

Journeys and Encounters
Religion, Society and the Basel Mission
in Northern Karnataka
1837-1852

Section Two: [1840-]1841

BM Annual Report [1840-] 1841, pp. 2.2-10

Appx. E, Frey, 19th Aug. 1840. pp. 2.10-15

Appx. F, Lehner & Frey, 20th Oct. 1840, pp. 2.15-20

Appx. G, Frey 22nd Jan. 1841, pp. 2.20-21

Appx. H, Essig & Frey, 22nd Jan. 1841, pp.2.22-29

***Ev. Heidenbote* material from Frey, published Nov. 1840, pp. 2.29-34**

Basel Mission Annual Report for [1840-] 1841¹

The Annual Report on the work in India starts with descriptions of the work of the various stations. It is then largely devoted to the encounter between the Basel Missionaries and the group they called the Kalagnanas², which appeared to be the start of a very promising contact. An account had already been published in the Evangelische Heidenbote in November 1840. A translation of that Heidenbote report follows on pp. 2.29ff.

NB we have not translated or summarised materials from the 1839-40 Annual Report, because there was no significant material in that report about encounters with religion in N. Karnataka. Indeed, it turns out that the N. Karnataka missionaries had refrained from reporting about the contact with the Kalagnanas for many months after they had begun – see below on this page.

The Kalagnana People: Introduction by the writer of the Annual Report

[p.119] We now turn to the remarkable and promising events which have absorbed almost all the energies of our brothers in Dharwar and Hubli for the past year. We should begin by saying that up to this very moment we do not yet know what the Lord's intention is with respect to what has happened. We are faced with developments which we will only be able to judge properly at some future time. Nevertheless, it is clear that these developments are evidence of the working of the spirit of God among the dry bones of the heathen world.³ I think we will all agree that our missionaries have operated with care and thoughtfulness, and have not looked for a ripe harvest when only the first shoots are visible. The historical development has been described by Rev. Layer:

Report from J. Layer⁴

[p.120] It was in June 1839, when I was in Hubli, that we received a visit from a lingayat called Koppa Gauda⁵, the head of the sect of the *Kalagnanas*, who came with a priest of the same sect. Koppa Gauda comes from an important area, Mulgund, 10 hours north-east of Dharwar, which does not belong to the British. The priest's home is Bentur, a middle-sized village, which is also the centre and meeting-place of the sect. It is about 7 hours south-east of Hubli. We spent two whole afternoons in discussions with them, and we were very surprised by what they told us, and what they asked us.

The main point of what they told us was that they have old prophetic books which foretell that a time will come in which a great Lord will appear in this land. He will overturn the whole worship of idols, introduce the worship of the one true God, and punish those who resist. Ambassadors of this Lord will also appear, coming from the West. They will have no castes. They will worship and preach only one God, and they will distribute books. We should pay attention to these prophecies, which foretell that the events they describe will take place when Seringapatam has fallen and the kings of this land have lost their power. (Seringapatam was the capital of the kingdom of Mysore, and was captured by the English in 1799. So the signs of the times are there.) The people named their teaching "the wisdom about time". "*Kalagnana*" is derived from *Kala*, meaning time, and *Gnana*, meaning knowledge.

¹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1841, no. for the 3rd Quarter, Annual Report as at 1st July 1841. Formally this report covers the second half of 1840 and the first half of 1841.

² This episode in the history of the Basel Mission and North-Central Karnataka was brought to our attention by Dean Michael Graebisch.

³ Clearly, a reference to the prophecy of the revival of the dry bones in Ezekiel c. 37.

⁴ The date when Layer sent this report is not specified here

⁵ In German pronunciation "au" = more or less the English "ow". But for the sake of clarity, in these translations we stick to the spelling used by the missionaries.

“You are the people from the West”, they said to us. “Your preaching and the teachings in your books correspond to our prophecies exactly. We are convinced, therefore, that the prophecies have come about, and have come to ask you to open the door of the Church of Christ to us.”

This all sounded very interesting, and we were excited by the idea that God had perhaps begun to gather in his lost sheep in this strange way. However, there was a strong worldly side to what they said and wanted. They had the idea, for instance, that Government would enforce Christianity as the true religion by force of arms, and would punish those who resisted. The people who share these views are apparently several thousand strong. If a regiment of soldiers were to appear they would abandon their worship of idols. Many of the questions we were asked to answer were about the worldly advantages they expected to gain from Christianity, and this did not leave a happy impression in our minds.

We explained to them that we are indeed the ambassadors of a great Lord, whose message will now, according to his prophecies, be preached throughout the whole world. So in these days He is inviting all humankind to become subjects of His kingdom. But this kingdom is not of this world, and He does not permit it to be spread by the might of armies. The way that this great King has chosen for the spread of his kingdom is through preaching about the blessings which this kingdom brings to its citizens, both in this world and the next. The only people who are [true] Christians are those who have been awoken to new life through preaching, and who feel moved voluntarily to leave all other Deities, and all other ways [of life], in order to serve Christ. Jesus Christ, the King, wants nothing to do with subjects who are forced to enter His kingdom. In order to be his disciples, you must become quite other people. [p.122]

These ideas were quite new to them, and were not very pleasing. We promised to visit them soon in their villages, although the situation of the mission station made that impossible immediately. It was difficult for us to make a judgement about what was happening. It said a lot for our visitors that they were prompt in carrying out their promises. You find that very seldom with hindus, who have a tendency to be untruthful. But we could not sense any working of the Holy Spirit in their hearts, and they were completely unconscious of any sin deep within themselves [*in ihrem inneren*]. They left Hubli and visited the missionaries in Dharwar, but with the same results. So they left them and went back home.

However, before they went they sent a petition to the Government in Bombay: “We are more than one thousand people who want to become Christians. Please take up our cause. The Brahmins and the lingayat priests say that they are Deities, use money from Government and oppress the poor. They are all wicked. Give them no lands and no money as gift. If you support the wicked you are nothing better than wicked yourselves.”

In October 1839 the leader [*Hauptmann*] we have already mentioned went to Belgaum, to see if the missionaries there (from the London Missionary Society, LMS) would respond more helpfully. The missionary Taylor went with him to Bentur, to investigate the people, stayed there for 10 days and gained a good impression of them. But he was soon called home, and asked the main leaders to come to Belgaum. However, they never appeared there.

In January 1840 Gauda came to Hubli and Dharwar again. Our answer was the same as our response the first time. “First receive our instruction and become disciples of Christ, and then we shall be convinced that you are honest and we will be able to accept you”.

At that stage they already had a plan to settle themselves in a village of their own, so that they could worship God undisturbed by those who worship idols. The idea was that we should help them set up the village [p.123], live there, build a church and a school, and lead the people into Christianity in the full sense. Our answer remained negative. At this, Gauda wrote to the Governments in Calcutta, Madras and Bombay in the following terms:

“We are some ten thousand people who want to become christians. Give us villages to rent to the value of 300,000 Rupees. (By this measure they hoped to gain status over against those who were

oppressing them). We wish to build a new village for ourselves. For this purpose Government should make us a loan of Rupees 100,000, which we will repay over 7 years. We wish to have a preacher and a church in this village. If you help us, you will soon find that 10,000 people will join us. You give annual support to the Brahmin temples etc. You must stop doing this – and if it pleases you, divert the moneys to us. In this way you can help many poor people who want to become christians.”

Naturally an approach like this, with such a worldly attitude, made us doubt the purity of their motives. And naturally we said this to them, freely and openly. Their answer was always the same: we are not aiming at worldly profit, we simply want the opportunity to cast loose from heathenism. And many others will come too, when they see where the road which we have pioneered leads.

However, we must be careful not to judge these developments too negatively. We must remember that the people first of all had the idea that a christian Government would do everything possible to spread Christianity and destroy heathenism. We must also remember that they knew almost nothing about Christianity, and what they did know was only theory. They had almost no idea of the influence which practising Christianity has on the lives of those who confess it.

The replies from the Governments in Calcutta and Madras to the petition mentioned above advised them to make contact with their own Government in Bombay. And the latter directed them to make contact with the Collector of their district – i.e. the Collector in Dharwar [p. 124]. They did contact with the Collector in June of this year⁶, but on our advice only asked to be permitted to take over several villages for rent. The reply was negative. The Government only gives specially favoured persons conditions like this, and only very rarely.

Since January 1840 Kappa Gauda has lived almost constantly in Dharwar and Hubli, and visited us for several hours each day. In this time he has learned much, and our trust in him has greatly increased. At the end of June, Frey and I decided to visit the people in their villages again and to get to know them better from personal observation⁷. As a result of this journey⁸ we became convinced that God is at work in this matter. We must see this whole development as a preparation which the Lord is making for the foundation of His kingdom in this region.

It is therefore our duty to take up what is going on with all our strength. This means we must find a place where the people can gather, and that some of us brethren must live in this place and make it a new station. The reason for this is that the people live in small and large villages spread out over a district with a radius [*Umkreis*] of at least 40 hours [travel]. Those under hindu princes often suffer oppression and persecution. If any were to take the decisive step of becoming christians they would immediately lose their caste and their way of earning a living. The fear of this kind of suffering, which has already been inflicted on some, seduces even the most resolute among them, when they go among non-christians [p. 125] to make the sign of idol worship on their foreheads, and carry the little lingayat box. The same fear inhibits many people from starting on this new way themselves. If they stay in their villages most of them will continue to sway between Christ and the idols, and the secret friends of the truth will sink back into the slumber and darkness of heathenism.

If we can organise a place of asylum [*Bergungsort*] for them, the courage to come out [of their traditional communities] will grow in many of them. Of course we could wish that they would take up their cross now, courageously, and say that they fear no-one and are prepared to bear everything for Jesus and His kingdom. But this attitude has to be given to them [by God]. And almost all conversions from heathenism in our day are characterised by being gradual.

It requires no special perspicacity to see that a congregation of this kind will also contain dead wood. But forecasting beforehand who will be among the true sheep of Christ and remain in the congregation

⁶ Presumably June 1840

⁷ Missionaries Frey and Essig had already made a visit to the *Kalagnanas*. This was reported in another Basel Mission publication, *Heidenbote*: 1840 No. 11 – see pp. 2.29ff below.

⁸ Basel Mission Annual Report for 1840, page 284, Appendix E – see pp. 2.10ff below.

is impossible, and it is not a judgement we are empowered to make. We must accept everyone who fulfils the condition of confessing Christ as the Son of God and the only Saviour of the world; who throws away all idols and everything bound up with them; who leaves caste behind, and behaves virtuously. We must accept such people, even if we have no real assurance that an individual person belongs to Jesus' disciples.

In the Missionsmagazin there is a footnote here, saying that the Committee replied to this report by adding two further conditions for acceptance. Firstly, people must be prepared to forswear entering into new polygamous marriages, and also improper relations between the sexes. Secondly, a man must be committed to living from the work of his own hands.

There are a lot of problems about creating a place of this kind. The people are poor, and cannot build their own houses. (The sale of their old houses is in many cases impossible, in other cases it would bring in almost no money). But should we, because of this, pass by an open door? If we have a goal of this kind, should it not be possible to obtain the means to support our work in Europe and in India – means to enable us to take the first step towards destroying the powers of darkness in this populous region? [p. 126] How important it would be to introduce a settlement of this kind, and with it the regular education and training⁹ of both sexes! And what blessing could flow from this small place! Just consider how many long years of preaching and what expenditure could be required, humanly speaking, to achieve a state of readiness like this among the people! Just think of the mission in Surat¹⁰, where two missionaries have worked tirelessly for 20 years spreading the good seed through the spoken and the written word in the city and in the country around.....and they can still only speak of 10-15 souls who have turned from the dead idols to the living God.

Here, it seems, the Lord of the Fellowship [*Herr der Gemeinde*] is wanting to send a shoal with perhaps 1,000 souls into our net¹¹. It is true that our joy is mixed with fear and trembling – I want to state this clearly, so that it does not appear as if we have achieved victory already. The whole thing looks like chaos, and may turn out take one of several forms in the future. But if we look at it positively¹² it looks like an area of darkness over which the glory of the Lord is about to rise. So we feel the need of the Lord's help especially deeply and also the gift of wisdom from above in order to approach a phenomenon of this kind in the right way. And we are well aware that the kingdom of darkness will arise with all its powers and trickery to sow its weeds among the seeds that are sown¹³.

It will be almost impossible to turn the people away from their long-standing wish to found a village, and if we do not help them there is a real danger that they will fall into the hands of the Roman Catholics, whose Bishop in Madras has already tried to draw them into his sphere. It is a year and a quarter since they came to us. We considered that it was necessary to wait patiently, because we know how well hindus can present themselves to achieve what they want [p. 127]. This time of waiting has borne fruit for them too. However, if we delay any longer now we would awaken distrust and discontent.

The great majority of the non-christians in this region who are willing to accept the Gospel are poor, but all of them are used to working, with the exception of a few priests. The majority are weavers or farmers – we do not know which group is the larger. Only a small number of people are occupied with other crafts. The people would mostly come to us with empty hands, and it would be necessary to organise houses for them, and work. It would also be necessary to pay very close attention to the improvement of their farming and their skills in their crafts.

This is certainly not the wrong place to mention that the whole region of the eastern, southern and northern parts of the Collectorate of Dharwar is one of the most populous and most fertile in India. To

⁹ The original has *Erziehung*, i.e. "bringing-up".

