu men
ka mission jaydad nambandhi report aur
daron mandli men ka R.C. Acting Secretary aur
gharunguda Haka ke samitit baithki ke report
ek sath bhej dete hum. Bhejne men duri
humsa karan ki February ke dware se laut
kar ghar men unite machine bhar bimari ke halat
men the. So tripaya napha karengi.

Ap ka biwast.

Rev. L. Kongari.

21/3/40

File
N.T.
29

Gharunguda Uake ke aur C.C. Acting Secretary ke
sath sammit kiitki Saron mandli men. Date 24-2-40. ka
minute rakit report.

C.C. Acting Secretary ke sath Gharunguda Uake ki ek sammit
kiitki tarikh 24-2-40. ko Saron mandli men baithi thi. Uake
ke sab members hain the. Sabha ki agwani ke liye Acting
secretary rahel Sabhapati huwe. aur Uake Chairman
secretary. Sabha Prarthana ke sath suru hui. S.B. 30
ant tak gaya gaya aur Bhajan rakha 37.5. parh 0
mukhar kiya gaya jo sabha ka nee bachan huwe. Sabhapati
ne apne aise ka saparj Uake sunaye aur Uake ki or se
bhi kaa baton per kiye gaye.

Bisai - Nomin list ki baton par bat kiya huwe.

I Gharunguda Uake ki mandliyon ka aundani. July - Dec.
1939 tak ka hisab.

Gharunguda	Rs 136. 6. 3.
Kunator	35. 7. 3.
Kutripati	37. 7. 9.
Sigina	36. 2. 9.
Khonson	22. 11. 6.
Saron	23. 10. 9.
Lambahal	48. 7. 3.
Binjipati	24. 14. 9.
Total 365. 13. 3.	

II N. M. S. se kis shak se kitna milta tha.

(a) Padri ko Rs 35 shak ke dar se Rs 25 nagdi milta tha.
aur Rs 2. mahwari T. A. Padri ke tankha ke pura bhari N. M. S. ko tha.

(b) Pracharadong ko Head catechist ko 13 shak ke dar se. aur
ek ko 11 shak aur bakiyon ko 10 shak ke dar se diya jata tha.
N. M. S. ke wal hain ek pracharak ke adhwai tankha ka
denda tha aur baki mandli aundani center liye kar
ke bant lete the; jo shak hote the so pracharadong
ko sak dena hote the.

N. M. S. shak ke amusan Padri aur Pracharadong ko
Rs 109. mahwari kharch. aur adhwai kat kar jo
milta tha so Rs 95. tha.

III C.C. ki or se kitna mil sakta hai - Is baar par yah bat tay hui ki C.C. Gharuguda Naka ki sahayta ke liye. yane aundani ke ghati ke karaw kharch ki purti ke liye kuchh sahayta degi, Sakhiya ki nischayta nahin huwa. Ki kitna grant bhejga, par sabhane manjur kiya ki jo bhi grant C.C. bhejga usse manjur hai.

IV Gharuguda Compound men phir se school. - Is baar par yah bat tay hui ki mission hata men phir se ek L.P. school karna ka masla kiya jay jis ki parhai Oriya bhara se hove. (ii) Ek Oriya janme wala Trained teacher nimit kiya jay jiska kharch C.C. mahawari Rs 12 kar ke bhej kar

Aut men yah bat sankalap hui ki age ko mandli 2 ki aundaniyan aur Padri ki aundaniyan centralize kiye jayen aur C.C. ki or se jo grant milega sab ko ekatrit kar sab karamechadiyon men ekel ke mastabik banta jaye. Yah niyam tab se chalu hogaya jab ki C.C. grant ka pura phairada, Gharuguda Naka ko janti diya jayga aur jab tak na mile tab tak waira hi ^{chalu} rahega jaisa abhi chalu hai.

V Padri ka touring allowance - Is baar par yah kahagaya ki jannu kharch ke sam par kuchh usko diya jay.

VI Hatake liye chankidar - Hata aur Bungalong ke dekh rehne ke liye jannu hai ki ek chankidar nimit kiya jay. Is baar par yah tay hui ki Rs 4/- mahawari bedan par ek chankidar bandowast kiya jay.

Sabha ki buithki Langbahal ke Ruben Kandulna Prashin ke prarthana dwara aut kiya gaya.

Rev. L. Kongun.
27/3/40

Church Council
Received. 15.2.40
Register No. 71...
Date. 13.12.39
File. 21...
Reply No.
Date.

15/12/39

From :- Rev. L. Kongari

G. E. L. Church, Pharmuguda.

To

The Rev. J. J. P. Tiga B. D.

Act. Secretary

G. E. L. Church, Ranchi.

Dated the 15th Dec. 1939.

Mahansay,

Manyawat G. E. L. Church Act. Secretary ko zimmedary.

Main ne apki 9-12-1939 ki chitthi ko paya, aur apko malum karata hun ki main 1939 rak ka gharbandhu nahin mangayahu, jiske wajah se August + Sept. 1939 ke gharbandhu mein jo notice chhepa gaya hai mujhe na malum hai.

Is liye apse binaypurbate yah more arji hai ki ap kripa kar ke "Mission Jagdaad sambandhi mohikhan" jo G. B. 1939 Aug. page 129 and G. B. 1939 Sept. page 149 "mai ka nihal bhej dijiye jiste ki main usko jahan tak hane jaldi ho bhar kar bhejne ka yatan karung.

Ap ka biswas

Rev. L. Kongari

G. E. L. Church,
Pharmuguda.

File

Kotapad 29-8-39,
Koraput H.
Orissa,

Sehr verehrter, lieber Herr Direktor!

Herzlichen Dank für Ihren Brief
über meine neue Bestimmung. Ich habe ihn erhalten,
meiner kleinen Lebenslauf singulären und
sehr unvollständigen. J. V. ist bereits verstorben.
Häufigst seiner Freundschaften in Hasten-
geheimnis das große Fast war tief. Häufigst dieser
Bewerte für so Rs. 10. -- von den letzten erhalten.
Mr. Aniradham hatte ich persönlich Rs. 12. --
zur Markt zugewandt. Unsere Rechte im Minister
erhalten Rs. 9. --, aber J. V. ist für ja nicht lohn-
der nicht kann daher nicht so billig einsteigen.
Der Ministerkürfür ist seit dem 15. 1.
J. V. im Gang. Ein Ministerkürfür, der ein Jahr vor-
steht, mühte sich J. V. 36/34 abzusuchen. Der jähr-
liche Kürfür wird bis Freijahr 42 dauern. Ich kann
nicht wohl wissen, was Sie sich auch davon noch
nicht haben wissen, aber jetzt ist es für Sie zu früh.
J. V. hatte seinen Zeit in Ranchi zubringen können,
aber die L. D. M. S. wollte schon Arbeiter in Uttar
ausgebildet haben, um ihn zu entgehen, daß der
Arbeiter vor nicht nur in fünf, sondern vierein-
zehn wird. Die L. D. M. S. spricht das bereits selbst
zu haben. Sie wird fast alles in Uttar gegeben,
so daß J. V. V., der aufwärts nicht beabsichtigt
mit fleißigen mühte, um das gut für ein-
zukommen ist. Ich habe meine besten Freunde an
dem jungen Mann u. kann mich lassen mit dem,
was so so mitbringen mühte. Mein kleiner Frau,
die am Unterwicht der Frauen teilnimmt, ist auch
nicht leicht u. bewirkt mich Freude. In Freijahr H. T.
haben wir 3. Zl. Kamenberier u. Markt; im A. T.
Jahre; In Kämpferische Reformationzeitalter, in

Religionsgeschichte, philosophische Brahmanismus. (Lepa-
nischad) Symbolik: die verschiedenen Kisten; Herk-
liche Geschichte: Kataklysmen, ferner familiäre
Veränderungen. Im geistigen Leben und Vollenziehung der
selbst. Vanden einige andere Seiten, füglich, In-
vite Geschichte, Geographie u. d. d. d. d.

Die Gedenkstunde sollte ein monatliches He-
gendium sein. John Henry P. zu geben wie es der R. d. d. d.
geben hat. Für den Unbekannten beabsichtigen wir
nicht. Es war für uns als Bestrafung unserer Kiste
für die M. H. d. P. gedacht und das können wir als
Bestrafung für die Gedenkstunde gelten, dass J. P. ohne
Fuss hier steht.

Die letzten Tage waren voller Aufregung
über die unglücklichen Ereignisse. Auf jeden Fall
war sehr viel, was alles ausgefallen wird. Es ist
mit ein Traß zu wissen, dass Gott das Ganze auf
sich selbst. Warum können wir auf Gott arbeiten.

In diesem Sinne werden wir

grüßt die Familie

Es ergeht

R. Tanscher.

P. S. John Henry P. hat für uns
bisher bereits abgegeben.

V. O.

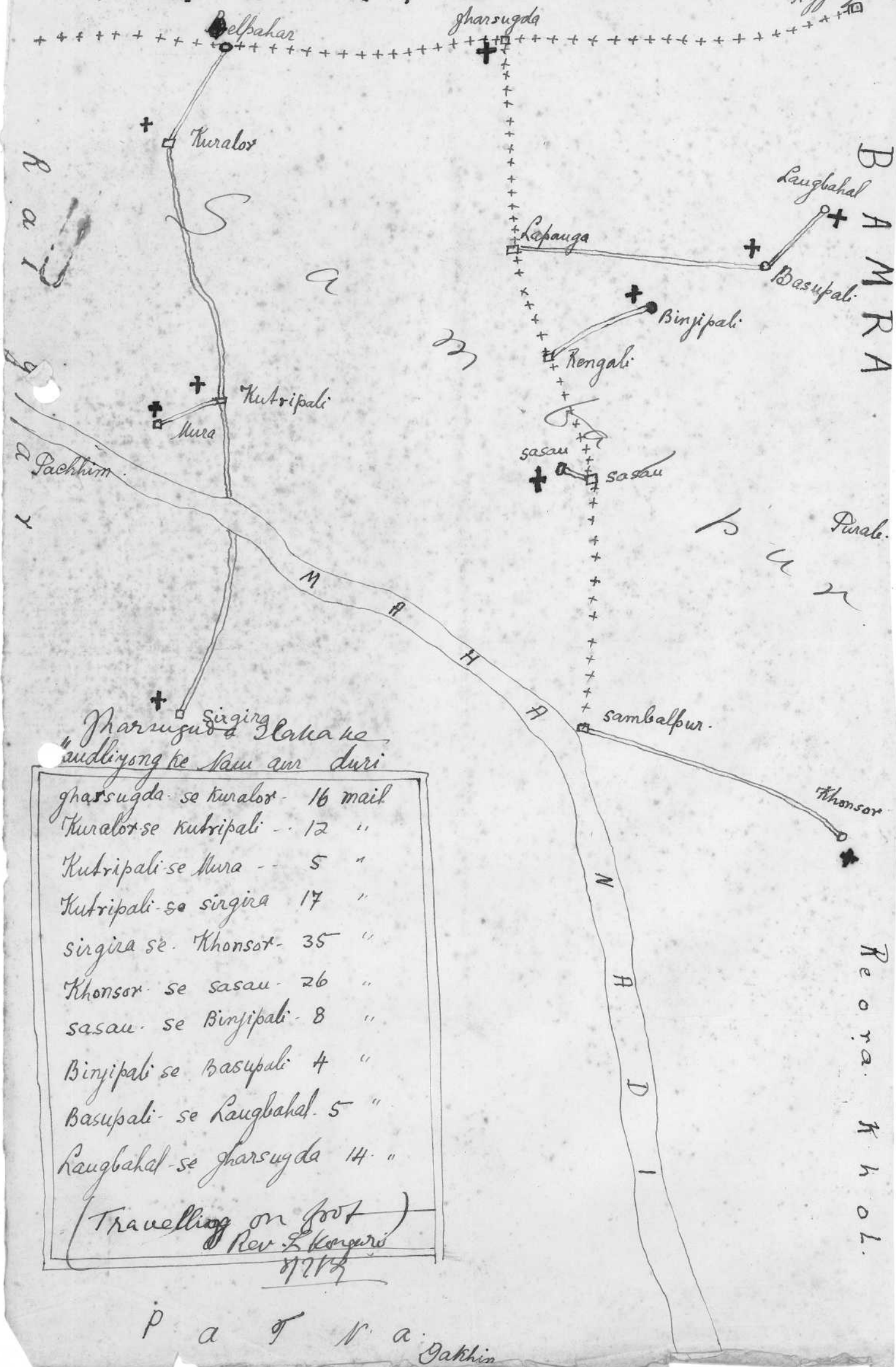
R. Tanscher

File

21 Uttar

GANGPUR

Rajgaupur



Tharugudh Lakha ke
audliyong ke Nam aur duri

gharsugda se kuralor	16	mail
Kuralor se kutripali	12	"
Kutripali se Mura	5	"
Kutripali se singira	17	"
singira se Khonsor	35	"
Khonsor se sasau	26	"
sasau se Binjipali	8	"
Binjipali se Basupali	4	"
Basupali se Raugbahal	5	"
Raugbahal se gharsugda	14	"

(Travelling on foot)
Rev. L. Kongari
1778

P.S. That I received my Mission Compound
stipend from Rev R. Tauscher only for ^{one} ~~the~~ month.
Please remember me or we shall be left to starve ^{from} ~~the~~ next week.
P. O. Kotapad.
Koraput Dt.

Dear Sir,
Yours truly,

I received your letter dated the
14th Sept. 1939, on 18th Sept. 1939.
I thought of replying you after I have
had received the reply from Rev. E. Hen-
derffer, whom I wrote just on the eve
on which I got your letter about the

two points which you
had asked me to con-
sult from him. But
I have not received
any reply from him as
yet. I also wrote him
that he may corres-
pond directly with
you about the matters.
I can hear personally from
him when he will come
here in the end of this
month. Then I shall
write you again.

POST CARD



Mr. N. Topono.
Secretary,
G. E. L. Church &
P. G. Ranchi.
Dist. Ranchi.
Chota Nagpur Prov.

Mission Compound
Kotapad.
14. 10. 39

Dear Sir,

I am at a loss to understand your dead silence. In the last week of Sept. I wrote you a p.c. requesting you to send my stipend. But I think that you took this case of little importance. Therefore I am compelled to write you again about the same. You know that I have been isolated from my home as well as from my working field. Here, I cannot manage my finance ~~myself~~ without you.

In the whole month of September I had no difficulty in this point, but in this current month I am feeling much dissatisfied as I have to borrow ^{from others} every market-day for

my weekly expenses^{es}, and so running into debt day by day.

Moreover, I am very much discouraged by your long silence. I am rightful to expect, if not money, a letter from you.

The other thing is that I had promised to write you about the arrangements made for this mission, ^{and that I am going to do.}

In the same time it be thinks me that you are already in knowledge of this. In spite of that I am going to write you a few lines about this.

The U. d. C. Mission has resumed the authority of supervision over this mission for three months only with a little financial help. No missionary has yet been sent and will not be sent until Jan, 1900 when it will be given further consideration. - Rev. E. Nenderoff. Of Rajahmundry is the representative

for the present. The ⁽¹¹⁾gentleman had
come to Jypore on the 12th of this month,
and held a meeting there with the
pastors and other workers. There
everything was settled. Out of these
I am to ~~so~~ let you know about the
Seminary. The Seminary was of
Kotapad cannot be continued
again. If possible, Rev. H. Meyer, the
Supt. of this mission will return ^{and} to
Koraput. (if permitted by the Govt.) ~~at~~
will hold the class at Koraput.
But this case is not hopeful and
variable. The other case is that if
the German missionaries will not
be allowed to return within three
months, the G. L. C. Mission will
have a full authority over this
mission. Then it is quite possible
that two of us (one myself and
the other one belonging to this field)
will be sent to Rajahmundry

for the continuance ⁽¹⁰⁾ of our class.
It has already been proposed.
At the present, all ^{my} class mates are
to be recalled to their respective
fields, and I too am awaiting
your kind order.

With thanks and yishunahay
I am yours obediently

John Tungdung.
Kobapad

Mission Comp. Kotapad

21

5. 9. 39.

Dear Madam,

[Signature]

Sorry to inform you that our Seminary was closed just today. The reason is that the missionaries are going to their country. They have not started for Germany yet, but they will stay at Koraput and Jeypore for some days. But they are under arrest. So, I want to know what you are going to do for me. Whether I shall go back to Gharruguda or ^{to} elsewhere. Please let me know this.

I have not yet come to learn that who is the real missionary in charge of Gharruguda.

So I have written ^{also} to you. If I have to get back to Jharsuguda, please send the Travelling expenses for me. You well know that it is Rs 17 --. This time it can exceed to our rupee, because I have some books which may be the extra weight ~~there~~ and for which I have to pay. With best wishes
I am yours
John Gungdung



ADDRESS ONLY



Miss. A. Schichi
Mission Compound
Zharsuguda

P. 6. Tharsuguda
B. N. Ry.
St. Sambalpur

Christa

Jharsuguda,
Sept. 11th., 1939.

Dear Rev. Tiga,

Just a line in very great haste. I received the enclosed on Saturday. Will you kindly forward same to proper party and direct Johan Dungdung as to what procedure he is to take. When I handed over to Rev. Jojowar, I wrote referring Johan D. to the Church Council, also to Rev. Tauscher in reference to the change. It seems that Johann/ is not enlightened or perhaps misunderstands.

Trusting that this finds you and yours quite well and happy, and wishing you all our Father's precious guidance and care, especially at this precarious time, I remain,

Very Sincerely and Prayerfully Yours,

Anna Schiechi

Kotapad.

29.8.39

Dear Sir,

I came to know that you want a brief description about me. Very well I am doing the same.

I am a member of G. E. L. Church. My native village is Rengali, in Rungta parish of Rajgangpur Station. My father is an unlettered cultivator, and kharia by caste.

I began my primary school and finished it in Gharsuguda. I joined the high school of Sambalpur in 1930. I was helped by the N. M. S., except the first two years, when I could support myself with my scholarship money, for I had passed the U.P. Scholarship examination in 1929, and received Rs 4. monthly ~~to~~ from the govt.

In 1936 I appeared in the Matriculation Final examination, and got an unexpected failure. But it was not a great blow to me. For Dr. Nallathambi, the then missionary of Gharsuguda, had planned to send me for the Theological training.

This was soon translated into action.

I was sent to Kotapad in July 1936.

Rev. H. Meyer received me very kindly, and admitted me in the III Catechist class, though I was not fit for that. After a course of nine months the Seminary was closed, and I had to get back to Gharunguda.

I was at Gharunguda in the end of March 1937. Then I obtained leave from Miss A. Schichi and went to visit my near and dear ones. After two months, I was recalled to Kotapad. So I left Gharunguda again in June 1937 and reached Kotapad after three days' journey. From Kotapad I went to Koraput to Rev. R. Tausche, who was the Supdt. of the time. I was then under his supervision of Rev. R. Tausche and learnt Congregational and Evangelistic work for ~~the~~ a year and four months. Then, having taken permission from Mr. J. S. Asirvadam, I went to my native place to get married, for I thought it wise to do so before joining the pastor class. (I am now about 23 years old.) Soon after the ~~the~~ marriage was performed I came back to Kotapad and joined the pastor class in Feb. 1939.

Nowadays I am doing well, and my wife too, and we both ^{send} our wishes to you.
Your obediently - John Tungdung.
Kotapad.

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

File

21

Dated, Ranchi the 3rd. November 1939.

The Secretary,
G.E.L.C. Ranchi.

Dear Mr. Secretary,

I am enclosing herewith an extract from ~~the~~ a letter which I just received from Mr. Asirvadam regarding Johan Dungdung. I am informing Mr. Asirvadam that the matter will be placed before the next C.C. Executive meeting and then I shall be able to give him a reply.

Yours Sincerely,

J. O. Gupta
Ag. President.

Extract from a letter from Mr. J.D. Asirvadam, President
and Treasurer, Lutheran Branch of the N.M.S.

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" I meant to write to you on an urgent NMS. ~~Matter~~ matter, but as my correspondence with you so far has related to FELC matters, I have already written so much on Fed. matters. I have today received a letter from Johan Dungdung of the Jharsuguda Ilaka of the GELC, now undergoing theological training at Kotapad. The closing of the Seminary has put him into a difficult position. He was sent by the Luth. NMS to Kotapad for the Evangelists' training and Rev. H.W. Meyer sent such a good report about him that we kept him at Kotapad for practical training as catechist under Messrs Meyer and Tauscher, and on Mr. Meyer's return from Germany he was admitted ~~for~~ for pastors' training. We felt we should get one of the Uriya knowing men trained at Kotapad in Uriya, later send him to Ranchi to become fully acquainted with the traditions of the GELC, and then return to the field and become in course of time pastor. He can then work among Hindi and Uriya knowing people. It is very important that in Jharsuguda, we ought to develop Uriya work, and it is better to have the Uriya work also placed under the Gossner Church worker (pastor or Evangelist) who has the full confidence of the Mundas of our ~~Jharsuguda~~ Jharsuguda congregations. In that way our christian responsibility for the field can be discharged without any conflict among the workers in the field. We had long ago decided on the policy of preaching the gospel also to the vast majority of the population, who spoke Uriya, and not Hindi. But we wanted to develop the work through our own Gossner men. Hm Daud was released for this work, but our work was casual and not sustained until Miss Scichi started the work in Uriya in the town among the women. One of my regrets is that the transfer of the field had to be effected before we had the possibility of making the experiment when Johan came fully trained at Kotapad and at Ranchi, and worked for some years under the Ranchi pastor at Jharsuguda.

