

Journeys and Encounters

Religion, Society and the Basel Mission

in Northern Karnataka

1837-1852

Section Four: 1842-1845

BM Annual Report for [1842-] 1843 pp. 4.2-21
Essig's travel report Dec. 1842-Jan. 1843 pp.14-21.

BM Annual Report for [1843-] 1844 pp. 4.21-29

Pp. 4.30-41 translates/summarises documents from 1843-4
which were published *at the end of the Annual Report for [1844-]5*

Layer's preaching journey Dec. 1843 pp. 4.30-39

Müller's preaching journey Jan. 1844, pp. 40-1

BM Annual Report for [1844-] 1845 pp. 4.42-49
Albrecht's Diary, extracts, Nov. 1844-Jan. 1845 pp. 4.44-45

28th Basel Mission Annual Report [1842-] 1843¹

Report for Dharwar, pp. 99-118.

Personnel: J.C. Lehner & Mrs Lehner; J.Layer & Mrs Layer, J.C.Essig, Catechist Anthony.

[p.99] We have continued with preaching and conversations on religious themes around Dharwar. On cool and cloudy days we go to the nearby villages. Although we cannot claim any great victories over the darkness and the hardness of the hearts of the non-Christians around us, it is clear that the Name of Jesus is daily better known in the country – though not always as one who has come to bring light and life to the heathen, but more often as a symbol [of something] to be contradicted. Nevertheless, our reception is usually friendly, and some people even agree of their own accord that what we say is true, and support this by quoting their own *shastras* in support of what we say. For example, Mr Layer met a lingayat priest who – in the course of a discussion about the foolishness and sinfulness of worshipping idols – quoted the following *sloka* in Kannada: “Whoever says that wood and stone are God, and worships them, will undoubtedly end in the deepest hell”. However, although many *slokas* (verses) with a similar content are widely known among the people, nobody actually feels it to be a duty to give up what is criticised in these sayings and actually take action against idol-worship as it has always been practised... *The report attributes this problem to a general tendency to inertia – and also says that there are people who expect that a time will come when Christianity will have forced out [verdrängte] Hinduism. These people say that though they themselves cannot follow the new way, their children will. An incident is quoted where Layer was visiting a school to conduct examinations, and: "A well-respected man said to the bystanders, 'Look, this man will be your priest one day', and none of the bystanders seemed to be surprised at this remark".*

In spite of a widespread interest in the missionaries' preaching, the number of Christians is growing very slowly. There are frequent comments that though people are very willing to listen, and even agree with what the missionaries say, they are not willing to take the step of committing themselves. The report sums it up [middle p.100]: “Our hopes for the conversion of the heathen around us are very modest [gemässigt]”. However, the missionaries are convinced that God has called them to continue the work, and ultimately it will not prove to be in vain. They continued to go on evangelistic journeys, and to preach in the streets, markets etc. They frequently had visitors to the mission house, which gave an opportunity to talk about "what would bring them eternal peace".

[pp.103-4] *There was also a certain amount of charitable work – combined with preaching. Every Saturday morning about 300 poor people collect in our yard. After instruction in the Word of God they are given some rice.”*

[p. 118] *Sundays were well filled, although the congregation for services of worship was still very small. The missionaries welcomed boys from the mission schools and the Government school, who came voluntarily “to talk about the Word of God”. Essig [pp.102-3] mentioned that many of them had learned quite a lot. The schoolmaster of the Kannada school in Dharwar came to the Kannada service on Sunday mornings with some of his boys, and the girls' school teacher came with his girls in the afternoons. Some of the teachers from more distant places also came from time to time, as well as people who were getting to know the missionaries and wanted to talk to them.*

[p.116] *There is a reference to an article in the Heidenbote, 1843 no. 7, and some quotations from a report sent by Layer on Oct. 19th 1842 about his preaching activities.*

¹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1843, 4th quarterly issue, pp. 99 – 147. NB because the Annual Report was regularly presented at the Mission Festival in Basel which took place in Midsummer, it actually covers the second half of the preceding year (1842), and the first half of the then current one (1843).

I [Layer] continued preaching in the town ... the listeners were large and small groups – mostly small ones, because I prefer to look for people in side streets and workshops and such places rather than in the market. Sometimes I have a chance to speak about something thoroughly and in detail – at others I have to content myself with a few words about The One Thing Necessary [*das Eine was Noth ist*]. Incidentally, I feel as though it is a kind of preaching when I walk through the alleyways with my [New?] Testament in my hand, see familiar faces and responded to their friendly “*Salams*”. The way people react to the Word naturally varies acutely. There are those who are so bigoted that they either do not want to hear anything, or, when they have listened for a while assert “Everything you say is lies. Nobody needs your Jesus Christ. Through Hanuman’s mercy, and because of your good deeds in previous lives (*Seelenwanderung i.e. a series of incarnations*) you Christians have become the rulers of this country. But that won’t last long, etc...” Others have become so jaded (*abgestumpft*) that they are neither for nor against. Others think our preaching seems to be true – but their own religious texts, and what they learned from their fathers, cannot be lies either. Some of them can tell so many tales of the healing of illnesses, and other miracles that their deities have performed, that it seems almost impossible to them that their idols can be mere empty things [*bloss Eitelkeiten*]. Yet another group says, “Yes, yes – what you say is true, and one day your Way will be generally accepted. When a lot of people follow it we will do so too.”

The teacher of the boys’ school here said that a visitor from the nearby village of Naulur (where I also have a school) who was staying in his house, was prophesying that the Christian religion will be generally accepted in 3 years’ time.

I should like to quote from my diary for October 14th [pp.117-118]. That evening I was in West-Dharwar, where some wagon-builders have their workshops in a Devamma Temple. I found 10-15 friendly listeners there, half of them farmers. I could tell them without any disturbances about how at the very beginning human beings worshipped only the one true God; how they were then led astray by the Devil, and how in Europe, through the Gospel of Christ, the worship of idols disappeared again. I told them how prophecies say that idolatry must now disappear everywhere, and all people will be one, and all will serve the true God. Then, I said – among other things – you will come and eat your midday meal in my house, and I in yours. They laughed heartily at that, and cheerfully agreed that if God brought it about, it could easily happen. “So God must do it?” they asked. “Yes”, I answered, “to turn your hearts to Him is not in the power of any human being. But God uses his own means [*Gott wendet Mittel an*]. When you plough your fields and sow the seed, God sends the rain and the sunshine so that there will be a harvest. If you don’t plough and sow, He does not let anything grow.” They all fully agreed. “So”, I went on, “God has instructed us to scatter the seeds of the true religion amongst you. As soon as the rain of God’s grace falls on you, this Word will become strong in you, and you will see that your gods are nothing, and you will turn to back your fathers [*zu Euren Vätern kehren i.e. presumably back to your fathers’ (original) religion*].” They applauded with laughter.

[p.104] *Besides preaching, the missionaries were very much involved in education. In the Dharwar district they had seven schools with nearly 300 children in them (5 Kannada-medium boys’ schools with 222 pupils, an English-medium school with 50-60, of all castes, and a girls’ school with 18. The Mission Boarding School had 13 children). There were no complaints about the fact that a lot of Christian books and tracts were read, though there is a comment later that parents did sometimes take boys away from the schools because they were afraid their sons would leave the ways of their fathers.*

[pp. 108 ff] *The missionaries’ visits to the schools gave them a chance to speak to the pupils, and also to adults who were drawn to the occasions by curiosity. The curriculum included reading and writing, in Kannada and (in the English medium school) English, Bible Knowledge, and Mathematics. Essig mentions that the pupils of the Kannada school he supervised had exercises in writing “requests [Bittschriften] and letters”. He also comments:*

It was a pleasure to see how several of the boys responded, and began to wake up out of the sleepiness and lazy-mindedness that the local teachers tended to cradle them in. I also saw how learning Biblical history could enlighten the youthful mind and understanding – even without reference to religion. But I was often very unhappy because ignorant and bigoted parents took their children out of our school

and sent them to other meadows, where they might find quite good herbs, but not the healthy bread of life – namely, to the government schools.

The curriculum also included Geography [Erdkunde] in connection with general history, and the elements of astronomy. Layer describes an examination in a Kannada school that he supervised, which gave him a lot of satisfaction:

[pp. 101-2] Wirabhadra, a weaver's son, presented four pieces of evidence that the earth is round. In the yard in front of the temple, he then explained how eclipses of the sun and moon happen, by taking three boys to represent sun, moon and stars, and making them stand in a row so they threw shadows on each other. Several of the boys were also able to tell stories from the New Testament, and to state correctly the reason for Christ's incarnation.

There seems to have been little doubt among the local people about the usefulness of schools for boys. Girls' schools were rather less well accepted. Some examples are given.

[p. 102] When Mr Layer was reading with the girls, a brahmin interrupted them with the question, "What use is it to instruct these girls?" He did not listen to any answer, but continued to say what a useless enterprise it was. The argument that he felt was absolutely unanswerable was that in all his extensive journeys in the most elegant [vornehm] cities of India he had never seen that the English Government had appointed a woman as a tax collector or a judge. The girls' knowledge could never be a means to earn money – therefore it was useless. The other example was that the teacher in the girls' school complained that the young man who was betrothed to his eldest daughter said he would not marry her because she had been to school and therefore had abandoned the good ways of her fathers.

However, we are pleased to see that several of the girls come to Mrs Layer three times a week to learn "female handwork", and also come to the Mission House regularly on Sundays. We plan to open another girls' school in one of the nearby villages.

There is also information about the girls' boarding school, mostly similar to that given in 1842. They had 13 pupils, and would have liked more; they ask friends of the Mission to give them information about girls who might be taken into the school. The condition for entry is that the Mission should be allowed to take over responsibility for the girls completely.

Preaching activities outside Dharwar.

Layer undertook two preaching tours in the period under review – in September 1842² and February-March 1843. Excerpts from what the editors evidently regarded as his report on his tour in Feb.-March 1843 are printed here [pp.104ff], but there seems to be some editorial confusion, because the incidents described are exactly as described in the detailed account of a journey in Feb-March 1842 that appears as Appendix F of the annual report for 1841-2 (in Magazin für die neueste Geschichte 1842, 2nd quarter, pp. 202-230), summarised/translated on pp. 3.26-34.

Layer writes that the main purpose of the second journey – presumably the one in March 1843 – was to baptise 6 adults and 5 children in Kaladghi, and to perform a marriage service for four couples there. He spent a week in Kalghadi, and also had opportunities to preach on the way there and back. [p.108]

Lehner, with his family and students [Zöglinge] travelled East from Dharwar [p. 104].

On this journey he had a number of conversations with our old friends, the so-called *Kalagnanas*. They showed a desire to take up their contact with us again, and claimed that they had never quite abandoned us, and did not want to do so. They spoke smooth words, but on close examination of their motives he [Lehner] could find nothing which spoke in their favour. Everything was shot through [*durchdrungen*] with the worldly attitudes that had been apparent before, and by the desire to amount to something in this world [*etwas zu gelten*], though now in a different form. May the Lord in His

² Heidenbote 1843, nos. 1 and 2

grace bring it about that the sunrise from on high will soon come to their seeking hearts that are so full of darkness!”

Essig went on a journey from December 3rd 1842 to January 1843; he was given the opportunity of travelling with Mr Townsend, the Chief Collector of Belgaum, and making use of his tents, porters etc. The journey is summarised in the station report [pp. 110-116] but has been omitted here, as there is a detailed account in Appendix C of this number of the Magazin für die neueste Geschichte. The translation follows the report on Malasamudra.³

Report for Hubli

Missionaries Johann Georg Supper and Johannes Müller

[Pp. 118-124] *The small congregation, whose nucleus had been 7 people baptised in 1841, has “melted down” to one family. One member who left was Jacob. He seems to have had a mixed relationship with the Mission. He sent his son to the boarding school in Mangalore, but he then evidently became resentful, and doubted whether the missionaries really cared about him, because they failed to find him a suitable wife (he was a widower), and also gave him, “well-meaning advice” about his behaviour.*

The behaviour of the remaining member, Isaac, gave the missionaries cause for rejoicing. “He loves the Word of God and tries to obey it. But our pleasure is combined with trembling. He is not married, so he is exposed to a lot of temptations – and he has no prospect at the moment of finding a Christian wife. If it is God’s will, we hope to educate him to be a catechist – his seriousness and his sound intelligence seem to make him quite suitable” (p. 120).

During the year, various other people showed an interest in the Mission, but “up to now, all the people who have been interested in being taken into the mission area [unsre Missionsniederlassung] have always revealed that they had ulterior motives. They hunger more for bread and fishes⁴ than God’s righteousness. This makes it all the more necessary to shut out those who are not willing to live by the fruits of their own work.”

The missionaries write that they are concentrating on work among the younger generation, as “the Word of God falls on better soil in these young hearts than in those of the adults.” They have a number of thriving schools, including three for girls, each with around 12 pupils. Girls’ schools are something previously unheard-of in this area. Not all parents see the point of educating girls. One mother, who had promised to send her daughter to Mrs Layer’s boarding school in Dharwar, changed her mind, saying that if she had been a boy she would have had nothing against letting him be brought up in a mission school. But she also said, “Children don’t need all that learning and hard work. God gives everyone as much understanding as he needs – what use are schools?”

[pp. 122-3] *The village schools vary considerably, and not all are encouraging. In one of the girls’ schools there are 10-12 girls, but most of them are only five years old. The older ones are kept at home by their parents or prefer to spend the day playing when the missionary is not there. Müller did consider closing this school, but he decided that perhaps the few children who did learn something would be “a light in their generation”. He also reflects that parents who need persuading to support a girls’ school in their village may be impressed by the argument that even a very small village like Gabernakoppa (500-600 people) already has one. Gabernakoppa also has a boys’ school with 20-30 pupils. The results are not yet very promising; “Only very few can read tolerably. Most of them spend their time from morning to evening practising writing the Kannada alphabet and numbers on boards sprinkled with sand.”*

³ See pp. 4.14ff below.

⁴ An odd reference for a missionary to give a negative significance to, since it echoes the bread and fishes out of which Jesus fed the multitude in the story of the feeding of the five thousand (Matthew c. 14).

Müller naturally also made opportunities to talk to the schoolboys about the True God.

[p. 123] Recently I arrived in the village, where a Basava temple serves as a schoolroom. I was rather tired, and sat down to rest on the idol (an ox). When the boys saw me they gazed at me in silent amazement and embarrassment. At last one of them found the courage to ask me to get up. I knew perfectly well why they wanted me to, but I still asked them, "Why?" They all shouted, "Because you've sat down on God". I wanted to persuade them to let me go on sitting there, by reminding them about what I had said to them in the past, but they insisted more and more fiercely. So as not to annoy them I got up from my idol-seat, resolving to say more to them about their deity some other time.

This opportunity came soon, when Müller and the boys were reading a tract with the words, "God has created us so that we can serve him". A long series of questions and answers followed. The boys agreed that they should serve the great god; he had created them, and not their "stone god". However, they could not answer the question, "Why do you not serve the god who created you, instead of this stone?" except by saying that the stone was also god. At this, Müller began his "catechism" again, and at the end not only the boys, but also various grown-ups who had collected to listen, were silenced by his arguments. Müller does say, he was becoming known in the village and people trusted him. Some actually came specially to hear his "good wisdom".

In addition to their work in the schools, the missionaries still used every possible opportunity to go and preach in the bazaars, in the streets and in the open fields. However, there was no preaching tour in the cold weather, because Müller went to Palamkotta/Tinevelly to visit his brother (Johann Jakob, working for the CMS) from Sept. 30th to January 18th, so Supper was tied to the station. A footnote on page 124 promises more information about Müller's journey in Appendix C, but it is not in fact included.

Station Betgeri

Missionaries J.C. Hiller, M. Hall. Catechist Satyanaden

[Pp. 125-142] Looking back over the past year is calculated to fill our hearts and those of our brothers and friends with pain and worry. On July 10th 1841, 11 men, all of them heads of families in Betgeri, who had been coming to the Mission House regularly, handed over their idols to us, to announce their honest desire to enter upon a new way of life. On July 12th 1842, the same men gave us their sacred threads, the symbols of Hinduism and of their caste. We rejoiced as people who had won a victory over the enemy. But, alas! In the next month, August, it became clear – to our great distress and shame – that all but one of them were guilty of crass and shameless hypocrisy, and deception. An experience like this bows us down deep in the dust.

A few months later, "the darkness around us was brightened" by the following experience. A man called Basappa was badly injured when he tried to separate two groups who were fighting in front of his house, and both turned on him. The missionaries took him into their house, and (rather to their surprise) he recovered under their care. He was very grateful, and determined that from then on he would serve Jesus Christ, whose mercy he believed had saved his life and saved his family from destitution. "Also from the human viewpoint there is no doubt that he would have died without our medical help" [p. 126].

At the beginning of December [1842] Tschittappa, the only one of the original 11 who had remained faithful, Irappa, a relative of his, Basappa, and Basappa's widowed sister-in-law, said they wanted to be baptised. After careful examination, they were baptised on January 29th [1843], with their children – 10 people in all. However, things began to go badly:

In February, when they were thrown out of their caste and began to be persecuted for Christ's sake, all but Tschittappa (now Nathanael) began to waver. We did our best to strengthen and encourage the others, but it was no use; they asked to be taken back into their caste and fell from grace. Nathanael alone remains faithful. His wife and children, friends and relations, have deserted him. He has a lot to

suffer, and needs great strength to remain faithful. May the Lord in His mercy support him! ... Our experience with the others has made us hesitant, and sometimes we tremble for him – but if he remains faithful to the Lord, we shall feel well rewarded for all our worry and pain. May the Lord make him salt and light among his people!⁵

The other men (presumably those belonging to the original 11) eventually came back, and said they were sorry – but during the commotion caused by the baptism the missionaries write that they “behaved as badly as ever”, so they had no hope for them. A positive aspect of the situation was that:

The people are now fully convinced that there is no worldly advantage to be gained from joining the missionaries. They know that in order to be baptised they really must give up their deities and their caste. They have a healthy fear [*heilsame Furcht*], and have begun to avoid us. We are glad about that, because it means that in the future we shall be safer from being cheated by people who are simply deceiving themselves with worldly hopes.

[p.127] *Work in the schools continues – but the unrest resulting from the baptisms, for example, has led to a lot of parents taking their children away from the mission schools. This is seen as a temporary phenomenon. “They think they can upset us by doing this – and they are right, it does indeed distress us – but they themselves are the losers.” On the other hand, the missionaries would be welcome to open schools in any of the villages around – but for lack of Christian schoolmasters, and time to oversee the schools, they do not think it would be wise.*

[p.128] *This is the end of the report by C. Hiller and M. Hall, dated March 1843. The Magazin für die neueste Geschichte....comments that information had already appeared in the Heidenbote⁶ which amplifies this report by further information from a letter Hiller wrote in June 1842. The information on Betgeri continues with extracts from a Hiller report from June 1842.*

All the descriptions from missionaries or travellers are very far from drawing a true picture of the people here as one learns to know them from one's own experience. But the depressing aspects are only one side of our work; there are others that are encouraging and help us to move forward. Sad experiences are also valuable, and I begin to see that it is better that things happened as they did, than if everything had gone as I had hoped from the beginning. I have more insight and certainty about individuals than I had managed to achieve in the previous year and a half. That is a great gain, especially in the time before we baptise people.

