

Adelaide, February 8, 1839

Most Reverend Pastor!

After reporting everything I deemed necessary to the Committee in general, I still need to write to you in confidence, both regarding some points in your letter and because of the genuine, heartfelt love I feel for you. Since you wrote to us on behalf of or instead of the Committee, I was unsure whether I should address my letter to you again; but since I last wrote to the Committee, I thought it would have been noticeable if I hadn't done it this time. Moreover, it would probably be better for you if we separated what is for you alone from what belongs to the general public.

If you have received all our previous letters, I'm afraid you will be in an awkward situation because of us. God knows that it pains me to see our passions adding to the burden already weighing on your patient back; but he is also my witness that I have tried my best to maintain unity. I said, let's cook and eat together, but Brother Teichelmann said, No; when the Germans came, I suggested hiring a boy to cook for us, but he refused; I wished we could go together among the natives in the parkland, but he didn't agree; a while ago, Mr. Pr. Stow offered to continue teaching us English, but Teichelmann insisted that he should teach each of us individually, supposedly because adults can never be at the same educational level. But he told me it was to avoid causing disputes. My response was that it was precisely his current behavior that was causing disputes, not if we took classes together. It would have been rude to change or modify the man's friendly offer, but since he persisted in his decision, I went to Stow and said I was very grateful for his kindness, but could only take advantage of it if Brother Teichelmann and I went together, as his reasons were not tenable. And what was the result? Mr. Pr. Stow wrote us a note saying he was willing to help us with English as soon as we could decide on a joint plan; whether Teichelmann has since spoken to Stow and whether he now has classes, I don't know. I beg you, Pastor!, don't take all this as an accusation against Teichelmann, but rather as a fraternal communication of my situation, and incidentally as a self-defense, since I can infer from Teichelmann's individual remarks that he hasn't hidden our dispute from the beginning.

How this state of affairs offends me, I cannot tell you; for if it becomes known, won't people rightly equate us with the Berlin missionaries? Won't the world take this as an opportunity to disparage the Lord's work and the tools used to achieve it? I wish this matter would not become public; but I also wish you would let it be just another stone in the scales, so that we could send a brother or more as soon as possible. It gave me chills down my spine when I learned from your letters that Brothers Meier and Cordes are likely to go to East India. I'm happy about the expansion of Christ's work,

and it would be sinful not to rejoice about it; but what should I do if I have to work alone with Brother Teichelmann for the rest of my life? For the first few years, with God's help, I'll do what I can to avoid bringing our cause into disrepute; but it would be undesirable for our souls, as well as for the heathens, if we were to stay together in the long run. Pastor Kavel, whom I hoped to join, is rarely in the city and is very busy, and our spheres of influence are so far apart that I was mistaken about this. Yet I thank God that he is here. Unfortunately, some of his parishioners do not behave as one would expect from people who claim to emigrate for the sake of faith. The greatest change in appearance seems to have resulted in some cases in a change for the worse in their inner selves, as has often happened before. In particular, little Friedrich Krummnow has caused an unfortunate division, first in Barmbeck and now still ongoing; how it will end remains to be seen. Two German villages are now being established, Klemzig and Hahndorf, the latter on Barkersberg, 12 English miles from the city, where the people from the "Catharina" are still to settle, is still uncertain.

My sincerest thanks for the books you have sent us. If you could procure for us the Harleßsche magazine, which I expect a lot from, you would be doing us a great favor.

I'm very surprised about M. Weibezahn in Osnabrück, that he hasn't replied to you; I'll write to him as promised next time.

Mr. Naumann did not send Nos. 5 and 6 of the advertising leaflet, to which you refer in your letter, but, it seems, deliberately removed them from the relevant issues of the "Pilgrim". I'm right, so please give him a bit of a scolding for this, so that the man will learn not to engage in such shenanigans in the future.

Please pass on my warmest greetings to Mrs. Pastor, as well as to the rest of your family members; to Schulze, Suschke, Steglich, Naumann, etc.

With the plea for all divine blessings upon you and your house, I am

Your sincere brother.

C Schürmann

**N.S.** Your regret regarding our incomplete news probably affects us less than you might have thought; we didn't see either McCaul or Jowett, I didn't see the gentlemen from the Tract Society, and I only had a brief conversation with Young. McCaul was away on a trip, or rather, he left not long after our arrival in London. We visited Jowett several times but never met him at home, and he didn't even inquire about us, which might have been appropriate, considering we visited him at least three times.