Most Reverend Pastor and Brother in the Lord!

The grace of our Lord Jesus Christ, the love of God, and the assistance of the Holy Spirit be with you!

First of all, we must apologize for not having written sooner, and for causing you and other brothers unnecessary worries on our behalf. After reading what Teichelmann has written, I'm sure you will forgive us; we were waiting day after day for more information to share with you. However, since Mr. Shurmann wishes to acknowledge the receipt of the bill of exchange from you and is writing to you about it, we did not want to miss this opportunity and must ask you to make do with our description of our journey and our other experiences and observations.

(We both received the box from Dresden with the letters and enclosures only on the afternoon of the same day that we had informed you about the receipt of all our belongings in the morning).

On Friday, **March 30, 1838**, at 7 o'clock, we brought our belongings on board the steamship "Britannia", then returned to Mr. Heyn's house, where several friends had gathered, and, accompanied by some, went back to the shore at 10 o'clock and went to bed.

On Mr. Heyn's advice, we took the second or standard cabin for £3 Sterling; however, I would not advise any brother to follow our example, because the food in the forward cabin is too coarse and the company too rough, and the price of the aft cabin is only 1 pound Sterling more.

The following Saturday morning at 6 o'clock, we set off in rather stormy weather; in the afternoon, the storm, which was also directly against us, became so strong that the pilot had to drop anchor at 3 o'clock, about a mile past Glückstadt. So far, our ship had already been swaying greatly, and several passengers had already become ill, but now that the ship was secured, the swaying increased and, as a result, the passengers' nausea also increased. Incidentally, I managed to avoid some dizziness, which I attribute partly to the constant movement on the foredeck, partly to my limited food (I consumed about 9 shillings in total over 5 days, which included one lunch, two dinners, and a few breakfasts), and partly to two bottles of 1748 Nierenstein wine, which Mr. Heyn had gifted us; all other passengers, including Brother Teichelmann, however, suffered from seasickness for several days.

On **April 12, 1838**, at 8 o'clock on Sunday morning, the anchor was raised again, although the storm had intensified rather than abated. At Cuxhafen, we only stopped for a moment, allowing the pilot to disembark and some passengers to get off the ship. In the afternoon, we gradually lost sight of the shores of our beloved homeland.

The next morning, Monday, we should have been in London if the voyage had been more fortunate, but the captain said that if the weather didn't improve on Tuesday, we would have to return to Cuxhafen. The wind remained against us and so strong that the waves reached many feet high, and the ship rocked so much that even the sailors could only hold themselves upright by clinging to the side walls and other objects. It hailed, snowed, froze, and rained heavily in turns, so that we couldn't see a thing within a stone's throw.

On Tuesday, **April 3, 1838**, the storm subsided significantly, it became brighter, and the ship moved faster. Around 3 o'clock in the afternoon, we saw land to the north. As night fell, we were at the mouth of the Thames, where, to avoid damaging the sailing ships at night, the anchor was lowered.

The next morning, **April 4, 1838**, sailing up the Thames in tolerable weather was a pleasure and a delight; a multitude of ships came towards us with full sails and the most favorable wind, giving the strangers the impression that the pride of the queens of the sea was not without reason.

From Gravesend onwards, and for some distance on this side, we always sailed in an alley of ships, all heading for London, but unable to reach their destination due to the strong headwind. This, the multitude of steamships, as well as the unbroken row of houses on both sides of Gravesend, was the most striking thing I have ever seen in my life.

At 1 o'clock, we disembarked, Kavel was waiting for us at the customs house and, after receiving our residence card, led us to his apartment.

At 6 o'clock, we attended a public meeting in an Independent Church, where Mr. Williams, who sailed to Tahiti last Wednesday accompanied by 12 missionaries and his own ship, was to give a lecture. We couldn't wait for the entire meeting because Mr. Angas had invited us to a committee meeting of the Committee for the Protection of Indigenous Peoples, in which, however, we found little of interest.

We manage pretty well with English, and most friends say we speak it well as foreigners; it would be better if we didn't adhere to the principle of speaking our native language as much as possible among ourselves and elsewhere. However, there are still things we don't immediately understand in these and similar gatherings. Mr. Flaxman went with us to the customs house at 5 o'clock to pick up our suitcases, and the remaining boxes were stored under a merchant's name until we leave here.

At 1 o'clock, we went to Angas's and had to wait until 6 o'clock due to a misunderstanding about the time. He wanted to see our instructions, asked Kavel to translate them, and said he needed to read them carefully before making any arrangements with us.

After several days, when he had read Kavel's translation, he stated that it seemed to him as if we were completely left to ourselves, and that he would handle the matter as a new business deal if he discussed it with Flaxman, who understands German. All this surprises me greatly. We weren't told in Dresden that we would be in constant contact with Angas. I thought I had handed over our instructions to him as a friend who was interested in all the details of the society, perhaps as a new document on which he wanted to build something.

As Br. Teichelmann rightly noted, our position towards Angas is still shrouded in mystery. He will be away for a few days, but hopefully will resume the matter upon his return. Our greatest intention now is to use our cunning without compromising our integrity. We want to maintain a good relationship with Angas as much as possible according to our instructions, but we also shouldn't forget that we are envoys of the Evangelical Lutheran Mission Society and through them, the entire Lutheran Church. Many people are watching us, some of whom are already under the illusion that we are individual missionaries, whom we should rather correct than reinforce in this belief. In London, as we've already realized, even among Christians, there's such a spirit that demands taking every step with great caution.

If Angas were to make demands regarding our future settlement location or otherwise (as rumored, he wanted it in the middle between Adelaide and Sydney to gain a connection line between these two colonies), we believe we shouldn't commit ourselves without sufficient knowledge of the location and without the authorization of the Society.