I think I already informed you that I tried by every possible means to persuade people to break with their old lives – that is, to give up their caste. When Brother Layer was here, we worked hard to influence them, and everything that we perceived gave us hope. It seemed as though the only thing they lacked was courage, and I tried repeatedly to persuade them. But there is one of them (Baunappa) who is a sly character [*verschlagener Kopf*] and has a lot of influence on the others in the group. He wanted to marry off two of his sons before he left the caste, but he had no money, so he was not in a hurry. Furthermore, they had made it a matter of principle from the beginning that they wanted to leave the caste together, not as individuals, so that they could confront those from whom they were separating as a group. Finally, some of the others also wanted to arrange weddings for their children – and the astrologers had declared that this year the period from May to June is the best time for Hindu weddings. So however much I talked to them I could not move these problems out of the way. And I did not think it was advisable to be too forceful, because I was afraid I might shake the fruit from the tree before it was ripe, and that would make life difficult later. About 14 days ago I talked to them again about “when” – and have had no firm answer yet.

Irappa, who Hiller felt was one of the “better” people in the group, suggested that Hiller should ask each of them separately what he intended to do – and that he himself was ready, and so was his brother Tschitappa. Irappa also advised Hiller to have a meeting and make a public statement. Hiller

⁵ A reference to the early teachings of the Sermon on the Mount, Matthew chap. 5 vv 13-16.

⁶ Heidenbote 1842: 10 and 1843: 7

did this, pointing out to his listeners that they had a great responsibility, because they knew what the Lord's will was, and were not doing it. He also said that he could not simply go on as he was doing – what was the point of instructing them if this did not lead to action? He continues:

I said that because of this I found it hard to pray with them – and I also said that up to that point they had left me in the dark about what they really thought. I did not feel they were approaching me frankly, and did not really know what they thought of me. They should declare openly what their intentions were. They discussed the matter among themselves, and finally said they would like a month's grace. So I had to postpone the decision for another meeting. That took place on May 25th, in the afternoon [p. 130]. That evening some of them did not come for instruction, and they were also missing the next day. I talked to Irappa about it, after the others had left. He said that the evening before, Tschauna Gauda, Gasala Gauda and Baunappa had talked to each other, and Baunappa had made an ingenious suggestion: I had often said that we did not make disciples for Jesus Christ with money – but people owed me money, and until that was paid back they could not be baptised. He tried to convince all the others of this piece of sophistry, and persuade them that next time I asked the question he would produce this argument, and hoped it would make a good impression on me.

Irappa also said it was those Gaudas, and Baunappa, who had recently attacked out servant, to drive him away. That happened like this. From the beginning, I had not had a good servant – I was cheated, and my household was not always well cared for. There was nothing I could do about the latter, but I thought I could avoid being cheated by making use of the services of the two Gaudas, who were very attentive – except that as time went on I discovered they were not always quite honest either. A year ago things went especially badly with me. I was in danger of being poisoned – something that I thought that the man who was my servant at the time was quite capable of doing for the sake of a few rupees. So I dismissed him and took on a negro boy called John to keep house for me.⁷ So instead of a Moslem household I had a negro one – and my last state was probably worse than my first, since unless I wanted to eat a revolting amount of dirt I had to go into the kitchen myself.

That continued until last New Year, when I went to Dharwar and the Brothers recommended my present servant to me. Good and orderly servants are rare. I brought him back with me. He is a moslem and has worked for us for 5 months to our great satisfaction. It was this man that the two Gaudas and Baunappa tried to drive away, so that we would use their services again. They thought they could do it by saying that our servant went into the village and complained about us and the people who came to our house.

The group finally admitted to what they had done. These three caused Hiller a good deal of worry – they were dishonest, and one of them was probably associating with a "bad woman". He decided that even if they did leave the caste with the others and ask him to baptise them he would not do so. Irappa and Tschitappa were critical of them, too – which Hiller found an encouraging sign that they were serious. They, and the remaining 5 – 6 people, were determined to leave the caste as soon as possible. It should happen in 3 weeks' time; two of them still had to organise weddings for their children. On Sunday, May 29th Hiller preached on John 15, applying it to "his" people as much as possible – especially with reference to the story above⁸. Summary information on the members of this group follows (pp. 132-4) – with comments about their spiritual state: Hiller feels that they are genuinely seeking the Lord. He also mentions that: "I feel that these two – and most of the others – do support me, and share in my sufferings. And although they do uncover the 'black spots' in others, it is not done to ruin them, but so that they will come to the right way through my efforts".

⁷ This young man, described as a "Negerbuben" was presumably from one of the groups of "Sidis" on the Western Ghats, people who – either themselves or their ancestors – had been brought from the East African coast to India as slaves and then escaped to form their own communities in remote forest areas.

⁸ John chapter 15 is a crucial New Testament passage. The Christian community is described as a vine, emphasising the unity of the members and God, but warning that the wicked and unworthy would be pruned away. It stresses the love of God for his children as the model for the love of his children for each other. It warns of persecution to come. And it promises the gift of the Holy Spirit.

- 1-2 Irappa and Tschitappa: brothers from a respected family, with relatives scattered in Hubli, Lackschmeschwara and Shikali. Hiller feels they are the best members of the group.
- 3 Genappa: Sticks to the others for the sake of company, but has sought out his path independently.
- 4 Tawalappa: Came just before the others gave up their idols (which happened a year ago). Is organising his son's wedding in 8 days' time – then sees nothing in the way of giving up his caste.
- 5 Kallappa: A quiet, dry, elderly man.
- 6 Tschinnagudi: A relative of Kallappa
- 7 Gortrappa: A widower, who lives with a woman in the Hindu fashion. When a man's wife dies he can take a prostitute or another widow into his house. He only needs to invite a priest, who takes the woman into a room and removes the dress she has worn, and wraps her in a new one, given by the future husband. This is an economical way of obtaining a wife – regular weddings cost a great deal of money. Gortrappa is now intending to have a proper wedding with a wife who can be bought, and then leave her [*presumably the woman whose marriage was less formal*].⁹ Otherwise I know nothing else to say about him, either good or bad.
- 8 Hugi Sagni: *A man who always looks very worried – Hiller cannot find out why.*

Hiller continued by saying that they had reason to be of good courage, even though things were going so slowly with the first converts – the important thing was that they should eventually be true disciples. On the whole, people are friendly – there is no sign of opposition in Betgeri. Everybody recognises the aim of the mission schools – and people have nothing but good to say of them, despite the fact that the instruction is based on the Gospels and “other useful texts”. Hall supervises and teaches in one of them, with 124 boys, and the other, with 98-100 boys, is overseen by catechist Satyanaden, with Hiller. There is a girls' school, but with only 28 girls: “Girls are expected to work much earlier than boys. We hope that when the first pupils have advanced somewhat, more will want to come. They are at least as capable of learning as the boys.” [p. 134].

There was evidently a demand for help from the missionaries in founding schools. In a village near the missionaries' house, the school had been given up because of a cholera epidemic, but when it reopened “it will start up for us”.¹⁰ The missionaries had also planned to take over a school with 60 boys in the nearby village of Gadag, but then the schoolmaster was told that if he let the “Father” into his school the boys would be taken away and he would have to leave. The missionaries planned to open a school themselves.

[pp. 135-6] *There is a footnote on these pages with statistics on the population of Betgeri. The editor notes that the information would probably apply to a lot of villages beyond the Western Ghats. Among the weavers there are 1207 looms in use.*

Brahmins (farmers, village head, mayor). Live from theft [sic: <i>Raub</i>]	174
Lingayat priests (<i>Jangamaru</i>). Live by begging. Worshipped as gods.	125
Watchmen and guards – do some farming, but are thieves themselves and often break into the houses.	135
<i>Lingawantaru</i> . Farmers who worship Basava the ox, the <i>linga</i> , and their priests.	1070
Shepherds, who also do some agriculture	72
<i>Tauchaladawaru</i> : Craftsmen: goldsmiths, iron-smiths, coppersmiths, carpenters, masons	95
<i>Kattun</i> (?) printers	46
Daily-paid labourers	145
Members of the highest weaver caste (<i>Hactigaranu</i>)	1236
Members of the 2nd weaver caste (<i>Billicholaru</i>)	125
Members of the 3rd weaver caste (<i>Saliaru</i>). Came from Telugu-land. Tend to drunkenness.	79

⁹ We have no explanation for the reference to the proper wedding with the wife who would be bought and then left.

¹⁰ This presumably means that a school which had formerly been under indigenous control would be re-opened under the Mission's auspices.

Members of the fourth weaver caste, also dyers (<i>Bactigaranu</i> – or Betgeri-people)	237
Moslems, mostly weavers, also some farmers	638
Members of the lowest caste <i>holearu</i> ¹¹	183
Total inhabitants	4460

[p.136] *With this letter [presumably the letter from Hiller dated June 1842, see above] came one from Hall – a translation of a letter from the boys in the school.*

“121 schoolboys in Betgeri, pupils of Padre Hiller and Padre Hall, are writing to the 12 committee members in Basel in Europe. Why? Because we did not know about the true God and invented lifeless gods, as we thought fit. But by God’s grace you have sent us two teachers, who gave us all the books and slates we needed, and tell us about the will of God in love, peace and joy... If you are kind enough to send us a letter it will encourage us to write you another one. The 121 boys in Betgeri send 100,000 *salaams* to those in Basel city who have become fathers and mothers to us. I need a pair of scissors and a little knife. Please will you give me one? This is the wish of the one who is writing this letter.”

[p. 136] *Summary of a letter of Hiller’s in November 1842, which shows something of the risks that a missionary in an isolated situation could be exposed to. Both Hiller and Hall became sick; Hall had already gone to the coast to recover, when Hiller had similar symptoms, which became steadily worse. It turned out that the servant he had trusted (see above) had been offered a few paise to use cottonseed juice in the bread instead of the palm wine usually used as a source of yeast. Hiller tried to cure his symptoms by drinking generous amounts of a household remedy – broth made with bread [Brotsuppenbrühe] – not knowing that he was making matters worse. One night he was so feverish and upset that he woke Satyanaden the catechist, who said he had learned from the servant who looked after the horse what the other man had used for baking the bread. Hiller investigated, and confirmed that the man really was on the way to poisoning him from greed. His health improved again after medical treatment in Dharwar.*

There was more news in this letter about the candidates they had hoped to baptise at Whitsun.

When I got your kind letter of May 3rd it was painful to me to see how you rejoiced over an event that might have happened. It would indeed have been a joyful occasion, but it had still had not taken place when your letter arrived, although Whitsun was long past. Now there is very little hope that it will ever happen.

From June to August, Hiller talked to the people involved again and again, but did not manage to animate them into taking action, and was worried about what might underly their indecisiveness. However, on July 12th he was handed the sacred threads of five of the men, which meant that they had formally denied their caste. He was happy, but still rather anxious, and his happiness was indeed short-lived. A few days later one of the men, Hugi-Gagni, was ill, and when Hiller went to visit him he saw that he had another sacred thread. The next morning, all the men who had broken with their caste came to visit Hiller. They complained about Hugi-Gagni, but did not really explain why they had come. Hiller went and asked Tschitappa what was happening.

Tschitappa said sadly that it was now being revealed that all these people were hypocrites and had only visited me “for the sake of their stomachs”. He did not know of any of them who was really interested in his soul’s salvation. Because they had given up their caste, and were now one with us, they had come that morning to ask me how much I was going to pay them every week, or even every month. They were poor people, and now that they had to spend time thinking about the Way of God they would not be able to do so much work as before. That hit me like a thunderbolt and almost stopped the blood in my veins. Those are exactly the things that they had in their heads before I came here, and which I have been struggling against at every opportunity. To drive out these ideas I had told them countless times where my money came from, and shown them by my own example how I worked until I had blisters on my hands, to save money. I had expounded God’s word to them as the

¹¹ Orig *Holcaru*; presumably misprint for *holearu*.

valid and binding authority in this connection too, and read them Acts 20.¹² For a year and a half I had heard nothing more, and believed that this ghost had been laid – and now, after they had tormented me long enough, and I had dared a good deal for them, they thought they had "caught" me by their leaving the caste, and came out with their true intentions! Unbelievable hypocrisy!

I asked them all to come and see me, and after a lot of ingenious and deceptive arguments they finally admitted to their view – with the exception of Tschitappa. Now my blood was up. I tossed the sacred threads they had given me two days ago onto the floor, and told them to take them back. From then on, everything was different. In individual discussions I uncovered the hypocrisies, but assured those who would stay true to the Gospels of my unchanging love. But the matter was not over – the most bitter yeast was still in the cup. Baunappa had been using all his ingenuity for two years to try and get hold of our little old house. He was obviously intending to buy it and never pay. His sacred thread should serve as payment – while he wore another one under his clothes. But I had not trusted him, and had only rented the house to him.

Now the following events happened. "My" schoolmaster had always been jealous of Brother Hall's, because the latter had more boys in his school. I was dissatisfied with him on other grounds – he did not take much trouble, and worked against me in other ways. I spoke to him about it when he came to collect his pay in July. He became angry, and stormed out, saying was giving up working for me. I took this as an opportunity to dismiss him. He asked to come back, but I already had someone better. He asked Irappa to come and speak on his behalf, but it was no use. As they left the house, they happened to meet Brother Hall, who noticed that Irappa had traces of yellow colour – the caste sign – on his forehead. I had not seen it, but when I went to him I was convinced, and challenged him. He said his child had put a coloured stripe on his face in play.

I began to realise I could trust nobody – and demanded that the people should pay back the money I had lent them to buy silk for their weaving. At the same time, the dismissed schoolmaster did all he could to have his revenge on me; he tried to turn the boys in my school against me, ran from house to house and scattered so many rumours to my disadvantage that my school was empty within a few days. Then he collaborated with a number of respected people, who were secretly resentful of us, to overturn Brother Hall's school. The idea was to drive the school out of the temple where it was held. So they made such a horrible noise with drums that Hall had to try to protest and order them to stop. We moved the school to our old house, which Baunappa had to vacate. In two days the number of schoolboys fell from 190 to 20. Two new schools were opened [not under our control], one by a brahmin and one by the schoolmaster we had dismissed.

In addition, some people amused themselves by greeting us before sunset from the garden of a neighbouring *marté* [*mathe*? house of a lingayat priest], with stones as big as a fist, which the local people can fling about 100 paces with a slingshot. On the first night three stones hit our front door, and on the second 15. Such stones can be fatal. We went and fetched some policemen and councillors [*Ratsherren*] to try and arrest the criminals, but all we found was a pile of stones apparently ready to sling at us in a nearby temple. Issuing threats was the only way I could think of defending myself effectively and getting some peace. The people here are a bad type. On dark nights some houses are broken into, and in the morning the owners find that their silver idols, their copper pots and their clothes have vanished through a hole that the thief made in the clay wall without making a sound. We keep very little money in the house, and are prepared.

To return to the schools – after only a month, ours were the only ones again. The people had tested us and seen that we were not lacking in courage. We have 100 pupils again. In those days of unrest my

¹² Acts 20 includes St. Paul's speech to the Christians in Ephesus (vv. 18-35), including the words (vv. 34-5) "You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'"

old enemies rose up again and said, "We always wanted to get rid of the Fathers [*die Pater*]; they are like migratory birds – if we cause them enough trouble they will go away." [pp. 140-1].

In a later letter [date not given] Hiller described how the hypocritical possible converts wanted to leave Betgeri secretly to avoid paying back the small advance payments the missionaries had made to them. However, they were prevented and the repayment assured. Hiller said that for the moment he was having nothing more to do with these people, and devoted himself to his 9 schools with 283 pupils – and baptismal instruction for Tschitappa and his wife, who had turned out to be honest people. "May god grant that Tschitappa's words will come true: 'If you break one stone out of a wall, the others fall out easily until the whole wall collapses'."

*Hiller also reported on the Kalagnana people [pp.141-2]: Kappa Gauda is a bad man. The priest in Bentur is waiting until a lot of people become Christians. Pitambarappa (leader of the *Kalagnanas*) has now himself become the *karta* (lord) that these people are waiting for – the reincarnated founder of the lingayat religion is honoured and worshipped as a deity. He has the advantage over other idols that he can eat the sacrifices himself. Ramgortu [sic – but is this a garbled reading of the name of the leather-workers' leader Rumakoti pp*2.9, 23-4, 26-8?] has not yet made a firm enough decision to ask for baptism, because of his substantial household but he is now witnessing before all the people with complete sincerity that the Gospel is the only truth and Jesus Christ the only redeemer. He is slowly growing in understanding, and started to give away some of his books, which is a good sign that through the grace of God his pride in his scholarship will gradually become less.*

Report from Malasamudra

C. Essig, J.Stanger (H.Frey)

The first part of the report [pp. 142-4] is dated Feb. 1843 and ascribed to Essig and Stanger.

If a small and difficult beginning is a sign that we are truly doing God's work, we can be assured that our colony in Malasamudra will flourish, because we had to struggle with great difficulties in the last year, and the number of settlers in the colony has hardly increased. A lot of people applied, but they had such false ideas about the aims of our settlement that in the end we could only accept three families, bringing the number of families up to nine. Three of them had to be dismissed because of bad behaviour, or because they made it obvious that they were just looking for an easy life. One person left of his own accord and employed a labourer to work his fields, which is not permissible. So we now have only five families. Four are from the shepherd caste and one is a washerman's family from Bendur [Bentur], belonging to the *Kalagnanas*.

This washerman is the only *Kalagnana* who has made use so far of the place that was originally established for his sect [sic: *Sekte*]. Before we had established it, many of them promised to come, but once we had prepared everything for them they kept their distance. The five families are not Christians yet, but receive instruction, which seems to do some of them good. There are also two Indian Christians baptised in Hubli in 1841 by Brother Frey [called Abraham and Jacobo], who live here with us and make us happy with their christian behaviour.

There were problems because of a lack of missionary staff resident in the colony; in the previous year Frey, who founded the station in 1841, had often been away ill, leaving Stanger, who had only been in India for 15 months, to cope alone for most of the year. Finally, Frey had to return to Europe.

Christian Essig from Dharwar joined Stanger on Feb. 1st [?1842]. There is not much scope for schools, since the station is surrounded by small farming villages. The missionaries hope that in the rainy season, when the boys cannot work in the fields, there may be more interest.

Beginning on p. 144 the editorial material says there is not much to add to the above report, especially if it is read in conjunction with a Heidenbote article¹³. But there are, in fact, three and a half pages of further comments from letters etc [pp. 144-7 which we have summarised/translated here].

Essig, 21st April "this year" i.e. 1843.

Report of the baptism of the missionaries' servant Bussara from Mangalore, on 12th March. His friends had all become Christians. He was baptised Salomo. Hiller and Hall came from Betgeri to celebrate with them. It gave the other residents of Malasamudra the chance to see a baptismal ceremony – when Essig asked them what they thought of it they said, "it was good", but they were not enthusiastic to be baptised soon themselves. Essig has introduced an afternoon service on Sundays, because the women of the settlement do not come to the evening prayers during the week.

The report continues:

On March 22nd we sent our Abraham to Biedenhall, the village most of our people come from, which is 12 hours south-east of here on the river Tungabudhra. He was to look for three men who came here a year ago but left again after a short stay, and invite them to come back so we could sort things out. Two of them, Kuribasappa and Malappa, came three days later. They came to the service on Sunday, and on the Monday they came to sort out the accounts. They paid back what Brother Frey had lent them as financial support, and left the next morning for their village. The third, Kannadagauda, has not yet come.

