

Journeys and Encounters

Religion, Society and the Basel Mission

in Northern Karnataka

1837-1852

Section Five: 1845-1849

**General Survey, mission among the "Canarese and in Tulu-Land"
1846 pp. 5.2-4**

BM Annual Report [1845-] 1846 pp.5.4-17
Frontispiece & key: Betgeri mission station in its landscape pp.5.16-17

BM Annual Report [1846-] 1847 pp. 5.18-34
Frontispiece & key: Malasamudra mission station in its landscape p.25
Appx. C Gottlob Wirth in the Highlands of Karnataka pp. 5.26-34

BM Annual Report [1847-] 1848 pp. 5.34-44

BM Annual Report [1848-] 1849 pp. 5.45-51

Mission among the Canarese and in Tulu-Land¹

[This was one of the long essays that the Magazin für die neueste Geschichte published in the 1840s about the progress of all the protestant missions working in different parts of India (part of the Magazin's campaign to inform its readers about mission everywhere.² In 1846 the third quarterly number was devoted to the area that is now Karnataka. The following summarises some of the information relevant to Northern Karnataka and the Basel Mission (sometimes referred to as the German Mission). Quotations are marked with inverted commas.]

[The author of the essay is not named, and the report does not usually specify from which missionary society the named missionaries came. The essay has five sections.]

[p. 1] General comment on the area where "Canarese" [Kannada] is spoken, which is large – stretching from the River Krishna in the North to the Ghats in the South. Mission stations have so far only been established in Bangalore, Bellary, Belgaum, Mysore, Dharwar and the surrounding area, Mangalore, Mulki and Honor.

[p.18] Section 2: Belgaum, Bijapur, Dharwar

Bijapur Province has a population estimated at 7 million. Major cities include Pune, Dharwar, Bijapur and Hubli. Mission work was started in 1820 by Joseph Taylor. Mission in Belgaum was suggested by Sir Theop. Prössler, Commander of the army in the Deccan. A lot of work is among English soldiers, but there are also converts. One of them, a Rajput called Devapah, became a teacher. He worked as a teacher in the prison in Dharwar for many years, and when this job was abolished he went to work for the German missionaries as a catechist (report written in 1839)³. The missionaries visited Dharwar quite often, working in the prison and preaching etc. On one occasion they went to a large assembly where a lingayat priest was working through one of the Puranas. "They used the opportunity of showing how the Puranas contained inconsistencies and contradictions, and showing them the way to salvation. One of the listeners, who disputed angrily with the missionaries, was punished by the priest. They willingly accepted books, and later it was clear from their questions and comments that they had read them and learnt from them."⁴

[p.21] *There are extracts from the diary of an Indian assistant [Gehülfe] of this station, who made a preaching journey in 1840 including the following villages: Gambriji, Honhal, Kundurgi, Jellapur, Kurguri, Batschapur, Durdundi, Bagulkota. [p.24] There is a biography of a convert called Amu who came from a Jain family in Bantwal. He was visiting his sister in Mangalore and happened to pass Hebich's school. A teacher invited him to come to school, and he finally persuaded his sister to let him. The family made trouble, but when they saw they were not getting anywhere, "they cursed me and let me go". The people of his caste shut all the family out of the caste, but after 14 days, when Amu had not returned, they let the others back in, but with the threat that if they had anything to do with Amu they would be shut out again. He then went to Dharwar and Belgaum (with a recommendation from the teacher Salomo) and was baptised.⁵*

[p. 27] Section 3: The Province of Mysore, including Bangalore

[p.29] *The missionaries Laidler and Forbes arrived in Bangalore in 1820. Mr and Mrs Reeve arrived in 1827. Reeve began to write a Kannada dictionary. Further missionaries were Hands and Campbell.*

¹ *Magazin für die neueste Geschichte 1846, 3rd Quarterly number, pp. 1-91.* The Annual Report was presented at the Missionsfest in Basel at midsummer. Effectively therefore it is a report covering the second half of 1845 and the first half of 1846.

² See Introduction p.4.

³ References to Devappa are to be found on pp.1.23 and 1.31.

⁴ Is this a garbled summary version of Mögling's report of a visit to a *Mathe* in Hubli on pp. 1.12-23 in these translations? Or is this another important occasion for which we have not found records? The question is not merely academic – the evidence that the missionaries were frequently invited to visit lingayat centres for discussions in their early years in Northern Karnataka is still rather thin.

⁵ Unfortunately we have so far not been able to identify either of the Indians mentioned in this paragraph.

[p.46] *The Rajah in Mysore was weak, so the brahmins had become very powerful – so much so that in 1830 there was a revolt of the entire farming population. The brahmins fled to Bangalore as it was a “Freistadt”, effectively an independent city state. The British government representative in Mysore reported that the only way of pacifying the area would be British rule. A commission of 8 men was set up, who “as I believe, most were pious and exemplary [vortrefflich] men who had the spiritual as well as material well-being of the people at heart”. As a result of this change, and the reduction of the brahmins’ influence, Bangalore and the whole area – with about 3 million people – were suddenly opened up to mission work. Rev.Sewell, reporting on a journey in 1840, said that there was an enormous increase in people asking for tracts and books – and able to read them. In 1841 a theological college was started. Teaching was in Tamil, but all the students had to learn the language they were going to work in, systematically [grammatikalisch].*

[p.60] Section 4: the Wesleyan mission in Bangalore *This existed from around 1828. As the missionaries had learned Tamil, and there were a lot of Tamil-speakers (especially in the army) they worked among them at first. In 1840 missionaries Jenkins and Garratt were given the task of learning Kannada (which they generally did before breakfast) and preaching in the language, as well as setting up a printing press. There is a tract and school-book society producing and selling books in English, Tamil and Kannada.*

[p.66] *There is a comment on the advantages of printed books for ease of distribution. The structure of a palm-leaf book is described, and the writer comments that, “However efficient the writer may be, the production of such books is a slow and expensive business, and such a book is very clumsy and awkward in comparison to our printed books. The Indians see the advantages of our books, and admire them greatly – and they long to possess them. If we only had enough money and enough people, it would not be difficult to introduce our school books into all the local schools.”*

[p.67] *A report whose author is not named describes an incident when a brahmin boy came to beg for a book. He was very persistent – even after the missionary had told him that the books were for grown-ups. The missionary said that if he was so keen to have their books, why did he not attend their school? The boy said his father would not allow it. The boy attended a school with a brahmin teacher whom the missionaries had experienced as particularly stubborn and resistant to their message. Nevertheless, when the boy was asked what he was reading in school he said, “Remarks on Hinduism”. This was a tract written by Dr Rice from Bangalore, “setting out the godlessness and foolishness of the very religion of which the brahmin was a priest”.*

[p.79] *In 1842 a young Indian worker, Nalla Mutthu, made a journey on which he travelled 210 miles in 11 days. His preaching was generally well accepted – but the people were astonished to see, “one of their own people as a ‘Padre’”.*

[p.85] Section 5: the "German Mission" in the Canara country. *This section has a short description of the founding of the work of the Basel Mission in the area. There is a discussion of the East India Company’s reluctance to interfere with the local religion of their subjects – particularly not to give any impression that they favoured christianity. The barriers to mission fell in 1833 through a decree of the Westminster parliament – an echo of public opinion and an effect of the widening concern for mission. The first Basel missionaries went to India in 1834, and work in northern Karnataka, based on Dharwad, started in 1837.*

[p. 89] *In 1837 the "considerable" [beträchtliche] town of Dharwar was "possessed" [besetzt] as a mission station by the German Brothers [the Basel Mission]. There have been no conversions among the real indigenous people in Northern Karnataka (around Dharwar) and the hope of numerous conversions can only be realised in the distant future. There is a summary of the hopes based on the Kalagnana people:*

“We can see it as an early sign of the greater movement we can certainly hope for, that in 1840 a party from among the lingayats became prominent. They called themselves *Kalagnanas*, or ‘people who understand the signs of the times’ [Zeitwisser]. On the basis of an ancient prophecy, they were expecting that a new religion, which would make people truly holy, would be proclaimed by men from the distant West. They believed that they could recognise the missionaries as these men. They came and talked frankly to us and asked us to send them preachers. The missionaries Frey, Essig and Hiller

visited them in their towns and villages, and this led to the founding of a mission station in Betgeri, a village 6 German miles⁶ east of Dharwar, in 1841⁷. Though the intentions and beliefs of the 'Kalagnana people' were mixed and not easy to establish, no protestant missionary society could refuse their longing for instruction, or their wish for an asylum where they – rejected, impoverished and abandoned because they had come to be disciples of Christ - could take refuge. To this end, also in 1841, a colony was founded in Malasamudra, where a number of *Kalagnanas* did settle with their families. The colony was initially intended for people who could feed themselves through the work of their own hands and at the same time wanted to be undisturbed in taking instruction in the christian truth. And so the missionaries Frey and Essig founded a little congregation, which spreads light into the darkness around it."

The chapter closes on what is – in view of the statements above - a very optimistic note!

"The expansion of the German Mission in "the Canarese country" has advanced so much in a few years that if the more distant future takes a favourable turn – by the Grace of God – perhaps for the first time in the history of mission in India, a Mission may be established here which has enough people, and is appropriately organised, with a suitable distribution of its strength. It will also certainly have a radical [decisive?] success in the power of the Gospel."

Basel Mission Annual Report [(1845-) 1846⁸

Section I [pp 4-27]

[The report begins with a general survey of the Mission's work, including news of missionaries trained in Basel working for other societies, which shows how wide the network was.]

[p.4] The writer begins by saying that there is a big contrast in his feelings as he reads this report and the last. There were indeed deaths and illness to report, and just as the Mission festival was ending, there was a dramatic fire which burnt down the junior department of the Mission College. As he set off for home, one "beloved brother" said "Where God destroys, there He will build; and in that he marks the mission with His holy cross, He acknowledges it as His work."

Besides this picture of chastening guidance, another picture can be drawn, of the advancement and furtherance of the work of the Mission by God's hand. Accounts follow of the work of numerous brothers scattered around the globe who are working for other missionary societies:

- in New Zealand; New Holland and Amboina; in India (Serampore, Burdwan, Kischnagor, Benares, Agra, Tinevelly, Bombay and Nasik in Maharashtra);
- in East Africa; in South Africa; in what is now Nigeria; In Sierra Leone; in Egypt; in Jerusalem, Syra and Turkey.

..../5.5.....

⁶ According to the *Shorter Oxford English Dictionary* a German mile was between 4 and 5 times longer than an English one.

⁷ Editor's footnote in the MM: "The history of this [and other Basel Mission] station[s] can be found in the Annual Reports from 1841 on".

⁸ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* **1846**, 4th quarterly issue, pp. 4 – 135. Because this report was presented to the Basel Mission Festival, which took place in Midsummer, it covers the second half of 1845 and the first half of 1846.

- There are a number of Brothers from Basel in Russia. Beyond the Caucasus, were Brother Huppenbauer in Tiflis and Brother Roth in Helenendorf, they are “at the outermost edge of evangelical christianity”⁹; and in Bessarabia.
- in North America, where they “should be collecting the Lost Ones of the Evangelical Church”; and in Jamaica.

Section II [pp. 27 - 31]

Reports from the Basel Mission’s own stations [in India]

Introduction

During the last year the Mission has experienced God's help in many ways – but there have also been sad experiences. It was on the second day of the Mission Festival last year that I had to tell the friends gathered there that Rev. Essig had passed away. The present report begins with a letter from Brother Stanger in Malasamudra describing the death of Johann Christoph Essig:

[p.27] “The hand that used to send you news is withered. Our station is like a house inhabited by a young couple and their friend that was suddenly buried under an avalanche. The wife and the friend hardly escaped, and the father of the house remained buried under the wreckage. There had been cholera around for a long time; on April 28th two men fell ill. Brother Essig gave them medicine, and one recovered, but the other died. On April 29th the sun shone in a friendly way. Everyone was healthy, and the Hillers visited us. The next day, Mrs Essig was laid low by cholera. On May 1st she was near to death, but the Lord saved her. Now Brother Essig fell ill; he did not think it was cholera, but during the night it got worse; around 3 a.m. there were more violent attacks, and at 5.30 on May 2nd he fell asleep quite quietly. The grief of the young wife and the faithful friend was indescribable; the lamentations of the members of the little christian congregation standing around his coffin, who loved him as a faithful shepherd, were most moving. A lingayat priest whom he was preparing for baptism cried out with sobs, 'My father! My father!' On the same day, his body was buried next to that of faithful Brother Hall.”

There is some news about travel. The Gundert family and Herrmann Mögling have finally been persuaded to leave India and come on leave to Germany to recuperate after many years in India. They are bringing Herrmann Anandrao [Kaundinya] to enter the Mission College in Basel. Heinrich Frey from Malasamudra has not yet reached home:

[p.29] We still have to think of another of our valued brothers from India, who has been on his way to Europe for several years, and has nevertheless not been able to reach home. This is Heinrich Frey from Malasamudra, about whom we expressed concern in two previous Annual Reports. Now the riddle has

⁹ Brother Roth in the Caucasus had reported that it had been a bad year for sickness in his congregation; *Nesselfieber* among the children, followed by diarrhoea, and *gallichte entzündungsfieber*, killed 54. He also describes an official journey to Schamachi, over very difficult country. He wrote about the Molokaner (milk-eaters) who are a christian sect that has left the Orthodox Church because they thought that all the rituals in the service, apart from the sermons – which happened rarely, especially in villages, were wrong. Some leaders were sent to Siberia, and the Government decided to banish these people to *Gruften in den Schamachieschen Kreis* (caves in the Schamachi district?). There are about 1000 families in 60-80 villages. Their services are based entirely on the Bible and they sing only Psalms. Both men and women have an exceptionally good knowledge of the Bible, and all the children can read and write. In the services one of the elders talks on a Bible passage like a dignified Pietist [*gediegener Stundenhalter*] from Württemberg. In their everyday behaviour they are such models that few German christians would want to be compared with them. For example, if they quarrel (which happens rarely) they take seriously the command “Do not let the sun go down upon your wrath”. They call themselves Lutherans, and know a lot about Luther. NB a the Basel Mission as such became a prohibited organisation in Russia in the late 1830s, but Basel-trained pastors continued to work as chaplains to German immigrant groups in the service of the Russian Government.

been solved ... the Lord Himself held him fast on the island of St Helena, to send him as a Good Samaritan to those who have fallen among thieves¹⁰. On March 7th 1846 he wrote¹¹:

“I thank you heartily for the friendly invitation to return home, which you sent me recently by the hand of the dear Herr Inspector. May the Lord bless you for them many demonstrations of your fatherly love, and may the work of the Lord thrive in your hands.

Before the arrival of your fatherly letter, this island had already been made into an establishment [*Etablissement*] for freed Africans, and no sooner had I decided to follow your call, than the General of this island invited me to lunch, and took the opportunity of asking me whether I could not stay with them, to teach these Africans. After discussion with my christian friends here, and thinking about it carefully myself, I accepted the post. Since the beginning of this year I have given up school work among the young people born here [*Eingeborenen*], and I am working among about 800 Africans who are living together in one valley. The English battleships/naval shops that are stationed in the South Atlantic to prevent the Slave Trade bring the slaves that they can tear them away from the Portuguese to St Helena, where they are maintained at the expense of the Government, and stay until they are strong enough to be taken to the West Indies (between 6 months and 1 year).

The christian friends here, among whom there is a brother [missionary] from Barmen who has been here for half a year, were very insistent that there is no other competent man here – and the teaching job would be put into the hands of the two Roman priests who will soon be settling here.

The Africans are naturally in a quite savage condition when they arrive, though a few have been “civilised” a little by the Portuguese. The majority are heathens, and speak Tschimbuku, and there are a few Catholics who understand Portuguese. I find that Kannada letters are the most appropriate for writing the language, since the last vowel of one word fuses with the next.

As I am thinking of staying here for quite a long time, I have become engaged to be married to Miss Watson, a pious English spinster, and if it is the Lord’s will, I shall soon marry her.

I still like India best, and if my health allows it, and it is your wish, I would like to go back again.¹² In recent times many people have come to the Lord through the preaching of my friend Mr Bertram (a Scottish missionary) in whose house I live; we now have a blessed christian community.

The Lord has comforted me in my suffering. His Name be praised.

Heinrich Frey”

Thus our God rules, and shows all his servants, whom he has rescued from the jaws of the sea, and finds on the lonely island, where they should go or where they should stay.

[After some further general information, the Report moves to details from the various mission stations. The structure is more complicated than that of previous reports, with sections and sub-sections.]

¹⁰ The Parable of the Good Samaritan, Luke c.10 vv.30-37.

¹¹ Presumably to the Committee.

¹² In fact, Frey did not return to the Basel Mission. He died in 1870

I. The Mission in East India¹³ [pp. 32- 135]

A. Mission in Canara

1. Station Mangalore (founded 1834)

C. & Mrs Greiner, H. Mögling, F.G. & Mrs Sutter, G. & Mrs Weigle,
A.Bührer, F. Metz and C.Mörike.

There is a long report from this station, which was central in the Mission's activities, and where missionaries from other areas, including North Karnataka, often worked. It includes quotations from the reports of several missionaries. The following is from Sutter, who is busy with schools (1 English and 2 Kannada), and also tries to preach in the bazaar on 6 mornings and 3 evenings every week. Mrs Sutter is teaching regularly in a small girls' school in the market.

[p.40] *One of the Kannada schools is in front of a Ganapatti Temple. Sutter has begun to teach geography there, and "... a lot of elderly brahmins come to listen - the school is on holy ground. They are mostly very interested in geography. They are astonished when I show them the fine map from Berghaus [the publisher] showing the Himalaya, home of the deities. I show them the course of the Ganges and of the Jamana, etc, and describe them as one normally describes non-sacred mountains and rivers. Although it is against the 'howlers'¹⁴ in their *shastras*, they enjoy listening. But recently, when I showed them the miraculous Lankadwipa (now Sri Lanka), and talked about it as a nearby, well-known island ruled by the English, it was too much for one old brahmin, who said, "Now I've had enough", and hurried away. In the future I will tell Bible stories in this school – I have done it once already. Ganesh may wrinkle his nose, but his days must come to an end. I pay his priest a rupee a month for the place. Opposite the school is a large Aschwata tree, in whose holy shade the *yogis* and *sanyasis* – mostly naked penitents – spend their time."*

[p.49] *Another school in Mangalore is the boys' boarding school on Balmatta Hill. This is an institution that aims not only at general education for the boys entrusted to it, but also to bring them up as good christians¹⁵, and to train those who are suitably gifted to work in the church as catechists. Rev. Metz writes that three members of the oldest class have already left to work for the mission (Christian to Honor with Layer, and Jakob to work in Mangalore with Greiner, in the parish and the school. The newly-baptised brahmin, Herrmann Kaundinya, is going to Basel for further training. Another of the older boys, Diege, has gone to the Weigles in the Nilgiris as a helper, and for more education.*

There are several young men who have started on further training in connection with the mission's Lithographic Press. George is talented in drawing and penmanship, and in the printing press he will have the chance to educate himself to become a lithographic writer. Lukas and Timotheus have spent a year in Bellary learning bookbinding, and are now working in Mangalore.

