

Adelaide, August 7, 1840

Reverend  
Mr. Pastor Wermelskirch!

Most Reverend Pastor!

If you complained in a previous letter about my negligence in writing (incidentally, let me note here that your letter containing the complaint never reached us, and I could only infer the complaint itself from the revocation), I'm afraid I may have given you far greater and more justified cause for repeated complaints of this kind during the long period since my last letter to you. But just as then, I hope you will be reconciled with me again now, if you read in the preface to this letter that at the time I last wrote to the Society (March 23rd this year), I still harbored the futile and childish hope of being able to conceal my sorrow, my shame, and my misfortune from all my other friends. You know from my last letter to you that I had the prospect of my enviable good fortune at that time, the greatest earthly gift of divine providence, namely, to possess a good, pious, and in every respect lovable wife in the future. Now I have to inform you that this very same person has since the 8th of last month become Mr. Schlinkes wife. It might be enough for you to know this much, and I myself would prefer not to know anything more. However, since I mentioned this matter quite extensively in my previous letter, I will also inform you again how this sad change came about. Pastor Kavel's decision to report Bertha Teusler's relationship with Schlinke to Dresden and his warning to the latter to beware of a connection with me until he received a response from the Society ultimately resulted in his admitting that he did not know our instructions and had relied too much on the rules of other missionary societies. On both sides, however, coldness and mistrust set in.

The relationship lasted until he once decided, in his own absolute power, to place his entire community under a four-week interdict and, after its expiration, to crown this glorious act with a public confession, where the men were obliged to reveal their sins and he publicly read out the confessions of the women and virgins, which he had previously written down. Among the latter was, of course, my then-fiancée, who had confessed that she had sinned against Mr. Schlinke; but not satisfied with this, he also instructed her to make a private apology to Schlinke.

When I learned about this whole procedure from my bride, I immediately expressed my displeasure, at least about the ordered public confession, little realizing that I would thereby deprive myself of my hope. But Bertha's father, who had overheard our conversation and my disapproval of the public confession without my knowledge, had, in his holy zeal, suggested to his daughter that my relationship with Pastor Kavel had long been unpleasant to him, that my principles did not align with the church, and

that he feared for her soul and salvation if I were to become her husband and she were to live far away from the church. You can easily imagine my horror when I learned this and noticed that Bertha agreed with her father's advice.

I explained to the latter how little he had led me to expect such a procedure and how unkind it was towards me; but he insisted that I did not agree with the pastor and therefore it must be a mistake. He had put a lot of effort into bringing his daughter, who was of course only his stepdaughter, from Germany and he could not be responsible if she were now lost through his fault. I promised to reconcile with Pastor Kavel, as far as I was personally involved, but they should not expect me to approve of all his views. So I went to him and we parted with a prayer, although not in agreement about everything that had happened; my bride found her way back to me and everything seemed to be back on track. But hardly had 14 days passed when Bertha again complained of restlessness and uncertainty.

I now wrote to Pastor Kavel in Hahndorf, who bluntly told me that I should blame myself for the loss of my bride, as I had not demonstrated the self-denial and piety expected of a servant of God, along with other qualities. For example, I never prayed with her and had not attended the Klemziger church in recent times. This latter was the case, and even now I do not reproach myself for it, as it seems to me a strange demand for a groom to pray privately with his bride in her father's house, and because I wanted to spend the little time we had together with her; also because Pastor Kavel's church and church activities displeased me greatly. Pastor Kavel promised in his letter from Hahndorf to do what he could to settle the unrest on Bertha's side, but he was either unable or unwilling to do anything, and the outcome was not what I had hoped for.

For weeks and months, things went on like this, with the father always keeping my hope alive, but Bertha explained that she had lost her love for me because I didn't have as much Christianity and piety as she expected from her future husband. Until June 3rd, I received a letter from her, informing me that nothing could come of our relationship because we disagreed on important points (she referred to Kavel's church order and church discipline) and that she was re-establishing a relationship with Mr. Schlinke. My surprise was great, and my decision to banish the whole matter from my mind, with all its pleasant and unpleasant memories, was swift. A farewell letter to Bertha made this story of intrigue, scandal, and lingering sorrow for me complete.

