

Journeys and Encounters

Religion, Society and the Basel Mission

in Northern Karnataka

1837-1852

Section Six: [1849-]1850-1852

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Basel Mission Annual Report 1849-50¹

Translators' note: In this set of translations, some material has been included that is not from North Karnataka. It was 34 years since the founding of the Mission College [Seminary] in Basel, and 14 years since the first missionaries had been sent to India (1835). The Mission was becoming a more complex organisation, but Basel still played a key role, not only in fund-raising and training but also in keeping a tight control of the missionaries in their various fields of work. There was still a strong feeling that the Mission was – or should be – "a family" albeit a rather patriarchal one. What happened in Basel had implications for the people working in distant India, so we begin with a short summary of the report on what was happening in the Headquarters in Basel.

It has been a hard year, for various reasons. The President of the Committee, Rev. LaRoche, and Inspector Hoffmann, who have led the Mission for many years, have been forced by ill-health and old age to retire. Rev. Josef Josenhans has been appointed as Inspector. [His long term of office covered many important developments in the organisation of the Mission – a lot of which he initiated. He was also the first member of the leadership in Basel actually to visit one of the countries where the missionaries are working and see the situation with his own eyes – he visited India in 1851-2]².

It was a time of political upheaval and unrest in Europe, and some people were warning the Mission that people are perhaps becoming more concerned about what is happening at home than in foreign missions. There has been some reduction in donations. However:

"The mission must go forward – and it will do so, even if revolution is flying through the lands like a whirlwind shaking the foundations of church and state like an earthquake. For the Church of Christ will stand fast, even when empires fall, old possessions are torn away from her, her old order is broken and her old ways buried under the rubble. And as long as the Church survives, the mission will go on."

The report continues with a report on the activities of the Mission Seminary, and it also comments briefly on missionaries trained in Basel who are in the service of other missionary societies – 52 of them with the CMS (Church Missionary Society). The oldest of them who is still alive is Rev. Bär, who is 64, and is still working in Amboina [now part of Indonesia].³

Some of the Basel missionaries – including two from North Karnataka, Layer and Lehner – are back in Europe after many years of experience overseas. The writer of the report is enthusiastic about what missionaries on leave can contribute:

"...the river of the life of different peoples comes so near to us in what they tell us about what they have seen and experienced, that in spite of the quiet and retiring life we lead, we always feel that we are transported into the market of the world and the turmoil of life."

Part 2 [p.31ff]

This part of the Report is on the Basel Mission itself. It begins:

"Let us descend from the lofty peak from which we can see the widely-spread branches [Zweige] of the Basel Mission family – which convinces us of the success of the act of faith that founded our Mission house. Now we look at the Basel Mission in the narrow sense. We can indeed praise the Lord

¹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1850, 2nd quarterly issue, pp. 1 – 128, covering the second half of 1849 and the first half of 1850.

² Josenhans wrote some very detailed reports of his "Visitation" in India. Translations are being prepared, and should be published by the end of 2014.

³ One who is mentioned specially is Rev. Bär, now 64 and the senior among the graduates of the Basel Seminary who is still alive. He is still struggling on in Amboina. His health has been a little better – he is no longer restricted to preaching from his bed – but he is often overcome by homesickness for Eternity. In sleepless nights his thoughts are often in Basel and Zürich, and he prays that the Lord will help and bless the people there.

that the work in our various stations has gone forward steadily – and sometimes made blessed progress.”

However, progress has not always been smooth. There have been problems with: “...sickness and death, weakness and frailty of all kinds, lack of courage, disunion, lack of devotion and obedience, the making of [?over-complicated] plans and being distracted by too many activities...”

In India [p. 33]: "Some of the Brothers in South Mahratta have unexpectedly objected to decisions of the Committee. This is the more distressing for us, because we can recognise it as a temptation of the Enemy, who is trying to sow division among our brothers.”

In an attempt to ensure that the missionaries should not start getting too independent, the mission has been given a new constitution ... there is now a hierarchy, with a Conference for each area. A Conference is not given any rights to make decisions independently of the Committee in Basel – the aim is to create an organisation that will make it easier for orders from Basel to be put into practice.

Detailed reports on North Karnataka

Report on Dharwar [pp. 86-97]

J.Layer and Mrs Layer, H.Albrecht and Mrs Albrecht, until recently G.Weigle and Mrs Weigle.

Report from Johannes Layer

[p. 86] *Layer has been forced, after 13 years in India, to go on leave to Europe because of his health. He writes at length about his symptoms and his regret at having to “leave my beloved place of work – and at the same time to cause you [the Mission Committee] so much expense”.*

[pp. 88-89] *Layer sent a report in outline (he was finding writing hard work). The Kannada congregation had shrunk to three members. The woman who had been baptised in the previous year had returned to her family "... because she was not pleased to have to obey our instructions. She assures us that she is holding to her Christian faith and not worshipping idols. The way back to us [sic] is open to her, providing she promises to obey our instructions". Peter [see report for 1848] "... confronts us now and again with the stubbornness of old people", but is otherwise causing no problems.*

The third member is presumably the younger man who was baptised in 1848 and called Johannes. He is a real jewel, both inwardly and outwardly, and is committed to the Lord Jesus in word and deed. In him, the Lord has given our station a missionary who certainly achieves as much as we do, if not more. He and Petrus were with me on my last journey, and I saw how he has developed a power and a charisma in speaking to people. I made him my deputy, because I did not have the strength to speak to even one-third of the people we encountered. He is mild and quiet, but his zeal for the salvation of souls, and his knowledge of the deeper teachings and ceremonies of lingayatism, make him an assistant for whom we must be very thankful.

[p.89] *The men who they had expected to come to Dharwar to the mission have given no sign of further interest, although the missionaries and Johannes have written to them. "Probably after my visit in November persecution broke out or threats were made, and they let themselves be scared away."*

[p.89] In a village 6 hours away a lingayat has been conducting a school for the Mission since the beginning of 1849. He has got rid of his *linga*, and left his caste. But he is able to remain in his village and we have seen how he continues to enjoy quite a lot of respect there, and has communicated much of the Gospel to the people around him. He would have come long ago to the Mission, to be baptised

and stay with us. But we thought it was a good idea for him to continue to be a schoolmaster for a while, and to stay in his home village as schoolmaster to make the Gospel known to the people there. His mother and a younger brother also want to serve the Lord.

[p. 90] *During the Wednesday evening services in Kannada they are working through Zeller's "Göttliche Antworte auf menschliche Fragen" [God's answers to human questions]. On the first Monday in the month they have started holding mission meetings in Kannada in which they report on, and pray for, the mission world-wide.*

Layer closes his report by saying he is so ill he can hardly finish the letter, and may have to set off for Europe before he has had an answer from Basel about whether he should leave or not.

Report from Gottfried Weigle, April 1850

As my last report was sent off, I was on my way from the Nilgiris to this station. I had decided to visit our upland stations [i.e. the Deccan stations of what is now Northern Karnataka] to learn at first hand about the differences in language⁴, and the special characteristics of this part of the country, like lingayatism. *Weigle had considered this move carefully, and discussed it with Herrmann Mögling – and he also felt that his health and his wife's had improved so much in the last months that "we could hope to do our work even in the hotter climate of the other stations". This hope was fulfilled, and he considered it as a sign that the decision was right – as was the fact that on Jan 29th [no year given, but presumably 1850] – exactly the day when he set off from Mangalore to Dharwar – the Committee in Basel had decided that was where they should go.*

[p.91] Since I arrived in this area I have been with my brother-in-law Hiller in Betgeri. I continued my translation work by revising the translation of the Book of Job that Mögling had made for his school classes. I also did something that is particularly necessary for me – made a few little steps, with help of a local language expert, towards a deeper knowledge of the old Kannada literature. I also got to know the people who visit the Mission House in Betgeri, and learnt some valuable things. If I had been staying there I would have found my way into regular and profitable work. But once your orders from Jan 29th arrived here, I felt it to be my duty to avoid becoming more involved in the work of that station by delaying my departure, and left Betgeri last Wednesday. I arrived in Hubli on Maundy Thursday and stayed there until Easter Monday.

Weigle spent Easter with the brethren in Hubli, which he appreciated, and arrived in Dharwar on the Tuesday after Easter. He writes that, "The week passed in a rather unprofitable way." He was organising his house – and was also a little unwell, which he attributed to the change of air and water.

[p.92] The Albrechts welcomed us⁵ most warmly and helped us a lot, for which I would like to express my thanks to them again in this official form.

Weigle has agreed to help Albrecht with the church services, and hopes also to take part in "the actual work of mission" in the schools and the villages.

[pp 92-93] In my special field of work, I shall start with a new translation of the fourth Book of Moses [in English: *The Book of Numbers*]. Rev. Essig and I translated this book in 1844, and after Essig's death I looked after its printing in Bellary. On the one side it is discouraging to work through this book again, but on the other hand it is an encouraging experience. I see how much there is to correct and revise in a book that I already worked on with zeal and care. But I can say to you before the Lord that

⁴ Gottfried Weigle has the reputation of having been an excellent linguist, and was working with Herrmann Mögling on the translation and editing of Kannada texts.

⁵ It is curious that Weigle has generally written this report in the first person singular – but "...welcomed us", and the comment above about "to do our work" imply that his wife was with him.

as a result of this examination I have become more pointed, more exact and also simpler [in my writing]. But I am sure there will be need for later revision by me or others.

As far as Canarese literature goes I am concerned mostly with grammar and lexicography, namely the works on these branches of knowledge written by indigenous people. I hope that by gaining a thorough knowledge of these I can achieve something essential: the firm etymological foundation which modern German Orientalists have used with such success in Sanskrit and other languages. In Sanskrit, even the learned men of this country must leave the field [to the Germans], and they also acknowledge that. Otherwise I hope to use my opportunities in this part of the country to develop a thorough knowledge of the lingayat system [sic] and of the *Kalagnana* and *Nudi* sects.

Report from Heinrich Albrecht [*Albrecht's report is more recent than Layer's.*]

[pp. 93-94] *Two of the Kannada Christians have "lapsed" – Peter, formerly a vagabond [sic], had lived with the wife of a Village Head. She was baptised with Peter, but "afterwards, he [her legal husband] wanted her back as his wife, and she was given back [sic]". The old man had already given much cause for complaint – luke-warmness, and a lack of knowledge and humility. Once the two had been separated he became much worse, being dishonest, rejecting Christian discipline, and eventually separating himself from us. He now lives in a village 50 miles away again with "the woman he had led astray [seine Verführte]".*

Two other Kannada Christians, who left their old ways⁶ at the same time, have given the missionaries cause for rejoicing, especially the young man from Sirsi, who Albrecht writes about in some detail:

He is simple, humble, and friendly, and zealous for the cause of the Kingdom of God. He has become a real support for us and we hope he is already a blessing for his countrymen. He has accompanied us on several preaching journeys. When he speaks his eloquence is enriched with love and seriousness, but in ordinary life he is so undemanding and retiring that you can scarcely believe it is the same person. Friends of his visit him, with whom he had previously discussed questions of idol worship and the need for a saviour, and prayed. One of them spent ten days with us and said that he had come with the intention of becoming a Christian. We had every reason to believe he meant what he said, and had no obvious ulterior motive for taking the next step. But he wanted to find out first whether he could bring his wife, if she would come. Up to that point she had not wanted to know about the way that her husband had recognised as the one true way.

Once this matter is settled, he really would have to come, because he has seen a terrible example of what happens if people wait too long to come to Jesus. The lingayat *Shastri* we mentioned in our last report called him – as a disciple and a friend – to his sickbed. There, as far as his strength allowed, the *Shastri* read to him and three other people out of the Word of God, and prayed with them. On the fourth day he was sicker and weaker, and said little. But in the evening he sat up, and with crying and sobbing confessed his sins, and then cried out, "Ah! If only I had not delayed. Now I must die; I do not believe in the gods – but I am not a Christian!" Then he warned them not to delay as he had in becoming blessed, knelt to recite the Lord's prayer (which the person who told us the story repeated with folded hands, and with much feeling) and quietly passed away.

Another lingayat from the same place is the adopted son of a rich widow, and would have converted had he not been in danger of losing his inheritance by so doing. Several others have come, especially from the lingayat priest- and weaver-caste [hyphens as in the original, but oddly "Kaste" in the singular], and the missionaries have good hopes that some of them will "break their bonds".

Both enemies and friends of the Mission [at home] would stop being surprised that we have not gathered a larger group of non-Christians around us, if they knew the systematic hierarchy to which the poor heathen are subject. All lingayats, for instance, are under four "thrones" or authorities, each of which is occupied by a lingayat priest. Each has his emissaries, to whom he "rents out" certain

⁶ "*hinausgetreten*"

districts for so-and-so many thousand rupees. [p. 96] (For this reason these officials are called *savirada ainavetu*, the *Linga*-Priests of the thousands). It is left to these officials to extort this money in such a way that a fair amount remains in the pocket of the official himself. It is especially poor people and the widows who are subjected to this pressure, since, if they do not willingly pay the tribute demanded, they find that a cause is sought to deprive them of their caste and cut them off from all social and family links. And to these unfortunate people this is harder to bear than being pushed into poverty and misery by getting into debt.

On the several preaching journeys we made this year it was undoubtedly visible that also this strong fortress was beginning to be shaken – and that the time is not far distant when also in this part of India one will be able to say, “The Lord has entered into His kingdom”.

[pp. 96-7] *The congregation remains small, but with the Tamil Christians and the girls from the mission’s boarding school there are around 53 people – 27 of them communicant members. An elderly woman of Moslem origins who suffered from leprosy was baptised, and died during the year, “her final sufferings eased by her Saviour”. The schools have 230 children, but can as yet only be seen as “seed beds for hope”.*

Report from Hubli [pp. 97-109]

Johannes Müller and Mrs Müller, Gottlieb Würth

Station Report, signed by Müller and Würth

[p. 97] *The missionaries praise God, “not only for what he has done for us, but also what he has allowed to be done for others through us ... because it is He who has given us the grace to show ourselves as children of the Light through word and deed ...” They cannot demonstrate that this light has yet illuminated a dead soul, but, “where the Word of God is preached loud and clear, the Kingdom of God is near – we are not able to see that everything is subject to him, but in truth it is so. And faith does not let this [certainty] be taken away, even at the sight of the most striking contrast to it. We had to practise this faith during the last year, too ... it was often hard, but nevertheless a blessed exercise.”*

There is little information on relations with organised Hinduism, but quite a lot on the missionaries’ attitudes and the secular hopes they were arousing, though determined not to fulfil.

[pp. 98-100] *The congregation had five members last year, but three people – Nicholas, Jonathan and Lukas, natives of Mangalore, returned there, leaving only two members, Isaak and Paul.*

[p. 99] Isaak is over forty years old. Up to now he has had some help in household matters from his elderly mother, but he often feels the need for a wife ... however, it is difficult to find anybody suitable. We feel that marriage with a girl from the girls’ boarding school would be inappropriate, because of his age and his uncertain health. Despite our efforts, we have not managed to find a suitable older person... *but he has continued to believe that whatever happens, it is the Lord’s will.*

Isaak has to suffer a lot from his elderly mother, who is still a heathen and is as hard as stone and as cold as ice. All attempts to reprove and admonish her [*ermahnen*] are fruitless. She can hardly walk, even with a stick – but her tongue still wags very effectively about useless and ephemeral things. As soon as one tries to talk to her about her immortal soul, she says, “My ears can no longer hear what you are saying.” It is hardly credible that she does this out of enmity to the Word of God – rather that she does not want anything new to disturb her in her long period of peace. It often worries us that we have to let someone, who is actually living in our compound go on like this!

[p. 100] *The second member of the congregation is Paul. He has become more mature, and the missionaries are generally very happy about the way he has advanced in the christian life. They write: When he came to us two years ago we were convinced that he was honest and upright – but nevertheless, he did have a secret belief that moving into Christianity would improve his position outwardly. He talked quite often in his first year about becoming a student in India, or even going to Europe! It needed some warnings and persuasion to convince him that these thoughts had more to do*

with pride and vanity than with the pure desire to serve his people one day. We naturally had nothing against his desire to be useful to his people – we were happy to realise that he had it. But it took some time for him to realise that he could fulfil this desire just as well – if not better – by continuing with his existing handwork [he has learnt tailoring from Mrs Müller]. We hope he has finally come to understand this.

It really does seem to us to be the best way for him to be useful to his people. Not only do his old friends and acquaintances, and the many other visitors, see that becoming a Christian does not mean giving up working with one's hands and becoming a gentleman [*Herr*], but the people he meets when he goes about with the missionaries on journeys see this too. On his last preaching journey, Müller was convinced that the way the missionaries have chosen to go with Paul had been the right one. People often said to him, “Yes, you did well to become a Christian and travel around with the Padre; you get your pay regularly and don't have to work”. He can counter this by saying firmly that far from releasing people from working, Christianity makes them work with more energy and perseverance, and that he has not given up working, but is still working in Hubli as a tailor. We pray that the Lord will lead him and keep him in His way, which is the right one.

Paul's marriage caused us some days of uncertainty. When he came to us two years ago he was already formally engaged to a girl who was then not old enough to marry [*noch nicht mannbar*]. We did not know whether she would come to him when she had reached the appropriate age. However, a few days ago she said privately, and publicly in front of the officials [*Obrigkeit*], that although she had attained puberty [*mannbar geworden*] she was not prepared under any conditions to go to someone and acknowledge him as her husband who had spoiled his caste. We had hoped that she would be prepared to leave her home and friends for the sake of her husband, and become a Christian. On the other hand we believe it may be better for Paul if the Lord blesses him with a Christian wife rather than a heathen one. May the Lord not lead us into disrepute [*Schande*] because of this decision.

[p. 102] *A few people besides the church members come to the Sunday services – but the missionaries have little hope that they will take the step of becoming Christians. The same applies to the 4-8 young people who come to Paul almost every day to read, sing and pray. They have been hearing the Word of God for a long time, and almost certainly grasped its truth with their minds – and perhaps experienced its power in their hearts and consciences. But they have not the strength or the will to force their way through the narrow gate – it is too narrow for them. Some of them would not need long to decide to acknowledge Christ openly, if this witness assured them a good worldly future [*äusseres Fortkommen*] Their idea of becoming Christians is to be paid 6-10 rupees a month, put all manual work aside, and – as they think – devote themselves to Knowledge [*Wissenschaft*]. Nevertheless, we have to recognise that – however hopeless it looks – it is still encouraging that they appear so regularly. Through the grace of Jesus Christ it may be possible for them to become upright disciples seeking salvation.*

[pp. 102-103] *There are others who would also come if it brought economic advantages. One man wanted to bring his family to the Mission compound – and had even begun to move his possessions. But when he heard that he would have to support himself and his family independently of us he went away again. We had offered him [*trugen an*] a piece of land to farm, and offered to buy him oxen and the necessary tools – but under the condition that he must repay us one day. That was not his idea; the way he wanted to become a Christian was to be paid 4 rupees a month and work the land as we told him to. We naturally let him go, especially as we saw that he had very little desire to be saved from his sins.*

A few months later a shoemaker from Hubli came and asked to join our caste [sic]. When we asked him why, he was honest enough to say that he could no longer feed himself and his family, because, he said, “I have several children, and two wives who are soon going to increase my family again.”

In this way, we could quickly collect a large congregation – but it would not be a congregation of Christians but one of people looking for worldly advantages [*Bauchdiener*]. May the Lord keep us in

His grace through his good Spirit! Because the temptation to trust "outward means" more than the Spirit of God, is very strong.

[p.103] *There is not much good news about the schools. They still have 300 boys and 40 girls in school, but the schoolmasters are not really interested in doing what the missionaries expect of them – even though the missionaries are paying.*

When they are under our eyes they are our most obedient servants, but the rest of the time they not only do what they themselves think best, but what their compatriots and the members of their caste tell them to do. We discovered a few weeks ago that here and there a father is paying the schoolmaster a few rupees to teach his boys portions of their *shastras*.

[p. 104] *The missionaries have also found “heathen books” in the schools – though these are usually carefully hidden when they come. The children are extremely good at learning huge amounts of Christian tracts and Bible portions etc off by heart and reciting them when the missionaries visit – and the schoolmasters tend to feel that they have fulfilled their obligations by making sure they do that. But there is little evidence of Christian influence on the children. They are not particularly interested in our explanations of Bible stories. They often prefer their own “tasteless stories”, of which there are many. If they do show signs of interest in Christian teachings, the schoolmasters or their parents quickly crush it – and “what their own people and the *shastras* say is naturally more important than what we say and what the Word of God teaches.”*

Nevertheless, knowledge is being spread, and a lot of people, including the children’s parents, are hearing a message that they might not have heard otherwise. And Paul is an encouraging example who gives the missionaries hope.

Preaching journeys have continued, and the experience is not very different from that of previous years – though [p. 105] We are finding that the people are quieter, more modest, more attentive and reflective when they listen to the Word of God, the longer we are among them. With every new missionary their old objections and trick questions reappear. But if you have been with them for a number of years they do not bring these out so often; the experienced missionary has heard their objections years ago and shown them to be not valid and the result of mistaken logic. Now it is easier to talk to them about the Way of Salvation, and we have had some very pleasant conversations, especially in the homes of two goldsmiths.

[p. 106] *The name of Jesus has been heard by now in many streets and alleyways in the towns – but it is still not recognised as the name of the One Saviour. To persuade people of this the Lord has this year used strong [scharf] methods. First there was smallpox, which killed many, especially children. Then came cholera, and many more people died. But this has not caused people to turn to God.*

Non-Christians still visit the mission house – especially large groups came on their festival days – in many cases they come out of curiosity to see how Paul is getting on. They hear sermons either from the missionaries or from Paul

[p. 107] *Among the visitors was a man from Ranebednur, who Würth had met three years ago on a preaching journey. Würth had met him again a year later, and found him very much inclined to accept the Gospel – and he said the same on this visit. But he said he could not live as a Christian in his village, and he would like to come to Hubli and become a Christian. The missionaries were very pleased – but were not too sure whether he would really come, because "he is quite well off, and has a profitable silk-weaving business which he runs with his brother. We are afraid that the difficulties he will meet if he takes such a step will be almost insuperable."*

Journeys from Hubli

[p. 107] Dec. 27th to March 30th: *Würth* went on a visiting and preaching journey. He went to Mangalore, Cannanore, Tellicherry and Calicut, then went to the Blue Mountains [Nilgiris] and then via Mysore and Shimoga back to Hubli. On the way home he had plenty of opportunities to preach the Gospel.