¹⁰ Surat is a port on the coast of Gujerat – the reference must be to one of the English-speaking missions.

¹¹ This is a Biblical reference to the story of the miraculous catch of fishes: John 21, 4-8.

¹² Literally, "on the *Lichtseite* " the "bright side".

¹³ Another Biblical reference – Matthew 13, 24-30

the West you soon come to the foothills of the Western Ghats, with their scrubby vegetation, after which in a few hours you come to the real forest. In these two regions you only find little villages here and there in the valleys. The same is true to the South-West and in parts of the South. To the North you reach the Collectorate of Belgaum after 5 or 6 hours of travel, and this is also populous. The district in which you find the *Kalagnanas* is a large plain with black earth, which is so fertile that it is covered with villages. The main natural product and the main article of trade is cotton. The main craft product, which is also involved in lively trade with the west coast, is cotton and silk cloth, which is why most of the people are either farmers or weavers.

This is the end of Layer's report. In response to it, and others like it¹⁴ the Evangelical Mission Committee in Basel decided [p. 128] to give its missionaries in Dharwar and Hubli powers to proceed, always remembering the financial limits of the organisation and the necessary rules of caution. The report in the Missions-Magazin continues:

Reactions of the Mission to the reports received

And so the chaos began to disentangle itself, especially when, at the end of last year [1839?] the brethren Frey and Hiller moved to live with the population involved in this movement – Frey to Bentur, the centre of the real *Kalagnanas*, and Hiller to Betigeri, a large village to the East. Plans had been discussed about ways to avoid founding a colony, and thus being certain to avoid the danger of supporting people moved by worldly concern with money. But these had been shown to be impracticable.

It turned out that the number of families in Bentur which were prepared to take a decisive step of acknowledging the truth of Christ was much smaller than the 120 heads of families who had voluntarily signed [the original declaration], and much smaller than the number of people our missionaries, with all their experience of the Indian character, had hoped for. But those we count as determined are also pressing the missionaries to provide a place of asylum against persecution – imprisonment and all sorts of insults – which they are already suffering.

Apart from these, the missionaries also found people who were swaying this way and that – but nevertheless, many of whom were honest. Among them, a leading role is played by a priest in Bentur, who has banned the idols from his house – but still wears the most important idol, the *Linga*, explaining that the *linga* is an untruth, but that he cannot throw it away as long as he has no material support from the missionaries. Otherwise he would turn into a beggar. Less resolute is the main leader Pitamberappa, who seems to be unhappy that – though it was he who first linked the *Kalagnana* with the christian religion – he is no longer treated as the leading person. All the warmer in his relations to us is Kappa Gauda, the agent and ambassador of the sect, who spent several months in Dharwar in continuous instruction [p. 129]. He is a man of outstanding practical intelligence, rock-like persistence and a great reputation. He gave his *linga* to the missionaries some time ago, and thus abandoned his caste. He has now expressed a wish for baptism¹⁵.

[p. 129] In order to carry the matter forward Brother Frey said, in January of this year [1841?], that he was come to lead them to the long-promised place of refuge, or at least those who were prepared to follow. At this people were alarmed, and many of them kept out of his way. The whole thing became known in the village, and enemies spread the rumour that people who had signed but were not now willing to go would be bound hand and foot and taken away by force.

Frey wrote:

¹⁴ *Magazin für die neueste Geschichte der protestantischen Missions- und Bibelgesellschaften, 3 Quartal 1841, appendices E –H, pp 284 – 324 – see pp. 2.10ff below.*

¹⁵ This is presumably the report on personalities in Bentur from H.Frey; dat. 22. Jan. 1841 and translated here on pp. 2.20-21.

Now the fire of the Lord burned in the families, and the prophecies of Luke 12 cc.52-53, Matth. 10, v. 34 and Micah 7 vv. 5-6 were fulfilled. Gurupassapa, the priest, was much troubled, though I did not at first know why. One night, however, he came and said that he is convinced that the way we proclaim is the only right way, and that he wants to convert. But his wife and his mother are against him. His wife has made much noise in his house and has said that if he goes he will be as one dead, as far as she is concerned. She will not go with him, and she will not give up the children she has borne. We spoke with him and talked the matter over with him, with many moving words. We asked him to think about the salvation of his soul and to remember how the Saviour has said 'He who loves father and mother more than me is not worthy of me, and who loves his son and daughter more than me, is also not worth of me'.

But his faith was not strong enough to overcome such obstacles, [p. 130] and when the rest of them saw that he was losing courage, so did they. Pitamberappa said that we had made a mistake in trying to get hold of individual people, since they were a whole group, forming a fellowship. We replied that we could never decide to take them as a group because many of them still pursued the aims of the flesh. But now he declared that he had something to say and that if we agreed they would indeed stick to us. They wanted to send in a petition to the Government to ask the four great Gurus who have the authority in this country¹⁶ to come to them, and when they have come they would want to show them that their authority is one they have arrogated to themselves.

They wanted our help with this petition, but if we were not prepared to help they would do it themselves. We refused to be a party to the petition for three reasons: it is against the spirit of Christ to force someone to do something; the Government maintains a neutral position, and finally, there is a contradiction at the heart of it – they themselves are still living in the way they want to show is false. After giving them some warnings we dismissed them, determined not to open doors ourselves, but to enter every door the Lord himself opens for us. The Lord was victorious in defeat, and perhaps it will be like that here too.

There are many people here who have a spur in their hearts¹⁷. I shall return to their villages in a little while. Perhaps God must lead them through suffering to make them more malleable to His will. The persecution they are suffering is continuing. Malappa and the washer-people (see Appx G) had also lost their courage, but we hope they will recover. A woman of the *linga* caste wanted to come to us with her two youngest children. Her husband and the older children are against her. In the meantime Gurupassapa has told us that if Pitamberappa would leave his traditional community, many others would dare to take the step.”

Narrative in the Annual Report, continued

[p. 131] And so the missionaries returned [to their usual stations]. But it was not long before the people, troubled in their innermost souls, began to make contact with them again and the missionaries began again to think seriously about founding a settlement. They had been advised by competent people to do this at a place called Malasamudra.

We have already referred to Betigeri, where Brother Hiller settled down last summer, because a large number of heathen and Muslims [sic] had shown a longing for the Word of God, as had happened in Bentur. Betigeri is a place with a population of 6-7,000 souls about 12 hours' journey east of Dharwar. It is inhabited by many weavers, goldsmiths and farmers (1,000 weavers, 3-400 farmers and other professions, and about 200 brahmins). The weavers especially belong to a caste which is characterised by a certain liberality¹⁸. Members of this caste have often been known to throw away an idol with

¹⁶ We are puzzled by this reference, though it appears that the British authorities are meant.

¹⁷ This seems to be referring to a spur – as would be used to urge a horse forwards. But it might be better to link it to the Biblical phrase “it is hard...to kick against the pricks”, Acts c.9 v.5..

¹⁸ Original: *Freisinnigkeit*, referring to the modernising and sceptical attitudes that were developing in many parts of the German-speaking world at that time

which they were no longer satisfied, in order to adopt another. Betigeri is notorious in the region as a place with no *achara*; that is, the people do not observe the prescribed laws governing faith and ceremony. When Brother Hiller settled there and began to instruct the people, together with Catechist Satyanaden, nine fathers of families associated themselves closely with him, declaring that their old way was untruth and that Jesus Christ was the true God. But fear of persecution held them back from leaving their traditional community and it seemed necessary to take them out of their village.

Half way between Betigeri and Gadag (which is another large village, only half an hour away) there was an empty space where a little village could be established. And so our missionaries discussed whether a second colony might not be started there. The brethren Layer and Frey went to visit Betigeri, to question the people and teach them. They asked the nine men whether they would have the courage to break off with idol worship and everything connected with it, if one of the missionaries came to live permanently in Betigeri. The enthusiastic answer was "Yes" [p. 132] – and the faces of the men were so full of light and joy that it seemed that a mountainous load had been taken off their hearts by the question. One of them said that this thought had been given us by God. And so it was decided that it was not necessary to set up a second settlement and build houses for the hindus [sic] and that instead, Hiller was to stay in Betigeri.

Quotations from Hiller's reports, with some narrative from the Editor

"In Gadag there is a priest of the caste which works with leather. He owns many *shastras*, and I can learn much about the language from him. He is a very learned man and reads the Word of God with real desire. The lingayat people here are very angry with him because he has revealed to me all their secret *shastras* (the books of their religion). He tells everyone that the whole business of hinduism is untruth. However, he does not want to admit that the books he owns belong to that untruth. When we read together he is always explaining ideas which he fishes out of our books by reference to ideas in his. Up to now he has lived from the alms of his caste, which has 9-10,000 people. After every rainy season he gets on his horse and goes begging as far as Hyderabad in one direction and Bombay in the other. Before the next rainy season he returns home with 3-500 Rupees. At home he has a school. He has taken the idols out of the school. The family he supports consists of a father, two mothers, a wife and three daughters. He wants to spend a year learning the Word of God, and will then set out travelling to proclaim it."

Brother Hiller's health has suffered because he has spent a long time living in an almost open shed, so it was very necessary to think of building a small house for him with a schoolroom beside it. Innumerable difficulties cropped up. He was especially hindered by the enmity of his non-christian neighbours, and it was no small matter to overcome these and at the same time to direct the building work, and indeed do much of the work with his own hands. In addition [of course] he was responsible for preaching to non-christians with his [still] imperfect grasp of the language [p. 133]. The brethren Layer and Essig came to assist him with preaching for a time. His evening meetings were regularly attended by 9-11 men. He writes:

"I got the people to come to me individually and asked if they were prepared to give me their idols. They all declared that if I asked this of them, they would be prepared to give me their idols, but that their wives and other family members do not understand this yet and are strongly attached to their old ways. If these individuals were to come to us completely and immediately most of them would come alone. But if I could give instruction for some months they would pass on my words to their families and by God's grace might incline them to follow them. I said to them that I would not give command them to give up their idols. They must do it from their own hearts, throwing away those terrible things as a burden to be shed. But anyone who wanted to get rid of an idol could bring it to me, and I would send it to *Vilaidadescha* (Europe) where many people would be happy to see these deposed deities. They asked me what they should do when they had thrown away their idols. I said to them that as long as they live here no-one can drive them out of their houses. If they have weaving work they have bread to eat, and if by their conversion they lose their way of supporting themselves, I would see that they

did not become idle. They said this word was a spur to them to drive them forward. And they offered at least to let me look at their idols, which is only allowed when these are no longer 'valid'."

"The priest in Gadag is now spending the whole day reading the Gospels and is already helping the missionary. He is famous as a wise man, and as a doctor. He drives devils out with magic spells written on paper. He would have been happy to have been liberated from his caste long ago, and has already brought us his idols, but we cannot use [sic: *gebrauchen*] him except later as a catechist, and then we will need 40 rupees per month, because of his large family. So for the moment we have allowed him to keep his idols, which he no longer worships in his house, until such time as he is more humble, and possessed by more of a desire to become 'fully christian'."

A later report from Hiller tells us more about this priest, whose name is Rumakoti. The missionary bears witness that Rumakoti really believes in Jesus Christ as the Son of God and saviour of the world – though at the same time he regards himself as the most righteous man in the whole of India, free from any sin. He is nevertheless spreading many unfavourable stories about people who have been seized with the truth, and about Kappa Gauda.

"I hurried off to my catechist Satyanaden" wrote Hiller "who lives and eats with the people who are being accused in this way, in order to ask him if their motives are as dominated by worldly and fleshly concerns as Rumakoti claims. Satyanaden had not put on his jacket when I arrived, and wanted to be properly dressed before he spoke to me. So immediately one of the non-christians took off his jacket and handed it over to the catechist there in front of all the people. The result of my questioning was that Channa Gauda and Galsana Gauda (the two people Rumakoti especially accused) had learned to have worldly expectations from Kappa Gauda. But now they have given them up and assured me repeatedly that they do not want to stray from the way of Christ." Essig gives further characteristics of the mission in Betigeri in a report of 19th Jan.¹⁹

In the most recent report there is a remark that "Our priest is a thoughtless follower of the letter [and not the spirit] – he continues to confess Christ, to speak against the worship of idols, to read Holy Scripture. But he continues to regard himself as a saint. And he has only once acknowledged his own sinful character, and said his body was the villain [*Schelm*], and that was because he finds extremes of heat and cold difficult to tolerate. But he has come so far that he has started to sell his *shastras*."

"There are 50-60 boys in the school [p.135]. The teacher is competent and respects the Word of God. He is a *Kalagnana* man. A number of the boys have learned the Ten Commandments off by heart. There are 5-6 bright young Brahmin boys who came regularly in the evenings to hear the Word of God and are now also in the school."

Final narrative from the Annual Report

New difficulties have come up concerning the building of a house in Betigeri, and more reflection is going to be needed before a decision can be made about whether the missionary will live among the non-christians, or outside the village.

From the report so far it will be clear, that the hidden wisdom of our God has opened new ways and beautiful prospects for our mission work in the Kannada-speaking uplands. But this has also laid a heavy burden of work and worry on our missionaries there. In view of the gaps in our staff which have arisen in such a sad way it is necessary to strengthen the number of our strivers for the Gospel in that region.