But for Pastor Kavel's busyness, which is always greatest where it's least expected, a new field has now opened up; earlier, when Bertha pretended to have scruples about his church discipline and my lack of piety, no one supported her more than he did. But as time went on, and she reconnected with her former lover through her friends and helpers, at least apparently no one was against her anymore. Not only did he make her case the subject of his wise congregation or elders' council, but he twice rejected her request to be married, and in the end, he even came to me to ask if I had any objections, if she should apologize to me, and other such silly questions, which I

could hardly relate to. Was he mocking me in my already sufficiently sad situation, or was he trying to give the impression of great impartiality? I advised him to marry the couple without further ado, but reminded him to consider Mr. Fiedler's behavior, with whose consent I had given Bertha a ring and written to Dresden that I was in love, only to have him talk her out of it behind my back? -

How far Pastor Kavel's tyranny over his congregation goes can be inferred from the fact that he now excommunicated Bertha from the church, not, of course, because she had done the right thing by me, a heretic, but because she had lied to the congregation; as he himself told me, by initially claiming that she had had to give up her relationship with me for the sake of her conscience and her future spiritual danger, only for it to later turn out that she loved someone else more than me.

This was the tragic course of my first and last love, whose pain was and is all the more unbearable because I was blamed for its outcome. Others, on the other hand, tried to make me believe that I had either never possessed Bertha's love, or if I had, that it was unworthy of mine. But I knew her more closely for half a year and therefore know that such accusations are unfounded, and that rather her youthful inexperienced grief and obedient mind could not resist the constant urging of her pastor and father, to which perhaps the vanity of seeing her fiancé honored by her friends also contributed.

I don't want to say that Pastor Kavel deliberately wanted to deprive me of my happiness, but I'm certain that he systematically set out to humiliate me in every way, regardless of whether my bride could withstand the experiment or not. This is confirmed by his own statement, which he made when receiving my letter to him, which I shared with you in my last letter, namely: the young man seems to want to win, but he should first see who he's dealing with.

It was just like that with Mr. Fiedler. He was about to become Pastor Kavel's brother-in-law, and he had also borrowed some money from me at the reception of our bill of exchange, which I needed to get back (but I haven't received it all yet). Taken together, this made him believe that he would be better off without a son-in-law who didn't get along with his brother-in-law and only criticized him.

You, my dear Pastor! You know Mr. Pastor Kavel, so perhaps you might find my complaint about him exaggerated. I too was initially very fond of him and believed that his reserved, shy nature was based solely on the purest conscientiousness and deepest piety. Therefore, I excused many things and attributed them to the noblest motives, which Brother Teichelmann long ago criticized as domineering ambition. But experience has made me, who gave myself to him with complete trust and openness, suspicious and cautious towards him. He deceived me terribly, and I attribute my loss and grief to him. I know that it would be ungodly of me to long for what I have lost, and that her behavior under different circumstances and without the influence of others would have been highly reprehensible. But this is a pitiful

consolation for me and does not restore my old point of view, inner satisfaction, and unity, nor an unbiased, trusting view of the future. I can find no other deeper reason for explaining what happened and calming my mind than that the Lord wanted to chastise and awaken me, and because he found me hard and cold, he attacked me at my most sensitive point.

