THE NUNDAH MISSIONARIES

[By W. N. GUNSON, M.A., Ph.D.]

(As read before the Meeting of the Royal Historical Society of Queensland, on June 22, 1961)

The story of the Nundah Mission has often been told. Mostly it has been told from one of two angles. It has been told, for instance, by the descendants of the original missionaries, pioneer families such as the Haussmanns, the Franzs, the Wagners, the Zillmans, and the Rodes who can be found in the forefront of public life in Queensland to-day. It has also been told in connection with the establishment of several of the Churches, the Lutheran, the Church of England, the Methodist, the Baptist and even the Salvation Army. It was told largely from these sources in 1938 to

Note: Where possible the letters in the Brisbane Cuttings Book (used through the courtesy of the Oxley Library) have been checked with the newspaper files. As some of the older ones have not been dated the page in the Cuttings Book is given. Acknowledgment is also made to the Trustees of the Mitchell Library, Sydney, for their permission to use the Papers of John Dunmore Lang.

(1) Queensland's First Free Settlement 1838-1938 (Brisbane, 1938).
commemorate the centenary of the arrival of Queensland's first free settlers. Most of us are familiar with Mr. H. J. J. Spark's useful little monograph published on that occasion.\(^{(1)}\) It is my endeavour this evening to tell the story from a somewhat different angle. I became interested in this important episode in Queensland's early history through a detailed study of missionary activity in the South Seas. My first acquaintance with the Gossner Mission was through its agents in the Society Islands, the Cook Islands, Samoa and Rurutu. At that time I made a study of the Evangelical background in Germany which gave rise to Gossner's society.

When I was first asked to give this paper I was a little hesitant about what I should call it. Fortunately, your Secretary made it easier for me when he asked me to speak on "The Nundah Missionaries." My original difficulty was this. I could not really call the missionaries Gossner missionaries because one of them, the Rev. Christopher Eipper, was a Basel missionary who was quite unconnected with Gossner. I could not

![Rev. Johannes Gossner](image)

strictly refer to the mission as being Presbyterian, as it was only connected with the Presbyterian Synod of New South Wales between 1838 and 1842. After 1842
the mission was administered by a Committee of clergy and laity from various voluntary congregations in Sydney, — Presbyterian, Congregational, and Baptist. Between 1843 and 1850 it was completely independent of any church group.

**Evangelical Lutherans**

I would have had difficulty in calling it a Lutheran Mission because Orthodox Lutherans have always been a little wary of the extreme Evangelical wing of their Church. Both Basel and Gossner trained men are usually described as “Evangelical Lutheran” and that is perhaps the best theological term to use in regard to the missionaries. They were, in the main, unionistic or inter-denominational and unconfessional, although their theology was strictly Lutheran. In the early 19th century several of the German States had compulsory union churches. For instance, the State Church of Prussia, established in 1817, was the compulsory union of the Lutheran and Reformed Churches. Dr. Gossner himself was an ordained pastor of this State Church, and so was the Rev. C. W. E. Schmidt, one of the original missionaries. The views of the Evangelical Lutherans were somewhat similar, in their unionistic and unconfessional nature, to those of the Moravian Brethren.

This brings us to another point. Despite the prevalence in Queensland of the 80-years-old myth that the missionaries were Moravian Brethren, I feel that to perpetuate this belief is not only to tell bad history, but that it is unfair to the Gossner Mission itself.

**The Moravian Brethren**

We must be clear, however, what we mean by Moravian Brethren. This term is usually restricted to the followers of Count Zinzendorf. Admittedly the Bohemian Brethren who sought refuge on his estate at Bertholdsdorf in Saxony were only one group of the persecuted Protestants originally known as the United Brethren, who fled from Bohemia or Moravia. However the other refugees lost their identity in the Lutheran and Reformed churches of Germany. Only those who were welcomed by Zinzendorf and who formed the celebrated Herrnhut community perpetuated their Moravian identity. Under the “ecclesiastical dictatorship” of the Count, the *Unitas Fratrum*
or Moravians took on a new character which distinguished them from the other Bohemian Protestants such as those who sought refuge in Prussia. It was this Moravian Church, which according to Zinzendorf was “created through the baptism of the spirit on August 13th, 1727” which was to become the real pioneer of modern missions and which influenced the Methodist or Evangelical Revival in England.\(^2\)

Moravian Missionaries earned the highest praise of the Christian world for their pioneer work in the West Indies, Greenland and North America. This work commenced in 1782, and was directed from Herrnhut on Zinzendorf’s estate. The official Moravian histories tell us that the first Moravian Missionaries to work amongst the aborigines went to Victoria in 1849 and that the first to go to Queensland went to North Queensland in connection with the Presbyterian Church in 1891. It is interesting that one of these, Nicholas Hey, wrote to the “Courier Mail” in 1937 in order to point out that the Nundah Mission was not Moravian.\(^3\) I do not propose going into all the arguments which are necessary to clarify this issue; but I shall briefly outline the way in which the legend grew.