Heavy rain prevented travel in August and September

[p. 108] Nov. 21st to Dec. 11th: *Müller* was away, accompanied by Paul. They visited 20 villages, and had some encouraging meetings. In three places, Muddigi, Begaru and Domrikoppa, there were carpenters who were seriously interested. The one in Domrikoppa “knew a lot and longed for something better. Only fear of other people and the probability that he would lose his worldly possessions – which, by the way, is not to be seen as a minor sacrifice – held him captive in his caste and its rituals. If he could make a respectable living with us, and care for his children, I have no doubt he would be prepared to leave his old ways... How painful it is to see how people are bound by the bonds of caste...!

[pp 108 – 109] In Domrikoppa there are several Roman Catholic families, who are as ignorant as the heathen. For a long time they have been without any pastoral care. They had a preacher 4 years ago, but he behaved so badly he soon had to leave. Paul had often heard of these Roman Catholic Christians, and very much wanted to get to know them. He found that they were Christians only in name – but they were not uninterested in hearing the Word of God, which he could see from the way they desired his preaching and listened with pleasure. One of them even wanted to pay him with a small coin. There can hardly be more than 150 of them, but they still have two places of worship in their village, one for those of higher caste – who in truth, according to Indian understanding, by no means belong to the higher castes – and one for the lower. This is evidence that for them Christianity can get on quite well with differences in caste.

In Aligardi we found many willing listeners, and many of them listened especially attentively to Paul, because it was a novelty for them to hear the Word of God from him.

After their return, Würth set off again with Paul, and visited villages nearby.

Report from Betgeri

J.C. Hiller & Mrs Hiller, J.G. Kies [Christian Sudschi]

Report from Hiller

[p.110] ...The way we go to work in our surroundings is, as before, to have friendly [*traulich* = cosy, even intimate] conversations in or in front of peoples' houses. We find everywhere that people trust us, are willing to be instructed [*sich belehren zu lassen*], and are often inclined to listen to us because [the people in] our surroundings have come to the conclusion, for various reasons, that we are their best friends in all ways, and show it at every opportunity.

*The majority feel this way about the missionaries: "The mean-spirited opposition of those who are afraid of the light stands already under judgement [*gerichtet*] and no longer bothers us. The main impediment that still stands in our way, and that we must still fight against, is the darkness in each individual, in which all are bound as with chains..."*

[p.111] We cannot report anything about Bazaar Preaching. It may be appropriate in other places, but here the bazaar is not the best place to preach the Gospel. Here, preaching in the bazaar only helps the idle to pass the time of day, and is a cause of dispute, or even a way of prostituting the holy. In

contrast when we stop in front of someone's house, or in a courtyard, or in one of the shops, quite large groups often assemble to hear us.

Christian was making frequent visits to peoples' houses before he went away on a long journey with Kies [*see below*]. Not only do the people not send him away – they actually call him to their houses themselves and treat him with respect. He is experienced and flexible in his approach to people, but also possesses true zeal for the salvation of his countrymen. And the fact that he himself grew up among the Hindu people gives him great advantages compared with us. However much we try to be like Hindus, we remain foreigners. People look up to us. And it takes a long time before an individual develops so much trust in us that he reveals his inmost thoughts to us. Natives are far closer to each other than we are to them...

[p. 112] We had a lot of joy in this last year in relations with a weaver who has been in contact with us for five years and living closely with us for three. For the last 12 years he has been reading the *shastras* every evening to a group of 20 to 30 men. He did this formerly to earn money. Now he does it to preserve his hearers from worse things, to make sure they know the contents of the *shastras* – and to make them tired [of them].⁷ We are very welcome when we appear during his readings. He then poses questions to us, which gives us a chance to develop a discussion about our teaching based on the Gospel [*unsere evangelische Lehre*]. He has a good reputation in Betgeri and the places around, and so every now and again people who are in serious difficulties go to him for advice. When his own wisdom and experience is not enough to deal with a case he comes to us and asks our advice. He has a wide acquaintanceship among those of a higher mind [*Bessergesinnten*] and is, himself, an upright person and one with clear convictions. Experience is, for him, the touchstone which helps you to recognise truth. He has given us many practical tips.

This year, he has begun to say openly that there is only one wall between him and us, namely caste – and that this wall may fall very soon. This is, of course, a very encouraging thing to hear. But often when I have to do with this man a feeling of sadness and doubt flashes through my mind. There is still a lot to do before the Day of Salvation dawns for this people. If it is to come soon the Lord Himself must move into the centre of the stage [*selbst ins Mittel treten*]. In the meantime we are happy that our work is not in vain...

[p.113-114] Another part of our work, that the Lord has entrusted to us for the last two years, is described in detail in Kies' report, so I have only a little to add.

Last year we wrote about a man for whom the door to the Kingdom of God seemed too narrow. This is the priest from Guleddgudd, a village 16 hours north of here, who made a journey with myself and Christian almost two years ago, after I had been instructing his disciples for almost a month, to visit [other] disciples north of the Krishna River. He then came back with us to Betgeri. Through him we got to know a group of 20 to 30 people [sic] in Guleddgudd, some of them very hopeful men [sic: presumably hopeful from the point of view of the missionary]. Last year, Kies was with them for a month, instructing them. He returned in early February of this year and from mid-February to mid-March I was also there myself – and I have to say that that month was one of the most pleasant I have spent in India. In July and August Kies was there again, with Christian, for almost a month, and at the end of October I was there for 3 days. At the same time people were coming from Guleddgudd to visit us here in May, September, and again a few days ago.

In May it seemed that some families from there would be moving to join us here – but, as we said, the road to life seemed too narrow for the priest himself. He was not far from the Kingdom of God, and yet he did not want to enter. Indeed in the end he turned against us and the Word of God, secretly, and tried in his conversations and through letters and messages to pull people in general, and his disciples, away from us. But we bore with him until we had drawn his disciples in Guleddgudd and on the Krishna River closer to us, and until we were certain that it would be morally impossible for him to

⁷ The original has, "*und sie zu ermüden*" – "to tire them (the listeners)", which seems unlikely....

return to them when we sent him away. When we believed that we had reached this point, with the Lord's help, we sent him away, on 1st May.

His disciples had told him, orally and by letter, that he should not return to them. So he went to Bentur, three hours away, to a priest who had also come close to us in 1840. They work together, and have apparently converted 10-12 people to their "religion". This consists of two sentences. Their confession of faith goes "I, the priest, am God". And their morals can be summed up in the words "All women belong to us. Holiness is brandy, palm wine and opium". If this man felt like that, a whole year with us must have really cut into his life [*einschneiden*], like having the fire of hell in himself, with no possibility of putting it out.

We did make a very happy discovery when we were in Guleddgudd at the end of October. Christian had gone with me to collect his Maria. He spent the night in a village nine hours from here and heard that several people were in the habit of sitting together at night to read tracts. He also learned that, three hours away, there is a hermit [*Klausner oder Waldbruder*] who longs to come to the padris [= padres = missionaries]. So I came home via that village. The result of that visit was that the Swami came here on 15th December, with his wife and four children, and a man who has been living with them for eight years, and settled with us. I have already started regular baptism classes with them. The children have begun to write the alphabet in the mornings, and in the afternoon to sew.

Schools

[p. 115] *The report on schools is short. The 46 pupils from the two girls' schools come to Mrs Hiller for an afternoon every week to be tested on what they have learned. There are five boys' schools. A pupil of the school in Guleddgudd has opened a second school there, which is not maintained by the missionaries, but works according to their principles, and with teaching materials that they supply. He charges the pupils one Paise per week.*

Report from Kies

[pp. 116-17] In our reports for last year and the year before there were references to a sect among the lingayats that God had brought us into contact with. At that time we were not very clear about the significance [of this contact], so our reports only gave hints of what was going on. In the course of the last year things have become fully clear, and so it is our pleasant duty to provide our valued friends with a more detailed description of this interesting phenomenon, at least in a summary – not least because the greater part of our mission work in recent years has been more or less directly concerned with this group.

Our friends know from our earlier reports that a *jangama* Priest came to Rev. Hiller in Betgeri in August 1847, received instruction in the Word of God at his own request, and was baptised on Christmas Day in that year with the name of Christian. He told us that he had belonged to a sect for several years and had himself become one of their teachers. It has individual adherents spread out over the whole of the Kannada-speaking country, but they are particularly numerous north of the Krishna River and north-east of Bellary in an area called Adoniland.

The members of this sect believe that it originated in ancient times. They despise idol worship and caste, and possess many old *shastras* – mostly in a script most people cannot read. They contain many prophecies, especially one about a guru who will come down from heaven and wake his followers from the dead. It was mainly these prophecies of a resurrection which directed the attention of some of these people – including the priest – to us, because they had found that some of our tracts also foretold the future resurrection of the body.

This point, together with their way of *Zeitrechnung* [looking at history? Dividing the past into historical periods?], quotations [from their *shastras*] which sound very like words of the Holy Scriptures, and some other puzzling hints, led us at first to think that we were in contact with a fallen-

away remnant of Persian or Nestorian mission work, which church history tells us was attempted in the 6th and 7th century in different parts of China and India.

However, a closer acquaintance with the sect on the journeys we made to investigate this phenomenon and to preach (Hiller January-April and Kies August-November 1848) did not support this idea, but showed that the origins of the sect must lie in a different direction altogether. And a careful investigation and comparison of the several thousand verses of the strange *shastras*, undertaken by Kies at the beginning of this year, illuminated the whole matter completely – as far as that is possible for such phenomena on the soil of India.

It turned out that just under 300 years ago a man lived who had a good knowledge of lingayat literature, the teaching of the Vedas, and Islam. All the signs are that he was born in lingayat circles. Later he seems to have moved towards fitting in with the Moslems who were the dominant power. The legend says that he spent much time travelling through the country spreading his new teachings. He founded the sect. He wrote the texts which his disciples call *Guru Nudi* (the teacher's sayings) in a script which he invented himself for this purpose. He lived in Kodihalla ("Umbrella Stone", so-called because of an overhanging block of granite, under which he is reputed to have written for 21 years). This is three hours north of the Krishna River, on the boundary between the Company's land and the Surapur District, which is part of the Nizam's land. The leading Guru of the sect lives there still, and the founder's grave is an object of worship.

[p. 118] The teaching is a strange version of Vedanta pantheism mixed and overlaid with lingayat, brahminical and mohammedan names and traditions. These are often used for ingenious allegories. The teachings of lingayat origins are easily the most important [significant / frequent]. There are many prophecies, and these clearly reflect the main lines of the political movements of that period – the invasions of the Turks from the north (under Babur and his successors); the settlement of the Portuguese in the Konkani area (Goa) and to the south; and the fall of the famous capital of Central Kannada, Vijayanagar (all in the 16th century) etc. The expectation that a guru would descend from heaven to earth near Hampi is clearly just an adaptation by the author of the widespread lingayat belief in the future return of Tschanabasappa. But the hope linked to this story that the sects' disciples would be resurrected, is a foreign idea in India, and was doubtless taken by the author from the Islamic writings he knew so well – i.e. it is originally a Biblical idea.

The better we got to know the content of the *Guru Nudi*, the more clearly we could see that not much light and spiritual strength could enter the hearts of its disciples from this source, and as we got to know the people better this judgement was confirmed. But it was not in this that we had placed our missionary hopes, but rather in the fact that in a dark night, a feeble lamp or even a will o'-the-wisp can attract a traveller wandering helplessly around. Among the members of this sect there may be a soul here and there that – wandering hopelessly in the pathless heathen darkness – was attracted by the new and unusual, and joined the sect in the expectation of finding truth and peace at last. The clear, bright light and the warming and vivifying [*belebende*] power of God's word could be most pleasant to such souls, and lead them away from the weak light and the will o'-the-wisps to the Saviour of sinners.

[p.119] After two years' experience of these people our hopes have not been disappointed, but rather confirmed. It is especially their expectation of a resurrection that gives us a good point of contact for preaching the Gospel of Jesus Christ.

The separation of light and darkness among the *Nudi* disciples, and in each individual one, has begun, as will be evident from the diary extracts which follow. But it is a long way from a person's first turning towards the light to the full entry into the fellowship of Christ. And there are untold difficulties to overcome for every sinner, and especially for single individuals who go this way for the first time. We must not be confused by the time we have to wait for first baptisms or the small number of people being baptised. But one thing is clear: a door has opened for us in souls which had been closed up tight.

Through contact with the *Nudi* people we are also coming into contact with the group of Vedantists, who are related to them. You meet single members over the whole Karnataka plateau, but they are especially numerous north of Betgeri up to Solapur and to the east into the Telugu country. In these areas they can be met with as organised fellowships. Simple preaching is not adequate with them, since their system contains a powerful error in its view of the relations of the spiritual and the material which is directly relevant to their understanding of human nature. So our truth must be first taught to them in terms of a practical theory of the soul, based on one's own experience and Holy Scripture. They are most accessible "from this side", since their own shastras contain a lot of teaching about this. Unfortunately we do not yet have a discussion of this topic adapted to their needs and considerable intellectual abilities. The more we know about the spiritual needs of this people to whom God has sent us, the more we feel and know that the hardest work still lies ahead of us, the main battles still have to be fought.....

The work in Malasamudra

There are two reports on Malasamudra in the Annual Report of 1849 – 1850. In October 1849, J.G. Stanger, who founded the colony, decided to leave and join the LMS. Hiller, stationed in Betgeri, kept an eye on things, and wrote a brief report. A new missionary, J. Leonberger, was sent from Basel to fill the gap, and arrived in February 1850, so his letter about his journey and his arrival could already be published in the Report for 1849-50.

Report from Hiller on Malasamudra

[p. 114] Since October 6th I have looked after the Colony in Malasamudra. The field work is going on as usual under Daniel's and Samuel's supervision. Abraham is here with us in Betgeri. These three convinced Christians give us much happiness. A man with a wife and daughter, and a single man, have come to the colony but are now for the moment in Betgeri, so that we can get to know them better and they can join the Swami's family for baptismal instruction. The dear Committee has promised a missionary for Malasamudra, and we long for him to arrive. We shall have to spend February in Malasamudra because of the sugar harvest.

Appointment of a new missionary for Malasamudra

[p. 125] *The second report on Malasamudra begins with an introduction, presumably from the Editor: "Readers will already know that though Malasamudra was founded as a place for Kalagnana people to gather, it did not achieve this end, because the Kalagnanas withdrew again. On the other hand, under the leadership of the missionary J.G. Stanger it flourished as a sugar plantation, which provided a livelihood for a few Christian families, produced a little profit for the Mission – and was a light in the surrounding heathen darkness."*

However, Stanger left the service of the Basel Mission at the end of 1849 because he was unhappy with his position in the Mission. He had travelled to India as a lay missionary, but for many years he had really wanted to be ordained. The Committee did not think he had enough knowledge [sic: Kenntnisse] for this [though we (P&JM) add that he had spent several years in the Mission Seminary in Basel]. After some tense negotiations, he was finally dismissed. "Mögling wanted to appoint him to head the press in Mangalore, but this would have involved him in a subordinate position he refused to have, and he has moved to join the LMS in Bellary as a lay assistant".⁸

A new missionary, J. Leonberger, was appointed to work in Malasamudra. He had been a farmer before he joined the Mission in 1846. Before he left for India he was given special training for his

⁸ In 1852 Stanger married Maria Viktoria Kegel, a teacher who went to India as a single woman with the Basel Mission in 1847.

work in the sugar plantation by "Our dear friend the merchant Reihlen in Mannheim", and at the Royal Württemberg Sugar Refinery in Hohenheim. He dossed down with the sailors on his journey via Marseille and Alexandria to Bombay, and saved £45. He arrived in Malasamudra in Feb.1850.

Letter from J.Leonberger, dated March 5th

[p. 126] I take my pen in hand with joy, to write you the first letter from my new home. I left Bombay on Feb. 2nd. An Indian ship travelling to Goa brought me to Wingorla for 9.5 rupees. The departure was so rapid that I had to organise [things for] cooking in a hurry. At 9 o'clock in the evening I moved into my cabin, which was 10 feet long and 6 feet wide, 4 feet high on one side and 5 feet on the other. I could not leave it during the day because of the sun. As it was too low for me to sit properly [*ordentlich*] on a packing-case, I had to get used to lying down, and sitting in the Indian way.

My situation reminded me of the Mission hymn, "It is hard to say farewell", and "It is a strange sound from strange tongues that speaks here to the pilgrim". The captain and the crew did not understand a word of English. One of the sailors looked after me and was my cook. Rev. Isenberg, a missionary in Bombay [*he was a CMS missionary trained in Basel*] had told the cook beforehand what he had to do. He [*presumably the sailor who looked after L*] was a Roman Catholic from Goa; the others were all non-christians. The Captain was distinguished by a red cap and a red jacket, which he only wore in the harbours. The rest of the time the clothing of the whole crew consisted of a small piece of stuff like sackcloth.

As the wind was against us we only arrived in Wingorla on Feb. 7th. The ship's crew brought me and my baggage to the customs house, as instructed by Brother Isenberg. I had a recommendation from Brother Isenberg to the official there, Assistant Collector Dalgel, who speaks a little German and is a well-known botanist. He welcomed me warmly.

On Feb. 8th I received letters, telling me that Brother Kies was arriving the next day to collect me. He arrived at 11 p.m., bringing the Malasamudra horse with him. The next day we left Wingorla at 3 o'clock in the morning. I had to start by learning to ride, because I had never sat on a horse before. I fell off twice, but didn't have far to fall, because the horse is so small that he stands two handsbreadths [*Fäuste*] below my chin. The best thing was that each time I could mount again straight away. We went straight along the road to Dharwar. Every 5 or 6 hours there was a bungalow, where we could find shelter ... *Further stations; on Feb. 15th Belgaum; Feb. 19th at sunset in Dharwar with Albrecht; on Feb 21st Hubli with Hiller and Deggeller.*

On Feb.22nd we set off again, and at 11 p.m. we met the ox cart Hiller had sent to meet us, which brought us to Malasamudra by 4 a.m. the next day. At dawn, Brother Hiller took me up on to the flat roof of the house and showed me my new home. I will not – and cannot – describe how my heart was moved as I looked back at the journey, and out on to the silent fields [*Flur*], over which the shadow of death still lies.

I found the sugar boiling in full swing. It will go on till the end of this month. This year, I will limit myself to a few experiments; big changes will have to be for the future. As far as I can see, the sugar-boiling is going well under the supervision of Samuel. He is a Christian. So far, I have only met one other – the rest have moved to Dharwar or Betgeri. However, there are 11 labourers here. On the two Sundays I have been here there have been about 30 people – labourers and their wives and children – in the service.

I will write about the surroundings another time. The area reminds me of the Strohgäu in Württemberg. There are many bare ironstone hills like the Asberg around the valley. Since I arrived, the temperature has never fallen below 18 degrees Réamur (25°C), and it has reached 25 (31°C). There is seldom as much as 4-degree difference between day and night. These are temperatures we have in Germany, too – but the sun affects me more. At midday, for the 4-minute walk to the sugar-house or

the sugar-field, where the young plants are being planted out now, I have to carry an umbrella as well as wearing a hat with two layers of cloth over it...

Leonberger feels that he is lucky to have landed in such pleasant outward surroundings [das Loos ist aufs Lieblichste gefallen]. Kies will stay with him until the rainy season is over and he can travel again. He hopes that Leonberger will be able to learn enough Kannada under his tuition to manage alone after that.

Notes from Rev. Kies' travel diary 19th July – 21st Dec. 1849⁹.

July 19th – 22nd. Betgeri to Guleddgudd

[pp 120-121] Our people in Guleddgudd were happy to receive me – all the more so, because I had not told them about my plans. I stayed until August 9th. Every evening between sundown and the evening meal (ca 9 p.m.) we held regular meetings with 20-30 people – and sometimes more.

One of their leaders is Siddha Rama. He had visited Betgeri, and we had given him a copy of our revised version of Matthew's gospel. They had been reading and discussing a passage from this every evening, and when I surprised them with my visit they had got to chapter 24. They asked me to explain the rest of Matthew to them – which I was naturally delighted to do – and when they got to the end they asked me to begin again from the 5th chapter, because from there onwards there were some things they had not been able to understand. The meetings were almost like those in Wurttemberg; discussions and explanations, with many interesting contributions and friendly conversation. The Lord's blessing was very much with us.

After we had gone right through Matthew, I started on a critical reading of the *Nudi* with them. They had heard a lot [from us] before, especially during Rev. Hiller's long stay with them in April. So they were prepared, in many ways. A more exact investigation of the chronology in the *Nudi*, and of the traditions current among the *Nudi* disciples, was already enough to show them that it was all without foundation. It was a bitter pill for them to swallow, [*es kam sie aber sauer an*] to find themselves so disappointed in the treasures they had collected for so long in good faith, and they expressed their deep distress at this quite openly. To comfort them I expounded to them on the following evenings the glorious prospects of the children of God, and the rock-firm hopes of the faithful and true disciples of Jesus Christ. They felt very attracted by this, and several declared to me as I left that they were no longer disciples of the *Nudi*, but that they wanted to become obedient students of the Word of God and disciples of Jesus Christ.

Guleddgudd to Surapur¹⁰

[p.121] Captain Taylor had kindly invited me to go to Surapur¹¹, where he is the Commissioner. I stayed for a day in Tintini, on the left bank of the River Krishna, because the grave and the monastery of Maunappa, the founder of another sect, are here. The members of this sect are distributed over the Highlands from Mysore to Poona. Almost all work at one of the five crafts [*Handwerk*]. From the answers to my questions there and from what they said to me in their *Vatschanas* (speeches) this sect must be very closely related, both historically and in its tenets, to the *Nudi* sect. The head is about 70 years old, a simple and ignorant man. He asserted hard and fast, that in the present Age of Stone, the Company [*Compagnie* – presumably the East India Company] is an incarnation of God – as *Adi Sacti* was in the Age of Gold, *Sita* in the Age of Silver, and *Draupati* in the Age of Iron.

⁹ *Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften* 1850, 2nd quarterly issue, pp 12-124

¹⁰ There is some confusion about the place-name here. It is sometimes given as Jurapur (which we can only find in the gazeteers available to us in Uttar Pradesh). However, as Surapur is a village near Belgaum in Northern Karnataka, we have stuck to this version. "Jurapur" is presumably a reading/copying error.

