

Nro. 5

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N. 47

Piltawodli, March 16, 1840

Dearly beloved and honored brethren in the Lord!

My fraternal greetings and grace and peace from God the Father and our Lord Jesus Christ beforehand.

Finally, the time has come for which I have waited so long and which has delayed my current report so much that the ship "Katharina Stewart Forbes", which was scheduled to depart for London in November 1839, is now sailing directly from here to London. Hopefully, however, nothing will be lost due to this delay in my writing for them, because the earlier I could have written about the neighboring colony or East India, the more will be gained through this direct opportunity, not to mention that the letters are now sent more safely than via the aforementioned places.

Since my last letter of November 19, 1839, we have received two mail deliveries to our great delight, the first on December 20, 1839, from Mr. Scr. Naumann, along with some printed materials, and the second on February 6, 1840, from the Committee. However, we have reason to suspect that letters were lost before, because it is stated in your letter that if the "Zebra" had arrived safely, we would have received letters from signed Committee members. However, we did not receive them via the "Zebra", but with the "Katherina" we received a package of printed materials along with a letter from Pastor Wermelskirch, the Cordes and Meier brothers, and Suschke; from the Committee, we have only received the aforementioned letter. Another reason for this suspicion is the fact that we have not received the 1838 annual report, which you surely sent. It would be foolish for it to be among the items accompanying your letter of August 30, 1839, which we have not yet received, nor the note on which you yourself are supposed to be listed. To avoid any doubt in the future about whether all letters have been correctly received, it would be advisable to provide them with a sequential number, as I have done with this, my fifth letter from this country.

Before I proceed to report to you, dear and esteemed brethren, about the minor experiences of the past quarter, I feel compelled and obliged to respond to some words on your aforementioned important and profound letter. By far the most, if not the most important, point in it that concerns us most closely was the one referring to

our mutual regrettable dispute. We sincerely thank you for the serious yet affectionately gentle reprimand you have given us, recognizing that if you had wanted to use the strictness of the office entrusted to you by the Lord of the Church and the weapons handed to you by our own perversity, you could have disciplined us much more harshly. Before God, none of us would ever want to justify ourselves, but we now also regretfully see, to which your letter has not contributed little, that we cannot stand up to our brothers and fellow humans. Therefore, it should not be difficult for us to ask you to forgive and forget what has happened, and to cover up what can still be covered up. We had become lukewarm and lazy in prayer, which the enemy, who is always intent on doing evil, took advantage of and brought us back to harmful and shameful discord. However, the Lord, who can bring good out of evil, has begun to do so with us. He has humbled us and awakened us to new earnestness, he has reunited our hearts, and we hope by his grace and faithfulness that he will continue to do so, otherwise the past would make us tremble before the future, even cause us to doubt. Support us, dear brothers! as in all matters, especially with your prayers, that God may forgive us and make up for the damage done, and give us the help of the Spirit, so that we may be strong and persevere in the future.

We both agree with your opinion on the holding of the Anglican Church's service by a Lutheran clergyman, as well as the issue of the use of unleavened bread at the Holy Communion. We are also not aware that there has been significant uncertainty or disagreement among us on the latter. As for the following point, namely the English claims to the territory of South Australia, I cannot change my personal view that, according to justice and fairness, we should at least leave the former exclusive owners of the land as much as is necessary for their survival. However, I otherwise agree with Brother Teichelmann and you that it would be obligatory for us, as servants of God's kingdom, to take on too much responsibility as representatives of the earthly rights and claims of the natives. But I think no Christian is obliged to deny himself and force what seems unjust to him to appear just in his own mind. Rather, he should withdraw and consider that God governs the world with wisdom and justice.