On **April 8, 1838**, Teichelmann and I signed for Kavel *, who was one of us in the morning, the others attended a meeting in the afternoon.

On **April 9, 1838**, we had breakfast with Angas and Miss Williams, the conversation concerned synodal matters between Tahiti and Adelaide and was therefore rather dry for us. Afterwards, we went to Steinkopf, who expressed his joy at our presence and invited us to make some announcements at the annual meeting of his missionary society on Friday after Easter. From there, Angas took us to His Excellency Governor Gawler, a pious man who, according to him, cares deeply about the indigenous people of New Holland and has a fondness (warm feeling) for the Germans, whom he got to know as decent, brave warriors in Spain. It was already noted by v. T. that God had arranged for us to travel with this influential man.

Initially, we were supposed to travel on a different ship, but in order to get to know the governor better, Angas preferred to use his own ship. In the evening, there was a public meeting of the sailors' society, at which several speeches were given and the rowers were often rewarded with laughter, stamping, and clapping at a beautiful passage, which we found highly striking and offensive in a religious gathering. However, Kavel told us that they would be even better at May meetings. Moreover, both at this and other meetings, even Proust showed that English national pride is very great and widespread.

On **April 10, 1838**, we visited McCaul, but did not find him at home and have not had time to visit him again so far. Reinhardt was very friendly, he read us a passage from a letter from his brother, which I consider worth sharing with you; he says that the missions of the bishop's church have completely split with those of the Independents due to the translation of the words [Greek letters] in the upcoming Hindu Bible translation, that the Baptists had already separated earlier, and that as a result of these events, the Calcutta Bible Society has also split; further proof against the prevailing opinion in Germany about the harmony of the church parties in England.

The missionary Ayerst, previously in Berlin, will go to Frankfurt am Main as the bishop of all mainland missionaries and introduce the Anglican Church at his service. Furthermore, no more Jewish missionaries will be accepted who are not ordained in the church. All decisions made since our arrival contain significant points for the Lutheran Church. The old Jewish missionaries will remain in their positions. We procured their letter to Jowett, but did not find him at home; likewise with Ellis, who gave us a Tahitian grammar and wants to give us an East New Holland grammar as a farewell gift; He was very friendly and wished that we would have many followers from Germany.

We haven't visited the secretary of the Independent Society yet, that is, not at Young's; we could get out much faster if we knew the way, and if Kavel wasn't so weak and Miss Pennyfeather didn't go out with us so much to her friends.

We've already talked to the latter several times without any benefit. Mr. Morewood came to see us right after he heard of our arrival;

yesterday we were with him and talked a lot about German literature (he really liked the annual report) and the Apostle's ministry; we pointed out to him the essential qualities of an Apostle, that he must have seen the Lord, be a chosen witness, etc., which impressed him and he didn't refute it.

For tomorrow morning, Mr. Carlisle has invited us and Kavel to Mrs. Irving's; we're excited to meet this remarkable woman. --

Pastor Kavel expects two delegates from his congregation every day to discuss matters with Angas and leave with a congregation of perhaps 500 souls within two months. Praise be to the Lord Jesus, who has redeemed his people and wants to make them a blessing to others. As for what's already known to you in this letter, please consider it written for the brothers in the seminary and excuse us.

Just now, Brother Teichelmann brings the news that our crossing costs £32 10 sh. per person, including food and drink. Actually, the person pays £40 according to a note sent by the governor to the captain, but we got it much cheaper, so thanks to the former. The crossing of our belongings from Hamburg to London cost £1 10 sh. I was already stripped of all my money and still am. Angas will pay for our stay here. But boots and the like have all been ruined by constant running. I would have sent a list of my expenses, but it would have taken up too much space. Finally, we thank the author of the Savanarola(?) and ask that such not too expensive publications continue to reach us in our isolation.

I'd also like to know if the planned publication of a Lutheran magazine won't happen, as I heard on the journey.

Your prayers, and those of all the brothers, to whom I also attribute it, that the Lord has brought us safely through storms and weather to this point, are recommended. Sending warm greetings to all,

Clamor Schürmann.

These letters now reveal how the responsibilities were distributed between England and Germany: in England, George Fife Angas was responsible, and in Germany, Johann Georg Wermelskirch, the former for the London Missionary Society, the latter for the Dresden Missionary Society. As George Fife Angas's representative, Charles Flaxman went to Hamburg and, in cooperation with Pastor Kavel, arranged matters for the emigrants regarding their passage to South Australia. Later, he received further support from Johann Friedrich August Fiedler. Since both understood and spoke each other's language, there were no communication barriers.

George Fife Angas agreed to cover the costs of the crossing and the provision of supplies for the emigrants during this time. As a businessman, he did not do this out of pure charity, so all those who wanted to make the crossing by ship had to commit to repaying the costs of their passage once they arrived in the new colony of South Australia, as soon as they were able to do so. Corresponding lists were kept in London by Charles Flaxman, as well as in Hamburg by Johann Friedrich August Fiedler.

As already mentioned, Wilhelm III attempted to introduce a united church in Prussia. However, the Lutherans could not agree with the principles established there and therefore had to leave the country if they did not want to face reprisals. However, to be able to enter England (or another country), they needed appropriate identification documents, which the king refused to issue to them. It took over two years before a favorable decision was made, so that those wishing to emigrate could also leave and enter another country. During this time, however, the number of emigrants waiting in Hamburg for onward travel to London constantly increased, so that the four ships provided by George Fife Angas - Prince George, Bengalee, Catharina, and Zebra - had to carry more passengers than planned. This led to overcrowding in the passenger cabins and even in the steering deck, which was actually a cargo hold.