Regarding Johan I wish to make two suggestions :-

1. If the Seminary in Ranchi is being continued this year, or is likely to be begun or resumed at Ranchi next year, I would prefer that Johan gets his further training at Ranchi. Our plan was to send him to Ranchi after finishing the training at Kotapad. Then he would have gathered much information about Uriya literature which will be useful for him esp. in his work among non-Christians in Jhars. predominantly Uriya speaking. Acquaintance with modes of thought among the Uriyas is essential for effective work among the Uriyas. Now that he cannot complete the theological course at Kotapad, it is better for him to go to Ranchi immediately, and the Ranchi training is equally valuable for his future ministry among the Jharsuguda congregations.

2. If no Seminary is now at Ranchi, or is likely to be started or resumed at Ranchi next year, it is better to send Johan to Luthergiri. I understand that Dr. Neudorfer who is now in charge of the Breklum field has promised to send two of the candidates from the field for theological training at Luthergiri. So immediate correspondence may be started as to whether Luthergiri will be able to take Johan also for training. Regarding his support, Dr. EN may be able to do something in case the Ranchi Council cannot find the funds.

If his theological training cannot be continued, he should be put into work immediately. For I believe he is now a married man and as he has been trained for Jharsuguda, the management has a responsibility for him. I shall be very happy if you can tell me at your convenience what arrangements you were able to make for him. He is a fine fellow, and in case you cannot make satisfactory arrangement for his studies and further training he may ask if Miss Schichi can use her influence with officials and get him some work on Govt., or in Rly. I am writing to Johan that he should seek to complete his studies if at all possible otherwise he should seek work in the G.E.L.C. or in Govt. or in the Rly.

Yours Sincerely,
Sd/- J.D. Asirvadam.

21

From — Rev. L. Kongari,
Jharmuguda.

File.

To

The Secretary
G. E. L. Church
Ranchi.

Dated The 20th Nov. 1939.

Maharaj,

Manjumar G. E. L. Secretary ko yisusahay.

I Age main ke wal July - September 1939 tak ka financial statement bhuj de raha hun. Is mahina mainhai pracharakong ke monthly meeting men bimar ke wajah gaerhargi hon se October ka hisabnaam mila. So October me lekar age tak ka hisabnaam bhujenge. Tarikh 11-10-39 ko Jharmuguda me meeting ke Aitam Nov. 7 ke (or) aunk (or) ke phairla amur is riti se aundani men se kuramcharingon ko use sam mila gane ek Pastor aur 7 Pracharakong ko.

- | | | | | | | |
|-------|-----------------|------------|---|---------|------------|---------------|
| (I) | July ka aundani | Rs 48-13-3 | { | Kharach | Rs 25-0-0 | Pastor Komita |
| | | | | " | Rs 22-9-3 | Pracharakong |
| (II) | August " | Rs 42-15-0 | { | " | Rs 17-0-0 | Pastor ko |
| | | | | " | Rs 25-3-0 | Pracharakong |
| (III) | September " | Rs 49-13-9 | { | " | Rs 18-12-6 | Pastor ko |
| | | | | " | Rs 28-15-9 | Pracharakong |

II Chota Bungalow ka bhara abhi kawal ek mahina ka gane 16 Oct. - 16 Nov. tak ka Rs 15/- mila hai. Bhara dar aur kawal thore din tak rahenge isliye jab pura chudeti hojay tab ek sath sab ko ap ko pas bhuj denge.

III Bare Bungalow ke bisas: — Ek kothri Schichi ke ramain men ek bharedar ko diya gaya hai. Mrs. Gill (Schichi) ne July mahine ka Rs 5/- kawal hamare haath me diya hai. Rev. L. Jagan ke jeringe. August mahine se Mrs. Gill (Schichi) apne pas rukhi hai yeh kah kar ki C. C. ne Bare Bungalow ka jima mujh ko diya hai main hi C. C. ko yahan ka bhara bhuj deungi. Bharedarong ka kahana bhi hai ki ham ne August mahine se Mrs. Gill (Schichi) ko diya ham. Kyajane bhuj di hai ki nahin na maham hai par uska kahana hai ki C. C. ko bhuj di hun.

(a) So ap se arji hai ki yadi Mrs. Gill (Schichi) August mahine se lekar is mahine takka bare Bungalow ek ke ek kothri ka bhara bhuj di hai to hamari uska janti dijiye. Kyonki ham ne bharedarong ko chij sab jo uskothri men hai band kar rakhe hain. Jab tak ki yadi August se lekar ka bhara na diya jay.

(b) Phir ap se arji hai ki yadi Mrs. Gill (Schichi) ko C. C. ne bare Bungalow ka jima diya hai to uska pura khabar hamen janaue. Par ham jante hi ki apke 6 Nov. 39 ke Chittri amur karbar o delh reh ka khar hamare haath men hai. Aur yadi C. C. ne usko nahin diya hai to arji hai ki C. C. usko khar denge ki wah aisa garbar na kare. Kyonki kai aundale bharedar bhi hamare pas use se reh diya ja rahi hai.

Ap ka biswas

Rev. L. Kongari

20/11/39

Send
extract to
Mr. Ramu
J. Jagan
21/11

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

Memo No. 894/39/F- 21. Dated, the 21st October, 1939.

From :-

N. Topno Esqr.,
Secretary,
G.E.L.Church, Ranchi.

To,

The Rev. L. Kongari,
G.E.L.Church, Jharsugda.

Manyawar Padri Babu ko yishusahay.

Chhota bungalow ko 2 mahina ke liye agotar bhara le kar rahne
dijiye Rs. 15/- mahwari ke hisab se. Par ek bari kothri aur
2 chhoti kothriyon ko alag kar dete. Bare ~~bungalow~~ bungalow
ko Rs. 60/- tak men denge. Par main bungalow ko dekha nahin
hun.

Ap ka bishwast,

N. Topno.

Secretary,
G. E. L. Church.

Jharsuguda, 28.7.39.

To

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

Mahamanyawar Mahashay, Ap ko mera bahut
yishusahay hove. Main ne apki 20th July ki chitthi
25th July ko Kutripali se lautte samay Kuralor me
7 P.M. ko pai, main ne "tour" band kiya tha aur
Tata 27th July ko pahunchta aur wahan se abko
apne kam ka "report" bhejta^{ab}, main apki chitthi
anuser ap ko aj apne kam ka report bhejta hun.
Ranchi aane par main bistar se report deunga.

29th July se phir "tour" arambh karunga
aur jab tak kam thik thak na hove, main apki agya
ke anuser Sambalpur se nahin chala jaunga,
malum hota hai ki barsha ke karan August
mahina bhi yahan hi bitega, aur keval barsha ke
karan nahin par hamare Christian bhai bahin
Samuche Sambalpur jile men chhitre hue base
hain, kahi par der men 1 ghar ya 2 ghar aur
kahi chhota tola hai jinko bhi dekhna jarurat
hai jo sansariyon ke bich men rakhte hain, yah
bat sach hai ki is desh ke Christian log dharam aur
bidya^{men} bahut hi picbhari aur kamzor hain, Samuche
jile men hamare bhai log arthik dasha lekar bahut
garibi hain, thora 2 khet hai, inka jiwani bishes
kar majuri men mitti korna hai, Sab ke sab
Chhotanagpur se aye hue Munda aur Oraon log
hain, thore Oraon log is jile men Christian hue hain
inko chhor sab Munda Christian hain. is karan
main sochta hun ki in dubal bhaiyon ke pas
jana bahut jarurat hai.

Ap ko main bahut baton nahin likhta hun
par asha ke sath janata hun ki kam thik

2.
ho jayga aur mandli swapalit hone ki koshis
Karegi aur Karamchari log bhi koshis karunge

7 pracharak hain jo mandli aamdani se
kam karne ko taiyar hain aur Padri bhi.
Kuralor dharam Sabha mein Karamchariyon ne dikha
ya ki unka talab mahina nahin par baras
ke ant mein pura miliga, apko minutes se bhi
malum hoga. Padri baboo Jharsuguda 26th July
ko pariwar sahit Kuralor se aye aur unka quarters
School ghar ki 2 Kothiyon mein hai, Padri ke talab
ke bare kuchh to dhyan dena parega, uska Talab
Rs. 25/- p.m. hai. Compound ki ghar bhara se Rs. 8/-
aur sthaniye chhoti mandli se mahawani (average),
Rs. 4/- Sirni nischayta ke sath aamdani hoga

Rs. 8 + Rs. 4 = Rs. 12/- — phir Jharsuguda mein
5 Railway women se monthly subscription (average),

Rs. 1-10-0. aur Pastor's touring income (average) Rs. 2/-
sab jama Rs. 1-10-0 + Rs. 2-00 = Rs. 3-10-0, so har
mahina average income Padri ke "pay" ke liye
Rs. 12 + Rs. 3-10-0 = Rs. 15-10-0 hota hai, is ke bishay
C.C. bichar Kare, yadi bare to kam se kam
C.C. Rs. 5/- p.m. Pastor ko dewe.

2 bungalows ka rent uprokt ghar bhare
mein شامل nahin hai. main ne kal Rs. 5/-

Miss Schichi se bare bungalow ki 1 Kothari ka khara
paya usko main ne Padri baboo ko jama diya hai
yah kahke ki Bungalows ka rent to Trustee Board
mein jata hai, main ne Miss Schichi se arji kii
hai ki wah rent mein anuwalon se rent ka
bandobast Kare aur "local Pastor" ko chahiye
President C.C. ko janawe, usne Khushi se
manjura kii hai. main Rs. 12/- gay chahiye
Baboo Oma Sankar Maharaj se paya

aur Padri Baboo^{ko} jima diya hai. July ke liye
Padri ka talaf Rs. 12 + Rs. 12 = Rs. 24/-/- hai.

(excluding monthly subscription & Tanning income)

Malum hove ki June mahine tak ki aamdani
N. M. S. ki thi, aur ham ko kuchh nahin mila.

So July ki aamdani se kam arambh hota hai.

Compound ke bare bungalow ke bare mein
sochta hun ki uska "repair" kuchh hove Kyunki kai
jagah pani chuta hai, bata kharab ho gaye hain
jisse Khapra thick nahin baithta hai, Khapre bhi
darkar hain, "Raniganj tiles" darkar hain, upay
itna dekhta hun ki "outhouse" ka Raniganj tiles utare
jake bungalow mein diye jawen aur "outhouse" ke
liye Kumbhar Khapra (deshi) diye jawen, bare
bungalow mein Ek Kothri bhare mein hai, sab Kothri
Ichali hain (Miss Schichi ki chithi se bhi ap ko
malum hai) Compound ka bandobast jahan
tak baruta hai, ho gaya Padri Baboo ki gairhaji
mein Mangaldas Barla aur master Philip Toppo hata
ko dikhenge aur Philip Toppo girja chalawenge
ye donon ghar bhara adag karunge aur hisab
rakhenge. Mangal Barla I lake se bhi Treasurer
thahraya gaya hai; inko main ne 1st July ko bhi
Hata ka jima diya tha, isko Miss Schichi nahin

Janke aur main 12+13th July ko monthly meeting
mein Miss Schichi^{ka} sath tha isko ko bhi bhul jake
ap ko Miss Schichi ne likha ki Jojowar 1st July ko
ake chala gaya aur kuchh bandobast nahin
kiya. 13th July ko ghar bhare ka thikana Karmchariyon
ap me upar kuchh bhare se rakh
sakte hain. Kyunki main shakti bhar biswastta
se kam karne ka yatan karta hun.

Ant mein ap se meri arji hai ki main ne
July ke liye thahraya hua prastaw rakhna
nahin likha, so maph kijige aur dusri arji hai
ki ap kriya kar Rs. 10/- advance T. A. Mangal Barla
ke nam par majhe bhej dijiye [main Ranchi shayad August
mein nahin ja sakunga.]

ap ko main shukriya
apka agyadhin o'las
ki Jojowar

July, 1939. Jharsuguda Ilaka. 1

Sankshep report.

- July 1. Jharsuguda men pahunchna aur Miss A. Schichi se "charge" lena.
- " 2. Kuralor mandli men girja adi.
- " 3-5. Kuralor men dharam Sabha aur mela.
- " 6-8. Cherkata aur Gulamal dekhna.
- " 9. Kuralor men Girja.
- " 10. Kuralor men thaharna
- " 11-13. Jharsuguda men monthly meeting.
- " 14. Kuralor lautna. (Karmchariyon ke sath)
- " 15-18. Bhari barsha ke karan "tour" band.
- " 19. Kuralor se Kutripali mandli jana.
- " 20-24. Kutripali mandli men kam.
- " 25. Bhari barsha ke karan Mahanadi par nahin ho saka aur is karan Jharsuguda ^{ki or} lautna.
- " 26. Jharsuguda pahuncha 2 P.M.
- " 27. Compound men kuchchh kam bihan ko aur dusri bela Railway men kam karnekaron se mulakat karina
- " 28. Compound men gaycharai adi ka bandobast aur report likhna aur bhejna.

Main ne ap ki pahili chithi 29th June ko pai aur turant usi roj Miss Schichi ko ek chithi likhi ki main 30th June ko nahin par 1st July ko bihan ki gari (11.30 am. ka train) se Jharsuguda "charge" lena ko President Sahab ki agyanuseer aita hun, main usi samay Jharsuguda pahunch gaya - station par koi nahin aye the, main

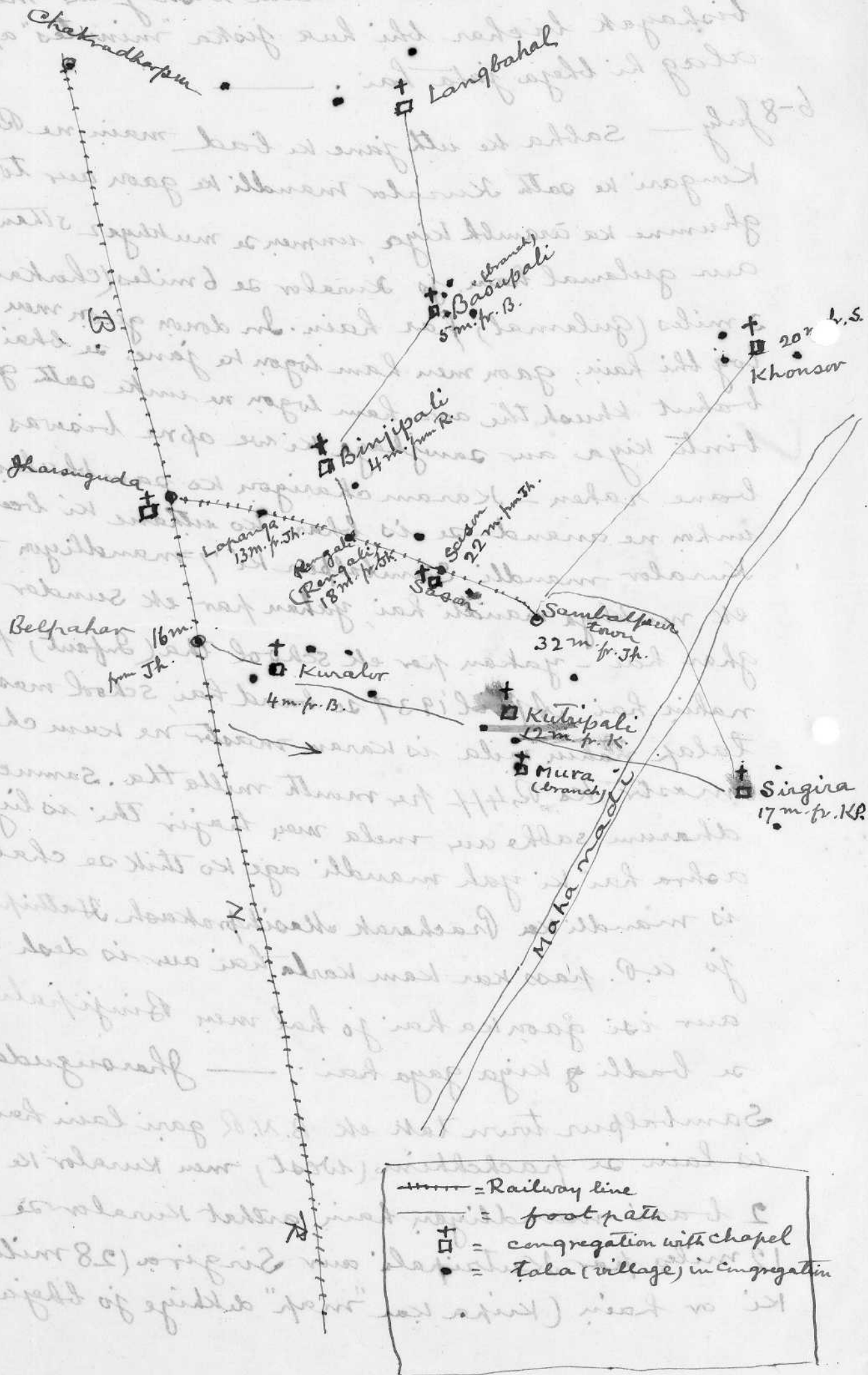
Compound aya aur 4 P.M. Miss Schichi se mula-kiya / jaisa usne samay diya tha, aur usne mujhe bara bungalow dikhai, kuwal ek kothri men kisi Sahib ka samān tha jo Rs 5/- bhara mahwari deta tha, Samuche bungalow khali tha, Koi samān mission ka nahin tha, kuwal kuchchh tuta hua table tha aur us bungalow ke ek chabhi (Key) mujhe mila jisko main Rev. L. Kungari ko Kuralor men jima diya. — usne Compound ke Purab ki or phatak dikhai aur kuchh Salah dii ki Compound ghera thik rakha jay ghera men kuwal 2 lain bina kantawala tar hai aur kachin 2 lain kantawala hai, Purab taraph Koi prakar ka tar nahin hai aur is karan gay bail compound men bahut ghuste hain. — ant men usne lain gharon ke bishay batai ki usne karile Rs 700/- maramati men kharach kiya aur piche Chota bungalow men pustakon ko dikhai jo oriya bhasha men thingo bikri nahin huiin, ek Bahi jima dii jis men Mandli paise ke hisab tha; ant men prarthana kar main miss sahiba se bida hua aur usi roj 11.30 P.M. ke train se Kuralor chala gaya. — . — .

(2nd July) — Main 2nd July ko praya 3 am Kuralor pahuncha (Station se 4 miles dur paidal) Etwan girja main ne kiya jis men praya 7 mandligon ke pratinidhi log bhi hajir the

uski roj, dusri bela Dharam mela arambh hua, bhai aur bahin aur larke larkiyon bahut anand ke sath Sabha mein baithe aur git aur bhajan ke sath upadesh hota tha aur yah dharam mela 2-5 July tak chala aur sath mein anek dharam bishay aur mandli bishayak bichar bhi hua jiska "minutes" ap ko alag hi bheja jata hai. —

6-8 July — Sabha ke uth jane ke bad main ne Rev. L. Kungari ke sath Kuralor mandli ke gaon aur tolaon mein ghumne ka arambh kiya, unmein se mukhya 2 sthen Cherkata aur gulamal hain jo Kuralor se 6 miles (Cherkata) aur 3 miles (gulamal) far hain. In donon gaon mein Baptist log bhi hain, gaon mein ham logon ke jane se bhai bahin bahut khush the aur ham logon ne unke sath girja binti kiya aur samjhaya ki we apne biswas mein bane raken — Karam charigon ko sambhalan aur unkon ne anand se is bhar ko uthane ki beet di. Kuralor mandli Sambalpur ki 7 mandliyon mein se ek mukhya mandli hai, yahan par ek sundar girja ghar hai — yahan par ek school tha (Infant) par ab nahi hai. April 1939 se band hai, school master ko talaf nahi mila is karan master ne kum chhor diya master ko Rs 4/- per month milta tha. Samuchi mandli dharam sabhe aur mela mein hajir thi is liye mera ashra hai ki yah mandli age ko thik se chaligi. is mandli ka Pracharak Masihprakash Hathipota hai jo U.P. pass kar kam karta hai aur is desh ka hai aur isi gaon ka hai jo hal mein Binjipali mandli se badli kiya gaya hai. — Jharouguda se Sambalpur town tak ek B.N.R. gari lain hai (32 miles), is lain se pachchhim (west) mein Kuralor ke saman 2 bari mandliyan hain arthat Kuralor se kauri 12 miles par Kutripali aur Sirgira (28 miles) dakhin ki or hain (Kupa ka "map" dekhiye jo bheja gaya)

map (minutes men bhikshige)
of
Jharsuguda Ilaka,
Sambalpur district.