Two boys are becoming weavers – using a European type of loom (probably constructed by Metz, who says a weaver using this type of loom can weave in one day what a local weaver needs 10 – 14 days to produce.) Two others are learning metalwork, and one tailoring.

[pp 54 - 57] *Metz then describes the new boys that have entered the school – there are now 42 – and gives details about the curriculum. The youngest are still learning to read and write Kannada, but by the time they reach the upper classes the boys have had an intensive training in Kannada, and learned*

¹³ "East India" was the name frequently given, in the 19th century Basel Mission, to what was known in the Anglophone world as the Indian sub-continent.

¹⁴ Original, "Schnitzer"

¹⁵ The German title, *Erziehungsanstalt* could be literally translated as "Institution for upbringing".

some English. A lot of time is given to Bible study, and they also learn some maths, history and geography, and music:

[p.55] After lunch I teach the violin – and, as far as I understand it myself, the clarinet. As the ones who started learning first have mostly left, there are only two with whom I can play anthems and chorales. Those who have left took their violins with them, so they can teach themselves more. At 2.30 is the singing lesson, for which I had a little book printed with the music, which I can give to the boys. They mostly sing German tunes, sometimes with Kannada and sometimes with English words. Quite often, I cannot find any suitable Kannada words for a beautiful motette, so they have to learn to read and sing the German words (which I translate for them beforehand) written in English letters¹⁶. Recently they learned Balmer's "*Mache dich auf und werde Licht ...*" from Isaiah 60.¹⁷

After that there are lessons again until 5; then they have some free time. Metz and Mörike, who has recently arrived in Mangalore from Basel, go for a walk together – but at least once a week the boys have to come too, and Metz tells them a story as they walk along.

Metz ends his report on the school by saying that since Mögling left he realises how hard it is to be a father to so many boys – but he trusts that God will help him to do it wisely.

Publications of the Lithographic Press

These included works in both Kannada and Tulu. In Kannada the list is:

<u>Title</u>	<u>no. of pages</u>	<u>no. of copies</u>
Song Book (2 nd edition)	93	525
Tract on Religion, H. Mögling; (newly printed)	32	2000
Investigation of the Gods, H.Mögling	72	1500
Geography, F.G.Sutter	220	500
ABC book (newly printed)	28	1500
Tract on Caste (newly printed)	39	2000

[Report no. 2 is on Mulki. Report 3. is on Honor, which is summarised here because, although it is not part of North Karnataka in terms of Basel Mission reporting, Layer had been in Dharwad for many years before moving to Honor, and compares people's reactions to him there with those he had met with on the Deccan Plateau.]

3. Station Honor (re-established 1845)

J.Layer and Mrs Layer, Catechist Christian Kamsika

[p.66] *The committee transferred the Layers to Honor October 1845. The station, originally founded by J.C. Lehner, has been revived after a 7-year interval. The catechist, Christian Bhagawant Rao Kamsika, is one of "the three converted brahmins" [from Mangalore, presumably].*

[p.67] *Layer is surprised at:*

... the obtuseness, indifference and silence with which people like merchants and shopkeepers react to my attacks on their worship of idols. This seems to be due not so much to indifference as to their inability to answer me. In any case, I feel there is a remarkable difference between the people in South Mahratta [i.e. in modern terms Northern Karnataka] and the ones here. The non-christians in South Mahratta are generally much more religiously aware than those around Honor. There, even the uneducated classes know much better how to debate about religious matters than is the case here.

It was striking to see how much impression the conversion of three young brahmins a few years ago in Mangalore has made as far away as here, and has driven people to react to the missionaries with shock

¹⁶ Rather than the Gothic, "black letter" type used to print German.

¹⁷ Arise, shine; for thy light is come

and fear. As they believe, and say, that the three were converted – or rather, “driven crazy” by reading the Bible, nobody wants a book or tract, in case they become mad as a result of reading them.

[p. 68] *There is one school so far, a Kannada one. It was founded by Lehner, and continued since then by the Collectors at their own expense. He [Layer] has now been given charge of the school, but the Collector, Mr Ward, is still funding it. Pupils come slowly – mainly because of fears that they will be “ruined and benumbed [betäubt] by reading christian books.*

B. Mission in Southern Mahratta [i.e. Northern Karnataka]

4. Station Dharwar (founded 1837)

Staff: J.C.Lehner and Mrs Lehner, F.H. Albrecht and a catechist, Christian.

[p. 71] *This text, judging by the quotation marks and the missionaries’ names at the end, is cited directly from the MS annual report sent in by the missionaries Lehner and Albrecht. It begins rather sadly, with a lament that after eight years’ work there has been no success:*

We ask, Lord, why so long? Will you not acknowledge us? Will you not look on us and our poor people with mercy, and send help from your holy place above? Looking back over the results of the last years it seems that the Lord is answering, "I come to judge, and I will not allow honour due to me to be given to idols." Because the Lord has spoken with a loud voice to our unfortunate people; cholera, smallpox and measles followed one another for half a year and took thousands of lives... And the present year promises to be worse than last year. Two years of poor growth have sent the prices of food soaring; in some areas almost nothing grew, and for the last month cholera has been as strong as ever.

The missionaries are disappointed that all these troubles have not resulted in people taking their message seriously. There is a lot of mental knowledge of the Gospel and people speak christian truths as if they are convinced of them, but as soon as things are not going too badly they forget them again. People are not to be reached by preaching about the invisible world, and conversion involves too much sacrifice, especially of caste. The missionaries are tending to move the emphasis of their preaching to the villages, where they are listened to with more attention, and where they are following the biblical mode “the poor have the Gospel preached to them”.¹⁸

[pp.73 - 74] Last July [presumably 1845] a whole crowd of people came to us from Manaquada, a village 6 hours east of here. There were 200 men [sic] with their priest at their head. They told us they believe in Christ, read only christian holy books, and pray to no God other than Jesus Christ. We were overjoyed at first, but after a discussion which went on for 3 hours it turned out that they had left one set of errors to take up another. Their priest was well-fed, with an eye to temporal advantage, and ambitious. He had his followers in his hand. He did not see himself as a sinner seeking salvation, but understood himself much more as an incarnation of Christ, called to convert his people from idol worship to the true God. He has a significant following around Annagerry, and we did meet good and honest people among them. They are a branch of our old friends the *Kalagnanas*. And if they were not so firmly under the thumb of their greedy leader many of them would free themselves from the chains of death.

Three other heads of families had spent three days with the missionaries asking for acceptance in the congregation. They seemed to be honest men, and if we could or would have helped them with their temporal needs they would have come to us, and others with them. But we could not decide to do this.

¹⁸ Matthew c.11 vv.4-6

[pp.74-75] *The congregation has shrunk during the last year; there have been no new members through baptism, and 17 have left; 11 moved on with their regiment, 4 have moved to live elsewhere, and 2 have been excluded because of their unchristian behaviour. The church for the Canarese and English congregations, which is being paid for by English friends, was finished by the end of November. The first service was on Dec. 14th [again, presumably 1845]. Our Bombay friends have given us a small bell, which should arrive any day now. So they have got in ahead of our dear friends in Stuttgart, who should now give their gifts for direct mission activities. The church seems less necessary than it once did, but they hope that one day a congregation will gather there.*

[p.75] *From the girls' boarding school, the three oldest, Sarah, Emma and Esther, have been sent to Mangalore to be married; Mariane has been taken to Hurruhur by her mother for a similar reason, and Mrs Layer took Fanny with her to Honor. There are some new girls, so they still have 12 altogether. The work is still the same, though lace-making was not making any progress, and was given up – but some are making a good beginning in wool-work.*

[p.76]. *The missionaries only have three boys' schools; two in Dharwad and one in Nerinda. The teachers are from the lingayat priestly caste, because there is no way of recruiting christian teachers. They are only interested in doing the job to earn a living. An example is given of how the teachers "read and hear the Word of God". In March, when a lot of people were dying of smallpox and cholera, the writer [of this report] read to the children passages that showed how when the Lord founded his church he gave strength to his Word by signs and miracles. The teacher said that if such miracles were performed nowadays, a lot of people would believe. When the teacher was asked whether he considered that the living soul of a person, or his body, was more important, he said it was the soul. The missionary then pointed out that:*

Still today, those who are dead in spirit are being awoken through the words of Christ, which can raise from the dust the heart that has been wasted away [ausgezehrte] by sin, and take it to Heaven.

The teacher said that you couldn't even see this happening in Dharwad. The missionary tried a parable [p.77] :

"Do you see what is being built there?"

"Yes – a temple for christians."

"Can you see what is inside?"

"... No – we would have to go inside – we can't see through walls."

The missionary's answer to this was that fleshly lusts were like a wall that prevented people from seeing what wonderful things happened in the christian congregation. The teacher, however, stuck doggedly to his argument that visible miracles could bring whole nations to believe in Chris, although the missionary pointed out that Moses had performed miracles, but they had not persuaded one single Egyptian to worship the God of Israel, and in the New Testament Jesus' miracles had not convinced the Pharisees – and conversely, the 70 disciples had been recruited by the Word and not by miracles.

There are some hopeful signs. The writer hopes that the quite extensive knowledge of the Bible that the boys are acquiring will arm them against the spirit of Caste [Kastengeist], idol-worship, sexual misdemeanours and other works of the Devil. They begin each day by reading a Gospel passage and then writing it out in their own words.

[p.77-78] *In general geography, which they have just finished, the boys generally gave good answers. At least it seems to have become clear to them that there are other people than hindus, and other countries beyond Canara and Mahratta. In arithmetic, which is their favourite subject, most of them are very fast – as long as it is mechanical. They are not so fond of studying things like grammar, where there is more thinking involved. And it is difficult in our circles to give more than elementary*

instruction, because the more advanced pupils leave the school as soon as they can. The government *cutcherries*¹⁹ take them on as trainees [*Aspiranten*] and they do not feel they need more education.

The girls' school in the village has few pupils – there is little interest in girls' education. They are mostly new since last year, so they are beginning at the beginning again. It needs a lot of patience!

There were three main preaching journeys, which were reported in the extracts of the missionaries' diaries sent to Basel: Feb. 17th – March 3rd; 2 – 18; 30.Sept – 21.Oct.

5. Station Hubli (founded 1839)

J. Müller and Mrs Müller, G.Würth

[pp 79 - 90] *In Hubli, there have been problems with staff. Supper was sick and had to leave for Europe, and Huber was transferred to Calicut, which left Johannes Müller alone [apart from Mrs Müller, who is not mentioned specifically] until Gottlob Würth arrived in December 1845.*

The following is selected from Müller's Annual Report:

[p.80-82] I have always found it difficult to write an annual report. When the work and the experiences are pretty much the same, year in and year out, it is difficult to write a report that is not the same as the previous one. However, if the report is to be a true and faithful account, I cannot avoid tiring the reader... how gladly I would report visible victories of the Lord and his Gospel, if only there were any!

Müller consoles himself with the thought that for God, time has a different meaning – a day for Him is a thousand years. They must continue to believe that God will one day be victorious, as without that it would be impossible to continue the work. [p.82] Sunday services are attended by Isaak, and the missionaries' Roman-Catholic servants. Isaak (who is evidently working for the missionaries), has been afflicted with a disease, described as a form of "Aussatz", i.e. leprosy, which does not cause the limbs to "rot" but makes the skin white. This has meant that the hope they had all had of finding him a wife has been disappointed, but he accepts the disease – as God's punishment for his former sins. When Müller says he will stop criticising Isaak for a mistake he makes again and again, because there is no point, Isaak says he wants the missionaries to go on telling him of his faults, as a father would his child, because he has only been "in the light" for a few years.

Interest in listening to the Gospel message seems to have decreased generally, and there are fewer visitors to the Mission House on Sundays – even the schoolboys have stopped coming. It is as though the people – old and young – draw back more and more, the better they have become acquainted with the Word of God. I will not risk saying whether this is due to indifference or fear.

[p.83] *The 12 schools have been reduced to 8 because of the difficulty of finding suitable teachers, or the lack of pupils. There are 5 for boys (3 in Hubli itself) and 3 for girls. The schoolchildren read christian literature and learn a lot by heart, but – apart from some signs that some Biblical truths are being spread among the people by the schoolboys - Müller says that as far as the missionaries can see, "none of the seeds sown has fallen on good soil". Only God can know what is in people's hearts. The girls' schools suffer from irregular attendance – "it is left to the girls to decide whether to come or not". When they do learn to read and write and do some arithmetic, they generally feel that is sufficient:*

Recently, I asked a girl who had not been to school for some weeks why she had stopped coming, and she said that what she had learned already was quite enough for her, and as a future housewife she did not even need that much. That is unfortunately only too true. Another problem is that once a girl reaches the age of 10-12, she begins to visit her future husband – and what happens on such visits does

¹⁹ This word has various definitions. Here it is probably being used generally for a courthouse, or other Government office.

not need to be said; it is enough that all their desire to go to school evaporates. In the first months that my wife was here, the older girls visited her occasionally to sew and look at pictures, etc. But now they mainly come once a fortnight, when they are given a little test and get a small reward.

It is difficult to have any religious influence on the girls – not only are they very fidgety and unconcentrated [*flatterhaft*], but we fear that when they go home, their parents cast suspicion on all that they see and hear with us. The poor people – old and young – have not yet realised that we want the best for them - now and in eternity. They are incredibly careful of us, lest they be ruined by us. If pupils (boys or girls) show signs of being a bit more trusting, it only needs a nod from the schoolmaster to bring them back on the right path. However, “The work is yours, Lord Jesus Christ, etc [sic]”²⁰

[pp.85-6] *Preaching among the grown-ups has continued. People have no problems with the True God – but they cannot bear to hear the name of Jesus Christ, and the mere mention of it is enough to make them angry, even when they really know nothing about Him except the name. Not only the priests, but even the most ignorant schoolboys consider themselves entitled to declare that Christ is an enemy.*

At least it is encouraging that His name is becoming known, even far from any mission station. Müller recently saw a lingayat Monastery (Matha) that had been decorated for a big feast, with "all kinds of European paintings (certainly not known among the people here)", which included two pictures of the Saviour as a child entitled – in French and Italian, “The Saviour of the World.”

However, simply knowing the name of Christ does not make anyone into one of the Lord’s people. For that, as a young man told Müller, a lot of beating and bashing [Hiebe und Schläge] would be necessary. This was said by a young man to whom Müller had talked a lot, who said, “When an artist wants to make a statue out of a formless stone, how much hammering and beating does it need before it is in the right shape?”

Müller says that people are not very quick to grasp what the missionaries are offering: Quite the opposite! One day a man said to me, "Our priests offer more than yours; you tell us how humans can become holy, but our priests teach the way to holiness also for ants and other mindless creatures.”

One evening a man joined Müller on the way home, and as they walked along he presented a fantastical [wunderliche] philosophical system, such as Müller had never encountered. Müller tried to convince him it was worthless and tell him about the true relationship of humans to God. His companion countered by saying that one cannot know whether God is going to punish or reward people for being virtuous or being sinful. When Müller wanted to convince him that this was not true, with "some examples from life and the experience of his own conscience", his companion told him the following story:

“There was a butcher who went to the market and bought a cow, and tied a rope round its neck to bring it safely home – but the cow broke free and ran off. The butcher pursued the cow, and on the way he met a man who had never told a lie in his life. He said, ‘Have you seen a runaway cow?’ and the man said ‘Yes, you’ll find her if you go on in this direction.’ So the butcher went on. Then he met another man, who had never told the truth in his whole life, and asked him about his cow. The man said, ‘Yes, I’ve seen her – she went down that side turning – go that way, and you’ll find her.’ The two men died and came to judgement before God (Shiva). When he had completed the investigation, the deity condemned the first to 20 years in Hell, being gnawed and eaten up by worms,

²⁰ A hymn, still sung today: „Der Sach’ ist Dein, Herr Jesu Christ... “ It was so well known that Müller only needed to quote a few words and add “etc”. Indeed, it can be regarded as *the* Basel Mission hymn, having been written by F.von Zaremba, (see also pp.6.20 & 45 fn. 47) who had been a missionary in the Caucasus, and Samuel Preiswerk, who among other things had been a theological lecturer in the Mission College in Basel – at a time when the death rate among Basel-trained missionaries was very high, especially in West Africa. It was translated into Kannada, and an English version, written in 1948, was published in the *Anglican Hymn Book* (London, 1965): "Lord Jesus Christ the Work is Thine, not ours, but Thine alone."

and the second would be reborn 12 times as a king. And why? Because the first, telling the truth, would have been guilty of the death of that cow - and the liar had saved her life.”

There are a lot of twisted and confused stories like this circulating among the people. One can only feel – and not describe – how heavily the power of ignorance, false teaching and darkness weigh on one... and it can happen that a soul that has heard the Word of God often, and perhaps perceived something of its light and power, can fall into other errors, like a man who had often visited me, and asked to be baptised so that he would not be allowed to die.

[pp. 89-90] I had few visitors at home in the last year. The people in Hubli know pretty well where they are with us, and the few strangers who came had the intention not so much to listen as to look. A few did come to hear, but really not many. There are, of course, quite often people who come with the excuse that they want to hear the Word of God, but actually they are particularly fascinated by the “Black Forest clock” on the wall²¹. If the clock shows the hour while I am talking to them, all their attention is directed to the clock, and I have difficulty in getting them to listen again – and though they may say “yes” with their mouths, their eyes are drifting off in all directions.