We were very pleased with the attention and thorough biblical and church history discussion they devoted to the issue of polygamy among the pagans. However, we previously did not agree on this matter, with Brother Teichelmann supporting the stricter viewpoint, and I myself was hesitant due to the great horrors that polygamy entails among the local natives. However, your argument seems so well-founded that we immediately agreed with it. It will be a great relief for us to know that you, dear brothers, are in agreement with us, as it can be anticipated that many Christians in the colony will disapprove of our actions if we baptize a polygamist without making it an essential requirement for him to divorce all but one of his wives. It goes without saying that we will make use of your advice to present polygamy to the pagans as an unnatural and therefore less pleasing to God relationship. Most natives themselves say that it's not good to have more than one wife, for the reason that several wives envy each other and constantly quarrel with each other. Therefore, with the addition of the preaching of the divine word, it is hoped that some will voluntarily divorce all

but one of their wives. However, many may cling to them, as several wives also bring the man prestige and comfort, and due to the custom or rather the vice of lending them out, they gain friends. Moreover, in recent months, there have been cases where natives, some of whom are elderly men, and a young girl, Midlibuturti, have quarreled individually and by tribe, often violently, so repeatedly and persistently that human lives would likely have been lost if not for the fear of the whites keeping their feuds from escalating.

I am now coming to a point that seems to become increasingly complicated and inexplicable the more it is written about. Wherever the reason for our initial financial difficulties may have lain, they did not occur with us. What mistake in the presentation of the bills might Mr. Angas attribute to us, since we were merely the bearers of sealed letters, the content of which was unknown to us? You, dear brothers! say that we made the unfounded concession that salaries would never be paid in advance. Against this, we could have refuted Mr. Stephens' claim with the probability that we would not have been left without means of subsistence for a quarter of a year, as well as with the vague wording of Mr. Angas' letters. However, we must note that we did not make this concession to Mr. Stephens, but to ourselves, that we cited this probability along with several others, and that through others, such as Mr. Calton, an agent of previous commissions, everything was attempted on our behalf, but all to no avail for Mr. Stephens, for whom Angas' letter was not ambiguous, and thus it could not be for us, who understood nothing about bill transactions. Nevertheless, let it be as he wishes. The matter is old and best forgotten, but how is it that you always receive the reply from London that a credit has been opened for us at the local bank, on your account, when the first bill is only dated June 28, 1839, and we actually do not know until this moment whether it came from you or from Angas himself? I cannot help thinking that a misunderstanding has arisen between Dresden and London. If in the latter place they thought of 100 pounds annually for the Angasses, if they believed, after the first letter, that a credit had been opened for us, and if you in Dresden believed that the annual 100 pounds from Angas were a matter of course, then the credit mentioned in the London letters and your own money might be meant. But even so, everything is not as correct as you imagine. You say that by the middle of October, 400 pounds should be in our hands, 100 from Angas, 100 from local friends, 200 from you. Now let us assume that the bill dated June 28 is from your money (which, incidentally, is the same one I already mentioned in my last letter), and furthermore that 50 pounds are deducted for the bill we drew on Angas with the governor's help, then there still remain 50 pounds. Brothers! I am not writing this to complain, for previous letters from us will tell you that God, through the governor and Flaxmann, has alleviated our needs and thus forbidden us to complain. However, we must understand each other and seek to prevent future misunderstandings. I cannot understand Mr. Angas; he writes in the original of the mentioned bill the following very unexpected letter, which had not yet arrived at the time of my last letter, as the duplicate arrived earlier:

London, June 28, 1839

Mr. Teichelmann and Mr. Schürmann,
Adelaide

Dear Sirs,

I am enclosing a letter of credit from the office of the South Australian Company in your favor for 100 pounds sterling, payable within 30 days. The duplicate will be sent with the "Caroline" and the third with a subsequent ship, the receipt of which you will, of course, wish to confirm properly. The directors have kindly received the premium of £2.

Your letter of October 24th, announcing your safe arrival in South Australia, recently came into our hands. Instead of discussing with you the information concerning the most important aspect of your mission, I regret that it is almost filled with the insignificant details of your inconvenience when you requested money from the bank, and the cashier asked you to wait until he consulted the manager. It's strange how such a small matter could have caused you so much concern, especially since your exchange of over 50 pounds was accepted by me, and the money was paid to you on an invoice, which I duly acknowledged and paid in London.