Abraham came back on March 29th. After he had sent the men to us he had visited his friends in various villages. He told us a bit about his journey. Wherever he went, people asked him if he had really left his caste, and he always cheerfully said, "Yes". In spite of that, people in most places let him eat with them. He also said that the shepherds from Biedenhall, who have now left us, are going around saying that the Padres in Malasamudra are spoiling [*verderben*] the castes. Losing caste is the greatest misfortune [*ungemach*] these people can suffer, and they are amazed when they see someone who has given up his caste and can still survive. Perhaps the more often they see this terrible [*unerhörte*] sight, the more those who have truth in their hearts will dare to take this step.

At the beginning of the month another settler left. Govinadappa was an elderly man, responsible for his three motherless sons – but after 5 months he decided he would rather be dependent on a local citizen, even if he had to work hard, than leave his caste. Another, Bagodi-Basappa from Biedenhall, is also absolutely determined not to leave his caste and become a Christian; he has a big circle of friends and has not yet found a wife for his son. He is prepared to stay and even to come to prayers, provided nothing else is expected of him. He will have to stay until he has repaid the money advanced to him.

In all, the colony is now reduced to three families;

- 1) Washerman Bhima from Beetur [*surely* Bentur] with his wife, child and mother.
- 2) Lingappa from Biedenhall with his wife and several children. His eldest son is our gardener.
- 3) Bagodi-Bassappa from Biedenhall (see above)

There are also two single men. One is Barmanna, who seems to love the Word of God, but has not decided whether to stay or leave. One of them came recently from Hubli, said he wanted to become a Christian, but preferred to come to the congregation in Malasamudra than in Hubli, where he was born. None of the non-christians have decided to leave their caste yet, though they all come to prayers and instruction, and do not seem unmoved.

¹³ Heidenbote 1842: 12 and 1843: 7

We must carry these people in our hearts; perhaps the time will come when Malasamudra will be a sweet scent for the area around, as much as it is at present a feared place of ill-omen [*verschrien*]. It will be a great joy to me if the Lord soon leads a Christian sister, who has a heart for the heathen, to this station. The people will begin to trust us more, and the women – who have so much influence over their families in this area – would have someone they could have social contact with as the men do with us.

Travel Report from J.C. Essig,
Dec 5th 1842 – Jan. 18th 1843¹⁴

There are two accounts of this journey; a short one in the report from the Dharwar station, and a detailed one published as an Appendix. The longer version reads as though it is a diary kept during the journey. The shorter version also seems to have been written by Essig himself; it includes some details not mentioned in the longer version, and is printed in the Annual Report in inverted commas as a direct quotation, not as a summary by the editor.

The following is a summary and partial translation of the longer account. Supplementary details in the short account are given in footnotes. Where the spelling of place-names varies, both versions are given, as this may be useful in identifying the places visited.

Christian Essig writes that as soon as the cool weather started he longed to go out on a preaching journey. However, he had to wait a while, as Rev. and Mrs Layer only arrived from Bombay on Dec. 3rd. Essig set off rather suddenly almost immediately afterwards, because on December 3rd, Mr Townsend, Chief Collector in Belgaum, turned up and asked the missionaries whether one of them would like to accompany him on his tour of the district. It was too good an opportunity to miss, so it was decided that Essig should go with him on December 5th. As the Collector was in a hurry they rode for 5 hours eastwards that evening, to Tirlapoor, where they slept in tents that had already been prepared for them.

Travelling with the Collector was a rather different kind of journey from the ones the missionaries organised on their own, when they often travelled on foot, and used any accommodation available to travellers – sometimes in a public hostel or a government bungalow, but often in a temple. With the Collector, Essig travelled on horseback. The party had three tents; one for official business, and two smaller ones – one for sleeping and one for eating. This dining-room tent was made available for Essig to use during the day. The tents were transported on camels, and usually pitched a little outside the places they visited.

Dec 6th We started at 5 a.m. and rode to Nalgund, 8 hours east of Dharwar¹⁵, where we stayed until the evening. It is quite a big place, and lively. It is on a high hill, with a kind of castle – in ruins. We settled down in a large, old castle which was the palace of an earlier ruler. As soon as we arrived I went out and talked to a group of people about the true God and his goodness that we experience every morning. They listened politely. At 8 o'clock Mr Townsend sent for me. We had our morning prayers, and then breakfast. We had prayers every morning, and usually also at 9 o'clock in the evening. Then Mr Townsend attended to his professional business, and I went out and preached again.

This was the pattern of many days on the journey. On Dec. 6th they continued in the evening to Behlungi, 2.5 hours east-north-east. Then 2 hours to Tschiff-Munur, where they spent the night, and in the morning continued to Roan/Roon, where they spent 6 days.

¹⁴ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1843, 4th quarterly issue, Appendix C, pp. 213-22.

¹⁵ It is not clear whether the distance here is being measured in riding-hours or walking-hours.

The tents were pitched near the village under big tamarind trees. Every day, I went into the village, which is quite big. I have never seen so many broken images of deities as there were here. There are several temples here in the Buddhist style¹⁶, built entirely of stone, with beautiful columns inside and a lot of decoration – but they are decaying.

In the morning I preached to a numerous gathering in one of these temples – mostly farmers. I spoke on the parables in Matthew 13. Afterwards, a number of people invited me to see their school. There were 12 boys in a little room, busy with reading and arithmetic. A number of older people collected, to whom I then preached. When I had gone back to the tent a lot of people, young and old, came to me. They wanted books¹⁷.

Dec. 11th (Sunday)

[pp 110-111] From breakfast until our Sunday meditation, Mr Townsend told me the story of his conversion, which I found very interesting. We celebrated our morning service together from 11 – 12. We sang a hymn and prayed, and then studied Matthew 11. Then Mr Townsend suggested Psalm 18, which we studied with much blessing. At the end we sang another hymn and Mr Townsend said a prayer.

After our midday meal I went into Roan to preach. Then I went into a school with about 30 boys. The schoolmaster told the boys to recite what they knew, and I was astonished when I heard God's Ten Commandments coming from the mouths of these children. When they had finished, I asked the schoolmaster where he had got them from. He explained that he had been in Lakundy near Bettigeri, where the "Padre" had a school¹⁸. He had heard the boys there recite the 10 Commandments, and he had liked them so much that he had obtained the book they were in, and got his boys to learn them off by heart.

They stayed near Roan until Dec. 13th, and then moved north-eastwards. The tents were pitched between two villages, Belloor and Tallial. On the 14th, Essig began by going to Belloor, where he saw some people standing by a shop, and started talking to them. He read Psalm 104, which they liked. They also smilingly agreed when Essig spoke about the powerlessness of their idols.

More and more people came, and I was asked to sit down, which I did. Then my real sermon began, and I talked about the Law and the Gospel until 11 o'clock. The people were quick to hear.

At 12 o'clock I went to Tallial, where I found many listeners, but not such friendly ones, because there were a lot of brahmins there. After I had led them by a series of questions to admit that Bhagawant (the Holy One, as the Hindus call the highest God) had given them life and breath and everything else, I turned to Luke 15 and read – or rather, told – the story of the prodigal son, which pleased them well. As soon as I had begun, they themselves understood my point, and saw clearly where my preaching was heading. One of the brahmins said, "Even if you preach as long as the sun and the moon endure, this faith will not be born in me." I replied, "That is your responsibility. Faith comes through the Word. You are now hearing the Word, so it has become possible for you to believe."

At 2 o'clock I returned, and at 3 we ate our midday meal, so there was time to preach again. I went to Bellur and preached about the Day of Judgement until I was collected to continue the journey.

¹⁶ They were probably Jain temples. At this time it was not unusual for missionaries – and others – to confuse Jainism and Buddhism.

¹⁷ The people Essig preached to in Roan included "some Brahmins from the *Weidika*-Division [*Abteilung*] whose business it is to read the *Vedas* and *Puranas*."

¹⁸ p.111. Lukunda, where Brother Hiller from Betgeri had founded a school

Dec. 14th

This evening we rode to Badami, 2 hours to the north. The sandy path led through pleasant bushy vegetation, to the left of a beautiful chain of hills¹⁹. We passed a temple enclosure [*Götzentempel-Hain*] in which there was a beautiful and extensive, though partly ruined, temple called Panchanpa, with a beautiful pool enclosed by a wall²⁰. We arrived in Badami at sunset. This is a considerable town, set in a gap [*Kluft*] between two rocky hills, on which there are castles. This was the place where, two years ago, a band of Arabs²¹ resisted the English, but were soon defeated.

They left Badami again on the next evening, so Essig – much to his regret – “could not do much”. He did manage to fit in an hour’s preaching by the city gate in the evening, by setting off before Mr Townsend, and preaching until the rest of the party caught up with him, and they all rode on to Kehrur, to the north-west.

It was a rough and stony path, and we often had to ride over naked rock. We found the night-tent pitched under pleasant shady trees by a big pool. In the morning I went into Kehrur and sat down in a shop [*Krämerladen – a general store*], where they spread out a carpet for me. A lot of people came to hear me, and nobody was argumentative. I found that the name of Jesus was already known, because Brother Layer was here some years ago. I spoke here for two hours.

When he returned to the tents, Essig met a friendly lingayat who asked him to read a chapter to him out of his book. They sat down on a low wall under a tree, where it was cool, and some other people joined them. Finally, he invited them to come to the tent, where he would give them books. A lot of people came to the camp, partly out of curiosity and partly because they had official business, and Essig had a chance to speak to them and distribute books. In the evening the party went on towards Kalludgee, where they stayed with the Sub-Collector, Mr Bazett, “a friendly Christian”.²²

They stayed in the little town of Kalludgee/Kaladgi until Tuesday, December 20th. Essig’s activities included holding a service in English for the officers of the regiment stationed there. He was surprised how many came – and also noticed that when the congregation recited the Creed after him one Captain, a “Puseyite” (an Anglo-Catholic), turned his face to the East. On the Monday he visited several English officers, in the company of Mr Townsend.

On the Tuesday morning I went to town and preached to a number of nice people, and then I went with our catechist²³ into a little house where some 8 people who belonged to the regiment came together for a service. Most of them had been baptised by Brother Layer when he was here last September. I spoke Kannada and the catechist translated into Tamil.

In the afternoon, Essig and Townsend left Kalludgee together and rode north-east, spent the night in Sonna, and rode on the next morning to Belgy, where they spent the day on December 21st, but then rode on to Dogy/Degy/Digi²⁴, where they spent the night, and left for Gallgully, 2.5 hours to the west, in the morning. Here they could see the River Krishna, which they enjoyed, because they had seen so many river-beds, but little or no water in them. Essig went into the town to preach – in the evening, he stood on the steps of a large temple by the town gate, where there were a lot of people. The next day they rode 2 hours to the south-west to Mentur, where Essig had an opportunity to talk to people.

In the evening we rode south-west, to Sodur, quite a big place, where we unfortunately only spent the night. The places in this area are Hindu Princedoms, which are simply under the protection of the

¹⁹ p.111, bottom: “the hills became steeper and rockier [*schroffer*] as we approached Badami.

²⁰ p.112, top: “a large, half-ruined pagoda called Puntchanga. On the left of a space separated by two pools we saw a small, new Bassava temple. The people told us it had had been built by an engineer the year before.”

²¹ p.112: A footnote calls these “*herumziehende Arab. Hilfstruppen*” of the native prince Neisam – i.e. muslim militias in some way under the authority of the Nizam of Hyderabad.

²² See also p. 1.10*

²³ This is the first mention of a catechist. Was he with the party, or serving in Kaladgi?

²⁴ p.113: “A very small village with more ruins than inhabited houses.”

British. As Mr Townsend is also the Political Agent for South Mahratta, he has to tour this district from time to time.

Dec. 24th

In the morning we rode 2 hours westwards to Negerhally – a very small village where I could not do much. In the evening we went 2 hours to the south-west to Dauleschwar, where we stayed from Sunday – Christmas Day – until Monday evening.

On Christmas Day from 11-12 they had a service, attended by Mr Townsend and two Indo-British Clerks/Writers? They sang an English Christmas hymn and Essig preached. In the afternoon he went into the town and preached about the Good News. He read the story of the birth of Jesus. An old man smiled at the words, “Fear not, I bring you tidings of great joy”. A brahmin asked why the Son of God was born so poor and laid in a manger? Essig explained, “He was born poor for our sakes, so that through him we would become rich.”

The journey continued in the direction of Belgaum. They first travelled for 3 hours to Gadschinagurubat/Gurubetta, a largish place under a cliff with a ruined castle on top. Essig preached for 2 hours to a group of people who listened politely – though one of whom wanted to accuse him of sin – with the common accusation of killing animals for food. Essig pointed out:

You wear silk clothes, which makes you an ally of a person who takes life. And you grind corn etc, in which there is also life, because it grows ... If you really want to avoid taking life at all, you might as well die, because there is life in everything. Then one of them said, “Does that mean that it is no sin to take the life of whatever you like?” That had to be modified. I explained that animals are in the power of us humans, but human beings are under God. I can do what I like with what is in my power – unless healthy common-sense forbids it. But I cannot do what I like with a human being, who is under God’s power alone, and on the same level as me. They understood this. In the evening I had another discussion with some brahmins and Rajputs.

We travelled 2 hours further in the evening, and the next morning another 2.5 hours, to a little village called Wonur/Wannove. As we arrived, I saw for the first time a great swarm of flying foxes on the banyan trees under which the tents were pitched.

Around 9 o’clock I went into the village, where a silversmith called me into his little house, and offered me a brick about 2 inches high to sit on. Several more people came, and I had a long and pleasant discussion with them.

In the evening they moved on again for 2 hours, to Nafriqy, a populous place where Essig would gladly have spent 2 days – however, Mr Townsend was anxious to get to Belgaum, so they only stayed overnight, and then rode on to Marhally/Marschalli. From there, one can see Belgaum. They lodged in a large Bassawa temple that is also the Town Hall [Rathaus]. After breakfast, Essig went to the village and visited a Hindu school, where people soon gathered, who were, “quick to listen and slow to speak”.²⁵ One woman was distressed about the loss of two children. Essig read from the book of Job. The listeners approved of Job’s piety, and also that at the end, God gave him as much as he had had before. Around 5 o’clock they rode the final 2 hours to Belgaum, where Essig stayed in “a pleasant little room” in Townsend’s house. In the evening, Essig had the pleasure of meeting Rev. Beynon of the LMS for the first time (Taylor was not in town at the time).

After tea I went with him to a meeting in Dr Doeg’s house. Mr and Mrs Townsend and their sister, Mr and Mrs Brockmann, an officer and one of Rev. Taylor’s sons were there too.

²⁵ p. 114. When I spoke of the true and living God, the listeners called him – agreeing with my words – ‘The one who gives and takes away’. One of the people present, the woman who had lost two children, explicitly confirmed [*namentlich bestätigte*] the rightness of this appellation.

Essig stayed in Belgaum until January 2nd, enjoying the hospitality of the British Christians, especially the Townsends and Rev. Beynon. On January 2nd, he said good-bye to Townsend, who gave him a fine watch as a parting gift, because his own had been stolen from him during their journey together. He continued on his journey alone²⁶, on the following route:

Jan 2nd

Halgy/Hulgi (a small village East of Belgaum); a visit from some Jains with whom Essig talked about the upbringing of children.

Jan 3rd

On to Canikov/Cannikoppa where he only stayed for the night, in a “pretty little temple”.

Jan 4th

A good hour's ride East, on a stony path, to Tigadi, where he found a fine stopping-place in a temple. After breakfast I visited a Hindu school with 25 boys. It is remarkable that now there is a school in practically every village. It shows that in these times, when there is peace, there is a livelier desire for learning among the Hindus than in earlier days. This desire has awoken particularly among the lingayats. The brahmins have always made an effort to instruct their boys. Now the lingayats seem to be pulling themselves together and also want to be respected. In the evening he continued his journey, going an hour further East to Sampgam/Sampgaon, a little town with a which is a centre of local administration [Oberamt].

Jan 5th

After breakfast Essig went to the market place and preached to an attentive and numerous audience for an hour. In the afternoon, some boys from the Government school, to whom he had given books, asked him to visit the school. Then he returned to the market place and preached on the verandah of the village head [Schultheiss].

Jan. 6th

[p. 222] *A 2-hour journey to the East, to Beil-Hungul/Beiltangal. Essig spent 3 days here, in the travellers' bungalow. It was a place with a sizeable population, almost all lingayats. He preached, or talked to visitors in his house. On the second day, a young man who had been with him a lot invited him to come into his house on the market place. A crowd of people, old and young, soon assembled²⁷.*

First, I told them Old Testament stories – about Nebuchadnezzar's golden image²⁸, and Elijah's destruction of [the priests of] Baal²⁹. They were wonderfully pleased with those stories, and it made a much deeper impression than mere abstractions. Then I read Psalm 115, and one of the group, who had heard me the day before, asked for the story of the Prodigal Son, which I told them – with extensive applications to themselves.

Jan. 9th

Essig left Beil-Hungul /Hangal, and travelled South via Wokundi/Wukundi to Tadwad, where Layer had been 6 months ago. He lodged in a fine Hanuman temple.

Jan. 10th

I went into the village before breakfast. As I passed a man on a verandah, I asked him what he was doing at the moment. He said he had just washed his face, and I asked if he had washed [away] his sins? He asked how he could wash these away, since they were inside him. The discussion continued,

²⁶ “Alone” is not strictly accurate. Essig was now in charge, but he presumably had people with him, e.g. on Jan. 3rd he refers to “sending his belongings ahead”.

²⁷ p.114 The young man had “... a house, which had a big verandah. As I found a lot of boys there, I started to tell Bible stories – and as a lot of grown-ups came too, I found it advisable to stand up and talk more loudly. They were all ears ...”

²⁸ Daniel c.3

²⁹ I Kings c.18

and a number of people collected. I preached briefly about the good gifts that God gave them every day, and yet they did not thank Him, but instead set up dead stones and honoured them. They said that my words were true.

Jan 11th

Essig moved on to Ubbina-Bettigherry, where he had been in August the year before.

I again found lodgings in the Dawana Temple, and thought how pleasant it was to think that such places were being filled again with the sound of the Gospel, which has already been heard there often. As far as I know, this is the fourth time that this very considerable market town has been visited by missionaries. I found the people very friendly, but they troubled me a lot with their request for me to establish a free school. I would have agreed, if I had not been expecting a letter from Basel which would bring my stay in Dharwar to an end for the time being³⁰ ... I stayed in Bettigherry for 2 days. Just as I was leaving, a group of good-looking boys – on the verge of growing up – came to me. I told them they should give up praying to useless idols and pray to the true God. They said, “What shall we pray for?” I said, “Just now, you have a special need of wisdom; pray for this. He is a sea of wisdom, and your hearts are vessels that he is happy to fill with wisdom.” These words seemed to fall into their hearts – I hope it is really so!

In the evening, Essig went on to Saray, where he had been six months earlier. He stayed in the travellers' bungalow, a little outside the village.

Jan 13th

On the way into the village, Essig encountered some farmers who were busy threshing (with their oxen). He started a “catechisation”.

What are you doing?

Preparing the threshing floor.

How much land has produced all this grain?