Of course, this explanation is sufficient, but, as you will see, it is terribly bitter and only very gradually acquired. Oh, if I had never thought of making any, even modest, demands on this life, then my lonely hours would be free from inner reproaches, from distressing memories and heartless contemplations, and all the things that otherwise brought me joy would not now have such unpleasant aspects. I must and want to say to my detractors now, 'God's will be done', perhaps I say it with greater right, even if with less willingness of the heart than they do, and which Christian or human being should not want to submit to God's will gladly and blindly, even if it weighs heavily or harshly on him? -

But perhaps I've already said too much about this annoying matter. Let me therefore just add the request: Don't think too much about the mean aspects of it; don't throw stones at Bertha, and don't deny me all sympathy. -

Regarding the mission, which I will reserve for my reports to the company, I just want to mention here the ecclesiastical relationship between us and Pastor Kavel, along with some other incidents that are not really suitable for a formal report, but nevertheless, they might pique your interest and could be of some practical use. -

You already know, I believe, that Pastor Kavel had established a relationship with his and our old London landlady, Miss Pennyfeather. At his invitation, she arrived in Adelaide about 14 days before the recent Easter, expecting to be immediately united with Kavel, as she had adopted his belief in the Holy Communion and thus, according to what he had led her to believe, was in communion with him in the church.

But during his stay in South Australia, Pastor Kavel drafted a new church constitution and enforced it in his congregation, the first article of which excludes all those who are reluctant to sign it from the church community. Moreover, it was verbally stipulated that no church member is allowed to marry a person who does not already belong to the church or who is not willing to be admitted into it. Consequently, Pastor Kavel could not marry his bride until she was admitted into the church community. She was indeed persuaded by him to attend this ceremony and sign the prepared document, except for the clause requiring her to present her former pastor in London with his errors, and the concluding words: 'So help me God.'

Oddly enough, it happened that Brother Teichelmann went to Klemzig on the evening when the admission of Pennyfeather was supposed to take place. She naturally confided her concerns and her distress to him, and through Teichelmann's influence,

the admission process was not carried out as strictly as usual. This was two days before the planned wedding. But after the action had taken place and during the night, when Pastor Kavel came to a dispassionate reflection, the inconsistency between the rigorous principles he insisted on applying to other church members and the lenient treatment of his bride became too obvious to him. His conscience awakened, and tears of repentance streamed from his eyes.

So, he wrote a lengthy letter to his bride during the night, in which he confessed the sin he had committed by accepting her and asked her to postpone their wedding for 14 days until the entire community had repented on a designated day. The patience of the long-suffering woman finally snapped. With Kavel's letters in hand, she went to Teichelmann the following morning to inform him that she viewed Kavel's current state as a sign from God that he did not want their union. At the same time, Pastor Kavel sent us a letter in which he revoked his invitation to the wedding and informed us of his regrettable emotional state. At his request, we went to see him that same evening, reminded him of his obligations towards his bride and of the excessive harshness of the demand that she denounce her former pastor for his errors. We tried to cheer her up in her despair and urge her to be patient.

After our farewell, those two discussed their affairs and came to the decision that if Brother Teichelmann had time, they would get married the following day, and if not, they would part ways forever. By a hair's breadth, the letter informing us of this decision would not have reached us on the same day, as Bertha Teusler, who was supposed to deliver it, didn't find Brother Teichelmann at home and couldn't bring herself to come to me. After sunset, we went to Klemzig, and between 11 and 12 o'clock in the evening, Pastor Kavel was married to Miss Pennyfeather by Brother Teichelmann. During the meal, Mr. Fiedler was engaged to Kavel's daughter, despite her mother's persistent objections, and in everyone's hearts and eyes, an enviable joy was evident.

Only I would have liked to sink into the ground, overcome by unbearable pain; Bertha, whom I still hoped for, was the bridesmaid and took the most visible part in everything that was happening; only I was a stranger to her, only in her way - what pen could describe this abandonment.

I've described Pastor Kavel's marriage so elaborately because, in my opinion, it will arouse both ecclesiastical and friendly interest in you. By the way, his wife still belongs to the Independents and attends Pastor Stow's church service as often as she can. Many members of Kavel's congregation don't seem to be very satisfied, but he can lead them and over time, they will get used to it.