11 July
13 July
14 July
15 July
ne
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g
l
a

- 11 July ko Rev. Kungari ke sath Jharsuguda aye aur 12 aur
 13 July ko Miss Schichi ne Karamchariyon ke sath mahwari
 panchait kii - unko April-June 1939 ke talap diya, kisi
 Kisi pracharak ko Rs 4/- mila (main bhi hajir tha)
 main ne Karamchariyon ko dharam upadesh diya aur
 unko Swapalan ka arth bataya aur bishes karke
 yah shiksha dii ki we apna kartavya kam biswas
 hoke karen aur bina talap se karen arthat Church
 Council se rupaiya pane ka ashra na karen par
 mandli ki amdani se kam karen, Padri aur
 7 pracharak sabhon ne manjur kiya aur pratigya
 diya ki ham log Prabhu ke kam dukh uthake
 mandli ki amdani se karenge (Kuralor Sabha
 men bhi sab Karamchariyon ne aisa hi kaha)
 main ne anek chitapan Karamchariyon ko diya.
 14 July (Wifaspali) ko Kuralor lauta (Rev. Kungari ke sath)
 15-18 July ko bahut bhari barsha hui jiske karan
 main tour nahin kar saka, Kuralor hi men mai
 main thakra raha. aur soch men par gaya ki
 main tour kaise karung. mere dil men yah
 bichar tha ki main Tata laut jaung, par bhaiyon
 ne aiji kii ki main sahas karke age barhung, so
 main thakar gaya aur 18 July rat se barsha
 kam hoti gai aur 19 July budh ko dusri
 bela main Kutripali Rev. Kungari ke sath
 gaya, 20-24 July ko Kutripali mandli men bhai aur
 bahinon se mulakat kiya aur 23rd July Sunday
 Service men main ne upadesh diya aur girja ke piithe
 Swapalan ke bishay samjhaya, mandli ki amdani
 par bishes dhyan देने के लिये uskaya. — yahan ki
 mandli के लिये girja ghar nahin hai jo the so Kutripali
 gauntia (landlord) se giraya gaya aur jagah bhi
 le lii gai, ab wah jagah mandli ko kamun ke
 amuse nahin milegi. (mauka chala gaya)

L.S.
 sor

gira
 fr. KP

tin

5

Kutripali ke hamare christian bhaiyon ko gauntia ne 1922 sal se dukh diya unke kheton ko le liya (adalat ki karawai karke) isi ke sath girja ghar bhi utha diya gaya - girja ghar^{ka} saman bhi (lakri adi) nasht kiya gaya. yah mandli ka bhari dukh hai main ne sab bhaiyon ke sath upay soche arthat ab girja ghar ke liye jagah kaise milega? yah bichar hua ki mandli sarkar se arji kare ki gauchar se (gauchar = uncultivated land under government control & and partly under village control) kuchchh ($\frac{1}{2}$ or 1 acre) adha chahi ek ekar jamin mile chahi mandli Church Council se arji kare ki C.C. sarkar se utni jagah ka bandobast kar de, aur jagah milne par mandli apni or se arthat apne kharach se girja ghar banawe. main ne bhaiyon se kaha ki main C.C. se is bishay par bishes riti se batchit karunga. ————— Aj kal ek bhai ke ghar mein girja hota hai jisko usne isi sal banaya hai.

Kutripali mandli 7 mandliyon mein sab se bari aur mukhya mandli hai, is mandli ki atrmik daska praya 4 miles dur pashchim mein hai jahan ek girja hai aur wahan Infant school bhi usi ghar mein hai, yah girja ghar jahan bana hai wah jagah mere Jharsuguda Ilaka mein rakhte Samaj (1922-1928 Sal) sarkar se bandobast hua hai aur wah jagah kamun ke anusar mandli ke hath mein hai, isi ilaka ke girja ghar ki jagah ke saman Kutripali girja ghar ke liye bhi sarkar se arji kar liya jay to bahut achchha hoga. mere bichar hai ki C.C. Sambalpur Deputy Commissioner se arji kare.

Main Kutripali se Sirgira jane chaha par bhari barshe in dinon mein phir hone lagi aur Mahanadi bahut bhar gaya aur par hona mushkil hua, so main 25th July ko Jharsuguda lautne ko nikla aur 26th July ko 2 baje pahuncha.

27th July ko compound mein tha aur kuchchh kam kiya, Railway workers logon se mulakat kiya.

28th July ko Miss Schichi se mulakat kiya aur shakar ke ek baboo se gay charai ka bandobast Rs 12/- (twelve rupes) par August to Decembr 1939 ke liye kiya, compound ka ghera thik nahin hone ki karan kam dam mila, ghera ke liye Kantawala tar (4 lain ke liye) darkar hai ismein abhi bhari kharach hoga. main nahin janta hun ki kaisa kiya jay — Aj Miss Schichi ne mujhe chhote bungalow ko jima diya, main Ranchi ake compound ka aur mandliyon ka bistar report deunga. asha hai ki kal^{se} ap ki agyaan usar phir tour karunga.

Apka agyaachindas
28-7-39. Luther Jojowar

To

The President,

G. E. L. Church,

Ranchi.

Dated the 28th July 1939.

Mahatmanyawar,

G. E. L. President ko mera yim rahay hove.

Age ap ko apne kam ka succinct report janate hain. Kurator ke dharam sabha aur dharam mela ke bad main Manyawar Church Supervisor hi ke sath mandli ke kam mein o swapalan adi bisai ke samjhaota dene mein laga hun. Kam log kowad do mandliyon tak gaye hain. Aun age ko chori barra ke wajah se ruk jana para, par ab aur baki mandliyon ke dekh reh mein ja rahi hain. Mission hata ke ghera ka shile na rahne ke wajah se Supraband karne mein mishkila ho rahi hai, par tanbhi gay churi ke liye ek jan ko shika Decem ber tak ke liye dechya gaya hai.

Kurator ke dharam sabha aur dharam mela ka munse ap ko sath mein lehe de rahi hain.

Kam ki bhare khin hove ke karan ap ko "mandlipalan bisaiyak rakna" nahin de rahi. Is liye ap se namertapurbak aiji hai ki ap kripaya kripaya maffi kariye.

Ap ka biwast sewak

Rev. L. Kongari

Kai unoh snoni ~~da~~ he classing tak. bidaya ~~thayam~~ karaya.
Paratu tis har bli pun amati na kar sala. N.M.S. ke
samain men donong unati aur amati ki but paigai.

Ab C.C. is take ke report aur dashe ko khud jam
kar bichar kiya aur N.M.S. ke sath liha parhi kiya.
Phir se ayaham ke sam apne hanth men lelewe. So yah
ham 18 June 1939 tak men tay huwa. ~~Dishe amur~~
~~manjawan Ch. Supervisor Rev. L. J. J. C.C. ke dewan~~
~~theje jakar 18 July 1939 ko gharuguda Hake ke Charge~~
~~manjiye N.M.S. In-charge Miss Schichi se 4 P.M. Samin~~
~~ke le liye~~ So ab se bhan age ko gharuguda Hake (C.C.
ke hanth pun rupse a gaya; yane mada mandli ke ane
hogaya. So sab se pahile N.M.S. ke uske sahaya aur
bholai ke liye ham sare man se thanyabad dewen.

Ab ne (Ch.S.) C.C. ki ichhara ko bhi sabha ko kahi
sunaye. Yane uske bichar hai ki N.M.S. itne dinong tak
ham chalaya aur hamari sahaya kii isliye C.C. aur
gharuguda Hake uske thanyabad de si hai. Phir N.M.S.
In-charge Miss Schichi ke bli ham thanyabad dewen
uske kashin barissam ke liye jo uske hamare liye kiye
ham. Phir apne mahamanyawan President Stosoh Sahab
ke ray pragat kiye ki bus taur se uske kahana hai
ki N.M.S. ke uske buri. Tam man than se 18 barislong
uske buri sahaya ke liye thanyabad dena awasyak
hai. So N.M.S. ke thanyabad deke hamse nari sabha
khari hokar yah thanyabad ke git gaya.

Thanks given to the N.M.S. by singing a Mundari
Song.

Coras — Johar N.M.S. Kalisa taing do.

- 1 Prabhawa dular tem perayakana
Prabhawa ashis amre iin maranga.
- 2 Hoga dular tem perayakana
Lingitan towatam asul kedinga.
- 3 Renge tetang birao balayanre
Koroni lingitane daya seteng daa.

4. Ka senhan ko seran om nagonte
Ale nangle isu puram uru pahau tan.
5. Mainahan Oluii N.M.S ke
Isu pura sahareomen gomke yishure
6. Mainahan gomke eya mandlire
Dular amas mandlire jorong joronga.
7. Prabhuwa dular Christ mandlire.
Namakan ashis tam ke atom riringe.

1-4. talu men N.M.S. ko; 5 pad men N.M.S. Secretary ko;
6 pad men N.M.S. Ministry In-Charge ko aur 7 pad men
Prabhu ko sambodhan karke Dhanya bad ka git gaya gaya.

Phir C.C. ki or ka bhi apne bayan kiya ki "mata
apni beti ko phir se bulati hai." 1914 sal ko mahanyuda
men Lutheran mandliyan dusre 2 adhi kariyon ke hanth
men par kar sam bhala jada the. Ganga Mission Methodist
se; Chhota Nagpur ka S.P.C. ke hanth aur Jharsuguda
Baptistong ke hanth men; Phir unse jima lekar
C.C.; N.M.S. ke hanth Sonpa aur yahan ka kam
30 June 1939 tak raha. Ab 1st July se C.C. apne
hanth men yahan^{ka} kam phir kati hai. So C.C. ko bhi Dhanya-
bad deuen. Kyunki "mata mandli apni beti ko apneliya"
Sari sabhe uti kharibohar C.C. ko Dhanya bad de-
huwe yah Dhanya bad ka git gaya.

Thanks given to the C.C. by singing a Mundari
Song.

1. 1939 sal zida julaire
Neda do setu lena neda do purayanare.
2. Jharsuguda Hakaran haga mizi honko
Enga koyongre huring marang kerayanako.

3. Marang karai Samainre Baptist kaliza
Ne soben mandli ke nelkenay pura Dhangabad.
4. Gel iral pitimado IV. m. 5 kaliza
Ne soben mandli ke chalo koday pura Dhangabad.
5. Ter tabu haga miri ke mandli ka kami ko
Jite kajite tiide moohate, kami kobu rikaya.
6. Ranhi ren Mahansaaba ke Prabhura Johar
Pura Dhangabad, haga miri kora hobaka
7. C.C. ren Sabha pati ke Gel iral miri kora
Barhisigela haga, Udhara nutumti Sahara hobaka.

Ab Jhansguda Ulahe ka awastha kahan hai? —
Ham ghar men hain. Mata ke sath, par mastagerib hai. Is
halat men kya karna hoga. Bhari parisram ke sath kam
karna hoga. Tab thore hi barsong men unati kar sakenge.
Dwar saharion ko bul aur budhi bhi deta hai. Pehle
ek a ghar ki; mandli ki tab Ulahe ki unati karna hoga.
Pardeshion ko dweh na karna. Tuohh karne se unati ka
gharokha o rota roka jayga. So bhinta ka aama mandli
men na hoise. We pardeshi (Chhota nagpurion karamohari)
tumhareliye Prabhu ke nimat sabhi hain. So ek sang
sahmat hokar kam karna. Tab Prabhu ka ashis tumhare
upar adhikar se hoga.

Ant men sathong se puorha gaya ki kya
kharshi man se apne mandli ka swafalan ka
dhar utthane chakte ho? Suri shakha utti
keron hokar karsh se utar diya ki han ham
lete hain.

Tab git aur prarthana ke sath sabhi
ant hai.

Tharam mela 3/7/39.

Pahli bela 8-11 A.M. tak.

Sabha pati ki aguwai se S. B. 106, 1-4, pad ko ~~Sabha~~
Sabha gaya aur Rev. 3, 14-22; se ek ekhti updesk diye.
aur Prarthana kar Tharam mela ka kam suru hua.
Bhai log 56 aur bahin log 24 the.

- 1 Bhai - "Marichi Tharam ki kai sar buten" — Rev L. Kangari se
1 Cor. 3, 2. ko hanh kar Marichi Tharam ki kai sar batong kam
updesk diye. Jiska sauchkap sachka diya jate hai. —
Pach usi bikhyat Corinthi yong ko ngar man kya bishes
pracher kiya? Krush par mare gaye Christ ko. Wahi krush
par mare gaye Christ ko pracharne Marichi Tharam ko ek bish
but hai. To krush ki katha man kya bishes hai? Char
buten hain. I. Papong ki ekhama. II. Jiwan. III. Tharam
IV. Tran o mukti; Jagat man kitne hi Tharam paath fay
jate hain par un man ye char bish batong ki ghat hai.
Ji se we hum nahin hain. Parantu Christan Tharamon
Krus ki katha sab se bishes but hai. Jisman updesk char
buten pur rup se hain. Ji but ke karan Prarthangne
sam pur rup se apne jivan pracharne ke kam man
dediye. Ab isi but ko pakar Ekhtangpur aur Jahan
ki mandiryan bahut bishes aur madya wau sabam
gilaang ke samne dil par de hain. Ye mano hira aur
sona ke tulya hogaye hain. Jaise ki si ek git rachane
Ekhtanagpur aur Sambalpur ke bish yon likha hai.
(Juni - lita "Hira kham sama samain abon naya")

- 1 Hira Nagpur Sona Samaron Ek Sambalpur 2
- Juwara kaji dom nam naguled 2.
- 2 Jiri daru buru bonga do am seon ken 2
- ka tunda gonoojan horam otong ken. 2
- 3 Prathuwa daya dular amre hobayan 2
- Ji jogao jiwbanhaoniyam naman 2

4 Eya mandli sona lalten amre julo tan २

Ji jogao jibanchao mundi sabakam २

5 Kurushu ghandu jinitao kegi dundowa kam २

jinitao kaji kamireyam nameya २

2, Birai — Egan bhajan — Sidhit log S. Pani ke kaigitor

ko gaye. — Bahin log bhi bhajitor ko gaye. Phin sab log kai gitong ko ek sang mil kar gaye. Git gan ke birai men bhi kuchh lecher diya gaya. ki git gan se kya labh hai. 1. udasi man anand se bhar jata hai. durbal sahas pata hai, kathon man badal diya jata hai aur Iswar se ghanist samband chota hai. Git gan se Iswar ki rajy bitdhi hosi hai isyadi anek labh hain. You pahili bela ke kam ^{bruti sath} and huwa.

II Bela 2½ - 6 P.M.

Suru men bahin log ek bhajan git gaye. sab prarthana ke sath Dham mela phin suru huwa.

3, Birai — "Birwas". Pre charak Yussaph Surin is birai par lecher diya. Sori satha S.P. 90 ko gaye. Tab Acts 16, 30+31; ko parh kar birwas ke bare lecher diya. Sam lecher mekara — Birwas kya hai? Prabhu ko pakar kar na chhorna. Jismon din badon hain I Agya palan karna II Pratigyapar bhadosa rukna III Prabhu ki bhakti o sewa kar karna. Birwas kab utpan hoga? Jab burhan sun kar manenge aur sab chint se pragat hoga. Jaise Naيمان Kothi ke bayan se delch se hain. Phin Birwas se Dhami hote hain. Jaise Ibrahim bhadosa aora aur din se sewa karde age barhe. John 3, 16; Birwas se hamara tran hai. Abhi yahi birwas ki parat is elake ketiye a gaya hai. Ham birwas men dikh aur shir hokar age burhan to jay prapt kar sakege. Amin.

aur man hai ek git gan huwe aur se prarthana rakhit sabta and huwa.

Dharam mela. 4/7/39.

8-11 A.M.

Durango pusti 104, 1-4 koga kar sabha pati prarthana kiya aur Acts 2, 41-47 ko parh kar prarthana sahit Maudli. Swapalan birai men leker diya. Bhai bhai milkar jo the Maudli Swapalan birai — Suru men christani mandli ek man aur ek shrit hokar rakhi thi. Pahile aadate the parantu Paritra ma ke aise re un men bahar burh gaya. Bare sahas re updes dete the jiske phal huwa ki bahut log christani mandli men mil gaye. Jo mandli men do bhag the I Previt. log khambha ke saman the aur II Mandli ke log unki aishke ke juth men bandhe jakar sthir ruke. We shiksha men, sangati rakhsa men, roti toone men aur rojbaroj prarthana men lage rehte the. Mandli men jivan the. Yeh dekh kar dusre shakit hojate the. Yahi bal swapalit mandli men hona chahinge.

Autonomi ar that Swapal man do bhag hai Auto-
apni, Nomi — byawastha. Apne ap ko palna. Mandli
wapalan men bhi do bhag hai. I Swapalan II
Swasahsan.

Apne adhikariyon ko man kar unki shiksha ko mante
huwe mandli ko chalanu. Swasahsan men kai garbur ho
sakta hai yane apne ap ko nirband samajh kar
adhikariyon ko nahin man kar chalna par yeh galat
hai. Purani mandli men bhi aise huwa the jaise Galati
ki mandli. Paul ne unko likh kar samjhaaya. So
yeh mandli bhi apne adhikariyon ko man kar chali.
Adhikari kaun hai. C.C; jiske adine men rah kar
unke shikraye huwe नियामानुसर Giza aradhana
chalanu. Sunday school karna. नियमित रुप se updes
dena. ityadi.

Swapalan — Apne ap aundani utha kar नियमित
rup se loharok karna. aur mandli ko sam chalanu. Is men
centralizing aata hai. Purani isi bat ko aadhi tarah
palan karti thi. Previtong ke samne laya jata tha
aur us sab loharok karte the. Is men bhi garbur
ho sakta hai par jo palan nahin karega to palamandli hai.

aur uska phata hoga. So ap yah stake Swapalan
maandhi hokar apni aundani ap utha kar uski rupse
kharach kare.

Aundani ke bisei — C.C. ko adhi kari hain kar
apni aundani aur kharach ka hisab dena dena hai.
Matlab rakhe apni aundani ap utha kar ap kharach
kare. Is riti se jab ham karunge to bahut phal
phalega.

Aur meri E.P. 18 ko ga kar prarthana rahi sabhe
khang hui.

II Bela. Dharam Panchait.

2 1/2 - 6 P.M.

S.B. 140 ko ga kar prarthana rahi ham phir se
suruchunda. Acts 10, 1-4; St. Math 25, 34-45 ka bacchan
parha gaya. Swapalan kaise hona chahiye is bisei meri
upodesth diya gaya. Karneliya senapati tha jo sharam
rahi Dharmi tha. jo Dharam ki riti par chalta tha.
Wa hin kam kiya. I. Iswar se bagy rakht II. Gharib
ko dan diya. III. Iswar par ahar binti kiya.

Ham yadi swapalan chahate hain to meri hin bagy
ko phala karen. jo Karneliya ne kiya. Adhi kari hokar
wah bure adhi kari ko pak chana aur uske bhay
mana. Suleman. Ayub andi bhay mane hain the.
So unko adhik adhi diya. aise hi ham Iswar ko bhay
mane. yah swapalan ka pehla kam.

Dan dena garib ki sahayta karne hai. Hindoo
punya kamane ke liye karate hain. Karneliya kewal
Iswar ki mahima ke liye diya. Isha apne liye
kewal nahin parantu auron ki sahayta ke liye
hai.

Iswar par jama aur prarthana karne — Abraham
roj binti karke the, Daniel, Sad rakh meri, Abednego
adi the aise hi karke the. So Iswar ke par ahar
binti karne kamara kam hode.

in upwork tinaq niyaan ko palan kaseenge to swapalan
achhi turah kar aakeuge. Tab Prabhu kasege. ke mare
pita ke dhanya logo mare pita ke amand men jao
adharan ke dhani re apne tiye swang men jagah.
saiyar karen. Swapalan ke bhan C.C. nahin par
swan hi romp deta hai. So swan ke diya huwe than
se daya dharan ke kam karen. Prabhu in
hamari rahayta kare.

1. Jharsuguda State ka salana sundari list -
Pracharak P.P. Gind lekhan deta huwe kote hi
niya mit rup re dan diya jao to khami re sab
kam chal rakta hai. Kyunki State bhan men
224 shor, 1113 baptisma paye huwe. aur 527 dikhar
hain.

Chatu dion + Muthi mikhan sal men	Rs. 734-8-0.
Mandli paies +1/- ke dore	56-0-0
Nawan khami +1/-	14-0-0
Prabhu prit do samli ke	10-0-0
Bima dhangabad +1/-	14-0-0
Katni do samli ke	50-0-0
Total Rs 879/-/6.	

Prabhu bhaj do nikhina men chubon +1/- ke dore	Rs 135-2-0
Baptisma kaseh +1/- ke dore	16-0-0
Mandli gashan Rs 1/-	8-0-0
Sadi phis Rs 5/-	60-0-0
Ghor bhar	84-0-0
Bima dhangabad	8-0-0
Total Rs 311-2-0	

Sab jama Rs 879-0-6.

311-2-0
Total Rs 1190-2-6

Kharach - Padri ke Rs 300-0-0
Pracharakongles Rs 876-0-0
Total Rs 1176-0-0

Bachet Rs 1190-2-6
1176-0-0
Total Rs 14-2-6 bachet hita hai.

Dharam Mela 8-9 A.M.

Dharam Panchait 9-10 A.M.

5/7/35

Sabhapati ki aguwai se D.P. 75 ko sari sabha ga kar binti
huni aur St. Mark 7, 31-37 par Dharam upadesh hua.
Sanchhap suchna — Prabhu ne ake bakhire totle marmusky
ko kamong, aur gili miti se jiv ko chhura. Pakile logon ne
use binti kiya ki wah chhura. Prabhu antki binti ko
kewal suna so nahin faran tu swarg ki or tate kam pukara
upphatah yane khulja. So bhari bandhan utkul gaya.
Aise hi bhari kam bina swar ko talak aur sahayta paye
bina nahin ho sakta hai. Yane humari pehli karabgi
hai prarthana karne. Karan sharyon ko yeh bina diji
Dhyan dea jarni hai. Apne liye aur durre ke liye
binti karen. Swargiye sahayta rath is duniya ke
upay ko kam men lauen to kamong men upphal honge.
aur sab mandli ka kam chalan sakenge. Amien.

I Panch-Sangathan — Jharnaguda Ulaa aur parish ek hi
hai is liye. So Ulaa aur Parish panch ek hi hove. Panch
Sangathan tut gai hai is liye phir se othir kar digi.