Two Morgen.³¹

How much seed did you sow?

One Heeru.³²

And how much will you get from it?

40 Heeru.

Ay! Ay! You sow 1 measure, and get 40 back! Now tell me, who causes that to happen?

Pointing to the sky, they said, “Mahadewa”. I said, “Do you pray to Mahadewa? Do you thank him for his good deeds?” They said “How can we, when we cannot see him? Therefore we pray to a stone one in his name.” I said, “But God has forbidden that; you do not need a stone, because He is everywhere, wherever you are and wherever you go, and when you worship Him he sees it and is pleased with you”...

The question-and-answer series went on to the question of what happened to the grain and the chaff, and Essig spoke about the Last Judgement. He then went on into the village and used almost the same sermon with another group. The next morning he left Saray, riding 1 hour westward to Tadmok, which he left on the evening of Jan.14th for Kittur, 2 hours to the West.

[p.225] In Kittur there is a little old Roman Catholic chapel, which I settled into for the night. Nobody had any objections. There are a few Roman Catholic families in an isolated corner of the town near the chapel, but apart from their baptismal names they do not show many Christian characteristics. The nearest priest is in Beedi, 2-3 hours west of here. There are said to be about 100 Christians in the area, who are looked after by a priest from Gon [presumably Goa]. After I had arrived, a woman came to worship the old, spoiled pictures. I told her the Christians here should come to the chapel tomorrow,

³⁰ Essig was indeed transferred, to Malasamudra, on Feb. 1st.

³¹ A 19th century German measure of area.

³² We have not been able to determine whether this is a measure of weight or volume.

which was a Sunday, and I would hold a service for them. She said they had gone on a pilgrimage to Beedi, because the priest was there; they would come back on Monday. It rained a lot during my 2-day stay here, which was surprising.

Note: The events on Monday in Kittur are described at some length in the Annual Report from Dharwar. Kittur is described as a very populous town, with markets on Mondays and Thursdays. On the Monday evening, some of the Catholics did indeed come to the chapel:

[p.115] As it got dark, some of the Roman Catholics came to the chapel for prayers. I asked them some questions about their faith and found them terribly ignorant. Then I read and explained some verses out of John Chapter 10. Then they dropped to their knees, turning their faces to the pictures and the altar, and recited in Konkani what they knew off by heart. I could tell from some words that are the same in Kannada that their liturgy included the Lord's Prayer, the Ten Commandments, the Apostolic Creed, and the Te Deum. I admired the memory of the poor black man³³ who led the service. When they had finished I asked them about the meaning of what they had said, but not one of them could tell me, because they speak Kannada, not Konkani. Truly, here the new cloth of Christianity has been used to patch the old cloth of heathenism.³⁴

Jan. 17th

Essig moved on from Kittur to Tekur, where people were friendly and remembered him from a visit two days before. The next day he rode home to Dharwar.

May some of the seeds of corn strewn in this way have fallen on good ground and bear fruit for Eternal Life.

³³ The original has "armer Schwarze". The terms "black" or "brown" were used rather generally to describe dark-skinned people.

³⁴ Reference to Mark c.2 v.21.

29th Basel Mission Annual Report [1843-] 1844³⁵

[p.40] *The general report for the India mission records considerable anxiety about Frey, who had left India because of ill-health. He sailed from Bombay in February 1843, and after a terrible storm at sea he was shipwrecked and landed in Mauritius. Various people, including Mr and Mrs Bäcker of the London Missionary Society, supported him there for some months. He spent his time partly working in Mr Bäcker's printing press, acquiring skills to use in India, and partly visiting the "many Canarese Hindus" living in Mauritius. The Committee in Basel organised a transfer of money so that he could return home, but by the time the money arrived his good friends had provided enough for him to "hurry back to Europe". Unfortunately, he booked a passage on a "badly-built vessel". The ship struggled as far as St Helena, through "terrible storms", and was forced to stop there for the winter. Frey arrived destitute, and had lost all his papers. The Mission sent him the money for his passage, but when the report was written there was no news of him – though many ships had come from St Helena. There was a rumour of a ship being sunk on the way to England. (A footnote provides the information that since the report was written the news has come that Frey is still safely in St Helena.)*

Report for Dharwar, pp. 85-96

J.C. Lehner and Mrs Lehner, J. Layer and Mrs Layer, F.H. Albrecht, catechists Anthony, Joseph, Bedanaikum

No special highlights. Reports and letters from the different missionaries are quoted; the following is a summary. The missionaries continued to preach in the town and the villages around. There is little active resistance, but no success. People are accustomed to hearing the Gospel. Everyone knows the "Padres", who talk to many people again and again, but they are like the wedding guests in the parable³⁶ – they are invited to the feast but refuse to come. There are even some people who say they are sceptical about their own deities and priests, but the prospect of leaving the caste is too daunting.

The missionaries started a plantation during the last year, with the idea of offering employment to people who were seriously interested in learning more about the truths of Salvation. The 10-15 men involved do indeed attend instruction regularly – but, "though their knowledge has improved, we are worried that they come to us mainly because of the bread and fishes."³⁷ But in spite of the work and costs associated with this undertaking we think we should go on with it – on a smaller scale – in the hope that it can be a means of livelihood to one or another true seeker after the truth."

There are still visitors to the mission house, though not so many as earlier. The boys and teachers from the schools still come on Sundays. The missionaries have begun to be rather less generous with giving out tracts in Dharwar itself, because the boys and men often misuse them. But this enables them to be more generous with literature in other places. [p. 88]

There are still about 200 people coming to the mission house once a week for the distribution of alms donated by the English people living in the town – and naturally to hear a sermon first. There are a few candidates for baptism under instruction – a Tamil boy working for a "half-caste" in the town; the Hindu wife of the new catechist; a beggar woman who has brought her daughter to the boarding school – but they are "outsiders".

In the summer of 1843 the newly-arrived Mrs Layer suffered from a "climatic sickness", which meant that the missionary work of her husband was disturbed frequently. Before that, Layer himself had been

³⁵ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1844, 4th quarterly issue, pp.85-116. NB the foreword to the Annual Report is dated "Basel, June 1844" – i.e. what follows covers the second half of 1843 and the first half of 1844.

³⁶ Matthew c.22 vv.1-14

³⁷ A reference to the miraculous feeding of thousands of people with bread and fish; John, 6.

severely handicapped by a guinea-worm infection in his foot (this was the second time – but the problem was not so severe as before.)

At the beginning of the year catechist Anthony was working for the missionaries. However, there were several incidents in which he was found to be being dishonest. The missionaries asked him to repent, rather than dismissing him. Nevertheless, he decided to leave, because his good name had been destroyed, and went back to his village, Kaludghi, with his wife and children. The missionaries heard that he was suffering a lot of hardship, because nobody would employ him there – and then, to their great distress, they heard that he had died. A new catechist came from Belgaum – a young man called Bedanaikam.³⁸

Joseph – a young man who Abraham brought to the missionaries – is also still working with them. He speaks Tamil, so he can translate for the Tamil-speaking congregation, which consists partly of the mission servants and partly of members of the regiment stationed in the town. This congregation has begun to contribute a little money to the mission. They were inspired to do so by a sermon Laver wrote in English (while he was tied to the house by his guinea-worm infection) and Joseph translated for the congregation. One of the points in it was that all Christians – including themselves – are called to support the preaching of the Gospel, and that in Europe the poor people, too, give their small contributions.

Schools are still a major concern. [p.87ff] There are still 13 girls in the girls' boarding school. 4 or 5 new ones came, but were almost immediately taken away by their relations – partly because the relatives were afraid they would lose their caste – even though they were from the lowest one – and partly no doubt to make a profit from them as “merchandise” [Ware].

The girls who have stayed with the missionaries have made progress – though not as fast as the missionaries would have liked. A new craft has been introduced: [p.94] For some time we wanted our girls to learn lace-making. In May, dear Mrs Gundert decided that she would send us one of her girls for a year with this in view. At present four of our girls, with my wife, are learning this fine occupation [Letter from Lehner]³⁹.

The English school has been given up, because it mainly had rapidly shifting population of soldiers' sons, but there are five Kannada schools for boys and one for girls. They were mainly progressing satisfactorily. However, in the village of Aminbhavi there was trouble because the local Brahmins wanted a brahmin teacher instead of the lingayat the missionaries had appointed. The missionary involved [Laver, we think...] said he would close the school rather than change teachers unless they could prove anything against him. Another reason why they gave in was that a respected lingayat priest said to them that if they persisted, and the missionaries took the teacher away, they – the Brahmins – could no doubt pay another teacher, but the majority of the children, sons of poor people, would grow up ignorant. This would be an injury that would remain with them all their lives and beyond – and the Brahmins would have to suffer for it. This, Laver says, is, “A reason worthy of a good hindu priest”. The school reopened for the time being, but was closed early in 1844 because attendance had dropped too low to make it worthwhile. The farmers said they had to send their boys to the fields, and the Brahmins had realised that the missionaries were not going to secure jobs in the Government for their sons – and moreover, that the books read in the school were Christian ones.

³⁸ If he was from Belgaum he had presumably been trained by the LMS missionaries.

³⁹ In his comment on the same subject Laver adds, “We hope that they will be able to make use of this skill.” Presumably they hoped it would be a source of income. Lace-making was apparently introduced into India by various missionary societies, and could be quite profitable. In Tellicherry, where Mrs Gundert ran a girls' boarding school with around 20 girls there is a note that: “Apart from the ordinary school subjects, the pupils are occupied with lace-making, and their work pays one-third of the yearly cost of the institution.” [27th Basel Mission Report: MM 1842, 2nd Quarter, p.118].

[pp.95-96] *Layer spends every morning in his boys' school in Dharwar, where he has about 80 boys. He is anxious not to lose them to the Government school, which offers teaching in Mahratti as well as Kannada, so he has decided to add this language to his syllabus too. Fortunately, he had learned some Mahratti before he started to have problems with his eyes. However, he adds: It is to be wished – and I think there is hope – that Mahratti will be displaced more and more by Kannada. It will not happen completely in the near future, because some people need Mahratti for communication with nearby Mahratta-Land. But it cannot go so far that the further development of Kannada will be hindered in its development by Mahratti. Recently there was some danger of this, because the present Collector, Mr Shaw, understands Mahratta and not Kannada, and suggested to the Government that, as all the older official documents in this area and in Mahratti, it should be made the official language again. It would be good to have linguistic uniformity – official communication would be much easier if there was one language from Bombay down to this area. We have heard that this suggestion has not been accepted. I am very happy about this, because whatever limits or promotes the development of the Kannada language, in many ways limits or promotes the work of our mission.*

Report for Hubli, pp 97 – 99

Johannes Müller and Jacob Huber.

No special events. A man who had been with the missionaries for a year, and had really seemed to want to be baptised, packed up and left one night. Others have also come and gone; only one Christian, Isaak, remains. A few people who worked for the missionaries came to Sunday services – but one of them stopped, because he had repeated attacks of fever which his relatives interpreted as his being possessed by the devil because he had been contemptuous of the rules of his caste. There have been several similar reactions.

Work in schools, on the other hand, is thriving. They have added four to the nine they had last year – two for boys, one for girls and one for adults. They could start more if they had the funds and the time to supervise them. There are now four girls' schools altogether; the girls tend to come irregularly and find it hard to concentrate for more than 15 minutes – but the missionaries say that, “We see even the smallest advance in female education as a breach in Satan's defences.”

Report for Betgeri, pp. 100-113

Johann Conrad Hiller and Mrs Hiller, Matthias Hall

[From Hiller?]

[p.100] In our last report we said that all those who had been baptised had fallen away with the exception of Tschittappa. He separated himself from us in a very sad way on 22nd May 1843 because he did not want to be true to his abandonment of his caste, although before he was baptised he had voluntarily and unambiguously performed acts forbidden to his caste. I had been so encouraged by his apparent honesty and knowledge of the scriptures, and had comforted myself with his steadfastness when the others had left us, that it was very painful to me [sic] to see this last one remaining to us falling away too. His wife had left him, and her whereabouts had been unknown to us since last May. She has now returned to him, and she helps again in his business, but is still not living with him until he has been received back into his caste. He visited us recently, and we went to see him several times. This is still some hope of his return. But I dare not forecast which force will be victorious in the end [welcher Eindruck endlich den Sieg davon tragen wird]. He still protests that he worships the living God and vows to go on doing this till his life's end. But at the same time it is clear that what he seeks is re-acceptance in his caste. May the Lord in His grace grant that he may see the danger he is in, and give him a penitent spirit so he will obtain eternal life.

[p.101] *For the others who were baptised, the missionaries no longer had any hopes. One of them, a widow, decided to return to her old religion – saying, “If your Jesus is really God, let him punish me,*

as evidence.” Some of these unhappy people [who have left the Christian congregation] live in great poverty. They come now and then to ask us to help them to be re-admitted to their caste. We tell them that they could be accepted back into our community, but it is really not our business to help them to return to their old ways. We visit them from time to time, to advise them to return to the Lord – sometimes in a friendly way, and sometimes with a serious warning – and letting them see how much their back-sliding pains us.

In general, people have no objection to hearing the Word of God, but the bad example of those who have fallen away is a stumbling-block for others, and some influential people – who had previously taken little notice of the missionaries – have turned against them, and frighten people away who show signs of being interested in the mission. The missionaries add a hopeful sentence about having confidence that the Lord will establish His kingdom when the time is right – meanwhile, they are sowing the seed.

[p.102] *Work in schools has continued. They now have around 200 boys in schools in 5 schools in Betgeri and the neighbourhood, and in Gadak there are 12-16 adults who come together every evening with Hall, to learn to read and write. There are three girls’ schools, including one Hall had founded in Gadak. “He kindly handed over the leadership to Mrs Hiller when she arrived.”*

Hall carried out two 14-day preaching journeys in the neighbourhood. Hiller went to Bellary, where he met Mögling and they travelled to Mangalore together. Hiller’s journey is described as an “outing” [Ausflug], but they used every opportunity to preach on the way. Hiller then went on to Bombay to meet his future wife, Mögling’s sister Charlotte.⁴⁰ “After he had married her on December 26th he returned to his station.”

[p.103ff] *There is more information about Tschittappa, who was baptised as Nathanael, but has now “fallen back into the worship of idols”. There is quite a detailed description, probably based on letters from Hiller, of the early stages of his giving up his caste:*

Before his baptism he had in given up his caste in practice [*faktisch*], had eaten and drunk with Christians, and had stated most firmly that he had decided to become a Christian. It had been arranged that on the Sunday when he was to be baptised he and his family would eat in the Mission House. However, his wife soon opposed the plan, and in the end only he was baptised, and there was no meal like the one we had planned.

Soon afterwards, we saw that although he had been deserted by his wife and all his own people, his feelings for his caste [*Kastengefühl*] returned, in that he always made excuses for not accepting anything to eat from us. Since he seemed otherwise to be on the right path, and he had a lot to suffer, we decided to be gentle with him until the problems were less acute and it would be a more appropriate time to set him free from his inhibitions [the German is *Betörung*, infatuation]. Two months ago he became ill. He was completely without help, since his relatives were boycotting him. So I suggested he come to our house for a few days, till he felt better, since we could look after him. But he refused, and said that enough shame had been heaped upon him already, and did not want to add this disgrace to it.

I had not expected this, and it told me a lot. Now I had a reason to talk to him about caste, because I knew what he was thinking. So on the Sunday before Ascension when he came to the service, I decided to talk to him about caste beforehand. I said to him that if I had known how he was going to change and stop following the Word of God I would not have baptised him. When I presented him with the fact that before his baptism he had broken with his caste not only inwardly but also outwardly he suddenly became very angry, as if a devil had got into him. I do not know how often he called me a hypocrite, a deceiver, and a murderer – who had cut his throat by depriving him of his caste, and so on. Nothing had given me such pain in my heart in my whole life. It was as if the blood stood still in

⁴⁰ Should we try and nail this down – sister, or half-sister?

my veins. But I stayed calm and justified myself to him only in that I said quietly, every time he called me names like that, "No, I am not that. And your conscience is telling you that that is a lie and a slander."

I could not see what he intended to achieve with this behaviour – which I saw he had thought about carefully [*wohl berechneten Betragen*]. At first I thought he just wanted to tear himself away from us. Another reason might be that he wanted to give me a shock and make me stop talking about his caste and leave him in peace.

I informed him that by behaving like this he had broken all his connections with us. I used to go to his house every day, but I have not been for three weeks, to show him that I have no need of him – however much his falling-away hurts me – and also to see what he would decide to do of his own accord.

Just before Hiller wrote to Basel, Tschittappa had begun to make contact again – first with the catechist Satyanaden, and then with the missionaries. But Hiller is very unsure whether he should be hopeful about his return, or not. He is resolved to be patient with him, but, "We must be firm: we cannot and must not allow ourselves to bargain about [the degree of] obedience to the Word of God." In his most recent letter, dated March 1844, Hiller says: Up to now, our hope for Tschittappa still hung by a thread. He came from time to time – it was only for outward reasons, but at least the contact was not broken off entirely. There is a group of people organising a festival soon in which a Temple Car will be pulled around. They are relations of Tschittappa's, and he would like to be re-accepted into his caste through them. Last year a boy was run over by the car, and the front of his foot was nearly cut off, but with God's help we healed him.

[p.107] There is another party, which opposes this festival out of jealousy, and every year there are fights. I told the Collector this when he visited here recently, so that wherever possible he would "put a stone under the wheels of the car". The Collector forbade the festival unless the people taking part paid R2,000, as a guarantee that there would be no fights. They cannot raise the money, so the Car remains stationary.

Tschittappa, who likes to make himself popular, came to me and asked me to intervene with the Collector so he would give permission for the festival. The missionary told him what he had told the Collector. At this Tschittappa tried to appeal to the missionary's conscience, pointing out how wrong it was to hinder something to do with worshipping God. So I asked him for which deity this festival was being celebrated? He replied that they wanted to make a sacrifice to the true God for all the good things He had done for them, and to celebrate with one another. I tried to explain how twisted [*verschraubt*] his thinking was, and asked him how he could talk to me as though he knew nothing about how different the true God is from the stone sitting in that temple. He insisted he was right. Earlier, I would have protected him [presumably from embarrassment] in front of the people, but since he would not give up telling the story in this twisted way [*die Geschichte so zu verwickeln*], I eventually asked him why he was bothering about the Temple Car. It had nothing to do with him since he had foresworn all worship of idols when he was baptised in the name of Jesus Christ. He replied "What? Me baptised? When was I baptised? That is a lie". All I said was, "Now I will not talk to you any more. Leave me alone." And I withdrew into my room, sick at heart.