On the Wednesday after Pentecost, we visited the synod in Hahndorf at Pastor Kavel's invitation. The topics of the synod were school facilities, ordination of elders, and missionary matters. The behavior of the synod members, or at least most of them, was such that it vividly reminded me of the so-called Robber's Synod in Ephesus,

where everyone shouted as passion drove them and, if you don't mind the expression, as if they had grown a beak; often 3, 6, 12 men spoke at once. However, to avoid being one-sided and unfair, I won't conceal that Pastor Kavel began with singing, the Word of God, and prayer, and throughout the day, along with some other church members, he by no means violated Christian decency. But looking at the whole thing, I can only say that an unbroken, passionately opinionated mind, resistant to all instruction, prevailed.

The school supplies concerned the children's school days, the obligation of the elderly to keep their children in school, and particularly the Elsner textbook, which Pastor Kavel, along with a few others, wanted to keep, but the majority wanted to abolish.

The ordination of elders is not about their admissibility or expediency, but merely about the necessary knowledge on the part of the elders. Since there was no president and no order at all, there was no decision made on this matter, just like on all others. It seems that many are not inclined to set lower standards for an elder than those stipulated in the church ordinance.

On the third and final point, concerning the missionary work, we were asked if we approved of church discipline, and if not, what objections we had to the church's rules. I first replied, in approximately the following words:

However, we now consider it possible and necessary to practice church discipline based on the Holy Scriptures and compatible with the confessions of our church.

- However, we are of the opinion that you went too far when you elevated your church ordinance to a confession of faith, which would happen if you and those who signed the church ordinance could be considered as [members] of the church, according to Article I;
- Furthermore, they arrogated to themselves the rights and powers of an apostle through the third ground of church excommunication, by which a persistent sinner is supposed to be handed over to the devil;
- Moreover, they caused an unnecessary rift between themselves and the Lutheran Church in their homeland, when they wanted to recognize every Lutheran who did not originally belong to their congregation only after a public ceremonial reception for their fellow believers, which, although not prescribed in the church order, is nevertheless practiced, and therefore should have been mentioned appropriately.
- And that it is not only unloving but also arrogant to oppose the Lutheran Church in their homeland, Denmark, Sweden, and other countries, thus viewing it as foreign and on the same level as other church factions.

Pastor Kavel briefly replied as follows:

- Article I of the church ordinance can be explained in such a way that it is not offensive;

- The third reason for church discipline is based on 1 Corinthians 5, where Paul did not exercise an apostolic privilege, as I would have liked, but rather a power granted by the Lord in Matthew 18 to the entire church for all time.
- And finally, the Lutheran Church in Europe is, on the whole, a fallen one, hence indistinguishable from pagans, Jews, Catholics, and Reformists.
- However, the individual true members of it would approve and practice a church order like theirs if they only could.

Br Teichelmann further attacked the ordination of elders and the authority of elders as un-Lutheran, but he was not refuted very strongly.

Some otherwise prevalent excesses of the community were criticized by us, and on their part, they either apologized or defended themselves, for example, the law that no one except the community should marry without obtaining membership in the Lutheran Church. To the accusation that they did not invite us to the drafting or initial introduction of the church ordinance, they responded with the lame excuse that they had forgotten it. Overall, the elders seemed to rely on our consent, saying that whatever still separated us could be amicably resolved privately in Klemzig.

There was also talk about the duty of the communities to work for the spread of the gospel, and Pastor Kavel stated that they could do nothing else for now except pray and collect donations, and if members of the community were willing to pursue a missionary vocation, they could train and send them out.

When a certain Engelhardt appeared, stating that he was ready if the congregation wanted to send him: Pastor Kavel replied that he didn't have time to provide him with the necessary instruction. To this, the elders of Klemzig replied that they had thought the missionaries could do this best; therefore, Brother Teichelmann was asked if he would take Engelhardt under his wing and instruct him, if the congregation supported him? He agreed to do so.