So we will say farewell to three of the dear students from our Mission College; Johann Georg Stanger from Möttlingen, Matthias Hall from Altheim and Christian Irion from Thuningen (all in the Kingdom

¹⁹ Report by the missionaries Essig and Hiller from [Betigeri]. Basel Mission Annual Report for 1841, Appendix H, pp. 309-324 – here pp. 2.22ff below.

of Württemberg) at the annual Mission Festival in Basel [presumably in mid-1841] and they will proceed by the quickest way to India, so that Brother Hiller and Brother Frey will receive support for the new work they have opened up and the number of missionaries in Hubli can again be raised to three.

[p. 135] We cannot say farewell to our Indian mission stations without a feeling of grateful joy that a description in one of our publications of the great need of India, and especially the female sex, has already found echoes in sympathetic hearts. Our call to German-speaking Christina women has already been answered, and in Basel a Society for the Education of the Females in Heathen Lands has been established, and supporters' societies in Switzerland and Germany have already joined the Central Committee²⁰.

Appendices to the Annual Report

This edition of the Annual Report is generously supplied with Appendices. Appendix A [p.150] is Herrmann Mögling's diary of an extensive preaching journey from Mangalore to Subramaniah. Appendix B is an account of the same journey by Gottfried Weigle, who had recently arrived in India [p. 214].²¹

Appendix C [pp. 255] is a report from Herrmann Mögling about the Mission's school for boys in Mangalore, which ends with a list of the pupils, with some details. Appendix D [p.271] is a report from Samuel Hebich of a visit to Cannanore and Tellicherry, with details of the members of the congregation in Cannanore.

Finally, Appendices E,F, G and H are about the Kalagnana-people

Appendix E, p.284:

H. Frey's journey of investigation to the Kalagnana people.

Dated Hubli 19th August 1840²²

The report was written by Frey, but at least some of the time Layer was with him.

[p. 285]I thank the Lord that I have been able to fulfil the promise I made in May to report more on the people among whom the Lord seems to have opened a door for us. Already last month Brother Layer urged me to make a new journey to them with him, partly because it is in the interest of our organisation that several missionaries become familiar with these people, and partly because Gauda himself, at that time residing in Dharwar, was constantly urging us to do so. I would have been happy to accede to Brother Layer's request, but the frequent rain prevented us from carrying out our plan till the beginning of this month. We arranged that Gauda would go ahead of us and inform the people in the different villages of our coming.

Monday August 3rd

We called on the Lord for his help and blessing, and started out in fine weather, with seven carriers to bring our beds, books, kitchen pots etc. In the evening we arrived in Banduru, a small place, but one

²⁰ Footnote in original: the "Call to Action" can be bought in any good bookshop at a cost of 24 Francs.

²¹ The reports of these journeys have been translated, and are obtainable from us.

²² *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1841, 3rd Quarter, Appendix E, pp. 284 - 294 .

which is very conveniently placed for our work. Our people greeted us in the friendliest possible way. They sent a man several hours on the way to welcome us but our carriers took us the wrong way so we missed him.

Tuesday August 4th

This morning many people from the village came to us in the temple where we were lodging, to hear God's word. Among them was an old washerman who came to listen and took in what was said before the others. As he was leaving I asked him if I could come with him to his house. When I got there, there was only an old woman, who spread out a carpet in a friendly way for me to sit on, and a few young men. However, soon the whole neighbourhood collected. I spoke to them about the dreadfulness [*Greuel*] of idol worship and urged them to believe in the living God and in his son Jesus Christ, through whom they can be saved and made eternally holy. All those present agreed with my words without opposition, and the old woman added that she desired to learn to know the true God before her end, so that she can return to the right way, which the whole country has abandoned. She and her two adult sons are among our people.

In the evening we were called to the *Matha*, the house of the lingayat priest. They had decorated the house nicely with carpets and cloths hung up to welcome us. Our catechist read to them from the Gospels. After that we greeted them briefly. Brother Layer began with a prayer. Then I read the parable of the royal wedding²³ (we have to keep Brother Layer from straining his eyes²⁴). Then Layer invited them for over an hour with strong and moving words about the invitation of the Heavenly King to take part in the wedding feast of his Son, which was even now being brought to them by his ambassadors. He appealed to them not to refuse the invitation. And he urged them not to prefer the illusions of this world – to which the worship of idols belongs – to the true jewel from heaven. The sermon was listened to most attentively. Afterwards we were given a garland of flowers as a sign of their friendship. There must have been 25-30 people present, some of them women. [p. 286].

Wednesday August 5th [p.286]

Brother Layer went into the village to preach. About 10 men I already knew came to me from Mullagunda. They badly wanted to know if their long-expressed wish could not soon be granted. They want to leave the village where they live at the moment, where they have to suffer a lot since they no longer co-operate in the worship of the idols. They want to move to another village which would be founded by us. I urged them not only to abandon the worship of idols, but also to believe in Christ with their whole hearts, and to live for Him.

In the evening I spoke to the congregation [sic: *Gemeinde*]. I started with a survey of Biblical History, with Creation, the Fall of Mankind, the Flood, the Call of Abraham, and especially the prophecies of the coming of the Messiah. When I read them the passage in Isaiah 7, 14, and said that the Messiah must be born to a virgin, the Gauda sang a *sloka* pointing to something similar. I then went on to talk about the fulfilment of these prophecies in the New Testament, with an account of the birth of Christ according to Luke, along with John 1 to explain that the man Jesus born of Mary was also verily God.

The first man [sic] of our Mullaganda people, who has long declared the worship of idols to be of no significance, then stood up and confessed before them all that Jesus Christ is the true God and that one can only become truly holy through Him. It did us good to hear these words and a witness to Christ from the mouth of a heathen [sic: *aus dem Munde eines Heiden*]. This man has been reading the New Testament we brought him on our last visit industriously. Although he is poor he enjoys a high reputation among his people.

August 6th [p. 287]

This morning we went to Curadagoade, a place lying one hour east of Bandura. Our intention was to see a site which we might be able to suggest as the location of a village settlement.

²³ Matthew c.22.

²⁴ Layer had had an unpleasant accident in which a bottle of "smelling salts" was upset and the liquid inside (probably a strong ammonia compound) splashed into his eyes. The injury affected him for a long time.

About 100 paces east of the village there is a large pool – you find pools of this kind in almost every village here. Small ones are meant for drinking water for humans and cattle; large ones for irrigation. It had been almost completed by a former Collector, but the water has broken through and made a hole at its centre. The pool as it stands must have cost 8-9,000 Rupees, and if one wanted too complete it, it would cost 3-4,000 Rupees more. It would not be necessary to do the whole thing at once – though at the beginning 800-1,000 rupees would be necessary. West of this pool is a nice open space on which 1,000 houses could be built. The earth is very good for this purpose. The disadvantage is that it is too near non-christian Curadagoade. Below the pool are wide lands with excellent heavy soil which would support good harvests of sugar, coffee etc But at the moment this field is already under cultivation, and we doubt if the Government will allow us to take it over. (The hindus have not a single square foot of their own land in our area, they rent it, and cannot sell it.) Our people were very interested in making a start here.

On our way home we had the opportunity to observe that some of our people continue to perform acts of homage to the idols and their gurus, although they themselves say that this is merely worshipping the devil. We called their main leaders to account over this, and expressed our displeasure at what had occurred. They asserted that they have no faith and no pleasure in such things. But if they want to avoid being excommunicated [orig: *excommuniciert*] they have to join in a little and keep up appearances. We should make a move as quickly as we can to make sure they get their own place to settle in, and then they will happily lay aside the old ways. On this evening [p. 288] we spoke about the parable of the Good Shepherd – and they said that that parable is the most beautiful of them all.

A Brahmin, who had seen us in Curadagoade and half wants to cast his lot with ours, interrupted me and asked how one could be sure that Jesus Christ is the Good Shepherd and the door to the sheepfold? Could not a brahmin argue equally that Krishna is the same, and a lingayat say the same about Basava? But someone made a comparison for him between Christ and the hindu Deities. Christ had a divine birth, he had lived a divine life, acted divinely, and at the end had given his life for the sheep. The hindu deities came to steal, to strangle and to kill. Since they themselves have committed murder, adultery, prostitution, theft and all the other possible crimes, they have not only given their followers a bad example but themselves deserve to be damned. As proof of this assertion someone brought a passage from the *Anubharvamruta* in which it is said that the Deities are sinners as human beings are. The Brahmin had no adequate answer to this, and our people were happy that we had held the field.

August 7th

Today, our people were obviously busy with one another, and we realised that something was about to happen. To our surprise the priest, about whom I will write more later, came to us and said very confidentially that today they were going to write their names down for the Lord. We were happy to hear this and went straightaway into the *Matha*. The congregation came together. All strangers were asked to go home. The Gauda began to explain that they had come together with the intention of witnessing to us that they were giving up the worship of idols and were prepared to enter the Kingdom of heaven, as we proclaim it. And for this they were going to hand over their signatures.

Gauda made a short speech. There was an expression of joy [general rejoicing]. Gauda then wrote out the names of 90 fathers of families [p. 289] and introduced them to us, one after the other. I knew a good number of these men already. But there were some new faces – people who had either kept themselves hidden during our last visit out of fear, or indeed at that time had been on the enemy side. After they had finished signing the names²⁵ we remarked that this was a day of joy for us too, but that our joy would be infinitely greater if we could be convinced that all the names on the paper were also written in the Book of Life.

The declaration to which the people had quite voluntarily given their names, read:

²⁵ This sentence, written in the plural, makes it probable that the individuals also signed the list themselves.

“We confess before God that this is the writing which we have handed over, and on which we have signed our names as witness that we believe in our Saviour the Lord Jesus Christ and wish to enter into his Kingdom with joy.” We have here the literal fulfilment of Isaiah 44, 5 (One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe himself unto the Lord, and surname himself by the name of Israel). When I showed them this bible verse, they rejoiced. Should we not also rejoice?

We are very encouraged by the earnest longing which we have seen in some of these dear people, to read and understand the Word of God. Some of them scarcely knew their letters three months ago, and now they read with ease. Among these the lingayat priest is exceptional. With untiring zeal he has sat next to the Catechist Aaron in order to learn to read from him and to hear Aaron’s explanation of the meaning of what they have read. A few months ago he would have despised and looked down on a man of a lowly paria caste like him, and you would never have brought a man who enjoys as much respect as a lingayat priest to allow a paria to kiss his feet. Still less would you have brought him to sit at the paria’s feet himself, to receive instruction from him, had not a considerable change taken place in him. Aaron could not praise his desire for knowledge enough, and now and again he would ask him to pray with him.

In addition, our Guru [p. 290] [it is not clear who is meant here] was exceptionally friendly to us, and full of a willingness to serve. Every day he made sure his own wife, or one of the other women, cooked for us. And when he saw that the new food tasted good to us he was delighted. The people from the other villages enjoy his hospitality too – quite often as many as 20 people eat with him. We had one conversation with him in which he confessed openly that he is convinced that their own religious books are made up of untruths, and that the New Testament alone prescribes the way which leads to heaven. He has no desire to read his *shastras* any more. But he feels peace in his heart when he reads the Word of God.

Saturday August 8th

We rode further, having bid farewell to the people of Bandura, who were mostly assembled in the *Matha*. And we thanked God for what we had experienced in the last few days. About 8 of the most respected men we had met in Bandura accompanied us to Gadag where Mr Pelly (the Sub-Collector for Dharwar) had given us permission to lodge in his bungalow. Gadag is about 4 hours east of Bandura. On the way we saw a beautiful valley in the distance, at the western foot of a range of hills, full of the wild palm trees from which hindus make a kind of brandy. We decided to visit this place from Gadag, in order to see if it might not be a suitable place for building a village. In the distance the valley looks magnificent. It lies low down, and is enclosed on all sides, so that it makes for a pleasant whole. It might take you 3 hours to walk around it. About half of it is already cultivated.

When we went there on the following Monday to look at it more carefully, we found not only that our hopes were not disappointed. Indeed, we were strengthened in our judgement that this place would be far better for building a village than the one described above. The soil is mostly black [p. 291] (a special type of soil characteristic of India, which is much preferred to the red soil, and is so rich that it needs no fertiliser [sic]. You can find water anywhere 20 feet under the surface, and with some investment you could capture a large quantity of the water flowing down from the hills in ponds, and use it to water the fields. Sugar, coffee and similar Indian products would grow here in generous quantities. And a great advantage would be that the people would be fairly well isolated from their non-christian neighbours.

There are only two little villages in this valley, which you, dear Elders, [he is addressing the Mission Committee in Basel] can perhaps rent. The brethren in Dharwar will report about this to you more exactly. In spite of the remoteness of this valley it is not really very far off the beaten track. It is only separated from Gadag and Betigeri by the range of hills which you can cross in two hours by going along a gorge. It is only 3-4 hours from Mullagunda, Laksmeshwara and Annegherry, all important places. Hubli is not more than 10 hours away. I noticed two possible disadvantages. (1) There is no good clay for building houses nearby. (2) The plentiful palm wine, which is no less injurious than

brandy, could be a temptation for some. In spite of that, my first impression when I saw the valley was that the Lord wants to build a fold here, for his sheep who are wandering in the Indian desert.