Report from Matthias Hall ⁴¹

[pp. 106-113] *This long report from Hall is printed in full. He begins by saying he can hardly believe it is a year since he wrote the last report, he does not know whether it is "joy, or the large amount of work" that makes the time go so very fast in India. In fact, he has very mixed feelings about both*

⁴¹ Hall was a relatively recent arrival in India; he came in 1841, after training for 4 years in the Mission House. His original profession is given as "basket-maker and mason".

happiness and the amount of work. This is clear from the many descriptions of his innermost feelings. He evidently has to struggle to keep his joy in doing the Lord's work. For example:

[p.107] "... nobody shall take away my joy in Him who is the source of all joy. When the people to whom I must preach about Christ the crucified are like the man who is sleeping in a house that is on fire, and when a friend calls to him, "Wake up and save your soul – your house is burning", and he simply says, "Yes" – and rolls over on to the other side and goes to sleep again as though it doesn't matter; when I have to accept so painfully that the people to whom I have to preach close their ears and their hearts, and do not feel the slightest need to concern themselves with their immortal souls, but are audacious and obstinate, and can tell the poor evangelist to his face, 'My belly is my god, and my only worry is how to fill it; what has your Jesus to do with me – show him to me; you have only come to fill your own belly and to take our money out of the country'; then, indeed, the black storm clouds rise and hide the bright sun of happiness, and the spirit sighs, the mouth is opened in complaint, and the eye looks upwards to see if there is not one ray of joy to be seen through the storm-clouds rushing past overhead.⁴² How the poor heart revives when He who is Truth [*der Wahrhaftige*] calls to him again, 'Your grief shall be turned to joy.'

The question of the amount of work was also one that preoccupied him. He writes: [p.108] As far as my work is concerned I have a lot to do – but also a little.

I have a lot to do when I see myself as an evangelist for the whole of the Canarese country, which is generally seen as an area of 338 square miles and some 576, 640 inhabitants, of which I would be responsible for about one-twentieth. *He then lists the three preaching journeys he made; a 3-week trip to a "semicircle" to the north, to Badami; another 3-week journey, with Essig, to Sawanur in the south, and a 2-week trip to the East, to Kattchandragatta.* These journeys provide plenty of opportunities to preach and to give out tracts – but if the Spirit of the Living God does not awaken these dead bones, out preaching is useless.⁴³

He continues: [p. 108] I also have a lot of work if I consider myself as a schoolmaster and Inspector of two schools, one with 80-90 boys in Betgeri, and one in Gadak with 50-60. I go to both schools each day and take a lot of trouble over the boys. I have also introduced a kind of Christian instruction for children on Sunday afternoons in Gadak. This has been progressing regularly for 9 months. At the beginning and at the end, once the children are standing quietly in two rows with their hands folded, I say the Lord's Prayer and the Lord's Blessing, and the children repeat it after me. So far, I have worked through the Old Testament history put together by Dr Barth. The oldest children read a section and I ask all the children questions about what they have heard.

In addition, Hall has started a night school where about 16 men come after they have finished the day's work to learn reading, writing and arithmetic. But he is evidently plagued with uncertainty: Whether it will please the Lord to let these schools bear fruit, I do not know.

He was indeed so overcome by the feeling of having little faith [von Kleingläubigkeit übermannt] that he wrote a note to his brother-missionaries in Dharwar, saying, [p. 109] "I find it really tough that I have to waste my strength here so uselessly". Lehner replied, quoting Ezekiel 2, 5ff, We are not here to convert people. That is the Lord's work. We are here to do the best we can to witness to Jesus.⁴⁴

Hall evidently also shared his unhappiness and disappointment with the Hindu teacher in one of the schools he was responsible for, and was given some good advice: [p.109] A few days ago I said to the teacher in Gadak that if a farmer has cultivated a field in the best way for 1-2 years and it still does not bear fruit, he leaves it and looks for a better one that will give him a harvest in the proper season. I

⁴² This emotional outburst is all one sentence in the original.

⁴³ The vision of the dry bones returning to life is in Ezekiel c.37.

⁴⁴ The actual text (Ezekiel c.2v.7) reads in the King James' Version: And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

have been with you for two years and see no fruit – I am inclined to go and look for another field, instead of digging this unfruitful soil over and over again. The teacher replied, “Why am I your schoolmaster here, teaching the children just as I see and hear you do, and as you have instructed me to teach? And why are they all coming to your school and keeping its rules? A farmer can indeed cultivate a field most carefully for two years – but if there is no rain, the best of fields will not fulfil his hopes.” I said, “You are just doing your job for the sake of your belly; you did not become a teacher in my school because you wanted to bring the Kingdom of God into the hearts of these little ones, but because I pay you 4 Rp. (recently increased to 5) you are prepared to fit into my system. And the children come because they are learning to read and write for nothing.” That struck him as hard, but I had hit the nail on the head. He is otherwise a decent man, and receptive to the truth. And when one is continually complaining one may indeed forget to pray for the rain without which the seeds will never sprout and bring forth fruit.

Hall's other problem – feeling that he has too little work – is the result of their having no congregation of Christians. He tries to cheer himself up by remembering that St Paul said that, “Christ did not send me to baptise but to preach the Gospel” – and with the fact that he did baptise the baby of one christian couple in Sirsee on his way from Mangalore. But it is cold comfort,

Concerning congregations, I have to admit that when one has none one is like being a father without children. Despite the fact that their parents sigh because of the worry and problems they bring, children are also their parents' crown and joy.

He has a graphic though somewhat confused picture of himself wandering through burning sand, the number of whose grains far outnumber even the number of Abraham's children. Again, he wishes his faith were stronger... If only the Star of Hope always shone over me; that I would look up more to the wide skies of promise [Verheissungshimmel] ; indeed, that I would bow down among the innumerable [grains of] sand and honour the One who has the power to awaken children for himself out of stones.

[p. 111] *The next sentence returns to a more concrete problem; there are 5000 people in Betgeri and 4000 in Gadak, but there is rarely a chance to preach to a large group, because everybody is busy during the day. There are always a few people who listen, and that would be worthwhile if only they would believe. And once a week, on Saturdays – market day in both places – there are plenty of people. People come to the house, too – partly to get books, partly to visit the missionaries themselves, and partly to see the house. Hall describes one such visit in detail.*

[p. 111]. A lingayat came to visit us a few months ago and asked me to give him the prophets. I asked him what prophets he needed, since he had his God tied up in a handkerchief and hanging like a noose round his neck. He replied “That's just a stone, that's no God”. I said “So if you believe that why don't you throw it away now?” No sooner said than done. I could scarcely believe my own eyes. But it really happened. I have the black stone still, and have shown it to a lot of people to demonstrate to them how foolish they are. He has visited me twice since then, and as far as I could see he had not let another *linga* be hung round his neck. This does not by any means make him a Christian, and he may never in his life become one – but at least he did it [threw the *linga* away] while he was in full possession of his faculties, and in the presence of quite a number of boys – and everyone knows that boys will be sure to go and talk about what they have seen and heard.

Another person said a few days ago: “You are always talking about God and the way that leads to him. But you don't spill your own blood to make us holy.” I said to him “If one sinner spills his blood for others, what would that achieve? Can a prisoner free his fellow prisoners? But truly, someone did shed his blood to reconcile us all with God, Jesus Christ the Saviour of the world”.

Another said “If God is present everywhere he is also in everything, and if he is in everything I can also worship him in everything”. I said to him “The creator is different from what he has created. God created as the almighty spirit who never rests, through the Word that was with him in the beginning. He created as the spirit which is eternal and sufficient unto itself. But the Creation is not the eternal spirit, and is not the eternal word. It had a beginning, and exists in Time. God is outside us and would

exist even if the Creation did not exist. The created universe exists only so long as the eternal spirit which created it carries it and fills it with life. You cannot escape this spirit. Wherever you go, He is there. If you sin he is close to you, punishing you. If you do good, he fills you with joy. Therefore if you sin it is not He who sins through you, since you are different from Him, but he must punish you if you waste the power of life which he gives you by His presence in you by wickedness, since he is your judge.”

About four months ago someone came and said to me, “Usually rich people always have fewer children than poor people. Indeed, there are many rich people who have no children, and on the other hand poor people who can scarcely feed their children have a lot of them. Why is that?” I said to him, “God is the father of all people, and loves them all. Everything that a person has is the gift of God. And he wants them all to become holy – and because he knows what is useful to people so they can achieve holiness, he does not give them the opposite. If parents have a lot of children they are honoured for it, and when they are old they have hands to give them food and care for them. But the rich have plenty of worldly goods, and when they are old, everybody is willing to help them and care for them – in return for wages.

People for whom everything goes exactly as they want and desire will miss the way to holiness through pride – so God gives the wealthy fewer children, or even none at all. The poor, on the other hand, have a flock of children, and rejoice in them as their great wealth – but so that they will also be kept within the proper limits they will have to serve the rich, because they are poor – and when they are old, their children will feed and care for them because nobody else will want to. God loves everyone equally and gives to everyone equally.

Report for Malasamudra (founded 1841), pp 113-116

C.Essig and Mrs Essig, J G Stanger

We have little to write here, as we can direct readers to the report by Brother Stanger in the *Heidenbote* (1843, no.9). Everything is summarised in the latest report from Brother Essig [dated 21st March 1844].

Essig's report begins by saying that the settlement is still very small, with four houses and hardly any more people than last year. He then proceeds to list the residents:

Two washermen from Bentur, who are brothers, with their mother, their wives, and three small children.

Lingappa with his wife and two sons, one of whom is our farm labourer.

Bassappa with his wife and a large family consisting of five or six sons [sic], some of whom also work for us in the fields.

Deo with his wife and child. Deo is blind. We brought this family with us from Mangalore.

Mutakappa with his mother and wife and younger brother. He is a hired farm labourer, but he assures us he will never leave us.

Paramanna, who is unmarried – or rather, is here without his wife.

Apart from these people there are some workers linked to the colony. There are 6 baptised Christians – Abraham, Jakob and his sons John, Joseph, Solomon, from Mangalore, and Philip from Kadike.

We have had enquiries from people in the vicinity about being accepted into the community; time will tell whether they are serious or not. In any case, we are soon going to build two more houses so that we shall have six, and can immediately offer accommodation if people come. Since I have been here with my dear wife, there are usually over 30 people on Sunday mornings in the service, and 20 in the afternoon. People often come from the neighbouring village.... We do not want to force people to be baptised, but tell them clearly that if they want to enter the Kingdom of God the seal of baptism is essential. Last Sunday, when I was talking about the necessity of baptism, one of the washermen said,

“If baptism is so essential, what will happen to the many people who die without it?” Jakob [one of the Christians] mentioned Noah and what had resulted from his actions.⁴⁵ The listener was silent, doubtless seeing what that meant. For the time being we must be satisfied if the people just give up worshipping their idols and bend their knees in prayer to the true God. We hope that the word that they hear will bear fruit. Among our field-workers, who come to the service on Sunday mornings, there is one – Mutakappa – who seems to listen to the Word of God with hunger and thirst. We have good hopes of him.

[p.115] *Essig is also preaching in the surrounding villages and is responsible for schools. The largest of the five schools he had in the previous year, in Anigherry, has had to be closed because the place "is very bigoted [sehr bigot]" and fathers refused to allow their sons to read our books. Schools are not really thriving in this area, because the people are farmers and need their sons to care for the cattle, etc.*

[pp 115-116] Brother Stanger has been very busily making sugar for the last month. This year we had a bigger sugar-cane field than last year, and we are making proper sugar for the first time. Last year we only managed to make a brown paste, which still contained the syrup. It was used by the local people. Making sugar is a very complicated business. The Government helped us by sending us a man to show us how to do it. First the juice is pressed out between wooden cylinders, driven by oxen. When some 28 *Jmi*⁴⁶ have been squeezed out, the juice is poured into a great iron cauldron and boiled [*gesotten*] for some hours, the froth being skimmed off at intervals. Lime [*kalk*] is added to separate out the impurities. When a cauldron-full has been significantly reduced in volume the liquid is boiled and skimmed in a smaller cauldron, and when the volume has been reduced, in a still smaller pot. In this one the juice is boiled until it thickens and takes on the colour of Madeira wine. Then it is poured into big earthenware containers and left to stand for some days. After this, the mass [*Masse*] is poured into little bags and squeezed hard to press out the syrup. The final stage is to transfer the suspension into a pit lined with lime, where a kind of grass is laid on top. Here, even more of the syrup separates out. The purified "Masse" is laid out in the sun – and when it is dry, you have sugar. The process is not finished, so we cannot say much about the quality and quantity of our sugar. Up to now, the Lord has blessed our agricultural efforts [*unser Oekonomie*]. May he be pleased to allow a garden to grow towards Him in this quiet corner, full of plants to praise Him. We hope so, even though it is still small. On the whole, the colony already offers some pleasant sights [*manches Liebliche*].

⁴⁵ Presumably: that people who do not heed the warnings drown....

⁴⁶ A unit of measure which is unknown to us.

Further reports from 1843-4, printed in *Magazin für die neueste Geschichte [1844-] 1845*

In the Magazin für die neueste Geschichte 1844, fourth quarter [p.204] the Editor promised that various Appendices, some of which concerned the N.Karnataka stations in 1843-1844 would be published in 1845, so that the 1844 Report would not “swell up too much” or be too long delayed. These reports did finally appear in the fourth quarter of 1845, which has a special section of Appendices [Beilagen] with separate pagination 1-77. The material in these appendices is noted here as part of the documentation for 1843-4.

Appendices A – C concern the conversion of three young Brahmins in Mangalore, one of whom, Herrmann Kaundinya, eventually became the first Indian missionary.

Appendix D: Diary of a missionary journey made by the Johannes Layer (in Dharwar) 5-27. December 1843⁴⁷

[The journey was similar to others in many ways. The following notes give the itinerary, and a few descriptions that are different from other records included in this selection of translations. Layer records many discussions, but they make no pattern – other than that it is clear that on the Hindu side people were thinking about his message – and not above picking holes in it. Above all, he gives almost no impression of structured responses on the side of communities he was visiting – responses were random, in his depictions; a matter of the individual.

Layer was given accommodation everywhere he went, usually in temples. He has no rest day – one has the impression that he rested by travelling to the next place – it seems he had a horse. When he is in a town or village he is on the move talking to people the whole day. All in all, the report bears out the assertion that the Basel Mission was trying to show “presence” in the Dharwar/Hubli area and create discussion on religious topics.]

Dec. 5th Layer set off early from Dharwar on horseback. There was such a cold east wind that he caught a cold. I arrived in Hubli at 9 o'clock. The village belongs to an Indian Lord, and is large and important. The village administration assigned me lodgings in a roomy temple, in which there were images of Basappa, Wirabhadra and Hanuman. As soon as I arrived I had a short conversation with some people who were worshipping the deities. They agreed with me. I also talked to some Mohammedans who were travelling through, and had stopped in the temple for an hour's pause. I told them that it was not enough to say with one's mouth, “There is one God”, and then to break his commandments. They agreed, but one of them said, “How can one get anywhere in this world without telling lies?”

Layer spent most of the day talking to people who came to the temple. One of them was a lingayat, who came to worship not only Basappa – the god of his sect – but also Hanuman, who a true lingayat should not worship. I said to him – among other things – that this was against his own religious books. He answered, “I have prayed to both of them together for a long time” – as though this long-lasting habit was in itself a sufficient justification.

At 4 o'clock I went to the market place, where some shopkeepers called me in front of their shop. 40-50 people gathered. I mostly had to fight rather than bear witness, but the Lord let me succeed in inserting an important word now and then.

The leader of the group asked Layer to tell the story of Jesus, which he did – and though the leader himself, “had his jeers sitting on his tongue”, some of the others were listening earnestly. At the end, they said, “If Jesus did so many miracles, made the blind see, and things like that, he could do the

⁴⁷ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften 1845*, 4th quarterly issue, special pagination, Appendix D, pp 21-60

same now, and then everyone would believe in him". I said He could do these things now, if He wanted to – but his will and command was that people should believe in Him through the preaching of the Gospel and not because they saw miracles. The listeners considered this explanation useless. They said they wanted to bind me with chains, and then I should break them by calling on Christ; or I should put my eyes out and let Jesus give me new ones. Then they would believe in Him. I said Jesus had forbidden us to tempt him unnecessarily.

One of them then wanted to defend the gods of stone with the following argument. "What do you eat?", he asked. "Bread", I said. "And what is used to make the flour?" I replied – knowing perfectly well where this was leading, "Millstones". "Ha!" he said, "So the stones are God." I said, "If you call the millstones god, you have just as much reason to call the manure gold [sic]." This time all the others were honest enough to support me. I was happy that it turned out like this, so I could part from them peacefully in the end. It is more likely then that something will stick than when the argument ends in bitterness.

Layer spent the next day preaching in a nearby village, and also in Hubli. People often invited him to sit down with them and speak to them, and he was invited by one listener to come into his house, where it was cooler. In the evening he rode to a nearby hamlet, accompanied by the son of the village head [Schultheiss]. On the way, I asked him about the number of temples in his village – and whether by any chance his father had built one. "Yes", he said, "When I was ill with cholera, my father promised Durga that if she kept me alive he would build a temple to her. I lived, so he built the temple." I found few people in the village, as they were all in the fields. I did have a few listeners – five men, and, some distance away, ten women. When I got back to Hubli I stood still by a well, and a large crowd quickly gathered, to whom I preached for half an hour, in general, they were very attentive.

More people came to visit him when he got back to the temple, to talk by the light of the lamps. They included several who Layer hoped to make contact with again, including, two intelligent weavers, and a lingayat with an honest face, and a boy of about 14 who amazed me with his skill in disputation.

Dec 7th *A list of Layer's activities on December 7th illustrates both his enthusiasm and conscientiousness, and the willingness of people to listen to his message and become involved in discussions.*

Before breakfast, he went to the village, and spoke to two groups of people. The first group jeered at him, so he cut the discussion short. The second included someone who wanted to prove that stone gods could be active because they would drop flowers on worshippers. Layer said that this was just coincidence; the priests loaded the statues with so many flowers it was not surprising that some fell off. He was then told that one of the weavers had thrown away his idols. Layer said, "Perhaps he is praying to his priest instead, and then nothing is gained." He nevertheless asked to be taken to the man's house. The weaver was "very shy" and rather noncommittal about what he believed.

Layer seems to have been rather disillusioned by his early-morning activities; when some of the interested listeners asked if he could come and live in their village he said it was not possible, and "even if I could come, you would not leave your old ways". He then went back to his lodgings for breakfast, and set off for Marapp[?], two hours' ride away. He arrived there at midday, having spoken to groups of people in two villages on the way. He again found lodgings in a temple. Before lunch he spoke to some Brahmins and some craftsmen. After lunch he spent an hour talking to a group of people and reading the New Testament to them. After that he felt "exhausted and feverish", and had to stop. He nevertheless set off again at four o'clock, and sat on a stone in an open space, preaching to a crowd of men and women.

Dec. 8th *The day was spent in preaching: Layer mentions discussions with seven different groups of people. [pp. 29-30] Finally, until late in the night, I was with a large crowd of mostly benevolent men and women. There was one – a carpenter – who contradicted me a little. One of his questions was*

whether it was harder for the poor or the rich to get to Heaven. I answered, as the Saviour said, that it was harder for the rich. "Ha!" he said, "So that's how it is! You Europeans are rich, so it will be harder for you to get to heaven than for poor people like us. I pointed out that it is not wealth as such, but being too attached to wealth, that is dangerous for holiness, and that a lot of honest rich people go to Heaven – and a lot of unrepentant poor ones go to Hell in spite of their poverty. This was applauded.

Another listener asked how he could see with his own eyes which of his activities were pleasing to God? I said he could not see it with his bodily eyes, but in his heart. "How?", he asked. I said, "Imagine that you have the idea that you might cheat your neighbour out of a small sum of money. Then you decide that this really would not be right, and don't do it. Do you not feel happy in your mind?" His response was half-hearted, which indicated to me that perhaps he had not often resisted such temptations. "Or", I said, "a beggar comes to you and you refuse to give him anything; then you think, 'Ha! I will give him something after all'. Do you not feel a kind of contentment in your mind, that shows you have done right?" He said, "No! If I do give, I always do it reluctantly." At least, I thought to myself, you are honest. But I said that naturally if he gave charitable gifts unwillingly no feeling of God's approval could come into his mind.