**William Coote’s Mistake**

It appears that William Coote, usually regarded as a thoroughly reliable authority, was the first person to refer to the mission as a Moravian one, in his *History of the Colony of Queensland*, published in 1882. His references are few, nevertheless, and it is interesting that he ignores the role of the Presbyterian Church in the venture. What is the source of Coote’s mistake? Coote appears to have relied to a great extent on official parliamentary material for his history. One of his sources would have been *Votes and Proceedings of the Legislative Assembly* for 1861. In June 1861 the two missionaries, August Rode and J. L. Zillmann, gave evidence before the Select Committee on the Native Police Force. If we look at Zillmann’s evidence we find that he speaks of “the Missionary Society I came out from,” meaning


\(^3\) See *Brisbane Cuttings Book* p.203, Oxley Library. This letter followed a series of articles on the German missionaries which appeared in the *Courier-Mail* in July, 1937.
Gossner's Mission. Later in the enquiry he is asked if he is aware of the Missions to the Aborigines, established in South Australia and the other colonies and if he has seen any of their reports. Zillmann's reply was that he had no such reports in his possession, but that he had had a report of a meeting of the Moravian Society, held at Melbourne, which gave great praise to the Missionaries. Zillmann spoke in encouraging terms of what he had read, but said he had passed on the report to someone in Gladstone.

This Moravian Mission mentioned by Zillmann was commenced in Victoria in 1849 and is the first mission in Australia acknowledged by the Moravian Church in its official missionary histories. Because Zillmann's report was so encouraging the committee were interested in the Moravian venture, and published an Appendix to Zillman's evidence entitled "Mission" of the Moravian Church in the Wimmera District, May, 1861" and several letters relating to Moravian missionary success among the Aborigines in the Wimmera appended to the whole proceedings of the Committee. This highlighting of Moravian missions no doubt convinced Coote that the Gossner Missionaries were Moravian. Few of the other early Queensland historians refer to the Missionaries as Moravians.

Rev. Dr. Zillman, son of one of the missionaries, in his Past and Present Australian Life, published in 1889, refers to the German mission. At the close of this book he speaks loosely of "the Brethren," but it is obvious from the context that he is simply using the term as was customary amongst missionaries of all societies when speaking of themselves. However, its use in this context no doubt lent its spurious support to the myth.

Growth of the Myth

The Jubilee History of Queensland, edited by E. J. T. Barton in 1909, is careful to show that the mission was not Moravian. It is pointed out that there was "a lay element in the party, in imitation of the Moravian missions established in other parts of the world." No doubt this fact that Gossner's mission-

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(4) E. J. T. Barton, Jubilee History of Queensland (Brisbane, 1909), p.352. Lang himself always referred to the missionaries as Lutherans, but he points out that the 'lay brethren, of various useful handicrafts' were intended to give the mission 'the character of a Moravian settlement.' Queensland, Australia (London, 1861), p.390.
ary system had been partly adopted from the Moravians was largely responsible for causing the myth to take growth. However, on that score, we would be compelled to call Samuel Marsden's Anglican mission to New Zealand "Moravian" as it had been influenced by the same system.

Why was the Moravian myth accepted, even by the families themselves? There are several reasons. The lay brethren received very little theological training and were unfamiliar with some of the doctrinal differences. Those brethren who accepted Presbyterian ordination — Wagner, Haussmann and Niquet — were criticised by ordained Gossner men for their unorthodox Lutheranism and possibly asserted their agreement with the Moravians in self defence.

On the other hand, the lay brethren, who nearly all became Methodists or Baptists during the last half of the century, possibly disapproved of the more ritualistic character of "old Lutheranism." They knew that Gossner's Church, of which they had been members while undergoing training, had been built as a church for refugees from Bohemia. This was possibly sufficient grounds for them to accept the myth, especially as they had more in common with Zinzendorf's church than with orthodox Lutheranism. None of the ordained Gossner men would have accepted the myth. Thus, it seems to me, advisable that we avoid using the term "Moravian" to describe the missionaries, and that we substitute "Evangelical Lutheran" or "unionist Lutheran" or even "unconfessional Lutheran" to describe the Gossner men.