Sunday August. 9th

Many people came to us from the village. Among them were some Brahmins, who passed on the satanic teaching that one does not have to worry about doing good or evil, because the “doer” is none other than God himself. We had a good opportunity to see the contrast between our people and the rest, mostly the Brahmins. The former are willing to listen when we give them advice from the Word of God [p. 292]. The latter are unwilling to listen and resist what we say, often in a devilish way. Six more names were added to our list, and certainly from here and Betigeri a lot more might be found to join us if we made a start. The fear of the punishment of excommunication [*Excommunication*] holds hundreds back from following what their hearts tell them to do.

But there is another source of fear, too. This evening four silk-dyers came to us, who had already visited us yesterday. They told us that the teaching which we gave them corresponds very much to their inner feelings, and that they listen to us very happily, as long as the opportunity presents itself. When we asked them if they did not desire to leave their idols and believe in the living God, they answered that they would do that willingly, if they did not fear that their Goddess Shakti would punish them for it, because it often happens that people who stop worshipping her – out of lack of respect, or simply through carelessness – are punished with any number of problems, and often with a terrible death. You hear remarks of this kind quite often – and I know of a case in which all the members of a family, big and small, who stopped giving this Goddess her accustomed worship, got ugly blisters all over their bodies. And I am not prepared to decide whether that was mere coincidence, or indeed the work of the Devil.

Monday August 10th

Gauda went today to Betigeri, a large village only a quarter of an hour from here, whose population is almost completely composed of weavers. He went to tell some of those people about our arrival. But he could not carry out many of his intentions because the weavers involved were attending the funeral pyre of a woman who had died of *cholera morbus*, so they were regarded as unclean for several days and not allowed to mix with other people.

Tuesday August 11th

Early today we went to Annegherry, about 7 hours from Hubli, a place which has only recently fallen to the English. [p. 293]. We had a lot to do with Brahmins here, and handed out many tracts, as we had done in Gadag. In the evening a whole crowd of people came to complain about the injustice they suffer at the hands of the Brahmins. A few of them showed us a place where formerly a village had stood, and wanted to make their beginning here. But these people did not please us at all, because we saw that they were almost exclusively concerned with worldly advantages. Late in the evening a number of people signed their names. The number of signatories has now reached 120, many of whom are fathers of families with 10-12 members. We do not give much significance to an individual signature on the list, however, although taking the matter as a whole we sense that the breath of the Holy Spirit is indeed passing through these “dead bones”.²⁶

If, dear Elders, you can decide in the name of God to make a start among these people the following will be necessary.

- (1) You must decide formally to give us a mandate to approach the Government to be given a place [i.e. land];
- (2) You must make a certain sum of money available to start this village. In my opinion something like this will be necessary: 1,000 rupees for a house for two missionaries, 800 rupees for a building to serve as school and meeting room, 1,000 rupees for a well and to begin the mission’s agriculture, which will definitely assume great importance with time. A spinning machine would make a big contribution as support for the poor weavers, and indeed the whole station.

²⁶ See fn. 3 above.

(3) You must station at least two missionaries there, a younger and an older brother.

Of course, at the beginning this will not be a christian congregation [*Gemeinde*] made up only of the baptised. But there will be a fellowship in the community [*Gemeinde in der Gemeinde*]. For this reason it will be necessary to state some conditions under which people can be accepted for the community – just as the Moravian Church does in America.

You will readily see how badly we need your prayers in the situation that we have described in these lines, however imperfect they may be [p. 294]. The Lord intends to give us work. We rejoice – but in fear and trembling. Every day there will be new burdens to be borne, new worries to calm, new temptations to resist. And how difficult it will be for us before Christ will become a reality in a hindu, who has cared for nothing but his belly his whole life through. And yet I would like to challenge you, dear Elders [*Vorsteher*] to take a risk in faith. The Lord has opened a door for us here – should we go past it, and then find ourselves breaking down stones and mortar to open another door somewhere else?

While we were in Annegherry, Gauda said that several of his people would willingly come to Dharwar or Hubli to receive instruction, and then after their return communicate what they had learned to their own circles. But they have had so many expenses recently that they are not in a position to pay the costs of this. After some discussion we promised them that 8-10 men should come to Hubli and that we would maintain them for a month. Nine have already arrived. I began with them yesterday, in the name of God. I intend to instruct them for two hours a day, and they will attend the usual daily prayers. In one hour I will take them through the history of the Bible, especially the life of our Lord and Saviour. In the second hour I will go through the little confirmation book which has been translated by Brother Mögling. May the Lord give me the wisdom I need, and his anointing from above. With hearty greetings etc etc [sic].

H. Frey.

Appendix F: p.295

Reports on the *Kalagnana* people by the missionaries Lehner and Frey.

Report written by Lehner, dated Dharwar 20th Oct. 1840²⁷

[p. 295] Dear and beloved Superintendent

We promised you in our last report to give more detailed information on the people called *Kalagnana*. To this end I would like to write some few lines on a visit I paid them with Brother Hiller. On 16th September we left Hubli and reached Bentur (Bandura) on the same evening. We found some of them gathered in the house of the priest. They were very happy to see us and said they had been hoping to see us for several days. They had come together to read a chapter of God's word, though we could not participate as actively in this as we would have liked because we were so tired. We had to be content with making one or two general comments. We made our quarters in a little temple near the priest's house. During our time there we were occupied either with the people who came to us, or in making house-to-house visits ourselves. On the two following evenings we had proper meetings in the priest's house.

On the first evening [p. 296] we had 50-60 people with us, on the second 70. I have never seen anything like this in India, and I opened my heart wide to witness joyfully to Christ. We took for our subject the first two parables in Matt. 13 [the Parable of the Sower, and probably the parable of the Wheat and the Tares] and spoke about them in relation to the situation in which our hearers presently

²⁷ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1841, 3rd Quarter, Appendix F, pp. 295-299 .

find themselves. Because our theme was taken from their daily lives it was easier for them to penetrate to the meaning of what we were saying.

You could see they understood from the remarks they made, and from the joyful expressions on their faces. There were some lively characters [*recht wackere Leute*] among them, of whom I have good hopes that they will find their way from darkness to light and to salvation in Christ. Of course they are very ignorant, both about the condition of their own souls and about the salvation we know in Jesus our Saviour. The knowledge that their idols are worth nothing and that they must serve the only true God is only just beginning to root itself in their hearts. The hindu finds it extraordinarily difficult to find his way through his own labyrinth. So any progress he makes in knowledge of himself and of God comes very slowly, and there is no point in expecting things of him which we would be justified in expecting from a European, for example.

We made a short visit with the priest to Nilgund, where we found 15-20 people, all very simple and very poor, both in body and mind. They complained that they are suffering at the hands of the local Brahmins and wish very much that we could come to them soon and look after them. This is the general request we meet, and we hope, dear Fathers [the Mission Committee], that we will soon receive news from you, and hear that you give us permission to work for these little people with all our strength. [p. 297].

On the fourth day we made our way to Betigeri, four hours further east, accompanied by Kappa Gauda and the priest from Bentur. In Betigeri a number of people had declared themselves ready to become christians, if we would go to them and give them instruction. Soon after our arrival we received a visit from several of them, and the next morning we were visited by several leading individuals [*etliche der Vornehmsten*] with whom we had a long conversation, and who impressed us very much. They were much-respected people from different castes. One of them was a Muslim. They all had a high reputation with the people around them, as we could see. They have no immediate contact with the *Kalagnanas*; their decision to become christians seems to have had more to do with a quarrel there has been with other people in the village because of their sales of goods. They are all weavers, and trade with their products.

They suggested that we might help them build a new village to the North where they would be separated from their heathen [sic] neighbours, and be given regular christian instruction by us. Naturally we could not enter into anything of this kind, and our answer was firstly that we would like to get to know them better, and secondly that we must ask for advice from our superiors and our friends. During the three days we were there, more than a hundred people gathered around us in the bungalow, who seemed to be listening with joy to the word of God, and who were anxious to be given tracts and portions of Holy Scripture. It seemed to us that this place, and nearby Gadag, would be very promising for mission work. The two places are only 15 minutes from one another. Together they have about 10,000 inhabitants, and it should not be too difficult to approach many of them freely. In addition there are many smaller places in the vicinity where there are several souls who are open to our message, like Benekoppa. [p. 298].

We have just recently seen a letter from 20 well-known brahmins to Kappa Gauda, who is here with us, which says that they have just decided to come over to us. I cannot add anything more definite to this news.

In Gadag we found a priest of a caste which mostly works with leather, who spoke very definitely against the worship of idols, and gave us all great hope because of his honesty. He said that he has many disciples or followers who would all be ready to come over to the christian faith with him. Those around us confirmed that what he says is the truth, and there is no apparent reason to doubt this. On our way back we spent a day in Annegherry, a large place, where there is a small number of people who hold to us. But partly because it was raining, and partly because Gauda was not with us, we saw very few of them. We did see some in Bentur, where people from neighbouring settlements gathered on our arrival.

These are the main observations we could make. We reported to the other dear brethren and discussed the next steps which need to be taken. We came to the unanimous decision that it is necessary that two brethren once more journey to these people, partly to instruct them, and partly to get greater clarity about their situation. So the two dear brethren Frey and Hiller set out again, and since the beginning of this month [October 1840, presumably] Frey has been in Bentur and Hiller in Gadag. According to the newest information we have, persecution has set in, and the people in Mulgand, which is under indigenous government, and the poor little people in Nilgund, seem to be having a very hard time. But we can only rejoice that that is a means in the hand of the Lord to make them more decided, and more able to declare themselves in the one direction or the other.

[p. 299] We do have the sad experience that notwithstanding their good will many, partly out of fear of their fellow men, continue in secret with the old worship of idols. And with some individuals we have come across cases of dishonesty which give us cause for worry. So the sufferings which the Lord sends them must serve to put their intentions and characters in a clear light, and perhaps the brethren who are now living among them will succeed in gaining a better insight.

It would be impossible at this moment to make any suggestions on the question of the approximate way we should go in the future. Everything is very much in darkness and our only wish is to follow the signs and the leading of Our Lord. But we would like to pose the following question. Would it be christian and practicable to give some support to those who decide clearly for the Saviour, but who are poor and who through conversion have lost their former means of livelihood? And should we not already give some hope that this will be the case, to people where it will be particularly necessary? There is no way we can avoid asking this question. If the plan which some christian friends have of starting a colony were to be put into action here, bread would be found for many. But then others would be shut out, like those in the caste of the goldsmiths, who know no other trade²⁸.

You should please really think about strengthening our staff. Remember us and our work often at the throne of grace etc .

J.C. Lehner

Reports on the *Kalagnana* people by the missionaries Lehner and Frey

Report from H. Frey, dated Hubli, 22nd Dec. 1840²⁹

[p. 299]. You will certainly have received the reports of several brethren about the *Kalagnana* people, and have rejoiced with us about the way the dead bones are coming to life among some of our Canarese people. The brethren Layer, Lehner and Hiller have reported about several aspects of this story.

Through the grace of God we now have more light on the question of the *Kalagnana* people, and it has become much clearer who among them we can accept, and who not. When the brothers Lehner and Hiller returned from their journey and informed us about their view of the people, we came unanimously to the opinion that before we can really begin something with them, it is necessary to get to know individuals properly. We must be able to distinguish between those who honestly long for a knowledge of God, and those whose motivation is in terms of the flesh³⁰, so that we can offer a helping hand to the former, but say to the latter that they must change their attitudes [*Sinn*] before they can expect that anything will be done for them.

Up to now, the main leaders – Gauda, Gurussappa and Pitamberappa – have always been with us on our visits and when we had anything to discuss. So it was the leaders, rather than the ordinary people

²⁸ Presumably the “colony“ would be basically agricultural

²⁹ Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften 1841, 3rd Quarter, Appendix F, pp. 299 - 304 .

³⁰ i.e. worldly

who spoke, and whom we got to know. At the same time we became aware that the people are far too much attached to their *Kalagnana* [their scriptures], a point which caused us real concern. In this connection³¹ the brethren decided that while Gauda is receiving instruction in Dharwar, Hiller should go to Betigeri and Frey to Bentur, and stay there as long as circumstances allow.

We realised that we had work to do which would need the gift of grace, so we prayed to the Lord for his powerful support and guidance [*Augenleitung*], and left Hubli on 2nd Oct., accompanied by the blessings of the rest of the brethren.

When I reached Bentur the people gathered around me and asked why Gauda had not come with me. It would be best to write and ask him to come – it would not be possible for me to do much without him. “No”, I replied, [p. 301] “We already know Gauda. My brethren have now sent me to you so that I can get to know each of you individually. The Kingdom of God is not like your cattle herds in which you let a whole host – Tom, Dick and Harry³² – in through the gate just as they are. I must now see who of you has an honest wish to learn to know the living God, to be freed of sin in Jesus Christ, and to become his child”.

In the first month I went through Luke’s gospel with them in order to acquaint them better with the wisdom of God. After I had introduced things a little I explained that although *Kalagnana* had some common features with the word of God they are not to be respected equally. *Kalagnana* contains much truth but some untruths, and does not transmit the strength to forswear sin and to become a new being. They replied: “Our *Kalagnana* scriptures contain no lies. They also come from God. Like your holy scriptures they assert that it is a sin to worship idols, and that there is only one true God, whom all must worship. If our *Kalagnana* was not from God, how could it prophesy that people like you would come from the West, that the kings of this land would all be destroyed, etc – prophecies which we see fulfilled in our time, with our own eyes?”