Dec 9th I wanted to go to the village, but found a lot of people to listen to me quite close to the temple. One of them said, "If you show me a god who will enable me to live for ever on this earth, I will worship him." I said I could not show him such a god – and for my part, I did not have any desire for such a god. I thought that the 40-60 years that the Lord of Life and Death might give me to live would be quite enough; and that the sooner I could go to Him, the happier I would be.⁴⁸ I then enlarged upon the troubles [*Mühsal*] that we meet in our earthly life, and said that the earth was more like an abode of demons than a city of God, so how could one want to stay here for all eternity? They all agreed that this world was indeed a vale of tears.

Back in the temple, more people gathered. They included some boys to whom Layer had promised tracts. "Then a woman came in, who gave all the people sitting around in the temple a piece of sugar as a kind of sacrificial gift. She forced me to accept a piece, too – but as I did so, I pointed out that one must not make sacrifices to idols but bring the sacrifice of piety to the living God."

*Around 1 o'clock Layer had a rather fruitless dispute with a group of "very contrary [*verkehrten*] brahmins" – so obstinate that they refused to agree even with things that Layer quoted from their own scriptures. In order for the "empty arguing" to leave some lasting impression, Layer "listed the main sins of their most superior deities as forcefully and as quickly as I could, to show that they were not gods..."*

Layer then travelled for 6.5 hours to the village of Ugeragolu. There was no wind, and in the evening he was in a valley enclosed by hills, so it was not much cooler. He was tired and thirsty – but nevertheless, when he heard the noise of music coming from a Hanuman temple where a ceremony was going on, he stopped to preach to the crowd about the One True God, who is a spirit. He was directed to lodge in a mosque.

[p.31] *The next day, December 10th (Sunday) he preached to a crowd, mostly of lingayats – who did not like his message that not only idols of wood and stone, but also Shiva and Parvati – who they imagine live in heaven – were false gods.*

[p.32] *Then I went out to see the Yellamma temple that was only half an hour away. Yellamma is a female deity, whose worshippers believe she is an incarnation of Shiva's wife Parvati. She is the most-feared and most-worshipped goddess in this area. Throughout the year, and especially when the moon is new or full, and at some festivals, great crowds of pilgrims come here from the whole region. The pilgrims are most numerous when cholera is raging, because they believe that Yellamma sends it – and*

⁴⁸ Layer was born in 1812, so he was about 30 at this time. He had been in India since 1836.

can also turn it away. She is also famous as the one who can give children to the infertile, so a lot of Hindu women come and worship her.

People who are sick, or hope for children, or have other needs, come to the temple and give gifts of money or fruit, promising that if their prayers are answered they will come back and open and pour out so many coconuts, give so much money, go round the temple naked so many times, etc. If the prayer is answered, people naturally attribute this to Yellamma, not to the Living God. They must then come to fulfil their vows as fast as possible – and the next time they have a problem they come to the Yellamma temple with even more confidence. If their prayers are not answered, nobody thinks the goddess was not able to do it – they believe that she did not want to; they had too little faith, or were not virtuous enough, etc.

The situation of the temple must in itself help to fill superstitious Hindus with respect for the goddess. The temple is in the middle of a low mountain, which is several hours' journey in circumference, is steep on three sides, and is crowned with a rampart of rocks. From the southern peak a small depression starts, which develops into a deep, rocky gorge running directly northwards. In the middle of the gorge are smaller ones coming from East and West, and the temple is built exactly where the valleys meet in a kind of crossroads.

The temple is in a spacious, rectangular courtyard, around which there is a wall with a broad verandah. The roof of the verandah is flat, so that hundreds of people can stand on it, and wander around, and see everything that is going on all around. Under the roof is a very comfortable area for pilgrims to stay, and for meals. The temple is not especially big, but it is handsome. It is built of stone, and decorated with various figures from the stories of the gods. I could not really see the stone image in female form that stands within the temple, because though there were some lights around it, it was a long way from the temple gate, and the temple has no windows, only doors, so it is filled with the darkness of night even at midday.

The surroundings of the temple also offer a picture that is both interesting and depressing. There is no village or hamlet, but a lot of market stalls that are used by on festival days. A number of small mud huts house the priests and priestesses. Leafy trees around the temple are a pleasant sight. There are a lot of little huts in which there are small images of deities, and there must be hundreds of large and small images out in the open air, under the trees and on the rocks.

Something that must make the whole scene especially attractive for a Hindu is the fact that there are streams of crystal-clear water running down the main gorge and the valley on the west side, and even spurting out from under a 20-foot cliff close by. So everything is as convenient for drinking, cooking and washing as the Hindus – who are so dependent on water – could possibly wish. The place must look even more bewitching on festival nights, when 40-50 foot stone pillars that are high above the temple are covered from top to bottom with lights that shine out over the dark valley. The pillars stand on four rocky projections where the valleys meet. Oh, that instead of these lights the bright light of the Gospel might shine in this terrible spiritual darkness! ...

Layer met and preached to about 30 people. He was interested to see a Moslem in the temple courtyard, who was dressing a brass image of Yellamma and decorating it with flowers.

I asked, "Aren't you a Moslem?" and he said "Yes". "Then what has a person like you to do with an idol?" He said, "I've been here for six years. From my youth I suffered from a sickness that Yellamma finally healed, and now I serve her, and earn my living by decorating this image."

On the way back to the village I met a Hindu holy man; a lingayat who had already visited us in Dharwar, and who did not worship any idols. He had lived for a long time in a cave in the mountain, which he showed me.

[p.34] *This priest went back with Layer to his lodgings, and spent the day there. Layer talked to him and to other visitors about the true God. Layer was surprised to discover that the priest had learned the Lord's Prayer off by heart from a tract he had been given by the Dharwar missionaries; in addition, he spoke out against idol-worship. Layer felt that he was only being held back from committing himself to the Christian way by the fact that he enjoyed being honoured by many people as a great saint. But Layer consoled himself with Jesus' words, "Who is not against us, is for us."⁴⁹*

In the evening, Layer went to the village. He almost decided not to preach, because, "the people looked impertinent and frivolous, and I was afraid there would be nothing but empty disputation." However, they proved to be interested and attentive, so he was glad he had tried. The next day (Dec. 11th) he preached again, and gave out tracts and Gospels, especially to the local schoolmaster for his school. After breakfast he went to the village of Huli, only an hour away – preaching to four men he found in a farmhouse on the way.

[p.36] For accommodation, I was directed to the hall in front of a so-called "Spring Temple", which rested on many artistically carved stone pillars. It was obviously built by the Jains. As there was no wall round the hall, it was very airy – and as it was very large, it was a cool and comfortable place to live. Almost all the people of this village are farmers, and as it was harvest time, I had few visitors during the day.

The lingayat priest who I wrote about yesterday had come to this village before me, and as soon as I arrived he brought milk, butter and eggs for me, bread for my people, and food for my little horse. He said that as long as I stayed here I must not buy any of those things. I could accept his friendly offer all the more readily, because I know that he does not expect any gift in return. Everybody says that everything the people give him, he gives away himself. His clothing was a tiger-skin which will not tear for who knows how long – and as someone who has the reputation of being a saint, he will be given food by somebody. What he gave me, he had begged from the people beforehand.

After breakfast, Layer read a tract with the priest, and the Bible passage about the Fall. He watched a Brahmin coming into the temple to pray, which he did very rapidly. Layer comments:

It is a very comfortable religion. There is no need to struggle to go through the narrow gate; no mortification of the flesh with all its lusts and desires. It is not surprising that people who have made the way of holiness so easy for themselves do not like the Gospel, which makes demands on people that the comfortable and fleshly self jumps back from.

At four o'clock Layer went into the village, but did not find anyone to talk to, so he and the lingayat priest went up a stony path to a Moslem chapel, built over what was supposed to be a footprint of God. There was indeed something like a human footprint in the rock, but Layer felt it was foolish to consider it was God's footprint. There were at least eight stone temples in the Jain style among the big, old trees at the foot of the mountain; some ruined but others in good condition. "It must once have been a great Holy Place for the idols [Götzenherrlichkeit], but now that is all over".

Layer preached again in the village that evening and in the morning. He was distressed by the fact that although his listeners started by being interested they gradually showed more and more indifference. He writes that when people hear the "soul-shaking truth about the Day of Judgement, eternal damnation and eternal life", probably for the first time, one would think that they would listen attentively. However, he continued preaching to groups and passers-by, including two Brahmin women coming from the well with their copper water-pots, who approved of what he said. Later, he set out for the town of Munolli. The way led for an hour over a stony mountain without a proper path [höchst unwegsam]. At the foot of the mountain on the other side was the cell [Zelle] of a famous female deity called Karnawa. It was a Tuesday, and the goddess's holy day, and as Layer saw that there were quite a lot of people around, he went down to the cell, which was decorated with flowers

⁴⁹ Luke c.9.v50.

and ironwork. He found 30 people, mainly women. Most of them were having a meal. He preached to them but they took very little notice.

As night fell he crossed the river Malapahari and came to Munolli, on the left bank. His servant, who had gone ahead, had put the baggage in a temple that was only visited by Brahmins. They were not at all happy that someone who was impure in their eyes should enter their holy place. Layer sent someone to ask the Town Head to decide where he should stay. A lingayat cloth merchant happened to hear this, and of his own accord invited him to occupy his newly-built shop on the market place – which was quite clean, and still empty.

Layer had no sooner settled down but he was surrounded by visitors so he could hardly move. He talked to them about many things, but above all the True God. A brahmin came later in the evening – one who had visited them in Dharwar, but was, “So bigoted that he would not read any of our books”. They had a dispute about Krishna. The brahmin said he was the best of all, and Layer asked how he could be the best when he had – for example – seduced 16,000 shepherdesses. The Brahmin said that was no sin – it demonstrated his glory. When the saint Narada had asked him for just one of these women as a wife, Krishna said he could have one if he found Krishna was not with her. Krishna was with them all – which proved that he was omnipresent.

Dec. 13th *A tailor, who was from Munolli but normally lived in Dharwar, took Layer to a weaving shop with 8 looms, where a crowd soon gathered. The leading speaker had the view that God has given each of the peoples on earth their own religion, which will lead them to heaven if they follow obediently. They agreed with Layer, however, that a religion that comes from God cannot be senseless – at which Layer pointed out that it is not really sensible to worship images of stone or wood which can be pulverised or burnt to ashes in an instant. They had no arguments against that.*

Layer had visitors in the shop all day, and “strewed some seeds, although I felt sour about it as I had a cold in the head, and a headache. In the evening ... a Weidika Brahmin (a Veda scholar) called me to him on his platform [? Staffel], and I had a long disputation with him in front of a lot of people. In theory he believes that all religions are reflections of one and the same Spirit that rules everything, which manifests itself in an infinite number of different ways – sometimes as a sinner or a strolling player, and sometimes as a saint. (In practice, however, he is certainly as much an enemy of all other religions as the other Brahmins.)

Layer’s response was to try and use truths from real life and visible facts to counter this philosophical sophistry. For example, he demonstrated that the sources on which the Brahmin based his theories were unreliable and inconsistent. The Puranas had the characteristics not only of human invention but also of human weakness of understanding, the wrong-headedness and inaccuracies of a person with a wicked heart. As an example, Layer cited some of the geographical teaching – about how the earth consists of seven seas and seven islands; the circumference of the earth, which is supposed to be 500 million times four days’ journey; the golden mountains in Ceylon, and the devils that are supposed to kill anybody who approached the island – although the English have possessed it for a long time.

Dec 14th *Layer preached in one of the main streets of the town. When I had finished, the cloth merchant whose shop I am living in said I should come to the shop, where there was a man who had come from a place 10 hours’ journey away to get books. I found an elderly lingayat, who is illiterate, but wanted books to give people in his home area who knew how to read. I made a little bundle with some Gospels and tracts for him, and started to talk to him about the true God and the way of salvation.*

A lot of other people joined in, and after Layer had had breakfast he was preaching continuously, and giving out Gospels and tracts, until he decided that in view of his cold and his headache he needed a rest.

The best way to get some peace was to leave two hours earlier than I had intended. It hurts one when indisposition forces one to give up, and not to use such opportunities according to one's desire and other abilities. But the frail body must also be cared for, or one may have to lay down one's staff altogether.

He set off to Torkal, three hours away on the bank of the same river as Munolli. On the way, he talked to a few people, and stopped at an iron-smelting furnace and a small place, "where everybody agreed with my message, as is usually the case in small places where only ignorant people live. The path was stony and sandy by turns, so it was good that I had set off so early. As it was, I only arrived at sunset. I was told to stay in a kind of open Council Chamber [Rathausstube] in the middle of the village. As soon as I arrived a lot of inquisitive people came, and I preached about the Living God.

Dec. 15th *After spending a chilly night, and preaching an early-morning sermon, Layer wanted to visit the fortress in which the prince who ruled Torkal and several places in the neighbourhood lived, with a lot of other people." However, the guards at the gate stopped me, and told me that nobody could go in without the special permission of the prince. I would be given permission if I made a special application to the prince, but there was not time for that."*

The situation led Layer to a political soliloquy – unusual in missionary writings: The situation raised the thought in me that we preachers of the Gospel would be meeting with resistance all over India when we tried to gain an entry, if Christ had not given the country to a nation that bears his name. But since he has done this, according to his loving dispensation [Liebesrath], that rules over the whole world and everything in it, the bolts and bars all over India are opening, and the doors of the world have been flung wide so that the King of Glory can come in. So it is fitting – especially as the lordship over the world has been given to Christian nations – to recognise the [Walten] of him of whom it is said, "The Lord is King....."

Instead of going into the fortress, Layer visited the part of the town that lay behind it. He talked to some shoemakers, who expressed their agreement with him loudly – though one of them said, "Besides worshipping the invisible god up there in Heaven, we must also pray to Mother Earth, who nourishes everything." Layer said that we must not thank the earth, which is a gift, but the Lord who gave it. The shoemaker agreed, but half-heartedly.

Layer then went home to breakfast, and afterwards talked to visitors most of the day, including one of the chief officials of the prince, with whom he had an hour's discussion. One of the official's biggest objections to the claim to unique holiness of the religion of Jesus was that it had come into the world – and especially to India – so late. I said that was the way God had ordered it – and added that if someone has been poor for 40 years and is then offered great wealth he does not say, "No! I've been poor for so long I don't want to change", but accepts it at once. "So, one must also accept the heavenly blessings of God as soon as they come, and not say, 'I don't want them because they were not brought to me sooner'".

Among the few visitors in the afternoon was a lingayat beggar priest, who came from Kaljanapur in the Nizam's kingdom. He said that though this town is 50 hours' journey from here, Kannada is spoken as well as Mahratti. Kaljuna itself is now almost entirely in ruins. It was once famous, as the residence of a Jain king and one of his Ministers, Basappa, who favoured the lingayats so much and disseminated their religion. There are no Jains left there, but probably remains of Jain temples. Once a year, on Shiva's night, there is a great pilgrim festival for him.

Dec. 16th *Layer left an hour before dawn, with the moon shining brightly, to go to Ramdurga, 4½ hours away. The town belonged not to the East India Company but to a Brahmin widow. On the way he passed the temple of the goddess Menkopa. A festival was due to take place in a few days, at which hundreds of Brahmins would gather and be fed for nine days by the prince of Torkul. Under the British government, things like that hardly ever happen. That is a special thorn in the flesh for the brahmins, who were used to getting meals at religious festivals – and often very expensive ones – provided by*

the earlier Hindu rulers. A Brahmin in Torkul complained that the English only took, and gave nothing. I replied that the British government gave in its own way – for example, by funding schools and making the people wiser, which the Hindu rulers did not do.

Having arrived in Ramdurga, I made enquiries about where to stay, and an official directed me to a large temple. However, when I arrived there, I found carpenters and masons at work, and was told that the ruler was providing a meal for a lot of Brahmins, so I could not stay. I saw that great cooking pots, as large as washtubs, were being carried in from the ruler's residence. So I moved to a Hanuman temple, but the City Director soon came and asked me politely to move to a better place, which he would show me. I followed, and was given a comfortable place to live. I had already said a few words to the workmen in the first temple about the Living God, and I had a chance to say a lot more at the Hanuman temple, where there was a large crowd. At 11 o'clock I finally had my breakfast.

As usual, the day was filled with more preaching. After a rather unfriendly discussion a brahmin asked for a tract, and Layer was about to give him one, when he heard him say quietly to the bystanders that he only wanted it for his boys to practise writing. "At that, I decided he was not worthy of a tract." After he had preached in various places, one of the listeners offered to show Layer the remaining streets, and he led him through a number of alleyways that were occupied entirely by weavers. Layer preached, and "As usually happens with weavers, they were all very attentive and heartily agreed with me. But by then my voice was so hoarse that I had to give up speaking."

As he left, a man said to Layer that he also had the Holy of Holies in his house. Layer went with him to look – but as he refused to take off his shoes to go down into the room where the deity was – on the grounds that God is everywhere and all places are equally holy to him – he did not actually see it.

Dec. 17th (Sunday) The weather was so cold that some people in the street were sitting round fires to warm themselves. Layer decided he would not find listeners so early, so he had breakfast first and then set off to preach. In the afternoon, he had a big group of weavers around him under a tree.

I tried to make the absurdity of worshipping idols clear to them in as lively a fashion as I could. "You must realise that it is not – as so many people claim – the Almighty who has sent you these images. If He really had dropped them from Heaven, with a loud order to worship them, it would be different. But they are the work of human hands. Your quarrymen shoulder their tools, go to the quarry and dig, and with a great effort haul out a big stone. Then it is heaved onto a wagon, and brought to the stonemasons in the village. They hack at the stone with their hammers and chisels and give it a head, hands and feet. When it is ready, a lot more heaving and lugging around is needed before it is installed in its place in the temple and propped up so that it will not fall over. Once it is in place, people fall on their knees before it – something that a short time before had lain in the earth, seeing nothing, hearing nothing, saying nothing, and without any life in it. They ask favours of it, and bring it coconuts, bananas and sugar; anoint it with oil; decorate it with flowers, and so on. You do all this, and what does the image do for you? "Nothing!" was the loud, approving answer. I then went on to show them to whom they should pray, and how He requires us to pray in spirit and in truth.

Layer could have found even more listeners that day, but he was so exhausted and hoarse that he had to stop. On his way home, he saw a long train of people, riding on oxen, who had come from far away. They were pilgrims on their way to the Yellamma temple, where there was a festival at this time. Others were riding their oxen across the river. He was sad at heart to see all these, "poor, deceived people", and he longed for the day when the Lord would let the light of His truth rise over this benighted region...

Dec. 18th Layer moved on to Sirsangi, two hours distant, at dawn. The route went over a stony mountain, where it was easier to walk than to ride. He constantly encountered large and small groups of pilgrims on their way to the festival at the Yellamma Temple. He gave a short message to each group, pointing out that "Yellamama, and all idols of stone and wood, were made by human hands and

are worth nothing, and that there is only one god, who lives in Heaven and who alone gives human beings life, clothes, food and everything else”.