I have received a long letter from the company in Dresden, which not only annoys me, but also saddens me. It's most evident from Mr. Wermelskirch's letter that this small, insignificant circumstance was presented by you as if it were a matter of great importance. --

For the future, I should expect that you will not have any difficulties, as Mr. C. Flaxman has succeeded in obtaining money for Adelaide, and for the future, I hope that you will consider it your duty to exercise a little patience before writing letters of complaint against one of the warmest friends of the mission.

I am, my lords,
your very devoted servant.

George F. Angas.

So that you, dear brethren, may judge for yourselves how much or little reason there was for the offensive tone in the aforementioned letter from our side, I attach, with Brother Teichelmann's consent, his letter written to Mr. Angas at that time:

Adelaide, October 24, 1838

My dear friend in Jesus Christ, our Lord!

You will be eager to hear about our arrival in Adelaide, and our obligations towards you require that we inform you that we arrived in Hold Fast Bay on October 12th.

But since there is nothing good in the world without it being associated with something bad, we also faced a very difficult case when we arrived on land. Namely, we could only withdraw the first quarterly payment from your credit letter 3 months after our arrival. And the cashier didn't want to override this to advance the first quarterly payment, as the bank manager is currently on Kangaroo Island, and Mr. Stephens believed he wasn't entitled to go beyond his instructions. I therefore went to our friend, the governor, and through his intervention, we drew a bill of exchange for the amount of £50 to you, so that we could still pay for our most necessary needs and the very high expenses of bringing our luggage into the city. We were obliged to take these measures and steps because we couldn't live a moment on land without being exposed to hunger and thirst. I hope, my dear friend, this will sufficiently justify our indeed great boldness. At the same time, please report this through the additional letter to our company, and they will repay you the amount of this bill of exchange without the slightest loss. I'm also attaching a price list of some things in Adelaide, where every resident, whether in the city or in the entire colony, still has to live under the import regulations.

It would be superfluous to repeat the desired price here.

From this, you can draw a conclusion about what we immediately wanted when we arrived on land and didn't have a penny in our pocket. After a few days, we will try to give you a more comprehensive report on our journey and on what we have encountered. For the moment, I think it's most necessary for me to inform you about my drawing a bill of exchange on you, etc.

C. G. Teichelmann

Mr. Angas may have been disappointed that our first letter from South Australia contained so little of interest, but our situation at that time was such that I would have expected at least more understanding. However, he seems to have not put himself in our shoes or to have an overly positive opinion of his local officials. And if he believes that we have written complaint letters against him to you, then he must have misunderstood Pastor Wermelskirch's letter, or he is unreasonably expecting us not to share the sufferings that he inflicts on us with our brothers. Incidentally, the letter from Wermelskirch, to which he alludes, is identical to the notes that you have shared with us in your letter. It pains us greatly that love and trust may not prevail in the future. --

I believe I mentioned earlier that of the £100 that local friends wanted to give us, £60 are still outstanding, so your bill of £400 is reduced to £290, but it is increased by £55, which you weren't aware of at the time. With these £345 of joint income, we have indeed been able to meet our personal needs quite well, but we couldn't afford to pay for servants. However, we have now both decided to take on a boy from P. Kavel's community, if we can get one. This has its own major difficulties, firstly because many boys aged 14 and above haven't been confirmed yet, and secondly because they can earn more than we can afford to pay them. So, on March 1st, I hired a boy from Hahndorf for a monthly wage of 25 shillings and also promised to teach him, as he hadn't been confirmed yet. However, an Englishman had promised him 10 shillings a week if he wanted to herd his sheep, and as a result, the boy hasn't shown up since I hired him. I'm going to try again with a German boy, but if his parents don't prove to be unreliable, I'll have to look for an English one. Since I expect to go to Encounter Bay every week, I urgently need help, and if I have to pay such a high wage again, hopefully the giver of all gifts will send funds in due time, as he has done so far. The £100 from Mr. Angas for the current year we transferred to Stephen's bank, but left it there because we weren't sure in January whether the bill of exchange from June 28, 1839 was for this Angas support or a separate sum. As soon as we need the money, we can demand it, as much as will be due at that time. I've had to mention this troublesome money against my will, but a loaf of bread now costs 10 shillings again, or a two-pound loaf two shillings, and this makes us realize that money too is a gift from God, even if people often misuse it.