Finally, Müller describes one unusual visit:

One evening three men arrived; a Moslem, a carpenter and a lingayat. I asked them where they came from, and what their caste was. The carpenter said, “Our caste and yours are the same; we believe in Jesus Christ.” I replied that it was quite true that their caste and mine were one, in that we were all human beings. But, I doubted whether they believed in Jesus Christ like I did, because the carpenter was wearing a sacred thread and the lingayat his *linga*. The carpenter said, “My thread means nothing, it is a lie, shall I tear it off?” – and before I could answer, it was already in pieces. When I said that tearing his thread alone did not make him into a disciple, he said, “Didn’t Jesus say that if someone is struck on the right cheek he should offer the left as well?”

[pp. 90-91] *Rather to the astonishment of all the onlookers, the carpenter proceeded to beat himself so hard on both cheeks that his companions had to restrain him. He was apparently trying to demonstrate how literally he took the words of Jesus so that he would be taken for a disciple. They came back the next day and talked to the Müller for an hour and a half. The men’s knowledge of the New Testament was striking, but in the discussion their intentions became clear. They were disciples of a priest who had come to the conclusion, on the basis of reading the New Testament and some tracts, that he was an incarnation of Jesus. (How the Moslem had become one of his disciples, Müller could not say). When they saw that they had failed in this, they left, indicating that they would not come back for a long time.*

The report closes with a greeting from all on the station to the Inspector, and a request for his continuing prayers of intercession.

6. Station Betgeri (founded 1841)

J.K. Hiller and Mrs Hiller, G. Kies, Catechist Satyanaden

[pp 91-92] *This is a short report (the death of Hall was described earlier). The editor writes: Rather than publishing an annual report from this difficult and so far fruitless station [bis jetzt so mühselig und fruchtarm] we will quote from some of the letters received.*

Hiller writes: Nobody doubts that our teaching is true and right, and many of them would like to live by it, but they lack the strength and courage to stand up for it. Cheer up! Let us be comforted! A

²¹ These “Schwarzwalduhren” were typical products of artisan work in one of the regions from which the Basel missionaries were recruited, and were widely distributed in the 19th century. They were large chiming clocks (no doubt the visitors were waiting eagerly to hear them strike on the hour!) with a pendulum and often a decorative painted face. They were operated by weights hanging from a chain below the clock.

harvest is ripening here; fruits are ripening on our Mission tree which will comfort us by replacing the old, worm-eaten ones that have fallen.... Cholera is raging in the villages. My servant suffered from it, too. He was near to death, but with God's blessing, he was saved by my treatment and my prayers. ... [In the boys' school] we have several promising boys whom we plan to train as schoolteachers so that we can found more schools.

The newcomer, Kies, writes:

There is still no conversion, but there is spiritual fermentation all around us. We are loved and respected by the non-Christians. Hiller is welcome everywhere. A *shastri* [a reader of the *shastras* on ceremonial occasions] has said publicly that the Padres have demonstrated the uselessness of the *shastras*.

NB on pp.5.16-17 there is thumb-nail version of a detailed drawing, probably made by G. Kies, of the Betgeri mission station and its environment, along with its detailed documentation. A much larger version of the image, again with its key, is provided on pp.7.2-4

7. Station Malasamudra (founded 1841)

J.G.Stanger

The editorial summary describes how after Essig's death Stanger has had to look after not only the agricultural work and the sugar-production, but also the pastoral work of the colony. The lingayat who wept on Essig's coffin received further instruction from Stanger and was baptised by him at Christmas with the name of Jacob.

In one of his letters, Stanger writes:

[p.93] It is sad that in our time it is almost the order of the day that people make calculations about the numbers in the Kingdom of God. If the numbers in the mission reports are small, and there are few new members in the congregations, people decide to be careful with their gifts, and think and say that the missionaries are being lazy, or are not doing their work with the right spirit, so they prefer to keep their money. What missionary would not rejoice from the bottom of his heart if many were to rise up and swear on the flag of Christ? ... Rather than looking at numbers, people should pray more, and more earnestly...

In Malasamudra, 60-80 people come to the morning service on Sundays, some from the villages around. Changes in the colony are reported; the Christian labourer from Mangalore has returned there; Jacob, who was dismissed the year before, has come back; one of the washermen, Bhimu, has left with his family, and a new family of weavers has come.

[pp.95-96] *There has been a series of catastrophes: Stanger, like other missionaries, sees this as a message from God that the people should turn to Him:*

... I have begged the people to make their peace with God. Their hearts are hard and closed; they take no notice of the sermon God is preaching to them, though he is preaching to them loudly and earnestly by sending three plagues; smallpox, cholera and drought. However many died, the others did not do penance for their sins but rather hardened their hearts still more. With the last plague - the drought - many began to ask why it did not rain. I took the opportunity, and went out again and again to beg them and to warn them to throw out their dead idols from their temples, their hearts and their homes, to do penance as in Niniveh²² and to turn to the true God. Then rain would come at the proper time and the seed would flourish so that humans and animals could rejoice.

Most of them probably do agree that blocks of stone, wood, silver, copper etc cannot give them anything, or help them - that they are dead idols. But they leave it at that, and do not go further to

²² The subject of the book of Jonah.

search for the true god. And when God again opened his gentle [*milde*] hand and let blessings and rain trickle down, so that the crops could flourish, they honoured and worshipped the dumb idols, not Him who had helped them in their need.

[p. 96] *On a more positive note, Stanger also reported in a letter that in a village two hours from Malasamudra, Shagoti, several men were meeting regularly to read the Bible and pray, and are planning to turn a Durga temple into a [christian] prayer-house. Everybody in the village knew about the plan, but nobody objected, because the people concerned belonged to the “first families” in the village; some were sons of the Schultheiss. This incident is described in detail in Stanger’s report for the next year (1846) [p. 5.23]. [See also pp.5.44 and 5.51]*

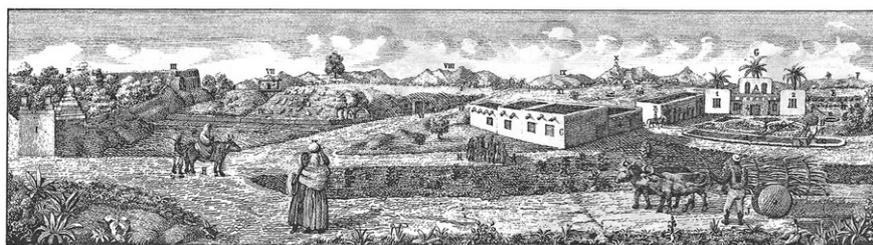
Stanger is also looking after 3 schools, with about 110 children. One school had to be closed because it was 6.5 hours’ journey away, and another because, “the teacher and the boys went from one temple festival to another, near and far, and were often not at school for 6-10 days.” The colony itself has no school-house. Stanger would like to build one, with a big room for services, a classroom for boys and one for girls, and a room for a catechist. The plan has been accepted, but 150 rupees are still lacking. A poorhouse and hospital for four families are really going to be built with contributions from friends in Pune. So has the Lord helped until now, and supported me in my poverty and weakness, and carried me and the whole work with great love and mercy...

Appendix to the Annual Report [pp 161 – 185]

Traktat vom Kastenwesen - Tract on the Caste System

written by Herrmann Mögling in Mangalore, *Translated from Kannada into German.*

The tract is in the form of a conversation between an Evangelist, Theodor, his companionm Lingappa, a merchant, and Krischnatscharia, a Tulu brahmin.



**The Mission Station in
 Bettigerri from NO**
 [i.e. from the North-East]

Missions - Station Bettigerri
 von Kies

*This picture of the Mission Station in Bettigerri is printed as the frontispiece to the 3rd quarterly number of **Magazin für die neueste Geschichte 1846**, i.e. as a frontispiece to the 1846 Annual Report. No artist is named, but it seems very likely that the original drawing was made by G.Kies. A similarly detailed drawing of the Mission Station in Malasamudra, in EMM 1847, is clearly attributed to Kies.*

The small image above has been included here for completeness. To avoid making the present files too large, versions of the engravings in which the many details can be more clearly seen are available in a separate file: Section 7 of “Journeys and Encounters”.

Key, printed below the picture

- I Public building for the gymnastic exercises of the young people, at the same time the edge of the village of Bettigerri.
- II Temple of Balle Sangre, Goddess of the Weaver Caste.
- III Temple fort, to protect the goddess from thieves and robbers.
- IV Artificial dam around an earlier collecting pond for rainwater, at the same time graveyard of the Moslems.
- V A large grave monument which is a place of pilgrimage for Moslems at their festivals
- VI Dwelling place of a Moslem fakir [sic]
- VII Field temple on the other side of the pond [*this probably refers to the disused pond or tank under IV*].
- VIII A range of hills running from North-West to South-East, in the middle of the plain, around 20 hours long, 3 – 600 feet relative height, very rich in iron, probably volcanic
- IX Behind this place, 5-10 minutes away on the opposite slope, is the Malasamudra Mission House.
- X Temple on a hilltop, which one can see from Hubli
- XI The village of Gadak. The coconut trees stand beside a Lingayat monastery.
- XII A 100-foot high pagoda [sic] above the entrance to a big temple.
- A The Mission house (two upper rooms) 1. Hiller's apartment 2. Kies' apartment, 3 Verandah, 4 Grape arbour and verandah.
- B Outbuildings: 1. Coach house; 2. Stable for horses; 3. The catechist's study; 4. Living rooms for the catechist and the cook's family; 5. Kitchen.
- C Cotton warehouse belonging to the Government, with gutters that project like cannons.

- D Mission garden:
- a. Newly-made vegetable and flower garden in front of the house,
 - b. Well for watering the garden
 - c. Water-hole
 - d. Deep ditch in which the oxen walk as they draw water
 - e. Small well for household needs
 - f. path to the lower garden.
 - g *Berle* (=) und Mangobaum [*Berle* is presumably a misprint for *Perle*, guava.]²³
 - h. hedge
- E Fields
- F A chapel for a deity, in which the ox Bassaba [sic] is worshipped.
- G 3 coconut trees which grew *so* tall in 1 minute under the hand of the artist, from little plants behind the mission house.
- H A family travelling to Gadak. Wife and child are riding the ox, with the husband behind, holding the tail of the ox in his right hand and his sword in his left.
- J A Betigeri farmer with a cartload of sugar cane for the market.
- K A little group of curious people, who have come to Betigeri to trade, and are now eager to see the *Patres'* house, about which they have heard so much already. They have arrived at the right moment, because at this very moment M.Hiller on his horse has just got back from the school in Gadak, to lay a few Words of Life in their hearts for their way back home, and [their way beyond that] into eternity.

²³ This page was trimmed during production very close to the right-hand margin of the caption to the picture.

Basel Mission Annual Report [1846 -] 1847²⁴

The frontispiece is an engraving of a view of Malasamudra with detailed explanations.²⁵ As in the previous year, the report begins with a general overview of the Basel Mission's activities, then moves on [p.42] to a detailed report on the Basel Mission's own stations, starting with those in Karnataka. Metz continues to report in detail on the school on the Balmatta Hill – with an overview of the future plans. The mission is gradually getting the schools more firmly established on various levels – practical training on the one hand, and the training of teachers and catechists on the other.

[p. 57] **Report on the school on Balmatta Hill, and a visit to Dharwad**

J.F.Metz

Scabies was a problem for most of the year. For several months Metz employed an indigenous doctor who used creams and medicines, but they helped only for a while. One boy had smallpox, and Metz feared an epidemic, because about 20 boys had fever. But the infected boy recovered – he had been vaccinated.

In January Metz decided that as he himself was in need of a rest and recuperation, he would take 24 of the boys via Honor to the upland stations, preaching on the way. In Sirsi he met a young lingayat who had been held prisoner by his family for 14 days because he wanted to become a christian. The Collector had just liberated him. Metz had had contact with him before, and sent him to Layer in Honor. He seemed serious, but was addicted to smoking hemp. The Catholics in Sirsi were already trying to catch him [“streckten schon ihre Fangarme aus”], and one of them even came to Metz to suggest asking the Padre from Ankola to come and baptise him, since “the difference between them and us was very small”. However, Metz did not much like this visitor, who kept interrupting him, and even said he “should not talk so much to these stupid people”. And the young lingayat said he did not want to be a Catholic but to accept the religion of Mr Ward, previously a civil servant in Sirsi. Metz went on via Hubli to Dharwad, where:

When I came within sight of Dharwad and saw the little Mission Church I was so happy that the feeling of being a pilgrim [with no fixed home], that I so often had as I travelled with the boys, and that often comes over me in this country, retreated into the background. We stayed with the brothers in Dharwad for a week, and I also informed myself about the possible suitable crafts for the boys. From now on they will only have school in the mornings, and until they are confirmed will spend the afternoons in handwork. Then they will either enter the catechist class or learn a suitable trade.

Brother Layer got permission from the judge for us to go into the prison and see the 700 – 800 prisoners in their various workshops²⁶. We went there together, and found that making carpets would probably be the most profitable and suitable. Carpets for the floor [or feet? Orig. *Fusstteppiche*] would certainly find a sale among the English people here, and even the smallest boys – down to the six-year-olds - could be given work.

When he got back to Mangalore, Metz put his plans for combining practical training with academic work in the boys' school into effect:

As soon as I got back to Mangalore I had a large European carpet-making loom constructed, which is as broad as our house and suitable for making quite big carpets. In the mornings the boys learn reading, writing, arithmetic, the catechism, Biblical history and Biblical geography, and with Jacob (previously a brahmin) ... translation from Kannada to Tulu and vice versa. In the afternoons they

²⁴ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1847, 4th quarterly issue, pp.71-98. The foreword is dated 1st July 1847. The report thus covers the second half of 1846 and the first half of 1847.

²⁵ This drawing is reproduced, with its detailed caption, on pp.7.5-6

²⁶ The production of hand-woven carpets by prisoners in was important at this time in Western India, both for training purposes and for income-generating.

work. Some weave, others wind the threads on spools, and the smallest boys twist the thread required with a small machine, under my and Jacob's supervision. I hope that in two years the earnings will cover the investment in the looms.

On the loom that was made last year, tough cloth was produced for the boys' clothes, and we did not have to buy any; in the future, we should be able to make some to sell. Two boys learnt the weaver's craft last year well enough for us to dismiss the local weaver who taught them – as instructed by me. In time, they will be able to earn their own livings. The tailor who we had employed up to now at 85 rupees a year to mend the boys' old clothes could also be dismissed, as two boys who had learned the job could take over.

[p. 62] *The school's aims are to give boys a thorough basic education, above all knowledge of the Bible, and to train them to become christian craftsmen, teachers or catechists. After Confirmation the boys will go back to their families or enter the catechist school - but if the family will not take them and they are not suitable for the catechist school, they will enter the school for practical training. At present three crafts are available; weaving, tailoring and book-binding.*

One of the boys sent to train as a book binder (see p. 5.8) has entered the Catechist class. The other has married and is working at his job with the missionaries. The metal-working shop [Schlosserei] has not functioned well up to now. Metz is looking forward to the new missionary promised by Basel (he is hoping to send apprentices there, too).

Dharwad

J. Layer and Mrs Layer, F.H. Albrecht and Mrs Albrecht; Catechist Christian.

The text on Dharwad [pp. 71-84] begins, "Let us hear what our Brothers there have to tell us," which indicates that the report is largely quoted directly. The year before, the Layers had gone to Honor. However, Layer's health was so badly affected by the climate on the coast that they came back in October and were replaced in Honor by the Lehnern. Lehner had founded the Honor station some years before, and actually preferred the coastal climate.

There have been no conversions, but the missionaries feel they have done a lot of preparatory work, and there is a widespread knowledge of the christian truth. [p.73] The yeast is working. Religion has become, for many people, a question of the first importance.

[p. 74] *The little chapel financed by voluntary contributions²⁷ is finished. The small tower can be seen from far away. It is a silent witness to the non-christians, that shows them not only that there is a Jesus Christ who also came for them (which the Catholic chapels also do) but provides an opportunity for them to see that the Almighty can and should be worshipped in spirit and in truth, and not amongst images and pictures.*

The writer feels that this is an important point. The feeling that something visible must be present when God is worshipped dies hard; he gives an example of a man who had looked through the church door and thought that the pulpit was an object of worship. People have to be taken into the church to see with their own eyes, to be convinced that there really are no images.

The chapel is used for the English services that used to be held in the law court, and services for the boarding-school girls and a number of Tamil christians. The latter are part of the army, so the numbers fluctuate. There are also some people who are employed by the missionaries or are living in their compounds. The Kannada services are attended by six mission schoolmasters and 40-50 children, and sometimes other people from Dharwar or elsewhere: So the building of the chapel has given more opportunities to spread the Word.

²⁷ The contributions were from local Europeans.

[p. 75] *Itinerant preaching continues, but there are also a lot of discussions with visitors:* The many people from far and near who visited our house showed that our efforts were not in vain. We should not forget to mention that among them were a good number of the people who originally came on July 13th 1845 as followers of that lingayat priest who said he was an incarnation of Christ. On that day he had come with more than 200 of his disciples from Manakwada, as we mentioned in our last report. Though their ideas are still clouded by the influence of the priest, we still have some hope that the Lord will reveal himself, sooner or later, to the one or the other, and liberate them into the glorious freedom of the children of God. All of those who are still visiting us from there seem to come for the sake of the truth alone.

[pp 75-77] *There are 210 pupils in the boys' schools, and on the whole attendance is more regular and the missionaries are more trusted. The two girls' schools are more of a problem; when they invite people to send their girls to school they get answers like:*

“What use is it for them to learn – they still won't get jobs with the government! If they know how to grind two *seer* of *dscholala* and make a few loaves out of it, that is enough for them²⁸.”

When they do come to school, the girls have a quicker understanding than the boys – but they quickly forget. There is still a girls' boarding school in the mission house, under Mrs Layer. Three of the older girls went to Honor with Mrs Lehner.