Influence of Lutheran Pietism

Why did the missionaries come from Germany and what was the nature of their missionary outlook? It is fairly clear that the great English missionary societies founded at the end of the 18th century owed their existence to the Evangelical or Methodist revival led by the noted preachers, Wesley and Whitefield. In the same way, as Mission Director Dr. Knak expressed it, "German missions have their historical starting-point in Lutheran Pietism." (5) Pietism was

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in some ways the antecedent of Methodism. Its great exponent, Philip Jakob Spener (1635-1705) aimed to "replace a dry Lutheran 'orthodoxism' by a religion of the heart."\(^{(6)}\) Spener placed great emphasis on conscious, though not necessarily instantaneous, conversion. Spener's great disciple, August Herman Francke, made the new University of Halle a centre of pietism. As Knak says, "his pedagogical work is dominated throughout by the pietistic conception of conversion."\(^{(7)}\)

From Halle came the first impulse to missionary activity overseas, and the missionaries sent by Francke to India, showed the marks of their training. Pietism had an even more apparent influence on the missions of the Moravian Brethren. It was this group which largely influenced the Evangelical Revival in England.

**Revival Movements**

At the end of the 18th century the missionary revival in England and America coincided with a pietistic revival in Germany and both these movements led to the formation of new missionary societies in Germany and the Netherlands. Knak remarks that the "close connection between Lutheranism and Pietism is found in all the older German missionary societies, since they all have their roots in the pietistic revival movement of the beginning of the 19th century."\(^{(8)}\)

All these societies had certain features in common. Their funds were always meagre. They were independent of the State churches i.e. they were free associations without any organic connection with the ecclesiastical machine, societies similar to the London Missionary Society or the Church Missionary Society in England. The Moravian Mission was the only one in Germany which had an organic connection with the Church and one might compare the Methodist Missionary Society and the Missions of the Presbyterian Church.

Another feature of these Evangelical Missions in Germany was the influence of German theology on the training of missionaries, the management of

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\(^{(7)}\) S. Knak, *op.cit.*, p.312.

\(^{(8)}\) *ibid.*, p.313.
mission work, and the training of native assistants. The dignity of labour was a doctrine practised by all these societies.

Missionary School Founded

In 1800 the Rev. Johann Janicke, pastor of the Bethlehem Church in Berlin (afterwards Gossner’s church), founded a school to train youths for service as missionaries. These men were recruited by the L.M.S., the C.M.S. and the Netherlands Missionary Society. In 1815 an institution was founded at Basel in Switzerland which also supplied recruits for British missions, though in 1822 a separate society was formed to support its own graduates. Basel also became the parent society of the Rhenish Missionary Society (1828), the Evangelical Lutheran Missions (Dresden and Liepzig, 1836), and the North German Missionary Society (1836). The Berlin Missionary Society was founded in 1824.

Dr. Johannes Evangelista Gossner was a director of this Society. Unfortunately the most recent biography of Gossner (by Prof. Walter Holsten in 1949) has not been translated into English, but Sparks has given a review of his life. Gossner was a man of dynamic personality and missionary zeal. He was a convert from Catholicism to Protestantism, and secured the pastorate of the Bethlehem Bohemian Church through royal patronage. He appears to have been held in great esteem as a court preacher. Carl Gerler, one of the Nundah missionaries, is credited with telling the following story: Gossner was "preaching one day before the Royal Household, and some acts of the King’s (Frederick William III) had not been consistent, in his view, with his position as a Christian monarch; and so, with the courage of an ancient prophet, he denounced the King’s conduct, and finished his castigations with the singular remark that it would be a fitting judgment if God made the King and all the Royal Family go about all the days of their life with great long noses, and he put his hand to his own nasal protuberance to emphasise his words. Mr. Gerler was in the Church choir at the time, and could overlook the Royal pew, and he saw the Crown Prince nudge the King, his father, and then break into fits of laughter, but the intrepid preacher had to suffer for his temerity, and
he was censured and suspended for 3 months from his holy office.”

Dr. Gossner had his own views on missionary training. Like many of the Methodist leaders in England, he believed that the “godly mechanic” made a better missionary to primitive peoples than highly trained scholars. He was opposed to the growing emphasis on the prolonged education of missionary candidates, believing that missionaries should support themselves by working with their own hands. It was for this reason that he quarrelled with the Berlin Missionary Society, withdrawing in 1836 to found his own society which still survives, the Gossner Mission.