You say, dear brethren! that if it were advisable, you would like to acquire a piece of land near the city for the natives, where they could settle. To respond to this is both easy and difficult at the same time; it must be clear to everyone that the triangle, which the government has temporarily assigned to the natives for settlement, is far too small; it is equally obvious that it would be better to accustom the people to regular work, instead of them now wandering around the city carrying wood and water and begging. But now that they have become accustomed to Piltlawodli, helping to build 5 small houses there, and a schoolhouse is now being built for them by the government, is it right to give all this up again? If one could be certain of the success of a more spacious agricultural settlement, then certainly; but then, in my

opinion, only a few £100 would be needed, as the land near the city is more expensive, and the natives would at least need food for their work, at least initially.

It could be expected from the current government that it would support such an enterprise, at least if it seemed to succeed, perhaps even from some wealthy colonists. Some of the latter are said to have said that if the natives wanted to engage in agriculture, they should not lack land; but these people despair of success, wanting contracts and guarantees from the blacks, as from whites; therefore, there would be nothing more to wish for than that there be a point with which one could start and tap into the generosity of those who, due to a lack of faith, are currently holding back their contributions, but would likely give if they could see with their own eyes that it was working. May the Lord grant you wisdom and advice in deciding this not unimportant question.

The thought of establishing a new station among a different tribe, which has not yet come into contact with Europeans, is great and exciting, and I would be happy to help implement such a project. This could only be on the banks of the Murray or Darling rivers, where, according to the Sydney cattle drivers, there are many brave indigenous people. However, if you think that it would be beneficial to influence the indigenous people of the entire colony from a central point, you have overlooked the fact that the tribes not only have different languages and customs, but also constantly fight each other, and therefore are just as unlikely to merge as the Hottentots, Kaffirs, Namaquas, Griquas, and other tribes in the Cape Colony.

The principle itself is wonderful, and if I had received your valuable letter six months earlier, I would probably have decided to give up on Encounter Bay. However, being aware that I have followed the guidance of God's providence rather than my own desires, I remain calm and am certain that you will not reproach me, considering all the circumstances. If you have decided to send new brothers and establish a new station, then Encounter Bay is an excellent starting and connecting point. Brothers! It's bitterly disappointing for me to go to Encounter Bay alone now, as I have to leave too much behind. With the language, we have reached a point where we can make a weak start in spreading the knowledge of God and his Christ, but nevertheless, I am once again entering a desert, where the spirit may find some sustenance, but the heart finds no refreshment.

And it is precisely the latter that I so desperately need, comfort and encouragement in the harsh discipline with which the Lord has afflicted me. The instruction and rebuke of an unbiased and impartial friend, when God's ways seem wrong to me or it seems to me that he lets human beings govern themselves according to their blind nature and violence. Yet I hope that the Lord, who has been so gracious and faithful to me throughout my life, will not abandon me now. More on this later. --

Since we're talking about Encounter Bay, I'll mention here that I pushed the protector so long that he demanded land for the natives there from the government, and now he's gone to inspect and select it; it's just a shame that all the land along the coast, where the natives gather for fishing, has already been sold off one or two miles inland.

Finally, it's high time to get to the main purpose of this writing, namely the actual letter. During the last two or three summer months, the number of indigenous people around Adelaide has been unusually large and lively. We had three languages here at the same time, namely the one we learned, with its insignificant dialectal variations towards the north, the Pitta language among a tribe of the same name from the lower Murray, and the language of the Encounter Bayers, a good number of whom were here. There was no shortage of new songs and languages for mutual entertainment, especially the Pittas, who are distinguished by the melodic nature of their songs and the almost graceful movements of their dance, despite the harshness and roughness of their language compared to ours. Unfortunately, however, brawls were not uncommon, often triggered by the most trivial incidents, which immediately spread mutual tribal hatred, such as wife theft, superstitious murder accusations, etc. As a rule, they confine themselves to their clubs (Kattas) and only once did it happen that half a dozen spears were exchanged between the two hostile parties, without anyone being hit. But no serious dispute is ever made without bloodshed. If no enemy's blood is shed, the friends either give each other a blow on the head with a Katta, or, like the Pittas, stab a spear into the thick flesh of the upper arm; the latter is considered more painful and therefore sometimes preferred by the Pittas over the former.