[p.77] *Owing to illness, Albrecht was the only one who made preaching journeys. He felt that the task was overwhelming; often, the best result was like shooting a rubber ball [Kartätschenkugel] into a great enemy fortress. In Degalolly, where there was an impressive but decaying Jain temple, Albrecht asked who had built it, and why it was not being kept in repair. One man responded, “How could we do that? The men of old built it. They were strong because they were not sinners like us!”*

In places where the Word had been preached many times already, people are beginning to compare their own religion with what the missionaries preach. For example:

In Kittur, a man asked why God did not redeem humankind as an invisible Being, but became man? I answered, and added that that the same Christ would return - not in a humble guise, but in majesty as the judge of the living and the dead. [p.79] Someone else threw in the remark that the Moslems say that about their Baighambar - but I should tell them how long it would be. *He agreed with what I said about the signs of the times that suggested the time was near. But he tried another tack to reach his goal. He said that being with God, contemplating him and serving him, did not deserve the name of holy bliss [Seligkeit]. In contrast, their shastras say that the spirit of Life flowed out from God, and true heavenly bliss is when this part goes back into Him, so that the human being becomes part of God himself. I showed the group my watch, and asked if the person who made it was not a great artist? They agreed, and easily saw that the artist and his work were not the same thing.*

Hearing this answer, which was the opposite of what the shastras taught, led one of the bystanders to ask how one could know which scriptures were truly the Word of God. Albrecht countered this by pointing out that if one of the listeners had a son in a distant land he would write letters to him – and the Bible was like a letter from God to the people in India.

In some places the brahmins were very angry, and not only refused to listen themselves, but ordered other not to answer the missionaries when they came to talk to them. For example, in Sirsi, Albrecht was asked by a lingayat merchant whether he had been given any answers after preaching for some hours? Sirsi was one of the places through which Mögling had passed six months earlier on a journey to Dharwar, accompanied by young converts from the brahmin and other castes. The visible demonstration that conversion really could take place had caused a panic reaction wherever they

²⁸ It sounds as if "grinding two *seer* of *dscholala*" is some kind of proverbial description of the women's work in preparing cereal for domestic consumption.

went. When one brahmin said they would never convert one of his caste, Albrecht pointed out that the Kotayala Padre (Kotayala = Mangalore) had done so. The brahmin claimed that the young converts had never been brahmins, but were holeyas.

[p.80] There were some individuals who were truly seeking after truth. One of these was a young lingayat who had spoken to several missionaries as they passed through, had received books from them, and had built up a knowledge of the christian faith which would shame many people who are christians by name only. But this poor young man has not the power to free himself wholly from his bonds...one of these is smoking hemp, which, like opium, calls forth a state of intoxication which promotes what the lingayats call *Sivadhyana*, absorption in Shiva. This led him to the idea that the wine used in the Holy Communion has the same function with us.

[p. 81] In March I came to an area [around Mutigy] where cholera – this Asian Angel of Death [*Würgengel*] – was killing many. I also had an attack, But the Lord was faithful and merciful, and blessed my consumption of salt dissolved in brandy, without eating or drinking anything else, to such an extent that in three and a half days I could continue my journey. A lot of people cried, “Show us a God who can free us from this plague, and we will accept him”. *Albrecht explained that God had not freed us from death, but from the fear of death. This was not enough to convince them, because they were not aware of the evil of sin. People appealing for divine help against cholera were not impressed by the preaching that spiritual death is what one has to fear most.*

[p.81 - 82] Nevertheless, in some places there are individuals who are glad to hear something about their eternal salvation. For example on market day in Guledaguda [Guleddgudd] more than 1,000 people were present who listened to me with visible enthusiasm. I was there for three and a half days, and many seekers came to me. Two of them were – in their own way - learned and respectable [orig, *respectabel*] lingayat priests. One of them brought a carefully wrapped up sheet of printed paper that had been handed down in his family for 150 years. He had shown it to three white men who could not make out what it was. He thought it contained a prophecy. When I examined it I found it was a page of the Proverbs of Solomon in Latin, with an introduction to the whole book and a note to each verse. It had probably come into the hands of his forefathers from a priest from Goa.

Another person of the same class [sic] said to me that what we preach about Christ's return corresponds exactly to their *Kalagnana*, in which it says that in eight years' time (in the *Ananandanama-Samvatsara*) their Tschana-Basappa will come, will put all his enemies to the sword, and make an end of all differences of caste. According to another much respected prophecy among the lingayats, this Judge will come to India from the North-West (i.e. from among the Europeans).

People are also becoming convinced that caste differences did not begin with God and may therefore pass away – the development of new castes, all of which want to be the top one, has contributed much to this thought. For example I heard the following at Kammattigy, a large village south-east of Bagalakota. A great split had happened among the *Hattikararu*, those working with cotton. Its origins seemed to have been three generations ago, but it is now breaking out in all kinds of relationships and activities. Those on one side are the *Shiwachaza*. They represent the original grouping, worship Shiva, and acknowledge the *jangamas* as their gurus. The others have separated themselves from them and acknowledge teachers who are descended from *jangamas*, but who they call *Devangagurus* (teachers of the divine body). Characteristic of the first group is that they wear a *linga*, of the second that besides the *linga* they wear the holy thread (*dschanavara*), and have a red and yellow mark on their foreheads, so I could not distinguish those who wore a *linga* but it was hidden from sight, from the *Waischtnaru* (Vishnu-brahmins). Each of these main caste groups [*Hauptkasten*] has 7 classes. I only know about the religious book of the last-mentioned group [sic] from hearsay. It does seem to be rather more respectable, proper and moral [*sittlich*] than that of the former group²⁹ – but the *Devangas* [*Devangagurus?*], these so-called holy bodies, go begging from door to door like the *jangamas* do. I found this new way [sic] has spread to Ramdurg and district, where I [also] found hundreds of

²⁹ It is not altogether clear which group the writer is referring to. We have provided a literal translation.

pilgrims of all ages and both sexes returning from the Yellama Temple near Samadatty. Among them I found an open ear for my preaching.

[p.83] In Bagalakota, where prosperity has made people more proud than in many other places, I found my luggage, which I had sent off many hours before me, lying in the full heat in front of a temple, into which my servants had not been allowed to carry it. When I arrived, no-one objected to me making my quarters in that Hanamanta Temple, and I stayed there for an hour and a half undisturbed. At that point a large group of people had assembled outside the walls of the temple – which is where we usually stay, without there being the least difficulty. I spoke to them, and it turned out that all they wanted was that I should leave their temple as soon as possible because they and all the brahmins of the town had to fast till they had made *puja* there. I told them that fasting every now and again was good for you. But I didn't want to force a fast day on them, so I would make a proposal; and if they agreed I would happily leave their temple and go to a different place, which they should suggest. The proposal was that they should all listen for an hour quietly to what I had to say. They all agreed, and as the place was too small for them all, we went to an open space, where they all settled down to listen.

After about an hour they said they were hungry, but they would all come to my new lodgings and listen to me when they had had enough to eat. During the three days I spent there I did indeed have a lot of visitors, but not any of those brahmins – so I was glad I had had an opportunity to bear witness in front of a group like that.

Hubli

Johannes Müller and Mrs Müller; G.Würth

[pp 84-86] *There have been no great changes since last year; Müller writes gloomily that he feels they are far from being effective workers in the Lord's vineyard. Isaak is still a member of the church, which reassures them that the Lord will one day bring more. Some others do come to services. There is a mention of a man of about 40 who is interested, but "the strength of his soul [Seelenkraft] is already so much reduced by smoking hemp" that they cannot begin anything serious with him.*

[pp 87-89] *The missionaries are still busy with schools – there are now 9; they have opened a fourth girls' school. The pupils tend only to stay for about 6 months, then leave to work in their fields or at a trade; this demands a lot of patience, since they tend to leave just when it would be possible to start on systematic teaching. There are about 300 boys and 60-70 girls. About a quarter of both boys and girls can read well. Four night schools were formed spontaneously by groups of young men, and the missionaries supported them, but they were nevertheless short-lived. The pupils from all the girls' schools come to the Mission House every 14 days, and Mrs Müller reads with the children, and explains what they have learned, also with the help of pictures.*

[p. 89] *G.Würth, who arrived at the station in December last year (1845) has had several months of language study and is now beginning to share the work of the station. He is planning to spend some months in the South of the Dharwad Collectorate to spread the gospel where it has not yet been preached. This journey is reported in Appendix C, p. 198.*

Betigeri

J.C. Hiller and Mrs Hiller, J.G. Kies, Catechist Satyanaden

[pp. 90-1] *As far as personal contact with the adults is concerned we are very happy to say that people are very friendly, and are never insulted [beleidigt] when we touch their souls with the Word of God... We feel welcome in every house, and the people trust us, even though they have not yet accepted the*

Gospel we preach. We do not feel like strangers among them...More than once, hindus with whom we talked about the apparent fruitlessness of our efforts, and their hardness of heart against accepting the joyful Gospel, begged us not to give up hope, but to have more patience and wait for the better times that would surely come.

There are schools in Betgeri, in the village of Gadag, in the fortress of Gadag and in Lokandi and Tschautti, with 272 boys altogether. Three girls' schools run by Mrs Hiller have 81 children. For two years all the schools in Betgeri were in the hands of the missionaries. A priest who was in charge of one school was so insulted when Hiller had to correct him that he went off and opened a private school, but the writers hope that once their own new school is ready they will again be, "Masters of all the village schools."

Malasamudra

J. G. Stanger

[pp. 93-94] *The last convert from the Kalagnana sect— a washer-man from Bentur - has lapsed back into heathenism. Essig had instructed him, and they had rejoiced at his baptism. The Grace of God had really worked on his heart, but his wife remained a heathen. Then he also became indifferent, and his behaviour was not satisfactory. When Stanger complained, the washer-man began to spread damaging rumours about him - but very subtly, so that it took some time before the missionaries realised what was happening. So he was excluded from the congregation and went back to his village. They were sad to see him go.*

[p. 94] A lingayat monk was baptised at the end of 1845. For a time he lived his life according to the Word of God. But then he began to be lazy and sleepy. I gave him a little light work to do. I told him about the apostle's commandment – the person who does not work does not eat. But the warning did not impress him.³⁰ He is young, and strong enough to work. So I gave him a day's supply of grain and said: "Now, my friend, grind your own corn to flour, fetch wood, and cook, if you want to eat. Immediately you start to work for me I will pay you as I do the others." He tried it for a few days, but was soon tired of this way of life, asked permission to visit his relatives, which I gave him, returned after a few days, tried to work again - but it was all in vain. He told me wanted to return to his village.

[pp. 95-] *Abraham, the oldest christian, had been made dissatisfied by the washer-man, and went to live with the missionaries in Betgeri for 7 months, but has recently returned and is again "a shining light among the settlers". The other two christian men living in the colony are making progress and witness to Christ before the people.*

Two new families were accepted provisionally to be part of the "colony", but eventually they had to be sent away because they would not follow the colony's rules about Sunday observance and daily prayers. They were replaced by two further families, one of which has already left again – they found the Way of Life "too narrow, too rough, and too thorny". The other settlers are living according to the rules, but Stanger's attempts to "shake them awake" are rarely successful. They are very impassive about religious questions. A number of people are being prepared for baptism, but are not yet ready to leave everything and follow Christ. The oldest of them wanted to wait until her youngest son was married, or he might never find a wife. Some of the other people in the class said they would like to continue with instruction until their wives want to be baptised too. A tailor's family have asked for baptism: husband and wife go regularly to instruction.

[The following account of the takeover of a temple for use as a school with christian teaching does not name the village, but it is almost certainly Shagoti. The action had been planned for some time, and was mentioned in Stanger's previous report, p. 5.15. Further reports pp. 5.44 and 5.51]

³⁰ 2 Thessalonians c.3 v.10

[p. 97] On June 15th 1846, in one village, several men arranged to enter the Durga temple before sunrise. They included the *Gauda* (*Schultheiss*; village Head) and the schoolmaster. They hacked the idol and its plinth into bits, and threw the pieces out into the street. This caused no little excitement among the villagers, but they soon calmed down. I had already heard that these people were planning to make this attack on the temple, which they plan to turn it into a school, but I did not realise they were going to put it into action so soon. Now a school is being held there every day, the Word of God read, and prayers said to the living God. A brahmin is trying to get people to return to other ideas [*Gesinnung*] and to set up the idol again; hopefully he will not succeed.

[p. 97] *A lot of people have asked to join the colony in the last year, but had to be turned away. Two of them wanted to be lent money and be supported by the Mission.*



**Mission-Colony and
-Station in
Malasamudra
from the South-West**

Drawn by the
missionary Kies

*This picture of the Mission Station in Malasamudra is printed as the frontispiece to the 4th quarterly number of the **Magazin für die neueste Geschichte 1847**. G.Kies is named as the artist.*

The small image above has been included here for completeness. To avoid making the present files too large, versions of the engravings in which the many details can be more clearly seen are available in a separate file: Section 7 of “Journeys and Encounters”

Key, printed below the picture

I Mission settlement

- a Mission house and out-buildings
- b Storehouse for sugar and fruit
- c House for the poor and sick
- d Houses for colonists, 6 up to now
- e Open space reserved for church and school
- f Graveyard with the graves of missionaries Essig and Hall

II Garden

- 1 Mango and tamarind trees
- 2 Perla- (Kannada) or Guava- (Engl.) tree.
Growth is like a dwarf apple tree, the fruit similar to pears.
- 3 Place for boiling sugar
- 4 Sugar cane, 8 – 12' tall. The stems are about the thickness of a really thick stem of maize [*Welschkorn*] the feathery grass [leaves] like the reeds that grow by streams.
- 5 Long red pepper 1-2' tall. It is planted alternately every other year with sugarcane, to allow the field to rest.
- 6 Bananas or Paradise figs [*Paradiesfeigen*] Leaves 2' wide, 4-6' long
- 7 New sugar-field. The new plants (pieces of sugar cane 6-8" long) are placed in freshly irrigated trenches, 1' deep, and stamped in 2' apart. Every 4 paces the trenches are cut by an irrigation ditch running at right angles to them. [*NB there is a confusing use of pronouns in this caption and it may be the trenches which are dug 2' apart*].
- 8 Wild date trees (Canarese *Jzala*). It is from these that the local drunkards tap the drink that poisons body and soul.

III Malasamudra Village [*III is hard to see; the village is below the conical hill at the far left*]

IV 400-foot high (*)hill of iron-containing rock, with a ruined Hindu temple on its peak.
[* is a symbol too small to read – does it indicate, “approximately” ?]

Appendix C to the Annual Report: Preaching Journey made by Gottlob Würth in the Highlands of Karnataka³¹

Würth says he has not sent in a diary, because: On a long missionary journey you hear the same objections so often, and it is quite enough if they get written down once.

This is presumably the reason that the report does not always specify what was done every day. They probably spent several days at a time in one place, and Würth moved around from there, preaching. The translation includes all the dates and the place-names mentioned, but only parts of this long report have been summarised or translated.

Würth had been pressed by a British official to make a tour with him, and the official provided him with a tent. Considering that they must have been living close together during the trip, remarkably little is said about this helpful “official”, and he remains nameless.

Nov 2nd [presumably 1846] Indalgi, Nov.3rd Chowthal, Govanhall.
[pp. 199-200] *Würth made a vivid speech about the bait the devil spreads out to catch humans – like people catching birds or fishes*

Nov 5th Roddigherri, Nov. 6th Madapur, Nov. 7th Govanhall.
[pp.200-201] *When Würth asked the listeners after he had finished his sermon whether people had understood, a brahmin, the village Head, summarised what he had said – but from his own point of view. “If we believe in Christ, the incarnation of God, we will also believe in God and become His children. But God is One and Invisible. To think about Him in our prayers, we humans must have something visible. Therefore (pointing to the statue of a deity) we pray to our idols – and in doing so, to the True God.” Würth adds that most hindus are willing to join in with the cry, “God is one”; their idols are images of one and the same god...*

Nov. 8th It was Sunday, but in spite of that we had to move 9 English miles to the South, as we had already visited the villages around. The strata of the rock (clay slate) are exposed, and are vertical, so that we rode over the tops of them. We went through Savanur, the residence of a Muslim Raja who has a handsome palace and a beautiful garden here.

Nov 10th We set out for Devigherri in the morning, and had to cross a river in a round basket that was propelled over the river with oars. *In the evening, Würth went out and preached. He came upon a group of people having a feast outside the village. They found words about Judgement and the Wrath of God towards sinners very inopportune.*

Nov.11th Mattibednur, 20 hours S-E. of Hubli; Nov. 12th Allallgherri

Nov. 14th Allallhalli, [pp. 201-202]. *Listeners gathered in the temple. One was an old man, to whom Würth spoke directly about the need of a change of heart to save him from the torments of Hell when he died.*

[p. 203] We had pitched our tents in a very beautiful plain. It was bounded to the south by a row of low hills, and here and there on the summits you could see heathen temples. Down in the plain round stones had been placed under green shady trees, marked by circles in chalk. Superstitious rites were carried out before these stones. This was worship of some sort of wood-devil or field-spirit, who the natives believe to move around fields, and to whom they have to bring offerings in order to avert their evil influence. These offerings were mostly in the shape of flowers strewn over the stones. I very often

³¹ Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften **1846**, 4th quarterly issue, Appendix C, pp198 - 236

noticed dead flowers around the stones. The temples up high and the idol-stones under green trees illustrate the text which you find so often in the Old Testament: "They practise idolatry on the mountains and beneath all the green trees"³², and remind us of a common basis of heathenism which you find survives through the centuries.

Nov. 16th Hosehalli.

[pp. 203-5] The Village Head quickly collected a good number of adult men. I spoke strongly about the need to leave their idols and worship the true God. The Village Head said, "If we do that, we will suffer." This is very often said. I dare not decide whether this is a ruse of the Devil, because there are said to have been real cases of people being tormented. Cholera is called *Durgapäne* here – "Durga's disease" - which says clearly that according to the crazy delusions of the Hindus, cholera comes from Durga (the "unapproachable"). A man in another village had said to me, "If we leave our goddess Durga, the disease will never cease to rage. If we make sacrifices to her, we will make atonement, her anger will be stilled and the disease will lessen." Thus these people are slaves to fear. I made it clear to them that it is not the goddess Durga, but God who allows men to die, and sends cholera as a chastisement for humankind, so that people will search for him.

After I had finished my speech, and invited the people to tell me what their objections were to the new Way I had been telling them about, an old lingayat priest came in, and several people prostrated themselves and kissed his feet. *A discussion followed about whether lingayat priests should really be revered as gods.*

Nov 21st Bidri

[p.205] *Würth spoke in the school, which was decorated with pictures from Indian mythology, which Würth felt would have a bad influence on impressionable boys. The book they were reading began with the words, "We must bow down to the Guru, the Linga and Basappa".*

Nov24th Hewial

[p. 205] The village Head listened to me patiently, and then said, "the people will soon forget what you have said. If you were to set up a school here and teach them reading, writing and arithmetic, they would become more capable of forming an opinion on religious matters." *Würth agrees that some basic education would improve people's ability to make considered judgements.*

Nov. 26th Benkundkund

There was a great storm from the South-East – around midnight the tents were nearly blown over. They learned later that it was the after-effect of a hurricane that had wrecked many ships in the harbour in Madras.