From the College which Gossner established, Missionaries, both lay and ordained, were sent to India, the South Seas and to the United States. While attending the school the pious artisans supported themselves by their own trades. They were instructed in theology by divinity students.

Gossner’s missionaries were not supported from any regular funds. “I promise you nothing; you must go in faith,” he told them. “And if you cannot go in faith, you had better not go all!”

Missions to Aborigines

But why did Gossner’s men come to Moreton Bay? Missionary activity amongst the Australian Aborigines had had a very chequered history. Pious individuals had attempted to train aborigines en famille. In 1814 Macquarie had established an institution at Parramatta under an ex-missionary, William Shelly, which institution later moved to Black Town. However it was not until 1821 that “the first organised missionary effort”

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(11) W. Brown, op. cit., p.472.
was made by the Wesleyan Methodists.\(^{(12)}\) The Methodists laboured principally in the Wellington Valley area, but they had little success.

In 1824 the Rev. Lancelot Threlkeld, an L.M.S. missionary from the Society Islands, arrived in Sydney with two Directors of his society on a deputationary visit to their stations. The Governor agreed for Threlkeld to be appointed missionary to the aborigines in the Moreton Bay area and also minister in the penal settlement, but after due consideration the location was changed to Lake Macquarie, between Sydney and Newcastle. Although he was greatly discouraged by the work, Threlkeld’s Mission had the appearance of being more successful than any previous venture and it encouraged other missionary minded church leaders to think of entering the field.

One of these was the energetic and egocentric Rev. Dr. John Dunmore Lang, the pioneer Presbyterian Minister of Australia. Lang considered establishing an aboriginal mission as early as 1831. He was very critical of earlier attempts and published a series of articles entitled “Missions to the Aborigines” for the *Colonist* towards the end of 1835 “partly to point out the causes of the uniform failure of such efforts and the principles on which such missions should be established and conducted.”\(^{(13)}\) Some remarks concerning the Lake Macquarie Mission led Threlkeld to sue Lang for libel.

**Lang’s Enterprise**

In 1837 Lang was finally able to put his own missionary ideas into practice. Whilst visiting Europe in the Spring of 1837 he engaged eleven of Gossner’s missionaries and two Basel graduates who had refused to be ordained in the Anglican Church in order to serve with the C.M.S. and who insisted on Lutheran ordination.\(^{(14)}\) One of these Basel men, Schreiner, withdrew from the mission and ultimately went to South Africa. His daughter was the celebrated writer, Olive Schreiner. These missionaries evidently believed

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\(^{(14)}\) See particularly Elipper and Sheeiner to Lang, 30 March 1837, *Papers of J. D. Lang*, XX, Mitchell Library.
that they were going to Port Phillip\(^{(15)}\) though it is evident that Lang intended them for Moreton Bay when they sailed in 1837.

Of the two ordained men who sailed, Schmidt was a minister of the Prussian State Church and was one of Gossner’s students. He was a graduate of Halle and Berlin. The other clergyman, the Rev. Christopher Eipper, was ordained by the Evangelical Lutheran clergymen\(^{(16)}\) resident in London. The artisan missionaries were Messrs. Albrecht, Doege, Franz, Harten-

![Friedrich Theodor Franz](image)

stein, Haussmann, Niquet, Rode, Schneider, Wagner and Zillmann. Schneider died on arrival in Sydney and in 1839 Lang sought to replace him by another missionary named Krause. Krause, however, was ‘put wise’ to Dr. Lang by several Scottish clergymen and accordingly took himself to Guatemala.\(^{(17)}\)


\(^{(16)}\) The most prominent of these was the Rev. Dr. C. F. A. Steinkopf (1773-1859), minister of the German Savoy Chapel, London. Steinkopf was first Secretary of the German Christian Fellowship (Deutsche Christentumsgesellschaft) of Basel which had been founded by the Lutheran Ursperger on an international and inter-Church basis, and which was the body responsible for founding the Basel Missionary Society. Steinkopf took an active interest in the various Evangelical Societies in England, and was foreign Secretary of the Bible Society and the Religious Tract Society.

\(^{(17)}\) Krause’s own account is contained in the ‘Candidates’ Papers’ of the London Missionary Society, London.
In 1837 the Rev. J. C. S. Handt, an Evangelical Lutheran missionary employed by the C.M.S. at Wellington Valley since 1831 removed to Moreton Bay as missionary to the aborigines and penal chaplain. Handt was already in occupation when the German missionaries arrived and appears to have co-operated with them from the start. In background Handt and the newcomers were one. Both Schmidt and Eipper were admitted to the Presbyterian Synod of New South Wales which had only been formed in December, 1837, with Dr. Lang as Moderator.