[pp.121-22] A long hour's journey north-east of Tintini lies Halebhawi, where there is a *Nudi matha* (monastery) where I stayed for some days. The *Nudi* priest there seems more concerned with the wool than the sheep. I posed a number of questions to his conscience which drove him rather into a corner but which proved to have a fruitful impact on the hearts of some listeners. One of them, Timappa, a well-to-do farmer from nearby, came to me afterwards and said that, considering all he had heard from or about me, he was delighted at the near prospect of being able to learn about the peace-bringing truth which he had been seeking in vain for so long. For over 30 years many groups had come together here and there to concern themselves with the *Nudi* in the belief that it contained the truth. But the longer they looked for the truth in those writings the less they found satisfaction, so that in recent years many disciples of *Nudi* had abandoned it and gone to the idol-worshippers or the Vedantists. So he sees it as an act of God that we have come just at this point to proclaim the certain way of holiness. I was very happy about this. Later on he visited me several times in Bohnal and promised to accompany me next year to the *Nudi* people in Adawani (Adoni) land. He knows most of them well, and this would give him the opportunity to hear the Word of God more extensively himself.

[p. 122] The rains were unusually heavy this year in this region, and the monsoon went on until October. During this period I found a sheltering roof and a hospitable lodging with Captain Taylor in Surapur [sic]. I used the time mainly in preparation for my work, for which I had the help I wanted in Captain Taylor's library and – through his good offices – the Hindu scholars of Surapur. There was no lack of conversation and disputation with all kinds of visitors [while I was there].

[p. 123] At the beginning of November I went from Surapur to Kalburgi, 70 hours travel north of Betgeri, through country where the people only speak Kannada and where no protestant missionary has ever been before. Jesuits dressed up [*verkleidet*] as Sanyasis had worked here 200 years ago, and three Catholic congregations in Muddahall, Taidshur and Tschittapur still witness to their success. On the way home I got to know the one in Tschittapur better. I stayed there for four days, preached in their chapel on the Sunday from John 3, 14-16, and prayed from the heart before and after¹². That was naturally something novel for them – all the more so because visits from priests from Goa take place very rarely indeed, and they usually speak no word of Kannada. Their books and liturgies are written in popular Kannada. The liturgy contains little adoration of Mary but mostly has solid Biblical content. However, the little congregation is in a poor and pitiable condition spiritually.

When I got back to Surapur I found that Christian had arrived, with his wife Maria, whom he had brought from Betgeri, and at the end of November we all set off into the country around Sholapur, among people they knew from before, some of whom I had also met. First we went to Bekkinahal, where Maria was born. Her arrival was a great joy for her old mother, and set all the women of the village in astonished commotion, because they had heard that Maria had been forced in Betgeri to clothe herself and behave like *farangi* [foreign] women do.

[pp 123-124] In Keadenhally, where I had stayed for 8 days last year and where I had had such attentive listeners, I found that the priest and poet Wirasanga was no more among the living. He had died two months ago, communicating his firm conviction that the gods and *shastras* of this land are lies, and that the God and the *shastra* which we proclaim is the only truth, the truth which his heart could hold on to. He urged his disciples to turn to the Word of God in future. With this background they listened to my words with simple hearts while I was there and asked me to send them a Christian *shastra* written in a way they could read and understand, to study between my visits.

[p.124] In Sasapur, the Vedantists made a similar request for more comprehensive instruction in holy truths, after Christian and I had been disputing with them and teaching them for three days. And here in Tschabannur, where we have only been for 11 days, a smaller or larger group of men and women comes together every evening after they have finished their harvest work and had their evening meal. I tried to counter their *Nudi* dreams and the Vedanta errors and to tell them of the importance of the one way of salvation for poor sinners by preaching God's word according to their needs, and by talking about the experience of my own heart in the Christian life.

¹² Presumably he means these were "extemporary prayers", as opposed to set liturgical prayers.

As far as I could see our efforts were not in vain. Maria, especially, had open access to the people she had formerly known. There were a lot of them, because her former husband was the *Gauda* (village head) of this village, and she had spent most of her life here.

One man from here, who has visited us several times in Betgeri, and whose wife has now finally agreed to what he proposes, will move with his family to Betgeri once he has brought in his harvest and sold it. And it is quite possible that some other people will come with him. Tomorrow we will leave here, and go on travelling in this area until the heat is too much for me and drives me home. Praise and thanks to Jesus Christ, our Lord and our God, for all the blessings and help we have received so far.

Basel Mission Annual Report No. 36, [1850-] 1851¹³

Introduction

The Introduction to the report, which is probably as it was presented at the Mission Festival in Basel, emphasises that those engaged in the work of mission must not become discouraged:

The joy with which our fathers began the work of Mission, after a rain of blessing from Heaven had stimulated dead Christendom to new life and new activity – this period of “first love” – has passed by. We are no longer amazed at the achievements that the Lord allowed the first of the messengers who were sent out at the beginning of this century. A time of grief must come – and is already here. All the people who want to dedicate their lives to Mission – those who want to bring life to the heathen like the mission supporters groups, as well as the missionary societies and the whole body of Mission from head to foot – must live through a time of renewal ... The missionaries abroad, no less than the mission supporters at home, lack the power to complete the great work that must be done. [We need] new spiritual strength from above! [We need] new sacrifice by the faithful! This truth must be acknowledged if the day of salvation, for which we are waiting, is to arrive.

And now, dear friends, we ask you to listen to the history of the year that has gone by with friendly concern.

A big decision was made by the Committee in March 1851 that a Visitation should be made to the oldest of the Basel mission's “own” mission fields, western India. In 17 years, the work there had grown; there were 10 stations and 27 missionaries and mission workers. There were quite large infant congregations¹⁴ in many places, and a lot of institutions, schools etc.

Gradually, a firmer institutional structure was developing – and relationships both with Indians and with the English law and the English churches were becoming more and more complicated [verwickelter].

The Committee, which had the ultimate responsibility – even in detail – for what was done in the mission field, felt that a representative should go and see for himself. They had information from missionaries returning on leave, from friends of the Mission working in India, and – last but not least – from the large volume of written material that reached Basel, for example missionaries' reports, letters and diaries.

One problem that the committee perceived as very troubling was that the missionaries in India were inclined to act independently, and not see the work as a whole. Until the late 1840s, the relationship of the missionaries to each other was described as “really [durchaus] free and independent”, the various districts and stations were only rather loosely connected, and there was no official supervision and leadership for individuals on the spot. In the late 1840s the missionaries themselves had begun to set up the kind of hierarchy that Basel felt was necessary, with District Conferences and a General Conference, but they had found it difficult, and had had strong differences of opinion among themselves. This is hardly surprising, in view of the number of experienced, dedicated and energetic individuals involved – some of whom now had 17 years' experience. The Committee felt that it would be a big help if the new Inspector had a chance of getting to know the missionaries (many of whom he had probably never met) and hearing about the problems “verbally” as well as having first hand experience of the country. Finally, [p. 10]

" ... one might allow oneself to hope that a visit from Home [*die Heimat*] would be strengthening and revivifying for the missionaries themselves – a blessing that one cannot rate too highly, when one considers how many temptations of various kinds the embattled position of the missionaries in the

¹³ Magazin für die neueste Geschichte der evangelischen Missions- und Bibelgesellschaften 1851, 2nd quarterly issue, pp. 1 – 144, effectively a report for the second half of 1850 and the first half of 1851.

¹⁴ “infant congregations”? – the German is “*grössere Gemeinlein*”, lit. “fairly large little congregations”.

middle of a non-christian environment brings with it, and how in such isolation even a strong-minded person, firmly based in Christ, may need strengthening from outside more than he otherwise would."

The Committee had originally wanted to send two representatives, but that proved too difficult, so they commissioned Inspector Josenhans to go alone. He was to leave at the beginning of September 1851. He was given detailed instructions – he was to visit all the Basel Mission stations, and important stations of other Societies, discuss the current questions with the missionaries and the Conferences, and either report back to Basel, or "issue the necessary regulations [on the spot]". [p. 11] He would return to Basel in the late summer of 1852 – so the Mission festival would be postponed for a few months so that he could tell the friends of the mission about his experiences in person. The Mission supporters are asked to remember the journey in their prayers.

Having dealt with the Committee's revolutionary decision for one of the leaders to visit "the field" in person, the more detailed Report begins, starting with the Mission Seminary in Basel. Here, there is little to report – though the Mission leaders are annoyed about unfounded criticism from outside:

"Many Christians these days seem to prefer to criticise and make [empty] plans¹⁵ for Mission rather than actually acting and persevering themselves. If only their zeal for mission could begin to become earnest! If only people would stop talking so much and start working and making sacrifices! Then something would happen for the sake of the lost world, to the honour of God and Jesus Christ...

On our part, we have – thank God! – no cause to complain of any lack of young men with the desire planted in them by God to serve Him in the mission. Nor have we yet had problems in finding a field of work for any of our students. They have come from every part of Germany [*aus allen Gauen*], from Switzerland, and even from the Danish army, and even if we had twice as many there would be work for all of them. There are frequent urgent requests for preachers and teachers for our country people living in Australia, the Cape of Good Hope, Russia and America.

The Mission House community has enjoyed good health, on the whole¹⁶, despite the fact mentioned later, [p. 16] that the new entrants to the Seminary feel unwell from time to time, until they are acclimatised to Basel, and accustomed to their new way of life.

[p. 14] *There is a special mention of George Plebst, who later played a key role in the development of the Mission Industries in India. He had suffered from so much ill-health in the Seminary that in autumn 1850, "He was forced to leave the class of students preparing for mission in the narrower sense. But to our great joy he nevertheless stuck doggedly to his decision to remain true to his call. He became a lot healthier when he returned to working with his hands, which appeared to suit his nature better than sitting and struggling with mental work."*

The Committee had not succeeded – despite many enquiries – in finding a competent manager for the lithographic and printing press in Mangalore, so Plebst agreed to learn printing. As a trained mechanic he was learning quickly, and should leave for India in the autumn of 1851. Another worker for the Mission's rapidly-developing workshops in India, Johannes Haller, had already travelled to India.

One of the graduating students to be commissioned at the Mission Festival was Herrmann Anandrao Kaundinja from Mangalore, who would be going, "... accompanied by our most heartfelt prayers, as the first of the preachers coming from one of our mission fields to return to his Fatherland. His work will be partly to teach at the Catechist Seminary in Mangalore, and partly to help in the rebirth of his country as a preacher of the Gospel.

One of the preoccupations at home is, of course, maintaining the interest of the congregations that support the Mission, and raising funds. [pp. 17-18] The much-loved Mission preacher, Zarembo, has been travelling around Switzerland and seeing the awakening of enthusiasm for mission. The teachers

¹⁵ *Planemachung*. Obviously in mind of the Basel Mission leadership, planning – presumably based on theory – was a Bad Thing.....

¹⁶ Good health - even among young people like the seminary students – was not something to be taken for granted. There was evidently enough ill-health in the Seminary in those days for such comments to feature in every annual report.

from the Mission House, and missionaries on home leave, have visited mission festivals far and near. A one-time friend of the Basel Mission has criticised this activity [as too expensive, presumably], and the writer of the report feels it is necessary to explain that they have only appeared at such festivals with a specific invitation from the local mission supporters – and often at considerable personal cost.

As the writer says [pp. 21-22] the Mission cannot please everybody. Even in the mission fields themselves plans, pet ideas and fashionable opinions emerge, that history and experience have shown to be false. However: "We could always see clearly that the Head of the Fellowship has wrapped ties around us and our friends at home that will not break, even though they are invisible and are not described in constitutions and agreements [Sitzungen und Vertragen]. There are, indeed, those who would greet the dissolution of the Basel Mission joyfully. But they are themselves incapable of undertaking the work of mission. And [p. 23], the mission can rejoice that supporters in Germany and Alsace are again giving more, and there has not yet been any difficulty in raising the 500 francs per day that the work as a whole needs. But rejoicing stops when they consider the millions of people yet to be reached, and the needs the missionaries tell them about – and then,

"Look at the hundreds of thousands and millions that Christians at home often possess; at the palaces and residences of the Lords of Money; at the well-filled tables of the city folk – and when we look at the needs of the educated people among us, and see how comfortable they let themselves be in the enjoyment of earthly goods and delights... we should like to blow a trombone so that it will re-echo in all the parishes of the Fatherland – in the congregations, in the houses and streets of the cities, in the shops and workshops, in the offices and studies, in the schools and "Circles", and in the hearts of all. We would like to call out and preach as forcefully as we know how "Go [ye] out into all the world and preach the Gospel to every creature".

Report on India

The on India [p.24] starts with a summary. The Lord has given a rich harvest. At least in some places, like Cannanore and Mangalore, there are "quite large little congregations"¹⁷. The congregations are beginning to organise themselves, and join in the work of mission. Every station has baptised Christians or candidates for baptism, and the missionaries in stations that have not been much blessed so far are "... growing in earnestness and enthusiasm, and recognising that they must force themselves more strongly into the spiritual struggle..."

The schools are doing well, and the first class of catechists are about to leave the seminary. The older catechists – not academically trained, but chosen from the congregations – have done great work around Mangalore, Tellicherry and Cannanore.

[p. 25] The writer says that is the bright side of the mission in India – but there is another, less cheerful one. One problem is the difficulty of finding enough people to keep the work going and to respond to new opportunities. In Palghat, in Kerala, an English friend has offered 2000 rupees and several hundred rupees per year as long as he is in India, if a station is founded there. But apart from F.Lehmann who came of his own accord from the mission in Bengal¹⁸, and Johannes Haller the weaver, no new missionary has arrived – though some will soon be on the way. Hebich, in Cannanore, and Greiner in Mangalore, have at times been close to collapse because of the mass of work. From North Karnataka, both Lehner¹⁹ and Layer have had to return to Europe. Honor is vacant. In Dharwar, Layer has not been replaced, and Würth had to be taken away from Hubli to support

¹⁷ This is the second place where the term "grössere Gemeinlein", literally, "larger little congregations" is used. Perhaps, "infant congregations".

¹⁸ Friedrich Lehmann was a graduate of the Mission College in Basel, had been posted to a short-lived Basel attempt to start a mission in East Bengal. When this collapsed, he moved to the existing Basel Mission work in south-west India.

¹⁹ Lehner has recovered his health sufficiently to work again, though only in a temperate climate. The mission would have liked to employ him as a travelling preacher, but he and the Committee decided that would be too strenuous. He decided to go to a pastorate in America. But on his way there he visited England – his wife (Emma Groves') home country – and without his making any effort he was invited to serve the Church of Scotland as a missionary to the Jews on the Continent of Europe, so he was able to return to Darmstadt in Hessen. Layer and his family are living in Stuttgart.

Mögling in the Catechist Seminary in Mangalore. The brothers in Betgeri are anxious to expand their work, they have asked to be allowed to open a station in Guleddgudd, "so they can settle among the Nudi people who are so well prepared and open for the Gospel"

"Another dark page in the history of the last year" was the dissatisfaction of some of the missionaries in N.Karnataka with their professional situation. This led them to oppose the new regulations regarding the status of the Conference[s] at different levels. They did come round to the new organisation in the end – but then they found new causes for dissatisfaction. The Committee and all the other missionaries in India find this disrespect most distressing, and they hope that the problems can be sorted out without triage and a cathartic loss of personnel [Sichtung und Läuterung]. However, if such an action is inevitable, it will no doubt do the mission good. The troubles have bound the remaining brothers more closely and affectionately to each other and to the Committee.

The reports on individual stations follow. A new feature is that the list of personnel for each station is somewhat longer; wives are mentioned as workers in their own right, and the Indian catechists and teachers are listed by name – provided they are Christians.²⁰ Non-christians are listed, but sometimes not named. Another change is that there is a rather more complicated structure with the use of sub-titles.

We have included some information on Mangalore in this set of translations. These reports also give some insight into what was happening in an area where the church was struggling less than in North Karnataka, where the missionaries had encountered much interest – and many hopeful beginnings with groups like the Kalagnana and the Guru Nudi followers – but few people who were prepared to take the final step into Christianity.

Mangalore had a large variety of institutions, some of which, like the printing press and the Training College for Catechists, were important for other areas.

Report on Mangalore

[pp 28-75] *This long report covers the growing congregation and many institutions. There are 4 missionaries; and 2 wives, one of whom, Mrs Greiner, is named as the head of the Girls' Boarding School. The Christian Indian employees are listed by name; five catechists, a teacher and the house father of the orphanage. In addition, there are "2 non-christian teachers".*

a) The Town Mission

Greiner and Deggeller wrote reports covering January to December 1850.

[pp. 35-39] *There were 34 newly-baptised member listed, followed by a detailed list of those who have left the congregation. [pp 45-46] There are more and more young people growing up in the congregation. The boys go to the orphanage school; half of them live at home. The girls' school has 43 pupils, of whom 36 are boarders. The schoolmaster Elieser teaches the boys in the morning and the girls in the afternoon. The children have to attend school from the age of 6. The books they use are the New Testament, some books from the Old Testament, Barth's Bible stories, Bunyan's Pilgrim's Progress, and tracts.*

The orphanage has 23 boys, of whom 14 belong to Christian families. The rest are homeless or have been handed over by non-christian families. When they are 14 they are expected to learn a profession. The eight oldest, who have been in school a long time, spend the whole day weaving mats. Lessons and work start after prayers at 7 a.m. and breakfast at 7.45. The boys cut the tall rushes themselves in the locality, prepare them, and weave mats. They have become quite competent, and there are usually orders from English people for their bungalows. After lunch at 1 o'clock all the pupils start work, winding thread or making string for the mat-weavers. At 7 p.m. Daniel, the Housefather, holds evening prayers. He supervises the boys, and sees to the provision of clothes and the purchase of food.

²⁰ Indian members of the staff are usually referred to by a single name. In Europe this would seem to imply that the missionaries considered themselves superior and the employees *in statu pupillari* – but one has to be aware that in parts of South India "surnames" are not customary in any social class.

[p.49] We have been responsible for the hospital for the last 14 years. The local English people support it. Their monthly subscriptions are 70-90 rupees²¹. This supports the sick and the employees, and in addition, once a week 300 – 400 poor people are given rice according to their situation. They are much greedier for the rice than they are for the spiritual nourishment that is given to them first every time. There are generally 20-30 patients. Simeon is their nurse and supervisor. He holds morning and evening prayers for them – and also at midday, for those who want to hear the Word of God.

b) English- and Kannada-medium schools and boarding school for Indo-British boys

[pp 51-63] *Hoch reports on the schools he is responsible for. He has returned from the Nilgiris restored in health, and is now living in Balmatta with an ox-wagon at his disposal, which makes it much easier for him to attend to the work. He gives details of his own timetable, and a list of the teachers. [p. 52] Mr May, headmaster of the English school, is a young, educated Indo-Briton²² - he is rather sleepy, but has been doing the job loyally since 1843, under often discouraging circumstances. There are three Indian teachers in the school; Mandschunatha is one of the Brahmins who was converted in 1843 but then "stepped back"²³. Jonathan is the son of Andreas, an Elder of the church. Both of them are former pupils of the English school. The third teacher, Menazes, is a young Catholic from Mangalore. The Kannada-medium school has one teacher, Rangappa, a 35-year-old Sarasvata Brahmin – not ideal, but could be worse. [p. 54]*

The report on the boarding school²⁴ for Indo-British boys shows how the missionaries were to some extent part of the European network in India. The school offers "a simple upbringing and an education in English". There are 6 schoolboys; two sons of Major Woodfall, the son of the deceased Judge Whish, of Calicut; the son of "an officer"; the son of a general (this boy is rather wild and badly brought up), and a 9 year-old English orphan. There is also a son of the harbourmaster in Tellicherry; he is too small to go to school and is cared for by Christian Kamsika's wife, who is a daughter of Major Woodfall. The timetable is given; the boys spend some time in the Mission's English school, and the older ones also do some lessons in the Catechist Seminary. All of them have a daily half-hour of singing with the student catechists.

The English-medium school has 101 pupils. The timetable is given. In addition to the day schools, there is an evening class for about 12 members of the two oldest classes and a few young people who learnt English earlier (none belong to the congregation). They spend an hour translating (the current book is the "Vicar of Wakefield") and an hour reading books with a "scientific content" and having them explained. About 10 students of this group come to Balmatta on Sundays as well. They spend an hour translating the "Pilgrim's Progress" from Kannada into English [sic], and an hour with reading and explanations – this time of books with "more religious content". They can also change the books they have borrowed from the small school library.

[p. 58] *Opposition to mission schools is very strong – but they offer a chance to learn English free, and thus obtain a good job. Hoch suggests that one result is that though they send their children to the schools, the families work very hard indeed to influence their children, to prevent the much-feared result [conversion] that might come from attending a mission school.*

[p. 59] *Hoch sent a second report in January 1851. He had been having a quiet time, because Würth had taken the student catechists on a journey. Hoch spent the extra free time working on the plans for a 2-storey house to be built next to the present English school, which needed to be revised several times. Finally, the English school had to be closed for a time at the end of the year, because the building work affected the school, too. Hoch went on a journey to the Malayalam stations, partly to*

²¹ Per person or per month?

²² Anglo-Indian? Or a British citizen born in India?

²³ One member of the group was, of course, Herrmann Kaundinja, who was about to return as a fully-trained missionary. The third, [p. 53] Ramachandra, had recently been dismissed from part-time work taking classes in the translation of court documents from Kannada into English because of irregular attendance.

²⁴ The German word, *Erziehungsinstitut* implies that the boys were being "brought up" as well as taught

take the boys from the Institute on Balmatta to stay in the mission in Tellicherry while the school was closed, and partly to collect things needed for the building from Calicut.

[p. 60] *A new teacher has joined the staff – Dasappa, a young Sarasvata- Brahmin. He had done very well as a pupil in the school, but his near relations were against his going there, and kept preventing him from attending. By appointing him as a “monitor” Hoch apparently overcame this problem.*

[p. 61] *Opposition to the school – especially the English one - is becoming ever more unpleasant. It seems to get worse whenever the numbers of pupils are high. Earlier, it had tended to originate with the most respectable Catholics, who were jealous because their rivals for Government jobs, the Sarasvata Brahmins, were getting ahead of them by sending their sons to the mission school – which was forbidden to them by the Catholic priests. This time, the opposition came from well-respected Brahmin families. Children were withdrawn from the school, and important people told their dependents not to send their sons there. However, it was encouraging to see that the more advanced students did not take too much notice – even though they must have been hurt by remarks like, “When will you become Christians? Isn’t it true that a ship from Europe full of women will come for you soon?” (Hoch quoted this to show what these opponents considered most tempting!)*

Under the circumstances, it was very good that the Bishop of Madras visited the school and showed how pleased he was with it – and told the students how important Bible Study was.