I replied “I do not say that everything is false in *Kalagnana*, and there may well have been pious men among you in past times to whom God gave wisdom to understand more deeply. But sometimes they will have spoken untruths, perhaps without realising it. You yourselves say that the four *Vedas* and the 18 *Puranas* are a literature of untruths. If you want I will show you that the writers of the *Kalagnana* have borrowed much from those sources. For example, they list the names of the Deities whose stories are described in those books, and attribute them to the Lord, saying that the Lord has an infinite number of names. But if those books are themselves untruths, the Deities described in them must also be lies [p. 302]. In the word of God it says, “No other name has been given to the human race through which people can be saved, only the name of Jesus. This is quite different from the *Kalagnana*.”

Our own forefathers also worshipped idols. If at the time when they became christians they had given Christ the name of their Deities, and if every land where the Gospel was preached had done the same, He would have been given many names. But now the names of the idols of our forefathers have disappeared, along with the idols themselves. And “Jesus Christ” is the only name we use to name our Lord. This is how it must be among you!

The name of Jesus is holy, as his person is also holy. But if you give the Holy God a name like Basava, who was an avatar of the immoral Shiva, you do not honour Him, you dishonour Him. The father or a priest gives a child a name as soon as it has been born. If someone gives it a new name later it is a name of abuse. God has no father and no priest. He had to give himself a name. He did this, and he let an angel proclaim to humankind even before He became flesh that his name is Jesus Christ³³.

³¹ The aim was to meet the ordinary people directly, not in the presence of their leaders.

³² The original reference in German is to *Kreti und Pleti*. A German Web-Site for idioms and proverbs (Phraseo, consulted on 14th July 2013) writes (our translation): "The expression 'Krethi und Plethi' goes back to the Old Testament. King David's bodyguard was composed of Kreti (i.e. people from Crete) and Pleti (Philistines). They were probably feared by the ordinary people, and certainly not much loved. Still today you can hear references to 'Kreti und Pleti' as a perjorative name for ... the so-called masses".

³³ There is a question mark at the end of this sentence, but it is probably a misprint – PJ.

They replied “The Lord is also in our books”. I replied: “Tell me where the Lord was born, according to your scriptures? Where did He live, what did He teach, what did He do for you?”

They: It is not like that, but in the scriptures it is said that He will come”.

I: That is not enough. In the Gospel all these questions have been answered. And the answers are necessary for our salvation. In your *Kalagnana* the Lord is not yet present, for what is to come is not yet there. You have said that the worship of idols is sin?”

They: Yes

I: But your Swami, Pitamberappa, about whom you say that he has awakened the longing for God in you, has been preaching for 30 years now that the idols are demons and that the human race is of only one caste. So how does it happen [p. 303] that to this very day he worships idols? When I was in Mullagunda I saw that in the little chamber for his idols he has a lamp burning. And I saw that he wears the *Tschamawara*, the Brahmin’s thread, as a sign that he is from the goldsmith’s caste.”

There was no answer to this.

I continued: “You see, dear friends, *Kalagnana* does not give you the power to walk in the holiness of God. You still lack the Holy Spirit, whom God gives to people who believe in their hearts in Jesus Christ. We should call you *Kalavilladawara* (“People who cannot move”) and not *Kalagnanadawara*. You do not act as you speak. Jesus Christ our Lord said that not everyone who says ‘Lord, Lord’ will come into the Kingdom of Heaven, but those who do the will of my Father in Heaven.”

As a result of conversations like these the better among them admitted that the *Kalagnana* had to be stopped, and the Word of God must be their guideline in life. I worked against the facts that they relied on so much. “You say that you want to follow your elders. What they do, you want to do. But if in spite of that your elders do not reach out to grasp the hand we are offering, because they do not have enough faith to withstand the pressures of the world and forsake the worship of devils, do you want to follow them to hell? You must not pay so much attention to people. You must abandon the worship of idols out of your own inner conviction that it is sin. If you only abandon the worship of idols because other people do so, it will benefit you little. Your elders cannot give you heaven – nor can they throw you into hell. Both possibilities are in the hands of the One who will judge you according to your works, whether they are good or evil.”

I worked among them on these lines for a while. Though I was not only occupied with counterarguments to their beliefs, as it may seem from these lines, I was also opening their eyes to the treasures of God, so far as God gave me grace to do this. I also visited the people in their houses, though this inspired further persecution on the part of the non-Christians. It was a time of refining; of sorting out [p. 304]. Many began to stay away from our meetings. Others became full of enmity. Only a few stood firm. The number of fathers of families who stood firm in Bentur alone melted down to 7 or 8. Before, there had been 25.

When I had got to this point in my writing a messenger came from Dharwar with a document from you, dear Inspector, dated 31st October, that we have been longing to receive and – God be praised! – it makes us very happy. I would like to have added to this report a list of the families in Bentur and other villages who have stayed firm with us – leaving Betigeri aside they come to perhaps 25-30 families. But that would delay this letter. And there are many difficulties to confront which urge us to seek wisdom and grace from the Lord.

I would like to make sure you are aware that the danger that these people will fall into the hands of the Roman Catholics still exists. There is a dispute between the *Kalagnana* people in Mullagunda – the place where the movement originated – and those in Bentur. When I heard that, I went to Mullagunda to try to make them turn again. But they were not willing to listen. One of them said to me that he had been with an important man in Dharwar who had taken them to a beautiful temple, with many beautiful pictures. He had told him that their church was the real church, pure and original. Our church is a falsification and only started recently. I tried to find out indirectly whether this contact still exists, but did not succeed. The man involved in Dharwar is Mr L., a Catholic. But there is no missionary among them who understands Kannada.

I close by recommending the whole Work, and that part which has been entrusted to me, to the prayers of all members of the respected Committee, etc
H. Frey.

Appendix G: p.305

H.Frey's latest report on the *Kalagnana* people

Report dated Hubli, Jan. 22nd 1841³⁴

What a pleasure it would be for us to report to you the happy establishment of the colony we all want to set up. Unfortunately we cannot send you the happiest of reports. Matters have gone backwards rather than forwards.

Brother Layer and I already reported that the number of people has shrunk, though the better among them have stood firm. I promised to give you an idea of who the latter are, though this seems unnecessary at the moment. But in order to make the report which follows comprehensible I think I should write as I originally intended.

1. Guru Passappa is the lingayat priest of the village of Bentur. He is a respected man of about 32 years, married with 3 children. A few years ago he became acquainted with the content of the *Kalagnana* and since then his house and his *Matha* have become the place where believers in *Kalagnana* gather. He obtained his living partly from the produce of several farms, but mostly from the gifts of his congregation. According to the custom of his profession he had a servant who went round his own village and in the neighbourhood from house to house with a beggar's sack and a bell. [p. 306]. Rich people give the Guru, in addition, an annual sum of money, or several pieces of clothing. Priests will often be invited to take food, which is also an opportunity for washing their feet. The water will then be drunken greedily by those present as a means to achieve the forgiveness of sins.

After the birth of a child the Guru comes into the house, gives the child a name, and ties the *linga* around it. During weddings and funerals he has to do things which only a non-christian can do without shame. It is not easy to undertake a business transaction without consulting with a priest first. If a house is to be built he determines the hour and the minute in which the building should begin. This all happens for the sake of the belly. If the crops are good this is because of the favour of the Guru. If they are bad you have to make a sacrifice to protect them from his anger. At home and on the open street the priest is shown gestures of respect appropriate for God. People of every age and both sexes fall down and kiss his feet.

At the beginning Passappa carried on with all these customs, and often a knife pierced my heart when I was an eye witness to what happened in his house. Gradually they stopped, partly because he himself could not bear them, but mainly because people considered him a renegade from the tradition because of his contact with us. In the end everybody avoided his house, and he had himself already said goodbye to the beggar-monk who used to work for him. So he found himself in needy circumstances. He now has to fetch water himself, and he has to do things which earlier on he would not have done at any price. He had had a concubine with whom he had had several children, but for the last 6 months he has had no contact with her. Previously he could not read or write, but since he has been in contact with us he has learned to do both, and is making good progress. He has been reading constantly in the Holy Scripture and has learned many passages from the Gospels off by heart. I believe that in his inmost heart [p. 307] he is convinced of the truth of the Gospel, but he does not have the courage to abandon the worship of devils entirely and bid it farewell. A major problem with his character is that he is not independent enough, and relies too much on other people.

³⁴ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1841, 3rd Quarter, Appendix G, pp. 305 - 308 .

2. Washermen and -women [*Wascherleute*] from the *linga* caste, two young men and their old mother. One is married with two children but his wife is against him. They have no idols in their house now – 8 months ago they sold them all for two rupees. They are simple people but decided, especially the old woman.

3. Mulappa, a worshipper of Vishnu. This man makes oil. He is loved and respected by the whole village because he stands by the poor in word and deed and has a good practical intelligence about household life [*Hausverstand*]. He also no longer has idols in his house, and is prepared to speak against idols in front of anyone. He showed much love to me during my visit to Bentur. His error is that he is living in a concubinate.

4. Suppamma, a wealthy farmer's wife, from the Jain caste. She is a woman who fears God and who loves God's word. She said once to me that when she has heard our instruction it is just as if she has eaten a good meal. She supports the priest in his trouble, does good to the poor, and no longer has anything to do with idols.

5. Pitamberappa from Mullagunda. He is the one who first prepared for and propagated the *Kalagnana* scriptures among these people. He is a goldsmith. He has a large family, but lives now from the gifts of his disciples. We had little chance of contact with him because he lives in a village which does not yet belong to the British, and we still do not know him very well. But I think he is over-enthusiastic and has a too-vivid imagination rather than being an honest seeker. Unfortunately the people as a whole look up to him too much.

[p. 308] Apart from these people there are perhaps 4 or 5 honest families. I leave them on one side for the moment in order to come to the main point.

As soon as we had received your honoured letter we – Layer, Lehner and I – held a conference in Dharwar. (The other three missionaries were in Betigeri). It was decided that I should collect the people as you had instructed³⁵ and settle among them. Betigeri is not the place for a colony of farmers, and Malasamudra (the valley we have described) is too far and too much to one side for most of the brethren. So it was decided to investigate the situation in Anegherry, and if it proved suitable, to choose that place.

Brother Layer and I started off straight away. The next day we were shown the place on the instructions of Collector Pelly, and we were given a memorandum about the fields belonging to the village. After some reflection we decided that this should be the place.

³⁵ there is probably a misprint here – we have “*ihrer* (their) *Anordnung*” instead of “*Ihrer* (your) *Anordnung*”

Appendix H: p.309

Report from the missionaries Essig and Hiller from Betigeri

Report dated Gadak, Jan. 19th 1841³⁶

The report was sent by the two missionaries, and it is unclear (from the printed version) where Hiller takes over from Essig as the author. It is likely that the changeover comes after the text says it will no longer follow the diary extracts which take us up to Jan 6th. Essig begins:

I have lived and worked here in Betigeri with Brother Hiller for a month and I see it as my duty to give a report on my work during this period, all the more because we felt moved to begin [some work] without waiting for your approval, as you will have seen from the last letter of Brother Hiller³⁷. We could not write much in our last letter, and even now I am only going to communicate some of the experiences as I noted them from day to day.

With the agreement of the brethren Lehner and Layer I decided in mid-December to go on a 6-8 week missionary journey. I left Dharwar immediately on 14th December and went to Hubli, because Brother Supper was going to accompany me for several weeks. We set off together eastwards on 15th December and came in the late evening to Seeregompy, which is a strong outstation of [presumably of the mission station in?] Hubli. After we had drunk tea we went to the house where we were staying. We got into a discussion with 6 people who were sitting around a fire to keep warm, because it was cold. We told them about the creation, the fall and about salvation. After we had finished speaking, one of them said [p. 310] *nimma matuyella karra Sulla illa* (your words are all true, it is no untruth).

On the following day we went on to Bentur. We lost the way a little, and found ourselves in Omatschi. But a missionary can never get really lost – as soon as we entered the village, two men greeted us whom I knew from Dharwar. They were very friendly, held our horses, and invited us to spend the night with them. But since our luggage had not come with us and we were in a hurry to reach Bentur we stayed there only two hours. We spoke, and the listeners were keenly interested. We were just about to set off when Guru Passappa, the priest of Bentur, came to us, took our hands and greeted us in a friendly way. The people then gave us a newly-baked loaf and bottle of milk, which we consumed, and then we finally set off for Bentur accompanied by one man.

Orion was high in the sky when we arrived. Our arrival made the few who are honest in their intentions very happy. Since Brother Frey had been there a long time we only spent a day there, and spoke not only to the people in Bentur but to a small number of *Kalagnana* people visiting from Mulgunda. A lot was said about Pittamberappa. It was this man from Mulgund who first made the people here aware of our existence. But now he feels he has been degraded. He is not so prominent as Kappa Gauda, the ambassador he sent to us, and he is also not given special treatment [presumably: by us]. He is annoyed, and hinders all these people, who were his *Kalagnana* pupils, in stepping out fully [and leaving their traditional associations]. He himself is a goldsmith.