Since my last letter, two circumcisions have taken place, and since my description of them might be of interest to you, I will write down the first one as comprehensively as it is recorded in my diary on December 28, 1839.

On this day, one of the largest celebrations among the natives took place, which I have ever witnessed, namely the circumcision of five boys. It began with the chasing of the young people, during which the women screamed and pretended not to admit it, while the men laughed. Then, the boys were led blindfolded to the circumcision site, laid on the ground, and covered with clothes. The women and children remained in the riverbed throughout the entire celebration, as they are forbidden to be spectators in the event of loss of life. It seems that the circumcision of young people is usually planned in secret by the elders, because not only are a large number of people always gathered on this occasion, but one does not hear the slightest thing about it beforehand, as is usually the case with all their plans. Once the boys were laid out and the further course of the ceremony had been discussed, a kind of race began, which the natives call Turlo jakkandi, and which consists of the following.

A man runs towards another, stomping and grumbling, and grabs him from behind. The latter, long familiar with such signs, immediately strips off his clothes and starts running as vigorously as if he wanted to run to the ends of the earth, while being constantly pursued by the first man and another one. He runs until he is exhausted, at which point the two pursuers, one grabbing him by the shoulders and the other by the legs, lay him down on his back along the row of boys to be circumcised and cover his entire sweat-soaked body with dust.

One of them is now called Turlo in front, whose duty it is to perform the circumcision. This time, six of them were hunted down in succession in this way, one for each of the five boys and one extra. When the last Turlo was laid down, they started to upright the first one again, one by one, with someone grabbing him by the head and the bystanders whispering something into his ear in rapid, angry tones, but then laughing heartily. Now, 11-12 men formed a regular row, the foremost of whom carried a staff in his hands. They walked around the entire camp twice and then, led by a new leader to whom the first had handed over his staff, positioned themselves about 50 steps outside the circle they had described, facing north. From here, two of their number, each taking two and two, gathered as many spectators as possible, amounting to thirty, with the last two setting up one on the east and the other on the west. After the glass for the circumcision had been prepared (they now use old bottles instead of the previously used rock crystal) and the Turlos had been handed over, the entire group, except for the two set up on the east and west, formed a row again, took their beards, and those without long beards clamped a piece of old kangaroo fur between their teeth, put their hands on their hips, and started stamping and grumbling with serious, angry expressions, which could have been frightening.

The impression of this spectacle is impossible to describe. However, considering the ghostly noise that must occur when 30 robust natives stamp on the ground with all their might and emit the deepest and roughest sounds from their throats, it's hard to suspect me of exaggeration if I call it terrifying, nor to wonder that the boys, who were uncovered and set up during a short break and had never seen such a scene before, trembled and shook with fear as the furious crowd slowly approached them.

Just before reaching those to be circumcised, the leader stuck his staff into the ground, and the first six or eight knelt around it, the next ones on top of their predecessors, and so on, until all 30 men formed a round mound 6 - 8 feet in diameter, and almost as high. On its altar, the boys were now laid on their backs and then circumcised by the Trulos with their glass, all the while the mighty rumbling of the men lying beneath them continued. Once again, the men lined up, with the same gestures but at a shorter distance, then the leader

threw his staff over the newly circumcised, which was accompanied by a cheer, and finally, a firebrand was given to each of the Turlos and the boys were taken away for a few days.