Nov27th – Dec 3rd (?)

The unceasing rain forced them to move to Ranibednur, a town of 8-10,000 people about 30 hours S-E. of Hubli, where they could move into a bungalow. It is not entirely clear when they left; the last entry for Ranibednur is on Dec. 3rd

Nov30th

[p. 205] I preached in Magri to attentive listeners. As I left, I heard a man behind me shouting, "Stop! Stop!" I turned round, and saw that the man who had hurried after me had a bowl of fresh milk, which he insisted I drink. It was a rare sign of friendliness and gratitude – especially heartening for a missionary who spends his days struggling with stubborn and childish people.

Dec 1st–3rd

³² Possibly a paraphrase of Lamentations c. v.19

[pp.205-206] In the afternoon a man came to my room (in the bungalow in Ranibednur) who wished to speak with me. He showed me a tract which he had received from a missionary 4-5 years before. "At that time", he said, "when missionaries came to my town (Ranibednur) I was godless and teased them about religion. They gave me a book. I read it, and came to the conviction in my inmost parts that the worship of idols is a lie and will bring no fruits, but that Christ forgives sin and can make people holy. But I cannot proclaim my conviction to the people around me because they would plague me". This contradiction between his inner self and his outer behaviour seemed to be giving him much pain. So I spoke to him about the way light cannot be mixed with darkness, and that Christ has no link with Belial. Someone who believes in Christ with his whole heart does not shrink from shame and the loss of worldly goods which may come when he confesses Christ openly. If his faith is weak he must pray constantly to Him who does not put out the glimmering candle, and does not crush the broken reed.

Afterwards a farmer came to me who had heard me speaking earlier in another village, along with someone from the weaver's caste. When I said to them that the worship of the *linga* does not lead to holiness, one said "We do not worship the *linga* itself, the stone that we have set in tin or silver around our necks. We worship the spiritual *linga*." I asked "Who is he?" He replied "The spirit in us who moves our souls" [*der beseelende Geist in uns*]. So I replied "That means you worship yourself?" He said "This spirit is God in us". I demonstrated to them that there is an infinite difference between his limited human spirit and the everlasting spirit of God.

The next day Würth preached to quite a large crowd of adults. I called on them to leave the ways of sin. A lingayat argued, "It is not in our power to decide to do good or evil; we have to do as the highest God drives us. If God leads us in the way of holiness, we will travel along it; if not, we stay in our old path." I said that it is people's own fault if they fall into sin; it is God's mercy that he liberates us." He said angrily, "Let Him liberate us if he wants to!" Würth replies with the image of a King who wishes to help the poor, but they must come to him and ask...as in the New Testament text about asking; seeking; knocking on the door³³.

In the evening some weavers came and sat down in front of the bungalow, and we had a friendly discussion in the moonlight. After some talk about who Christ was, and what one must do to be freed from sin, one of them asked, "Is killing animals not sinful?" Würth comments in his notes that this teaching indisputably came from Buddhism into Brahmanism and then in to the various Indian religions, but in the Vedas, people are explicitly told to sacrifice animals. On this occasion he replied,

"The world God created includes animals, like the tiger, that cannot live without meat. So if He had intended that no animal should be killed, that would be a contradiction! And though you say you kill no animals, wherever you put your feet you kill innumerable little animals that cannot be seen by the naked eye."

The next evening, Würth spoke in the Government school about sin and how to defeat it. When it was dark, one of the weavers came. He was concerned about salvation, but did not want to show in front of others that he no longer believed the religion of his forebears. He asked when I would come back. I had to move on.

Dec 9th Nettur

[pp. 210-12] To persuade people how many contradictions there are in the worship of idols, I often use a story from a book called "Scrutinising the Gods" [*Gottesmusterung*] which was originally written by a Catholic Priest in Telugu, and has since been translated into Kannada. It only exists as a manuscript. I take the liberty to repeat the story here.

"A shepherd was once grazing his flock by a road. The sun was beating down on his head, and so he took refuge under the shadow of a tree nearby. As he rested in the shadow a brahmin came along the road. He, too, came to rest in the shadow of the same tree. The shepherd bowed before him, and

³³ Matthew c.7 v.7

expressed his amazement that he, a brahmin, should be travelling in the heat of the sun. The brahmin said that he was on his way to a neighbouring village to dedicate a newly made idol. He could not delay if he was to arrive during the auspicious hours. And then he asked the shepherd if he had made a donation to this great festival, so that the newly-made God would be merciful to him and send him blessings. The shepherd exclaimed 'You are big people, you are Gods on earth.' He asked the brahmin to do him a favour, since he had the ability to do such great things. He said: 'Many of my sheep are dying from a serious illness. This has made me very poor. So I want to take clay and make sheep, as many as I want. Then I will give you the clay sheep, and since you can fill a stone with divine life you will be able to give those clay models the infinitely inferior life of sheep. And when the sheep that have been brought to life by your magic words are springing around on all four legs, I will give you milk and wool from them, as much as you want.' The brahmin was ashamed, and at the same time angry with the shepherd. He abused him and hurried off."

Dec.10th Gupenur. *Discussion about logic and definitions.*

Dec 12th Aladzatti.

[pp212 - 214] *Würth preached to a lot of people. One of them was their main speaker. A discussion followed on how one can follow a God one cannot see. Würth points out that they have never seen the Governor, but nevertheless obey his laws. He is then asked whether God has made laws, and when Würth says that God's Word have been written down in the Bible. The speaker was dubious, and said:*

"You got what you call the Word of God from your ancestors, and we got our holy books from ours. How can we know which is the true Word of God?"

Würth replied:

"If the way that you should follow and the laws that you should obey that are taught by your holy books can lead to forgiveness of sins, peace in your souls and the power to lead a new life, then these could well be God's word..."

However, this is not so – as the speaker agrees. But he says,

"... You say this to us. But give us visible evidence that your Word is true."

The dialogue continued:

Würth: "When we believe in Christ we have inner peace and the hope of blessedness."

Speaker: "We can't look into your hearts and see this peace. It may be a crazy delusion [*Wahn*]."

Würth: "It cannot have been empty fantasies that caused so many early christians to shed their blood for the certain hope of eternal life."

Speaker: "They couldn't come back from the dead to tell their friends that they had really achieved the blessedness they hoped for."

Würth: "You refuse to accept any evidence, so you should try it for yourself. If anyone wants to know in his innermost heart that this teaching is from God, he must do the will of Him who sent me. First believe, and then you will experience that life and blessedness come through Christ."

The speaker summed it up:

"So we have to believe – but believing without seeing is too difficult for us."

Dec. 29th [p.214] Preached in Kodial, *on the banks of the Tungabhadra. On the other side is Mysore.*

Dec. 31st [p.214] Preached in Devanakatti, *Würth had a careful conversation with a young brahmin, in which Würth illustrates his argument by references to the Vedas.*

Sunday, Jan 3rd 1847

[p. 215] A man came to me in my tent from a village 2 hours away. He had heard I was here, and wanted to speak to me. He said, "We are like sheep without a shepherd, wandering in the desert, and

finally dying there." I said, "Indeed, your gods cannot give you peace." *The man asked whether if he fell at the feet of the priests his sins could not be forgiven? The reply was: "They are sinful men, who cannot take your sins away. A poor man with no money cannot pay the debt of others. One sinner cannot rescue another from sin."* He agreed, and showed me a book, a christian tract, which he had been reading for a long time. I asked him how he had got hold of it. "Several years ago my two sons – my only children – died because of the evil influence of Saturn. I was inconsolable. I lost all desire for life or business. I felt I wanted to leave this life. I went to the priest of my village to seek comfort. He warned me not to neglect my wife and my business. I looked through all the *shastras*, to see if they could give me comfort in my sorrow, but I found little. In the end the priest himself died. I found some comfort at his grave which I often visited.

Then in the end I visited a priest called Gurusiddappa in Marauli. He told me I would find no comfort in the holy books of our ancestors. I should throw away the *linga* (which hangs around our necks) since it is useless. On the other hand the religion of Christ was the only true religion, and in it one can find comfort. He gave me christian tracts from the store of them that he had in his house, telling me I would find comfort in them if I read them. He made no secret of his view of the religion of his ancestors, and because of this had lost his wife, who did not agree with him."

My visitor showed me the books he had received. They had been written and printed by the English missionaries in Bellary. He also had a small book of printed *shastras*. I picked that one up, and offered to buy it from him. But he said "If you want this little book take it - I will take no money for it. You have given me a book (one of our tracts) which has more light in it than there is in mine". He settled down in the grass under a shady tamarind-tree and read greedily in the book I had given him. In the afternoon I spoke to him again.

Jan 4th

The man was called Bassappa. The next day Würth went to Irddigi, where he lived, and he came to the missionary at once. After some preaching to a group, Würth went to Bassappa's house.

He has two children again. At his request I wrote my name on a piece of paper and gave it to him. At this he said "If I pray to God and seek him I will have questions for you again, and therefore I must seek you. If I look at this paper now with your name on it, you appear to me". He presumably meant that when he sees my name on the paper I come into his mind and soul, and [he remembers] what I said to him. He has a living room, a stable for his two buffaloes, and a kitchen, all close together.

Jan 5th

[p. 217] *Bassappa visited Würth again. The missionary insisted that he must take public steps to make clear his new faith. The man replied that he would be expelled from his caste. Würth invited him to come to him if this happened. Though one must not expect temporal goods from following Christ, God will rescue a person from all needs if he believes in Him. Würth gave him the Kannada translation of Dr Barth's Bible Stories.*³⁴

Jan 6th the Feast of the Epiphany. [p. 218] Although I am in the desert of a world of unbelievers ... from my position in one of the most distant outposts, I can join in the joyful hymns celebrating Christ's coming...

This morning I preached in Karur. People were very friendly, and brought me refreshments of milk and fruit. When I was walking along the road by myself, I met a barber from Harihar who had seen me there. He spoke to me, and I started a religious conversation. He quoted several poems of the Telegu poet *Wenkadramana* who lived one hundred years ago, and whose poems contain pointed ironical

³⁴ Christian Gottlob Barth ran the publication work of the mission association in Calw, in the Northern Schwarzwald, for many years, and issued a core set of Bible stories which was much translated, both in the West, (inter al into English), and in most areas of the non-western world where Protestant missions used vernacular languages.

remarks about the foolishness of worshipping idols. He came back to my tent with me, and I let him cut my hair and shave me, which – a little to my surprise – he did very nicely.

[pp. 219-20] In the afternoon, the man from Irddigi came again. I asked him to tell me about things that were worrying him. .. He produced some curious view from the *shastras*, so that I could explain them. “The human being is like a tube with a snake inside it, the tail pointing upwards. The tail is active when the person speaks, thinks etc. The head is active in the lower functions of the body. There are five elements in the human person: earth, air, fire, water, ether.” Our people here have such confused ideas, and it will be a long time before healthy ideas from Holy Writ³⁵ bring some clarity to them. Heathenism darkens the emotions and the understanding and leaves its worshippers tapping around in the darkness. This man – even though one has to admit that he is honestly seeking for peace - is so confused in his views and so unclear in his efforts that I felt it was good to leave him for a year with the tracts to read, seeking and thinking on his own. I have done my very best to help him to clarity. The concept of the great significance of a spiritual guide is very important to this man.

Jan 8th Hiridibri on the boundary to the Bellary Collectorate.

Jan 11th Aireni. [p. 220] *Discussion on sins and good works*

Jan. 18th Udikalli [pp. 220-22]. *Long discussion with a brahmin, who keeps his end up very well*

Sunday, Jan 24th, *Würth is feeling rather depressed*. I began to lose faith, like the disciples in the storm on the sea. But like them, I pulled myself together...

Jan 26th [pp. 222-4] Guddi Guddapur (*Tempelberg-Stadt*, i.e. temple hill town)

Würth left at the crack of dawn to go to the “Holy Mountain”, together with pilgrims from near and far. From far away, they could see the flags on the temples fluttering in the wind, and the tops of the domes catching the light of the rising sun. At the bottom of the hill he had to dismount from his horse, because the hill was so steep it could only be climbed by a flight of stone steps. On the ridge was a village, inhabited partly by brahmins, who “look after the gods, and collect money from the pilgrims to fill their own stomachs”, and other people who fed and the pilgrims and provided lodgings. There are two stone temples. One is to Parvati, Shiva's wife, who is decorated with gold and silver that glitters in the light of the candles that burn day and night. In the other is the image of Shiva, which is also hung about with gold and silver decorations. I wanted to go and have a close look, but they pulled me anxiously away, because if I had gone any nearer everything would have been made unclean by my presence. While I was there, two priests of the shepherds [shepherd caste?] were there, wearing their singular costumes.³⁶ One of them shouted “Mahadeva, Mahadeva!” (Great God! Great God!) in a mighty voice that echoed and re-echoed round the temple hundreds of times. I thought of the people St Paul described, shouting, “Great is Diana of the Ephesians”.³⁷

In a niche in the wall around the temple I was shown some enormous shoes that had belonged to a god, and in another niche, a bow the length and thickness of the side of a ladder [*Leiterbaum*], which had a “string” consisting of an iron rod about 30 ft long. This immense bow is placed on a wagon, and is worshipped as a relic of early times, when it was used by the gods in their wars. I was told that the iron “string” vibrates when there are important events and turning-points in history. Indeed, at the time of the British conquest of India, the wagon with the bow is said to have moved of its own accord into the middle of the town.

Year after year, streams of pilgrims come here from all directions; especially those who are praying for children.

³⁵ The phrase used is „*Gesunde Schriftgedanken*“.

³⁶ There are no details about these costumes, which Würth describes as *eigentümlich* (idiosyncratic).

³⁷ Acts 19:24-41

Jan.27th

They went back to Ranibednur. An official, the "Mametdar" offered an explanation of the caste system: "Horses, bulls, cows, donkeys, buffaloes etc are all different, but they are all animals. People all belong to one caste – they are all humans – but they are separated from each other by caste differences. I showed him that this could not be – and asked him how he could believe that caste-differences came from god. He said, 'Since it is so, it must come from god.' They believe that god is responsible for everything – they do nothing."

Jan.31st

The man from Ranibednur who Würth had already talked to (see 1st-3rd Dec.) came to visit. Würth was very pleased to see him – he had been afraid the man had become frightened and would not come. IN fact, he had not only heard that Würth was back in town, but had also seen him in a dream. Würth asked him a number of questions and is pleased to learn he is praying only to Jesus Christ, who can forgive his sins. He is a silk-weaver, about 30 years old, with a wife and a small daughter. Würth was satisfied with his seriousness, but wants to make sure that he has no "shining hopes" of what will happen if he becomes a christian. He tries to show him with the parable of the mustard seed that the kingdom of God is not great and visible in this world, and does not offer worldly riches – but the heavenly riches he offers cannot be spoiled by moths and rust.

The weaver than said, "Cholera does not come from the Goddess Durga. Is that why christians do not die from it?" Würth says that some do indeed die – but for christians, death is not a punishment but the entry into eternal life.

Feb 2nd - 3rd [p. 226]

Würth very much wanted to see the priest in Marauli who handed out christian tracts (see 3rd Jan). So he went South, spending a night in a wayside temple. The priest turned out to be staying with relatives 9 miles away, but he came to Marauli to see Würth. While he was waiting the village chief collected people to hear him, and he preached on the parable of the prodigal son.

Feb. 4th [p. 227]

Würth visited a lake with a temple, apparently without roof, but with 9 pillars and underneath them a low cave devoted to the goddess Timmawa, the shepherds' goddess. A special festival was going on. There was a tent where food could be bought, and bangles as souvenirs of the festival. Twenty sheep had been slaughtered, and their heads lay in front of the temple. Würth spoke on the powerlessness of idols, and left.

The way to the lake led past a village where the pilgrims and festival guests stayed. Everything was decorated with garlands and wreaths of flowers. The house walls had been newly smoothed with cow dung, and the entrances whitewashed. In one school that I went into I found a man and wife who were carrying around the god of the shepherds, *Birappa*, in a portable shrine, and getting people to pay to see him. What pathetic gods!

The route turned into a narrow path by the lake – where there were monkeys, crocodiles and tigers [which he presumably did not actually encounter]. An attempt had been made to build a canal to let the lake water run away instead of causing floods. This had not been successful, but the water had broken through the rocks at another place and formed a little river.

[p. 228] *When he got back Würth was welcomed by a group of priests who wanted to ask him questions. One was, "When was Jesus born?" "1847 years ago." The priests said that it was exactly at this time that Bassawa had been born as an avatar in human form. A discussion followed about the differences between Bassawa's teaching and that of Jesus.*

[pp. 229 - 231] *In the afternoon, the lingayat priest came to the temple where Würth was staying, with a group of disciples. He brought several books with him. He had the New Testament and the Book of Psalms in Kannada, and [a tract with] proofs of the truth of christianity translated from English into*

Kannada. He sat down with his disciples around him. *At the end of a long conversation about what he believed, he said, "Christ is the true God. God the Father, God the Son, God the Holy Ghost, the three-fold God is the true God, just as we humans are three-fold, body, life, spirit. That is my conviction."*

Würth is obviously trying to assert his authority and reads him more about the divinity of Christ from the book of the proofs of the truth of christianity. The priest had questions, like, "What is Zion's mountain? What is Juda?" In the end he said, "The Government is measuring the land at the moment and puts border stones up. You should do the same in relation to religion [in geistiger Beziehung]". Würth replies that they cannot do that yet – the workers are too few.