During the day, Krummnow launched a fierce attack against the congregation, accusing it of not being a true Lutheran or Apostolic church, based on the following claims. First, they had a church without a fence, brought from Germany, in which Brother Teichelmann was able to administer the Holy Communion; then a fence (namely, the church ordinance) was erected; but now the fence had been torn down by Pastor Kavel's wedding, performed by Brother Teichelmann, and now they no longer had a church at all. We and our Dresden society are indeed Orthodox, but not Apostolic and so on. Many opposed him, claiming that he should not even be at the synod, because he, the great initial promoter of the church ordinance, did not want to face the accusation of improper conduct towards a girl. Krummnow said he no longer wanted to belong to a congregation that demanded he confront a prostitute (the girl does not have a bad reputation) and left the meeting. One or several family fathers are said to be on his side, and in general, the mood of the Hahndorfers since Kavel's marriage is no longer as supportive of him as it used to be.

On **August 3rd**, all the clerics in the colony were invited to the governor to give him advice and suggestions on the best way to support religious education for the people by the government. He proposed that the unsold land, which is sold at the fixed price of £1 per English acre, be sold at a much lower price of 5 - 10 shillings for the purpose of maintaining churches and schools of all denominations, whereby each denomination would of course be free to buy or not to buy. This proposal was generally approved, with the exception of Stow, the Independent preacher, and Dremmond, the clergyman of the Scottish Seceders, who believed that this system would lead to church detentions, which their denomination disapproved of, and if they could not take advantage of the government's offer, they would be at a disadvantage compared to those who had no qualms about using the government's proposal. How intolerable, unforgiving, domineering, and incorrigible are the troublesome Independent principles! What a wonderful opportunity for missionary societies if the aforementioned proposal were to be adopted.

The governor will now report on this matter to England, so it remains to be seen what will happen next. I would advise not to lose sight of this issue and to obtain all available information from England as soon as possible. The governor honors and recognizes us beyond our expectations. Regarding the incidents on May 25th, I refer you to the newspaper of the week, and I would just add that he gave each of us a gift of £25 after that incident. Not only we, but also the society owes much gratitude and praise to our faithful lord and his pious servants. Let us not be negligent in this regard and let such proofs of recognition from people and grace from God serve as the intended encouragement and mobilization of all forces.

After the visit to the governor, Pastor Kavel came to see us, where the conversation again turned to church matters and he finally said that the first article of the church ordinance could be modified, and we would like to communicate our views on church discipline to him in writing, which we will do if the Lord grants us the time and resources.

You might be surprised to learn that I'm still not in Encounter Bay. The reason was and is partly that my house [there] isn't quite finished yet, and partly and mainly because I realized that my stay in Adelaide was by no means superfluous. Our school still needs to be developed, and the Sunday service would almost certainly have collapsed, at least temporarily, if I had left earlier. Finally, the publication of our "Outlines of a Grammar, Vocabulary, and Phraseology of the Native Language" urgently required my stay. Nevertheless, I would most likely have been there for several weeks already, if not for the unexpected and while my mind was actively engaged with plans for the use of the three sections of land given to the natives in Encounter Bay, the establishment of a school for the children, etc., the governor proposed to send me to Port Lincoln as the sub-protector of the natives, with free accommodation and an annual salary of £50.

This offer has caused me great concern and unease, not because I ever for a moment considered that position unsuitable for a missionary, but because I had to choose between two locations and was unsure which one would allow me to be most effective. I hope that my acceptance of this proposal will not require any justification from you or the other brothers. At least, I am aware that it was not my own interests or desires, but the purest objective consideration of the matter that determined my decision. Indeed, the sacrifice of having to leave my old friend Meyer and his dear wife and move to an unfamiliar, inhospitable, and joyless area is not insignificant for me. However, the news that the station in Enc. Bay might be replaced by Brother Meyer, along with the urgent wish of the governor, whose friendship we are called to cultivate with both wisdom and gratitude, and the recognition that our mission might gain in the eyes of its benefactors and supporters, have persuaded me to accept this offer.