[p. 62] *Hoch is very sorry that under the prevailing conditions it is so hard to reach the hearts of these young people. He writes that: One result of the opposition to the school is naturally that they try to conceal their real feelings from me as well as from other people. I have felt that some of them have an inner desire [for the truth] but are afraid to show it. I hoped that they would be more ready to express themselves in writing, and tried to get the older boys to keep diaries in English. But I had not succeeded in getting this to become a regular habit before their holiday, and in the holidays none of them would think of writing anything.*

As far as preaching the Gospel is concerned, he decides he must be content to work in faith without actually seeing results. Mögling has visited some ex-students of his on a journey between Mangalore and Dharwar. "If only these young men wanted salvation as much as they want English lessons!"

c) Report on Balmattha [pp. 64ff]

Balmattha Hill is somewhat separate from the town below, and there are different institutions there, so the report treats it as a separate place from Mangalore Town.

aa) Training school for Catechists

Mögling is in charge, but because Mögling was ill, Würth was asked to go and teach there. Mögling hopes that his health will allow him to “march on as before” when the students enter the 5th and final year of the course.

Report by G. Würth July 1st – Dec 31st

The plan of studies and the approach are discussed in detail. The language of instruction is Kannada. [pp. 65 - 66] It was Würth’s first experience of this kind of work – resulting from the illness of Mögling, who had been at the head of the Seminary for almost 4 years. He hopes Mögling will soon be able to take over again. Meanwhile he is doing his best, with the help of Hoch, who is teaching algebra, and also singing, mostly "our beautiful German chorale melodies". Würth lays a lot of emphasis on trying to make the Bible studies relevant to his students’ own lives and experience of daily life. They have completed Ancient History – with particular emphasis on those peoples through whom God fulfilled his judgement on his people – the Assyrians, the Hittites, the Babylonians and the Medes and Persians.

[p. 67] *On November 9th, Würth set off on a mission journey with the Catechist Class. They went to Mercara via Feringabad and Puttur, then through a sparsely-populated forest area. On the way, they preached (most of the actual preaching seems to have been done by Würth, with the students talking to individuals). Sometimes they started by reading aloud chapters from the New Testament – “the church bells that we used to gather the people”.*

[p. 68] We arrived in Mercara on Nov. 18th, and the next morning we visited the graves of the royal family of Coorg. Mercara was the residence of the Coorg kings. The last ruler was taken captive by the British and banished to Benares.....because he attacked the lands of the East India Company. An old Tinga [Linga??] priest showed us a flat gravestone under which the king's hair is said to be buried. When he was taken prisoner he had his head shaved as a demonstration that the kingdom had been widowed. Widows have to shave off their hair as an outer sign of mourning.

Information about the students

Würth's report, and an Appendix added by Mögling, give some details about the students at the Seminary and their varied backgrounds:

Georg Kolb, age 22, Indo-German. His grandfather was an Austrian soldier, (born in the Anspach region). His mother and grandmother were Catholic Tamils. His father died in 1849 in Mercara. He was a drummer in an Indian infantry regiment.

Christian Kamsika, age 36, born a Konkani Brahmin, was baptised in 1844 and has since served as a catechist and schoolmaster here and in Honor. He was taken into the school as a result of an earnest request. He is married to Maria, the daughter of our friend Major Chr. Woodfall, who has since supported him.

Jakob Kamsika, age 32, also comes from a Konkani Brahmin family, but one that was pushed out of the caste some generations ago. They only succeeded in remaining more-or-less respectable because they knew how to get government jobs. He was baptised with Christian, and since then was occupied elsewhere; he also entered the Seminary in 1849. If God pleases, he will marry Agnes, Major Woodfall's second daughter.

Daniel Aaron is a Tamil, aged 22. He is the brother of Stephan, who died in September 1845, and a son of the Aaron employed by Hebich in Cannanore as a catechist, who was baptised in Bangalore by the missionary Samuel Flavel, a Tamil by birth.

Samuel Michael, 22, is a Tulu, from the same tribe as Silas and Isaak (see below), son of one of the oldest members of the congregation. He was baptised in Mangalore with his parents

Leonard Jakob, 22, is a Tulu from the oil-maker caste. His father was one of the first five to be baptised in 1839. He was also baptised in Mangalore.

Diego Fernandez, 20, and Sebastian Pudtas, 22, come from Konkani-speaking, perhaps Portuguese Catholic families. They were previously Roman Catholics.

Mordecai Nahasson, 22, is a Portuguese Tamil. His father was a Catholic who moved into the Protestant church under the influence of Samuel Flavel in Mysore and has worked for various missions as a catechist or schoolmaster.

Two students have left the Seminary. One, Silas, a Tulu coconut farmer, baptised in 1845 by Greiner, had been ill and had to leave the school. The other, Isaak, had started in the school later than the others, and had less school education; he was married, and lived in the mission Garden near the town. He left because Greiner needed him to help the catechist in Utschilla.

Information about the timetable and lesson plan

There is a tabulated copy of the timetable [p.64], and Mögling's detailed lesson plan [p. 71].

bb) Teacher Training Course

Hoch has not been able to do much about the Committee's decision that less gifted students from the catechists' school should be transferred to the teacher training school he was to establish. Without an efficient "model teacher" [Musterlehrer], all that he has been able to do so far is to make sure that the student catechists are equipped with at least the most essential competence in modern subjects [Realkenntnisse] to be able to become schoolteachers. So he has been teaching them mathematics and singing.

cc) Industrial Workshops

There are five workshops; book-binding (3 apprentices), weaving (2 apprentices), tailoring (2 apprentices), clock-making (2) and a carpentry and welding workshop (3). The two last are run by the clock-maker S.Müller and the mechanic J.Bösinger. Haller will take over the weaving workshop.

dd) Lithographic press

The lithographic press under the leadership of Mögling has delivered two new tracts and reprinted some old ones. The printing of the Bibliotheca Karnataka has been taken up again. For this purpose the High Government in Madras has entrusted a lot of manuscripts from the library of the college there to Mögling. *The press is also working on a school textbook for the Board of Education in Bombay. The Religious Tract Society has donated paper once more. Despite Mögling's illness, the following have been printed (presumably using the lithographic technique they have used for some years):*

	Pages	Print run
New tract <i>Hridaya darpana</i>	74	1480
New tract: <i>Irurapatrike</i>	150	2000
Translations; schoolbook by M. Culloch	74	900
Translation: <i>Book of Genesis</i>	130	125
<i>Bibliotheca Carnataca: Basawa Purana</i>	760	220
<i>Bibliotheca Carnataca: Dasawa Bada</i>	60	100
Reprints including "Henry and his Bearer"	102	1000

They hope to profit a great deal from the setting-up of a letter-press [Buchdruckerei] in Balmatta. This has been planned for a long time, but there was no competent manager. Now it should be possible to start. With great effort and expense [Aufwand] quite new and usable Kannada type has been produced in Basel²⁵. Also, the Committee has found a printer at last. After training in a press in Stuttgart, Plebst has also been "generously allowed access to the Stereotypy²⁶ workshops of the Freiherr von Cotta, so he has learnt this process as well". Plebst will arrive in the course of the summer, set up English and Kannada printing presses, train some Kannada youths and supervise the presses and the despatch of books.

²⁵ Transported to India by the group of missionaries which included Ferdinand Kittel in late 1853 – see Jenkins, J.M., "Travelling to India in the 1850s" pp. 143-172 in (ed.) Madtha et al *A Dictionary with a Mission*, Mangalore (KATHRI) 1998.

²⁶ Stereotypy was a technique that allowed plates of text to be made so that whole pages could be printed from them when a reprint was wanted. After a page had been set in type in the usual way, "stereotypy" was used to make a mould, using plaster of Paris or papier-mâché. This mould could then be used to cast a metal plate for printing the page again, which meant that the type could be re-used, and reprints could be made without the time-consuming business of typesetting for every new edition. We have found no mention of this method actually being used in Mangalore – perhaps it was not found necessary once the printing-press had its own type-foundry, which happened early in its history. The Freiherr von Cotta ran an important publishing house in Stuttgart in mid-19th century, with its own printing works. The old publisher's name still exists in the name of the current Stuttgart publishers *Klett-Cotta Verlag*.

Report on Dharwar, [pp. 83-95].

Missionaries: G. Weigle and Mrs Weigle, F.H.Albrecht and Mrs Albrecht, Catechist: Johann.
Head of the Girls' boarding School: Mrs Albrecht

Report from Weigle and Albrecht: Jan – June 1850

The writers themselves say this is a “rather meagre report”

Personnel [p. 83] *G. Weigle and his wife arrived on April 2nd. Both are well. Albrecht fell “dangerously” ill on June 1st with liver problems; after 3 months he could again do some work at home. [p. 84] There is no [officially appointed?] catechist – but Johann, a dear, quiet, simple Christian, performs some catechist's work. He was formerly a lingayat, and was previously supported by Mr Reade.²⁷ One of the five schoolmasters works at the girls' boarding school and is also the Munshi.*

Congregation

[pp. 84-5] *Sadly, the majority of members are still Tamil Christians [i.e. not local people] ... and most of them are rather loosely linked with the fellowship ... The only parish school is the Girls' Boarding School, which brings more trouble than joy. There are 11 girls, 4 already grown up, the others 4-11 years old. They learn reading, writing and arithmetic in the usual way and spend the rest of the day doing women's work.*

The general attitude to the missionaries is one of goodwill, but indifference to their message. Albrecht and Johann made a preaching journey early in the year (Linganakoppe, Bidi, Kittur etc.) There are still discussions with visitors to the Mission House. There is no poor-house in the town, but around 200 people come once a week, to hear an address from Johann and afterwards receive a portion of chola (Indian corn), and sometimes a garment donated by the English for this purpose.

Albrecht's schools are continuing; Würth's two schools, however, had to be given up when he left to go to Mangalore, because of the incompetence of the teachers. Weigle is working on the translation of Deuteronomy.

Report from Weigle: July – Dec 1850

[pp 85 - 88] *The Word of God is preached twice in Kannada on Sundays, once in the church and once in the Mission house ... Both services are sometimes attended by non-christians – the one in the Mission house sometimes by people who are earnestly seeking for truth but do not feel free [noch nicht die Freiheit haben] to show this in public places. May God send a Nicodemus among them!²⁸ The English service is quite well attended by the Indo-British musicians of the Regiment and by clerks from the government offices here. On Wednesdays there is a service in Kannada, in which we are reading and explaining the Bible stories from Barth's little book for schools... Johann conducts daily prayers for the Tamil congregation in a little prayer-room near the Christians' houses....*

A baptism, a wedding and a confirmation took place around Christmas time – see Albrecht's report, below. These holy ceremonies were preceded by several weeks of instruction in which we hoped to implant the basic truths of Christian teaching in the people's hearts. We used the Württemberg teachings for children [Kinderlehre] – keeping it very simple.... Two Kannada men with their wives are living in the Mission Compound. One is hard-working, quiet and serious-looking, and we hope he may become a solid Christian.

²⁷ We understand this to mean that Mr Reade had been providing support for Johann and had been presumably living in Dharwad.

²⁸ A reference to the leading Jewish religious authority who became a crypto-disciple of Christ and whose life can be traced in St. John's gospel . c. 3, c.7 v.50, c 19 v.39.

[p.87] The girls' school is now reduced to 6 girls, and 3 of them are too young for work or instruction. We are continuing this unsatisfactory work, in God's name - but we have asked the honoured Committee to transplant this institution into more promising soil... We had to close one of the schools for non-Christians because we caught the teacher copying and teaching indecent [*unzüchtiger*] heathen songs.²⁹... The schools are examined regularly, and whenever possible visited at unexpected times, as well.

Weigle is now working on [i.e. translating] the Minor Prophets as well as Deuteronomy.

Supplementary Report from Albrecht

[p.88] *Albrecht was prevented by illness and then a journey to the General Conference from contributing to the original report from Dharwar. He sent the following supplementary report on Feb. 24th, presumably in 1851.*

Since Petrus and his earlier companion in sin, Christine – whom he used to address as “mother” - fell back into their old ways, there are only 2 Canarese people in the congregation.

The rest of the 63 members are Tamils, with whom the missionaries can only communicate in a very fragmentary way. Rather than relying on translators, Albrecht would like to involve senior members of the congregation in instructing newcomers and candidates for baptism. He started by inviting them to attend the confirmation classes mentioned by Weigle, above. This would confirm them in their faith and they could then pass it on to others. The Wurttemberg “Kinderlehre” was so comprehensive that it took three months' work – twice a week for the first two months and six times a week in the third.

In the class there were four confirmation candidates and a heathen woman called Kupadschi, who was born in Adrianpatara south of Tanjoa. She had been widowed, and afterwards lived with a Roman Catholic called Tschuramuttu. They remained childless. Tschuramuttu was 60, but very fit. He had come from Nagpur to Dharwar a year before. Kupadschi met Christine from the Dharwar congregation (a different Christine from Petrus' companion, mentioned above!), and learnt from her to seek for the One Necessary Truth. Kupadschi then “decided to become a Protestant Christian - whatever her partner might say or do.” The missionaries knew that she had been living in a way worthy of the Gospel, and she was baptised on Christmas Day, being called Maria at her own request. The next day, she and her partner were married by Albrecht in a quiet ceremony in the church with a few witnesses. Her partner, who worked as a messenger and was only seldom in Dharwar, had no objections – in fact, though he remained nominally a Roman Catholic he attended the protestant church services.

[p. 89-90] *Three of the four girls confirmed were daughters of a Catholic clerk called Arokam from Gulur. He had a legal wife in Madras, so though he had lived for 30 years with the girls' mother, the missionaries could “naturally” not marry the couple nor accept them into the congregation as they would have liked. The oldest daughter had an illegitimate daughter of her own, who was a year old and was also baptised on Christmas Day. Two of the girls wanted very much to be baptised again as Protestants, but the missionaries refused to do this. They did give them “Christian” names, however, instead of the heathen names Catholics tended to keep. That satisfied them. The three sisters were called Magdalene, Johanna and Elisabeth instead of Duyenapu, Chintatry and Prakash, respectively. The fourth girl confirmed, Susanna, had been in the Dharwar girls' school and had recently married Philip from the Mangalore Boys' School.*

[p. 90] *There is an appeal to the “Dear Committee” to pray for these new members, because: the Tamil congregation is so much in need of a life in God and his outward and inward discipline. It is a foreign plant, which will hardly thrive in spite of all our care. We long for the day when it will please*

²⁹ Weigle did not consider by any means that all Kannada songs were automatically indecent – he and his wife translated many into German. Presumably these really were unsuitable for schoolchildren!

the Lord of the Harvest to let us gather sheaves into his granary that have grown in the native soil of the Canarese people.

The missionaries felt that this time might be approaching – on Albrecht's last journey with Johann in late November-December 1850 there were clear signs. They left on Nov. 27th, followed a winding road through fields covered with full and heavy ears of corn. In Hebaly they went to stay in a Basappa temple that they knew well from previous visits. [p. 91] Albrecht writes: As I followed my tired porters through the maze of little lanes leading to the temple, someone seized my right hand from behind. It was Nagappa, the old weaver, whom we knew from his visits to our Mission House. I had had a hard day the day before, and slept very little, so I did not feel as fresh and bright as one needs to be to preach to a large crowd. So I spent the day on individual conversations – mainly with Nagappa, who talked to me very frankly about his experience and his decisions. His wife comes from Kusagal, and they have an only son, two years old, whom Nagappa called Kartadasa (servant or slave of the Lord) – at the suggestion of Rev. Layer. Nagappa's wife was convinced that from the day he gave up sacrificing to their deities, he and she had always been ill. He should go back to the old ways. As he refused, and his wife went on feeling ill, she went back to her parents, taking the child with her. She has been consoling Nagappa for half a year with promises to return at New Year, but in fact she seems to have left him completely.

The poor man is convinced that he must wait until she has come back and she is mature enough to become a Christian too – or at least, until “the Saviour” – by whom he means Layer – is back from Europe. Layer had told him he wanted to be back in Dharwar in two years. This could not fail to happen – and until then he would pray and have things read to him. I naturally tried to explain that he was wrong, and had some success – and it brought to light that he still had his *linga*. He had begun to doubt its power 2 years ago, and he had put it aside, but had kept it carefully in his house. He eventually handed it over to me. A few other people joined us, who are at least intellectually convinced that Christ is the kind of Saviour that sinners need, and they had not yet found anyone like him anywhere.

[p. 91-92] In Kanakur, a small place, I was not a little surprised at the number of attentive listeners who came from 9 - 10.30 p.m., after the hot day and their work in the field, to hear the message of the Cross, which they had heard from me before In the next place, Aheda, I had people in front of me for whom the name and the significance of Christ are not new – so I chose the parable of the royal wedding. *The message was that there is no time to lose before committing oneself to Christ.* I said I had come to them for the fourth time, to remind them what I had said before, and as a representative of Christ to beg them to be reconciled with God. It was a new and important discovery for me to see that most of the members of this very mixed audience were really gripped by my practical, but extensive, description of true penitence and living faith as the necessary first steps to holiness. I had preached on this subject to groups of non-christians before ... but I had fallen into the foolish idea that uneducated farmers, who even need to have the word that is used for penitence in Kannada explained to them, would find these questions dry and uninteresting.

[p. 93] *Albrecht was told a long story by one of his listeners to illustrate a particular point – and comments that practically every ordinary Indian can elaborate and decorate [ausschmücken] a story in a way that would be the envy of many German writers of novels or heroes of the theatre.*

[pp. 93-94] *In Sirur, where the missionaries had often preached, before Albrecht even opened his mouth a lot of people told him that deities made by human hands were nothing... Of course, he wrote, "We cannot demand that they acknowledge Christ as their Lord. Nobody can do this without the Holy Ghost. But some remarks that were not intended for my ears, because the speaker did not realise I was there, like "I have never heard that before; I cannot deny these words; inwardly, I say 'yes' to what I heard" show that people were not listening lazily.*

But however favourably people talk, there will not be a "rich harvest" until the Lord calls a few to become members in the struggling congregation, and are publicly seen to have left their caste and joined the Christians. He writes,

If even hearing about facts makes a deeper impression than thousands of words; if they are amazed that in Mangalore there is a large congregation of people of all castes who have given up worshipping idols; if they are already even more surprised to hear that there is a small beginning in Dharwar and Hubli; when they can hardly believe their eyes when I show them a few *lingas* that their fellow-countrymen have given to me ... then how much greater will be the impression made – and its results – if they see that a dozen honourable and respected Kannada citizens have left their caste to bear witness that the Word of God is the only power that can make people holy.

Albrecht is still confident that few missionaries will have to leave India without being able to "bring their sheaves joyfully into the eternal granary". His report ends on a more practical note: he had hoped to find some more schoolteachers in Mangalore, but in Mangalore they have the same problem. He sends greetings explicitly from his wife as well as himself.

Report from Hubli

Mr & Mrs Müller, G.Würth (part of the time?) 6 Schoolmasters

[pp. 95-102] **Report for the first half of 1850** Signed by Müller and Würth

Our little congregation, consisting of Isaak and Paul, has not grown in the last half-year. But we rejoice in their Christian conduct and often quietly thank the Lord for it. We hold services regularly ... a few non-Christians are always present at the public services, but the Word of God does not yet seem to have made a lasting impression on them.

[p.96] In April it seemed as though we would have the joy of seeing Paul's old friends [see 1849], a dyer and three weavers, all born in Hubli, unhesitatingly come over to the Lord – but this was only the case for one of them. The other three – although they have all lost their caste – do not seem to have the courage to acknowledge the Lord decidedly in public. Ishwara, the dyer, has been living with us [in the mission compound] for two months. All that we can say about the state of his heart is that he seems to have honest intentions regarding the Lord and his cause [*seine Sache*], and he approaches us frankly and confidently. May the Lord shine his light upon him and breathe His life into him, so that all the remaining false expectations and ideas will be weeded out. His parents and relations are more-or-less reconciled to the step he has taken – indeed, his mother does not seem to be totally against following her son one day. Until we have found some suitable work for Ishwara he is busy with sewing, and as far as we can see, we can attest that he is industrious. We have hopes that he will become an honest disciple of the Lord.

The other three, (Gangappa, Tshinappa, Shiwajogi), weavers, who lost their caste in Mangalore together with Ishwara – live and work together in a house about 15 minutes away from our compound, outside Hubli. Although it is by no means our opinion that everyone here who wants to be a Christian must live in our compound, in this case, as they are young, inexperienced people, we are anxious about their being on their own. There is a good house in the compound that would be perfectly suitable for their work, but they do not want to take up the offer. We cannot understand why. Is it because they are ashamed to take a step that will be a public witness to Christ? Or are they afraid to be completely cut off from friends and relations?

[p. 97] *The missionaries feel it is unlikely that the weavers will be able to remain faithful disciples of Christ while living in the midst of their friends and families. They write: "Even if we are wrong to have such doubts, and they can survive there, there is a justifiable fear that they will hold more to their own people than to us – more with Belial, than with Christ – or even try finally to unite the two..."*

The young men have been coming regularly to services and morning and evening prayers at the Mission. May the Lord have mercy on them and release them from all false fears and false worldly expectations.... To our great joy, we experienced last week that Tshinappa's young wife, who had been living with her non-christian relatives, left her father and mother and eight brothers and sisters to join her husband and share his fate. After she had come to him, her people worked hard – out of love and also anger – to make her change her mind. Her father begged her not to bring him this disgrace in his old age. But all their expressions of love and anger failed to move her. Whether her actions were the result of her natural love for her young husband, or also the working of the Spirit of God, we cannot yet say - but when she visited us a few days ago we thought we could perceive that not only nature was involved, but also the pull of God the Father towards his son.

[pp 98-99] *Another new resident in the mission compound was Lingappa, a 24-year-old weaver, born in a village 25-30 hours away. He had paid the mission a few visits, and then said he would like to come to the missionaries. They told him carefully what was involved, and advised him to go away and think about it – but he reappeared with his few possessions very quickly, and declared he was not going away again. The missionaries were evidently not happy about this. Their suggestion had been that he should continue his work as a weaver for a daily wage, and come to their church services, and to prayers on weekdays when he had time. He said that if he became a Christian and stayed in the village the people would throw him out. The missionaries suggested he should stay where he was until that actually happened, but he refused to leave them. They obtained a loom for him, but he proved not to be very enthusiastic about earning his keep, although he could easily have done so. They feared they would have to dismiss him, as they had dismissed another man for similar reasons the year before.³⁰ He then thought of moving in with Gangappa, Tshinappa and Shiwajogi. The missionaries told him "If you want to eat you must work, and if you do not work you do not eat."³¹*

They were happy that the man from Ranebednore mentioned in the last report had visited them again. The missionaries saw that he was as much inwardly gripped by the Gospel as the last time he came. He promised to come back later in the year to live with them, whether or not his wife would come with him.