Dr. John Dunmore Lang

We have very slender records for the period 1838-1842 as very few of the missionary journals have survived. During this period the Mission was principally supported by the Synod of N.S.W. and some "pecuniary support granted for a time from the land revenue of the Colony."(18)

According to W. H. Traill, in A Queenly Colony (1901) the original missionary party were "at first permitted to occupy the buildings at the official abandoned settlement" at Humpy Bong, now Redcliffe.

(18) J. D. Lang, Cooksland (1847), quoted in A. Gilchrist, op. cit., II, p.378.
“Here, however, they soon found that their very existence was imperilled by attacks of their proposed converts. After several of their number had narrowly escaped destruction they were permitted to remove to a situation comparatively less exposed. A place was allotted to them 6 or 7 miles out of Brisbane town, on a spot of their own selection, where a ridge of rich red soil gave promise of successful cultivation to minister towards their own support . . . .”

Zion’s Hill Settlement

The missionaries named their settlement Zion’s Hill, perhaps in imitation of Count Zinzendorf’s Herrnhut. The stream they named the Brook Kedron from the passage in St. John’s Gospel (18, 1-2). Zion’s Hill was known familiarly to all as German Station and was, of course, the genesis of the present suburban town of Nundah. Pastor Eipper gave a good description of the settlement when he wrote in 1841, which is quoted by Sparks. A similar description was given by one of the old missionaries to a reporter in the nineties.

“(The missionaries) commenced their work by clearing the land and erecting habitations for themselves. They made a road about 100 yards from the Kedron Brook, and parallel with it, and pegged out their land in allotments of six and seven acres in depth, and built their houses in a line, at an equal distance from each other. An acre was left in front for fruit trees and flowers, and five acres at the back for more substantial crops. The houses were all built of one size and pattern and contained four good rooms and a kitchen. They were mainly constructed of strong, rough slabs covered with a kind of plaster made with clay and long grass twisted in it, and this was put on in as ornamental a way as possible. All the houses were numbered and at each end of the row there was a square piece of land, cleared and fenced, for the children to play in.”

(20) C. Eipper, Statement of the Origin, Condition and Prospects, of the German Mission to the Aborigines at Moreton Bay, conducted under the Auspices of the Presbyterian Church in New South Wales (Sydney 1841). Quoted Sparks, op. cit., p.17.
(21) Reminiscences, p.213.
Conditions were particularly hard, despite the fertility of the gardens. According to the missionaries, in order to get any meat one or two of them "had to go with a rudely-constructed barrow to the soldiers' barracks and bring back a load of bones and sundry scraps, which were doubtless turned into savoury stews for the whole community." (22)

**Introduction of Pineapples**

In connection with this early period we might mention the introduction of pineapples into Queensland. We know, from a reference in the newspaper *The Australian* for January, 1839, that "the pineapple, guavah, plantain and banana (had) been cultivated with great success" on the land adjoining the Government settlement. (23) It is usually held that the first pineapples grown in the Moreton Bay area were introduced by Handt, the C.M.S. missionary, from the West Indies and planted in his mission garden in Brisbane. Wagner, one of the lay missionaries, obtained some suckers from Handt and planted them in his garden at the Station. It is claimed that these rough-leaved pineapples were first grown commercially from the suckers supplied by the missionaries. Certainly Nundah became one of the earliest pineapple centres in the State. (24)

**Attempts to Teach Aborigines**

Genuine attempts were made to instruct the aborigines. Apart from itinerating amongst the camps in the bush the missionaries employed the adult aborigines at the Station. These people were instructed in cultivation and were expected to learn civilised ways from the missionaries. The children were taught in a mixed school and the missionaries asserted that the aborigines learned quite as fast as the white children. However, for the most part, the missionaries were discouraged although most of them believe that they would have been successful if they could have separated the children from their parents. (25)