(a) Mandli Panch: —

- 1 Jharnaguda — 1 Pracharak o Padri; 2 Mangal Das Barla,
3 Hoshing Bihari; 4 Maunidi Tarky; 5 Mariprakas
Topono; 6 Philip Topono.
- 2 Kuraton: — 1 Pracharak. Mariprakas Katipora; 2 Prachin
Shen Topono; 3 Biswas Bara; 4 Shimen Bara; 5
Antonkereta (Kajamohi); 6 Yunus Horo; 7 Nicodim
Lipi; 8 Mustar Porono Bara (Secretary); 9 Diptiprakas
Topono; 10 Johan Barla.
- Sahajan Dal — 1 Elingajar Katipora; 2 Christajan Barla
3 Abraham Bara; 4 Nityanand Horo; 5 Premnand
Horo; 6 Porono Bara; 7 Diptiprakas Topono
8 Johan Barla.

3 Kutropali — 1 Precharak Purnaprasad Aind; 2 Prachin Prem-
manik Horo; 3 Mika Barn; (Khajanchi); 4 Widdos Barn
5 Markos Surin; 6 Premchand Topno;
Dura — 7 Prachin Nirband Barla; (Khajanchi); 8 Markos
Barnabus Topno (Secretary); 9 Umbulan Chauriya
Sahayakdal — 1 Prem manik Horo; 2 Premchand Topno;
3 Barnabus Topno; 4 Umbulan Chauriya; 5 Jis
Topno; 6 Christopal Danwar.

4 Pahar Sirgura — 1 Pracharak Abraham Kandulua;
2 Prachin Joshua Topno (Secretary); 3 Pharnel Barn
4 Philip Chengra; 5 Johan Chengra (Khajanchi);
6 Mangaldas Lugun; 7 Master Eliyazar Topno.
Sahayakdal — 1 Joshua Topno; 2 Johan Chengra;
3 Eliyazar Topno; 4 Luther Topno; 5 Gayen Topno.
6 Nehmiya Barn; 7 Sulman Chengra; 8 Dayadham
Chengra.

5 Khonson — 1 Pracharak Manib Das Konguri; 2 Prachin
Ruben Horo; (Khajanchi); 3 Master Nathaniel Horo;
4 Mangaldas; 5 Manuprasad Horo; 6 Yakub Baba
7 Yunus Topno (Secretary).

Sahayakdal — 1 Yakub Baba; 2 Yunus Topno; 3 Ruben
Horo; 4 David Horo;

6 Saron — 1 Pracharak Yunus Surin; 2 Prachin Zakariya
Horo (Khajanchi); 3 Eliyazar Aind; 4 Johan Sangra;
5 Eliyazar Surin; 6 Johan Surin; 7 Amar Turkey (Secy)
Sahayakdal — 1 Thomas Barn; 2 Philip Dura; 3 Amar
Turkey;

7 Biji pati — 1 Pracharak Zakariya Barla; 2 Prachin
Shimon Mura; (Khajanchi); 3 Manmanik Barla (Secy)
4 Boas Baba; 5 Prabhusahay Surin; 6 Alfred Surin
7 Ayub Surin;

Sahayakdal — 1 Yunus Mura; 2 Alfred Surin; 3
Manmanik Barla.

Langbatal 9 — 1 Pracharak Kabil Kandulua; 2 Prachin Ruben Barni. 3 Master David Barla; (Secretary).
 4 Purauprasad Chaunriya; 5 Shilas Hono; 6 Mamsid Kukuwa; 7 Jotiprasad Topono; 8 Dayadham Topono
 9 Kabil Kukuwa; 10 Elizayar Barla; 11 Mamsid Kukuwa;
 12 Lucas Kandulua (Khajuruchi); 13 Benyamin Barla.
 Sahayak Dal — Prathamich; 2 Elizayar; 3 David Barla. 4 Benyamin. 5 Dayadham.

Pranama sath sabha bandhi.

II Bela 2 1/2 - 6 P.M.

S.B. 124, 1-2; ga kar 1 Timo 2, 1-14 ko parh kar sabhapati ke upadesh aur bint dware phir baithke aramde hui.

(A) Shaka Panchang ka shuma jana —

Tharungda — 1 Pastor — Secretary, ka kam kahi nam chale.
 2 Mangaldas Barla (Khajuruchi)
 3 Philip Toppo (Asst. Secretary)

Kurator — 1 Pracharak Manik prasad Katipala.
 2 Prachin Shum Topono
 3 Master Prasono Kandulua.
 4 Yumas Hono.

Katipali — 1 Pracharak Purauprasad Aired
 2 Prachin Pranam Hono
 3 Barnabas Barni; 4 Prachin Kirband Barla.

Pakar Sirgira — 1 Pracharak Abraham Kandulua.
 2 Prachin Jothuon Toppo; 3 Johan Mungra.
 4 Phannet Barni.

Khonror — 1 Pracharak Manik Das Hongari; 2 Prachin Ruben Hono
 3 Yakub Raba; 4 Yussaf Topono

Saron — 1 Pracharak Yussaf Surin; 2 Prachin Zakariya Hono.
 3 Amar Tikky; 4 Johan Sangi.

Pingipali — 1 Pracharak Zakariya Barla; 2 Prachin Shimon Hono.
 3 Manmank Barla; 4 Alfred Surin

Langbatal 9 — 1 Pracharak Kabil Kandulua; 2 Prachin Ruben Barni
 Barni. 3 Purauprasad Chaunriya; 4 Lucas Kandulua; 5 Kabil Kukuwa

(C) Karjharini Committee — Shaniya Shaka Panch hi baroman man karjharini sabha ka kam chalaen. Prad men yadi ausrayata ho to phirhi Shaka Panch dware bhar se bhi de shume jave.

Karjharini Panch — 1 Padri
 2 Khajuruchi Mangaldas Barla.
 3 Asst. Secret. Philip Toppo.

II Padri ka head quarters — Sabha mein sathin kiya gaya
 ki Padri Mission Station mein ruke aur school na
 khare hone tak use school ghar hi mein rahan. Laine
 se aur ek gharana wisi ek kothi mein uske rakh
 ruke. Wo ghar belian na ruke.

III Pracharakon ka adli-budhi. — Mission Station mein
 gaya hua pracharak Principal jisme aur Principal
 ka kumalon aye. Iske anwar Zakariya Parla
 Principal aur mansiprakas khatir kumalon mein
 jisme.

Sabhapati ke marthana dwara sabha baithke
 ka kam aur kiya gaya.

Secretary
 Rev. L. Kongari
 5/7/58

To

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

Church Council
Received. 14.7.39
Register No. 234.
Date. 8.7.39.
File. 21.
Reply No.
Date.

Dated the 8th July 1939.

Mahanmanyawar,

L. E. L. President ko aur C. C. ko ham Jharsuguda
Alaka Panchong ki or se yirurahay.

Age ap ko bidit hove ki manyawar Church Super-
visor ham logon ko pas a kar C. C. ki dari batene kah
sunay ki 1st July 39 Jharsuguda Alaka pura Autonomus
Church ka ang hogaya. Gane "mata mandli apni beti"
ko phir se apnaya. Ham bare auand se is bet ko graham
kar apne ap bhi ~~Sw~~ palit mandli ka pura ang hona
aur uski ichha ke anuseer chalne ko swikar kiya.

So ham C. C. ko aur Mahanmanyawar President ko
aur Eswar ko uske mata swarup pham ke liye ^{maure} hardik
dhanyabad dete hain kyonki "mata apni beti ko apna liya"

Phir N. M. S. ko, uske bhoje hune missionariyon ko aur
bartman in-charge Lady Missionary ~~anir~~ Seichi ko 18 barin
tan man, dhan se unki bari rahayta ke liye hardik manse
dhanyabad dete hain.

Ham log 2-5 July tak dharam mela aur dharam panchain
bina rok tok bare auand aur sapthal ta ke saath karne
sake. Sab ka minute piche tak men apke pas bhej diya
jayga.

Bartman men mandli mandliyon men Ch. Supervisor
ka jana aur bhai bahinon ko ham men utsahit karna
samjheina aur golmatong ko mitana aur sant karna ati hi
jaruri hai, par malum huwa ki kewal thora roj unko yahan
shahane hai. Is halat men sari Alaka sabha Mahanmanyawar
President se yah namar nivedan karti hai ki Ch. Supervisor
ko Jharsuguda Alaka men July 39 ke ant tak shahane ki
shanti graham karen. Sab bhaiin paidal jana parha hai, Jalid
utan bhejne ki kriya karuge.

Jharsuguda Alaka Panchong ki or se
Ap ka biswas Sewak.

Rev. L. Kongari

File
N.T.
31.7.39.

1

Church Council
Received..14.7.39
Register No..233
Date...8.7.39
File...21
Reply No.....
Date.....

Through the President

Dr. S. L. Church,

Ranchi.

To

Dated the 8th July 1939

The Secretary,

N. M. S.

Mangawar

N. M. S. Secretary ko aur bartman in-charge
Lady missionary ~~Miss~~ Schichi ko, ham jharsuguda
slaka ni on se yimrahey.

file
N. M. S.
31.7.
39.
ham jharsuguda slaka N. M. S. ko aur uske
theje huwe missionaryon ko aur bartman in-charge
Lady missionary ~~Miss~~ A. Schichi ko 18 bars long, san
man than se unki bari sahaya ko liye hardik
sharyabad dote hain

Age N. M. S. ko Eswar arshio dewe.

Jharsuguda slaka ni on se

ap ka bhawan

Rev. L. Kingari

File
24-7-39
Copy
Jharsuguda ,Orissa

B.N.Ry.

July 18th. 1939.

To the Church Council,
G.E.L. Church ;
Ranchi.

Dear Friends,

This should have reached you long 'er this, but I have been waiting for Rev. Jojowar to return to the station, to talk over some things. However as he does not seem to be coming, and I know not how long it may take I shall proceed.

On the 1st of July I turned over the work to the Rev. Mr. Jojowar, and duly took him around the entire compound, explaining all that was necessary, also about the buildings, etc. He was in a great hurry as he wanted to leave that same evening for Kuralore. But I did manage to have prayer with him, committing him and his great responsibility to the Lord.

I again want to tell you dear friends, how very happy I am that you have seen your way clear to resume the responsibilities of this your Field. And may I in all Christian love and interest point out the following to you? About a year ago I made a careful study of the financial possibilities in the field, and canvassed the entire membership of the Church. I also took into consideration rents for the Christians' quarters, occasional rents from the Mission Bungalow, and the money received for grazing cattle.

I carefully worked out a plan in connection with this that if every worker and the members here in Jharsuguda, who are in permanent employ of the railway and otherwise (who are getting a fairly good income) would contribute one twentyfourth of their salaries to the Congregation, and each member in the entire district contribute two pice per month, the entire work here could be self supporting without the least bit of inconvenience to any one. In fact it would prove a great blessing as all concerned would be supporting the Lord's work in a more systematic way. This in place of often giving in a mere slip-shot manner, and but four annas per year for "Am-dan."

At the time I had a special prayer meeting and also a series of prayer meetings relating to this suggestions thus preparing all for same. A number of our people accepted the challenge and thus contributed up until I handed over to Rev. Jojowar, but the majority, deliberately refused on the ground that "such was not their duster." I have taken pains to repair all the wiring and gates so that at this time when people from town bring their animals to graze your representative might continue the same, for why should the richer people and nonchristians at that, have the benefit of this large compound free for grazing when every where else they have to pay. I always took a rupee per head for full grown animals and eight annas for "Batchas." This really runs into quite a sum. However Rev. Jojowar has been here only one day since I handed over, and when I sent the people to him or to the "Hata" it was said that no one look after the place. I say this not to criticise but to point out to you what benefits you might derive from this compound. I have also explained that when people will come to me in reference to ~~renting~~ renting the Bungalows, I shall gladly bring them

to your representatives as naturally I know and am in touch with the public. So though I have now nothing to do with the work, I have taken in Rs. 5/- and will hand same over soon as I hear

that Rev. Jojowar will come.

I have also pointed out to him that anytime he should like to make any inquiries, or discuss anything at all, he should feel perfectly free to come to me., and have extended to him a hearty invitation to come at any time.

I would herewith also extend to you, a hearty invitation to drop in and see me when ever any of you should come to Jharsuguda. You will find me in a missionaries bungalow, just north of your place and opposite to same. After very careful and very definite prayerful consideration I came to the conclusion that this could be the best for all concerned, that is, that I make the change of my living quarters now. And I shall do all I can to help in keeping the places rented. There is one room now in which a friend has stored some furnitures, for which she regularly pays Rs. 5/- per month rent., and will continue to for some time as the rains are on.

I will continue with the work among the Oria and English speaking peoples, and desire sincerely and truly to carry on in full cooperation with all of God's children and servants who may here be witnessing for Him.

Assuring you of my sincerest and prayerful interest further, I am,

Prayerfully, yours for souls,

Sd/ Anna Schicht

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristya Sevak Samaj)
(ESTABLISHED 1905)

Hon. Secretary & Treasurer:
J. D. ASIRVADAM.

Lutheran Branch of the N. M. S.
(Affiliated in 1916)

Madras Christian College,
TAMBARAM,

3rd. July 1939.

For Secretary's file

The President

Gossner Evangelical Lutheran Church.

My dear President Stosch,

telegram and ~~letter~~

I am grateful for your/letter which you sent in answer to my telegram. We are happy that we were able to help when Gossner needed help from the Lutheran N.M.S. and that it was possible for the N.M.S. to transfer in 1928 two-thirds of the field taken over on 1-1-22, when Missionaries John and Diller took over the congregations in Jashpur and Gangpur, and that the rest of the work was handed over when you are come here on special agreement to find a permanent solution of several outstanding questions. From the beginning I have been associated with the negotiations regarding the work, which we took over only as a measure of temporary help, and I am full of thankfulness that this ^{temporary} ~~under taking~~ of the Lutheran N.M.S. has come to a termination even while I am still holding office. I should have been unhappy if another had had to deal with a transfer under conditions very different from the transfer of 1928. A very good piece of news ^{that} you have given me is that Mr. Schiebe is likely to be appointed to this field. Jharsaguda has great evangelistic possibilities, and the services of a missionary to push on the evangelistic work will be a great asset. I hope the Curatorium at Berlin will find it possible to assign Mr. Schiebe to this work,

If Mr. Schiebe takes up residence at Jharsaguda I think he will come to a good arrangement with Miss Schichi regarding her work etc. When she goes on furlough, that will be the time for her to leave the field in a natural way. When she asked for the permission of the N.M.S.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Kshatras 25th Jan 1902)
(ESTABLISHED 1902)

Madras Christian College,
TAMBARAM,

Lutheran Branch of the N.M.S.
(Affiliated in 1916)

Hon. Secretary & Treasurer:
J. D. ASIRVADAM.

to settle down in Jharsaguda, we understood she would stay in that small bungalow, and care for its repair, and so far as her work was concerned she would have a sphere where she would not clash with the work carried on by our workers. It is only when Dr. Mallathambi

left, we had to give her certain responsibilities, for the normal work of the field, but they were meant to be of a temporary character.

I am grateful for the generous spirit in which you have written to Miss SCHICHI in the matter; and I trust the Church Council also will show her some consideration because of her having been our Honorary Missionary, and because of her eagerness to continue the work ~~with~~ without any overlapping, and the assurances she has given. As your Council does not meet till some months later

as you said, I delayed a reply in the busy weeks around the opening of a new College session.

With kind regards,

Yours sincerely,

J. D. Asirvadam

had had to deal with a transfer under conditions very different from the transfer of 1928. A very good piece of news you have given me is that Mr. Schiele is likely to be appointed to this field. Jharsaguda has great evangelistic possibilities, and the services of a missionary to push on the evangelistic work will be a great asset. I hope the Corporation at Berlin will find it possible to assign Mr. Schiele to this work.

If Mr. Schiele takes up residence at Jharsaguda I think he will come to a good arrangement with Miss Schiele regarding her work etc. when she goes on furlough, that will be the time for her to leave the field in a natural way. When she asked for the permission of the N.M.S.

Church Council
Received 4-2-39
Register No. 69...
Date 2-2-39
File 21
Reply No.
Date

Kuralor

2-2-39

File
26.6.39

महामहोदय C. C. Secretary को योग्य सहाय होवे

मागे माप को विदित होवे कि इन दिनों में हमारे मरमुगुदा इलाका को दशा मातृहा सोचानिय हे सब कहीं माशागिन्त हो माशागिन्त से भरो हुई है देहाती मराड़लो के पांच लोग सिरनियों का सेन्ट्रल जेसन-बन्ध कर दिये हैं।

जहां तक बन पड़ता है मी' समझने में लगा हूं पर सब कुछ मासफल हो होता है सब कहीं से यह जबाब मिलता है कि उपर मातृकारी लोग-जब तक-माकर पांच न करें मी' पुरी रीती से गड़बड़ का कारना-जान कर मराड़लो के हित के लिये उचित फैसला बा-करें तब तक मराड़लो को दशा-रुसा हो बना रहेगा।

रुसा दशा में हम मराड़लो कर्मचारियों को मराड़लो काम में बहुत ही बिधु बचा होता है मराड़लो के गड़बड़ों को देख कर मी' हमारे परिश्रमों को मासफलता पाकर हम मातृकारी और बहरी दोनों शक्ति से मातृहा दुःखित हैं मी' ममी' सभों को माशागत महासभा के हमारे इलाका विषयक हितकार फैसला को मी' लगा हुआ है।

इसीलिये यह मेरी दोन दोन माजी है कि माप हमारे मरमुगुदा इलाका के विषय में जो N. M. S. के साथ नई एग्जीमेन्ट को बात तय करे है उसको जहां तक जल्दी हो मुझे जनाकर हमारे मराड़लो को सोचनिया बुरा दशा को दूर कानि में कृपा किजिये।

मागे-शुभ ।

माप का माशाकारी
Rev. L. Kongari
(वि.) Kuralor
P.O. Belphahar
Dist. Sambalpur

G. E. L. Compound.

R a n c h i (Behar).

13th. April 1939.

My dear Professor A s i r v a d a m,

Your letter of the 5th. of April.

You have probably got my telegraph yesterday saying that we are prepared to send one representative to that conference in Jharsuguda, either the Secretary of the Church will go or Revd. J. Tiga. They hope the conference will be held after the 26th of April as on the 24th. and 25th we have District Board elections in Ranchi.

The general opinion of the C.C. (Church Council) turns more and more towards taking back the Jharsuguda field into the Gossner Church. I state in brief the reasons for this as they are represented to me:

1. Though we are grateful to the N.M.S. for their readiness to help the Gossner Church in her distress and though we appreciate the work of the N.M.S. in general, we regret to say that from the point of view of the Lutheran Church none of the Missionaries sent by the N.M.S. was a success. With due respect to their missionary character we gladly acknowledge that they have worked in the Jharsuguda field to the best of their ability. But as far as I am informed all of them are lacking in denominational feeling. This holds good with Mr. Gnanavaranam as well as with Miss Schichi, not to speak of Dr. Nalatabhi. The C.C. as well as the Jharsuguda congregation feel that this Lutheran Community of Jharsuguda is getting alienated from the Lutheran Church.

2. There has been always dissatisfaction in the N.M.S. regarding the Pastors, the Gossner Church would send to Jharsuguda.

Several Pastors the C.C. had to withdraw from the Jharsuguda field for different reasons at the request of the N.M.S. Our present Pastor the Revd. Luther Kongarli is disliked too by Miss Schichi. True, he is a young man with little experience. But he is much ⁱⁿ earnest and is quite sincere. He is apparently misunderstood and mismanaged by Miss Schichi. If the C.C. now replace this Pastor by another they would admit that it was the Pastor who failed to cooperate with the missionary lady. The C.C. are not prepared to admit this.

An arrangement from which continually difficulties and misapprehensions arise is certainly not the right one. Either a remedy must be found or the arrangement must be discontinued. If the C.C. could do as they wish they would ask the N.M.S. to hand them back the Jharsuguda field by the 1st. of May. But they have too little money and too much work and therefore they still hesitate to take back this field. They feel this might be a responsibility they cannot bear. We therefore are quite willing to invite your opinion as to how the present situation may be remedied.

If neither of us sees a way of true cooperation we should ask to ~~to~~ which body the management of the Jharsuguda field should be given viz. the N.M.S. or the Gossner Church. The Lutheran Community of Jharsuguda, of course, must have a say. I do not mind it if you suggest to ask this Community in a public meeting whether they prefer the N.M.S. or the Lutheran Church. From your letter dated March 10th. I learn that Mr. Gnanavararam told you: 'the Churches want they should be entirely under one control and they prefer to be under the N.M.S.' While I fully agree with the first half of Mr. Gnanavararam's statement I am pretty sure he is mistaken in the second half. As far ~~as~~ as I am informed and personally heard from members of the Jharsuguda Congregation the truth is that the whole Lutheran Community - with an exception I shall speak of later - workers as well ^{as} laymen do not wish to be any longer under the

management of the N.M.S. represented by Miss Schichi. The dissatisfaction came to so ^a high degree that some congregations stop giving Church offerings as long as the matter is not settled by the Gossner Church.

The exception mentioned above is the village of Binjipalli. The leader is a man who as I was informed has his good reasons to get away from the Lutheran Church and to come under another master. This matter should be discussed and kept confidentially

Let us consider this present situation prayerfully and then do the needful.

With cordial greetings

Yours sincerely

J Stosch

The Cassner Lu. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI, (Bihar) India.

Secretary: F. N. TOPNO Esqr.

Not 479/39/F- 21.

Dated the 26th June 1939.

To,

Mr. M. M. Barla,
Banjipali.

Dear Sir,

Rev. L. Jojowar is be supervisor not for Jharsugda only but for the whole field of Chotanagpur and Assam.

2. We hope that by the next winter we shall be able to give you a European Missionary. At present we have none.

3. The Mahasabha at Jharsugda has been ordered by the Council. We hope at least the Panch members will come together for the purpose. After arrival you may ask the Rev. Jojowar to hold the Mahasabha for one day only.