In the evening we held prayers with four people in Bentur and we mentioned baptism. At which the priest said Pittamberappa should be baptised first before those present, since he was their John [the Baptist]. We tried to persuade them this was not a correct way to see things, and we said “The first will be last...”. Otherwise we were pleased with the people, especially some of the women.

³⁶ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1841, 3rd Quarter, Appendix H, pp. 309 - 324.

³⁷ This may be a reference to a letter from Hiller which exists only in MS and has therefore not been included in this documentation.

December 18th

We prayed alone with the priest (because it was so early) [p. 311] and rode off to Gadag and Betigeri. We arrived in Gadag at 11 a.m., when it was already very hot. We met Brother Hiller busy at his carpenter's bench. He was pleased to see us, and we were pleased to see him. After the midday meal we walked to the market town Betigeri, which takes half an hour, looked at the place where the house for the missionaries and the school house will be built, and looked around the town. It is quite large, but the houses are built of clay, 6-7 feet high, with flat roofs.

Our buildings will only differ from those of the local people in the larger number of windows and apertures for the air to circulate. We had to struggle to get building sites in the town, but we are happy to have them now. We shall be able to see what influence it has if a missionary is living among the people. Brother Hiller works as a carpenter on the building – indeed, he does the work of six carpenters. So the actual costs of the building will not be much above the estimate.

At sunset we went into the shed which Brother Hiller has been given in Betigeri, and I spoke to about 40 people who assemble every evening at this time to hear the word of God. A priest from Gadag came, and is indeed usually with us – Rumakoti. He always carries the gospels in his hand, and reads from them day and night out loud, without understanding much of what he is reading himself. But the main belief about the saviour he understands, and he confesses with no inhibition that all other deities are nothing.

Dec. 19th

Brother Supper and I went with the priest, Rumakoti, to his house. He showed us his *shastras*, of which he owns quite a few, also many books on medicine and the driving out of devils. He has, he says, driven out many devils with these books, but now he is doing that less. Every pain of the body is interpreted by people here as possession. He also has a good number of idols in his house made of bronze [*Erz*]. [p. 312] He does not worship them any more, but his mother does, as do his wife and children. He has rare *shastras*, for the purchase of which he had to save for a long time. We have made him our Munshi [language teacher], since he no longer has any employment as a priest. Formerly he used to travel the country receiving much money from his disciples. But he does not want to do this any more. Towards evening I went back to Gadag, and spoke to several people in front of a temple, who listened to me willingly.

Sunday Dec. 21st

This morning about 10 people gathered in the bungalow at Gadag where we lodge until our house in Betigeri is ready. I preached to them on the parables of the Lost Sheep and the Lost Coin. The people have come closer to us, and say they will never go back. They observe Sunday, though we do not know if that is merely because they feel attached to us, or because they love Christianity. We must be patient till we find out. But what they say every now and again gives us great joy. We read a sermon together after the midday meal, and enjoyed great blessing. Then I went to Betigeri with Brother Hiller.

As usual, a crowd of people gathered in front of the house we were visiting. I stood and spoke with them for a time. I pleaded with them to give up their deities which are really nothing and flee to the saviour who has carried their sins. They listened eagerly, seemed also to have been touched by what I said, and went with us to the *Tschaudri*, where about 40 people had gathered, to whom I explained the first six verses of John 14.³⁸ Then we went happily back to the bungalow in Gadag, late at night. Brother Supper stayed in Gadag while we were in Betigeri.

Dec. 24th

I went into Gadag this morning and spoke with people in front of a shop. They agree with what we say, and repeat it in their own words, that idols made of wood, stone, etc are nothing, and the only God

³⁸ According to the *New Oxford Dictionary of English* (1998) *chaudhuri* is an Indian government employee "who is in charge of workers and materials for public works". We interpret it here to mean not only the person but also an office and depot of the local government where crowds gathered.

is the God up in Heaven who gives us all we need. When someone says this [p. 313] of himself it seems to me that he worships his idols only half-heartedly. The people know that there is only one God, but they do not know about the Saviour. When one proclaims the Saviour to them something is fulfilled which Simeon prophesied: “This one has been set as a stumbling block, and as a sign which people will contradict³⁹.” They do not contradict preaching about the one God, but they do contradict preaching about the Saviour of sinners.

In the evening I went, into Betigeri, as is our custom, and spoke to a good group of people, explaining the first two verses of Matthew 5. One asked if Jesus continues to give such proofs [*Beweise*] nowadays? I answered “Yes”, and pointed to the corruption of their sins, the blindness of their hearts, their terrible conflicts, and the illness of their bodies. They will be free of all this and become the beloved children of God if they believe in Jesus Christ. I felt the Lord was very near me, and was empowered to invite my hearers to their salvation with warmth and love.

During the day, when it is hot, I read *shastras* with Rumakoti. These books are full of nonsense, but there are nevertheless many places which show that the Light was shining in the darkness, and that if the people were to read these texts rightly, they would not have far to go to accept the Word of God. I see more and more, from many passages, that the heathen who have no Law [presumably: do not know the Law of Moses] are a law unto themselves⁴⁰. I have discovered that all the things which these writings say people should not do, from a moral point of view, are also forbidden in the word of God. Indeed, the *shastras* lay a heavy load on people, if they want to do penitence for their sins and free themselves from their guilty consciences. In one sense they play the role of a Master [*Zuchtmeister*] who disciplines his charges, leading to Christ.

However, those who have these writings are usually not the first who come to Christ. Our Rumakoti is an upright man. Through reading of these writings he has come so far that he has abandoned the idols and everything connected with them. The fact that the teachings of the Gospel correspond to the more important teachings of these *shastras* [p. 314] (admittedly only in the negative pronouncements) strengthens his belief in these writings. There are dozens of *slokas* (verses) at his disposal which contain commandments, and by using these he shows the people that our way is the right one, and that the way they usually go is in conflict even with their own *shastras*.

We have taken the risk⁴¹ of giving this man 12 rupees per month for his services as Munshi, especially as, with time, he could become a very useful catechist. We would not have given him so much, nor would he have asked for so much himself, if he were not responsible for two mothers, one wife and four [unmarried] daughters. If we give him nothing he would go off on one of his journeys as a priest to collect money from his disciples. But in spite of what he would earn, he is tired of that “business” – and if he were not here we would have no opportunity to read his *shastras*.

Dec 25th Christmas Day.

The surroundings and the situations which are linked to this festival at home and make it so cosy are missing here, but in spite of that we enjoyed the feeling of Christmas and its blessings. Supper, Hiller and I enjoyed Holy Communion together, and when we went to the people we could not do anything other than tell the wonderful story of the birth of Our Lord, and we could see that they enjoyed the story too. Oh – let us soon have a congregation, and then we will sing!

Saturday 26th Dec.

This morning Brother Supper left us and went to Nurgal. A request came from there for a visit, and a wagon was sent. He met some strange people. A few days later several of them brought a sick man to me. He had lost his senses through too much fear of God [*Gottesfurcht*]. I gave him medicine, and he is now restored in body. The sick man and those with him listened to the story of Christ very willingly.

³⁹ This is apparently a paraphrase of Simeon's response to the Presentation of Jesus at the Temple in Luke c.2

⁴⁰ Orig: *sich selbst ein Gesetz sind* – We assume this rather gnomic phrase, in this context, is a reference to the Western phrase, “a law unto themselves” – though this is not very appropriate here. PJ/JMJ

⁴¹ Presumably the missionaries have taken it upon themselves without asking Basel!

However, they say, "But what can we do? We are goldsmiths". The physical concerns of these people often depress us considerably. If they cannot see how they are going to feed themselves in the future, they do not have much courage in their spirits [p. 315] – which they also call their bellies. Saturday is market day in Betigeri as well as in Gadag. Today I went with Brother Hiller to see the market place. I was astonished at the large number of people, and realised for the first time that Betigeri has a large population, and would be very suitable for a mission station, even if there were no other reason for choosing it. However, there is another reason. There are 8-12 people who have moved closer to us, whom we cannot abandon.

Towards evening I went into one of the houses belonging to these 12 people, where a number of people had gathered, to whom I preached. Their eagerness to hear us makes speaking easy. If people are there who do not want to hear, then it is as if one's tongue is glued to the roof of one's mouth. Meanwhile, our catechist Satyanaden was in the *Tschaudri*, reading [from the Bible, presumably] and explaining what he had read. If we are to establish ourselves here we need accommodation for at least two missionaries, and a schoolroom.

Sunday 27th Dec.

This morning, our people came to us again in our bungalow, and I conducted a service for them. They expressed their hunger and thirst for the word of God, which released a stream of eloquence in me. I read to them first from the Bible with the necessary explanations. Then I prayed. I explained the Gospel text for this Sunday, "And when the angels had gone away from them into heaven etc." We long for congregational singing, but we must be happy if we have quiet and attentive hearers. The Holy Spirit will soon enough give us songs of praise in Kannada. In Mangalore, singing in Kannada has already been introduced, because of the boys.

In the evening we went to Betigeri and I spoke to the people who had assembled in Genappa's courtyard (he is one of our people) and Brother Hiller spoke in the *Tschaudri*. The people where I was talked about making a complete break, but are afraid of carrying it out. One said that it would be easier if there were 40-50 people taking this step at once than only 4-5....I told them the story of Noah's Flood, and they understood why I did so.

Monday 28th Dec.

When I got back from Betigeri on this day – where I had the pleasure of explaining Paul's sermon in Acts 17 to about 30 people – I found, to my great joy, that Rev. Taylor from Belgaum was in the Bungalow with Brother Hiller. He has to go to Bellary, where Rev. Read is dangerously ill. Taylor is the oldest missionary in this region. He spoke with warmth in his heart about the progress of the Gospel here, and shares our delight at the way we have encountered open doors. When he started work most of the doors were closed and barred. He only stayed the night. May the Lord lead the Government of this country so that we can do our work in peace, and be unimpeded when we make His Gospel known. In this connection we have no problems at the moment. In B [= Betigeri, presumably] there is, at the moment, almost more preaching than in a christian city where there are pastors and their assistants. This is, of course, necessary, since the people here have no foundation in knowledge of the Bible and its history. At home they have this from their schooldays.

30th Dec

Brother Supper returned from Nurgal.

31st Dec.

Brother Supper returned to Hubli, since Brother Frey was leaving Hubli with Brother Layer to look for a suitable place for a settlement. Brother Hiller is heavily involved with building, and so it was necessary for me to change the plan I had made in Dharwar. I will now stay with him, and use the open doors we find here.

I have also been compelled to act as doctor, and I have quite a few patients. I do this willingly, since it gives access to many houses, and helps to reduce the prejudice there is against us here. The medicines which were given me when I travelled out are almost used up. I have quite used up the purgatives,

which you use in the case of almost all illnesses especially in this land. Other medicines like mercury, arsenic, *Höllenstein*⁴² and such like I use much less or even never.

Jan 1st 1841 [p 317].

Praise the Lord, oh my soul, and all that in me is His Holy name! We are almost forced to cry out these words at the end of an old year and the beginning of a new one, when we look back on all the help which has come to us in the name of Jesus. Last year at this time Brother Hiller and I were still in Mangalore. Now we are together in what looks like a fine and promising field of work. What the end of this year will say to us we do not know. We can only anticipate it with trembling joy. And we look up to Jesus whose work we are privileged to do, and who has already proved himself Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Our plea is that Jesus will free these people from the fetters laid on them by the devil and bring them to the blessed freedom of the children of God. We hope to gather a fine number of [such] children under our influence, but are prepared for difficulties created by the Enemy, for he will not be idle.

I have begun to read the Acts of the Apostles with Rumakoti, so that with God's help he may experience more of the positive side of the Kingdom of God. After that we want to tackle the Letter to the Romans with him. He has not been given instruction. We have come across him several times in Betigeri, in the narrow streets, reading the Gospel to the people.

Jan. 4th.

I went with Rumakoti today to a hindu school, hoping that we could bring it under our supervision. The schoolmaster had come to us yesterday and complained that the number of his pupils is constantly fluctuating. But lo and behold, as I went in, the bigoted schoolmaster shouted out "Oho, Basava!" The schoolroom is a dark stable-like place for idols where you cannot see anything. Rumakoti told me that it would be newly washed clean and plastered with cow dung. It is a shame for the boys who are very receptive and want to learn something. But this receptivity, when it is at its best, is killed by the performance of idol worship and stultified by senselessly having to shout out the letters of the alphabet. [p. 318].

In the evening, as always I went into Betigeri, to the *Tschaudri*. One of the people there said that it takes a lot of courage to make a full break and leave all the customs of their fathers. That is true, but I also described to him the wreath of victory someone who does this earns, and read the last paragraph of Matthew c.16 to them all. It is the Lord who must motivate people to make a clean break and give strong support to those swimming against the current. But this problem drives us over and again to prayer.

One morning I went into Gadag and spoke with a number of people in front of the great Narayana temple. They listened attentively, except for two or three who contradicted me in a very hurtful way – hurtful not only for me, but even more so for them. I spoke a serious word to them, and then went back and had breakfast.

Jan. 5th

Today was a day of conflicts in Betigeri. The problem was our building. We have been given permission by Government to erect a building, but some of the prominent people are not happy that we plan to settle among them, and a light will be set up to shine on their darkness and injustice. However, other people in Betigeri are glad to have us, and the native head man is giving us all the support he can. The Muslims have not shown any resistance, though we are building right by their mosque – which is not a very important one. Only the Brahmins, those children of darkness, do what they can to annoy us. But they cannot just do what they want.