(22) ibid.
(24) For the history of the pineapple in Queensland see J. J. Knight, *In the Early Days* (Brisbane, 1895), p.174; *The Boomerang*, 19 November 1887; Silvia D'Arcy-Evans, "'Pineapples.'" *Walkabout*, 1 December 1946; *Courier-Mail*, 29 March, 5 April, 1950.
Not all the tribes were friendly and occasionally the missionaries were exposed to considerable danger from war parties. According to one account, the aborigines "would sometimes gather in large numbers at their corroborees on the hills near, and congregate in crowds around the Mission Station, and then as suddenly disappear, often being away for months when the feast on the Bunya Mountains was taking place. They called the mission settlement "Darkery Humpy" or "Strange House," and sometimes while services were being held they would gather up and make raids upon the crops and cattle ...." The mission families were usually summoned to services by beating a tin dish with a stick. "But the beating of this primitive kind of bell was not infrequently the signal for the blacks to appear on the scene. A watch during the meetings had to be kept, and sometimes the devotions had to be abruptly ended to repel an attack upon the worshippers' possessions." "They would listen on some occasions to the preacher's earnest words about God ... and clap their hands and exclaim "Dickey! Dickey! Budgery!" — "Wonderful! Wonderful! Very good!" — but nothing could restrain their cupidity when the crops were ripe, or a bag of sugar or flour could be handily removed."

Second Phase of Nundah Mission

The second phase of the Nundah Mission opened in 1842. In October, 1840, a United Presbyterian Synod of Australia had been constituted, and accordingly the Mission was conducted under its auspices. Dr. Lang, however, had formed definite voluntaryist opinions concerning Church and State, especially after his tour of America, and he renounced all connection with the Synod. Other Presbyterians followed suit and the Mission, for the same reason, became his own particular responsibility. As a result, a Committee of Voluntaryists was established in Sydney for the superintendence of the mission. Those on this Committee were mostly Presbyterians, Congregationalists and Baptists. Dr. Lang and Dr. Robert Ross, Minister of the Pitt Street Congregational Church and agent of the L.M.S., became joint Secretaries. Threlkeld, formerly missionary at Lake Macquarie, was also a member of this Committee.

The Minute Book of this Committee survives and we have a wealth of material for this period. For instance, a number of missionary journeys were undertaken and journals were kept. Some of these were of an exploratory nature and one of Schmidt's to the country around the Bunya Mountains in the Wide Bay district was to consider a new site for the mission. Eipper made a similar journey with Dr. Simpson, the Commissioner of Crown Lands. Always, of course, the journeys had a missionary character, though, judging by Schmidt's diary entries, he was disillusioned about the success of their venture.

"Poor creatures!" he wrote on one occasion, "Our hearts break, our souls faint on account of the great misery in which they languish, "their God being their belly." . . . We endeavoured to speak to them about spiritual things, but they could not conceive them, and as soon as I read to them some passages from the sacred scriptures, which I had translated with Bracefield, they fell asleep. Only one listened attentively a few minutes and told us, rubbing his belly, that it did good to his bowels and desired me to read more,"

Public Support Ceases

All support of the mission from State and society virtually ceased in October, 1843. Why was this? There are several reasons. As the Committee itself pointed out, times were hard. There was little "prospect obtaining support from the public in the present state of general and extreme depression throughout the Colony." Most important of all was the attitude of Governor Gipps. Gipps had visited Moreton Bay in March, 1843, and was strongly of the opinion that the Mission should be removed to the Bunya country. He appeared to have little faith in missionary ventures, and indeed the record was not a successful one.

(27) Most of these journals are preserved in the Papers of J. D. Lang, XX, Mitchell Library.

(28) James Bracefield (Bracefell) a runaway convict who lived with the Wide Bay aborigines for many years, and with James Davis ("Duramboi") was brought back to Brisbane by Andrew Petrie in 1842. (Ed.)

(29) C. W. Schmidt, Journal . . . during a journey to Toorbal made with A. Rode from the 28th December, 1842 to 6th January, 1843, pp.4, 6, in Papers of J. D. Lang, XX, Mitchell Library.

(30) Minute Book of the Committee for the German Mission, 11 July 1843, in Papers of J. D. Lang, XX, Mitchell Library.
Threlkeld had closed his Lake Macquarie Mission in 1841. Handt’s report of missionary work at German Station had not been sufficiently encouraging. In June, 1842, Lord Stanley had communicated the news that the C.M.S. had decided to discontinue ‘their agency in the Mission at Wellington Valley’ and consequently the Government grant to the Society had been withdrawn. (31) Handt, the Society’s agent at Moreton Bay, was thus unemployed. The withdrawal of support from the C.M.S. no doubt influenced Gipps in declining to assist the Nundah Missionaries.

Accordingly, the Sydney Committee met in August, 1843, and decided that it would be “impracticable to carry on the Mission without the assistance and co-operation of Government.” (32) They agreed that “the lay brethren would be able to support themselves and their families partly by exercising their various handicrafts and partly by cultivating the soil, if permitted to retain possession of the Mission Station.” They also felt that the missionaries “might still be able to exercise a beneficial influence over the surrounding tribes of natives.” The Committee itself dissolved in October. The two ordained men were no longer obliged to remain at the Mission although Schmidt remained there till the beginning of 1845. Eipper removed to Sydney in 1844 and became the Minister of a Presbyterian Church.