Yours faithfully,

N. Topno.

Secretary.

26/6/39

To

The Church Council
G. E. L. Mission

Ranpali

Dated the 23rd June

Dear Sirs,

Referring to the letter sent by
Rev. L. Jyowar, I lay the following few
lines:-

It is written in the above said
letter that a Mahasabha from 1-5th July
1939 will be held at Kuralore church
where all the members of Mandli Purih
Peris Purih and Ilaka Purih will attend
there. Beside this the Brothers and Sisters
are invited for Dhammela and to hear
the Mahasabha.

I It is quite impossible nowadays
mostly in the month of July, while all the
cultivators are sowing seeds and planting
plants in their fields for a year or more.
In such a time if the cultivators will stop
their works for 8 or 9 days it will be much
loss for them.

II It is rainy season and the heavy rain
is already began. It is very difficulty to
go to Kuralore to a corner of the District from
the distances of 58, 38, and 30 miles, crossing
several rivers and Mahanadi and another big river

which is equal to the river Mahanadi.

III Some of the members are so poor that if they will go out from their house for 7 or 8 days their children will die of hunger.

Therefore owing to all above causes, I request please may the Mahasabha of Ruratore ~~may~~ be postponed.

Supervisor:- Rev. L. Jozovar is choosen as a supervisor of the Pharsangada field. we objection it. Please may be selected another Supervisor for this area. This area now requires an European or such a fit man who must be faithful for everything and take guidance only from the Bible or the law of Jesus Christ our Lord. The foundation must be founded by a good founder without any mistakes.

Prayed to be excused for troubling the Council.

I beg to remain
yours faithfully
M. M. Barla.

A 5

Church Council
Received 9.5.39.
Register No. 192.
Date 27.4.39.
File No. 24.
Reply No.
Date

चाच कौमिल

सेन्ट्रल

जिल्हा मंत्र

राज्या

महाराष्ट्र,

आमुगुदा मित्र इलाका के महासभा के सब
सभासद भागों को जो से आप को बहुत र योभु महाय
होवे ।

निवेदन यह है कि तां २२-४-३९ को यहां
आमुगुदा में महासभा बैठी को जिसका मिनिट
चाच कौमिल के पास भेज देते हैं । जिसे चाच
कौमिल इस मिनिट को देख का जान सके कि यहां
का काम को स्थिति का है ।

प्रार्थना है कि चाच कौमिल हम लोगों
को सम्मिलित या अनुमति प्रदान करें । मिहोबान
शोध हो जवाब प्रदान किजिये ।

M. M. Barla

27.4.39.

Rev. L. Kongari

Catechist L. Barla

दीपप्रकाश तोपोनी

जुनाह दारे - ८

Eliagar Tappa

Jashna Tappa

M. Karandhwa

प्रेमसिंह-होरा

Catechist Puruprasad Aind

प्रेमानन्द तोपोनी ।

Catechist Marikprakash Haripota

युसफ मरा

जुसदय मुक्ति

Yusuf Swamy

अभार तिरकी
अभारिभा होरे

File
No. 6. 39.

M. Kongari

पुसपतोवनो

सवेन होरो

रुनेन वास

हालिल कुकुडा

सिलास होरो

स

मा सुमुवा मित्र ३०० के मदासकले सुव
अमास ३०० के जो (३) जोपे कुकु लहेन ३ यो सुमहमे
होवे

मिनेवन ५६ है कि १०० २५-६ ३६ के मदी
मा सुमुवा में मदासमा जेडी के मिहना मिनि
वा-ये कोमिल के पास मे पावे के है कि मिने
कोमिल ३५ मिनि २ के देल का जाम हुके कि पदी
का काम को विवर्तित का है।

पुर्वीना है कि जामे कोमिल म लो मो
को ममावे मा लज्जुमनि पदामे को मिने कुकु
गोपु हा पलाव पदामे लिमिल।

M. Barla

27. 4. 39

Rev. L. Kongari

Catechist L. Barla

दीपिपुकाडा लोमोनी

पुसपतोवनो

8. 4. 39

Joshua Taffo

Abanduno

पुसपतोवनो

Catechist. Kumpasanduno

पुसपतोवनो

Catechist. Kumpasanduno

पुसपतोवनो

पुसपतोवनो

पुसपतोवनो

भारसुद्धा मिशन हाता में भारसुद्धा मिशन फिल्ड के सब
मराडलीयों का महासभा ।

Please forward this copy
to the R. M. S. Mission if you
think necessary. Yours.
M. K. B. B. B.

ता. २५-४-३६३६ में सब मराडलीयों से प्रतिनिधी गए साम को
आ पहुंचे । मन्थवार वाई पुकाश सदाब सोम्बा १२ बजे से गड़ी
से आकर भारसुद्धा मिशन क्यौण्ड में बिराजमान थे ।
बुद्ध के रोज २६.४.३६ सबरे ७ बजे सब कोई घरटा सुनकर
भारसुद्धा में उपस्थित हुए । मन्थवार वाई पुकाश सदाब सभापतिव
ने स्थान में बिराजमान हुए ।
एक जन सेक्रेटरी के पाद में लेने की आवश्यकता हुई । जिसके लिये
मन्थवार वाई पुकाश सदाब बदास कर रहे कि हम सब कोई एक
सेक्रेटरी चुन लें । इसके लिये सब मन्थवार वाई पुकाश मनमासीह
बरला बाबू का नाम लिये । सारी सभा एक मुंह होकर कहा कि
मन्थवार मिस्टर मनमासीह बरला सभा में सेक्रेटरी के पाद में रहे ।
काम बिल्ली प्रार्थना के साथ शुरू की गई । गीत

गीत नः १

पाठ पत्र येशुवा १. १-११. भजन साहित्य ११६. १०५

जिस पर उपदेश जो समझोता मन्थवार वाई पुकाश के द्वारा की गई

हंजरी :— कुडालोरे युनास दोरे - दीप्ती पुकाश तोपनो और मन्थवार
पाद्रे एल. कोन गाड़ी ।

बीन्जि पाली शिमोन माराः मनमासीह बरला मसीह पुकाश
प्रचारक

सासन— जकरीया दोरे आभर लिक्की प्रचारक युसफ सुरिन

लंग बाल - रुबीन बाह शिलास दोरे

बसु पाली टबील मराडलना

खोनसोर रुबिन दोरे युसफ तोपनो मसीह दाश कोन गाड़ी प्रचारक
कुन्नी पाली— प्रेमासी दोरे प्रेमनन्द तोपनो प्रचारक पुरान प्रसाद

ओइन्द्र निदोषि बरु

मूरा— बनबिस तोपनो

पहड़ सिरगिरा— इलियज दोपो येशुवा दोपो प्रचारक

आबादा म कलुलना

भारसुद्धा प्रचारक जकरीया बरला मिसस सिरवी प्रचारिन

रहिल प्रेमनो

File
N.T.
22.6.39.

विषय

3. ^{प्रश्न हुआ} भरसुरुदा स्कूल :- किस प्रकार की स्कूल होना चाहिये - कोई कुछ और कुछ कहे स्थिर हुआ कि बोर्डिंग स्कूल होना चाहिये - प्रस्ताव हुआ की मिससिखी के द्वारा स्कूल के लिये एन एमएस को लिखा जाय - जबाब करने पर सब मराठलीयों पर खबर दे देवे
2. पन्च संगठन :- प्रस्ताव हुआ की प्रत्येक मराठलीये मराठली पंच रहे, इसके पीछे प्रेरित पंच रहे और सब से बड़ा इलाका पंच बानी रहे। हर पंच को सक्ति दिई जय। निचे पंच में बात फौसाला न हो सकने से सिद्धी के अनुसार का इलाका पंच में बाल डेर किड जय। इलाका पंच का फौसाला सब का मानना ही होगा। यही स्थिति किई गई।
3. प्रचारकों की बदली आदि :- प्रचारकों का बदली महसुसा करोगी जिसभीस और दुष्ट कसुर अनुसार किये जायेंगे कसुर मराठली को भी जनाया जावे। बदली के पहिले महीने तीन का नोटिस देना चाहिये।
8. कुड़लोर प्रचारक :- प्रस्ताव हुआ कि एक आदमी से स्कूल और प्रचारक काम चलाया जावे। पाल्नु यह हो नहीं सका, क्यों मराठली बड़ी है। इसलिये प्रचारक का ग्राहम भी बहुत है। स्कूल के लिये बच्चे बहुत हैं। इसलिये मस्टर आलाग बहुत ही जरूरत है। स्पीर हुआ कि प्रचारक और स्कूल मस्टर देने की जरूरत है। स्कूल का कोस देना और नियमित पिजीट करना बहुत आवश्यक है। 39 बजे दिन बिल्ली के साथ सभा बन्द किई गई।
- दूसरी बेला तीन बजे प्रार्थना के साथ सुरु हुई
2. मराठली दान :- भरसुरुदा में केवल एकजन मराठली दान दिया है और काठनी दीया गया है।
- कुड़लोर :- मराठली वैसा दो फा तीन पाईयों ने दिया है, काठनी दान मिला है (सदे सात खराड़ी) और काकी दान मराठली में जमा है
- बिन्जी घाली :- काठनी दान सात खराड़ी, और दूसरा 2 दान जमा है।
- सासन :- काठनी दान 2 रु. आठ आना और दूसरा दान मिला के पांच रुपैया
- लंगवडाल :- काठनी दान 8 खराड़ी और चंदु सिरनी आदि जमा है।
- खोनसोर :- सब दान जीमा दिया गया।
- कुत्रिपाली :- काठनी दान दो खराड़ी, चंदु सिरनी आदि जमा है।
- मूरा :- काठनी 3 रु. 2 आना दूसरा दान 2 रु. जमा है।
- पडाड सिरगिडा :- सब दान ओ देन जीमा दिया गया है।
- दोनों को मिशन कर्मचारियों को क्यों नहीं जीमा किया जाता है, यह सवाल होने पर जबाब यह मिला कि मिससिखी जब चली जायगी तब जीमा दिया जायगा।

ज्यों यदि कम-चारियो का तलाप बन्द होजय उस समय उनका पोसना पालना कठिन होगी।

६॥ शादी फीस :- सवाल हुआ कि शादी फीस कितना देना चाहिये, ज्यों इस फीस के बारे बर्ष २ गड़बाड़ होती है। बाद बिबाह होने के बाद सारी सभा ने स्थीर किया कि शादी फीस २ रु. ८ आ. स्थीर किई जाय अन्त में सभा ने उसी २ रु. ८ आना को मजूर किया।

७॥ पुचारकों का धर :- इस बिषय बाद बिबाह कर स्थीर हुआ मिशनरी इन चर्च और पुचार क लोग आपुस में बातचित करके इसके फैसला जैसा बने वैसा करें।

८॥ रुजीपाली गिर्जा :- इस गिर्जा के बारे बहुत कुछ बातचित किई मन्यवार वार्ड पुकाश साहब इनके मुकद्मा के बिषय बहुत कुछ कहे और मिसस सिखी साहेब ने भी कुछ कगज पाजों से बिषय बोली। अन्त में मिसस मनमोसीद बरला गिर्जा धर के मुकद्मा का पुरा हाल बताया। जिसे मालूम हुआ कि किसी सुरात से वह जगह और नहीं मिल सकती, न डिक्की हो सकती है। आखरी वहां के धरियो को सलाह दी गई कि वे जाकर गोंदीपा से माफ्फी मांग कर मेल मिलाप करें, बाद जगह बन्दोबस्त करें और पीछे गिर्जा बनाने का उपाय किया जायगा।

९॥ खोनसोर और लंगबहाल का पूजा बरल कैसे बन्द किई जायगी उन धरियो को अनुमति दिई गई कि वे तह सिलदार साहब के पास जाकर पूछें इसके अनुसार पीछे कचहरी में अर्जी देवे।

१०॥ फरसुदा मिशन एरिया के लोग किस तरफ होंगे। एन एम एस के साथ यह चर्च कैसी कौनसिल के साथ इसके बाद अनुवाद में वे मिसस सिखी बहुत से अपना काम जो फरसुदा इलाका के लिये किई है बताया और उन चिट्ठीयों को भी जो वर्तमान समय में चर्च कौनसिल और एस एन एम के ओर से भेजी गई थी वह कर सुनाई, जिसको मन्यवार वार्ड पुकाश साहब ने ठीक हिन्दी भाषा में उल्था कर सारी सभा को बताया। इसके पीछे मिसस सिखी ने कही कि अब से मैं नहीं चाहती हूं कि आगे को ओर काम करूं और न बाद बिबाह करूं। उसकी बातों के अनुसार सभापति मन्यवार वार्ड पुकाश साहब ने कहा कि अब फरसुदा एरिया के मराठली जब आपने बन्दोबस्त कर लेवे और जैसा बने वैसा चलावें। बाद में सब मराठली प्रतिनीधिगण अनर्थात सभा चुप हो रही। फिर बड़े दुःख के साथ सोच समार में डूब कर कहने लगी कि अब क्या किया जाय। इस प्रकार से महासभा गुरुवार ता: २७.८.३९ दस बजे आखरी कर दिया गया।

समाप्ति —

सेकेटरी *M. B. Bork*
२५/४९

मिस्स सिन्हा

रोहिल पुन्यादिन

जसरीया बरला पुचारक

यूनस होरो

दिक्षी पुकाश तोपोनो

और बाकी

२४ पारली ये

To,

The Secretary,
Church Council, Ranchi.

Sir,

Best compliments and Vishusahay to you from the members of the Mahasabha of the Jharsugda field.

We beg to inform you that the Mahasabha of the Jharsugda field sat from the 25th April 1939. Herewith we are sending a copy of the minutes to keep the C. C. informed of the condition of the Church.

We pray that the C. C. be kind enough to support the church here or to grant us permission (to do as we like). Kindly reply at an early date.

Sd/- M. M. Barla
and 22 others.

File
N.T.
22.6.39.

Mahasabha of the Jharsugda Mission Field.

The delegates from all the congregations came together by the evening of the 25th April, 1939. Rev. Y. Prakash arrived by 12 noon train on Monday and stopped in the Mission Compound. On Wednesday the 26-4-39 at 7 a. m. the bell rang and all the delegates came together in the church. Rev. Y. Prakash took the chair. Then he felt the necessity of electing a Secretary to record the proceedings of the Mahasabha and for this he proposed the name of Babu Manmasih Barla. All unanimously agreed to this.

The Sabha commenced with prayer.

Hymn No. 1.

Bible lesson :- Joshuwa 1, 1-11; Psalms 119, 105.

Rev. Y. Prakash preached a sermon based on the Bible lesson.

Attendance :-

Kuralor :- Junas Horo, Diptiprakash Topno and Rev. L. Kongari.

Binjipali :- Shimon Maraa, Manmasih Barla, Masihprakash Pracharak.

Shasan :- Jakariah Horo, Amar Tirkey, Pracharak Junas Surin.

Langbahal :- Ruben Baru, Silas Horo.

Basupali :- Habil Kandulna.

Khonsor :- Ruben Horo, Jusaph Topno, Masihdas Pracharak.

Kutipali :- Prem Masih Horo, Premanand Topno, Pracharak Purnprasad Aind, Nirdosh Baru.

Mura :- Barnabas Topno.

Pahar Sirgira :- Eliazar Toppo, Joshuwa Toppo, Pracharak Abraham Baru.

Jharsugda :- Pracharak Jakariah Barla, Miss Schichi, Pracharin Rahil.

Subjects :-

1. Jharsugda School :- Question was, what kind of School to be opened. After a discussion it was resolved that a Boarding School be opened. Miss Schichie would write to the N. M. S. and as she received the reply she should inform all the congregations.

2. Ilaka Constitution :-

Proposed and Resolved that every congregation should have a Mandli Panch. Above it there should be a Parish Panch and above all there should be an Ilaka Panch. Every Mandli Panch has the right to consider matters relating to the Mandli or congregation. Any matter which could not be settled in the Mandli Panch should be considered in the Parish Panch. If necessary it may go up to the Ilaka Panch. But Ilaka Panch is the final authority and it must be obeyed by all.

3. Transfer of the Catechists :-

The Mahasabha will transfer the catechists. ^{Congregations} ~~Catechists~~ will be informed of the fault of the catechist. The catechist will have a notice of one month on transfer.

4. Kuralor catechist :-

Proposed that only ~~only~~ one man should be appointed to act as a catechist and as a teacher. But it was ^{argued} ~~agreed~~ that this was not possible as the congregation was rather big. The work of the catechist :- regularly visiting the christians was heavy and as the roll No. in the school was high the teaching work was heavy enough. So it was Resolved that a catechist and a teacher both be appointed to meet the needful things.

At 11 a. m. the meeting was closed with prayer.

In the afternoon ^{at 3 pm.} the meeting was opened with prayer.

5. Church offerings :-

Jharsugda :- Only one has given the Mandli Paisa (this is an annual subscription of 4 as. at least from each family). The harvest offering has

been given.

Kuralor :- Two or three members have given the Mandli Paisa. Harvest offering is 3 mds. 30 seers. Other Church offerings are with the congregation.

Binjipali :- Harvest offering is 3 mds. 20 seers, other offerings are with the congregation.

^aShsan :- Harvest offering Rs. 2/8/- . With other offerings it is Rs. 5/- .

Langbahal :- Harvest offering is 4 mds. 20 seers, other offerings are with the congregation.

Konsor :- All kinds of offerings have been given.

^rKutipali :- Harvest offering is 1 md. Other offerings Rs. 2/- is with the congregation.

Pahar Sirgira :- All kinds of offerings have been given.

On enquiry why the offerings were not given to the catechists, the reply was that they would be given to them when Miss Schichie would go away. When the pay of the Mission workers would be stopped it would be difficult to support them.

6. Marriage fee :-

The question was - what should be the marriage fee ? Why was there some dispute or other regarding this fee every year? After a discussion it was proposed that the marriage fee be fixed at Rs 2/8/- per pair. It was then passed unanimously that the marriage fee be Rs. 2/8/- per pair.

7. Catechists' quarters :-

After discussion on this subject it was Resolved that the Missionary in charge of the Ilaka and the catechists should talk together and proceed with the work as they ~~will~~ would decide.

8. The Church at Kutripali :-

On this subject much was said. Rev. Y. Prakash and Miss Schichie took special parts in the discussion. At last Babu Manmasih Barla fully explained to the Sabha the nature of the case and said that the plot of land can never come into the possession of the brethren and no body should hope for it. At last the brethren were advised to go to the Jamindar and to ask him to excuse them for the trouble and should co-operate with him. After that they should ~~be~~ beg him ^{for} a plot of land and then the plan for building a chapel will be thought out.

9. Konsor and Langbahal :- Subscription for Puja expenses :-

The brethren were advised to approach the Tahsildar and then file a petition in the court.

10. The future of the Jharsugda field :-

The opinion of the people of the Jharsugda field was invited how they liked to remain in future whether under the N. M. S. or under the Church Council. In the discussion Miss Schichie described what she had done for the field. She then produced the letters which were the recent correspondence between the Church Council and the N. M. S. Rev Y. Prakash translated the letters in Hindi. After that Miss Schichie said that she would not work in the field any longer neither she would take part in the discussion.

After that the chairman Rev. Y. Prakash said that the congregations in the Jharsugda field should now look to their way. They should manage the congregations as it would seem proper. The delegates of the Mahasabha kept silence. They felt deep but they could not settle anything. Thus the Mahasabha dispersed at 10 a. m. on Thursday the 27th April, 1939.

A 5.

G. E. L. Compound.

Ranchi (Behar).

13th. April 1939.

To The Secy

for next meeting

File
No. 16-4-39

My dear Professor Asirvadam,

Your letter of the 5th. of April.

You have probably got my telegraph yesterday saying that we are prepared to send one representative to that conference in Jharsuguda, either the Secretary of the Church will go or Revd. J. Tiga. They hope the conference will be held after the 26th of April as on the 24th. and 25th we have District Board elections in Ranchi.

The general opinion of the C.C. (Church Council) turns more and more towards taking back the Jharsuguda field into the Gossner Church. I state in brief the reasons for this as they are represented to me:

1. Though we are grateful to the N.M.S. for their readiness to help the Gossner Church in her distress and though we appreciate the work of the N.M.S. in general, we regret to say that from the point of view of the Lutheran Church none of the Missionaries sent by the N.M.S. was a success, with due respect to their missionary character we gladly acknowledge that they have worked in the Jharsuguda field to the best of their ability. But as far as I am informed all of them are lacking in denominational feeling. This holds good with Mr. Gnanavarman as well as with Miss Schichi, not to speak of Dr. Nalatabi. The C.C. as well as the Jharsuguda congregation feel that this Lutheran Community of Jharsuguda is getting alienated from the Lutheran Church.

2. There has been always dissatisfaction in the N.M.S. regarding the Pastors, the Gossner Church would send to Jharsuguda.

Several Pastors the C.C. had to withdraw from the Jharsuguda field for different reasons at the request of the N.M.S. Our present Pastor the Revd. Luther Kongarli is disliked too by Miss Schichi. True, he is a young man with little experience. But he is much ⁱⁿ earnest and is quite sincere. He is apparently misunderstood and mismanaged by Miss Schichi. If the C.C. now replace this Pastor by another they would admit that it was the Pastor who failed to cooperate with the missionary lady. The C.C. are not prepared to admit this.

An arrangement from which continually difficulties and misapprehensions arise is certainly not the right one. Either a remedy must be found or the arrangement must be discontinued. If the C.C. could do as they wish they would ask the N.M.S. to hand them back the Jharsuguda field by the 1st. of May. But they have too little money and too much work and therefore they still hesitate to take back this field. They feel this might be a responsibility they cannot bear. We therefore are quite willing to invite your opinion as to how the present situation may be remedied.