*Sometimes he also asked the pilgrims what they hoped Yellamma would do for them. Some said, “We want to ask her to give us our daily bread.” Others: “She is plaguing us, so we need to worship her, and break coconuts and pour out the juice in front of her, so as to gain her favour.” A weak, frail woman, riding on an ox, said “If Yellamma is nothing, why does she take away from me the strength to walk?” Others said that they were going because other people were going, as in the saying, “It is not the festival for the gods, but the streams of people coming to it, that draw the people.” Most of these bewitched / infatuated [*bethörte*] people were from the poorer and more ignorant class. Almost without exception they agreed with what I said – but with the typical Hindu indifference [*Gleichgültigkeit*] they nevertheless continued cheerfully on their way to the temple.*

At 9 o’clock, he arrived tired and exhausted, but he still spoke to a crowd in the market place briefly, before he had breakfast. Afterwards, he was confronted with three lingayat priests and a sacred ox: I had more evidence of the truth of the Indian saying, “For the sake of the belly one wears many masks”. An enormously fat, much-decorated ox appeared in front of me, with three lingayat beggar monks behind. I asked them why they had the ox, and they explained that they were poor men, and they let the ox run around in the villages wherever he wants to. When he comes to a house, the people give them alms. They gave me to understand that as the ox had come to me, I should give them something. I told them that our Bible says that if someone does not want to work he should not eat.

[p.52] *In the afternoon, more people came. One lingayat argued very persistently that the “highest Spirit” caused people to do both good and evil. In response to the question, “If thieves break into your house and take everything, do you still think, ‘God caused him to do that – I must not prevent him?’” the man said, “Yes, I do.” Layer then decided to test this statement, and made a grab for the man’s linga as if to take it away. The lingayat defended it fiercely – at which Layer asked why he had reacted, since he had originally said that everything that men do is done by God in them.*

Dec 19th *Layer was woken an hour before daybreak by the Yellamma pilgrims, many of whom had spent the night encamped near his lodging. He set off to Little Nargund, four hours away. He did consider changing his plans and going to the Yellamma temple again, since there would be so many pilgrims to preach to, but he decided against it. His chest had already been strained by so much preaching, and he would not have been able to do much in the open air, surrounded by a great deal of noise.*

*As soon as he arrived in Little Nargund he met a procession of people carrying flags, playing musical instruments and shouting the name of Rama. I asked them who they were, and they said they were from Big Nargund. Recently, some people had come to the town who had been on a pilgrimage to the famous Venkataramana Mountain. The deity of the place had appeared to them, and said that the Goddess Durga was about to flail about her terribly [*wüthen*] by causing cholera. Only those who called upon Rama would remain safe. They had also sent a letter to a lot of places to inform people about the danger. Those people had then given them this flag with the order to bring it here, and the people of this village were to deliver it to a further village. I said in front of a great crowd of people who came running up that this was an empty deception, and told them about Him who alone has power and might in the face of rumours and plagues to discipline those who have fallen away from Him, and to protect those who honour Him.*

*Afterwards a number of citizens of the place, including the mayor, came for some hours of preaching and serious discussion. They said when they arrived that they wanted to hear “basic truths” [*Grundwahrheiten*] and Layer was delighted to have time for some systematic teaching. He said at the end: “So, another beautiful day for sowing seed is over. God be praised for it!”*

Dec. 20th *On to Big Nargund, which belonged to a brahmin. The town lies at the foot of the highest hill in the area, which rises steeply out of the plain like a Tower of Babel. The hill has rock walls, and*

a flat top, which has been enclosed by a wall and is used as a fortress. This hill, and others that spring up [*sic: emportauchen*] out of the plain here and there, look like foreign bodies, especially as the plain is of black, fertile soil, whereas the soil at the bottom of the hills is red, and the peaks and upper slopes are of white rock. [p.55] The Hindu *Puranas* did not find it difficult to give an explanation for this curious phenomenon. Their story is that in the terrible war between the gods and the demons, the latter – some of whom were so tall that their heads reached into the clouds – often tore great mountains out of the earth and hurled them at the gods. Assuming the gods had their war-camp in this area, the hills could be seen as the result of this flinging of mountains. An Englishman told me recently that he had heard a similar explanation of a natural phenomenon from a respectable brahmin.

Having been given lodgings in a small open guard-room at the city gate, Layer went to preach in an open place nearby. There were a lot of ox-loads of dried hemp being sold there. It is smoked in India as an intoxicating [*berauschende*] tobacco. One simri cost 5 Rp. (6 Gulden).⁵⁰ One of the people standing around said that if one was just a little [intoxicated] from smoking hemp, one could sink oneself in God much better and more prayerfully. I naturally pointed out that this could not be called being sunk in god, and the bystanders agreed with me. *Later, various people came for discussions, including one man who belonged to “the philosophical sect of the Adweitjaru or Pantheists, whose members are in opposition to the Dweitjaru (Dualists)”.*

In the afternoon Layer went to preach in the market-place, and had a good number of willing listeners. Suddenly an old-grey-haired man interrupted me, saying that I should come over to a nearby verandah, because someone had come who knew how to talk to me. I could see in advance that this would result in a disputation, but there was no help for it. So that they could be sure of a place to sit, my listeners were already streaming over to the verandah even before I had agreed to speak there. I followed them, calling on the Lord to stand by me, so that the discussion would not simply turn into a pointless argument, but give me a chance to witness to the truth.

In spite of Layer’s fears, the debate proved to be very satisfactory, at least from his point of view. [It is described in detail; pp 56-57] Layer began by suggesting a rule that only one person should speak at a time, to avoid confusion. The audience agreed, and pointed confidently to the man who had been mentioned above, as their speaker. His opponent began by asking how one could recognise the true God when there are so many religions, whose adherents all believe that their god is the true one. Layer proceeded to a discussion of the characteristics of God. The Hindu was convinced, and said so, but went on to ask, “Why, then, do you pray to Jesus Christ?” A series of questions and answers allowed Layer to outline the nature of Christ, and the reason for his coming into the world. In the end, his opponent left suddenly, but politely.

Dec. 21st

Layer travelled to Nalgund, where he preached as usual. In the town, he saw a number of Yellamma pilgrims sitting in front of a shop. They were on the way home, and he asked them where they came from. They said, “You and we are one – we come from Malasamudra”. I said, “Have my friends there not told you that stone gods are worthless?” They said, “No” – but that was not true.

Layer then took the opportunity to give them a short sermon on the worthlessness of idols. He then preached to various other groups – though he felt there was rather too much disputation for his liking, which left him little chance to preach the Gospel of Life. This was his last evening’s preaching. On Dec. 23rd he wrote, “Yesterday evening my actual missionary journey ended, and changed into a brotherly visit to Betgeri and Malasamudra, where we celebrated a blessed Christmas service.

He left on Dec. 26th and reached Dharwar safe and sound on the morning of Dec. 27th.

⁵⁰ We do not know what sort of a unit "simri" is. Gulden was a unit of currency in some parts of the German-speaking world in the mid-19th century.

Appendix E: Diary of a missionary Journey made by J. Müller in Hubli,

3-15 Jan. 1844.⁵¹

Route: Gogola > Kaudihalla > Gurdihalla > Reinaalen > Antscherregerry > Misericottah > Garadikoppa > Warawur > Arligardi > Tscheppe.

[This diary of an evangelisation journey in villages close to Hubli (and close to each other) contains reports of individual and group discussions, the questions raised, and the texts he used. A few incidents amplify what has been written in other reports.]

As it is harvest time, people are very busy in their fields, and Müller does not always find people ready to listen. Most of the listeners are Hindus, but when he spoke to a group in the temple he stayed in in Garadikoppa, he was surprised to discover that the main speaker was a Moslem. [p.70] I thought at first he was an idol-worshipper, but when at last I came to the point that only through Jesus can a person obtain eternal blessedness, he declared that he did not want holiness from Jesus. When he finally made it clear that he hoped for holiness from Mohammed, I showed him through some examples from Mohammed's life that no more holiness could be expected from Mohammed than from Shiva or Vishnu.

*[p. 64] Müller wanted to visit a temple near Gurdialla. A man from the village said he was not allowed to go into the temple. Müller forced his way in, and asked why the man had forbidden him to enter. He answered that it would insult the deity. Müller pointed out that almost everywhere he went on his travels he stayed in temples, and nobody objected. Finally, he asked: "Who does this temple belong to?" The answer was, "It belongs to the land". "And the land is mine", I said. Then he was silent, because the first respectful welcome [*Huldigung*] that one hears on entering a village is, "The whole of the land is yours".*

[p.65] Müller went to visit a Mattha in Reinaalen, but did not get further than the courtyard, because when he arrived, "Someone told me with a commanding voice that if I wanted to go inside I must take my shoes off. Naturally, I could not agree to this condition, so instead of going to look at the Mattha I spoke to the people who had collected."⁵²

There was considerable brahmin opposition. Sometimes brahmins attempted to stop people listening. On one occasion [p.66], Müller comments that, "The expression on their faces showed how thoroughly they despised me and my calling. When one of the bystanders asked me why I had come to their village, the brahmins said jeeringly, 'The Padre is travelling around to amuse himself and see the country'."

*[pp.68-69] The requests to found schools are frequent (in 7 days' travel he has visited 7 villages, and in all but 3 very small ones he has been asked for a school). He is happy about these requests – especially as "the people themselves always lay down the condition that our *shastras* (holy books) should be taught". Müller finds this consoling in a situation where the Gospel teaching generally seems to advance so slowly. Nevertheless, he cannot commit the missionaries to founding more schools at present, because they would never have the capacity to supervise them properly.*

*In Misericottah, a largish village (second to Hubli in the Hubli-Talar), where there are 100 brahmin families, the people were very insistent. I told the people that one problem was that for 3 or 4 months in the rainy season we would not be able to visit the schools. This carried no weight with them. They said that if the Civil Service officials [*Herr Beamten*] could come to the village in the rainy season,*

⁵¹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1845, 4th quarterly issue, special pagination, Appendix E, pp 60-77

⁵² For many missionaries at that time, refusing to take off their shoes seems to have been a point of principle – they believed the whole of God's earth was holy, so there was no need to walk in some places barefoot. They also tried to avoid giving any sign that the deities being worshipped really existed. See for an early note of this problem Herrmann Mögling in a *lingayat mathe* in Hubli in 1838, pp1.11-23 above.*

why couldn't we? I pointed out that the Civil Servants had good horses, and if the horses cannot manage, they come in palanquins. One old man said that someone who earned 500 Rp. a month, like I did, could afford a few horses and a palanquin.

Later on, in Arligardi [p.75] the question of European wealth came up again. A tailor Müller was talking to asked whether people in Europe also worked? When I said "yes", he did not believe me, because he thought that because so much rice that was grown in India was loaded on to ships and taken to Europe, the people in Europe would surely be able to live without working. When I told him that in my country the poor people never eat rice at all, and the various crops that grow in Indian fields are unknown there, he finally admitted that there must be farmers in Europe too. Finally he realised himself that there must be people working at other trades – because if he needed a good pair of scissors, or a good needle, he had to get a European one.

Müller did see occasional evidence that schools were beginning to spread the Christian message. In Misericottah [p.67] he asked a brahmin which god he should worship, and a boy whispered in the brahmin's ear, "Jesus Christ". It turned out that the boy was at the Government school in Hubli.

[p.69] *As usual, the handing-out of tracts and Gospels has been a regular activity on the journey. For example, Müller describes a visit to a school with 20 boys, where he gave the teacher 11 copies each of 5 tracts, for the boys to read – and also, "Conversations of a Missionary with a lingayat priest", for himself. The teacher immediately read some pages aloud to an orderly gathering, and I accompanied the reading with explanations and admonishments.*

It seems to have been almost the rule for travelling missionaries to be offered accommodation in temples. On this journey Müller mentions Demawa temples in Gogala, Antscherregerry and Garadikoppa. However, on Jan 12th [p.71] he met with objections. The village head and a lingayat priest who were present when Müller arrived, objected to his moving into a Basappa temple. They wanted to send him to a small Hanuman temple. Müller said he was not moving.

I said that I always lodged in temples everywhere, and nobody had ever objected, and demonstrated to them that their deities were nothing, the Village Head said, "You know the *shastras*, and I know nothing. The priest finally agreed I could stay – but only if I took off my shoes. I said that as a worshipper of Shiva he should not object to my leather shoes, because not only did Shiva wear an animal skin, but he had killed innumerable animals. I wanted to go on talking, but as he saw that his wisdom was not sufficient, the Brahmin went away and told those who had gathered around us to follow him.

It was also in Gogala that some of the listeners "asked what kind of God it was that we had erected in Dharwar". Müller explains to the readers that the second Collector, who was a Catholic, had built a chapel the year before, and placed a cross in it with the figure of the crucified Jesus. Müller used this as an opportunity to explain who Jesus was, and to tell the story of Jesus, and why he died on the cross. He writes that the listeners would have stayed longer, but after two hours Müller felt so exhausted he needed a little fresh air.

Jan 15th This was the last day of the tour. Müller arrived in Tscheppe, and settled down in a Bassappa temple. Two young men appeared to honour the idol. Müller tried to talk to them, but realised that they were not interested in the truth, but simply wanted to make him angry. As Müller simply kept silent, one of them finally turned and said to the bystanders that there was no way to make the "Padre" angry. Müller continued to preach to visitors to the temple, and then moved on to another village. This proved a disappointing end to his journey. As he arrived, he met the entire population streaming off on a pilgrimage to another village, and when he went to the mission's school there, to examine the boys, he found only the schoolmaster. The boys had all gone on the pilgrimage. So as he had no chance of preaching to the people of the village that evening, he went home to Hubli.

30th Basel Mission Annual Report [1844-] 1845⁵³

[Note: There are only a few Appendices to this report. However, one of them, the Regulations for the Church in Mangalore on pp. 133-141, is important because it formed a basis for the regulations for the Basel Mission Church in India as a whole, and probably in other countries too.

At the very end of the 4th quarterly issue there is a separate section of Appendices, with its own pagination. This includes two travel reports from Dec. 1843 and Jan. 1844 in North Karnataka. These are summarised above, pp.4.30-4.41, so that they appear in the correct chronological order. The reports had been intended for the 1844 volume, but their publication was delayed.]

Foreword [Unsigned, but presumably written by Inspector Hoffmann]

Beloved Friends and Fellow-workers for the Lord,

I have only a little to say to introduce this, the 30th report of our Society...What I want to say is to make you aware that, as our Society becomes older, painful events – which we have been spared up to now in India, and which were rare in other circles – namely, deaths among our Brothers, have become more frequent.

[p.3] *The first pages of the report announce the deaths of three missionaries. One of them, Matthias Hall, was “the first one in our Indian Mission who was allowed to go to his eternal rest”. Hall arrived at Christmas 1842, and died in Malasamudra on Feb. 28th 1845. “Hiller and Stanger prepared his coffin, and the newly-baptised Christians of Malasamudra carried it to the grave, which was surrounded by the heathen schoolchildren from his schools in Betgeri and Gadak, with their teachers”.*

[p.60] *Hall’s life and death are summarised in rather more detail under the report for his station, Betgeri. His health had given no cause for concern until early in the year, at the start of an extended preaching journey, he fell ill in Honore with ‘forest fever’ [Waldfieber]. He recovered to some extent after returning to Betgeri, but when Essig visited him on Monday Feb. 4th he found him so ill that he had him brought the 4-5 miles to Malasamudra. It was suspected that his illness was “the approach of measles”. Hall seemed to recover a little, but on the Friday morning he had difficulty with breathing, and died.*

[p.61] *A short biography follows. Matthias Hall was born in 1812 in the village of Altheim, in southern Württemberg, to parents who were “Catholics, very poor, but honest, and pious in a Catholic way.” When Hall was old enough to think, he often felt great pity for the poor protestant heretics who – as he was assured – would inevitably land in Hell. But “by the grace of God first his father and then Hall himself began to see the light of the Gospel.” After his conversion, Brother Hall was filled with a desire to preach about Christ to the heathen, and because of his love for Christ his father agreed to let his son – the hope of his old age – go. “After three years of faithful service it pleased the Lord to call him Home. His name be praised! We are convinced that our dear brother has won more than we have lost through his going home.”*

[p.16] *Apart from Hall, two other missionaries have been lost to the mission field in India. One is Heinrich Frey. After a long period when the Mission had lost track of him, he wrote from St Helena and explained that he had committed himself to a contract to teach the children of several local families, in order to support himself there. His health had improved so much that he offered to return directly to India. The Committee in Basel decided, however, that it was their duty to bring him home to Europe to recover fully in the cooler European air and with the help of the rich means we have here in our homeland to give him new strength, [die reichern Stärkungsmittel der Heimath]. He was expected*

⁵³ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1845, 4th quarterly issue, pp. 42-71. The Foreword to this report dates it to July 1845. It covers, therefore, the second half of 1844 and the first half of 1845.

*at the Mission Festival that summer. However, at the time of publication of the 1844 report they had still not heard from him.*⁵⁴

J.C. Supper had to return to Europe, "sick in mind and body". He was gradually recovering in his native Württemberg.

On the other hand, "The number of workers in this vast harvest field – both men and women – has been increased". Mr and Mrs Sutter have returned to India, accompanied by Pauline Bacmeister, to marry Gottfried Weigle, Pauline Kaufer to marry Ch. Irion, and Margaretha Bogler, from Tuttlingen in Württemberg, to marry Johannes Müller in Hubli.

There is a short summary of the progress of the Mission since the first missionaries landed in 1834, as strangers and "almost friendless." There are now 22 missionaries at work, and 11 are married. 27 have been sent out altogether. "The collected congregations of Tulu, Kannada and Malayali people are still a small army of 400 souls, whose camp is surrounded by an assorted crowd of Indian teachers, pupils, "settlers" and servants." A lot of literature has been written, translated, printed and distributed. "Among the Indians we are enjoying some of the advantages of being better known and trusted, and among our European fellow-Christians the Lord has given us so many generous donors that for a long time we have no longer felt that we are strangers."

Reports from individual stations

Report from Dharwar

J.C.Lehner & Mrs Lehner, J.Layer and Mrs Layer, F.H.Albrecht, Christian (a Tamil catechist).

[pp.42ff] *The missionaries are still preaching, and the Word is becoming better known – but there are no converts among the Canarese. There is a Tamil congregation, for which the catechist Christian takes a lot of responsibility. Several Tamil and Telugu people were baptised. One was an old woman, reduced to begging for a living, who was taken in by a member of the congregation (Christine), who gave her a corner of her own hut to sleep in. She fed and clothed her out of her own very modest resources. Christine looked after the old lady like a mother, and wanted very much to bring her to the Saviour. To her great joy, the old lady was eventually baptised.*

The report expresses gratitude to a number of people – many of them anonymous⁵⁵ – who helped the missionaries to repay a small debt resulting from their buying some land for a farm for a few people who had been in baptismal instruction. Local English people had enabled them to cover the loss [sic].

A church is being built – which should not cost the Mission anything because it is being built with the help of the Government and contributions from the local Europeans, for whom the missionaries hold English services.

Work in schools and the girls' home continued. Preaching journeys in the neighbourhood were made by Albrecht and Layer in June, and Albrecht in September. Albrecht made a longer preaching journey [which he calls a "Wanderung" – a word that means something like "ramble"] in November and December.