[pp 99 - 101] *Public preaching has continued, and some of the discussions are described in detail – including one about whether Shiva can forgive sins. [p. 101] The school work is also continuing. When the missionaries make their regular visits to the schools they often have an opportunity to talk not only to the boys, but to adults who are around, too. One girls' school has been closed because the teacher died. Although he had worked for the mission for 8 years he had not changed his own beliefs at all. The teacher of one of the other girls' schools has opened an evening school. His aim is mainly to improve his income, but the missionaries are happy to have the chance to make contact with the young adults who are attending. So far, they are showing themselves to be attentive and industrious.*

Report for the second half of 1850 Signed by Müller

[pp.102-107] *The congregation has been increased by one because Isaac has a wife at last – Ruth, who was a pupil in the mission boarding school in Dharwar. He has been very patient, often saying that the Lord was testing him because he had been a sinner earlier in his life.*

Paul has been making steady progress in the Christian life. He is still unmarried; it seemed at one point that the girl who had been engaged to him before he joined the mission would come to him at last - but she refused again; it seems that Paul's own mother is holding her back. The missionaries are not altogether sorry; the girl is a daughter of Paul's sister, and the missionaries feel this marriage would not be quite proper. Paul himself does not seem to be very disappointed.

³⁰ A man had tried to join the missionaries the previous year under the condition that he would be given 4 rupees as a monthly salary for his weaving. They explained that he would be paid according to the amount he produced. "This was too hard for him and he went away".

³¹ 2 Thessalonians, ch.3.v.10

Gangappa, Tshinappa and his wife, and Shiwajogi have finally acknowledged the Lord openly, and moved onto the mission compound. It was a hard struggle. They, and Ishwara, have now stepped decisively out of the heathen world ... but they are still not free of the fine, close bonds that prevent them from truly attaining the freedom that only the Son of God can give. The darkness is so deep, and the bonds so strong and varied, that one cannot expect that the darkness will disappear in a day and all the bonds be broken. That can only happen through the power of the Holy Ghost. Their coming over to us [ihr Übertritt] happened very peacefully, without the smallest commotion either among their relatives or the people of Hubli, which seems to us to be a real miracle. I still do not understand why it happened like that.

Genappa, also a weaver, came at the same time, saying he wanted to become a Christian, but he left after 9 days without a word to anyone, However, he had since written to Paul that he longed to come back to them again. A lingayat priest also joined and said he would accept all the conditions we set, so he was allowed to stay. But he was soon dissatisfied – as far as the missionaries could find out, he was more interested in the possibilities of eating meat and drinking brandy than in becoming a disciple of Jesus.

Preaching continued. There was less opposition – indeed, people often agreed that the Gospel was good – but they were not prepared to face the struggle that being a Christian would involve. Some hoped that others would make the big decision first – then they would follow. Paul had many opportunities to preach the Gospel to the visitors who came to the Mission house – some out of curiosity, and others because they positively wanted to hear the Word of God.

Report from Betgeri, [pp. 108-33]

Hiller and Mrs Hiller, J.G.Kies, J. Leonberger, Catechist Christian [and his wife Maria],
9 schoolmasters, whose names are given: Linga, Badawa, Eiane, Dola, Razeia, Bhaskara, Siweia,
Dschinawireia, Razeia. *They are introduced in detail later.*

Report for Jan 1st – July 1st 1850 Hiller and Kies

[p.108] In the first half-year Rev. Hiller began baptismal instruction with the Swami's family. This was interrupted in February by his work in Malasamudra - but in addition the old man is very slow to understand something new, still has his pride as an [independent] hermit, and is not always very exact with the truth when he is talking about things. His wife has this weakness too, and his children are ignorant and unreliable in spiritual matters. So it seemed best to us to instruct them each day, to intervene in a practical way when it seemed necessary or useful, but to postpone the real process of baptismal instruction until they seem more ready for it, and we are less doubtful about them. Otherwise the whole family behaves in a satisfactory way. They do what we suggest, the children are eager to learn, and the man who came with them is conscientious, so we are not without hope for them.

[p. 109] *A second family was sent back to Malasamudra for a time, but they are here again, mostly for the sake of their daughter. The man, Phakier [the report for the 2nd half year gives "Thakir", see note from p. 120 below] is simple and willing. We ourselves do not know what we can do with his wife, however – she is a strange woman ["ein wunderliches Weib"] The girl and the Swami's four children have lessons in the mission House under the supervision of Mrs Hiller and a schoolboy from the village. They do reading, writing, arithmetic and learning by heart in the mornings, and in the afternoons they sew, and the girl also knits. The Swami's two little ones have the afternoons free.*

They are expecting two families from Guledgdudd to join them; the men visited them in April.

Some weeks ago a brother and a sister of Maria's came to visit us. They had travelled 40 hours to get here. We learned from them that Lingappa, another relative of Maria's, intends to carry out the promise he gave to Rev Kies in December to move his family here (i.e. to Malasamudra), but he has

not yet come. We do not know what may have held him up. Maria's sister with her little girl would like to stay with us (she is a widow), but said that she must stay with her old mother till she passes away.

[p.110] Rev. Hiller's activities consisted mainly of visiting people at home, and talking to people who came to the mission house. Our medical help played a big role in increasing people's confidence in us and willingness to receive us in their houses. Although we are not experts, we have managed a lot of fortunate cures with our homely remedies and people not only come to us from our immediate surroundings, but even travel 10-20 hours to ask for our medical help. There are always especially many people around on market day (Saturday).

People looked for advice and help from the missionaries in other situations, too, and the conversations gave the missionaries a lot of chances to learn about people's ideas and beliefs – which the missionaries, of course, often regarded as superstitious and misleading. For example, a merchant told them he was convinced that if someone died with unpaid debts he would be born again into the family of his creditor, as a child or an animal, so that he could repay them. As evidence, he mentioned a horse that had earned him 200 rupees in a very short time. This belief was widespread, and it is noticeable that people are very frightened of dying with unpaid debts.

[p.110] A lingayat priest gave the following key to understanding the characteristics of people of different ages. He said that when Shiva created living beings, he wanted to allot 40 years of life to monkeys, oxen, dogs and humans. The first three thought 40 years was too long, and asked Shiva to release them from 20 years each. The extra 60 years were given to human beings, so that they live for 100 years. In their first 20 years they play monkey tricks; between 20 and 40 they work hard like the oxen, and then, until they are 60, they are bad-tempered and aggressive. It is only when these bad habits [*Unarten*] have been cast aside that one can know whether someone is human or not [sic].

[p. 111] The *Mamledar* in Gadag told us all about what he had recently learned from his Guru (probably not without giving him a handful of money, because in this country one has to pay a lot for Guru-instruction). The Guru had explained that a human being is like the Universe, made of earth, water, light, air and [??] aether [*Aether*]. From their first to their 20th year, human beings grow mainly out of parts of the earth; for the next 20 years mainly from water, so they become fat. From the 40th to the 60th year, light dominates, and the eyes are so filled with light from within that they can hardly bear light from outside – which is why people in this age-group need spectacles. From the 60th to the 80th year the air is dominant, and therefore hearing tends to weaken. From 80 to 100, aether is most important, because at this age people generally lose their minds and their consciousness.

[p.111] The Lord has not let us be without pleasant experiences that have encouraged us in our faith. Sankappa, whom we mentioned in our last report, has become more determined and clearer in his views; his search for truth has become a real concern of his heart. He comes regularly to the Mission House and is very friendly with Christian.

Some time ago, Sankappa went back to his birthplace and some other villages in the Nizam's territory. He took some of our Christian tracts with him, and read them to his acquaintances – which alienated [*befremdet*] them no little. A childhood friend, a brahmin, was very angry that all Sankappa's scholarly knowledge of the *shastras* had become useless, and went off, angry and complaining, prophesying curses and misfortune, because he had got involved with the foreign holy books [*Franken-Shastras*]. Sankappa just laughed at him and his curses.

[p.112] Christian works hard visiting people in the village, and at home in the evenings he tells us where he went and what people talked about. Recently, he told us about a debate he was having on various topics with a group of brahmins and lingayats in front of a shop. Sankappa was also there, and when the question came up, "Who will take over this country after the English?", Sankappa took over, and gave a well-turned speech in which he explained that a new Age was coming, and that from now on the Word of God and living according to that Word would spread and spread, and that no power on

earth would be able to drive it away: that the prophecies of this Word would really come to pass. The kings and the old forms of money have been abolished, people are making sickles from their swords, old gun-barrels are being used to make pipes to blow up the fire, and nowhere are new weapons being made. Soon the *shastras* will be drifting into the shops to be made use of [it is not clear for what purpose]; the gods are a lie, there is only one true God etc... After this, Christian added a warning that the people should think about repenting, since the resurrection and the Day of Judgement were in sight.

[pp. 112-13] There is another man who is giving us a lot of joy at the moment – Barmappa. He used to expound the *shastras* when Sankappa was reading them aloud. We had always known him up to now as a superficial and jokey fellow, and had almost given up our hope of making an impression on him. However, Sankappa seems to have a lot of influence over him. Two months ago, Barmappa went on a pilgrimage to the gods in Nampi [?]. While he was away there were two deaths in his family, one of his cows had an accident, and he and his companions were robbed on their journey. It seemed to him that this was too much attention from his deity, Wirtoba (Vithoba?). That resulted in serious thinking on his part, and he no longer has any faith in his previous deities. Sankappa has used this opportunity to influence him, and Christian has also often visited him at home, and had serious and interesting conversations with him. We often join their gatherings – and we are always welcome – and we are noticing a big change in Barmappa. He has lost his jokiness. It has turned to earnestness. He is looking for something that will give him peace and an anchorage in his inward life.

Report on the schools

[pp. 113-4] *There are 342 boys in the three schools in Gadag, Betgeri and Guleddgudd. The pupils of the three upper classes come once a week to the Mission House. The boys of the 5th class (26 boys from the 3 schools) bring the exercise books into which they are copying Zahn's Evangelische Harmonie.³² The missionaries correct the copies and explain the text. One of the boys has already finished copying the 200 paragraphs, and we hope that the others will finish before they leave school. The boys of the 4th class are reading Barth's Bible stories, and those of the 3^d are reading tracts and a small school book written by Rev. Kies.*

The girls often attend irregularly and forget what they have learned, so progress is slow. However, some of the girls have evidently achieved some competence: "in Betgeri a number of girls have left the school in the course of the last 6 months and act as accountants and secretaries for their fathers. This branch of our work [girls' schools] needs a lot of patience and stamina. But it is gratifying and cheering to stand by when a schoolgirl seizes a tract which is being offered to a member of a group of men, and stands in front of them and reads from it, which must be embarrassing for those who never learned to read."

Report from July 1st to Dec. 31st 1850 , including a preaching journey made by Kies.

Sent by Hiller and Kies

Missionaries

[p. 114] *Mrs Hiller and their three children suffered from a severe epidemic eye infection, which was prevalent in the surroundings, but she is recovering.*

[p. 115] Brother Kies enjoyed good health at home and on journeys. But in the months from June to September he omitted his short midday sleep. As a result his "ganglion-nerves" were so disordered that his sleep at night was very disturbed and no longer refreshing. In this situation a mental depression occurred, which caused severe attacks on his peace of mind [*Gemütsanfechtungen*]. The only thing which helped was taking careful notice of the voice and the demands of nature [sic], and by pulling himself together in childlike faith in the Word of God, especially the glorious hopes and

³² This was probably a publication constructing a single story out of the four different Gospels.

prospects which await the faithful. And our merciful God blessed him so, that his body and soul are in good order again, and he is full of joy in his faith.

Work in general

Until September 1st Kies was in Malasamudra; then he went on a journey until Dec 14th, and Hiller had to look after the spiritual needs of the Christians in Malasamudra. Catechist Christian was with Kies on his journey, and otherwise was busy making visits in Betgeri.

Schoolteachers

The report goes on to list the non-christian teachers they employ, with a paragraph of text on each. First come the teachers in Betgeri:

[pp 115-116]

1. Linga, from the farmers' caste, about 18 years old, is a former pupil. He is not very acute [*wenig Scharfsinn*] but he is willing, and has a simple character which loves truth. He was appointed to one of the Betgeri girls' schools four years ago, enjoyed peoples' confidence and found easy access to the pupils' homes. Together with his friend Rama, a young weaver, he attends our evening prayers and Sunday services regularly. He is very attached to Christian and Maria. When the friends in Guleddgudd urgently asked for a mission school he showed himself willing to be transferred there – which is unusual for the people of this district. He took over the school, which was held in a temple which had not yet been consecrated, last April. When we have visited Guleddgudd and examined the school more than 100 boys are present, and it has turned out that Linga is making good use of what he has learned. What especially pleases us is the simple way in which he reads from our mission tracts to a circle of interested listeners every evening in one of their houses. Our observation (and the impression of others) is that he himself is really engaged by what he reads. We have little doubt that he will break away and become a Christian as soon as possible. He receives 6 Rupees per month, partly because of the large number of pupils, partly because he is living away from home, and partly because he is supporting his old mother. Perhaps we should add one Rupee to that.

2. Badawa, from the weavers' caste, about 16 years old, was partly educated in our schools. Three and a half years ago he opened the new boys' school here. His family had tried to push him into weaving, but his own wish to be learned in the *shastras* pulled him away from that. He was at one stage well on the way to becoming a Vedantist. He did his school work to our satisfaction, and with time he became more interested in our Christian writings. He was especially interested in Brother Kies' essays. An uncle who lives 12 hours away in the Nizam's territory, in the village of Katrigi, has adopted him as his son and made him his heir. Half a year ago this uncle called him to join him, so that he could support him in his business as he grew older. Badawa went there in mid-September, though very unwillingly. He asked Brother Hiller, as he said farewell, whether you could become holy without being a Christian? Hiller answered: "No! But go on with what you already have [sic] and you will get more. Work with what you already have, in your new situation there."

Badawa took all the mission tracts that were usable [*brauchbar*] with him, so that he could read them to people there. But there was very little interest, and much enmity against the foreign writings [*Farängi shastras*]. His relatives threatened to destroy the tracts, so he soon sent them back to Betgeri, which made him think still more that his move was under no good star. In October he wrote that his thoughts were still with us, and that he would soon be back. After a month and a half he broke off his stay there and came back. His school had already been taken over by someone else (Dota, see below) so Brother Hiller kept him in the Mission House, in part to help him with copying work and partly for other jobs. He and Christian are now keeping a closer eye on the schools than [Hiller] could manage alone. This is a very suitable job for him, and he fills a gap in our staff. Recently he was talking to some of his fellow-teachers in Christian's room, about breaking free and letting oneself be baptised. He is a bright and energetic young man, and could become a very effective assistant. His monthly pay at the moment is 4 Rupees.

[pp 117-18]

3. Eiane, from the oil-makers' cast, is about 16 years old. Earlier he was a very conscientious pupil, who always turned up in school, even when the others were going to heathen festivals etc. He had been working in a shop, and we took him from there as a teacher for a girls' school. He did this work well. Eighteen months ago, when we were forced to dismiss another schoolmaster (who had been our pupil in Gadag) because of his lying and deceit, we put Eiane in his place in the lower or old boys' school. He has worked there conscientiously and zealously. He has recently woken out of his former state of cheerful unconcern and is second only to Badawa in his seeking and questioning; indeed he is now a close friend of Badawa's. His pay corresponds to the number of pupils he has: 5 Rupees.

4. Dola, also from the oil-makers' caste, is about 14 years old, and is also a former pupil. He has replaced Eiane in the girls' school. Earlier, he replaced Badawa, when Badawa went to Katrigi. He is a pleasant boy, but has shown no special gifts so far. He regularly comes to our evening prayers and Sunday services, but has not come to the point of decision. His pay is 4 Rupees.

5. Razeia, from the caste of the *jangama* priests, is about 15 years old. He was educated not in our schools but in a *jangama* monastery and by a brahmin. He was recommended to us by Sankappa. He acted as a secretary for several months in the Mission House, which enabled us to get to know him. When Linga moved to Guleddgudd, Razeia replaced him in the girls' school. He is quiet and conscientious. He comes regularly to evening prayers and the Sunday services with Rama, who is his friend now that Linga is no longer in Betgeri. But we cannot call him yet a seeker after truth. His pay is 4 Rupees.

[pp118-19]

6. Bhaskara, from the caste of the goldsmiths, about 12 years old. He was formerly a pupil of Badawa. Because of his beautiful handwriting, he worked as a copyist in the Mission House, and he was also the schoolmaster for the Swami's children. He replaced Dola in the girls' school when Dola was moved. He is zealous, and to judge by the increasing number of his pupils, he enjoys the trust of the parents. He comes to the evening prayers and the services, but is really an undecided boy. His wage is 3.5 Rupees.

7. Siweia, from the caste of the *jangama* priests, is about 55 years old. He worked for several years in the service of the missionaries Hiller and Hall. He was dismissed, but only because the missionaries had decided that they wanted to staff their schools with people they had trained themselves (and set up a school of his own). Recently he seems to have begun to suffer from the competition of our schools, and has asked us frequently and urgently to take him and his school back into our service. The fact that the lingayats in Betgeri have begun to develop opposition to us in recent months made it seem all the more desirable for us to take over Siweia's school, which is attended by 60-70 mostly lingayat pupils. So 10 weeks ago he was taken back by us. His pay is 5 rupees. He is a practical schoolmaster of the old-fashioned kind, but otherwise a friendly and even-tempered Hindu.

There were two teachers in Gadag:

8. Dchinawireya, a Jangama priest, about 50 years old. This is the man about whom Brother Hiller wrote in 1845 that his heart is made of sheep's leather. He works for his pay alone. This means he tries to please both sides. On the one side he has the proud *Banadshiger* (lingayat merchants) of Gadag on his back as soon as he says a good word publicly for the Christians. On the other hand, he finds that being paid 4 Rupees per month – with which he says he will be satisfied for always – is a safer and more honourable way of earning his daily bread than going round the village begging, with the priest's bells bound round his knee and a bowl for oil or a bag for flour in his hand. So he does everything he can to satisfy us. In practice he is a good teacher and has the explaining of bible stories etc well under control. We have made several attempts to replace him, but we have come to the view that in the particular situation prevailing among the people of Gadag, out of the various people we have he is the best man for our post.

9. [p. 120] Razeia is also a *jangama* priest, and is about 45 years old. He is a more hopeless case than Dchinawireya. After several years of watching and supporting the girls' school in Gadag (where he

teaches) we have got to the point of giving it up – not only because of the teacher, but because the attitude of the people in Gadag makes it a very unsuitable place for a girls' school. The people there are almost all proud *Banadchiger*, brahmins, muslims, and weavers who came formerly from Mahratta-Land – most of them addicted to drinking. (They belong to a different caste and a different tribe from those in Betgeri, and even look very different from them outwardly.) The teacher finds it almost impossible to recruit new pupils when the older ones have left the school and gone to live with their husbands.

The congregation

[pp 120 - 121] *The two families mentioned in the last report – that of the Swami and that of the farm worker Takier – are still around. However, the missionaries have decided that neither family is ready for formal baptismal instruction yet.*

Mission Work in a wider sense On 16th July the two of us visited the Wirtoba [probably Vithoba] Temple together³³. For two months two *Dewangeia* (weaver) priests from another town had been reading and expounding *Purana* to a mixed group of 60-80 persons. They made room for us immediately, and after we had taken off our shoes, according to the custom of the country, we sat in the middle of them. We listened for a time, but soon saw that this was neither the place nor the time for our preaching, and so went away again, accompanied by salaams from the whole group. We heard a few days later that Brahmins had declared our visit to have polluted the temple. They have their eye on the 300 rupee grant the Government gives the Temple. And because the caretaker (*Tutschari*) had not stopped us entering they had shaved off his moustache - i.e. dismissed him from the caste, though they had mercy on him once he had provided them with a meal which had filled their bellies. After this the bigoted *Mamledar*, the indigenous local Government official, misused his position to deny *Sudras* entry to the temple and to chase the *Dewangaias* and their *Purana* out of the temple too, although it was the weavers who had been inspired by a travelling preacher to build the temple to the honour of Panderpur Wirtoba. The brahmins only began to take notice of the blessed Wirtoba temple once the temple had begun to receive the grant mentioned above.

The lingayats in Betgeri, especially the wealthier merchants among them, have also drawn away from us in recent times. There is a long-standing jealousy between the weavers, who belong to the brahmin[ical] system and the lingayats, who are Shivaites, and there is a rivalry about who should have the most privileges in the village. This jealousy has often led, in full daylight, to terrible fighting and many murders on the streets.

Since time immemorial in Betgeri no lingayat, and in Gadag no weaver, was allowed to ride through the village. Before entering the village they had to dismount and lead their horses, in danger of their lives. In August 1847 the Christian Collector, Mr Shaw, was here, living with us in the Mission House. The weavers started a petition that in Gadag, and other places where many lingayats live, they should be allowed to ride through and organise processions. The lingayats asked for the same rights in Betgeri. The lingayats dominated in almost all the villages and wanted to extend this to include Betgeri. It was not their intention that if they had equal rights with the weavers in Betgeri, the weavers would have equal rights [in Gadag] too. But the Collector decided that all roads belong to the Government, so that all castes and all people have equal rights on the roads.

For the lingayats, in their own minds, this decision was a blow to their honour in the whole country. And they do not all seem to have given up all hope of managing to thwart the ruling. For some years now the weavers from Betgeri have been trying to organise a procession through Mundergi, 9 hours to the South. But the road leads past a great monastery there in which someone who regards himself as a great Swami sits. This man cannot bear the disgrace of having a procession of weavers marching past

³³ Vithoba, also known as Vitthala and Panduranga, is a Hindu god, worshipped in Maharashtra, Karnataka, Goa, Andhra Pradesh and Tamil Nadu. He is generally considered a manifestation of the god Vishnu or his avatar Krishna. Pandharpur is one of most visited pilgrimage cities of Maharashtra. It is about 74 km away from Solapur railway station. (Information from Internet, July 2013)

the front of his monastery. He gave bribes of several hundred Rupees to officials who are also brahmins, but has only managed to postpone the event, because the Collectors are pushing Mr Shaw's ruling through in the whole of the Dharwar and Belgaum districts.