If neither of us sees a way of true cooperation we should ask to ~~to~~ which body the management of the Jharsuguda field should be given viz. the N.M.S. or the Gossner Church. The Lutheran Community of Jharsuguda, of course, must have a say. I do not mind it if you suggest to ask this Community in a public meeting whether they prefer the N.M.S. or the Lutheran Church. From your letter dated March 10th. I learn that Mr. Gnanavararam told you: 'the Churches want they should be entirely under one control and they prefer to be under the N.M.S.' While I fully agree with the first half of Mr. Gnanavararam's statement I am pretty sure he is mistaken in the second half. As far/ as I am informed and personally heard from members of the Jharsuguda Congregation the truth is that the whole Lutheran Community - with an exception I shall speak of later - workers as well ^{as} laymen do not wish to be any longer under the

management of the N.M.S. represented by Miss Schichi. The dissatisfaction came to so ~~high~~^a degree that some congregations stop giving Church offerings as long as the matter is not settled by the Gossner Church.

The exception mentioned above is the village of Binjipalli. The leader is a man who as I was informed has his good reasons to get away from the Lutheran Church and to come under another master. This matter should be discussed and kept confidentially

Let us consider this present situation prayerfully and then do the needful.

With cordial greetings

Yours sincerely

J Stosch

Church Council
 Received 4. 5. 39
 Register No. 180...
 Date 2. 5. 39
 File 21...
 Reply No...
 Date...

A 5

Kuralor

2nd May 1939

From - Rev. L. Kongari,
 Kuralor.

To,
 The Secretary,
 Q. E. L. Church, Ranchi.

Munyawar,

Q. E. L. Secretary ko yisurahi ho.

Main ne ap ke bheje huwe 29th April 39, ke chithi ko paya aur sab hal malum kiya. Census report men rupaiya paisa ka hisab arthat sirni adi ka isliye देने nahin raha, ki sab hisab In-charge ke yahan rakhta hai. Mandliyon ke garbari halat men use hisab adi rayad hi milega. Jantni dhiraj dharaye jahan tak baue main hisab bhejne ka yatan karunga.

Age ap ko ap ke chithi amur Jharsuguda State ke sabha ka report jo 26-27 April tak baithi thi apni or se janti ke liye bhej de raha hun. Notice amur sab mandliyon se fratiniidhigam a pahuncha par N.M.S se koi nahin aye. Tarikh amur sabha baithna suru huwa. Rev. J. Prakash Sabha ke bina chunawat chairman ka jagah liye. Sabha ne ujur kiya tha par unhone kaha ki N.M.S. hi usko sabhapati ke liye chun bheja hai, so aut men sabha ne graham kiya ki wah sabhapati rahi. Mr. M.M. Barla Secretary ke jagah par niukt huwe. Is riti se kam suru huwa.

Ajenda ke amur anek biraiyon par bat bichar huwa aur phairala bhi huwa, par adhik kar ke ap ko akhri point ke birai likh bhejna jaruri samajhta hun.

file
 N.T. 6.39.
 22.

Rev. J. Prakash ne Sabha ke age in batong ko rakha
ardhat "Jhansuguda Ilaka age ko kiske sath rahega,
N.M.S ke sath adhwa C.C. ke sath." Jabab dene ke liye
soch bichar karne ka samain bhi diya gaya. Phir puchhe
jane par sabhane jabab mein kaha ki N.M.S. ko ham nahin
chahate hain so nahin, ham usko man se dhanyabad
dete hain, parantu hal mein ka In-Charge se nafasand
hain. Tab sabhapati bole ki In-Charge ko na chahna
N.M.S. hi ko na chahna hai.

So ant mein unhong ne yahi phairata kar diye ki
(Ab age ko Jhansuguda area ka mandali ap apna
bandobast kar lewe. jaisa bahe taira kam chaluwe.
aur C.C. bhi apna charge phir lelewe.) Is riti se
sabha akhira kiya gaya. Secretary ne sabhapati ko
sabha ke minute mein sahi dene ko agah kiye par
we apne sahi diye bina chale gaye.

Ilaka ke logon ne apne ko N.M.S. se chhoda huwa
jan kar sabhapati ke sahi na hone par bhi Sabha ke
minute ko tatha apna niwedan patr ap ki janti ke
liye ap ke par bhej diya, ki jiste ap yahan ki
dasha ko jan kar dur dur karne ka upay pharmanen
Sayad ap pa gaye honge.

Age ap se arji hai ki jahan tak bahe jaldi hi
yahan ka charge lekar yahan ki mandliyon ki dard
sant karne tatha yahan ka kam subh riti se
chalu hone ke nimitt hamari sahayta karne ko
kripa kijiye.

Age shukh.

Cepha - L. Kongari

The Gossner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI, (Bihar) India.

Secretary: F. N. TOPNO Esqr.

No. 456/39/F- 21.

Dated the 16th June 1939.

To,

Mr. M. M. Barla,
Binjipali, P. O. Rengali,
Dist. Sambalpur.

Dear Sir,

The control of the Jharsugda field is transferred from the N. M. S. to the C. C. from the 1st of July, 1939. But Miss Schichi will continue to remain in the compound till the end of the rains.

Yours faithfully,

N. Topno.

Secretary.

The control
of the Jharsuguda
field is transferred
from the N.M.S. to the
C.C. from the 1st of July 1939.
But Miss Schichi will continue
to remain in the compound
the end of rains.

Church Council

Lutheran Compound

Ranchi,

Dated the 12th June 1939

Sirs

I have the honour to state
follows:-

I That the Jharsuguda Mission
area, since last Mahasabha at Jharsuguda
on 25th April 1939, is not under the
control of the N.M.S. Madras, according
to Conversion of Miss Anna Schichi
and the President of the above said Maha
Sabha (G. Prakash)

II Untill this day we do not know
anything about the last settlement
of Agreement between the N.M.S. and
the Church Council, about the above said
area.

III Miss Anna Schichi is still waiting
here in the Mission Bungalow and
creating some gormats and quarrels
with our Mission workers, which we
do not like.

IV I request, please let us know
about the last settlement between
the N.M.S. and the Church Council about

June 1897

Dear Sir

I have the honor to acknowledge the receipt of your letter of the 14th inst. in relation to the matter of the above named case. I am sorry to hear that you are unable to attend to the matter at present. I will endeavor to do so as soon as possible. I am, Sir, very respectfully,
Yours,
[Signature]

The undersigned
of the above named
field in the
from the
to the
to the
to the

The above said mission area, and
then we shall make remedy to be
away of Miss A. Schiechi from
the mission compound.

An early reply is requested.

I beg to remain
Sir,

Yours Sincerely

M. K. Barla

Binjipali

P. O. Rengali

Dist Sambalpur.

The Cassner Ev. Lutheran Church in Chotanagpur & Assam.

[Mission Estd. 1845.—Autonomous 1919.]

G. E. L. COMPOUND.
RANCHI, (Bihar) India.

Secretary: F. N. TOPNO Esqr.

No. 424/39/F- 21.

Dated the..12th..June 1939.

To,

The Rev. Luther Kongari,
Kuralore, P. O. Belpahar.
B. N. R.

Manyawar Padri Babu ko Yishusahay.

N. M. S. aur C. C. ke bich likha parhi ho raha hai ki Jharsugda
Ilaka 1st July se C. C. ke adhin men rahega. Us ke bishay
Padri Luther Jojowar ko adhikar diya gaya hai ki ap ko khabar
de aur kya kya karna hoga. Ho sakta hai Padri Jojowar 1st
July ko Jharsuguda chahe Kuralore pahunchenge, jaisa we chahen.
Miss Schichi barsat ke akhir tak Mission Compound hi men
rahenge.

Ap ka bishwast,

F. N. Topno.
Secretary.

Kuralor
31/3/39

Mauyauwar

C.C. Secretary ko mera
yisurakay.

Age chitthi likhne ki
yahi jarurat hai ki April
mahina ke 25 tarikh se
gharugunda mein Mahasabha
baithnewali hai. N.M.S ki
or se kitne aewale hain.
Sayad ap log bhi bulaye
gaye honge.

Main N.M.S ke sath jo
agreement bandha gaya hai
use se bilkul avarichit
hume. Jisko janna bahut hi
jarurat hai



So yah meri dui
hin arji hai ki
ap kriha karke
Mahansabha ke baith-
ne ke pahile tak mau-
"C.C. aur N.M.S. ke bich
jo agreement" bandha
gaya hai uska nakal
bhej dijiye.

Ageshmoh.
Ap ka L. Korgari

CARD

REPLY.
ADDRESS ONLY

To

The Secretary

C. E. L. Church

Ranchi.

B. N. Ry.

Church Council
Received 12.1.39
Register No. 22...
Date... 31.12.38...
File... 21...
Reply No.
Date... ..

कुड़ालोर ।

ला० 20.12.38

महामान्यवर,

८.८, सेक्रेटरी को मेरा धीरुसहाय होवे ।
 बापे बाप को जरसुगदा इलाके का कुल हल ।
 मान्यवर पाप्री बाबु १ Miga के द्वारा मालूम हो-
 गया होगा । तिसपर श्री बाप को मेरी ओर से कुछ
 बिदित कराना उचित है, कि मेरी बदली अब
 जरसुगदा मिशन सेसन से कुड़ालोर प्रचारक पन
 के मंडली में हुई है, इस कारण से अच्छी है,
 कि मेरे पास की चिह्नी पत्रियां कुड़ालोर के स्टेशन
 से भेजा कौजिये ।

दूसरी बात यही है कि जरसुगदा इलाके में
 का इलाका, पेरिस ओ मंडली पंच का पंचसंगठन
 उठा दिया गया है, जिसके सहायता बिना मण्डलियों
 के गड़बड़ों को चल करना मेरे लिये अति कठिन
 है, अतः पंच संगठन को उठा दिये जाने के कारण
 पंच लोग सिरनियों का सेन्ट्रलैजेशन बढ़ कर
 रहे हैं ।

इस लिये यही मेरी दोन हीन अच्छी है, कि
 जैसे और 2 इलाकाओं में कर्मचारियों का
 संगठित पंचों सहित मंडली का काम उठाया-
 जाता है, तैसा ही यहां के लिये श्री आनेवाली
 महायन्त्र के द्वारा स्थिर किया जाय, कि यहां का
 काम भी संगठित पंचों सहित किया जाय । जिसे
 मंडली का सब काम सुम रीति से होने सके ।

बाप के आशाचोन ।

Rev. L. Kongari

(Vi) Kurador

P.O. Belpahar

Dist. Sambalpur.

B.N. Ry.

14

Church Council
Received..11.1.39
Register No.14...
Date..19.11.38.
File.....21.....
Reply No.....
Date.....

N. M. S.

Jharugda.

19/11/38

Mangawan

C. C. Secretary ko mera yinwahang.

Age ap ko apne duleh ka hal sunata hun jo In-Charge ki or se mere upar ata hai. Yano August mahina se wahyati kar rahi hai ki mujhe yahan se koi surat se hatadewen aur sab pracharakong se is biseri men ray hai, par use kush jabab nahin diya.

November mahina ki bat hai ki main ne Padriyain ko uske arwahat ko karam kuchh din ke liye ghar bhoja aur man unke jama ko pahile hi apne tour men nikal gaya tha. Ghar men ek mistress ko aur ghar ki duleh rakh ke liye main ek ohhoti se larki ko rakha tha usko mere aur Padriyain ke amfahsit men apna nij ghar pahunchwa di. Main yah sun kar ke, ki larki ko apna ghar ladi aur mera ghar sunna ohhona gaya phir se larki ko Jharugda diya aur age apne kam men barha. Lekin phir se dusri bar larki ko apna ghar apni pahuncha diya.

Main apne dand se aya to ghar ko phir se sunna paya. Main jake pucho to bol ki "Reputativ" ko karam aisa kiya paya. Main jake pucho to bol ki "Reputativ" ko karam aisa kiya. Kyong aisa bura sandeh wah mere upar karti hai. Wah incharge to hai par kya mere ghar dewan ka bhi incharge ho sakti hai aur meri namkhami larki ko 10 wari agya (10 admiss) ke bironth kar rakhti hai. Usko kewal mere upar mere kam ke biseri hark jama rakhti hai na ki mere ghar dewan par bhi. Aisa anyay Sahahin jate hai.

In batong ke karam mere aur In-Charge ke bich ambano ho gaya hai. So achha hota ki koi surat se yah bahara tay kiya jay jiske main apne kam men kirotok na paung. Main kamte liye dehat nikal ja raha hun. December ke 12 tarikh men dandunga aur usi sapthah ham donog ghar men miltakta hain. Hatawalong ke rath bhi uske hardam bahara laga huwa rakhti hai jisko dekh kar behain men rahna parta hai.

So in batong ko sant karne ke liye koi upay karne to kyahi achhi bat hoti.

J. M. S.

Rev. L. Kongari

12/11/38

16 from Gharsuguda Mission Area
To The Secretary
Church Council
Ranchee.

Church Council

Received 12.1.39

Register No. 31

Date 4.1.39

File 21

Reply No.

Date

Sir

We beg to state as follows,
that the condition of the Gharsuguda
mission field is very bad. There are
quarrels of various kinds between
the missionary in charge, Reverend and the
Village churches, owing to which we
are getting much loss for our mission
area. The matters are unbearable.

Therefore we request to the church
council to visit the Gharsuguda
mission field urgently. All Communication
please may be sent to the address below.

I have the honour to be

Sir,

yours most obdly.

M. M. Barla for all churches.

Binjipali

P.O. Rengali

Dist Sambalpur.
Orissa.

Dated

16-1-39

Through the Church Council Ranchee,
(from Jharsuguda mission area)
To the Hon'ble Secy. Mr J. D. Azirvadani
London Garden.
Kilpauk Madras.

Sir

I We are your Christian of Jharsuguda mission area Sambalpur District in Orissa. for all the kindness towards us since a long period we are giving much thanks to V. M. S.

II We put the following few lines before your kind sight, as follows:-
That at present we are put in much Trouble. There are quarrellings of various kinds between the missionary incharge, Reverend, Catechist and the Village churches.

III Much & big works which requires very to be done very urgently, are silent. Money is wasted uselessly.

unless a fit man from among we people will be incharge all works can not be done as it requires to be done in this area. It seems that after a few days all works and light will be extinguished.

So sir, for which N. M. S. is giving
so much money yearly, it may be
known that, where the money goes &
what fruit is borne thereof.

Therefore Sir, our prayer is, that
an early visit may please be done
by N. M. S.

All communication and information may
please be sent to the address below.

I have the honour to be
Sir,

Yours most obdly.

M. M. Barla

Binjipali

P. O. Rengali

Dist Sambalpur.

Orissa.

Received.....
Register No.....
Date.....
File.....
Reply No.....
Date.....

Dated

The 6th Jan 39

कुतरीपली मंडली

ता० १४ जनवरी १९३९

श्री श्री देवीयुक्त महामान्यवर चार्च कोसिल
सेक्रेटरी जी० डी० एल० चार्च रांचो को हम कुतरीपली
मंडली के पत्रों की कोरे से बहुत धन्यवाद ।

महाराय ।

१. आप को मालूम होवे कि हम लोगो ने आपने
मंडली की दुःख दशा को मान्यवर Rev. J. M. J. को जहां
तक हमका मुंह जबानी कह सुनाये हैं । जो एक हेन्ड
पोस्ट चिट्ठी द्वारा भी C.C. को दिये हैं लेकिन उसमें
एक विशेष बात दर्ज नहीं किई गई है, जो नीचे लिखि
जाती है ।
२. I घरका एक केवाड़ा II देनाई चटाई III एक टेबल IV
एक चौकी V एक ताला । बेरियो ने इन चीजों को
भी ले गये ।
३. चासाये हुए गिरजे के पास ही एक कमड़ा बना के गिरजा
होती रही परन्तु ता० २-१-३९ से एक भाई के कंगना में
होती है, कोई भी जगह भाई बहनों के समाव लेक नहीं है ।
४. मोकदमा बिरायक कागज का तकस निकालने को भाई
लोग गये हैं । जो रजिशनमा कागज को वापस लेने
के लिये गये हैं, उनको वाके C.C. के हाथ भेजेगी ।
५. आज काल हम लोग बहुत दुःख में हैं । कृपाया-

3539 ११०००० ३३ ०००

यहाँ के गिरजा का बन्दोबस्त किया जाय। आप
सभों के हाथ जिमा देते हैं।
आगे प्रेम से आप सभों के बिश्वास्त बन
कुतरौपली पचों की हुकूम से

[illegible]

महा मातृवर जी० ई० एल चार्च कौंसिल रांची की मौजा कुत्रोपाली
थाना मुरा जिला साबलपुर के भाई बहिनो की और से योग्य सहाय ।

महा मातृवर ।

1. भागी लिखने की यह शूरत है कि मौजा कुत्रोपाली का खिस्त
गिरजा घर जिसकी अनाथ दुआ भागी बहुत रोज दुआ पाते 30 वर्ष
लगभग होता है ईश्वर भरायता है तो रहे । अपरोच की बात है कि मौजा
कुत्रोपाली थाना मुरा जिला साबलपुर का गांवटिया ता० 22 फरवरी में
उसकी गिरा दिया है भागी उसको जमीन में मिला दिया है जिसके कारण
हम उस मराडली के भाई बहिनो भाति दुख में है ।
2. हम लोगो ने मातृवर मिशनरी इन्चार्ज मिस साहेब और सुगुदा को 24 फरवरी
में खबर दिया उसने ता० 9 नोवेंबर जांच के लिये गई थी ओ साबलपुर भी
कोर्ट में गई थी बीनती है । और फिर ता० 9-12-38 को साबलपुर के जिला
साहेब भी तहसीलदार मिस साहेब के यहां खुद आये थे परन्तु ऐसी छलत
में मातृवर मिस साहेब के साथ कौनसी विचार कर गये मालूम नहीं है ।
परन्तु उनके जाने के बाद मिस ने मराडली की चिठी द्वारा जनाया कि वहां फिर
गिरजा मत करो, गांवटिया सिबिल कोर्ट में डिग्री पाया है, बाल्वि भला होगा
दूसरी जगह में गिरजा बनावेगें, भाई लोग इस के इन्तजाम में रहें ।
3. ऐसे बातों को सुनने से मराडली के भाई बहिन भाति दुख में हैं क्योंकि
इन्चार्ज इस समय कुछ उस गिरजा के विषय जो कि चलाया गया है
इसी बात पर ध्यान नहीं देते हैं और हम लोगो को बीला कि हम लोग
उसको नहीं कर सकेगें और नहीं होगा ।
4. भागी इस समय चौड़ा दिन उस गिरजा घर के भंगन में आम गाव के वले
गिरजा भरायता दुआ परन्तु 18-12-32 के प्रचारक मिटिंग में मिस
इन्चार्ज ने पुचाररुको एक दम वहां गिरजा करना मना कर दिया भागी गिरजा
किस जगह किया जायगा कोई उपाय नहीं सूझ पड़ता क्योंकि किसी का
मकान ऐसा नहीं है जहां वहां से भरायता हो सके ।
5. ता० 23 फरवरी में पोलिस को सुनाया गया उसने जवाब दिया कि मैं भी
एक कानिस्ट्रिबल भेजा था । और ता० 21 फरवरी तहसीलदार इन्चार्ज
किया उस समय उसने भी कहा कि गोरिया का भोगराह (मन्निषस) और प्रजाओं
के साथ मुसदमा करने से सिबिल कोर्ट में उसको डिग्री दे दिया है कानून
अनुसार चला सरकार चला दिया है बोले ।
6. यदि वह उसी मकान को डिग्री किया है तो अब हम उस मराडली के भाइयों का
इतना तो कह सकते हैं कि हमों को वहां से भगा पड़ेगा क्योंकि वह बिना इजाजत
किये नहीं छोड़ेगा जरूर 5000 से चाहे 6000 रुपये का दंडी कोगा, हम गरीब
लोगों का ईश्वर पूजा स्थान चलाया गया है दिनभर रात सोते नहीं नींद
नहीं आती है ।
7. मातृवर सुपरवैजर साहेब, पाद्री भुल्ले साहेब को भी इसका खबर मन्मावर
पाद्री L. Kongani के द्वारा दिया गया है परन्तु उधर से भी कोई शांति का बचन
नहीं मिला है ~~हम लोगो का~~ भाप लोगो की क्या अनुमति है क्या शांति
की बचन हमों को देते हैं कृपया हमों के पास आके चाहे कोई उपाय करके
वह मकान खड़ा करने की बतावेगें, क्योंकि हमारे ^{भाइयों} के रक्त आप ही है ।
8. अब से मुकदमा भी और कैसी 2 होते जाय इसका बखान नीचे लिखते हैं ।
कि प्रजाउरी जमीन जो वहां के प्रजाओं का है वही जमीन के मुड़ सिरपर

बांध बांधा और पुजाओं को बोला कि यहां का पानी की मैं अपनी खेत में
ले जाऊंगा ऐसा कह कर ^{उगा} जब कि बांध तार कर लिया तो बांध के नीचे
जितने खुस्तान पुजाओं को ^{हैं} जो दोन कमारे हैं उसी पर वह मिरा (मफिया)
भोगा है बोलके 1922 और 23 ई० में मुकदमा किया। मुकदमा में गौरिका
दरगाहा पुजाओं को डिग्री मिला। क्योंकि वह पुजाओं का खुद नया
जमीन है। उसके बाद वह अनेक लक्ष फरद मुकदमा दौलदारी दिवानी
पुजाओं के उपर किया इस प्रकार से हर साल और हर माह दो तीन बार
मुकदमा लगाए रहता था हम लोग उस हालत पर बिलकुल गरीब हो
बचर हो गया और जेल में भी जाता था। आखिर में सरकार जिला साहेब
नीला मोती सेता पति पंच द्वारा राजी नामा 1932 साल में कराया, उस
राजी नामा में यह नियम पास हुआ कि भागे को मुकदमा न चले
और दोनों राजी नामा हो गये पर राजी नामा का कुल भेद हम लोगो को
नहीं बताया गया। उस राजी नामा के पंचों का नाम भी हम लोगो को नहीं लिखते हैं
संपंच गोविंद कर, बलजी साहू और खुस्तान भाइयो में एक अधिकृत
मन मसीह बरला।

राजी नामा के बाद वह फिर हमारे गिरजा घर के कमरों को जोत कर खिती
किया उस समय हम लोग जिला साहेब के पास भर्ती किए थे पर जिला
साहेब बोले कि पंचों के रिपोर्ट बिना मैं किसी का बात नहीं सुनूंगा।
यह बात सुन कर हम लोग चुपचाप बैठ गये। पर गौरिका राजी नामा
के बाद ^{1932 ई० में} फिर मुकदमा किया और सरकार उसका भर्ती गहरा कर भागी
हम लोगो का गिरजा को जप्ता दिया है तो क्या हम सरकार का काबू
हो है कि कानून के बखिलाप है; वह तो मुकदमा चार जनों के नाम पर चलाया
था, याने प्रेमानंद तोपरो, प्रेम मसीह होरो, लूथर बारु, और मिका बारु, तो क्या
वह चार केवल चार जनों का है कि समूचे मराठनी के भाइयो का।

सो अब हम लोगो को आशा भाव ही पर है सो कृपया इसका जबाब
कुरत देने की कृपिमा करें। इतना ही बात है।

लि: कुत्री पाली, के प्रचारक पंच और भाई लोग
प्रचारक: Abraham Kandulha 20/12/38
पंच:

1. प्रेमानंद तोपरो
2. प्रेम मसीह होरो
3. लूथर बारु
4. मिका बारु
5. मरकस मुरिन

6. निर्दोष बारु
7. मंगलदास तोपरो
8. मसीह जय होरो
9. चतकुमार बारु

They should send a copy of the Rajinama which should send a copy of the decree given to the Santia. The Santia should send his opinion on the matter. All these together be given to the pleaders for consultation.