Jan. 6th

I read the people the story of the wise men from the east this evening, and explained it to them. They were very attentive. The next day two of the people who are near us came to talk to us late in the

⁴² A silver nitrate preparation – still used e.g. to remove warts

evening about the marriage of their children. This is a big burden, and a great hindrance for those who want to abandon the old ways. If they leave [their social group] they can find no husbands and wives for their sons and daughters. We suggested [p. 319] to one of them that we would bring over one of our girls from Dharwar or Tellicherry for him, if he wanted. The man involved had no objection, and we will now see what comes of it.

In this case they would have no unnecessary expenses for jewellery for ears, nose, feet and waist. In contrast, if someone marries [in the traditional way] – and people marry while both are still children – he has to purchase his wife. The wife will not be able to read, write, sew, etc – though it must be said that weavers' wives help their husbands. In order to decorate her with the necessary silver and gold jewellery the husband has to go into debt which, unless he is a wealthy, will be a burden for the rest of his life. And none of this provides them with food! However, it does often happen that a man will strip his wife of her jewellery, sell it, and disappear *aus pietas matrimonii* [sic]⁴³. All this must also be changed through the power of the Gospel.

I am going to stop copying my diary, since the work of each day is more or less like the one before.

[This probably marks the beginning of Hiller's contribution.]

The people in B [presumably Betigeri] come every evening to listen. Among them are several Brahmin boys, who give us joy in their regular attendance and their attentiveness. In order to give people an idea of the Saviour we have decided it is best to work through the Gospel of St Matthew. But much of it is difficult if not impossible to explain, if people have no preceding knowledge of the Old Testament. On Sundays people come to us for the service. However, because we are living too far away from them we cannot press for a full decision on their part. There will in any case be many struggles and it will need much patience before they step out [of their existing community], and the problems will not be over then. But that must not inhibit us from going on as we are doing, not least because every day we speak to willing hearers.

The school would have been finished already, had we not been delayed because the Collector delayed in answering the questions we asked him. The walls, doors and windows are all ready. Everything is made of earth, apart from the windows and doors, which are made of wood. [p. 320] The roof has needed wood, too. Our living accommodation will be built last, but everything should be ready in three or four months.

Our old priest Rumakoti is a simple and in many ways promising man. He believes firmly in Jesus Christ as Son of God and Saviour of the world. But he regards himself as free from sin, although we have tried emphatically to make clear to him, several times, that if he thinks this way he has nothing to do with the Saviour of sinners. He has tried to persuade us many times that there is no more upright man in the Empire than himself.⁴⁴ Several months ago, and again recently, he spoke very critically about the people in Betigeri, and contrasted himself with them. Yesterday evening he took the opportunity to talk about them like this again. For example, he says that the Gauda (whom you already know about), said to the people here when he stirred them up that if they became christians they would have authority over 10 districts; that they would get a new village, and horses, and palanquins etc; and that we would be bringing cartloads of rupees (this of course was a very attractive teaching for hindus).

He asserted that these thoughts are still important in the minds of the people, and that they still cleave to their castes. We could try that out by bringing a cup of milk, drinking from it ourselves, and seeing if they would also drink from it. There were other things he mentioned which made us more even more concerned. Rumakoti is not in a position to shout loudly at the people here [*Ihnen gegenüber nicht laut schreien darf*] so we decided to make use of what he said, and promised him to investigate what he had told us carefully.

⁴³ This Latin phrase means something like “out of matrimonial piety” – and is presumably meant ironically.

⁴⁴ The word used is *Reich*: he probably meant a worldly Empire rather than the Kingdom of God.

We were very cast down yesterday evening. We have often told people very clearly where our money comes from, and how we are situated. We try to give an example in this respect, and we had not observed anything that indicated that this kind of “weed” was growing among the people around us. It was almost inconceivable to us – but who can see right through to the bottom of the secretiveness and hidden activities⁴⁵ of hindus? We even contemplated ending the work of building as quickly and conveniently as we could, since we could not know how this investigation would go, and we would have to be very tough in our questioning. We prayed passionately to the Lord, whose guidance we would try to follow, that He would have mercy on us, and give us wisdom, a broad view of things, patience and faith, and that He would help us over the difficulties and prevent the devil from pulling unborn children back into their old dreadful surroundings.

Hiller is almost certainly the writer from here on, as he was specially responsible for the buildings.

Early this morning I rode to Betigeri to organise the day’s work, as usual. The work is overseen by two of our men, in one of whose houses our catechist Satyanaden has been eating and sleeping for a month or more. Rumakoti’s comments were partly about these two. I asked Satyanaden to come back with me, so that we could hear first from him what he has been hearing and seeing in recent days. I asked the other two to follow after the meal (but I did not tell them why) so that we could question all four together. Satyanaden had not yet put his coat on – a simple white jacket – and wanted to go and fetch it, but one of the others immediately took off his in front of all the others and gave it to Satyanaden.

The result of our conversation with Satyanaden (in whom I had learned to have full confidence on an earlier similar occasion) [about these two men] was that Chaunagauda had earlier made many *pujas* to the deities, but had not done so any more for a long time. The same is true of Galsanagauda. These two – and three more – have said several times to him, quite decisively, that they do not want to desert Jesus Christ’s *marka* (way), come what may. (They have said the same to us several times). Also, for a long time he has seen no signs of the kind of expectations we spoke of above. They had certainly had such expectations, [p. 322] since Koppa Gauda had talked in these terms, but he has heard no more of them for a long time – indeed, since we and they have got to know each other, and they have abandoned them. Some of those he mentioned to us do think of them now and again, etc. This calmed us down for the moment.

Then the two Gaudas arrived. We tried to handle the matter as far as possible in a context of love, after we had spoken as clearly as possible. We were very concerned to examine the matter in such a way that no bitterness would grow between the people involved. It seemed to us that Rumakoti had overstressed the contrast between him and the others and had made much of little, so we really worked on him. He did not want to admit that he was proud and was trying to elevate himself above the others. This made it necessary for us to return to things we had realised, and discussed with him before, that he was at any rate no better than the others. We had to end the discussions without really knowing how each felt about the conversation.

As a result of all this, we were especially happy this evening as the two Gaudas spoke with Rumakoti⁴⁶ in the *Tschaudri* in Betigeri, and when they accompanied us back to the bungalow with flares we were able to see to our relief that they stand together. Our hopes were revived this evening – and we thank God for that. The Lord has several times caused threatening clouds, which make us anxious, to pass over our heads.

Something else which gave us a lot of trouble in the last months was the attitude of some of our enemies. They were obviously going to extremes to hinder our settlement in Betigeri. If we had not been able to rely on the support of our Sub-Collector, Mr Pelly, we would not have been able to get into Betigeri at all. It is a sad thing, and shaming, that the Government policy of so-called strict neutrality [p. 323] comes down seven-eighths on the side of hinduism and the worship of idols, and

⁴⁵ *Verschlagenheit und Verstecktheit*

⁴⁶ It is possible, we suppose, that the reference to one Ramgerli (p. 4.12) is a garbled later reference to Rumakoti.

only one-eighth on the side of Christianity. Indeed, the Collectors are given official cause to be afraid of favouring the “padres” too much. The circumstances forced us to look for help where we can find it. It seems to me we have reached a peak⁴⁷. My concern is that the natives may be disappointed when they see that the favour of the Government is only offered within narrow boundaries. Indeed, these boundaries are much narrower than they themselves believe. This may cause the natives to break out again. At the moment all is calm.

There was an incident in which a woman, our [future] neighbour, repeatedly insulted me with bad language. She had been put up to do this (and indeed had no way of resisting). I took her to court [there is no detail about which court] and she was punished with a fine of 25 rupees or three months’ imprisonment. She appealed to me, so I said to her I would not forgive her this time, but [the punishment] could be postponed. If anything happens again she would be punished for this as well as that – so I was making sure she had a bridle on her mouth. Everything has been quiet since.

However, because of this woman I have been forced to change the [building] plans I sent you some months ago. In a hindu village there is so much dust and smoke that one must pay particular attention to making sure the air can move freely through a house. So I had intended to build a wall with many holes in the direction of this woman’s compound, to make sure the wind could pass through it. But the woman had scarcely heard of our plans when she set out to build a wall in her compound to cut off any openings. I have had to give up a nice little place for the kitchen etc, because of her evil mouth.

The foundations have been dug for the bungalow, the workshop, the house of the catechist, the stable etc. The bungalow will be on the site of the old *Tschaudri*, whose roof must cover the future workshop. This latter place [p. 324] is better situated for the wind, and there is less dust there. We can have a proper place to live there. I am finding, however, that my unfamiliarity with building here means that many expenses are proving to be higher than I expected.

J.C.Hiller

Article about the The *Kalagnana* People in the *Evangelische Heidenbote* ⁴⁸

This article appeared in November 1840; it is based on reports from Frey in Hubli

[p. 83] It cannot have escaped the attention of any observant person in our times that at present great changes are preparing themselves, in all areas of the life of society and in all corners of the world – and that in connection with this a remarkable restlessness and excitement of people’s spirits is apparent, whose origins are as great a secret as its goal. In the political field everyone knows how involved and complicated the questions have become, how tense people are, and how sharply those in opposite camps encounter each other. In the area of industrial efforts there is a pursuit [of profit] and a taking of risks⁴⁹ as though everything will only last for a short time, and everyone is trying to rescue as much as possible from an approaching universal shipwreck. Even movements within the Church are acquiring an ever more worrying aspect that we cannot fail to recognise; there is great tension between people, and great divisions within the church are approaching.

These things cannot only be seen amongst us, or in our immediate surroundings. Not only Europe and the civilised parts of America are the scene of these mighty movements and tensions – this feverish unrest is spreading through the whole world! It is as though a spirit of anxious waiting has been poured out over the ends of the earth, and a shudder has gone through the peoples from the rising of the sun to its setting! Even the non-christian world is like a sea that has long lain calm and still, but has now been moved by a breath of God, and has become restless down to its very depths.

⁴⁷ Rather obscure. Orig: *...es scheint, es sey auf dem Gipfel*

⁴⁸ Published in *Der evangelische Heidenbote*, (the magazine of the Basel Mission intended for wide circulation among supporters): No. 11, November 1840, pages 83 - 88.

⁴⁹ Orig: *Jagen und Wagen* = rushing and daring

But what will the result of this great movement be? Our Lord Jesus says, “Think of the fig tree and all the other trees. When you see their leaves beginning to appear, you know that summer is near. In the same way, when you see these things happening, you will know the Kingdom of God is at hand”.⁵⁰ With the following report (from July 18th 1840) from our dear missionary brother, Rev. Frey in Hubli, we will be giving our readers a new contribution to confirming what we said above. It is not only now that it has become necessary to pray – and urgently to pray – “Since the Lord, who is so powerful, has commanded us to sacrifice ourselves to the work of spreading His holy Name, let us not be lazy in doing the Lord’s work.”

Brother Frey writes, “About eight hours’ journey East of here there is a group of people who – for good reasons – are absorbing all our attention at the moment, because it looks as though the Lord is making preparations among them for a numerous entry into his Kingdom very soon. I would like to wait a little longer, so I could tell you something more definite, but I want to ask for your opinion, your advice and your support in prayer. So meanwhile I will tell you what we have seen heard and done among them.

It is said that 1780 years ago, a certain saint or prophet by the name of Manappaja lived and taught in Wariwi, about 10 hours east of here. In that place they still point out a terrace-like circle of stones, on which he stood when he taught the people. Manappaja wrote a book, which they call *Kalagnana* in their language (that means “Knowledge of the times”⁵¹, or “Prophecies”), which is still read today, and not only by Brahmins but by people of all castes.

In this book it is written that one day, when certain signs of the times are evident, a Lord will appear (the word they use, *Kartanu*, is one that is frequently used by them for God – like we use *Herr* [Lord or Master]). They will accept his teachings, and because he is the God who has created heaven and earth they will worship him as a deity.

The signs they expect are as follows: “This Lord will send his children from the West, who wear different clothes from you. When they come they will preach, and they will cry out like the cocks just before daybreak.” (That means, according to their own interpretation, that they will wake the people and encourage them to get up, because the day is not far distant.) “The Unbelievers will say, ‘Ugh! Those are people from the lowest caste, who slaughter cows and eat pork’. But you (you Believers) will not see them as inferior people, because they are the children of your Lord. When they invite you to eat meat, do not say, ‘We are not allowed to eat that’.⁵² They will teach you to honour God, who is a spirit, inwardly.”

“In those days the kings of the land will be no more, and all countries will be subject to your Lord. The Brahmins will work in the fields like other people, and the highest priests will have to go begging and associate with Holey women”. (Holeyas are the lowest class of people, and much despised.) When the holy city of Seringapatam, near Trichinopoly, falls into other hands, stop reading the *Kalagnana* prophecies, because their aim will have been accomplished.”

The people say that this prophecy was fulfilled eight years ago. The text goes on:

“Your Lord will be born of a little girl, but he will become great on earth, until in the end all the sheep have been brought together in one herd.”