Because the decision was originally taken here, some of the reactions are directed at us, which is not entirely illogical, and it looks as if the Swami in Mundergi, not knowing what else he could do, wanted to take revenge on us by strictly prohibiting the Lingayats in Betgeri from having anything to do with us. If anyone did have anything to do with us severe disciplinary measures would be taken – i.e. they would be threatened with loss of caste. [pp. 122-3] Someone remarked here, very aptly, that they have painted over a big crack in the wall, but the crack is spreading under the roof, and in time the wall will fall down anyway. On the other hand the weavers are becoming more open and friendly towards us. This change has partly been effected by the way we helped with the extension of the village. The old part of the village had been getting badly over-populated, and the extension is generally recognised as a great good deed.

Work among Non-Christians

In the evenings, when Rev. Kies was visiting Betgeri from Malasamudra, he went to the weaver's house we mentioned in former reports, in which a number of weavers spend the time from sunset till their evening meal is ready, reading *shastras* with one another. He had many very happy experiences during these visits – those present would usually lay aside their *shastras* of their own accord and engage in friendly conversation with us. Sankappa, who reads the *shastras* out loud for the group, said once quite openly that through our instruction he had come to see that the Vedanta philosophy had no value. Someone who was still studying the system might still be wondering what he was going to find as he learned more and more, but when he had got to the most distant way out [*hinterster Ausgang*] he would see Parabrahma standing there (the [*Urgrosse*] the original great one)³⁴, – a vacuum it is impossible to grasp, without characteristics and without name. That gave no satisfaction for a person's spirit [*Gemüth*]. To his mind the Christian revelation is quite different. God has a name. You can recognise him through this name and hold fast to him in your spirit [*Gemüth*]. On another occasion Sankappa told the story of how they had first been brought from belief in the *Puranas*, and heedlessness, to a more serious mental attitude and study by a guru who had come riding from Pandharpur near Latara in Mahratta-Land. The main temple of Wirtoba (Vitobha)?? is there, and spreads a unique and remarkable combination of Vedanta and teaching about morals.

From that time on they had been especially inclined towards the Vedanta until our instruction had awakened in them a desire for something better. They have expressed the wish that we would provide them with a Christian programme in the evenings³⁵ [*Abendunterhaltungen*], and we naturally said "yes", and this will start soon. Sankappa has also suggested something we do not have, but that we seriously need, if we want to really have an effect on the people. We need to have more fluency in the language and a closer acquaintance with the people, its customs, superstitions etc. If we had effective native assistants whom we could support, for instance by giving them materials and the correct teachings, they could provide explanations everyone could understand and which would be evidently applicable to this or that side of Hindu life.

[We also need] a congregation where everyone eats their own bread, and so counters the charge that people come to us only on account of their stomachs. One day, after Brother Kies had prayed alone with Sankappa, Sankappa asked him to pray in their assemblies, since they had given up the prayers of petition to Gamiescha with which they had previously begun and ended their meetings. With joy in our hearts we acceded to this request. Sitting on the floor, they bowed their heads to the ground several

³⁴ "Para Brahman (Sanskrit) [from para beyond + Brahman (neuter) universal self or spirit]. That which is beyond Brahman. The self-enduring, eternal, self-sufficient cause of all causes, the essence of everything in the cosmos. ParaBrahman, from beyond, encompasses the transcendent and immanent ultimate reality, Brahman." (Wikipedia, accessed 21.7.13)

³⁵ The word used is "*Abendunterhaltung*" – which means "evening entertainment."

times. At the end one of the seven people present remarked this was something new for them - it was no yoga exercise, nothing mysterious, a simple approach to God, like a child to its father [pp. 123-4].

Sankappa comes ever closer in his heart and in his speech. He hesitates with baptism, according to his own statement - and we believe him implicitly - because he hopes to prepare several others and draw them in with him, making the step of baptism easier and also more decisive. Paramappa (see report on the first half-year [presumably Barmappa]) has got himself involved in unfortunate conflicts, so our hopes in him have been sadly reduced [pp. 124-5].

[pp. 125-7] Reports on conversations carried on by Hiller

During a conversation with two Dewanga priests the talk turned to the *Djeimini-Purana*³⁶, which they know off by heart, and which they read out loud and explain for their young weavers. Hiller mentioned that he had seen a printed copy in Mangalore, and showed it to them. They expressed the wish to buy a copy. Hiller laughed, and said that this copy was just for the missionaries, so they could go through it and undermine it. "Just go on undermining it!", they replied. "Nothing is lost till this and all the other *Puranas* fall to the ground". In further talk they said that the author of the *Djeimini* had invested much intelligence and art to produce a magnificent text. Hiller remarked that it contained no wisdom. They immediately understood what he meant and even added of their own accord "Yes! There is nothing in it about sin or the good, holiness or damnation".

Hiller had begun to read the Sermon on the Mount with a learned priest, and had discussed the 8 Beatitudes³⁷ with him. The priest asked about the reason for the very unequal fates individual humans suffer, their wealth and poverty. Hiller pointed to the wickedness in people as the deepest reason for these differences. The priest then wanted to know why God allows evil, if He is good and loving. What is the relationship between God and Satan? So Hiller tried to answer him with a parable. He pointed to his chief servant, Bassappa, and remarked that he [Hiller] had handed over the whole of the management side of the mission station to him.³⁸ He was the one who decided what was to be done and when in general, and in detail. But, Hiller said, "What he decided to do, and how it was done, must always be according to my will and what pleases me. As long as he pays attention to this he is as free to do what he likes with what I have entrusted to him, as he is with his own property. But what if he begins to think 'I am really the one who does all this, why should I pay attention to my Lord, he can't do without me, and without me his business [orig. *Oekonomie*] will not function'? If he began to act on these thoughts, that would be the end of his freedom to act, as soon as it became clear what was happening. Our formal relationship would change – I would dismiss him. As my manager, he is obviously in a position to do me much wrong, spoiling my servants etc. But the more conscious I am of the power and means I have to prevent that damage, the less I would have to do with him directly. I would look at him calmly, if with displeasure. But how could it occur to me that he would carry out wicked designs? I would know that he was spoiling himself and a point would come where my tolerance and his evil would be evident to everyone. This is the relationship between the Lord and Satan. Everything is taking us towards the great Day of Judgement." And this explanation satisfied him.

At the *Divalige* Festival, which is dedicated to the ancestors, a flag was to be hoisted in the new part of the village according to local custom. Hiller advised them to hoist the English flag, instead of the weaver's banner or the *Chasawa* flag of the lingayats. It was carried through the village with music in a solemn procession and then raised. Hiller was invited to the ceremony, and Leonberger accompanied him. After the flag had been raised, chairs were brought for the missionaries, and the important men

³⁶ Jaimini was an ancient Indian rishi (sage), who was a great philosopher of the Mimamsa school of Indian philosophy, and is best known for his great treatises *Purva Mimamsa Sutras* ("First Reflection"), or *Karmamimamsa* ("Study of Ritual Action"), a system that investigates the nature of Vedic injunctions.

³⁷ The beginning of Matthew ch.5.

³⁸ The word we have translated "management side" is in fact *Oekonomie*, the word in Württemberg for the fields around a house in which a craftsman and his family grew some of their food, and which by extension referred to the provision of the physical supplies people need for living.

sat on carpets. At first chewing-leaves and areka nuts were distributed, which the missionaries held in their hands, while the other put them in their mouths. Then the elders asked Hiller for a *Prasanga* or speech, so he talked about the difference between christian and non-christian festivals, and proved to them how poor and even how detestable non-christian festivals were. The best festivals must have something for the spirit, for instance celebrating the great works of God, as Christians do celebrating the birth of Christ, his suffering, his resurrection, his ascension and the descent of his spirit..... Those present understood what he was saying and were touched in their spirits. They apologised for not having anyone who taught in this way, so Hiller assured them that was why the missionaries were there.

Travel Report: Kies. Sept. 2nd – Dec. 14th.

At least some of the time, Catechist Christian was with him.

[pp.128-9] Kies left Betgeri on Sept. 2nd and reached Guleddgudd on Sept. 5th. He lodged in the house of a wealthy weaver. A number of the people close to the missionaries – Kies called them, "our people" - had developed scruples and doubts while reading Holy Scripture and he spent time with them: Why do Christians no longer practise circumcision? Was Jacob not performing an act of idolatry when he anointed the stone at Bethel?

Then he turned to arguing against the *Guru Nudi* teaching, especially this time stressing dogmatics and ethics. Some people, especially among the young ones, had been driven almost to despair in the long time since the missionaries' last visit by the conflict between old and new, and had been on the point of returning to the *Nudi*. Through the grace of God it was possible to restore the fellowship and help them to a decisive decision through stressing the kernel of the Gospel [pp. 128] [*Durch Gottes Gnade aber gelang es, nicht nur das Matte wieder aufzurichten, sondern ihnen vollends zum entscheidenden Ausschlag für das Wort Gottes zu verhelfen, dass ich ihnen das Mark desselben vorsetzte.*]

Eventually 5 people were prepared to accept baptism if the Basel Mission were to set up a station or substation in the town, and several young men and fathers of families were also close to taking this step, but were holding back because of the situation in their homes. The narrative continues (in the first person):

On Sept. 26th I left Guleddgudd and arrived on Oct. 1st in Damdati, 14 hours north of the Krishna River. I was searching for signs of our visit two years ago. Christian told his former disciples personally that all his earlier instructions had been untruths, as he had now realised through the grace of God. He challenged them to follow his example.... "Now that I have said this to you I have passed on to you all the responsibility I used to have for you, before God, as your former Guru." Some were touched, but said roundly that caste and the bonds of their family were too strong to allow them to break loose. A *jangama* priest of simple and honest character told us he longed for the time when this step, which he did wish to take, would be possible.

On Oct. 8th we reached Tschabannur, Singappa's village. He had promised to move to Betgeri, but we had waited in vain for him. He came to us immediately when he had heard of our arrival, and we found out that his wife had refused to move. She will not have anything to do with the Word of God or the new way, and finds it difficult to think of leaving the village where she grew up. Singappa was severely troubled by this, and confirmed that he wanted to come to us and the Word of God. He is thinking of leaving wife and child to move to Betgeri. I could not ask him to do this, but urged him to pray zealously for his wife and to speak to her lovingly....and at least visit us in Betgeri after the harvest.

There were more discussions with contacts in Damdati....then conversations and disputes in various villages with Vedantists.

The Biblical teachings and christian view of the world as I could sketch them in the short time available on the occasions which presented themselves had little effect on the superstition of most of the hearers. My words seemed to them to be foolishness – as those of St Paul did to the philosophers and sophists on the Areopagus and what I told them about justice, decency and the future Day of Judgement they regarded as being for beginners, not for people who have advanced in their religion.

[p.130] In Surapur country I met Kantappa again - a trader in glass bangles who we had already met 2 years ago, a Vedantist, who is a seeker after truth. I stayed in his village for a week, and we had conversations morning and evening. We spoke about the teachings of Vedanta on the one hand, and about the [Christian] revelation on the other. Kantappa, after 20 years' experience, was very informative about Vedantist ideas and texts..... [p. 130].

In Surapur I stayed again for 3 weeks with Capt. Taylor the English commissioner..... I used the rare opportunity for further education in my missionary calling [presumably in Taylor's library], but also tried to make many visits useful for the proclamation of the Gospel [p. 131].

From Surapur he passed through the country between the rivers Krishna and Tungabhadra, in order to visit Korigy, 25 hours northeast of Bellary, arriving 23rd Nov.

We went to Korigy to visit the members of the *Nudi* sect there. Christian had once been one of them and especially wanted to preach to them. At the beginning I sought to win their trust, and Christian's visits to them in their homes contributed very much to this. For the same reason, I had also invited their own Guru from Kodekal to come with us³⁹ – one of the most honest and straightforward of the *Nudi* priests. When people had begun to have confidence in me I indicated in private conversations, and to the whole assembly in the house of their elder, that I had doubts about the divine origins of the *Nudi*, and urged them not to build their house on the sand, but on the rock.⁴⁰ They understood my hint, and explicitly asked me to speak openly with them, which I did on the spot.

They held a 3-hour assembly, in which Christian read out Kies' refutation of the Nudi teaching as he had dictated it to him in Guleddgudd. Kies himself added words of explanation here and there. The arguments against the divine character of the *Kalljawa* of Basawa, and the *Nudi*, impressed them, as one could see from their sad faces. They felt compelled to accept the correctness of the arguments presented, and left saying scarcely a word.....The next day some of them asked me to explain what I meant by building on rock. They held five 2-3 hour meetings in which my statement of the truth was listened to. *They frequently expressed agreement with what was said, but could not take the huge step of recognising the bankruptcy of their Nudi faith and turning to Christ.* They argued that Christ and Basava are two incarnations of the same God, the first for us, and the second for them, and in the Guru who will descend from heaven both sides will see their hopes fulfilled.

I urged them to compare the fruits of belief in Christ with their own lack of spiritual power and courage.....one of them, said at this stage “Let us be lost, then”. So I replied “In the service of the Guru who will come again in the future to judge the quick and the dead I have come to you, and as his messenger I have invited you away from your false way to put your trust in him, your saviour. If you despise this invitation it is your own fault, and I am not longer under any obligation to you. You speak defiantly and like people who cling to the last plank [floating in the sea]. But I am sure you will not be able to forget what I have said..... For the last time I say your longing is good, but you put your faith in something which has no foundation, no firm hold”. With these words I made my salaam and went to the door.

³⁹ This Guru is referred to [p.131, middle] as coming from Codacal. We assume this is a mistake made when the text was copied from Kies' handwritten one; the name "Codacal" would have been familiar in Basel because the Mission was working in Codacal in mid-Kerala. The correct spelling would be *Kodekal*, which according to the Indian Census list of the villages of India is in the Shorapur Sub-District.

⁴⁰ Matthew ch.7 v.24

As I went out, many of them took my hand and pressed it to their breasts; all of them were shocked; they had never seen such a performance, and they had not expected such an ending.

The next morning they left, and passed through Hampi, where Kies stayed for some days to look at the ruins of Vijayanagar (no details are given). They reached Betigeri safe and well on December 14th.

Report on Malasamudra

J.Leonberger; Kies (part of the time), Basappa, schoolmaster in Asunti.

Report on the first half of 1850 (signed by Leonberger & Kies) [pp 133-138]

Johannes Leonberger landed in Bombay on January 23rd and posted a letter to Betgeri, which arrived on Feb. 1st just as Kies got back from a preaching journey. Kies went to Kingorla, where he met Leonberger on Feb. 9th. They travelled to Malasamudra together, arriving on Feb. 25th. Kies stayed on there, helping with the agricultural work as well as looking after the services, prayer meetings and the schools, and teaching Leonberger Kannada.

There were three Christians; Abraham, Daniel and Samuel. On Sundays the services were attended by some of the farm workers who lived around the Mission house, the "colonists", occasional visitors and some of the older schoolboys with their master.

In April there was a baptism – of a man on his death-bed. He had come from Kukanur in the Nizam's country, looking for medical care and a roof over his head. He seemed to be recovering with the missionaries' treatment, but the improvement did not last. He was there long enough for some intensive discussions, and he was very sure he wanted to be baptised – or else, he said, "after his death he would not be accepted in the other world, but would be thrown out into the wilderness". He confessed that in the past he had been a sinner – he had left his first wife in Bagalkote and gone away to Kukanur with a prostitute. She had left him for another man after giving him a slow-acting poison. He had been sick for two years. He now saw it as a just punishment for his sin. He was given the name Dewa prija (Gottlieb). The Christians were very helpful and supportive during his illness and death. Kies and Leonberger wrote: "We buried him beside Brother Hall – with whom, as the first Indian, he is looking towards the resurrection in the Christian cemetery."

[p. 136] *A family and a workman who had been in Malasamudra before were taken into the colony again for a short trial period. Another, from Benabednur, changed his mind about wanting to join as soon as he found out what was involved.*

A young man had come to the station with one lung ruined by poison. An attempt to give him medicine did not help, and Kies said, in the presence of his mother, that he should prepare for Eternity and consider his past misdeeds. The mother confessed to Kies, weeping, that she had borne this only son "in the sins of her youth" – and as she watched him fading away, she saw this as a punishment from God. Kies regarded this as evidence that even non-Christians can have a real longing for grace – which a merciful God will certainly not leave unfulfilled.

[p.137] *A conversation with Bhima, the washer-man from Bentur, gave a quite different impression. Bhima is a brother of Simon, who once gave Rev. Frey high hopes that he would become a Christian, but who eventually had to be sent away. I reminded the washer-man of this one day when he brought us washing, and asked about Simon. He said with no hesitation that Simon knows everything he ought to do, and what the punishment for disobedience is. But even if he looks into an open hell on both sides of his path he cannot escape - because his wife and family hold him back. He added with almost incredible indifference that even if God is going to stamp him underfoot on the Day of Judgement there is nothing he can do about it.*

Things are better with the people in Shagati and Dundar [where there is a group who have turned a temple into a school]. They still read the Word of God in the school and in their homes, and inwardly they agree fully with what they read, and also pray to the True God. But they do not yet have enough courage and strength to tear apart the bonds of caste and family. Brother Kies pointed out that this wavering and half-heartedness was a great danger for their souls, but until now they have got no further.

The school in Asunti, with 18 boys and one girl, is doing well – but until Leonberger knows Kannada they do not think it wise to open any more.

Report for the second half of 1850, pp. 138-144.

J. Leonberger, Kies [to Sept 1st], a non-Christian schoolmaster, a Munshi (language teacher)

[pp. 138] The schoolmaster and the Munshi (a language teacher):

The schoolmaster Basappa is a lingayat, about 22 years old, educated in the Night School in Gadag. He is quiet, punctual and conscientious and capable in his work. He brings his pupils to the Sunday services, but shows no further interest in Christian truth. Pay: 4 Rupees per month.

The *Munshi*, Gurusidda, belongs to the lingayat caste of tailors and is 20 years old. He was formerly employed [by us] in Betgeri. From May 13th he has mostly been in Malasamudra, reading Kannada with Brother Leonberger and working the rest of the time for the Betgeri station. Each station pays half of his 8 Rupee monthly salary. From Jan. 1st for a year he will work only for Brother Leonberger, teaching him Kannada and helping him with the accounts.

Gurusidda is zealous in his work and most competent. Among other things, he has translated Dr. Wilson's critique of the *Bhagavadgita* from Mahratta to Kannada – which has brought a lot of pleasure and visible benefits to the young people of Betgeri etc. His attachment to us became weaker last year, when – like almost all young Indians – he found himself ensnared by the lusts of the flesh. We questioned him about this, however, talked to him seriously and spoke to his conscience, and this had a good effect so that, as far as we can see, he has broken free again. He is open in his dealings with Catechist Christian, and trusts him. Gurusidda wants to wait a few years before he becomes a Christian, so that his frail elderly parents do not have to go to their graves with broken hearts, and so that he can bring his future wife here.

[p. 139] The Community

The spiritual condition of the three “old” Christians, Abraham, Samuel and Daniel, is best illustrated by the confessions they made in individual discussions with Brother Kies before the Holy Communion service on August 25th.

Samuel came first, and said, “My nature is a very fleshly and earthly one, but the Lord has given me new light and life. Without His grace my spirits and my thoughts sink very easily into carelessness and thoughts of material things. I often tell Abraham that he should not speak so curtly to the workers, but should admonish and advise them more in a loving spirit. But he often feels this is favouritism or a desire to boss him around.”

Daniel came next, and said, “I am a great sinner and acknowledge that others are better than me. Your instruction has made God's truth really clear and brought it close to me. The instruction I had before was very incomplete. My hope is in Christ alone.”

Abraham said frankly that he realised that he is very inclined to be bad-tempered, especially when he sees how badly the workers are doing their jobs. He then tells Samuel what he thinks and what, in his view, should be done about it, and leaves the matter to him. Samuel does not always appreciate how useful this is. Since Brother Kies has been here, he has enjoyed being in Malasamudra again – having previously been thoroughly fed up with the place.

The Sunday services are described – they include singing, praying “from the heart”, and Bible readings, apparently chosen from an Order of Service. In the mornings there is a sermon, and in the afternoons the approach is more that of “catechising” – question and answer sessions.

In the last half-yearly report, baptismal instruction for a young man was mentioned. That was organised in such a way that the other Christians were present as well – not only because they would surely benefit from the systematic teaching, but especially because they could talk to their new brother afterwards about what they had all heard, and explain things to him in a simple way that would help him to understand, although he was rather slow mentally... In August the young man was baptised with the name David.

[p. 141] *A former contact, Jacob, who had been “lost”, came back. He had been sent away from the colony by the previous missionaries because of his quarrelling and contact with prostitutes. Since then, he had been through a lot.*

He mostly spent the time in his birthplace, Magadi, 4 hours away from here – and about a year ago he threatened to complain about his ruler, the Prince of Shiratti, to the English government. The Prince said, “Good! I’ll give you something to complain about” – clapped him in fetters⁴¹, and made him work on the roads by day and beg for his own food at night. That seems to have reduced his pride somewhat. A relative paid for his release, and to escape from need and disgrace he turned up again in Malasamudra. He assured Kies that everything said about him before was simply slander and that he was totally innocent.

Then he came back with his 9-10 year-old son Johann. Among all his lies and deceptions it turned out that he was still involved with the women who had been the cause of his being dismissed before. We had no desire to take him in again, but we left it to the colony's Christians, through whom he wanted to appeal to us, to decide whether they wanted to try again with him. They took the responsibility on themselves, so he was allowed to come back, mainly for the sake of his nice boy.

The experiment was not a success. Jacob turned out to have unpaid debts, and he said the women who had caused the trouble in the first place would soon be back. He wanted to take Holy Communion at the service in August, but after Kies set off on a journey he began to spread slanderous stories about Abraham to the workers and the Munshi. He was sent away again, and finally went to the last available place of refuge, with Hiller in Betgeri. Leonberger kept his son in Malasamudra, attended to his schooling and taught him to cook. Johann behaved very well – unlike his father, who was not doing any work, and was continuing to say slanderous things against Abraham and the other Christians, and even against the Word of God. So no option remained to the missionaries but to ban him from both stations.

The schoolboy Johann wanted to stay in Malasamudra, and the missionaries hoped that would work out. They were also concerned about Jacob’s elder son, Peter, who was in the boarding school in Mangalore. His father was threatening to take him away to Shiratti and marry him to a heathen wife so that he would be estranged from Christ and from the missionaries for ever.

The writers finally comment that they have included the whole of this sad story in their report for 1850, although some of it happened later, so that “the next report will not have to be disfigured by this sad news”.