C.

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TELEGRAPHS DEPARTMENT

14

NOTICE.

This form must accompany any inquiry made respecting this Telegram.

Charges to pay.

Rs.

As.

Office Stamp.

15 DEC 38

Handed in at (Office of Origin).

Date.

Hour.

Minute.

Service Instructions.

Words.

TO *Shardayma* *15-9-* *Secretary* *Goss Church* *Ranchi*

Recd. here at *11* H. *37* M.

Come soon do settle the matter
of my transfer with a
Catechiesle illegally
Rev L. Konjari

N. B.—The name of the Sender, if telegraphed, is written after the text.

al Chand & Sons, Printers, Calcutta—5012R (B-3)—10-5-38—1,00,000 Bks.

Mahamaneyawar. Rev. F. Schuyte ko main
Pracharak Purnprasad Aind ki or se bahut
nishu-sahay,

Mahasay.

I Age ham log in dinong men. dukh shukh donong
dasha men. haiu mere donong bete betiyon. bimari
men. haiu, mandli ki dasa kuch sudhar gayi hai,
Nishapan ghat gayi hai, Gitya Binti achhi riti
se chalti hai stri samay bhi thik se chalti hai,
mandli ki dasa sudhar gayi hai parantu aur
bhi kai ek kam hai aur sixa dena hai, Prabhu
mujhe ati sahayta diya hai Prabhu ka Dhuney
manta hun.

II apsoch ki bat hai ki meri badli gharsugda men
ho gayi hai - 13. Dec. se leke hai. Parab ka
Anand mujhe ek bhi nahin lagta hai main
bahut udas. men. hun, 3 baras bhi nahin huwa
hai, aur meri badli ho-gayi

III main ap se niwedan karta hun ki isi halat
men. miss. ke rahte main kam nahin kar sakta
hun, Kripa karke ap apne Shaka men le gaye -
main. apni Chhoti bichar se kah sakta hun. ki
6 mandli men. Golmal hogi. bhai log. bolte haiu
ki. sirni. adi band karenge, so. main. apne dil. men.

santi nahin patā hun. aur golmal garur hogi
 aisa lagta hai, aur bhitar men kai ek batēn hai
 main nahin likhta hun. so ap se arji hai ki ap
 mujhe ap ne Shukra men jagah dijiye chahē. Rājgaur
 hī men. Khas. karke dijiye. Parmeshwar. Prem hai
 gadi mera yahan par prem ka gun. ka phal nahin
 hoti hai. to main ne ap ko bola hai ki Nisprem
 ki jagah men. kam nahin kar sakta hun. aur
 bhi kai ek pracharak hai. jo ki chhot dene ko
 taiyar hai, Christianong ko prem se rahna garuri
 hai, gadi mujh men prem nahin hai. to mujh
 men sohwar nahin hai aisa harek ko pahchana
 yahan. sabhong men nisprem. Chal rahi hai -
 Hindi musalman. aur Bauddh se krush pana
 anand ki bat hai,

- N Kutripali ka Gya ghar ko Gauditiya Dhasaya -
 ap log us ke bisay keya karte hai, ~~keya~~ yah
 kam men. hamong ko uthna garuri hai
- I ap log kab apna desh gaenge mujh ko bhi
 gariye, main mulakat karne chahla hun -
- W Isi Chithi ka utar mujhe m kripa kar ke
 galadi hi mile -

Age prem se prem yishu sahay * mem sahika
 ko mera yishu sahay - Bhul par map kijiye
 Age ap to malik hai -
 ap ke Biswas Pracharak Purnprasad Aind
 Kuralor -

$$\begin{array}{r}
 35 \cdot 16 \\
 210 \\
 \hline
 560 : 14 = \\
 \frac{4}{16}
 \end{array}$$

$$140 : 16 = 8$$

$$\begin{array}{r}
 140 : 12 = \\
 20 \frac{10}{3}
 \end{array}$$

$$\begin{array}{r}
 40 \\
 8 \cdot 12 =
 \end{array}$$

$$8 \cdot 12 =$$

$$\begin{array}{c}
 14 \\
 12
 \end{array} =$$

N. M. S.

Jharrugda.

13/12/38

मान्यवर

Rev. F. Schultze को धन्यवाद देते ।

आगे आप को विशेष तौर से पढ़ी आपका दुःख सुनाते हैं कि हमारे कुत्रेपाली का गिरजा घर जो वहाँ का गिरिघर था चला दिया है। मिस. लिबिन्स कचहरी में जा कर ले जांच को किन्तु उसको बताया गया कि वह जगह भोगरा है, उसी बात पर बिस्वास कर के लेल चलाना भी छोड़ दी ।

आई व्होन लोग अभी तक वही जगह में गिरजा कर रहे हैं, मुरा को पालिस भी चमकी देता है कि उस जगह को वे न छोड़ें, जे तो गिरिघर क्रिपे जायंगे लेकिन आई लोग अब तक डरे हुए हैं और गिरजा भला नहीं छोड़ते हैं और आप जो मदद देने की वादा क्रिपे है सहायता पत्र की माफा में है ।

परि इस समय उस गिरजा घर के बिलय में लेल चलाना छोड़ दिया जाय तो गिरिघर को दाख हो जायगा और सब खिलोना को गांव हो के उठा देगा । इस रीति से वहाँ को मंजिल भी उठ जायगा और एक गिरजा घर जो करीब 80 बरस से बना है जहाँ ईसा की सेवा मातृपता हो रही है बात के बात में फिर से उठा है न तो इतना भी सोच लेना न कोई मिशनी हो तो खिलोनों को ध्यान में कोई रोक दोगे नहीं ।

स्वात को क्रिपे इतना भी जो है और सो एक मजदूर है जिस के मोर नीच के नहीं है दुस्तर को मोर देख भाग जा रही है (Miss Schiwa के जिदी से देखिये) । सो इसी लुबेल गिरजा तथा मजदूर को लिए केले वोल लुबेल मिशनी को कर रहे हैं न ल लेते ।

सो आप जो वहाँ के लुबेलान हैं बहुत धन्य के साथ आपा है कि कुत्रेपाली गिरजा घर के क्रिपे ले व्यापित कले में इन्सिपूरी सहायता को क्रिपे । इतना भी को ले कुछ सहायता पत्र की माफा से आप को पूरा खबर हो क्रिपे, और वह वहाँ की कि इत सहायता को ली, या अब माफा व्याप बड़ा । वह दूसरा

जगह ये जिन्हीं का वनाव को कहते हैं जो भारी इतनी की बात
 होगी। प्रचालक लोग महुवारी मिटिंग से लिपे का रहे हैं किन्ते
 पुष्टि भी गये हैं ता: १४+१५ को वहेलो बुद्धिपाली ले भी एक दो
 भारी लायेगे। कोई दोक दोक न होवेतो इति बीच में आप पुष्टि
 जाते तो सब बातें आप को मालूम हो जायगा।
 N. B. Miss Schiem को कोर का चिट्ठी भी आप के पास भेज दे रहे हैं।

आपका सुभ -

Rev L. Kongari

Thur. Dec. 14 '35

कूत्रीपाली के भाईयोंको बहुत पीरा सहाय!

आप लोगों का चिह्नी पाई । मैं उसी हफ्ता जिस दिन आप का चिह्नी पाई थी सो एक हफ्ता भी भेज दिई कि आप उसको नहीं पाया मैं नहीं समझ सकती हमारा बहुत काम अभी है कि हम लम्बा चिह्नी नहीं लिख सकती पर प्रचारक तो मन्नाल दिन यहां आनेवाले है तो इन भाईयोंको भी इतने तक लीफ्ट दिये इतने दूर आने को, वह तो जरूर नहीं या आप लोग गिर्जा लगा सकते कोई जगह जैसा उसी समय जब हम कूत्रीपाली को गई मैं वह तो बहुत ठीक होगा वहां प्रभु आशीर्ष भी देगा कतनी बर्ब और बड़ा दिन भी मान सकते और जब प्रचारक आइंगे तो फका जवाब और सब बात हम बता सकेंगे हम बहुत बर्ब और समय दिख इस के लिये सब वैसा मालूम पड़ता कि मन्डली कुछ भी नहीं पाइंगे बड़ा अवसोस की बात है सो हम देखेंगे क्या सहायता कर सकेंगे कि आप लोग नई गिर्जा बनाइंगे

हमारा जगह से

हमारे मित्रों को बहुत पीरा सहारा

दिल्ली मिस साहेब की ओर से

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristya Sevak Samaj)
(ESTABLISHED 1905)

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Missionary, Jharsuguda:

(Miss) ANNA SCHICHI,

**Jharsuguda,
Orissa,**

Aug. 22nd., 1938, 193/.

Dear Rev. Tiga,

You will I am sure be glad and perhaps anxious for the following. I really wanted to write to you before this, but there has been just so much to do-the day is never long enough in which to fulfill all the demands on one's time, charity, etc. You in your position will of course fully understand this. As I have just written to the N.M.S. in a prayer request, I do look forward to the day when I can have at least one and if possible two evangelists right here in Jharsuguda, for the town is growing rapidly and nothing at all being done in a direct way for at least the men of the population.

I was sorry to have to send to you my last letter, but perhaps if you knew and understood fully what I have all passed through during the past year- due to the wicked seed sown- I am sure you could have sympathized with me- that I was at my wits end when that letter of Rev. Schulze's came to me. I may have been mistaken but since there was no friction between us- I felt that he must have gotten word or order from Ranchi, to hold a special study class for our workers. You know I have never before written- great as were the temptations often- but I thought it best that you be informed so that you would know how to further consider things should anything have developed or it. As stated in my reply, there was absolutely no objection to having cooperation in teaching if necessary, but the fact that it was not put forth through proper channels.

Immediately after having written to you, I received another letter from one of our congregations in the district which too, revealed that someone was not faithful and was misrepresenting things. I carefully weighed and considered all before making the slightest move- prayerfully. After some days felt an inward urge to thoroughly look into matters- and if at all possible without mentioning a word to either the Pastor or our workers. The more I looked into things the less suspicion had I in reference to our workers, that in anywise were they dissatisfied, etc. And I certainly did not want to think that our Pastor- such a fine young man and with whom I had a well planned personal and frank conversation so soon as he came here, explaining briefly conditions, and how it would be for his own good to cooperate with the N.M.S., and thereby with me personally in this great field; how experience could prepare him for a greater responsibility and hence a greater position in the future too, assuring him of my every support in full cooperation. I could see from his reply that he was anx-

ious to do that which was right, but I felt this my duty knowing a few of our christians right here ~~on~~ the compound, who might try to embitter or even poison his mind. So I hesitated not to advise him that if any evil report came to him, he would feel quite free and frank as well as straight-forward to come to me and talk matters over.

Now the last time when he returned from a section of our district, he did not come to me as usual and talk over conditions of the work, etc. I had sent him to check up on a new school I had opened while on tour during the cold weather. When I called him I noted that he did not feel as easy and comfortable as before. However I said nothing, but remembered him definitely in prayer. Then something happened within five minutes walk from our compound-but of which I knew absolutely nothing, nor did the Pastor say a word to me about it. Well, a few days later Rev. Prakash happened to come in on a night train -all unexpectedly- and the following day came over to see me. He made some remarks and from which he noted that I was not aware of what was going on, so he pointedly asked me about the situation. Much to my surprise and bitter disappointed I learnt that something was again on foot!

Much could be said by way of detail that might make all clearer to you. However neither time nor space will permit this, so I shall point out just a few matters, conclusions drawn after very painstaking and prayerful consideration and investigation I assure you.

I am so very glad to be able to say that not one of the workers so much as knew of some of the things that had happened. If you will remember the young man who came to you that night, and as was told me, another one of our christians came to you after I had left you (but you payed no attention to his cliver and properly advised him) well these two seem to be at the bottom of things, tried their level best to persuade the Pastor to do anything but cooperate, etc. They even tried to cause friction between myself and the Rev. Mr. Prakash, but he being a "national" recognizing their plans, knowing their ways and habits better than I a foreigner could, comprehend at once caught it in the bud, and came straightway to help me. We even had a meeting with some of our folks here and he handled the situation very discreetly I must say. I then had him go with me to the district though at the time we were having very heavy rains, and there too, without so much as mentioning our Pastor's name, in less than no time he got down to the bottom of things and all was straightened out very well. But he looked at me in amazement and asked, "Do you see it?" Alas, I truly did, but I didn't want even to believe it. I am truly very grieved and very sorry to have to state that our Pastor- (as I told him later I had always-and want to further- look up to him as my Pastor too) misrepresented not only myself but the mission. When I talked to him about it-he had little to say, tried to wiggle out of it, but his very uneasiness and changed expression revealed all clearly. I tried not to make it too hard for him, had a very frank talk with him, giving him another opportunity, again made clear to him that we were- while cooperating with the Church Council and therefore trying always to have our own Lutheran Christian trained Pastor, workers, etc. from Ranchi, serving under the N.M.S. That the N.M.S. was not foreign, etc. pointing out how when ~~we~~ we can agree in doctrine, etc. we should cooperate to make the Christian church stronger in India, rather than to ^{our} bitter herts against cooperation. This I made clear because at the meeting mentioned above it was made clear that there was nothing anyone had against me, ^{personally} but the very one who came to you that night spoke for the others- that they were not going to contribute, etc. and didn't want the N.M.S. here because they had taken the work from Ranchi! And they didn't want it to be under the N.M.S. but under the Church Council! That of course was child's talk and Mr. Prakash gave them some very fine pointed illustrations basing everything on Christianity and the Bible. I also learnt that whoever it was who tried in the same way to cause friction between myself and

*at least was the
that object-

Rev. Prakash, tried to do the same between myself and Rev. Schulze,* (I have again invited the latter to come and see for himself). I then also told the Pastor, that I was looking to him as my right hand, he could have greater influence over the flock, and to try to keep as his ideal what Christ would have us do, how to reply to people who try to gossip to us, etc. That it isn't sufficient merely not to consent to them, but that in such cases it is our duty to help them to see why and how we are now under the N.M.S., to gain their confidence, etc. for full cooperation. That it was because of just this thing that our work so far as evangelism is concerned is at a dead standstill. How can the Lord set His approval upon such service? We would try again, start out anew, (I explained to him) but if for any reason he did not like to serve here, to be honest about it, I would gladly relieve him, but not to let gossip and false statements harden his heart against the N.M.S. We would be better off without a Pastor in that case, and wait until our boy who is in training at Kotopad finishes, and in the mean time just call someone in to give communion, etc. which could be done quarterly during the year and very systematically too, as well as profitably. To all this he showed some surprise, and made it clear that he did not want to leave, "why of course" he was willing to try, and he would do his best, etc. yet he did not admit his failure.

Now dear Brother in Christ, you will see that it was of the Lord surely that I went out into the district- also that I wrote perhaps as I did- to Rev. Schulze and to you, and you may be sure that my most prayerful interest will further be carried on. My one plea of you is that should you or any of the Church Council received letters from any one of our Christians here, you will not only, not pay any attention to them, ^{as you assumed me} that is not making matters any more easy for me, but I would appreciate if you would reply at least to one of them, making it clear that they should make their complaints to the worker in charge of the field, (myself) or to the N.M.S. By not doing so some are under the false impression that we are deliberately withholding the work from you, and it also encourages them to make further unfounded and unnecessary complaints. After all the ones at the bottom of this are not truly literate men, not even in their religion, and it is because of this we must be careful how we deal with every problem. I am not in anywise holding one thing against these poor deceived brethren, for I know how their minds were poisoned, rather I am giving them every opportunity to make good, but I do think we cannot afford because of the work at large to encourage them to go on in their wicked ways. These few are the ones who are frankly speaking, holding back the work spiritually, tremendously. Satan enjoys having such tools with which to work, and I therefore implore your most burdened prayerful cooperation, that these hearts may be changed, only the Holy Spirit can do this for us and them, and that by the power of prayer.

Finally I am also somewhat happy to be able to state that most of all this "mess" took place before you were here. Most likely had you then encouraged the one Brother to go with his tales a big thing might have developed from it- and would have if we hadn't gotten even now to the bottom of things. I do thank you for the help you rendered while here short as your stay was, and I do most heartily extend to you and through you to each one of the Church Council a most welcome invitation to come and visit any time it may be convenient for you to do so. I think if our Christians would from time to time see that we are truly cooperating- that they would see a visitor here even though but rarely, from Ranchi, it would make a most favorable impression upon them. It is too sad for words, that after all these years, they do not- or do not want to understand that this field is under the N.M.S. And serving under same I can truthfully state the N.M.S. is doing everything in their power to make things pleasant and for the furtherance of spreading the precious Gospel message.

With all good wishes and as Always,
Prayerfully and Gratefully Yours,

Anna Schichi.

THE NATIONAL MISSIONARY SOCIETY OF INDIA

(Bharat Khristya Sevak Samaj)

(ESTABLISHED 1905)

President:

THE RT. REV. S. K. TARAFDAR,
KRISHNAGAR.

Vice-Presidents:

THE RT. REV. ABRAHAM
MAR THOMA, M.A., D.D., TIRUVALLA.

DR H. S. HENSMAN, O.B.E.
(CHAIRMAN, EXECUTIVE COMMITTEE)
MADRAS.
RAI BAHADUR A. C. MUKERJI, B.A.,
ALLAHABAD.

*By the grace of God the largest indigenous
Missionary Society which seeks to unite the
Church of Christ in India in effective
Missionary service.*

*Expect great things from God;
Attempt great things for God.*

Hon. Treasurer:

MR. S. T. RHENIUS.
MADRAS.

General Secretary:

MR. THOMAS DAVID, B.A., B.D.,
(on leave)

Acting General Secretary:

MR. M. JOHN, M.A.,
MADRAS

Missionary, Jharsuguda:

(Miss) ANNA SCHICHI,

Dear J. J. P. Tiga, B.D.
Gossner Church;
Ranchi.

Church Council
Received. 6.8.38
Register No. 518
Date. 4.8.38
File 21
Reply No.
Date.

Jharsuguda,

Orissa,

Aug. 4th., 1938. 193/.

Dear Rev. Tiga,

Perhaps this letter should be addressed to the Secretary of the Church Council, but since I met you personally here I thought possibly I might write to you directly, and you in turn may discuss the contents as you deem necessary with such concerned. I too, thought that it is possible the contents of Rev. Schulze's letter (of which I have made a copy for your information) as well as enclosing a copy of my reply to his letter- that the contents of his letter or the facts referred to in same, took place before you were here. For I thought that then you pretty well let our poor deceived brethren here know just how things stand, and how they ought to be done.

I have noted that since you were here especially, they have been- especially the one or two who talked to you that night- have been especially on good terms and seem to try to "make up" for past transgressions. Therefore I am rather prone to feel and think that these misinformations and seemingly unhandled affairs took place before you were here.