In this book, the Lord is given various names. Some of them express his qualities, like, “God of Gods; Lord of Lords; Priest of Priests; the God who has no beginning and no end; the Creator of Heaven and Earth.” These are splendid names which they probably borrowed from the Koran; they have adopted a few Arabic names as well. Indeed, part of their Book is in Arabic, and they no longer understand it, although it is written in Kannada letters.

⁵⁰ Luke 21, 29 - 31

⁵¹ Orig: *Wissen der Zeit*

⁵² Brahmins – members of the priestly caste – do not eat any meat

Another name is Jesappu, or Isappa Khetsar, which is remarkable, as it is perhaps derived from Jesus Christ. This makes one suspect that the book is by no means as old as they believe it to be. It is probably a relatively recent attempt to bring the three main existing religions – Christian, Mohammedan and Heathen [sic] – back together, as one single religion.

Incidentally, in discussions the beautiful names listed above can be linked very nicely with Biblical truths. But one should not think that a non-christian will have the same perceptions and feelings as a Christian does when he says the same words.

Now I should tell you how we came to know these people. Last year, just when Rev. Layer was here [Hubli?], two men came to us. One was a *Gauda*⁵³ – someone in a position a bit like a *Schultheiss* [village head] – and the other a lingayat priest. We had several days' conversation with them, but did not want to get too much involved, because we were afraid that they only sought us out for the sake of worldly gain. But the *Gauda* went on coming, and asked Rev. Layer in Dharwar, especially, not to bar the door to the Christian church against them. Therefore [p. 85] the Brothers asked me to undertake a journey to visit these people and find out what was happening, together with Rev. Essig, who had just arrived from Mangalore.

March 20th

Having asked the Lord to be with us, we set out together, and arrived the next day at a little village called Bendura, where we took up our quarters in a temple. Our *Kalagnana* people welcomed us in a very friendly way. Close to the temple is a room where the lingayats teach [*Lehrsaal*]. After they had decorated it with clothes [*Kleider*] and green leaves they opened it to us, and invited us to sit on the teacher's chair, like their own priests do. Here we took turns in preaching the Word for eight whole days. We showed them that Jesus Christ is the promised Lord, who will bring blessing and salvation to the whole world. He came to the world through love, to release poor sinners from sin, death, Satan and Hell. He sacrificed his own life, but on the third day he rose again and ascended into Heaven, whence He will come again to judge the living and the dead. We continued, "In your books, there are pointers to this Lord and God. In our holy books you can read about the fulfilment of the promises that are made in your own. Only believe, and you will carry away holiness in your souls."

Towards the end of this time, the people became very attached to us [*zutraulich*], and I am inclined to believe that some of them are not far from the Kingdom of God. There could be around 30 of them. Some women also came to the meetings, and as a sign of how moved they were⁵⁴, they once cooked a good dish of noodles in milk.

Sometimes we asked them to chant a few pieces from their holy book to the gathering, and showed them what could be found in the Word of God about the content of their texts. Otherwise we chose appropriate texts from the New Testament and spoke about them.

While we were here, we visited a nearby village where there are some more *Kalagnana* people. When we arrived, they showed us a tree at the corner of a temple, which is adored as a deity by the people of the village. When we asked why, they said that when he was alive, their prophet Mannapaja had taken an old, dried-up post and planted it here in the earth, and it had grown into the great tree we had before our eyes. Surely the Great Spirit must be in it. Another time, to prove to us that the time of unification had come, they showed us a stone figure in the form of a lion. Its rear half had lain in the nearby lake for half a century, but 10 years ago it had reunited itself with the front half. Now the two halves had grown together so well that only a few small cracks are visible.

April 4th

Today we rode to Mullugunda, a sizeable village with a fort – which, like others in this area, does not belong to the British but to a Hindu Chief [*Hauptling*]. At first we thought there was nothing we could

⁵³ Original: *Ganda*. Since in all the documents in the Missionsmagazin the word is *Gauda*, we think this may be a error in copying the manuscript. We have used *Gauda* here.

⁵⁴ ... als Zeichen ihre Gewogenheit

do here with our *Kalagnana* people, because for the whole day none of them showed themselves, for fear of the others. But in the evening some of them came, and took us up an interesting hill nearby, where gigantic blocks of granite are scattered around. Some images of deities are carved on the rocks.

Then we came back, and went into a house to have some religious discussions with them. As we had nothing to sit on, and no light, we asked for our chairs and a lamp to be brought. That made it obvious where we were, and soon the whole village came together; the long, broad street was jammed with people. However, the *Kalagnana* people did not let any of them in, except for the man who had brought our things. They shut the door behind him. They were afraid that we would hardly be able to stay on our feet because of the huge crowd of people who would push in. But when we started to speak, the noise from the people outside was so loud that we had to stop. "Look!" they shouted, "Now they've shut the door; now they'll make them into Christians, and eat with them so that the business is final [*die Sache abgethan ist*]."

When we heard that, we said to each other that it would perhaps be better to let the door be opened. So the door was opened, and the crowd of people forced their way in. [p.86] When things had quietened down a little I stood up and read a section of Acts 17. I spoke about it for about half an hour – feeling strongly that the Lord was near me. Then Brother Essig added a few words, and when he had finished, one person after another left quietly and went home, peacefully and apparently satisfied. However, I heard later that the eldest of our people had spent several days in prison – but when the *Gauda* wrote to the head man of the place, threatening to bring a court case in Dharwar, they set him free again.

After the crowd had gone we stayed with our *Kalagnana* people for a time. Meanwhile, they brought their holy book and surrounded it with a wreath of flowers. Within the circle of flowers they placed some bits of incense and burnt them. We told them this was wrong [*gaben ihnen einen Verweis darüber*], and showed them that this was nothing but another form of the worship of idols that they themselves considered a punishable act. They admitted that this was still something of their old way of life – but they would be willing to give it up as soon as they had started on the new Way.

April 5th

Today we arrived in Wariwi, the place where their prophet was said to have lived. Our lodgings were in a beautiful and spacious temple, built 20 years ago, entirely of stone. Near the temple there are several trees, and between them runs a little stream – a great rarity in this area. Wariwi itself is a tumbledown little village, almost empty of people. Apart from the trees by the stream, the place is more of a stony waste than any place I have yet seen in India. On the other side of the stream, on a hill, there are several small temples and a number of *garis*, or caves, in which the prophet used to meditate – or, perhaps, one should say, went in for politics [*politisiert*]. They have a festival here in his honour every two years. The *Gauda* brought us here with the intention of introducing us to a good number of his people. To this end, they organised a meal, to which they called in people from 5-6 hours' travelling distance.

Sunday, April 6th This morning, we and the people who were with us walked up to a high point on the other side of the stream, and after we had settled down in the shade of the green trees I read a portion of the 11th chapter of Luke's Gospel, which is about prayer. When I had finished my explanation, to which they all listened to with great concentration and interest, we knelt down under the open sky and called on the Name of the Lord. We did this not only for the sake of those who were perhaps bending their knees for the first time before the heavenly Father, but also on behalf of the whole of the hindu people, who had lain buried in the deepest darkness for so many thousands of years. Brother Essig closed with a prayer and a request for God's blessing. This act of worship was very ceremonial in character and seemed to have made a great impression on those present.

In the afternoon, Brother Essig expounded the story of the man born blind; he was asked to speak on this by a blind man who had been with us the whole time, and listened very attentively. This blind man has such an excellent memory that he can chant almost the whole of the *Kalagnana* off by heart. In the evening the *Gauda* himself read the story of the suffering and resurrection of our Lord, with great

amazement. He thought that the Jews must have been a truly godless people if they had treated Lord Jesus like that.

April 11th Today around 200 people came here, so we had a good opportunity to proclaim the true Lord, who had come once and would come again. We did this especially in the evening, after they had had their meal. Sadly, in spite of all our warnings, many of them came and worshipped the dumb idol in the temple. On the other hand, about 30 of the better ones [sic] were present, and we may say that they have a real horror of idol-worship; it is only their fear of other people that holds them back from coming out against it.

The *Gauda* had originally told us that they were all eating together. However, when we investigated, we discovered they had made five divisions, where the people from each caste could eat together. When we challenged them about this, they said they were afraid of the public, because if it became widely known [p. 87] that they had [all] eaten together, they would be thrown out of their castes. That was not the only reason, however, because they were not united among themselves – as I had a chance to hear after I had settled down to sleep. There were about 50 people lying around us, and there were various conversations among them. Some of them complained about the *Gauda*, and the fact that he had called us, and wanted to carry out his aims through us. They said, “As far as we can see, these foreigners [*Franken*] are nothing but thieves. They have taken land and people from us, and now they want to take away our religion too!

Others, however, were happy and said we had spoken good and true words. They would like to come together soon as a community, so that they would no longer be forced to serve these devils! The *Gauda* told us that there were 10,000 of these people – but we saw scarcely 500. There might, however, be a few thousand. Once, when I said to the *Gauda* that some of the people had nothing farther from their minds than becoming Christians, he said he would illustrate what he thought with one of Aesop’s fables. It went more-or-less like this.

“Once upon a time a wood-cutter went into a forest to cut wood. But when he arrived, he found to his dismay that he had lost the handle of his axe. He walked up and down in the wood, despairing – and the trees said to him, ‘Friend, why are you so sad?’. ‘Alas’, he said, ‘I only need one sturdy little stick, and I can’t find one.’ Then the trees pointed one out to him, lying among the bushes. As soon as he had it, he began to hack at next best trunk – to the great distress of all the trees.” The *Gauda* added, “The wood is the hindu people. We want to be the axe-handle, and you are the wood-cutter.”

I told him I thought it was more like another fable, which goes like this. “One day a horse in a meadow was chased by a tiger, and escaped into a cave. But there was already a male deer in the cave, and it gave him a lot of trouble because of its sharp horns. Then the horse thought he was free to leave the cave, and went into the field again, where he found a man, to whom he said, ‘Please, Sir, that deer caused me a lot of trouble. Please help me to revenge myself on him. Put a bridle and saddle on me, and get a gun and chase him.’ The man did as he was asked. But as soon as the business was over the horse said, ‘Now set me free again.’” I added, “Are you not doing the same as that horse, and just making use of us to advance your worldly concerns?”

“Hah!” said the *Gauda*, “You have to do what I am sure that man certainly did to the horse; told him, ‘You will never be free of this harness.’”

The *Gauda* is a very intelligent and resolute man, and has gained a great deal in his inner life through his frequent contact with us – as Brother Layer also remarked. The day before yesterday there were some people in my room who opposed me strongly. The *Gauda* proceeded to prove to them out of their own holy books that I was right and they were wrong. The chief speaker among them was very put out, and walked out, saying, “It won’t be long before we hear that the *Gauda* of Naurgunda has become a Christian”.

Saturday [April 12th] Today we got ready to start our return journey, and after we had done various bits of business in Damala, Bennakappa, Godlagu, and Anigerri, we got back to Hubli on April 15th,

and thanked the Lord for all that we had seen and heard, and for standing by us and giving us strength to witness to many people who had heard little or nothing of Him before.

Now I should come to a conclusion. These people live scattered among many villages, and because they do not join in at the great temple festivals, and refuse to take part in the cruder [*groberer*] forms of idol-worship, the other non-Christians laugh at them and annoy them – indeed, sometimes persecute them. This happens particularly in the villages that do not belong to the English, since in those places the Brahmins – those advocates of idol-worship – have even more power. Because of this, the *Kalagnana* people have been aiming to build a village for themselves for some years. They wanted the Government to contribute some money, but all three Governments⁵⁵ refused. Now they are no longer asking for money but for 10-12 villages, that they could rent from the Government. [p.88] They would give the Government a guarantee. Within the borders of these villages they would build a new settlement, that could be a place of refuge for those of their people who are living in villages ruled by chiefs, and also a centre for the Christian religion, where one of us would live, and instruct their children.

Rev. Layer, who was here recently, wrote to Mr Mills about the situation, and asked him at the same time what could be done if the Government's regulations made it impossible to carry out this suggestion. He has had no answer up to now. We do indeed often strongly advise the people that they should get rid of their worldly attitudes and be willing to start in a small way in God's name. But they do not want to. I believe all the same that through God's mercy a door could open here – only we must protect our backs, and not enter into any commitments. At the same time we must treat them with true Christian love, and do everything we can. Now I would like to beg you, dear Director, to let us know your opinion, and to give us your fatherly advice soon. Even more, we ask you and all the Brothers to intercede for these people in your prayers.

Finally, I will add a brief word about the other activities of the Mission here. Already at the end of last year we bought a plot for a school. It will soon be finished, and will be a very useful place for preaching. We also erected a little house in the local style, built entirely of clay, with several rooms. Old Devappa – who greets you heartily – will live in one of them. The others can be used as lodgings for people from the neighbourhood who have asked for Christian instruction. The water from the first well that we dug – with a lot of hard work – proved to be so bad we could not drink it, so we were forced to dig a second. We give thanks to God that this one produced good water.

As I am alone again, I cannot stop myself saying that I am very unhappy about this. One's spirit becomes completely dried up when one has to stand so completely alone in this non-Christian, Indian air. I cannot adequately express how much I long for the coming of the five dear brothers. But I do not want to complain. The Lord has often let me drink of the River of Life, and revived my soul. Glory and honour be to His name!

⁵⁵ The 3 Presidencies; Madras, Bombay, Calcutta