This description can be considered complete insofar as everything repeats itself exactly the same way for the second time, and will continue to do so. The natives themselves cannot specify a purpose or origin for the ceremony itself, nor for the accompanying customs, and they claim to have inherited everything from their ancestors. However, the fact that they attach such value to circumcision is evident from the fact that a circumcised man proudly calls himself a 'Worriparti', just as a Jew calls himself a 'Son of Abraham', and that the word 'Munno' is considered as insulting to a 'Marimeyo' (Eastern man) as when an Israelite calls someone an 'Uncircumcised'. Moreover, significant advantages are associated with circumcision, as the circumcised are allowed to enjoy food and carry weapons that were previously forbidden (kuinyunda, deadly), and the fact that the operation always takes place around the time of puberty suggests even greater freedoms.

The indigenous people also make a great and mysterious spectacle out of bloodletting. However, I haven't observed anything particularly unusual about it, except that they tie the upper arm just like Europeans do, and that each person drills with a small pointed piece of glass until the blood finally flows. Only the last one, as there are usually several people together, lets his blood run onto a small plate (Puing-urru), places it by the fire, and lets the blood dry on it, while he curses or recites incantations to prevent headaches and death. The purpose of bloodletting is to relieve the head when it suffers from a rush of blood. Women and children are never bloodletted and are not allowed to be present, even at the risk of death.

It has long been known to us that the natives have sunk deeply in regard to the sixth commandment, just as we knew that they had often and severely sinned against the fifth commandment in the past. However, that they have carried this latter transgression to the most unbelievable and repugnant unnaturalness, and still do so today, we only recently learned from a horrifying example. The youngest of the four wives of Mullawirra bukka recently gave birth to a child while I was in Hahndorf. Eight days passed without us noticing the child's absence, and probably even longer would have passed if another woman, to whom I pointed out her great sin of having previously killed one of her children, hadn't tried to excuse herself by saying that the woman of Mullawirra bukka had recently done the same thing. We immediately investigated the matter, and although the mother denied it, the other women who had been present at the birth confessed to the horrific act of infanticide. Her husband, who had been in constant contact with Europeans for three years and had often been instructed by us and others about the sinfulness of infanticide, tried to excuse himself with the pitiful excuse that he hadn't been present. Others, however, didn't hesitate to say that the child had been physically weak and that such children weren't raised by the blacks, and that Jehovah wouldn't therefore send them to hell.

The protector reported this incident to the governor, at our or rather my suggestion, as Brother Teichelmann was of a different opinion. The governor's response was that the government could do nothing but, at most, issue a threat for the future. It's no wonder now that the indigenous people are so few, because one will find few mothers who, if they were to tell the truth, wouldn't have to admit that they had killed one or more of their children. The repeated public reprimand of this murder has produced a salutary stirring and fear of God among our natives, which hopefully will not be lost. For it's clear that divine law and the fear of it is the only means to soften and make receptive to the gospel the hearts that have grown old and hardened in sin. And to proclaim the latter without first enforcing the former in all its severity would be like patching a new piece on an old garment, which would soon tear off again.

Apart from our occasional admonitions and conversations with the natives, I began on the first Sunday of Lent to gather the elderly and proclaim to them the one true and living Jehovah. The first time, there were only a few of them, and due to their lack of language skills, it was difficult to make them serious, let alone devout. However, last Sunday things went better, as not only did many come, but they were also unexpectedly serious and attentive, as the Lord granted me grace to make my speech flow somewhat. But oh, how difficult it is to preach the counsel of God for our salvation in a poorly known language, how distressing it is when one simply cannot say what one would so much like to say, doubly distressing when one believes one is close to doing it but cannot, how uncertain and frightening it is when one must realize that some things are misunderstood. It is therefore very necessary to pray to the Lord to loosen our tongues and open the door of the word for us, to speak the mystery of Christ.

Even more blessed than this difficult beginning of church services is the children's school, which started in the new year. The reason for its establishment might be surprising; the protector expressed his opinion in very decisive terms that the natives could never be educated into useful people, which I disputed just as decisively and reminded him of the question: What good would his office be with such a viewpoint? He asked me what could be done with these people? My answer: The elderly should be given work, but not begging bread, and the children should be accustomed to school. Would I undertake the latter? Immediately, provided they received food. He doubted the success, but to provide me with factual proof of my wrong view, he allowed each child to be given a portion of rice or bread and sugar after the lessons.