The Priest said "Even if the people say 'Fool! Fool!' to me I shall stay firmly with what I have realised."... This man is a remarkable phenomenon. His books come from Bellary, and he has received letters from the missionaries there. One of the Bellary missionaries visited him 18 months ago, which is why I did not talk to him longer and more thoroughly, because that could have appeared to be an invasion of the work of someone else. He has thought and searched for 10 years, and is somewhat despised because of his convictions – for he makes no bones about publicly confessing what he believes. But those who regard themselves as his disciples give him great honour and respect. They call him *Swami*, which is a title of high respect. This seems to me the reason why he does not show the humbled and bowed spirit [sic] which christianity requires. He exercises authority over his disciples in that he may say to one of them, "You may not read that book yet, you are not ready for it," and the disciple will not touch the book at any price, for "He has said no".... His authority is like that of the Catholic concept of a priest, but does not correspond at all to Christ's saying "One is your master, Christ. The greatest among you is like a servant". For this reason he admires the lofty ideas of christianity more than he seeks the comfort of the Gospel which assures forgiveness to penitent sinners.

Feb. 8th Bisalhalli.

Feb. 11th Hallihalli, where an old man said that their deities were useless and they should follow the true God. When someone asked how the true God could be found the old man said "He is in us".

Sunday, Feb 14th I was feeling tired and empty, and my preaching no longer flowed. But I reminded myself that suffering here is of no account compared with eternal life, and that gave me strength.

Feb 15th Anwerri [pp 231-4]

A discussion with a farmer, who claimed that people are not responsible for their misdeeds, but the god within. Würth told a story about a man who said this to the magistrate, who beat him – and said, "Why are you shouting? It is the god with in you I am beating, not you!" The farmer insisted that some people are born virtuous and other cannot be virtuous, however hard they try – people are as different as trees; some trees grow by themselves in the desert, and others do not thrive, however well they are cared for.

[p. 232]

When Würth got back to his tent after breakfast, the man from Ranibednur was there again. He was in the village of Anwerri to buy grain, and had been pleased to see the tents. His brother had invited him to a festival for Basappa, but he had refused to go. He was convinced that leaving Christ would lead to hell. He is convinced that the service of idols and differences of caste are based on lies. Würth catechised him. Among other things, he said, "Sin is like the heat of the sun, but Christ's kingdom is like cool shadow." He admits that he still has wicked desires, "There are eight lotus [flowers?] in me; lies, anger, lust, miserliness, selfishness, pride etc." He asks if meditating on Christ will free him from these wishes, because if anything, his sins are increasing. Würth says meditation is not enough. "You must not only believe in Christ but acknowledge him openly ... and through baptism enter into inward communion with Christ and the members of His body." The man says his resolution is not yet firm enough. But he will be ready to be baptised if Würth comes back to instruct him further, after the rainy season. He wants to stay in his house and continue to weave silk. Würth asks if he will not be thrown out by his relatives, but he replied that they see Christ's way as good, even if they do not follow it. The

fact that he has not asked for any support, and was indeed determined to go on earning his living as before, seemed to Würth to be evidence that he really did not have temporal hopes, but wished for forgiveness and peace.

Feb 18th [pp 234-5]

Würth had a visit from a lingayat priest, bringing fruit as a present. He said that the hindu deities of wood and stone were lies, and he prayed to the Highest spirit – to God, who is like the roots of a tree, which never move when the wind blows, whereas the branches move in the wind. Human beings are like the branches, changeable and impermanent. Peace does not come through good works. That is trying to do the impossible - like trying to catch a hare by its horns, because it has none. Or catching hold of a crocodile or a tortoise by the hair it does not have...

The priest expected Würth to talk about the Trinity. When W. asked how he knew about this, it turned out that he was a disciple of the priest in Marauli. The Trinity gives immense scope for meditation and contemplation.... Würth remarks that if these priests and those like them would become christians publicly it would make a major impact on the general public, but the priests themselves see the general public as too low for these teachings.

Feb. 25th Korkol. March 1st Belgal [pp. 235-6]

There was a full moon. The festival of Holi was being celebrated. The god Kama (Cupido) was set up and much decorated. The goddess Ratti (the one who gives pleasure), also called Holi (hence the name of the festival) was placed beside him. At the end, the image of Kama was burned. This festival encourages so much sexual misbehaviour and licence that even some hindus were suggesting that the Government should ban it. Würth tried to preach a little, but did not think anyone was in a state of mind to listen.

That was the end of my missionary journey. I had been invited to visit Honor, and came back to Hubli on March 17th.

Looking back, Würth was reminded of the hymn, "We want to say 'no' to the desire for peace that forgets to act.... And carry our stones up onto the builder's scaffolding!"³⁸

Basel Mission Annual Report [1847-] 1848³⁹

[The Report begins with some quite emotional passages about the Mission and the state of the World:]

In a time of stormy changes, where the outcome is still very uncertain, when the great market-place of the world booms with the sound of an enormous mixture of voices, we, dear friends, come before you with the annual report of our quiet work for peace – in the happy certainty that you will not force us to become dumb and silent in the face of the loud calls for us to do otherwise [*der anderen Art*].

Concern is justified about the Mission – which, at least in Germany and Switzerland, is "A blessed plant that has grown up in a 33-year period of peace". Will the mission's supporters still contribute if

³⁸ "Wir wollen es gerne wagen, in unserem Tagen, die Ruhe abzusagen, die 's Tun vergisst... Und unsere Steine tragen aufs Baugerüst." A frequently-sung missionary hymn written by Count v. Zinzendorf, the founder of the Moravian church. .

³⁹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften 1848*, 4th quarterly issue, with an annual report covering the second half of 1847 and the first half of 1848. It is noteworthy that this section has a Table of Contents at the end [p. 227]. In addition, the volume has two detailed Indexes at the end [Part 4, p.217]; one for people, and one for place-names and other words.

life in the Fatherland becomes less peaceful? This is an interesting pietist comment on the troubles which had beset Switzerland and Germany in 1847-8.

There are some cases where Missionary societies have had to reduce their activities – but the writer is optimistic:

[p. 4] Certainly our High Priest in Heaven knows the weakness and poverty of the human heart only too well, and when his followers call to him in despair from their little ship that is being tossed about in the storm, he will surely only rebuke them gently: "O Ye of little faith! Why are you so afraid?" But it is a rebuke. ...After all, He is with us in our ship, and surely after 33 years are we not sailors who are used to storms? *We may utter a call for help – but we must still have confidence that we are armed with the weapons of the spirit...*

[p. 5] *the True Church, which the Mission is endeavouring to strengthen and enliven, depends on the faith of its members, and it will not die.*

The political life of the new times – even if it turns out to be very different from what went before – will not be able to avoid the influence of the unconquerable power that streams into the Church. The missionary movement will not, may not and cannot retreat in a cowardly way in the face of any movement of the times [*Zeitbewegung*]. Mission is a permanent task [*ihr Zeit ist immer*]. Its freedom and power [is assured] as long as it depends closely on Jesus. It can neither be endangered by external subjection, nor can it be promoted in any essential way by struggles for political freedom....

[p. 7] *The discussion has moved to the Mission itself. There have been some discussions about division in the Mission, which unites people of various Protestant churches. But "Surely the stormy signs in the Heavens are a sign that human beings should avoid divisions among themselves."*⁴⁰

There has also been some discussion in Mission circles about whether "the old German and Swiss city of Basel" [die alte deutsche und schweizerstadt Basel] is really the place chosen by God as the place for the Committee (the Home Board) and the Mission College in the future. There have been some restless political movements in Switzerland, too. However, the discussion did not get beyond raising the question: "Basel's quieter waters have only been very marginally drawn into the whirlpools and the waves."

[p. 8] "You will forgive us, dear fellow-workers, if we only start to give you news about important events in our own society after these glances [*Blicken*] into the wider world of the Homeland. Important events since the last Mission Festival in Basel are then summarised; first, changes in the committee, and the need to appoint someone to support the Inspector – they ask their supporters to pray that they may find the right person. The report continues:

It is our custom, as our next task, to look around at the many missionaries trained in Basel who are not working for the Basel Mission itself, but are scattered around the globe [working for other missionary societies] – as far as we have the necessary information!

The next pages [9 - 36] are devoted to quotations from reports and letters from around the world. Pages 10 – 15 are on India.

It is relevant here to mention that at the end of the Quarterly Report, on pp175 – 199, there is an Appendix, with a speech made by Albert Ostertag, teacher in the Mission College on November 1st 1848, at a festival in the Mission House in Basel to celebrate the 50th Anniversary of the founding of the (English, Anglican) Church Missionary Society (CMS), for which many of the Basel-trained missionaries worked.

⁴⁰ This section reference to the revolutionary turbulences on the European mainland in 1848-9 which were particularly pronounced in the German-speaking world, though the expressions used here are not so easily applicable to the short threatened civil war of the *Sonderbund* in Switzerland.

This is followed [p. 200] by a section called Missions-Zeitung [effectively: Mission News], with details of all the Protestant Missionary Societies of the world in 1848, and information about which societies different missionaries worked for, whether they were married, which were trained in Basel, etc

Finally, at the end of this issue, a very large folded sheet of thin paper has been pasted in, with a list of all the students and graduates of the Basel Mission College from 1816 to 1848, and where they were currently working:

Working in	Total since 1815	Currently working (1848)
Europe incl. Russia, Bessarabia, Crimea etc	46	27
Asia (India)	122 (77)	69 (57)
Africa incl. Egypt	61	29
America	31	27
Australia	4	4
<u>Total graduates of the Basel Missionary College since 1815</u>	264	
Still working in mission 1848	156	
Deceased	55	
Total having worked for the Basel Mission	96	
- incl. those currently serving	48	
Total having worked for CMS	81	
- incl. those currently serving CMS	41	
<u>Origins:</u>		
Switzerland	39	
Germany	219 (Württemberg 133)	
Rest of Europe incl. Russia	12	
S.Africa	1	
Armenia	1	

Part II, Our own Mission

[pp. 36-38] *[There is a short summary of events in the Basel Mission's own stations, followed by the detailed station reports, each signed by all the [male] missionaries on the station. With reference to India, Mögling and Gundert are back from Europe, much improved in health; Sutter, who also went home because of his health, has a job in Karlsruhe with another missionary society. The Lehnerters have decided they must come to Europe on leave because their health has suffered so much after 13 years in India.]*

1. Mission in Western India

A. Mission in Canara. 3 stations; Mangalore, Mulki and Honor

Report on Mangalore (extracts)

C, Greiner and Mrs Greiner, H.Mögling, A.Buhrer and Mrs Bühler, J,F,Metz, B.Deggeler, W.Hoch
Catechists and Helpers: Christian Kamsika, Jakob Kamsika, Titus, Simeon

[pp. 38-73] *This is a very long report. Greiner and Bühner cover the work of the congregation, then the scene moves to Balmatta Hill.*

Herrmann Mögling reports on the Catechist Training College, where he is starting work again after his home leave, according to a plan agreed with the Inspector and discussed with his fellow-missionaries. The seven students are listed, with comments on their abilities. Mögling gives details of the subjects taught, with quite detailed information on his methods, and the system for examinations.

Mögling is also doing a lot of literary work – in fact, he spends his afternoons on translation, with his colleague and half-brother Gottfried Weigle. Usually, Weigle provides the framework [Konzept] and Weigle revises. Between them they have brought the following up to the stage of printing in the past year:

100 hymns in Kannada. These are mostly translations of "core German hymns" [*Kernlieder*]. Layer and Metz have also contributed.

The first half of Bunyan's *Pilgrim's Progress* – in Indian dress [*indisch eingekleidet*]

Translation of all the Epistles of St Paul

A new, improved version of the translation of *Dr Barth's Bible Stories*.

They have begun on Barth's *Church History*; the first period.

A new translation of Luther's *Shorter Catechism*

Zeller's book of Proverbs [*Spruchbuch*] up to and including "Gesetz"

Mögling also reports on "Changes in the House and Personnel on Balmatta". In response to the letters (presumably from Basel) saying money is tight and they must be economical, Mögling took the opportunity to dismiss the supervisor of the Printing Press, Mr. Ball (presumably European or Anglo-Indian), asking his friend Mr Anderson to give him a job. He has been replaced by Jakob Kamsika, who is doing well, with Mögling's support. He earns only 10 Rupees, whereas Ball had 40. Christian Kamsika from Honor has taken over Jakob's work (as a teacher in the boys' school).

A large new room has been built; they plan to move the printing press into the old schoolroom, and hand the accommodation of the printing press and the new room over to the boys. As a result: The whole South-East wing of the house will be occupied by craftsmen, and the boys will be closer to us by day and by night.

Metz [p. 53] reports on the boys' school (which is also a home for them, where they are being brought up as well as taught school subjects. They now have a year's experience with the boys spending half the day on practical work. Metz writes:

The Lord's blessing has helped us to get over the first difficulties. These were partly due to my own inexperience and lack of practice in making carpets⁴¹ until, bit by bit, after many attempts, I learned about the tools needed for this kind of work, and how the necessary material should be prepared. Difficulties also stemmed from the fact that the boys needed time to learn the work and understand exactly what they had to do. In order to oversee the work of 50 boys better – and so that if there were bottlenecks in production I could find out quickly where the problem was – I have divided them all

⁴¹ J.F.Metz was originally a weaver by profession, but had probably woven cloth rather than carpets – and had probably done little or no practical work in his craft for nearly ten years. He entered the Mission when he was 19, and spent five years in the Mission House, where he also did some teaching. He also studied some science before he went to India. After his work in Mangalore he was sent to the Nilgiris, where he did a considerable amount of careful anthropological observation much of which was later published.

into working groups, each of which has a head [*Obermann*]. There is a group to wind the thread, one to twist it, and one to prepare the spools. Another group prepares the weft and sets up the looms for weaving, and finally there are 8-10 older boys who weave the carpets and cloth for clothes.

I had originally planned to make big floor-carpets, but the results were not at all satisfactory, because there was nobody who could show me how I should tackle the job. I was worried, but then the *Oberst* [Colonel] of the regiment that was here before came to me and said that smaller carpets for the soldiers⁴² would find a ready sale. He made an order himself, and after I had worked for about a month with my rather large number of apprentices, the early difficulties were overcome, and the articles we delivered were tough, and looked good.

It is very important that the finished articles should find buyers promptly, and I was hopeful that this would happen. However, for some months I had fewer orders for carpets, so we were making almost nothing but cloth for the boys' clothes. But now we have enough work for 5 months. The Major of the regiment that has just arrived ordered 100 carpets, and Mr Anderson ordered two big ones for his room. By the time we've finished, there will no doubt be more orders.

In fact, the letter continues: Yesterday, January 23rd, I had an enquiry from Quartermaster Boéleau in Cannanore, who wants to order 300 soldiers' carpets. So this branch of handwork seems to be proceeding securely and well.

The timetable is then summarised:

7- 8 a.m. Bible Stories (the top class using Zahn's Biblical history, and the second, a small book from the Calwer Verein).

8-9 a.m. Geography or Arithmetic, on alternate days (the boys from the Catechist School come too)

9-10 Break for breakfast

10-12 School again; in the first hour the boys are questioned on what they have learned by heart; in the second hour Christian (Kamsika) practises teaching reading, writing, and translation from Tulu to Kannada and vice-versa.

Twice a week they have an hour's singing.

They work at handwork until 5 p.m.

The 12 boys in the top class are being prepared for Confirmation, following the *Württembergisches Konfirmationsbüchlein*. The reason is that they will soon be leaving the school, and – as soon as we can find competent masters to take them, they will be apprenticed and learn a practical skill which will enable them to learn their living later on. *The plan is that, after some years, those that have proved themselves suitable can join the class for catechist training. One of the boys who has left school is going to work with his father, who is a locksmith, and learn his trade; two boys are going to Honor, one to become a shoemaker and one a tanner.*

The main health problem has been scabies again. Metz is not sure whether it is due to eating fish, or the copper pots they use – though they have these coated with tin once a month. They also had an epidemic of measles, and one boy lost the sight of one eye as a result.

All in all, looking at the last year, I think we have made an important step forward in the life of our school, because we have found something that can teach the boys entrusted to us not only to learn but to work, and that those who work will eat. May the Lord bless this matter as well as all our work.

Other schools in Mangalore – and a preaching journey with Rev. Kies

The final report from Mangalore is from Georg Wilhelm Hoch (he signs himself W. Hoch). He says that his first year in India has disappeared very fast – and he feels that he should have been more

⁴² These "carpets" seem to have served various purposes. They were presumably used as mats on the floor, but they are also mentioned as coverings against the cold – especially on journeys.

single-minded about learning Kannada; he kept being distracted by other things he wanted to learn to prepare himself for his work. He had been appointed to oversee the work of the Mission's English-medium school, and two Kannada-medium ones. He joined the Mission as a theology student, and was sent to India almost at once, without the benefit of the usual training in the Mission College – which included instruction in school-teaching, and in English. However, Hoch is now beginning to find his feet, with Mögling's help, and to do some teaching both in English and in Kannada.

Before he reports on the schools, he also writes about a preaching journey he was able to make with Kies, starting on October 22nd. This was:

The opportunity I had so much wished for. On the one hand, to see most of our stations (with the exception of Calicut and the Nilgiris) and get to know the people working there, and on the other hand to get to know a long stretch of the Kannada-speaking area – even if we did go through it rather fast! I could see the Kannada people in various situations – and also to some extent hear the language.

They found willing listeners in several places, and in Srivana Belagola. We spent a week in Cannanore and Tellicherry, and then turned towards the Ghats and entered the Kannada-speaking area in an isolated place called Manitoddy, and went from there along a road through an almost uninhabited forest area– which gave us little opportunity to make contact with people - to Mysore. In Mysore we met the [presumably the English] Wesleyan missionaries and saw their English- and Kannada-medium schools – which was understandably important for me. Then we turned north-west to Betigeri, and on the way – among other places – saw the great Jain monastery in Shravanabelagola, Shimoga, Harbanhalle etc. In the evenings when we had reached our goal we looked for people to talk to.

Almost every day brought new experiences. First there were friendly "*shastra*-people", the next day a crowd of people who were just inquisitive, and on a third day, people who made fun of us. A fourth time there were simple but not very bright farmers; the fifth time, people who had no interest except filling their bellies; a sixth time, angry people who made a disturbance; a seventh time, proud Moslems, and an eighth time, insolent Indian local officials.

Naturally, I could not do anything during this journey but watch and listen. After I had visited the upper stations, and spent a few days in Honor, I arrived back in Mangalore for Christmas, feeling I had been richly blessed, and in many ways more knowledgeable, better informed and strengthened.

