

Adelaide, June 21, 1839

Most Reverend Pastor!

Even though I've already written a lengthy report to the company, there's still much on my mind that I believe would be best kept with you. Moreover, the memories of past days remind me that it's my duty to write to you specifically.

The first and most important thing I want to inform you about is the establishment of one of us in Encounter Bay. I have already mentioned in the report what generally recommends that location; however, there is an additional factor. As I have learned unofficially, the Wesleyans, who are very numerous and influential in this and neighboring colonies, are planning to send a missionary from their party to Encounter Bay. While I'm not one of those who view the effectiveness of other church bodies with a suspicious and jealous eye, I must admit that we would greatly disapprove of the establishment of non-Lutheran missionaries near Adelaide, which is only a two-day journey away, and in a region where there are relatively few natives. This is especially true since one of us in Adelaide would be sufficient for the future. I firmly believe that you share this opinion, and that I will only fulfill your and the company's intention if I go to Encounter Bay as soon as possible to preempt the Wesleyans' plan.

The society and we have an even greater claim to the aforementioned position, as we already know several people from Encounter Bay, who used to live in Adelaide, and I have collected a not insignificant collection of words from someone who knew the language of the Adelaide natives, and thus, through this means, I could have come as far in the Encounter Bay language as we are now in Adelaide. The obstacle mentioned in the report has so far held me back, but as soon as it is resolved, I will go (*deo juvante* - with God's help) to Wirramu.

Of course, it's entirely in the Lord's hands as to how soon this will happen; but since our quarterly payment to the bank is due next month, and if our Christian friends fulfill their promise, there's still hope. In this way, we might perhaps achieve what is desirable in the long run, namely, that Brother Teichelmann and I be separated. True, we have now received special accommodations through the Lord's mysterious providence; but how can God's work prosper if the hearts of the workers do not harmonize with it?

I'm not aware of whether you are in correspondence with Mr. P. Kavel, but in any case, you haven't yet received news about the new municipal constitution that P. Kavel and his community drafted and recently implemented. I regret that I can't provide you with any further details, as Pastor Kavel neither informed us about the introduction of this constitution nor invited us to participate, and he hasn't spoken to

me about it since. Whether it was due to forgetfulness in the midst of his many and scattered official duties, or for other reasons that prompted him to act so secretly, I don't want to speculate. But it surprises me all the more, as we used to hold church services in the city at that time, which unfortunately have since ceased, partly because young people usually go to Klemzig on Sundays, and partly because Pastor Kavel insisted that the girls from the community who serve in the city should attend church in Klemzig every 14 days. Since they were only allowed to go to church every second Sunday with their employers' permission, our church services remained unattended.

With great joy, as already noted earlier, we read the news in your letter of August 11, 1838, except for one thing, namely that Brother Schiersand's relationship is harming him. In my opinion, he is not only sinning against the Lord's cause and himself, but also doing his brothers an injustice. As unpleasant as many and lengthy discussions on this subject affect me, I must nevertheless, if you allow, express my unauthoritative opinion on it. It may be good and beneficial to the cause if a missionary without a family can travel and work freely and unhindered, but then I think a collegial, monastic institution is also desirable, where one helps the other in both physical and spiritual matters. For without it, and as we are now placed alone, people become extremely one-sided, desolate, and even passionate. Not to mention the temptation and the suspicion of the natives, which is great and very harmful, as evidenced by the following rather indecent incidents. When I told a native why he did not come to my house, since he knew I liked having black people around me very much, he laughed and asked if I wanted to do something shameful (he put it differently) with him. Hundreds of times they have asked us where our wives are and when we would take some. I have said that I speak of this with reluctance, so I leave the conclusions to be drawn from this to you yourself.

A few weeks ago, I wrote a two-page letter to Mr. Angas, which I hope he will find interesting due to the news it contains. It remains a mystery to me, however, why the exchange mentioned in your letter hasn't arrived yet. --

Among the things I wished for from society would be to send me a German calendar every year, as we particularly miss it when it comes to church holidays. Our expectation of receiving news from Germany with the Hamburg-based ship "Alma", which is carrying this letter, has been disappointed; therefore, I'm all the more eagerly awaiting the next long-awaited letter.

So far, our reports have indeed been sparse and unpleasant. The * * who has been sent out will * * * we will be able to talk about his victories in South Australia in due course. I have no doubt that you and our friends will ask us about him.

With warm greetings to the Pastor, the brethren, Mr. Geiseler, Schützes, Naumann, Suschkes, Director Steglich and others, I remain [yours]

Your brother, united in Christ.

C. W. Schürmann

Reverend Father

Mr. Pastor Wermelskirch.

in Dresden