The following week, I started and, by God's grace, I haven't stopped yet. At first, I wrote the letters on a blackboard, then Brother Teichelmann drew an alphabet for me, until that wasn't enough and the protector had some dozen printed, which were cut and individually glued on small boards, so that we could put together any words we wanted. We've faced many difficulties and still do because of the children's tendency to beg in the city, the frequent absences of the best among them, their general reluctance to learn, etc. So I often had great trouble getting the children to attend. Their progress was faster at first than it is now; some can spell and syllabify simple

words, but none can read yet. Brother Teichelmann, who initially thought it was too early for this, now takes the main responsibility. At first, our school, which is still our church today, was in the open air behind a native's house, but now we're in an empty house. At the end of the lesson, which rarely lasts more than an hour, I usually tell the children stories from the Bible, which they enjoy.

Well, beloved brethren! I have written to you in the name of myself and my fellow brother what I considered necessary and useful to write. Whatever else might be missing will be supplemented by Brother Teichelmann. Moreover, some may find interesting information in the accompanying newspapers about the general state of the colony, which will also be a pleasant and useful read for the brothers in the seminary. Our sincere thanks and warm greetings to the kind donors of the items we expect daily, especially Mr. Brockhaus and the members of the Women's Association; M. Lexicon, the former will be a great joy for me.

For me personally, I would like to make the following suggestion or request. My brother in Benares wishes that our remaining siblings would emigrate to North America or South Australia, and he offers to send them the money they might need through me, which you would then send to our siblings. Since the latter would hardly need money for emigrating to North America, and if they wanted to come here, the method proposed by my brother would require a lot of paperwork and time, I would like to ask you if you would mind or consider it too far from the mission's purpose if my siblings borrowed the money they need from you. Would you deduct the same amount from me, and I would have it repaid to me by my brother in East India? If you do not disapprove of this proposal, which I will also inform my siblings of, I would need to be notified half a year before the payment of the money, so that I could write to my brother in Benares and receive his money at the right time. As much as I would like to see one of my brothers here, I would not want to advise them to emigrate here or ask you to consider my suggestion. --

Dear and honored brethren, greeting you all most warmly, I remain your humble brother, united with you in the Lord Jesus Christ.

C. W. Schürmann.

What is our old friend and teacher Pöschel doing? His piety and loyalty will not be forgotten in South Australia anytime soon, and to preserve and remember this uplifting memory, we would like to hear from him. S.

Post Scriptum

April 4th, 1840

The delay of the ship "Cathrina St. Forbes" enables me to inform you of some not unimportant matters that have occurred since the writing of the previous letter. Finally, what I have always recognized as right, fair, and desirable has happened: the government has granted land to the natives, or rather, recognized the claims of the protector in the natives' names. There are several sections in various places in the vicinity of Adelaide, 240 acres in Encounter Bay, a section at Alexandrina Lake, and one at Murray. In my opinion, this relieves the company of not all but a large part of the financial outlay for land acquisition. However, it might now be advisable to provide the indigenous people with all possible assistance in exploiting their property. How this should be done, you, dear brothers, will have to decide, but you will allow me to suggest that livestock should, in my view, be the first priority in order to bind the people to their homeland through it.

Captain Grey, who arrived here from Western Australia a long time ago and who takes great interest in everything related to the natives, has encouraged us to publish our word collection here, assuring us that such an undertaking would not only pay off, but would also be very beneficial for us in our further study of the language. Captain Grey speaks from experience, having himself published a vocabulary of the Western Australian language. Therefore, we have accepted his advice and intend, God willing, to publish our collection next, after we have collectively revised everything once again. Grey's view of the Western Australian natives is more favorable than that of the locals; he told me, in response to my question about whether there were missionaries among them, that this was not the case, but that two protectors were on their way from England for them -

I'm writing this because it might be a hint for society. --