The "Colony"

There have been no new applicants, and Leonberger had to send away the farmer’s family taken in earlier in the year – this was the third or fourth attempt to include them, and it had not succeeded.

⁴¹ The word used is "Gallioten" – i.e. "sent him to the galleys to be a galley-slave". But this can hardly have been the case here. We assume Kies is using the phrase metaphorically!

He also dismissed 7 of the 10 farm labourers – even some who had been there for 9 years, and were sons of the early colonists. The reasons included idleness (observed through a telescope!) theft by the *Wallegara* (watchmen and post-carriers), and in particular terrible fighting after drinking brandy and palm wine, and involvement with prostitutes.

There were also a number of *Worder* people (workers in wood and stone, who move from place to place, living in straw huts) who had been living near the colony for years – but had never attended church services. They had been asked to leave a long time ago, but they were so stubborn that in the end they had to be removed by the local official [*Oberamtmann*]. It was the same with their neighbours, a tribe of *Korer*, who lived by weaving mats – and stealing – and like the others were addicted to drink.

*The report ends with a verse from a hymn: “When will Spring come? When will the Lord breathe life into the dead bones, so that they become a living body in God’s kingdom?”*⁴²

⁴² Another reference to the vision in Ezekiel c.37.

Basel Mission Annual Report [1851-] 52⁴³

[p.3] *The Preface to this report states that it is covering the time up to July 1st 1852,⁴⁴ so as to incorporate material from Inspector Josenhans' visitation in India. A more detailed report of this visit is promised for later numbers of this periodical.*

The Mission in Basel

[p. 8] *After a short passage expressing the hope that the mission in India is about to be blessed by better times, the report moves to a description of the Mission at home. There was a lot of illness among the Committee members, and just as things were back to normal, the Mission entered a period of acute financial need. Contributions had been much reduced by the years of revolution in Germany and several poor harvests in Europe, which had resulted in great need among the population at home.*

[p. 9] So the income was, indeed, less than before, while – God be praised! – the expenditure has increased. It would be sad if it was the other way round! The more seed is sown, the more workers are needed. The greater the harvest, the more reapers are needed. And the more Hindus there are who have been awoken and have been forced out of their caste and deprived of the chance of earning a living, the more it is our unavoidable duty to create possibilities for these new brethren to earn their livelihoods by the sweat of their brows.⁴⁵

The Mission has had to borrow 55,000 French francs, with the Mission House as security for the loan. The political situation was also problematic, [not least] because of the events of December in France. In addition, in parts of Switzerland and Württemberg the poor people were suffering as they had not suffered for many years. The mission had decided nevertheless to send a second missionary to China, where Lechler had been alone for a long time. And their trust in the Lord was not in vain. Many people gave extra gifts – by October 1st nearly half the debt had been paid. The number of associations and individuals supporting the Basel mission has increased⁴⁶. There was also support from friends in Russia, America and Sweden.

[p. 10] *The mission Seminary had problems because of the absence of the House Father, Josenhans, whose journey to India took him away for three quarters of the year⁴⁷. The illness of two of the teachers increased the pressure – but the students were helpful, and continued to work hard and seriously. Three students had to be dismissed because they did not have the necessary ability. The committee is seeing more and more clearly that that it is their duty, to the Brethren and to the Work itself, to dismiss sooner rather than later students who clearly do not have the necessary natural and spiritual gifts. It is becoming more and more clear that the missionary calling demands more than ordinary capabilities.*

⁴³ *Magazin für die neueste Geschichte der evangelischen Missions-Gesellschaft zu Basel*, 1852, 4th quarterly issue, pp71 – 105, covering the second half of 1851 and the first half of 1852.

⁴⁴ This is an odd remark, since the Annual Reports were presented at the Mission Festival at midsummer, i.e. normally covering the second half of the preceding year and the first half of the current year (see e.g. in fn. 42).

⁴⁵ A reference to Genesis, c.3 v. 19 – and also to the development in India of the workshops that eventually become the "Mission Industries".

⁴⁶ The Annual Report states briefly that in Prussia, previous supporters of the Berlin Mission felt that a change of course in the Berlin Mission justified them switching their support to Basel.

⁴⁷ [p.15] Zarembo had replaced Josenhans for part of the time. Felician von Zarembo was an unusual member of the Basel Mission – by origins an aristocrat from the Russo-Polish lands he had been converted during the brief period after the Napoleonic Wars when Pietism was influential among ruling circles in the Russian Empire, had been trained by the Basel Mission and worked as a Basel missionary for a time in the Caucasus. After his return from the Caucasus he was mainly involved in maintaining contacts with groups of Basel Mission supporters in Central Europe and among German-speaking immigrants and civil servants in Russia. See also pp.5.12 fn 20.

[p. 13] Apart from the group that left for India with Josenhans, and the missionary sent to China, no other missionaries have been sent to Basel Mission stations abroad. But two are due to go to West Africa; Christaller to continue Riis' work on the language and Bible translation, and Steinhäuser to Osu.⁴⁸ The Seminary is still sending workers to other missionary societies, and as pastors to North America. The long-standing links with German communities in Russia are becoming difficult to maintain, because Swiss missionaries – or Germans trained in Swiss institutions – will no longer be permitted to enter Russia.

Missionary training

[pp 13 - 15] A detailed description of the Seminary curriculum is given. The two classes of the Voranstalt (the preparatory seminary) learned the usual school subjects, with some emphasis on Bible knowledge, and did teaching practice under the supervision of teacher Bubeck in a Basel school (Klingental). Since most of the entrants to the Seminary came from apprenticeships in practical subjects, and had not been in school for some years, there was a need to make good the gaps in their basic education.

The Seminary itself had four classes (Class I being the senior class). Their curriculum is summarised in the table below.⁴⁹ Of the teachers, Josenhans and Gess were on the staff of the Mission House (as was Ostertag, who was sick during this period). Mörrike and Günzler were theology students.⁵⁰ Others were visiting teachers.

Curriculum of the Mission Seminary, 1851-2

Subject	Teacher	Class IV	Class III	Class II	Class I
Practical Theology Preaching practice; practical explanation of the Bible	Josenhans		X	X	X
Exercises in the Catechism	Gess		X	X	X
Missiology	Josenhans			X	X
Academic (wissenschaftliche) Theology Church History	Prof.Dr. Hagenbach			X	
Comparison of the Creeds of the various Christian churches	Gess		X	X	X
New Testament exegesis (John)	Gess		X	X	X
Old Testament (Isaiah)	Gess			X	X
Preparatory Subjects Bible analysis	Mörrike	X			
Practice in preaching sermons	Günzler	X			
Philological Subjects Latin, Greek (Plato and New Testament readings), Hebrew	LeGrand, Mörrike, Günzler	X	X		
English	Teachers Mosley, Hoff			X	X
"Realien" (science etc) Medicine	Prof. Dr Streckeisen				X
World History	Mörrike	X	X		
Geography	Günzler	X	X		
Arts Singing, Violin	Dr Hauschild Kapellenmeister Lutz	X	X	X	X
Drawing	Günzler			X	X

⁴⁸ "West Africa" means, in the then Basel Mission, the south-eastern parts of present-day Ghana. Christaller is was effectively the Kittel of the Ghanaian language Twi.

⁴⁹ It is noteworthy that there are no classes explicitly in non-European languages or culture – though "Missionswissenschaft" (= Missiology) may well have included discussion of other cultures. There was a lot of information available in Europe in Mission and other publications, e.g. on Indology

⁵⁰ Mörrike was a future India missionary. About Günzler we have, so far, no further information.

The Mission overseas

[pp. 15-16] *Among missionaries on home leave, the Widmanns have returned to Akropong, but Layer – though he longs to go back to India – is not considered fit enough yet. In general, the work in the three countries where the Mission is active has progressed peacefully.*

The spirit in which the work is done, the well-ordered state of the administration, and the harmony of the missionaries among themselves, is satisfactory...

The work has grown to be a stately tree. Of course, compared with what the protestant missions of Britain and North America have accomplished, or the accomplishments of the Catholic *Propaganda*, our achievements are hardly of any account. But seen from our point of view they are large and significant. *This will become clearer than ever from the reports on the India Visitation.*

And though many people will say this is merely blowing our own trumpet⁵¹, and many believers are influenced by this, we must not cease to rejoice in what the Lord in his mercy has done through our Society.

Annual Report on the work in India

Pages 71 – 224 provide a very detailed account of the Mission's work in India. The texts are a mixture of the first reports from Josenhans, based on his visitation, and reports from the missionaries.⁵² Josenhans is inclined to speak of himself in the third person – as "the Inspector" – which creates some confusion about who is the author.

Reports on Northern Karnataka

Report on Dharwar [pp. 80-82]

Missionaries: G. Weigle and Mrs Weigle; F. Albrecht and Mrs Albrecht.
Catechist Johann. 4 schoolmasters.

The following report is probably written by Josenhans.

Among all our stations in India, Dharwar is at present the one in which success of the work among the local people is least visible.

The Station Report from July 1851 mentions many problems in the Tamil congregation. Two members are in prison, and 10 members have been put under discipline/excluded from taking Communion. The Tamil Christians are all members of the army, or servants of the local English residents. Missionaries in other parts of India have similar problems with their Tamil Christians. The Kannada-speaking congregation is better-behaved, but they are fewer – and the fact that most of the members of the congregation are Tamils is anything but a recommendation for the local people. However, even in Dharwar the work of the missionaries has not been in vain. As the Inspector heard from an English friend, the missionaries' English preaching has been a blessing to some of the English residents.

After the introduction of congregational regulations, and a series of sermons on details of practical life, the life of the congregation has developed a more Christian orderliness. Several of those who passed on died with peaceful hearts. "Old, blind Simeon dragged himself to the Tamil prayer-house when he realised his end was near, saying that he wanted to die in the House of the Lord. When he was conscious, he asked the old lady, Christine, to pray with him."

⁵¹ *Grosssprecherei und Ruhmredigkeit*

⁵² Josenhans' detailed report on his journey, which appeared in subsequent issues of the MM and in other publications, will be the subject of a further translation. P. and J.M. Jenkins

[p. 82] *Josenhans found that the schools were excellent. Indeed, he says that the one held in the Mission House itself is perhaps the best and most carefully supervised of all the mission's schools for non-christians. He examined the children in various subjects, and found them as well-taught as pupils in primary schools in Württemberg. He was especially delighted at their knowledge of Bible stories – and their understanding of the underlying religious truths. "The boys gave me their answers blow for blow [Schlag auf Schlag] and were, as one might say, involved with hands and feet – they crowded closer and closer to the examiner. One might have believed oneself to be in a Christian school back at home." (There are 90 boys and 16 girls in the schools for non-christians)*

[p.82] *Albrecht continues to preach in the town and neighbouring villages, and believes that his preaching is making a deeper impression. During the last "Durga-emergency" (as a cholera epidemic is called here) there was a move to construct a temple car to turn away the sickness. Albrecht succeeded in convincing the people that this was useless and sinful, and the car was never finished.*

Albrecht travelled to Hallial, Sircy, Bonawasy, Haveri and Bankapore. He came across encouraging results of other missionaries' journeys. People bought tracts, and in some places the village head himself would call the people together to hear Albrecht's preaching. Many admitted that the idols were useless, and they could see the victory of Christianity coming – but without seriously turning to the Lord.

Report on Hubli [pp. 82-88]

Johannes Müller and Mrs Müller; Catechist Paul; 6 schoolmasters.

The author is probably Josenhans

1852 was an epochal year in the history of the Hubli mission station. The Gospel had been preached ceaselessly by different missionaries since 1839 in this town of 50,000 people, but only three souls had turned to the Lord. At the end of 1852, the congregation increased to 14. When some of these people finally left their caste and family and joined the congregation [the word used is *Übertritt*] there were some hard struggles. There were several occasions when the whole town was in ferment. That gives us all the more reason to rejoice in the steadfastness and perseverance of the newly converted. They are mostly youngish men from good castes. Their entry into the congregation is a particularly important achievement in view of the fact that Rev. Müller is much stricter in accepting new members of the congregation than most missionaries are.

On March 16th the first seven candidates entered into the congregation through the waters of a new birth. The day was one of rejoicing for the mission station, especially as one of the new members was the young woman who was engaged to the much-tried young catechist, Paul. For a long time she could not be persuaded to follow her betrothed husband. Paul eventually decided to take her to court to demand that she come to him. He and all the other members of the church were delighted when she said she would come, and in addition that she wanted to be baptised - although she had been left entirely free to remain in her earlier situation [*bisheriger Stand* – presumably this refers to her religion] until she herself was convinced of the truth of the Gospel.

Two of the newly baptised – gifted young men – left soon after to go to the English school in Belgaum to prepare themselves for jobs with the Government. Their honesty when they asked for baptism should not be in doubt, but they seem not to have been quite free of worldly expectations. This development worried Rev. Müller, because he was afraid another new member would give in to over-ambitious thoughts. However, he and all the other new members remained faithful, though they still had a lot to learn.

[p. 84] *At Christmas 1851 three more young men were baptised; Genappa (a weaver), Munjappa (a goldsmith) and finally Balappa (another weaver) ... Munjappa had to win a hard battle before he came; his mother, his two younger brothers and all his other relations and the members of his caste besieged him with tears and pleas, insults and curses. Later, the bad example of the two young men who wanted Government jobs was a danger to him, especially as his non-christian father had*

whispered to him, "If you give up your caste, obtain something better". *Müller was rather doubtful about the intentions of these young men, so he delayed baptising them rather longer than he would otherwise have had a right to do. He reported that they were overjoyed when he finally told them when they would be baptised. They were given the names Timotheus, Stephen and Johannes.*

However, we have still not finished reporting on the encouraging progress of the work in Hubli. More than once in this period, when things in Hubli have been moving fast, the missionary stood there surprised and amazed, and could not always avoid asking, "Will this person also become a Christian?" And in Hubli he really had to learn to understand the words, "Jesus accepts sinners."

Towards the end of 1851 a 35 year-old coppersmith called Lakshma declared that he wanted to break with his caste and his religion and come to the mission house. When Paul brought the news, Müller was surprised, because though Lakshma had occasionally been in the mission house he had not seemed particularly interested. Müller even wondered whether he had got into trouble, or into debt, but in fact he came with a small sum of money, and had a good reputation.

Three weeks later, while Josenhans was holding the District Conference in Hubli, another new member arrived.

News came that a goldsmith had broken his sacred thread, had his pigtail shaved off, and declared loudly and publicly that he believed in Jesus Christ and wanted to be his disciple. His wife and his father had no idea what to do. At first they thought he had gone mad and tried to bring him to his senses. When that failed, they took him to court – but there, too, Maharudrappa (that was his name) declared boldly and joyfully that he was determined to become a disciple of Jesus. As a result, his wife said she would leave him, with their 7 year-old daughter. All this happened before the Christians knew anything about it. Only on the evening of the second day, when the man had been beaten and ill-treated in every way possible, did the news come to the Mission House that a mob was gathering in the town because of a man who wanted to be a Christian.

At first, since Maharudrappa had never spoken to the missionary, or come to the mission house, the Christians did nothing. But on the third day, when the commotion was still increasing, and it sounded as though the man's life was in danger, the District Conference decided to send Müller to the Mamledar (Oberamtmann), to get him to take responsibility for protecting the man. The Mamledar did not want to protect a rebel, but did send some policemen with Müller to the mission school in the bazaar, where the fugitive had taken refuge on the verandah. The police officer asked Maharudrappa three times what he intended to do, and got the same answer every time: "I want to go to the Mission House". Müller explained at some length what a weighty decision he was making. He would lose his caste; he might not want to live as the Christians did, when he saw how that was; it was even possible that the missionary would find that he did not fulfil the essential requirements for becoming a Christian – and then he would be completely cast out and isolated. But the man remained steadfast and determined, and finally the police officer commanded the people to move out of the way, and he was brought safely to the mission house.

He was brought into the prayer room, where the missionaries were assembled for their conference. He entered hesitantly, pale, and bearing the traces of his ill-treatment. But when the members of the conference came towards him, shook his hand and welcomed him with blessings, the clouds cleared from his forehead and his face lit up with a friendly smile.

Maharudrappa settled down gratefully under the protection of the missionaries. However, matters were not entirely settled. His property was in the hands of his father, and they both had to go before the Mamledar, who ruled that the son had a right to it all – but for the sake of peace he divided it with his father. That showed that there was something of Christ's spirit in him – and even the non-Christians found his action good and praiseworthy. He had an even harder struggle over his little daughter. Her mother, who had left him, refused to give her up, and was supported by her relatives

and by the non-christian officials. Finally, he went to the English court, which gave the child the choice – and when she decided to go to her father, said he could take her.

Maharudrappa was followed by his brother Manappa. In the spring, Timothy's brother joined the congregation, followed by their parents and their three younger boys.

[p.87] *Thus the congregation in Hubli grew by 11 baptised members and 9 baptismal candidates in one and a half years. The increase was almost against the will of the station missionary, Müller, who was more deeply anxious about every single addition to the congregation because of the problem of providing them with food and lodging. Nevertheless, the writer prays that the congregation in Hubli – the most important trading town of the region – will continue to grow and be a light shining as far away as the distant kingdom of the Mahrattas.*

Report on Betgeri [pp. 88-100]

G.Würth (earlier, also Hiller) Catechist Nahasson Rozario, 4 schoolmasters

The report is a mixture of commentaries from Josenhans and reports from the station missionaries.

The period covered by this report was one in which many decisions had to be made about Betgeri. For years, there were always two missionaries working in Betgeri – we cannot say “fruitlessly”, because the fruit is only now becoming visible – but nevertheless unsuccessfully, because, of the hundreds and thousands who came into contact with our mission, only a few souls had been given the strength to break the chains that bound them to their religion, and no congregation had developed.

Then, in 1851, as a result of the work of our missionaries, the seeds of a new life began to sprout in the town of Guledgudd, about 16 hours away, a place which up to then had been very little touched by Europeans. A little congregation was formed, and Rev. Kies moved there to settle among his children in the faith. Rev. Hiller remained in Betgeri. There, too, it seemed that the seeds sown over many years would at last begin to grow, but once again, it turned out only to be a beginning. The following extract is from Rev. Hiller's half-yearly report:

“On March 7th we heard from Catechist Christian that Badappa, Eiawu, Doorta, Bhaskara and Niegos⁵³ (the latter from Guledgudd) had decided to become Christians. The next evening we took them aside from the others who had come to prayers, and asked them about their decision. They all stated cheerfully that they wanted to become Christians. We asked them whether they had already told their parents. Apart from Badappa, they had all said it more-or-less directly.

The missionaries warned the young men about what difficulties they might have to expect from their relatives, and tried to give them courage. On the same day, rumours started about what was happening, and a boy who had left the school, and was working with the missionaries as a writer, was taken away and sent off to Namburg. The missionaries had had hopes of him – he had come regularly to prayers and tried to convince his relatives that they should give up the service of idols.

On March 9th all was fairly peaceful, but on March 10th "fire broke out". The young men's relatives came together in a body and used every argument they could muster. *When the missionaries encountered the young men in the schools or in the Mission House, they took them to one side individually and tried to encourage them to make the break.*

⁵³ All but the last of these young men are mentioned in the previous year's report as schoolmasters in Betgeri: Badappa, a 17 year-old weaver (called Badawa in the previous report), was originally a teacher in Betgeri, but after an absence in his home town he was employed as a writer in the mission house. Eiawu, also about 17, from the oil-makers' caste (called Einane in the previous report) is a schoolmaster in Gadag. Doorta (Dola in previous report?) teacher in Betgeri. Bhaskara, from goldsmiths' caste, about 13 years old. Replaced Dola in the girls' school when Dola was moved.

Eiauwa's relatives spent a whole day in his house, with his mother saying he was the son she had prayed to God for, and if he left her she would throw herself down the well. Doorta's mother made the same threat.

Badappa spent some time with us on the 10th, and declared he was still determined. He said, "In Katrigi I had a lot of money, but my relatives forbade me to read [see last year's report]; what use is money when I can't read the writings that show me the way to heaven?"

[p.90] On March 12th and 13th the people interested in the fate of the young men⁵⁴ advised their parents and relatives to take them away from our house and our schools. I [Hiller] went to a meeting of influential men who had gathered in Badappa's house, and made a public statement. I pointed out that it would be a thankless and stupid idea to take even one of them away from us. They were all doing such a good job in our schools, and we appreciated them all the more because before, we had had to put up with schoolmasters who behaved badly. I also announced that if these teachers were taken away from our schools, the schools would remain closed until they came back. This had the hoped-for result....

In fact, these events affected the schools very little, and everything returned to normal. The young men started coming to prayers in the Mission house again. The missionaries were not surprised that the young men had been discouraged from asking for immediate baptism – but they were worried when Badappa, who had seemed to be the most enthusiastic and hopeful, decided on April 14th to return to his home in Katgiri, 12 hours' journey away, in the Nizam's territory. He assured the missionaries he was still determined to become a Christian – but he was not yet able to take the step now.

In Katigiri, he was forbidden to read the books he had taken with him, and had to hide them in the house of a friend, where he read them when he could steal away for a while. Badappa kept up a correspondence with Eiauwa, who gave him all the encouragement he could to remain faithful. He wrote that he was very unhappy – he was not even allowed to see his fiancée, who lived in the same house. [p. 92] He wrote to his relatives in Betgeri, asking them to take him back – and saying that if they did not, he would go where he liked. He also asked Eiauwa to ask us whether he should come even if his relatives did not collect him, and whether he could bring his fiancée. (We had the impression that keeping her was more important to him than the money he would get from the relative in the village who had adopted him).

Naturally, we were all anxious to help, and his people in Betgeri sent a man with an ox to collect him. Now he is back at his place in the school. The hope that revealed itself so unexpectedly was not fulfilled – but we still have cause to rejoice and thank the Lord that the matter ended as it did. This delay is indeed a delay – but not actually a loss to our work."

[pp. 92-93] *The next passage refers to Josenhans' visit in December, and is probably written by him:*

An attempt by the Inspector on his visit to Betgeri had a similar success. It was his task to find out why children of the mission were not actually being born in this place [i.e. there were no conversions]. He asked all the young men mentioned in Hiller's report to come to him, and talked to them about the state of their hearts and minds. He found them not only willing, but truly well and lovingly prepared for the great step of becoming Christians. They had simply been intimidated by their earlier unsuccessful attempt to attain freedom. The Inspector suggested that they should go to Mangalore, where there was a large congregation of Christians, and where they would really be able to decide independently. The young men accepted the suggestion and they were ready and prepared to set off – when Hiller's Munshi appeared, and with truly Satanic cunning got the innocent young men into such a state of fear and horror that they changed their minds, ashamed and hurt.