However, the most urgent reason lies in the state of the Aborigines in Port Lincoln itself; the Nationals are quite isolated, so they would probably not have been easily occupied except under such circumstances; according to reports, there is not a very good relationship between whites and blacks, so it is feared that the latter would be at a disadvantage without the presence of someone to care for them, and finally, a not insignificant price is paid for their souls compared to all other sinners. Brother Meyer seriously opposed the acceptance of the aforementioned proposal, and I, in collaboration, learned to speak the Enc. Bay language faster than he did alone, especially since I had already had the opportunity to acquire some knowledge of it earlier. Then, in the highlands to the east, several numerous and powerful tribes are encountered, to which Enc. Bay almost forms the gateway, and finally, the union of our two forces would have been beneficial not only for ourselves, but even more so for our work.

However, these reasons are not insignificant, but they are of such a nature that one can also be guided by them in other situations. The Lutheran Church, this was my observation, has enough young and capable people to fill the gap I created; what it lacks are material resources and extensive connections. Where these two can be found, one should not neglect them unnecessarily. Now you know what I thought before I acted, please let me know in the future what you think about it. My friends, including Pastor Kavel, agree with my view.

The arrival of our dear siblings, which, by the way, came to us no less unexpectedly, rather, we had been expecting them for 2 - 3 months, brought us, as you will understand, the greatest joy. We praise and glorify the almighty Lord, who brought them here healthy in body and soul. The spiritual stimulation and encouragement that we received from their personal presence and their lively stories about our dear German friends were very beneficial to us and, I hope, will remain with God's blessing. With the deepest regret and sincerest sorrow, we must note, however, that both of us, Brother Teichelmann and I, have upset and confused the hearts of our brothers with our news about our former mutual relationship. We could, of course,

have anticipated this, but the brothers' description exceeded my stated fears. It will therefore be comforting and confidence-inspiring for you now to hear not only from us, but also from the impartially observing new brothers, that our relationship, although not as we would wish, is better than you fear. I believe I can say with a clear conscience that our situation has not been worse in recent months than it was in Dresden.

The bretheren brought me a printed and a handwritten letter from Mr. Angas, and I'm pleased to note a friendly and confidential tone in the latter. I heard that he had the first letter I wrote to him printed, which I regret due to two errors it contains. But one must just accept things as they are, as in many other and more pressing matters, *factum infectum fieri nequit* [what's done cannot be undone]. -

My sincere thanks for your kind letter, to which I would like to add a request. Please show the same attention in the future. You seem to have had an inkling of my and Brother Meyer's separation, when you say about my flute: 'if only it hadn't been a companion to Brother Meyer'. The financial matters of the past still seem to be in a very bad state for me, and it will be necessary to pay special attention to this matter as soon as we are out of our current turmoil. The arrangement you recommended, to elect a joint treasurer for the future, is indispensable given the current distribution, and Brother Teichelmann, as he is staying in Adelaide, is the most suitable person for this role.

It would be desirable for you to send letters, annual reports, etc. in multiple copies, one for each station. In the distribution of our forces, you must expect that we will request reinforcements from you soon, especially for the tribes on the Murray and Lake Alexandria, an area that should be given extra attention, especially since the Methodists will be focusing their attention on it in the opposite case.

I will pass on your greetings to Pastor Kavel; through Princess Reus in Klemzig, he received the news about you that you are not allowed to preach in Saxony, and that you did not please the princess. It pains me to note that this news found a receptive ear with Kavel.

The box intended for us is still on board. We will find a lot of news in it, as we haven't received a single annual report from the company since we left Germany.

In conclusion, I commend myself to your fraternal intercession with particular urgency. My upcoming position is certainly the most difficult and the one that entails the most temptations. Added to this, on my part, there is a feeling of discontent and irritability, which, although I am aware of it, I cannot get rid of. Therefore, I need much grace, if the humiliation I have experienced is to have a healing effect.

May the faithful hand of the one who called us and who still holds us, even when we want to give up, be with you and your humble brother.

C W Schürmann.

My warm greetings to your dear wife and all other participating friends.

Reverend Father, Mr. P. Wermelskirch.