[pp. 60-78] *Hoch's formal report on the schools he was responsible for, and their problems (which were many) is long and detailed. It will not be translated here – but could be a useful source for a study of the early days of the Mission schools.*

On page 60 a thin, folded sheet has been pasted into the magazine. It is a very detailed table of information about the English School in Mangalore, giving a list of pupils, with statistics for Christians, Moslems, Hindus – with castes – and a detailed lesson plan for February 1848.⁴³

Report on Dharwar

J.Layer & Mrs Layer, F. Albrecht & Mrs Albrecht

⁴³ Presumably the reproduction was by a lithographic process? Or was it engraved?

[pp.79-81] *There is an introductory paragraph about the lack of apparent success – but the missionaries feel that they can see signs that the Lord is blessing their work, and remind themselves that they have to trust Him to bring them achievements in due time, as He has promised.*

The missionaries' work includes holding services in Kannada – attended mostly by the pupils and teachers of their schools, and in English for the Europeans. The Tamil congregation, which lost a lot of members when the Madras Regiment left at the end of 1847.⁴⁴ has been increased by two members who have been baptised. One was an old lady who died shortly after. She told the story of how she had met the LMS[?] missionary Taylor on the street in Belgaum many years before, and he had asked her what the god Rama could give her. That had planted the first doubts in her mind about her hindu religion. There were also two Catholic families, who said that in their church they did not receive nourishment from the Word of God. In addition, there are a number of Tamil speakers who have asked for instruction with a view to baptism.

We must mention that a lot of this interest among the Tamils living here must be attributed to God, of course, but also to the christian influence of an elderly Tamil lady called Christina. She works tirelessly for the Lord through her words and her example, and certainly leaves thousands of converted women in Europe far behind her [in the quality of her witness].

Preaching in the town and the nearby villages, to visitors to the mission house, and short preaching journeys, have continued. In general, they feel an increasing number of people are interested in listening.

[pp. 81-2] We visited the lingayat priest Ananda Swami three times. He visited us several years ago with a considerable number of disciples. We have tried to bring him into closer contact with us and with the Lord. But we have not been successful. It has become quite clear to us that he is too extravagant and exalted in his thinking⁴⁵ and we can do nothing with him. But many of his disciples show more understanding and are more accessible for the truth, and listen to us with enthusiasm when we speak the Gospel. But they have such trust in their wrong-headed priest that that is a great hindrance on their way to Christ.

In the meantime a way seems to be opening up for those of them who have truth in their hearts [*aus der Wahrheit sind*]. One of the followers of this priest, himself a lingayat priest, came to us two months ago, and told us he had been waiting for a long time for Andana-Swami to abandon the old way entirely and come to us. But he has seen that that is not going to happen and so he has decided personally to come to us himself, and to stay with us, if we allow that. He has long ago given up praying to the *linga* and he does not want, through delay, to miss or lose the grace of Jesus Christ, whom he already acknowledges to be the Lord. He stayed with us for some days and then went home, happy about what he had seen and heard, and came back with his wife, and has been with us ever since. Recently he went with Rev Layer for a five day journey to his own village and its environs, and brought 14 men to meet Layer, some of them also disciples of Ananda Swami. They were all ready to declare that the worship of idols was meaningless and confess that Jesus Christ is the “true Lord”. Some of them made a very good impression on Layer and we have hopes that this lingayat priest, who is living with us now, if he is truly converted to the Lord with his whole heart, will be able to bring many others to us.

[pp. 82-84] *There are 420 boys in the Kannada-medium schools, 30 girls (plus 13 in the girls boarding school, where each of the older ones cooks for the rest in 8-day cycles). The missionaries*

⁴⁴ With the printed annual reports evidently covering the period from one Basel Mission Festival to the next, (i.e. covering approximately the time from July to July) but based on MS reports which were written usually several months earlier (because of the time taken for the post to reach Europe), and tending to follow the cadence of the calendar year, an expression like "the end of the year" becomes highly ambiguous, so we suspect that this refers to the end of 1847, but might still be looking back to the end of 1846.

⁴⁵ lit: *er ist ein überspannter Kopf*, [“*überspannt*” means exaggerated, extravagant, eccentric, fantastic, wild, *Ueberspanntheit*: an overwrought exaltation of the mind]

continue to preach and distribute alms to about 100 people once a week on behalf of the whole European community in Dharwad. A man who has been baptised.....and a woman who will be baptised soon, have both come to the Lord from this group of poor people.

Report from Hubli

Johannes Müller & Mrs Müller, G.Würth

[p. 85] *Sunday services are attended by Isaak and three christians originally from Mangalore called John, Niklaus and Jonathan. Four young weavers come frequently to the mission station and say they want to be christians, but the missionaries feel that they have not really understood what is involved, or that being a christian is not a question of outward gestures but a change of heart. They suspect that the young men are hoping that the missionaries will give them employment that will bring them less work and more honour than their present profession.*

[pp 86-87]

There is a fifth young man, aged 16 or 17, who is now living in the mission house. He was a pupil in one of the mission schools, and was already interested in the Gospel. However, he said when he left school that the two older brothers he lived with would not allow him to visit the missionaries. He did come from time to time for a brief visit – usually during local festivals – saying his brothers would beat him if they knew. He then decided to give up worshipping the deities of his house, and his brothers did indeed beat him – and threatened to break his feet. That drove him to go to the missionaries and ask to stay with them. He stuck to his decision, although his family – including his mother and sisters - and a lot of other people came during the next few days to fetch the “runaway” home. After a few days they gave up and left him in peace. The missionaries pray that he will become a child of God.

The result of this young man’s coming was a crisis in all the mission schools in Hubli. In the first few days, the schools were almost empty of children. They came back, but the boys are now refusing to read the missionaries' books and learn passages by heart, and the girls are refusing to come regularly to the Mission House as they had been doing. However, the missionaries hope that things will settle down. They have not changed the way they run the schools.

[p. 88] *Preaching has continued, and they have been able to make more journeys outside Hubli. Würth is about to set off on a journey. He plans to revisit Marauli & Thanebedekore, two places where he had met serious enquirers, who had already learnt quite a lot from reading christian tracts and Bible portions. He has made some shorter journeys already. Müller, accompanied by Mrs Müller, visited about 20 villages near Hubli.*

Report from Betgeri

C.Hiller and Mrs Hiller, G.Kies

[pp. 90-91] *The report begins with two paragraphs about the writing of the annual report. On the one hand, it is good because it compels the missionaries to consider earnestly and critically what they have done in the last year. On the other hand, they feel an obligation to send an account to the friends at home – but this has been difficult, because up to now it has mostly been a work of preparation. Even now, they feel it is best to keep the more promising events to themselves and not share them. "As Solomon said, there is a time for everything", So they hope that this time their friends will be content with less and more general information.*

However, the report begins in an optimistic vein.

In our neighbourhood, in Betgeri, Gadak and Lakondi, we can praise the Lord that we are welcome everywhere when we visit people's homes. We know about a good number of grown-ups – people who have read all the *shastras* they can get hold of – in whom we feel the Lord is at work. They are starting to come to us, and we have already had many blessed hours of conversation with them. On the whole, at the beginning of this year we seem to be starting on a new page, and – thanks be to God - we have forgotten and got over the terrible catastrophes and storms that swept over the station from 1842 to 1846.

Two years ago we compared our work here with a fruit tree, from which the bad and worm-eaten fruits had fallen, and we were strengthening ourselves with hope for the good fruit that was slowly ripening. At the end of last year we saw ourselves as a light in a lighthouse, and many of those around us as sailors tossed hither and thither by storms, steering toward the light in the darkness of night. Then as now we were convinced of the importance of our standpoint, and that it is really right. But a year ago we had no idea that so many people would come to us directly, especially not from the higher class of the lingayats. We had no idea so many people would be so near to the shore as they now appear to be.

Promising prospects have opened up for us beyond our immediate neighbourhood around Betgeri. Encouraging vistas are opening out. But we are realising more and more every day that it is necessary and important to remaining silent about events until the right time to speak has come. So here, we only want to touch only on what has already happened. At the beginning of August a lingayat priest came to us. He made a good impression on Hiller right at the beginning. He told him the story of his search for the way of salvation. They had a lively debate in which he posed all sorts of questions and was obviously testing the missionary to sense his real attitude and the real content of his faith. At the end he declared that he acknowledged us as people who are bringing the way of salvation.⁴⁶ Hiller invited this interesting man to stay with us for a month or more, so that each could get to know the other. The priest agreed, stayed in the mission house, and soon showed that he was a decided seeker after truth, but at the same time a simple and obedient man [*einfaellig gehorsamer Charakter*]. Already at the end of August he was asking for baptism. His behaviour gave us great joy and encouragement. On Christmas Day he was indeed baptised into the church of Christ. His name is now Christian. This decisive step, and his whole personality, is exercising a visible and challenging influence on the people around us, who we think of, in hope, as “ours”.

[pp. 92-93] In the middle of July, Kies went to Mangalore and spent 3½ months working on the printing of materials for our schools, including a Kannada map of our uplands [*Oberland*], one of India, and a "*Planiglob*"⁴⁷. *At the end of October he set off together with Hoch to visit their brother-missionaries in Cannanore and Tellicherry. They then went via Manitoddy to Mysore, where they were welcomed in a brotherly way by the English missionaries. They then continued through Seringapatnem, Shimoga, Harihar, Harponally etc [sic].*

They found willing listeners in several places, and in Srivana Belagola, a large Jain or Buddhist⁴⁸ monastery about 10 hours north of Seringapatnam, the Abbot received them and entertained them as friends. But on the whole they found the people of the country around Mysore unprofitable [*ungünstig*] for missionary work, as the infertile soil is unprofitable for agriculture. The difference between that side and this side of the River Tungabhadra [the boundary between British and Mysore territory] is striking. Brother Kies came back to Betgeri, happy and in good health, on December 2nd.

⁴⁶nach einer lebendigen Debatte, in der er durch allerlei Kunststreich und Querfragen den Missionar auf die Probe setzte um dessen eigentlichen Sinn und Gehalt auszufinden, erklärte er, er erkenne uns als solche, die den Heilsweg bringen.

⁴⁷ A Planiglob [this is the correct spelling!] is defined by the authoritative Duden German dictionary as a circular map of one of the earth's hemispheres.

⁴⁸ Again an uncertainty among Basel missionaries of this generation about the difference between Jainism and Buddhism. A colleague, however, Hoch, in his description of the journey, seems to be sure it is Jain,

[p.93] We have every reason to be satisfied with the schools, as far as our pupils and their parents are concerned. What we most regret is the lack of suitable books. The children learn everything we give them off by heart – indeed, they would learn to recite German books almost without any pushing if they were written in Kannada script. They have an incredible but one-sided capacity to remember things mechanically, which is developed by nature and by their culture [*durch Sitte*] – but unfortunately at the cost of thinking about things for themselves [*nachdenken*]. An important function of the schools is that some valuable seeds are carried out from them to places we cannot reach. This year, we again found signs that in several households parents and relatives have been learning Bible texts from the children and listening to them reading our books aloud.

[p.94] *There are 200 boys in school (Betgeri 96, Gadak 64, Lakondi 40) and 100 girls (62, 23, 15). They have had to close one school because of the new rules on money. If they were really to work within the limits given them they would have to close two or three more, but, "Do we really want to cripple the influence that we can exercise through schools, because of straitened circumstances?"*

Report from Malasamudra G.Kies, J.G.Stanger

[pp 95] *The opening paragraph begins The Lord is near, and the missionaries clearly have a feeling of urgency about preaching the Gospel to all the world, because they feel it is high time for people to struggle to enter the Kingdom of God.*

So the Lord has let it be proclaimed to our colonists that He will soon come, and they must practise self-control [*sich bemeistern*] so that they will not be found sleeping.⁴⁹ But as some of them have not heard the gentle voice of God, and not allowed themselves to be drawn to Him by love, He has been warning them more earnestly, with sickness and suffering.

[p.96] *Suffering is not necessarily having the effect the missionaries had expected. They describe one older man whose family - after years of living in the colony without problems – lost three younger members through sudden death. The missionaries explained that this was a warning from God, but the man's heart remains hard – which the missionaries feel is particularly sad, because he is influential, and if he had decided to leave his caste and join the christians some of his sons, and others in the colony, would have followed him. So he is not only condemning himself to destruction, but the members of his numerous family. His behaviour is better than that of many people who are nominally christians, but he has no inner life – and is a stumbling-block to others who are looking for Life. The missionaries have considered dismissing him from the colony, but have decided to wait until "The Lord, who knows all hearts, gives a clear hint [*Wink*]. Meanwhile, we must pray earnestly for him and all the others."*

[p. 97] *Some others "are not far from the Kingdom of God",⁵⁰ but have not the courage to break with their old lives. There has been one rather dramatic conversion – one of the workers, a Tamil man, was so overcome by a sermon on the Day of Judgement that he had terrifying visions of hellfire. He and his family were baptised – after careful instruction – and his heart is now fully at peace .*

[pp 97-98] *There are also disappointments. The tailor from Humbalu, whose family were taken into the colony on trial the year before, had to be dismissed because he and his family went back to the village for long periods and worshipped the deities there. If we tolerate such actions the settlement will never be a christian one. However, the washer-man who had returned to Bentur in the previous*

⁴⁹ Mark c.13 v.36.

⁵⁰ Mark c.12 v.34.

year (here he is named Simon), has wanted to return, which the missionaries have allowed on conditions that he shows penitence, and that they will supervise him very carefully and decide later whether his change of heart is genuine.

New candidates for the colony were put off by being shown the rules – and though they were invited to come to Sunday services, since they lived near, they did not. Many would come if we built them fine houses and gave them money to start with, but that is not the way that has been designated by us, and by Christ, to win souls for His kingdom.

[p. 99] *The christians in the colony are living quiet lives, and trying to become more Christ-like. The settlement is a sheltered place, but nevertheless they have to tolerate ridicule and denigration, especially when they visit their old homes or other villages.*

In life is quiet now. The conflict concerning the temple⁵¹ quietened down – most of the complaints proved to be lies and were dismissed. The people there come together almost regularly on Sundays and in the evenings to study the Word of God. The school is not flourishing at the moment because it is the harvest season and the boys are needed on the farms. The writers regret very much that they simply have too much to do on the station to be able to visit Shagoti, and this has also meant that the people from there come less often to Malasamudra. They need two missionaries who are there full-time – Kies already has a lot to do in Betgeri. He was instructed by the Committee to fill the gap left by Essig's death as far as he could, and he did spend six weeks in Malasamudra from the end of February to March, while Stanger was busy making sugar. Afterwards – except when he went to Mangalore – he came every other Sunday to conduct the services.

Besides the school in Shagoti, there are schools in Asunte and Kurtagoty. The school in Asunte is very satisfactory. The top class has already learnt the Old Testament stories by heart, and whenever the missionaries can find time they go and explain each story in turn. But more should be done by the missionaries to teach them "higher subjects" like geography, history and correct writing, and above all, to lead them more into God's Word, so they can gather treasures for their immortal souls.

In general, the lack of workers is a big concern. For example, the writers feel that it has been bad for the development of the settlement that they have not been able to preach more often in the surrounding villages. They say, in a tactful way, that something should be done about it⁵². However, "The Lord is not tied to human beings or to their help", and as the prophet said, "It should not happen through power or might but by my spirit."⁵³

⁵¹ Previous references: pp. 5.15 & 23-4; later references p.5.51

⁵² „Dürfte wohl gedacht werden solchem abzuhefen“

⁵³ The Biblical motto adopted at the founding of the Basel Mission in 1815 – Zechariah c.4 v.6

Basel Mission Annual Report [1848-]1849⁵⁴

As in previous years, the report begins with a speech made at the annual Mission Festival.

[p.1] Even the fact that we can come before you at our festive celebration; that our Society and our Mission-Institutes [*Anstalten*] at home and in distant heathen lands still exist and live on in new strength, is an occasion for grateful amazement at the merciful love of God – especially in view of the fact that since the last Mission Festival we have been affected day after day by the destruction of ancient order, and the turmoil that has resulted from the earthly endeavours and demands that have been unleashed into the world.⁵⁵ It was not the Lord's will that in the shaking of earthly kingdoms the institutions of his heavenly Kingdom should collapse, but He has shown in his mercy that what is built on Him will survive, even when a large part of its earthly support is endangered by happenings in the world. He has done that, and He will continue to make it clear that it is necessary to hold fast to the mercy of Him who is the Saviour, to avoid being dragged into the whirlpool that is swallowing up so many things and so many people. Furthermore, all this has shown us clearly that it was by His command that the Missionary Societies which His hand has called into being should not just attach themselves like little boats to the big ship of the outward organisation of the State churches, but that they should retain their freedom, and not be moved by any urging to become church-like in a narrow sense, nor enter into any commitment [of this kind].⁵⁶ It is thanks to His wisdom and His eternal love that our little vessel has been able to go its way freely and independently even through storms, and that to this day it is gliding undamaged over the waves that rise and fall.

*The report moves on to information about the mission. [pp 4-5] The difficult political situation, among other things, has made it necessary for Inspector Hoffman to have some support. His old friend Joseph Josenhans from Württemberg has been appointed to fulfil this function, and started work on March 15th [1849]. Hoffmann will continue to represent the Society and edit the *Magazin für die neueste Geschichte*..... Josenhans will be responsible for the College, and is a member of the Committee. As his assistant in running the large household, they have appointed his sister, a pastor's widow, Mrs Hager, from Mulhausen, in Baden.*

Report on Basel-trained missionaries working for other societies

[p. 6] “We rejoice that we can show you, as usual, the grey hairs of our dear Brother Bär in the furthest distance, where the Indian Ocean borders on the Southern Sea”. Bär (*one of the first students trained in Basel*) is, however, suffering in body and is suffering from depression [*Gemuthsleiden*]. He is in Boka, unable to visit his scattered congregations. The Bär family is evidently integrated in Dutch society; his daughter is about to marry “the energetic missionary Jellesma, working in Surabaia and Java”, and his son, having been educated in a teachers' seminary in Amboina, is in Holland training as a missionary.

⁵⁴ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften 1849*, 3rd quarterly issue, Annual Report covering the second half of 1848 and the first half of 1849.

⁵⁵ This is a reference to the 1848-9 revolutions on the European mainland.

⁵⁶ Throughout the German-speaking world each political unit at this time had its own Protestant or Catholic established church financed by the state. (Some German states like Württemberg had both Protestant and Catholic populations and therefore both a Protestant and a Catholic established church). Pietist organisations like the Basel Mission situated themselves on the margins of the Protestant established churches in the Swiss Cantons and the German states of Württemberg, Baden, Hessen etc. They were therefore able to be independent in their decision-making. They were financed by voluntary contributions. In parts of the northern German-speaking world at this time, however, there was a tendency among Lutherans to run missionary societies much more conservatively and in close contact with the established churches.