Second Party Arrives

Meanwhile, in 1842 Gossner had sent a party of his missionaries to the Chatham Islands. In August, 1843, he designated another party of four missionaries — Messrs. Gericke, Gerler, Herrmann and Richter — for the New Hebrides field. This party arrived in Sydney in January, 1844. Dr. Ross advised them against going to the New Hebrides as two L.M.S. missionaries had been forced to leave there early in 1843 because their position was so perilous. On the advice of Ross the four new men went, in fact, to Moreton Bay to reinforce the original lay missionaries. They arrived there in June, 1844.

They found, on arrival, that the mission was in a lamentable condition. Two opposing parties had been

(31) Lord Stanley to Sir George Gipps, 29 June 1842, Historical Records of Australia, XXII, pp.130, 131.
(32) Minute Book, 26 August 1843.
formed in the mission after the dissolution of the Sydney Committee, and some of the missionaries had left. An outstation which had been established to the north-west at Burpengary, near Caboolture, had been practically abandoned.

New Phase Begins

The arrival of the new missionaries commenced a new phase. The four newcomers and five of the original missionaries decided to carry on the mission. Fortunately, the new men had brought £400 with them which gave them a start. Gerler told an amusing story about some of the equipment sent up from Sydney.

“Dr. Ross had made up a crate full of old clothes and other articles suitable, as he supposed, for the use of the blacks. Some of the clothes were his own and, being a man of no small girth and plumpness, it was difficult to find a blackfellow corpulent enough to don the doctor’s garments. At last, amid much laughter and yabbering among the blacks, they found one who was a chief of a tribe, tall and stout enough to attempt to wear them. And he, looking at the baggy places in the trousers and vest not quite filled, exclaimed ‘How many sheep and bullocks that fellow been eat ’em every day?’”

The outstation at Burpengary was again worked although the men took it in turns to stay there in twos. It was during this period that the well-known incident took place in which Haussmann was attacked by the aborigines including “the notorious Dundalli ... who subsequently suffered on the gallows the penalty of his numerous crimes.”

One printed version of this story is given in Barton’s Jubilee History of Queensland. In one account of the story it is recorded that the aborigines were heard to say “Haussmann budgery ding all,” “budgery dalto,” meaning that he was “nice and fat” and “nice to eat.” According to Emily Rode, afterwards Mrs. John Trundle, the aborigines were so sure of capturing Haussmann that they had piled up a lot of wood to burn his body when they had murdered him.

(33) Reminiscences, p.214.
(34) E. J. T. Barton, Jubilee History of Queensland (Brisbane, 1909), p.355. For other versions see Reminiscences; Article by Isabel Hannah, Courier-Mail, 31 July 1924; Memoirs of Sarah Rode, Brisbane Cuttings Book, p.204 (Emily Rode).
Burpengary Abandoned

The settlement at Burpengary was given up altogether as a result of this episode. Stories were also told by the children of the missionaries to show how easily frightened troublesome aborigines were by guns loaded with flint. One of the missionary daughters found a novel way of dispersing a crowd of aborigines who were demanding 'bibler' or bread outside the window.

"She told them to go, but they still persisted in knocking and shouting; and at last she thought how she might frighten them away. She had false teeth and going boldly to the door and facing them and widely opening her mouth she took her teeth out, and put them in again! They stared at her for a moment dumbfounded, and when she was about to repeat the performance they cried out "That fellow Mary devil-devil’ and wildly ran away." (35)

Preached to White Settlers

The missionaries also preached to the white settlers. When Lang visited German Station in December, 1845, he reported that they exercised “a moral and religious influence among the white population of the humbler classes in and around Brisbane town.”