However I deemed it wise to keep you in touch from this end as well, so that you may be able the more intelligently to handle any situation that may arise. From my reply to Rev. Schulze's letter you will note truly and strictly speaking- everything seems to be running smoothly, and I think it would be a pity to give in the least any impression to our workers of ill feeling, by sending them to Rajgangpur for any special training class. I am wondering whether he received orders from Ranchi, and if so, why it again was that I was not informed. I trust you will understand, it is not because I want any special honor given or shown, but for the good of the work that everything be done in order. I sincerely trust the matter will drop here, but if not, I shall be glad to hear from you or any one of the Council directly. I was very sorry that you were unable to stay over when you were here, for I should like to have shared with you other valuable information, which accrued during my absence when on sick leave up in Kashmir. But I am most carefully and prayerfully considering the matter and if it is possible I should like to visit Ranchi some time, ^{soon} or perhaps when you have your next confer-

2.

ence, providing visitors are welcomed.

Coveting your prayerful interest as well as that of all the members of the Church Council, and with all good wishes, I am,

Sincerely and Prayerfully Yours,

Anna Schichi

P.S. You need not in the least have any fear that any instructions are given contrary to what the Evangelical-Lutheran Church stands for. There is no difference between your constitution as far as I know and that of my own church- our forefathers being of the very same Church in Germany itself. Visits therefore, and inspections of any kind are most truly welcomed ~~and~~ stated in the enclosed copy. Then too, as the people will not be encouraged to make re-

ports of various kinds without looking into the situation from both sides, I am confident that these differences will cease. They need to know from "your end of the line" that we are cooperating, and that this you made clear I think on your visit here. *A.S.*

Copy of Rev. Schulze's letter:

"

Dear Miss Schichi,

I am informed that no ~~proper~~ arrangements have been made for proper Pracharak Training classes. Therefore I request you to send the Pastor along with the Pracharaks to Rajgangpur. All expenses from Jharsuguda fair and fooding will be met by me.

As the buildings are collapsing you will recognize that Rajgangpur is the best and most suitable place for the Training class.

Should you have any objection please inform me so I can report it to Ranchi. The Pastor has been informed about the Training Class.

Singed, *F. Schulze.*"

P.S. #2! You will rejoice with me for an allowance received with which I am making more "pacca" arrangements for enclosing the compound. All of this to preserve the property- which was being made a public ground - I hope you ~~or~~ will be able to visit there some time in the fall or next spring to see for yourself the improvements made - *A.S.*

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(on leave)

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MR. M. JOHN, M.A.,
MADRAS

Jharsuguda,
Orissa,

Aug. 4th., 1938.

Dear Rev. Schulze,

Yours of the 2nd. inst. received, and I assure you with great surprise to say the least, causing no little heart ache again—furthermore very seemingly unnecessary too.

So you have been informed that no training class has been arranged for. Isn't that strange, and I know nothing of it! Will you be so kind and cooperate with me in this? When you receive any information about the work of this field, I should be very grateful to you indeed if you would write for information direct to me, and if you will be so good as to come and visit—just whenever you like. Also I should more than welcome you or anyone from Ranchi to attend the classes so that you might see for yourself just what is being done.

I do think this is just about the limit, and I should very much like to know who is still trying in so hypocritical a way to cause trouble in this field. I say this cautiously, but it must be hypocritically, for the workers tell me and assure me of the much help they are getting from the teaching they receive. Also the Pastor seems to be cooperating in so far as I know and can see. Therefore if any rumors, reports of any kind are coming to you, it must again be some underhand work. Now this just cannot go on like this. In the second place if it is that you or anyone of Ranchi think me incapable of carrying on the work, why not come and investigate personally in place of accepting every tale that may come to any of you? Let us be very frank with one another as coworkers with Christ & in his vineyard, and as brethren and sisters in His great Kingdom work, by observing the golden rule, "Do unto others as ye would have others do unto you!"

Please do not misunderstand me, I say this after very prayerful consideration, and for the best and good of the work at large. Why can't we left to do the work? Why is there constantly a close watchup on every move I make, endeavoring to trap me into a net? Just what have I done of which I am so dreadfully guilty of to harm the work? If there is anything why not be honest about it and take me out in place of keeping me in hot water all the time? Let us be frank about it, I wonder how anyone of Ranchi, of our christian brethren, would like it if you or I would constantly snup around, getting information from their workers, etc. and getting orders for holding training classes, asking the Pastor of their particular field to come and officiate at some special affairs, etc with my or your (as the case may be) dealing correctly and pro-

perly with the headworker in charge of the particular field? I am sure it would cause heartache if not even bitter resentment. Now I ask for no special favors of anykind- not even for the title of "Missionary in Charge," for in reality I am only the "coolie in charge" at the service of every beck and call of all the people right here in Jharsuguda, and it seems that they are still as you have been aware of it before- endeavoring to lay a snare for me. ^{Everybody else satisfied and appreciate the service I render but a mere handfull not!}

I assure you most sincerely that I do not want to stand in any one's way, and will gladly step out to give my place to another if that is what is wanted. To me it is all a conundrum truly, for I get nothing but news and news of this and that inquiry being made, and yet never nothing comes to me directly. Well, I am glad that with Paul I can say, "None of things move me." If I were to waste my strength, talents, time and all- suffering for the cause of Christ I should be more than glad to do so. BUT to do so merely for the whims and fancies of a few for mere seemingly "hatred" or whatever it might be, I am quite certain the Lord does not ask that of me or of any of His chosen servants. I hope it is not another case like as you told me about they have in Ranchi.

Then I did not know that the buildings here were collapsing- strange how such false rumors should come to you also, and I appreciate your informing me of all of this. I shall more prayerfully than ever be on guard as to the least word that is said to anyone. What is most heart rendering is that everyone here is- especially since the Rev. Mr. Tiga, B.D.; was here some two weeks ago- very nice to me and pretend at least to be quite friendly with me. The classes both for the workers, and for the women here show great interest and are making very good progress- so what has happened within the last few days or after Rev. Tiga, left, is something I can't for the life of me understand. Or was all this false information given perhaps before he was here?

At any rate I beg of you to permit me to carry on my work or if you feel that I am not capable of so doing, I invite you most heartily to come here for "special training class." We have more than sufficient place to put you up as well as our workers- as they always have been. Only the month I was ill and while I was on hill leave I asked the Pastor to take the classes, and then most probably it was mere monthly meetings. That was too bad, but could not be avoided.

So you will please understand that I shall not deem it necessary to send the workers to Ranjgangpur, but if you want to help in any way, you will kindly accept my invitation. You may be sure I shall give you every comfort. Also if Mrs. Schulze would like to come along, she is more than welcomed to. You see by sending them to you, it would again give the appearance that I do not want them here, and what not. This is their- "our" field, and this is where they should be taught. The work is under the N.M.S. and it is only fair that we be given the duty and privilege of carrying on the work entrusted to our care.

I sincerely trust there will be no misunderstanding in the least about this. I welcome every help and inspiration that may be given not only to our workers of this field, but also to myself, but let it be done in order as behooves us as His followers so to work. I shall appreciate if you will let me know a day or two in advance if you will come, so I may be ready for you. You may also be assured, I shall not in the least discuss ^{this} with anyone but with proper authority. I trust soon to visit Ranchi personally and then make things pacca. I am truly very sorry for all this, but it does seem that if it has all been done after the visit of Rev. Tiga's something definite shall have to be done. I note also that the Pastor has been informed about the meetings, etc. This too, isn't quite fair to me, I think I should have been informed first and after all plans would be made, that I could nicely talk it over with him, as to what we would do for the training class. I have given much time and prayer for the special training this month, and am most sorry to note the contents of your letter.

With all christian love, Very Prayerfully Yours,

Anna Schicki.

P.S.
I am
writing
direct to
Ranchi
about this.

Jharsuguda, Orissa.
Nov. 18th., 1938.

Dear Rev. Tiga,

Yours of the 30th. of Aug., should have been answered long ago, but I confess I have been so rushed I hardly know sometimes whether I am standing on my feet or on my head! I do thank you for the explanations made referring to Rev. Schulze's position in the field. I truly did not understand that before at all- nor was anything said to me. Nevertheless I have always been grateful for what he has helped, etc. This again shows a misunderstanding- had he not written "not getting proper instructions" that feeling would not have crept in. I understand perfectly about the Pracharaks' special instruction class, and therefore had always invited Rev. Schulze to take it up, however last year he pled to be excused as he could not neglect his own field, etc. giving very sincere and good reasons. Naturally getting word late I had little time to prepare-yet did so and we have not only been having such special times of instruction, but I make it a point to follow up such teachings monthly when the workers come in. This year everyone cooperated beautifully and time was also given to work out in a practical way methods learnt in the special classes, by deviding all into groups and doing preaching ^{work} right here where so little is done; also by having the workers in turn take full charge of prayer meetings held for all christians here. All confessed upon leaving after a full week of this that they were grateful for every help received. I tried to prepare them with the help and cooperation of the Pastor for a real touring season this cool season in work among nonchristians. And you may be sure I shall further try to encourage Rev. Schulze, to again visit here.

But now you will be more than surprised to read the following. I am, but you cannot possibly be any more so than I am. I assure you these have been most trying days, planning and praying as to how best to work things out for the good of the christian work at large. You will remember what I wrote you about the trouble stirred up in the Khonsore church, and which was straightened out. Though ^{after all that} in the regular program, our Pastor was to go to Khonsore, I found that he did not do so. I made nothing over it, thinking that perhaps he was some embarrassed as he realized at the time that he had made a mistake. So I sent him there just two weeks ago-the congregation had not had communion for almost four months I think it was. I asked him to leave a sort of tentative program with me, so that when I wanted to write him (if necessary) I'd know where to reach him. He failed to do so, and then came the following:

1. Without one word to me, he made arrangements for his wife to return to her home with her brother and wife who were here on a visit. In their home he left a young girl who is teaching here in the railway school, (she is one of our christians from "Gangpur," and Rev. Schulze writes a very good girl). Also a young girl whom he has taken from one of our village churches to help in his home.

It so happens that the women who live in the same "line" were and are not here, as these folks go away for weeks and months at a time to do field work. When the Pastor's wife came to me the day after he had gone to the district, to tell me she was leaving that night and came to say, "Good Bye," I inquired as to the length of time she would be gone, to which she replied, "Oh, perhaps a month & a half, and perhaps longer." I thought it over and then went over to ask what arrangements she had made, since there would be only men left in that line, and she said "None, it wasn't necessary." I then asked her to let the "Teacher" stay with another family here, and the young girl I'd send back to her village until she returned, and would write to the Pastor, and make other arrangements when he'd come in. So she said, "Achcha!" ^(Bec. the teacher is gone for a day) I sent the girl with an older person, and then it was discovered that the Pastor was not where I thought he should be, but in another village ~~xxx~~ having a feast with all the workers whom they had

called together without my knowledge. It was a case where a man had taken a girl who already had two wives- and the Pastor was to go to that place first to see what could be done. I had given him the instructions, advice, etc. Because both that man and the girl too, were out of the church before. In place of that he called in the Police, and had a village Panchait, received Rs. 20/ spent Rs. 9/ for the fest, and the balance he divided with the few who pulled the man out of his house.

When he saw the girl returned to her village, he not only sent her back, but brought her back himself, and left for the place he should have been the week before, by the Sambalpur train which leaves a bit later than the train on which he returned the girl. Of course I was surprised, for had he talked the thing over with me in the first place, all this would not have happened. As it was, who was going to have any respect for authority? I called for the girl and she came in tears! After questioning her was told that ~~that~~ the Pracharak (who is a special friend of the Pastor's) had made these arrangements against her own, and against her grandmother's (in whose custody she is) wishes, that she got no wages, and a big story followed! As I had to go to Kutripali, due to another big case referring to the church trouble, I decided to take the girl back myself and make inquiries tactfully. I learnt that the story was true. However her own brothers were afraid to say anything with the usual reply, "Bara logonka hukum manna chahiye." However I straightened out in the presence of the Pracharak, who had just returned from the "feast."

Upon the Pastor's return I pointed out to him in a few words what had happened showing him from Rom 8:28, that this was one of the "all things." Had he talked the thing over with me about his wife leaving for so long a stay, this would never have happened. Still I tried to put it that most probably he did not know this girl was given to him without the relatives' consent. But he was put out about it arguing that I had no right to return a servant of his.

Well, I tried to explain it from the view point of "Reputation," reminding him of a case that happened here some five years ago now, and which still is argued-some saying it was the "Padri," and others the "Master." Trying to get him to see that if anything happened his name might be involved though he might be perfectly innocent. Another thing, that same day the "Teacher" who is in his home followed Bertha to the Bungalow and made a fuss about it. I quietly asked her to go home and think it over and if she could prayerfully conclude she was right to address me as she did, to return and I'd be quite willing to discuss the matter with her!

2. A Pracharak who has been suffering much with "Kujli" I decided to have properly treated, ~~he~~ taking injections, etc. which means he must be here for two weeks. I talked this over with the Pastor when he was here with some of the workers so arrangements would be made for his housing and who ever would feed him to tell me and I'd make some compensation. Nothing was said to me ^{until} after the Pastor left for the District yesterday I learnt that the worker is with the "Teacher" in his home. I of course am making other arrangements. BUT the Teacher did not do as I had asked her in the presence of the Pastor. When he returned in the night on Monday last, (midnight) the people said she was in his house as always. He ignored every cautious advice given him.

3. The saddest of all perhaps, I have been very much in prayer and thought about this point before informing you of all this. My attention has now been drawn to the fact that Rev. Kohgari, has been writing to Rev. Jojowar about the Kutripali case, and about that house that is still not taken over, but I trust will be by the beginning of the month-you remember that house that is built on Mission land.

Rev. Jojowar writes that "You write to the C.C. and we'll do something about this Kutripali case, after all this is our concern. I'd come of my own accord, but if I do so, it will cost too much, so get the hukum through the C.C. they'll send me." About the house, "Send me Dr. Nallathambi's address, and then I'll be able to do something there."

Now my dear Friend, in the first place, the Kutripali church most

probably will loose out due to their own mistakes as well as that of Dr. Nallathambi's.

1. The land is not recorded in the Mission's name,
2. According to law (it being sea-land) the Gaontia had a right to claim it. He went through proceedings according to law, and I can ~~put~~ put my finger on not one point. The man who made the deal at the time ~~is~~ dead some years already, a Pracharak of this station.
3. Rev. Schulze has worked very hard in it's behalf, but when last here told me too, that he could do no more about it. He even sent a tele~~g~~ram to the Governor of Orissa, who intervened at the time, but who too, requests us to proceed according to law.
4. The Gaontia made a proposition to exchange another piece of land and also to give toward the expense of the rebuilding of a church building. This offer was obstinately refused, but which if it had been accepted, would have settled the case most amicably and would have set the best example for the Gospel. The christians of the congregation knew they could not keep their land and so some years ago all of them left and accepted the land at another place, leaving the church in the center of the Gaontia's place close to a quite large pond. If you saw it you would I am convinced at once draw the conclusion that a mistake was made not to accept the previous offer, and which I understand was made repeatedly. But now the Gaontia received a decree entitling him to the land, and he tore down the church abserving strictly court orders, proceedings.
5. I have gone into the situation very carefully and also very prayerfully. I am trying to hold on to one point about the church-a religious edifice ~~be~~ being torn down and you may be sure I am giving much time as well as some expense about it all. Tomorrow morning I again proceeed to Sambalput in reference to same, and have already gone a number of times. The christians seem really to appreciate, and felt so sorry when they saw how many miles I had been walking, etc. I get a very favorable impression of their own viewpoint of it, and think they might have done more wisely had they not been encouraged to hold on in so stubborn a way. I in turn am working as hard as I know how with the new D.A. here who is a fine English Gentleman, and hope to be able to get some compensation toward the rebuilding of the church at least. To the land we have absolutely no right. He himself tells me, "My hands are tied due to the court records on the case, and unwise judgement on the part of your people. but I shall do all in my power to see whether something can be done nevertheless." I have every assurance because of the investigations he has already made, and is continuing to make, that he truly is taking a special interest in the case.

Now then, our Pastor here knows all this, and still he either cunningly or unintelligently endeavors to get Rev. Jojowar to work underhandedly again. This is what makes it all so hard for me, and always has for other N.M.S. workers here. Also about "Mansidh's house." The Pastor himself along with Mansidh have had a conference with the Dr. when he was here in May. It came to my notice but I tried not to let it upset me, though I watched carefully every move. I talked that over too, with the Pastor-I mean about the condition itself-(not that I knew what he had done) and I discovered that he was working with Mansidh, and not with us, though I explained to him, that this was in the interest of the C.C. as the land was theirs and not that of the N.M.S.

So you see, in one case he seems, (and most probably would defend himself on that point) to be working in behalf of the C.C. interests, and in the other case even against the C.C. My suggestions, if I may express them I shall put down here in two brief points.

1. Rather than let Rev. Kongari go on and in this way again cause disturbances that will very much harm the Cause for the Lord, and because the christians in the different churches seem quite happy and cooperate with me, it might be well for you to recall him, quietly. I say quietly, so that no big fuss will be created here, for in Jharsuguda itself he is in constant consultation. I have tried to advise him not to make himself in a sense ^{on} too

"common/a footing," for he would then loose their respect, and that is just what has happened. No matter what I ask him to help in his reply, always, "I can only tell them, but can do no more, they just don't listen to me." At the same time he is constantly with them otherwise. Which shows lack of influence due to being untactful.

In the district where I was last week, indirectly a number of sad complaints have come that the workers find it pretty hard to continually entertain him. This too, is a very "tickling proposition" to handle, but it doesn't seem fair that those who get but Rs. 10/ Rs. 13/ and very often (very much less) that such have to carry ~~the~~ on his support in a sense, as he is out 3 weeks out of the month. Others wonder why it is necessary that he is there so much since nothing but the regular church work goes on. Of course my urge is for him gradually to teach the workers to do preaching work, "Phailane ke liye."

Johan Dungdung, who is also getting very good training at Kotopad, and who when he returned on two months leave to get married, came to me quite a different man. Without any word on my part first of all, he apologized for having caused me such "heart aches" and in his confession told me how he was put up to it, but that with his knowledge of christianity should not have listened to it. He promised that he was ^{now} a different man and asked me to cooperate further. He will be finished with his theological training after two years, or rather within two years. In the mean time we could have a visiting Pastor say twice or three times a yr. for communion services, etc. I am sure Rev. Schulze would also help. By the way that's another point, even the day Johan came, the workers were set "on guard" to get a hold of him at the station. I had a sort of feeling that something was going on, and so quietly in connection with other business I went to the station to meet Johan too! When I appeared on the scene the last moment as the train came in you should have seen the confusion! All but one, including the Pastor disappeared in no time!

2. The other proposal is, I am quite prepared to give Rev. Kongari, another opportunity, especially since he is still not fully aware of the fact that I know of the reply of Rev. Jojowar, for the P.C. providentially came while he was not here. (As a rule the Postman by my orders takes the mail direct to his house, but as the door was locked the Postman brought the mail to me and asked me to forward or pass it on to him. I have seen many letters often but of course paid no attention to them. This being a card, and coming the day he left, I thought it might be in connection with the work, and so read the contents. I took it ~~it~~ as providential, for had it not been a card, or had it not come at that particular time I would never have read it, for I never before read even a post card of his, though I often had his mail here while he was out, as his wife is seldom on the spot. She goes out visiting a good bit and in such a case I hold the mail for him. That too, was one of the "All things," as we can nip the flower in the bud.) So then, perhaps you could write a good letter to him, simply in a tactful way giving him some advice. Also in that case I think above all you should write to Rev. Jojowar, and warn him about accepting such correspondence. If he has had more experience than Rev. Kongari, he ought to lovingly advise him not to work that way-underhandedly- but rather to cooperate. It is such a pity, for Rev. Kongari, to me seemed such a fine young man, of course it is true he has had little experience, but in this field he has such a splendid opportunity to get much experience. I would appreciate if you would in connection with others of the Council give this your careful consideration and then advise me which you think would be the better. You may be sure I am open to reason, and want to do that for the benefit of the Kingdom work. Therefore either Rev. Kongari, and Rev. Jojowar too, must cooperate or the former simply be taken away. The latter should be given to understand that he may confidently be assured that I am doing all not only for the good of the N.M.S. and C.C. but for the furtherance of Kingdom work. I am sorry to have to get this impression of him, as he has twice now interfered most unwisely.

With all good wishes, and Very Prayerfully Yours,

"wise as a serpent and harmless as a dove" Schichi Over please

P.S.
I'll have to hand the mail to the Pastor as per usual - But you may be sure I'll need to be

As his wife is in here - I have worked out a program
for him to be busy in the District at least 3 weeks
(without mentioning that the girl was in his
house) but I was truly afraid to permit this
since he is in one large room at the school
building while extensive repairs are being com-
pleted this month. Understood I don't doubt his
character in the least - but it just doesn't look
well to do things like this.

Rev. Tigo -
For your perusal -
but please return
this to me when next
you write.
Since this further
consultation is being
made. A.S.

D.O. No. 137438

Deputy Commissioner, Sambalpur,

Camp - Bargarh,

The 11th November 1938.

12th

Dear Madam,

Ref :- Your letter dated the 24th October 1938
regarding the church in Kutripali village.

The Tahsildar, Sadar, visited Kutripali and
inquired into the matter. He reports that the gaontia
of the village obtained a decree in the munsiff's
court at Sambalpur declaring the title to the land on
which the church was built to be his. It was in
execution of this decree that he took possession of the
land with the assistance of the civil court's peon on
the 22nd October. The Tahsildar also reports that the
materials of the church, except for the lock and key
which are missing, were handed over to the village
chaukidar, as the preacher refused to take charge of
them.

In these circumstances I regret I cannot take
any action, as it appears that the gaontia has established
his title to the land through the civil court, and
took possession of it with due formality by the legal
process. If you are aggrieved at the conduct of the
court's officers I can only advise you to approach the
munsiff himself in the matter.

Yours sincerely,

R. S. Bell

Miss A. Schichi,

Missionary,

Jharsuguda.