[p. 9] *Isenberg in Bombay has worked untiringly and successfully in the last years to raise contributions for "our mission in India".*⁵⁷

Reports on Basel Mission stations

These reports generally seem to be printed direct from the report sent by the station's missionaries.

Report from Dharwad

J.Layer & Mrs Layer, H. Albrecht & Mrs Albrecht

[p. 68] Looking back on this year, we can shout, "The Lord has done great things for us, and we rejoice". More than in any other years we have been aware of the blessing of his footsteps among us. *However, owing to ill-health, which even forced Albrecht to spend 3 months on the coast, the missionaries have been able to do less than usual themselves.*

[p.69] It has been both remarkable, and a great comfort, that precisely in this period in which darkness lay on the financial situation of our Society, and when we worried whether we would have enough money to carry on our work without severe retrenchment, the mercy of God was shown us in conversions and hopeful perspectives much more than has ever been the case before in Southern Mahratta. It was as if God wanted to replace in the spiritual sphere what we were losing in material terms – or what we feared we were losing. In fact, the support from our friends in India meant that we did not suffer any vital decrease in our income, and we would like to thank them very warmly for this.

To go into more detail; this year we have experienced the grace of being able to welcome 10 persons through baptism into the body of Christ, 10 adults and two small girls. Six are Tamils, and four belong to the lingayat caste [sic].....Up to now we have only been able to baptise individual people occasionally, and they were Tamils.....but we longed above all for a situation in which the Lord would open the doors to the actual population of this region, to the Canarese people. With the baptism of these four persons into His kingdom he has fulfilled the deepest wishes of our hearts and laid the foundation of a Canarese fellowship. The four consist of an old lingayat priest, a young man who formerly had a clothes' shop, the wife of a village chief who is still a heathen, and the daughter of a respectable non-christian family whose father had promised her as wife to the young man.

The lingayat priest is now called Peter, and is an elderly man, though strong in body and character. [pp.70-71] He has almost forgotten how to read and write, but he is intelligent and has plenty of common sense. Before, he was a man full of wild enthusiasms [*ein wild herumschwärmende Mensch*] feared but often called for as a driver-out of devils. Several years ago he came to the conviction that hinduism is a false religion, through hearing verses in the Kannada *shastras* which reject idol worship and caste and prophecy the coming of a true religion. At that time he was given instruction by two men, who also reject idol worship and caste, how one could organise secret fellowship meals, in which those present eat meat and eggs and took alcoholic drinks, and thus show that you regarded all men as belonging to one caste. Our priest carried this instruction to a number of places and here and there conducted meals of this kind, where people from different castes came together secretly, chanted verses about the meaninglessness of idols and caste, and then in the way described ate and drank together.

Several years ago he had also heard about us from other people. 18 months ago he heard the gospel from our own mouths on a preaching tour which we [sic] had made. At that time he was one of the disciples of that priest who came here with many people accompanying him in order to become christians, or so it had appeared. But because the leader always hesitated this man decided to make a

⁵⁷ He was actually employed by the CMS.

beginning on his own and to leave the group⁵⁸ and so he came to us. He has been here for a full year. We are delighted at his presence – he is honest, zealous, he tells other people about the way of salvation, he is willing to do all sorts of lowly work in the garden, and he lives in a very economical way. Through him we are also in contact with several of his previous disciples and earlier acquaintances, and we have good grounds to hope that one or the other will follow in his footsteps.

[p. 71] The second, younger, man is from the town of Sirsi, and was first of all made aware of the life in Christ Jesus by a friend of his own caste who believes in the Gospel but has not yet left⁵⁹. In a short time he came to a firm conviction of the truth of the Gospel. A believing Englishman, an official, led him into a deeper knowledge of God and of Jesus Christ, and he came with him to us to be given further instruction, to be baptised, and to stay with us. He has been here for four months, and we have only had good experiences with him, seeing how definite his identity as a disciple of Christ is rooted in him. He is gifted, zealous and full of love, and so we hope that he will soon be a really useful assistant....in many ways he is that already.

[pp. 71-72] Another heart-warming ray of the light of God's mercy appeared on the horizon of our missionary life last October. We had a visit from three men who had felt the Father drawing his sons to Him in a village almost 100 miles from here.⁶⁰ Brother Layer received them, and wrote:

It was on October 10th [1848] that three respectable-looking lingayats appeared at my window, two of them priests, and the third a money-changer. I asked them why they had come. They explained that through reading our books they had come to the conviction that their religion was empty and that they wanted to become disciples of Jesus Christ. That would be almost impossible in their village, because of the persecution they would meet. So they had come to us to ask us to separate them from their fatal relationship with their idol-worshipping countrymen and give them somewhere to live with us. The young man we have mentioned above, who had been baptised, had given us some hint of the existence of these people as genuine seekers after truth. But in the four days in which they stayed with us we had many conversations showed me – to my surprise and joy – that they were not just seekers but had become finders of the truth.

The genesis of their faith is briefly this. People from their home village had been given tracts, either because they had seen missionaries evangelising in places which they visited, or because tracts had been handed out at places of traditional pilgrimage. They brought them to one of the [two] priests who had a good knowledge of their lingayat *shastras*, and asked him to read them to them and to explain their contents. He did this, and thus became half-convinced that the tracts contained the true way of salvation. The other priest (who is his brother) and the money-changer read the tracts too and were similarly impressed. About 6 months previously they had been confirmed in their thinking by the young man [who had been baptised] who had come to their village on private business. He had been there for 20 days, and spoke to them every day, gave them the Gospels and other christian books, and had soon brought them so far that they all went together to a remote temple in order to fall on their knees before God, in a place where no-one would see them. And there they prayed no longer to the deaf idols before them, but to the living omnipresent God, thus consecrating that school of Satan and making it into a holy place of God.

[p.73] In my discussions with them it was [striking] how much they already knew. They knew long passages of tracts off by heart, and I could hardly find an important part of the Gospels where is was not clear from their response that this was already familiar ground to them. They had such a clear understanding of the main points of the christian faith - teaching about the Trinity, the Fall,

⁵⁸ Presumably the group of disciples. The word "*heraustreten*" literally "step outside" is often used by the missionaries without an explanation of what is being left. It usually means definitively leaving a group – especially leaving one's caste, and is also often a synonym for conversion.

⁵⁹ Presumably, left his family and caste binding – the word is again "*heraustreten*".

⁶⁰ It is not altogether clear who is writing the first sentences – which are also in inverted commas and therefore presumably not from the Editor. Probably the quote from Layer is from a diary or letter written at the time.

reconciliation, and the need to be reborn – that I had to agree with a christian Englishman who had talked to them several times that it seemed as though we had to do with people who had been christians for 4 or 5 years already. .. Yet they had only once been in contact with a missionary, 6 years ago – and at that point they did not hear much, and did not take much notice...

[p.74] I should add that on a recent journey I visited these men in their home district and found them just the same as they had been in Dharwar. One of them needs some time to get his temporal affairs in order - if that had not been the case they would all have moved to Dharwar with their families.

Kannada services are now held twice on Sundays, and there is a class [Erbauungsstunde] for members of the congregation on Wednesday evenings. Quite a lot of non-christians attend the services, including 60 schoolboys and their teachers – and although there are no dramatic changes of heart, there is an appreciable increase in knowledge about the christian faith which – with God’s blessing - will bear fruit one day.

On preaching journeys, too, the missionaries are meeting more people who have heard their message already, and hope that “the day is not far distance when God will awaken the dead bones. However, there are still discussions, and most people have, “Confused ideas about spiritual matters”. For example, in a discussion about whether the Creator of Heaven and Earth is the one true God, a listener told the following popular story.

[p.75]: A woman Yogi (a follower of the Goddess Yellamma) and a lingayat priest came unexpectedly to a flooded river where there was nothing to take them across. The woman took a large calabash, sat in it, called to her Goddess in a loud voice, and got safely across. The lingayat priest spread the carpet he had thrown round himself on the water, called to Shiva in a loud voice, got safely half way across, but then began to lose confidence. The woman shouted to him “Call on Yellamma”. He did so – and drowned. So, said the story-teller, it is not a question of which God one worships, but whether you really believe in him or her.

When another man was being quizzed about the way he worshipped a sinful priest as if he were God, he said “There is tree with many fine mangos. I want to get one down, but throw 10 or 20 stones before I manage to get one. And I can be deceived by 10 or 20 priests but perhaps one among them really can take my sins away.”

Many people are showing by their opposition how much the Gospel impresses them:

A bigoted lingayat priest, who has a school with about 30 boys in a nearby village, tried to get rid of the preacher of the Gospel by getting the grocer next door to stir up his pepper, and was delighted when most of our listeners began to cough.

[pp75-76] In the same town a rich oil merchant is trying to earn a place in heaven by building a temple which is decorated outside with all sorts of pictures. There are the immoral pictures of the God Krishna with the milkmaids, there is a brahmin in full dress, and a mounted English officer with his groom. And inside there is idol Bassappa in the form of an ox for the lingayats, and Demawa for the worshippers of Shakti [sic].

[p.76] *There is a report on schools, where there are about 200 pupils. In one village the missionaries experimented with a school where the parents were to pay half the cost. However, when the time came to pay, most of the parents sent their children to the priest’s school instead, where they would be instructed in their own religion. One of the girls in the boarding school has been confirmed and married to a catechist from the mission in Belgaum. Some girls look after the children in the missionaries’ families.*

Report from Hubli Johannes and Mrs Müller, G.Würth

[p. 78] Nagappa, the young man from the weavers' caste – a native of Hubli - who was led to us by the Lord at the end of last year, has been through many tests of his uprightness and faithfulness in continuing in the Way since he left his mother and his brothers and sisters. *Particularly his mother and one of his sisters visited him repeatedly to try and tempt him to come back. For example, they said he would not be able to marry the girl he was engaged to – and asked him what would happen if the missionaries left Hubli. The missionaries left the decision to him – although "admittedly – as with all hindus – we gave him the well-meaning advice to seek first the Kingdom of God and His righteousness".*⁶¹

The relatives then changed their tactics, and claimed that the young man did not have to give up his new faith – but he should come back and live at home. The missionaries were afraid that they really wanted him under their own influence – or intended to send him to a distant village, where he would be out of reach of the missionaries and “would not be lost to his caste”. But he remained steadfast. When Nagappa's relatives came to the mission house the missionaries used to try and persuade them to turn to the way of holiness like him – but they always replied, “Does not the book of your religion say, ‘Honour your father and your mother’?”

A discussion of the problem of accepting converts into the life of the mission follows.

[p. 80] We have not a moment's doubt that this young man is honest and upright. But when a hindu “moves over” to christianity he will always have some worldly expectations. Nagappa also nourished some worldly hopes, which we could not fulfil. We are convinced that becoming accustomed to the needs of a European - however limited and modest these might be – would be damaging to the founding of a congregation. We have held fast to the principle that an Indian must remain an Indian even when he becomes a christian⁶², and not be alienated from his people by adopting elements of a European life style. Any other policy would damage the mission, besides the inherent risk that it could lead to expenses that in the end could not be covered.

We had the joy of seeing that our new convert also passed this test. He supports himself – although not entirely – by sewing, which he learned from Mrs Müller. We are also extending the education he had at school. On preaching journeys, he serves as our reader and catechist. May God bless his witness to his people!

[p. 80] *Nagappa was baptised after several months of baptismal instruction, together with a Tulu servant of the missionaries who had attended the baptismal classes too. Nagappa was given the name Paul. The congregation now has five members: Isaak and Paul, both Canarese, and three employees of the missionaries.*

There are five boys' schools, with 300 pupils. Attendance in the one in Old Hubli has dropped a little after Paul's conversion. The girls' schools are still suffering from the problem that most of the local people “see it as completely superfluous to educate girls” – and remove them from the school to work in the household before they have learned much. However, in general the missionaries are encouraged to go on with school work – especially as Paul, their new convert, received his first impulse to become a christian from what he heard in school.

[p. 82] *Preaching has continued in the villages and to visitors in the Mission House. These included some young men who were friends of Paul's. In effect, these young people have already broken with*

⁶¹ Matthew c.6 v.33

⁶² The original has - confusingly – „, ein Hindu, wenn er Christ wird, Hindu bleiben“Hindu is sometimes used to refer to nationality rather than religion.

their caste, because they have often eaten with the people here – who are christians. They only need to be convinced of their need for salvation to be driven into the arms of Christ.

Report from Betgeri

J.C. Hiller and Mrs Hiller, J.G. Kies

[p.83] Our method of work is mainly to practise a close and friendly contact [*vertraulicher Umgang*] with the people around us here In general, we enjoy their increasing trust, and there are many who we feel are earnest seekers after truth. Some come regularly to our daily evening prayers in Kannada. Many of them are well acquainted with their *shastras*. We do not know when we shall have the joy of baptising them in to the church of Christ, but we can say with joyful gratitude that our hard and unfruitful field no longer seems so hard and unfruitful to us.

[p. 84] [Christian], the priest whose baptism we referred to in our last report, is a useful and zealous assistant. Rev. Hiller travelled for three months (from the beginning of February to the end of April) with him among his people to the North, and everywhere they found open ears and hearts for the message of reconciliation.

Another priest, very well known for his learning in the *shastras*, joined them, removed his linga, and spent the last two months of the journey with them. Before they came home two women joined the group. One was unmarried, and we sent her back to her people after three months here. The other was a widow from a well-respected farming family. She was baptised at the end of June, and soon after married Christian, the priest who was baptised last Christmas.

The other priest, who came back to Betgeri with Rev Hiller, is still with us, and we wish very much that he were more like Christian. His character is such that we do not yet know whether and when he can be baptised. The path into God's kingdom seems a little too narrow for him. But we cannot make it wider just for his sake.

At the beginning of August the newly married couple accompanied Rev. Kies on a journey to the area which Rev Hiller had visited with Christian before. The woman who had been a priest's widow and was now coming to them baptised as a christian and as the wife of an e-priest was welcomed much more warmly than we had expected. The circle of acquaintances who are open to the Good News was considerably widened, and Rev.Kies revisited many of the people Rev. Hiller had got to know.

They all returned home at the end of November in good health and very encouraged, having promised in many places that they would come again to preach the way of salvation in more detail and to spend more time with the people. We feel very happy and much enriched because the Lord has led these two energetic people to us from far away, and through them opened a field for us in which is a joy to work, of whose existence we previously had no idea.

Report from Malasamudra

G.Kies, J.G.Stanger

The report appears to be written by Stanger, who was permanently on this station, although Kies' name is added.

[pp. 86- 87] *The work is continuing in the usual way. The Word has been preached, but those who have not been touched by it are no longer very interested, and like an old missionary, who has worked for many years, we have to cry out, "the people are tired of listening". This even applies to the colonists. For example, two families who have been in the colony for seven years have shown that they want nothing to do with God and His Word, and persisted in their old ways. They have become a hindrance to others, and have been told that it will be better if they leave to make room for others.*

They, and two other families who show no interest at all in the missionaries' religious message, will leave in the course of 1849. The washer-man from Bentur, who had been allowed to return on probation, had not changed his ways, and has already been sent away again. So only 2-3 families, and the people working for the missionaries, still remain.

[pp. 87- 88] *They hope the Lord will send others who are really seeking after truth. Many have enquired, but are put off when they learn how much is expected of them, not least that they must feed themselves as far as possible. The missionaries console themselves with the thought that the work is the Lord's, and will bring it to fulfilment. It helps them not to become discouraged when they reflect that "one soul is worth more than all the treasures of the world". If their hopes were set on having large numbers [of converts] they would be tempted to give up.*

[p. 80] *The christians are living quietly in the light of the Word of God. The two men from Zumbala spent some weeks in their village with their relatives, but when they came back they said they preferred life in the colony. Abraham spent a few months in Betgeri.*

The three men in Shagaty (Shagoti?), and the fourth, who is head of a nearby village who has been with them for a long time, meet in the temple there almost every Sunday to build each other up with the word of God. They often come here - though the village head cannot, because for a long time an illness affecting his limbs prevented him. He could not move his limbs at all – but medicine from the missionaries has almost cured him. The people in the village, and his own friends and brothers, say that the gods were taking revenge because he had deserted them. I visited him, and explained to the people that they were wrong. The man himself did not let himself be led astray, but bore his suffering quietly and patiently.

The men are closely bound to their families, brothers and sisters [sic], all their business is handled together [*alle Geschäfte eins sind*] and the elder brother directs everything. Tearing such bonds apart needs a lot of power – indeed, the power of God. Once they have accepted baptism they will be thrown out of their homes and out of all networks of friendship, and will have to see how and where they can live. They have talked about building a house, but they do not have the money, as their brothers will give them nothing. The Lord will not remain unknown through them; and he will give them so much love in their hearts that it will chase out the old fear. They badly need our prayers of intercession; may the Lord awaken hearts to pray for them.

[p. 89] *A family recently came into the "poor-house", and there was a young man who came from the South and said he wanted to be a christian. He was given some work to do [man gab ihm ein Geschäft hier –which implies trade in some form] to test him. He proved to be dishonest and left without telling anyone. A lot of people would come if they did not have to work, but people with time on their hands are likely to do wrong⁶³. St Paul said "He who does not want to work will not eat either".*

The school in Shagaty has had to be closed – running a school so far away with 10-12 pupils is not worthwhile. The school in Burtagoty has also had to be closed for lack of a teacher, but the one in Asunte continues to function well. Several of the older boys and two of the girls have got married, but younger ones are coming. It is a mixed school with 22 boys and 3 girls. They all learn industriously, read Dr Barth's Old and New Testament stories⁶⁴ and some "good tracts", and learn them off by heart, write, and do arithmetic.

Stanger wanted to make a missionary journey with Kies, but had to turn back because of illness. He was in bad health for some months, but managed – often with a great effort - to do his work. He had to go to Belgaum twice because of the sugar-business. That is going well, and "tries to expand"[sic]. It gives a lot of people work and is generally useful to the colony.

⁶³ Lit: *Müssiggang lehret viel Böses*, as in the English saying, "The devil finds work for idle hands to do".

⁶⁴ See Footnote 30 p. 5.25.