⁵⁴ It is not immediately obvious who these people were; they were evidently not the missionaries, nor the immediate relatives! There was obviously a lot of interest in the community at large.

This event forced the Inspector to consider the possibility - and look for evidence of it - that the failure [sic] of mission work in Betgeri had to do with a lack of decision and consistency in the choice and supervision of people close to the mission house. He became convinced that this was so after his own careful investigation of the situation and discussions with the missionaries in the region. Mission work in Betgeri had been carried on with great zeal and energy, indeed with a model degree of commitment. But those approaching the missionaries had not been sorted out with a realistic enough assessment of their character and consistency of judgement. It could not be denied that the missionaries in Betgeri had won and exercised an influence over their whole surroundings which was almost unique, but it was too much concerned with the outer life and failed to separate the human and the divine elements clearly, so they were confused with each other. Therefore the Inspector decided that in the interest of the missionaries themselves, and of the mission station, he must consider a change in personnel.

[p.94] Another reason why Josenhans felt that Hiller should leave Betgeri was that this would make it easier to close down finally the "small money-earning project" that had not made a loss – as had been feared – but had caused a good deal of awkwardness.⁵⁵

The suggestion was made that Hiller - who in any case had repeatedly been severely ill - should go up on to the Nilgiris until his health had improved. Meanwhile, the Inspector would look for a suitable job for him. Hiller left for Kotageri with his family in February 1852. A little later, Josenhans himself visited the Nilgiris, and found that Hiller had decided that - considering his age, his family and his health - it would be better for him to leave India at once, while he could still hope to take up a preaching job in the USA. Hiller therefore handed in his resignation, and in April he set off with his family for Albany in the State of New York [it even looks as if they did not visit Germany en route for the USA].⁵⁶

..

[p. 94] Hiller was replaced by Gottlob Würth, who had been in Hubli and then for 2 years at the Catechist Seminary in Mangalore. Würth left Mangalore on January 8th 1852 with the catechist Nahasson Rozario, one of his former pupils. They travelled on foot, preaching on the way, via Shimoga and Harihar to Hubli, and arrived in Betgeri on Feb.3rd. Würth wrote to Inspector Josenhans in Mangalore:

Letter from Gottlob Würth to Inspector Josenhans, dated March 19th 1852 [pp 95-96]

In the first days after our arrival a lot of people came to the Mission House. In the schools, too, I found a lot of people ready to listen. I do not usually allow myself to get involved in polemical arguments – I simply read a passage from the Gospels and preach on it. I find that in most cases that leaves a better impression behind than a polemical debate on a chapter of their [Indian] mythology⁵⁷... After a while my novelty wore off, and fewer visitors came to the bungalow. I have begun to visit people at home, and to invite the people hanging around in the streets into God's Kingdom. Evening gatherings in the school in the village give plenty of opportunity to preach. They are well attended. I have begun to explain selected texts from Matthew's Gospel. To prevent any disputes, I do not allow anyone to speak until I have finished. If I see a person of ill-will in the audience who is going to ask questions and express doubts only to make my words laughable, I do not allow him to talk even after I have finished. Instead, I invite the serious seekers after truth to come with me to the Mission House. The people who want to show how clever they are do not like this – but I can't help that! I have learned this method from experience. In the past I often sowed the good seeds of the Word, and felt an atmosphere of serious thought in the assembly – and then a few "peddlers of wisdom" asked a lot of empty and

⁵⁵ None of the documents we have seen so far explain what this "money earning project" was – unless it was financing weavers.

⁵⁶ The Mission often agreed to pay for passages when employees left its service early.

⁵⁷ Würth summarises two of these sermons, which were evidently short and direct – for example, he read the passage on the stilling of the storm, and drew the lesson from it that God can help in every need. He was actually quite knowledgeable about Indian mythology (see *Missionsmagazin* 1853)

useless questions and it was as though a flock of birds descends on the people's hearts to gobble all the seed up again.

Würrth has also begun to take the schools in hand – he hopes to improve the two boys' schools, which were not in the best of states, and to found a new school in the village of Lakundi, where there is already a schoolhouse – and to spend a few days there himself quite often so that it will be an advance post for direct mission work.

Würrth has talked to the four young men who had wanted to become Christians [confusingly, he uses another version of the spelling of some of their names, but they can be identified by their jobs.]

Badawa, although there had previously been high hopes of him, is cold, with no heart for the saviour, and proud of his small knowledge of the Vedas and Vedanta. Eiappa, who is employed as a schoolmaster here, has not experienced a broken heart, has not stopped wearing the sign of his caste on his forehead, loves the world and fears man too much. Totappa comes to listen to the Word of God, but only because he fears he would lose his job as schoolmaster if he did not.

On the other hand Bhaskara, the youngest – the teacher in the girls' school - seems to have experienced the grace of God. When two other people, Nilakanthappa and Genappa, left their caste, Bhaskara was prepared to join them. But Eiappa asked him to picture what a disgrace it would be if he actually did this – and then could not withstand the pleas and tears of his parents. This made him think, and he wants to wait a while. I suggested that he make a start at home, taking no part in the ceremonies of worship, and no longer wearing the sign of his caste on his forehead. He has indeed made a start. After being very hard on him at first, his parents are becoming more tolerant.

Nilakanthappa and Genappa were two heads of families, both weavers, with whom Würrth had been in contact for some time. He remarks that Nilakanthappa's previous life was not blameless – but Christ came to save sinners! They moved to the Mission House on March 8th, with their wives and children – 8 people altogether.

This brought about two changes:

(1) Nahansson the catechist is to teach the son and daughter of Nilakanthappa, and also the two daughters of Würrth's servant Juan, Maria and Johanna. Juan wants his children to grow up in the protestant religion. If the two girls are confirmed in the protestant faith they will make good wives for young Christian men one day – it is always hard to find young Christian women!

(2) Because the two men with their wives and children have broken with their caste they can no longer support themselves. The enmity of the non-Christians is so great and so unbroken that it would be impossible to find work for them with one of the wealthy men in the village. But they are good weavers, and masters of their craft, as I heard from the non-Christians. So they should be able to earn their bread with the work of their own hands. Therefore I converted the former stable for horses into a weaving-shop with room for four looms. Though there are only two men now, there is hope that other weavers will convert. This did not cause much in the way of costs and could be covered by the budget for "buildings". The newcomers came with debts of a few rupees' for rent and such likes. But they gave me gold and silver ornaments which are very probably worth more than these debts, and I have, as it were, bought the ornaments off them and then paid off their debts. Now the weaving shop has been set up they need thread. If they can buy a lot at once it is cheaper. So I have given each of them an interest-free loan of 50 rupees on condition that once their business is operating they pay a part of the loan back each month, and that they pursue their business in such a way that they do not need my help in future. I have not taken this money directly from the mission's accounts. It came partly from my private money, money I had put together to buy shirts etc, and partly from old credits. So I would like to ask you, dear Inspector, to grant 100 Rupees to our mission account as support. The money that is paid back will be paid into the mission account. If that cannot be done I must ask for extra donations from English people round here.

Dear Inspector, I cannot see how I can handle the situation in any other way. These weavers are really not merely baptismal candidates, but have in fact already broken with non-christian society and given up the worship of idols.”

Josenhans makes a final comment on the situation in Betgeri:

So the first great victory has been won. *It has shown the hesitant people of Betgeri the Way. Furthermore, the Lord is confirming in this way the rightness of the changes on the station – achieved after much struggle and prayer.* And now the bastions of the enemy have been breached, there have been new conversions – which will be described later in the *Heidenbote*.

Report on Malasamudra pp 100 – 103

J. Leonberger. Catechist J. Kamsika. 3 non-christian schoolmasters.

As our readers will remember, the Malasamudra station was established in 1841 so that *Kalagnana* people (members of a Hindu sect) who had declared they wanted to be christians, could settle there. The plan failed because the *Kalagnana* people withdrew.

The station had been built up nevertheless, by the missionary Stanger. The hope was that people from the neighbourhood would become Christians and move there. Stanger established a small sugar-cane plantation, with the necessary equipment and buildings to make sugar for sale. The land was worked by a few Christian families and a number of non-christian employees from the surrounding villages. Stanger left in 1850 and the post was taken over by Leonberger, fresh from Basel. He began with high hopes and enthusiasm, but found that the sugar-manufacturing process – which involved working for many hours in the heat and steam of the sugar-boiling house – affected his health, and he suffered from severe headaches for many months. He had also had to dismiss many of the non-christian workers because of their improper behaviour, and could not replace them with better people. Finally, the market for sugar was by no means assured. All in all, Leonberger felt that his work in Malasamudra did not promise any profit either in a material or in a spiritual sense – and he was so busy with the practical work that he had little time for missionary efforts.

One of Josenhans’ tasks was to consider closing the station, and the Committee had authorised him to close it if he thought that was the best plan.

The final decision was to maintain Malasamudra, because - judging by the experience in South Canara and Malabar - a place where 15 christian families could be placed would be very valuable, once more families in the region began to convert. The missionary in Malasamudra did not cost the mission anything – indeed, the station was making a small profit. And a Christian working on the land could surely have an influence for good on his surroundings. At a time when the Mission as a whole had had to borrow SFr.60,000 for its work it made no sense to give up Malasamudra and thereby lose SFr.7-8,000.

Leonberger said that if the Conference and the Committee decided to keep the station open he would accept it as God’s will. However, he clearly needed support. He had been sent to Malasamudra because he was gifted in organising the business side. He really did not need to stand at the fire boiling the sugar himself. Also the more he learned the language, the less lonely he would feel.

The decision was made to send Jacob Kamsika to Malasamudra. He was one of the Brahmins converted at the same time as Herrmann Kaudinya, and he had recently completed training as a catechist. He would be a companion for Leonberger, as well as a language-teacher and an assistant with the personnel and in practical matters. Finally, Leonberger was permitted to pay higher wages to get more satisfactory workers, and to remodel the sugar-boiling building so that he could supervise the process without having to expose himself all the time to the heat and the steam.

In March 1852, Leonberger wrote that Jacob was proving a big help, and the sugar-making was going a great deal better. They had given up employing "korer" people (explained as a "gypsy caste") and instead they were employing holejaru⁵⁸

A sad piece of news was that Daniel, one of the few Christians, had died as a result of snake-bite.

Although there is no mention in the body of the report of schools and their supervision, the statistics for Malasamudra record 63 boys and 14 girls in the station's schools.

Report on Guleddgudd pp 104-105

F.Kies and Mrs Kies, catechist Christian, one non-christian schoolmaster.

This was a new station, founded in 1851. Josenhans writes:

Strictly speaking, our newest station in India, in Guleddgudd⁵⁹, was not founded by the Missionary Society in Basel, but by the Lord Himself. The force of circumstances – rather than its own deliberations and decision-making - compelled the Committee to permit Rev. Kies to settle there in whatever temporary accommodation he could find⁶⁰. The situation is best explained by Kies' report from January 1852, which we quote here in full.

Report from Kies

[p.104] The report begins with a summary of the history that has already been told in a number of reports by Kies and Hiller of journeys made from Betgeri.

Christian, the catechist, had originally been a member of the sect founded by the Guru Nudi. One of the teachings of this group was the resurrection of the dead, so they were interested in the Christian scriptures on the same subject. The Nudi followers regularly came together to read and study, between sunset and the time of the evening meal.

After a first visit by Kies in 1848 the Nudi group in the town had divided into those who had returned to the Vedanta philosophy or fallen back into the normal worship of idols, and those "better" ones whose journey into Vedantism and then the beliefs of the Nudi sect was continuing through the study of the Word of God. During a visit in July-August [presumably 1850] Kies set out to communicate a critique of Nudi beliefs. Their willingness to go through with conversion was not very firm, however. Another visit by Kies in September 1850 continued the process...at the end Siddha Rama (later Peter) and Nagauwa, (later Hanna) were expressing a firm desire for baptism. [p. 106]. Five young men visited Betgeri in Feb. 1851 and wanted baptism, though, again, they were not firm, and Kies suspected they were mostly acting out of fear of cholera [pp. 106-7].

Kies moved to Guleddgudd in May 1851, conducted baptismal classes, and expounded John's Gospel to 20-30 people in the evening assemblies. He says he was deliberately pressing concrete questions of belief and practice, and keeping away from "the kind of speculation Hindus love so much".

[pp. 107-108] When I explained the 10 Commandments several of the baptismal candidates said repeatedly that the Word of God is really very precise about sins, and they were more convinced of their own sinfulness than ever before. In this respect I was especially delighted with Wirasanga, now Dewaprija. The work of grace was most clearly visible in him. His simple but deep comments, and the questions he asked me almost every day when I visited him, gave me insight into his inner life. And this strengthened and inspired me also. For just at this time I had especially difficult experiences in

⁵⁸ Probably Holeyars – rural labourers/outcastes/dalits also mentioned in reports from further south.

⁵⁹ A footnote gives map coordinates for Betgeri and Guleddgudd, which is 16 hours' journey north of Betgeri.

⁶⁰ When Josenhans visited, he found Kies living in a small room at the back of a newly-built temple.

and with my inner self, and had to handle strong and fundamental temptations. Only the power of God preserved me in faith and holiness. And my own heart recovered from these dark times of the soul every time I saw the many eager hearers gathered in front of me, and I had the opportunity to proclaim to them the love of God through Christ.

[pp108-109] On June 29th I experienced the grace of being able to baptise 12 persons.

1. Petrus, formerly Rama, 55 years old, a lingayat weaver from the Kuruwina Shetty Caste. He was the courageous one who opened up a path for the others.
2. Jacob, formerly Ira, 19 years old, adopted son of Petrus. A pleasant quiet lad.
3. Rebecca, formerly Nagauwa, Jacob's 12 year-old affianced wife.
4. Hanna, formerly Nagauwa, 40 years old, widow of a lingayat goldsmith, an independent character who has long sought something better.
5. Elizabeth, formerly Garauwa, Hanna's old mother, already somewhat senile.⁶¹
6. Martha, formerly Lakshmi, Hanna's 25 year old daughter, and mother of Johann and Maria.
7. Johann, formerly Sivabasja, Martha's 3 year old son.
8. Maria, Martha's 8-month old baby.
9. Simon, formerly Basappa, 25 years old, of the *Dewanga* weaver caste, the father of 7 & 8.
10. Samuel, formerly Malappa, 40 years old, from the *Dewanga* weaver caste. He is a widower, whose children plan to follow him
11. Dewaprija, formerly Wirasanga, 32 years old, from the *Kuruwina* lingayat weaver caste.
12. Dewadatta, formerly Parwa, a 20 year old youth from the same caste. He was not originally a *Nudi* disciple, but quickly became convinced by attending our evening assemblies.

[p.109] The baptism of these 12 people caused a tremendous uproar in the town, and on several days a great crowd collected in front of the temple where I had my lodging, and in front of the houses of the Christians, for whom this was a hard time of testing. It was very good for them that there was a group of older Christians present, whom they had invited to attend the baptism. They came with Brother Leonberger from Dharwar, Hubli and Malasamudra. During the first stages of the commotion the enemies hatched a plot to force me and the newly baptised Christians to leave Guleddgudd. They persuaded the senior people of the town to declare to the barbers, in a public council meeting, that they would never allow them to shave them again if they shaved a Christian. Thus the Christians were declared to be unclean dogs, and anyone who associated closely with them would lose his caste. They thought that this would not only deprive the Christians of the necessary services of barbers, washermen etc, but – above all – make it impossible for anybody to give them work.

The effect of this declaration was soon visible; the barbers and washer-men refused to serve the Christians, and a man who had employed several of the Christians was compelled by the insistence of other members of the caste not to allow them to weave in his house. Malkappa, who had already decided himself to become a Christian, gave them some work. But it was clear that something would have to be done.

I thought I might be forced to move off to Betgeri with the Christians – but I would have been very sorry to do that, because of the others who had been drawn to us. Unless they, too, were prepared to leave the town they would not have been able to leave their caste. So we saw it as a great blessing from God that the Christian sub-collector, to whom I appealed for help, was able to persuade the elders of the town to change their view.

⁶¹Original "*mit bereits abgelebten Sinnen*".

Since then, all the excitement in the town has calmed down – the non-Christians are still enemies in their hearts, but do not dare to put even the smallest stumbling-block in the Christians' way. Petrus is being visited again by his old acquaintances, and for some time, Hanna has been called into people's homes as a midwife, and the women visit her. This provides many opportunities for her to spread Christian truths among the women, who are so ignorant, and to bring the light of the Gospel into the furthest corners of their houses.

Kies felt that the Christians were happy in their new element [sic: Lebenselement], and are happy about the change between now and earlier.

They all show a great enthusiasm for the task of mission. Dewaprija is especially zealous, and every day he tells me about the new things he has talked about to his business colleagues and acquaintances, to make sure that he has been answering questions according to the sense of God's Word, and to ask me to explain where he does not yet know enough.

The new Christians naturally had a lot to learn, but they were full of enthusiasm, and enjoyed the morning prayers Kies conducts every day in the temple where he lives.

The Word of God is the most important thing for them. That is shown by one of Petrus' remarks. After the baptism, the group asked me to go through Bunyan's "Pilgrim's Progress" – which they had already read twice – and to explain the spiritual meaning of the pictures. Petrus was puzzled, and asked why the Kannada Brahmin suddenly acquired the name Christian, without having been baptised. And he only lost his sacred thread on the way – so he had started the journey to Heaven before he broke his caste. My answer was that Bunyan, the original author, had written the book in England, and he had not mentioned the pilgrim's baptism because it was assumed that everyone was baptised at birth. However, when the translator into Kannada (Hermann Mögling) was "Indianising" the story, he should have included the pilgrim's baptism and the breaking of his caste. Petrus' comment was that in all books written by humans – even "Pilgrim's Progress" – there are mistakes and oversights. In contrast, he had not found any inconsistencies or mistakes in the Word of God, although in the three years before his baptism he had sometimes looked for them deliberately.⁶²

When they had finished with Pilgrim's Progress, Kies moved on during the evening meetings to reading the stories of the Old Testament, to give his listeners the historical background of God's revelation from the very beginning, and show them how the people of the earliest times had feared God.

[pp 111 - 12] When I explained the story of creation, I worked hard to include all the investigations and results of geology, astronomy and natural sciences. I wanted to give my hearers factual evidence that if we wanted to, we too could talk about *Tatwa-Widja* (the study of principles, or natural philosophy). They themselves admitted that what I had said about the secrets of nature had astonished them, and gave them the impression that, compared with real research and the knowledge of nature that scientists have, all the pronouncements and talk of their *Tatwa-Grüblers*; [*grübeln* is to chew over a point without getting anywhere] were more parrot-talk than real knowledge.

I then witnessed as strongly as I could that Holy Scripture offers nothing for intellectual analysis and cogitation, [*gebe nichts für den grübelnden Verstand*], but answers the questions and the needs of the

⁶² They were using a Kannada translation, apparently with pictures showing the characters as Indians, probably in the translation published by the Printing Press in Mangalore. In the Annual Report of 1847-1848 Mögling says they have published, "the first half of Bunyan's *Pilgrim's Progress* – in Indian dress [*indisch eingekleidet*]". A catalogue of publications from the Basel Mission's press in Mangalore, produced by Karnataka Theological College (KTC) records a translation into Kannada of "the famous work *Pilgrim's Progress* from this world to that which is to come" by H.Mögling and G.Weigle, printed lithographically in 1849 (it was reprinted many times).

heart. God has left natural science to the investigations of human intelligence, but has given his gracious revelation to the religious needs of the sinful heart. And therefore we, the messengers of the Gospel, are not called to talk to the *Tatwa-Griibler* about scientific questions - even though we know from experience that this can give people who gossip about *Tatwa* the impression that we only know how to talk about morals, and know nothing about deeper matters of Life, the Spirit etc. Later, when they have accepted the Gospel of Peace, science will also follow as the illuminating and life-giving reflection of the Sun of Righteousness.

[pp 112 - 113] Last week I began baptismal instruction with three new candidates. Irauwa, from the *Dewanga* weaver caste, is a 20-year old woman who has lived separated from her husband since the birth of her first child, because of the bad and violent treatment she received in her husband's house, especially from his brother. She now lives with her mother, and supports the two of them by weaving. She met Hanna when her baby was born, and told her all her troubles, and that she was thinking of becoming a Christian. She has visited Hanna since, and heard God's word from her. Her mother-in-law and her brother-in-law were planning to take her back to their house at the *Divaliga* festival. She made up her mind to break her caste on the day of the festival and join the Christians. I asked her husband and her mother to come, and told them what was going to happen. Both of them gave a very good report of Irauwa, and wished her also good luck in her enterprise – even expressing regret that they could not come with her, as in their hearts they wanted to do. Irauwa's mother had already heard some good words from her daughter and from Hanna. Irauwa's husband, Irabanna, is an occasional attender at our evening meetings. He says that his second wife, whom he married when Irauwa left him, has not made up her mind to come with him – and he is deeply in debt because of the second wedding.

On the day of the *Divaliga* festival, Irauwa carried out her intention and broke her caste, by drinking a mouthful of water publicly out of my mug. Her friends and relations rushed up immediately, and her brother-in-law poured out a tirade of insults on me – but that was the only consequence. Since then Irauwa has been with Hanna and is looking forward to being baptised.

The other candidates are Irabasappa, of the *Kuruwina* weaver caste, and his wife. He is about 60. He used to be an enthusiastic lingayat, but became a *Nudi* disciple, and for years has given up the worship of the *Linga, of idols*, and the customs of his caste, as far as that is possible for one who has not officially left the caste.....He himself acknowledges, that he still has to find his way into the positive truths of christianity, but longs simply with all his heart for the saviour. His wife, Razauwa seems to be energetic and outspoken. After the first baptisms, when her husband said he intended to become a christian too, she scolded him furiously and threatened to run away. But God blessed the words that her husband, and her old friend Hanna, said to her, so that she has changed, and is eager to be baptised too.

There are a good number of people who are attracted, but not yet close. There are some Moslem boys among them, and one of them was forced – after he had repeated at home some of the things he had heard in our house – to avoid his angry father for some time. It looks as though I could get into hot water with the Moslems, too. But as long as the Name of the Lord is praised, we want to suffer everything for his sake.

[p. 115] Finally, I have to report that we had the great pleasure of seeing our beloved Inspector Josenhans on December 7th and 8th, and that at the Betgeri conference, the Inspector made Guledduggud a sub-station of Betgeri, and gave me permission to build a small mission house here.