Signed: J.C.Lehner, J.Layer, F.H.Albrecht

⁵⁴ Frey did eventually get in touch with the Committee. He had been offered a job teaching freed slaves on the island – and had found a local lady to marry, so he asked the Basel Mission to release him. *(p.5.6).

⁵⁵ [p.46] A footnote remarks that "The friends mentioned were almost certainly mostly English people in Dharwar. This report was originally written in English and published in India". This presumably refers to the printed English-language Annual Reports published every year in India from 1841 to 1913. These include lists of donors to the Basel Mission in India.

Extracts from F.H.Albrecht's diary [pp. 47-51]

On a journey from Nov.4th 1844 to Jan. 4th 1845, Albrecht visited and preached in 60 towns and villages in the Dharwar Collectorate, and the Districts Ramdurga and Nargunda. He reports the usual range of reactions to his preaching. A lot of people are simply curious; there are others who, "Listen to any new teaching that is presented to them with cheerful equanimity, and say it is good".

A young lingayat said, "We believe that our Basava is an untruthbut so is your Jesus Christ".

[p.47] In Nalgunda I noticed, in a remote alleyway, a stone carving of Vishnu, leaning against the wall of a goldsmith's house. The head of the house invited me in to sit on a carpet with him. When I asked him how he came to have such a large idol [sic] in his house he answered that it had been made for a temple, and he had worked at it for 8 months. He acknowledged the truth of the Bible passages about the foolishness of idols, when I read them to him from Psalm 115 and Isaiah c.44 and made no opposition at all. He said "These idols cannot be gods, but the human being is a part of God. He is God. If that were not the case how could he speak and think and work and be so superior to every other creature?"

I brought him to see the difference between the creator and his creation. But he then fell back on the old comment that wickedness in mankind also comes from God. So I took a gold necklace in my hand, which he had just finished and I praised this really beautiful work⁵⁶. But then I made as if to destroy it with a hammer which was lying around. And I asked him if the destruction of this beautiful thing would be due to me or to him. He began to listen to me, and I began to speak to him about the sin which entered the world with the first Adam, and about the grace and truth that is offered by the second Adam to all who believe.

[p.48] Caste prejudice is one of the main bulwarks which people shelter behind when they argue with me. But I always assure them that the most rigid observance of the laws of caste, which originated from pride in an arbitrary way, will never bring them forgiveness of sins and eternal blessedness. In any case, caste differences will soon fade away. Their own books prophesy this, and in some of the big cities of India the differences seem to be starting to waver.

[p.48] In Shelvadi I collected a group of listeners, among whom the most important people were two lingayat priests and a Vishnu brahmin. We talked about the need for forgiveness of sins. The brahmin insisted that Brahma has written on every skull how many sins a person will commit in his lifetime, and how much virtue he will earn. Asked, "Have you ever seen this writing on a skull?", he replied amicably, "Yes – but it is something you can only see in India, not in Europe. And the skull must be fresh." The listeners did seem inclined to believe this implicitly, so the Brahmin changed tack, and said that everyone has to make recompense in this life for the sins committed in an earlier one, and if he adds more sins, he descends to ever-lower births. I asked what he had been in his last life. He was rather taken aback, and the people laughed. I took the opportunity to talk about the unchanging nature of the one holy and just God.

[p.49] It was here that I met some boys who had been in a school run by the missionaries in Malasamudra. They said there was only one God, and I said "You say that because you heard it in school, but your parents teach you the opposite". They said, "If these images were gods, they would have to be almighty, but they can't do anything and they give us nothing".

In Nauli, there were holeyas among the crowd. The smarta-brahmins who had gathered round me were afraid of being polluted. I said, "Don't they worship Shiva too? And if you and they all serve him faithfully, will you not come together in Shiva's heaven?" Then I said that it is not contact with other things or people that makes people unclean, but the wickedness in their own hearts.

[pp.49-50] In Malawada some people tried to justify worshipping their "idols" with the argument that God is everywhere, so you can worship Him in any form. "Because wherever we think of him in a prayerful way, He is there." I asked, "Can your prayers transform this wall into gold?" One of them

⁵⁶ Albrecht was a goldsmith before he joined the Mission

said, "How could I do that?" I said, "If you cannot turn one material thing into another, how can you turn a piece of wood or stone into a god?" They said "God is present in everything from the very beginning. " "So why do you perform *pratishta*?" (That is the ceremony that is believed to bring God into the idol.) Just as we are able to see the art of the worker in what he has made, we see God's wisdom, power and love in the heavens, the earth and all creatures. But just as you would not say that a worker is in what he has made, you cannot say that God is in a tree, a stone or an animal. God is a spirit, and those who pray to him must do so in spirit and in truth.

Someone asked, "How can we believe in and pray to something that we cannot see?" I said, "Do you doubt the existence of your own mind [*Seele*]?" They said, "No." "Can you see it? What does it look like?" They said, "Its nature is spiritual so it is invisible." "So if the spirit that is within you is invisible, how can you expect to see and touch the highest Being, the source of all life? And if you set out to honour an Important Person with an image of a monkey, a bull or something like that, would he be pleased? But you dishonour and insult the King of Kings just like that. That is why his wrath is upon you."

[p.50] In Badami I went to view the cave-temples in the fort. My guide observed that they were not the work of human hands; Shiva had made them all from wax, and then the structures had fossilised and turned to stone. The temples were built by the Jains, but are now ruins. Some are used as houses, and others as stables.

In Gullagunda he encountered a man fulfilling an oath that he would pour a certain volume of water over the steps of a Basappa temple. The missionary tried to explain it was useless, and comments that Hindus rarely make promises to the gods that involve much trouble and expense.

[p.51] *A brahmin in Surjabana (Ramadurga District) made the common objection to the European custom of killing animals for food, and expressed the belief that all life is one, and the apparent differences between things in the natural world are all illusion. Albrecht offered to swap the Brahmin's gold ring for an iron one of the same size, which silenced him. A man in Haganur justified the existence of caste differences by pointing out that a garden may have many very different plants, all growing in the same soil and under the same sky. The missionary pointed out that plants all have different seeds, but all human beings have a common ancestry.*

Report from Hubli (pp.51-8)

Johannes Müller and Mrs Müller

The report by Johannes Müller includes a long passage about his own emotions. Many people have heard the Word of God, and some are even convinced – for a short time. "Some even claim that they know from prophetic books that the time is not far distant when the Name of Jesus, enacted for the salvation of all, will drive out all the false gods, and their worshippers will become disciples of Jesus Christ." However, Müller feels that he is still fighting a hard battle against Satan, and "Not one single person has yet come forward to ask to be taken into the Church." Isaac, who was mentioned in earlier reports, is still with them, but is not very energetic.

[p.53] *They have twelve schools to supervise, in the town and the villages around. In all the boys' schools it is compulsory to learn passages of the New Testament, and one school had to be closed because the boys refused to do this, and left. In five other schools the boys of the first (top?) class learnt 2-3 closely-printed pages from Dr Barth's book of Bible stories off by heart every week; they would soon finish the book. Once a week a passage from the Bible is read and explained [presumably by the missionaries] and the boys listen attentively and ask questions that show they have been thinking about it. For example:*

A boy asked me how you can prove the genuineness of the first 5 books of the Bible since Moses describes things and events which took place 2,000 years before the time when he wrote.⁵⁷ I solved his

⁵⁷ Although Müller is referring to the Pentateuch [in German: the Books of Moses], it is clear that this discussion was about the historicity of the first part of Genesis.

problem by pointing out how long people used to live in the first years of our race. This seemed to satisfy him and his colleagues.

However, though the boys are reading and learning with enthusiasm, and often say they are convinced by the missionaries' message, they also participate actively in Hindu the rituals and festivals. One of them, challenged on this subject by the missionary, said, "We are boys. How could we live if we said we believe in Jesus? When we are big and can look after ourselves, we will come." May the Lord grant that this may be true.

A boy in another school wrote a paper, which Müller quotes here, in which he said that Jesus' words were true. The unbelievers should learn understanding and wisdom from those who believe in Him, and thus attain eternal blessedness. "Channappa thought and wrote this; it was the wisdom God had given him."

In another school, of their own volition, the boys stuck a notice on the classroom wall with a list of the characteristics of the one True God, and evidence from their own *shastras* that their gods must be false, because they did not have these characteristics. When I asked whether they believed what they had written, they replied, "Not altogether". "Then why did you write it?" "We did it for your sake." Müller pointed out that this was not the important thing; what mattered was what was in their own hearts.

The two evening schools are continuing. The men and older boys who attend come to the mission house once a fortnight to be examined on what they have learned and hear a Christian message. The men from one school keep their distance from the missionaries: "They are afraid that if they have too much to do with us they will become Christians in the end ... and they want to continue in the old ways of their fathers." The 12 – 16 young men from the other school are more prepared to trust the missionaries.

The girls' schools are struggling with irregular attendance and a lack of good teachers. Progress is slow, but people are less antagonistic to the idea of educating girls than they were 3-4 years ago, and in another 3 years Müller hopes to see more changes.

[p.57] *Preaching in the streets brings groups of listeners – but they do not stay long enough to hear more than the main lessons of the Gospel. The response is as usual; applause, derision, argument A lot of people would be ready to accept the Gospel if it did not necessitate leaving their caste, which brings so many and such heavy losses, and so much derision and mockery. Müller heard one man say he would rather murder his son than see him become a Christian. "The people are frightened of the missionaries and even of their own people, and some people who secretly long for freedom try to protect themselves by superstitious and heathen means against the infectious influence [ansteckenden Einfluss] of the Gospel."*

Fewer visitors come to the Mission House, and no preaching journeys could be made. The Committee had sent Huber to Calicut. Müller went to meet his fiancée in Mangalore just before Christmas, and they were married on January 9th.

J.Müller

Report from Betgeri (pp.58-61)

J.C.Hiller, Mrs Hiller, M.Hall

It has been a year with many trials – which they may have to withstand in future years, too. There is not much new to report. "The majority of people would be sorry – though perhaps more for worldly than for spiritual reasons – if we left again." There is little to say about those who caused them so much distress earlier by joining the church and then falling away. They are friendly in everyday encounters. Two of them, Basappa and an elderly widow, died during the year. Basappa left a widow and three children, the widow who died also left three children. All are poverty-stricken. The missionaries tried to draw these children towards them with promises to support them, but only one

showed signs of coming – and he was hoping for money. He did not succeed in getting any, Hiller says, “Experience had made us cautious”.

The schools continue in Betgeri and Gadak. Mrs Hiller has a girls’ school with 20 children. The teachers in Gadak are willing to do as the missionaries ask, and intelligent. They go as far as they can – without angering their own people – to teach not only school subjects but Bible knowledge. The teachers in Betgeri were not so cooperative, and eventually had to be dismissed. They were replaced by two of the oldest pupils from Hall’s school in Gadak.

Hall made three preaching tours during the year. He had embarked on a longer one, in the cool season, and had got as far as Honawer with Huber. There, he picked up a fever from which he has not really recovered yet.

J. E. Hiller and M. Hall, Betgeri, January 1845

[After the report had been sent, at the end of February, Hall fell ill again, and died. His death is described in the Foreword to the Basel Mission report, above, p. 4.42-3.]

Report from Malasamudra (pp.62-71)

J C. Essig with Mrs Essig, J.G.Stanger

Recently, an Indian magazine suggested that the establishment of villages was a very promising branch of missionary activity that had not yet been tried. In another magazine, the question was asked, whether missionaries in India should not try to make use of worldly means if they promoted the conversion of the heathen.

[p.62] The establishment of a mission colony seems to combine both suggestions. As more people come to settle in a colony, a village will automatically develop. The missionary will be the people’s trusted friend, and the ultimate source of advice, and will gain unlimited influence in spiritual and worldly matters over the young fellowship. Our station here is such a colony.

Malasamudra is in the Dharwar Collectorate, near a village with the same name, 36 (English) miles from the nearest police and military posts, and not even near any large Hindu town. This is rather inconvenient for the missionaries, but means they can work undisturbed by outside resistance.

The colony was founded in order to take advantage of an ephemeral [*vorübergehende*] religious movement that arose for a time among a particular group among the people of the area, called the *Kalagnanis*. The name came from their belief in a prophetic *Purana* called *Kalagnana*, that is, “knowledge of the times”. In this *Purana*, which was perhaps 200 years old, there were prophecies concerning great changes in connection with the ruling Brahmin and lingayat sects. Teachers of the true religion would come out of the West, and the fall of the great city of Seringapatnam would herald the fulfilment of these remarkable prophecies.

As described already, the leaders of the sect had been to see the missionaries in Belgaum, but as their honesty was doubted, they came to the Basel missionaries in Dharwar in 1839, asking to be instructed in the Way of Truth, promising that there were thousands of people who would follow them.

[p. 63] We [the Basel missionaries] knew at once that the wishes of these people were not quite free from worldly intentions, nevertheless we felt it was our duty to enter the door which had opened itself for us. Missionaries from Dharwar and Hubli visited them from time to time, and were encouraged by finding that, here and there, some were apparently honest in their desire for the Truth. Brother Frey, stationed in Hubli, spent some months with them in Bentur, one of their main villages, teaching them. By the end of 1840 only about twelve people were still faithful, but these promised Frey that they would accompany him to the place he had promised them.

At the beginning of 1841 the Government generously provided 16 acres of stony ground for building houses, and about 100 acres for farming, under the same conditions as Hindu farmers are given land under the new regulations. With the agreement of the Committee, Frey began to build a mission house and some small dwellings for Indian families. But once everything was ready for the colonists to

arrive, Brother Frey and all of us realised we had been terribly deceived by their unreliability. Those who had promised to come did not want to give up their former lives, and the missionaries had been led astray. Those who had promised to go to the settlement changed their minds. The *Kalagnana* movement faded out gradually. They were persecuted by their own people, and they realised that they had little prospect of worldly gain.

However, we do not regret having founded the colony, because both the past and the more recent history of missions show us that mission colonies, established among simple, hard-working country people, are not useless. Brother Frey was helped at the beginning by a convert from the shepherd caste, an honest older man from this district. He was the first settler, and 10 more families – mostly shepherds – came through him. However, when they realised what our intentions were, all but two of them left again. Others came in their place, and our village now has 6 houses occupied by 12 families.

Two families are *Kalagnanas* from Bentur, from the washer caste. They work for us in that capacity. The rest are farmers, who earn their living partly by working for themselves, partly on mission land. In order to find work for a lot of hands, we started a plantation, with Stanger, who came in 1841, supervising it. Last year he prepared the first sugar, which proved satisfactory.

At the beginning, the colony suffered from the frequent changes of staff. Heinrich Frey, the founder of the colony, who was familiar with the dialect of the country people, their customs and their way of thinking, was forced by sickness to leave his favourite place in 1842. He took ship in February 1843 on the *Roxborough*, but ... [after the complicated journey mentioned above p. 4.42-3] he has still not reached his homeland... Brother Essig took his place.

[p.64] *The main conditions for people who want to live in the colony are summarised: (1) abandon idolatry (2) observe Sunday (3) attend church services. There are usually 30-40 people at the Sunday morning service, including some from villages around. Sunday is a peaceful day in the colony.*

A stranger, looking at our well-behaved colonists and hearing their answers⁵⁸, might think he was in a Christian congregation. But though they no longer worship idols, and prostrate themselves in prayer with visible devotion before Jehovah, the number of those who acknowledge Christ is still very small.

However, the missionaries feel it is an ideal situation for people to “hear, understand, consider and appreciate” what they are told. There is very close contact, and plenty of opportunities to say an appropriate word in a peaceful setting.

It is to be hoped, that if a number of people enjoy regular instruction for years, a few will finally be converted. There have been a few such cases in the colony, which have encouraged us greatly. During last year six people joined our small congregation. There is a blind man from Mangalore, who came here with Essig and his wife. *This man was given instruction and baptised, with his wife and, later, their child. However, the climate did not agree with his health and he went back to Mangalore.*

The celebration of the baptism made a deep impression, but it was a long time before anyone else came forward. However, in October one of the Kalagnanis was baptised. In September two men arrived from Hombal, a village about 8 miles away, where they had heard the Gospel preached by travelling missionaries. They attended the Sunday services, and declared the next day that they wanted to stay with us and become Christians. “That convinced us anew of the advantages of a colony, which provides work for those who have been caught hold of [angefasst] by the Gospel.” They worked in the missionaries’ fields, and when the missionaries were convinced that they were serious, they were given instruction, and finally baptised at Christmas. There were also losses; a christian who had come from Hubli had to be disciplined and sent away.

[p. 67] *Stanger made two preaching journeys, each lasting about a month, with Hall from Bettigeri.*

On the first journey, towards the North, they sometimes found a lot of listeners, but in other places – for example, Badami – they found it hard to find an opening. On the first journey, they distributed 1200 tracts and Bible portions.

⁵⁸ Presumably to questions about the scriptures and the Christian life, after the service or at evening prayers.

The second journey was in a southerly direction. They visited the town of Harpanally, where they had large crowds of listeners and distributed 600 tracts. In another town, Ranabednor, they also attracted a lot of listeners. "No sooner had we finished preaching to one crowd, than we found ourselves encircled by hundreds more." They had many requests for books, but as their supply was running low they could not satisfy them all. On the way home one evening, Stanger passed a temple where there was a [local] school. "The boys were praying to their slates [Schreibtafeln] as an ending to their day's work." This gave Stanger an opening to go in and preach a sermon about this ungodly foolishness. The large temple quickly filled with people, most of them lingayats, who are the main inhabitants of this and other towns in the neighbourhood.

When I had talked myself out they asked me to visit one of their *Mathas* (a kind of monastery) where the *shastras* and *Puranas* were going to be read. *Stanger was tired, but they were very insistent, so he went.* [p.70] In the prettily illuminated *matha* I found an assembly of about 400 lingayats. There were musicians sitting in front of the reader, who played after each verse. I sat not too far away from the reader's seat, and listened carefully to what was being read – and at the same time prayed that the Lord would give me an opportunity to speak.

Brahma was quickly dealt with, but Shiva's deeds were highly praised; he alone was the true god and worthy to be worshipped. At last I took the floor, and pointed out that their deities were nothing. Then the *Shastri* asked me, "What has your Christ, whom you make so much fuss about, actually done?" I said, "I am happy to hear such a question, and I am ready to tell you what Christ has done." They were all silent, and I began with the story of the creation and the Fall – concentrating on the one who trod on the head of the serpent. I went briefly through the Old Testament, paused at the teaching about redemption, and closed with the words, "And salvation is in no other, and no other name has been given to humans under heaven that will make us holy⁵⁹. When I got up to go, a man gave me a lemon as a gift, and accompanied me back to my lodgings. May the Lord bless this hour!

The missionaries visited the large town of Savanur, and the substantial towns of Lakschmiswara and Mulgund. On this expedition they handed out 1300 tracts and Bible portions.

[p.70] *The report closes with a mention of schools. The Malasamudra missionaries have founded four in nearby villages; the few boys in the colony visit one of the schools in a nearby village. Several of the workers in the colony, together with some young people from Malasamudra village, and those of our boys who are busy during the day, come to Stanger in the evenings for elementary instruction. There are some girls who come to Mrs Essig when they are not otherwise occupied. She teaches them handwork, and tries to awaken their spirits.*

J.C.Essig, J.G.Stanger

⁵⁹ Acts 4, 12