"They itinerate by turns in different parts of the district every Sabbath, reading the Scriptures, distributing Scriptural tracts and expounding the word of God to all who will suffer the word of exhortation." (36)

Gradually the mission lost its original character. The aborigines were no longer so plentiful and retreated as settlement spread. The missionaries were visited by preachers of the various Protestant denominations and after 1847 (the arrival of William Moore) many of the families took an active part in the work of the Methodist Church. By 1848 observers regarded the mission as having ended although it does not appear to have been abandoned till 1850. At the same time several of the missionaries went to Sydney to study at Dr. Lang's College for the ministry. Wagner was ordained in 1850 and went to Tumut as a Presbyterian Missionary. In 1851 Haussmann and Niquet arrived at the College and were ordained in 1852. Gericke was then the pastor of a German community at Melbourne. By about 1854 Gerler, Franz, Zillmann and others had taken up land in the Caboolture district. (37)

Another Presbyterian Mission

Dr. Lang, however, was still actively interested in the mission work amongst the aborigines. In 1853 he commenced another Presbyterian mission to the aborigines of N.S.W. under the Rev. William Ridley, B.A. Haussmann had by this time been appointed an itinerant chaplain to English and German settlers in Queensland, and he showed great interest in the new aboriginal mission. In a letter describing his ministerial work in Brisbane, written in March, 1855, Haussmann stated that he had been asked in a note from “our worthy brother Dr. Lang to join brother Ridley in the mission.”

“As far as my experience goes of these natives, I believe that these heathen by the grace of our Lord Jesus Christ may soon be brought to the knowledge

(36) J. D. Lang, Cooksland, (1847), quoted in A. Gilchrist, op. cit., II. p.378.
(37) I am particularly indebted to Mr. Redvers Zillmann of Nundah for permitting me to use the manuscript reminiscences of John Williams Zillmann and Charles Bertram Zillmann which provide details of the movements of the Nundah families.
of the truth . . . . I like to spend all my time in the missionary work.” (38)

In July, 1855 he wrote to Lang that he had been on a visit to the interior with Ridley, and what he saw of the aborigines encouraged him to believe that they were fit and capable to believe and obey the Gospel as well as other heathens.” (39) “I never could give the natives up” he declared. “I am happy to state that the German Mission at Moreton Bay is not in vain; if the missionary cause which has of late again been revived by Mr. Ridley’s arrival in the Moreton Bay district is properly carried on.” Ridley, however, only remained in the mission until 1857, although he was convinced that missionary work did have some civilising effects on the nomadic tribesmen. Haussmann himself removed to Victoria in the same month and became pastor of Germantown in connection with the Lutheran Church. In the following October the Rev. M. Goethe of the Victoria Synod, made a recruiting visit to Queensland and as a result the Rev. J. P. Niquet went to Victoria as Lutheran pastor at Ballarat. W. Gericke

(38) Haussmann to Sydney friends, 28 March 1855, Papers of J. D. Lang, XX, Mitchell Library.

(39) Haussmann to Lang, 10 July 1855, ibid.
became Lutheran pastor at Bendigo in November, 1856. Very few of the original families remained at the Station.

More Gossner Men Arrive

Now it is usually assumed that Gossner's only connection with Queensland was with the original settlement at Nundah. It is an interesting fact that a number of Gossner men came to Queensland in the 1860's. The first to arrive was the Rev. C. F. A. Schirmeister, who had been leader of Gossner's Mission to the Chatham Islands. Schirmeister arrived in 1857 and commenced his pastorate at German Station. Haussmann returned to Brisbane in 1861 and was responsible for bringing out another large party of Gossner men in 1866.

All these Gossner men, including Haussmann, were responsible for founding Lutheran Churches in Queensland. Most of these Lutheran Churches were supplied by pastors trained either by Gossner himself or at the Basel Missionary Seminary. It is significant that when the Evangelical Lutheran Synod of Queensland was founded in 1885 nearly all the co-founders were either Gossner or Basel trained.

The Australian Lutheran historian, Pastor Hebart,\(^{(40)}\) has described the teachings of Haussmann and the other early missionaries as "unconfessional" and attributes their unorthodox theology to their irregular ordination arguing that they came out as artisans and were not sufficiently familiar with the theological teachings of their Church. Naturally, they strayed. It was early seen in Brisbane that Schirmeister and Haussmann professed different theologies, although both united in the Evangelical Lutheran Synod.

Lutheran Churches of the Fifties

After his arrival in 1857 Schirmeister was the principal Lutheran pastor in the Brisbane area. His main congregation — St. Andrew's, North Brisbane — had first come together for a service conducted by

Gerler in 1856. Schirmeister remained at St. Andrew’s from 1858 to 1887. He was also pastor of St. Paul’s, Nudgee Road, Nundah, St. John’s, Zillmere, and St. John’s, Ipswich. Another Lutheran Church with Gossner origins was St. Paul’s, Toowoomba, a cause originally opened by Schirmeister in 1857 and served by a succession of Gossner men. Other Lutheran Churches deriving from the Gossner missionaries of the 60’s were St. Mathew’s, Maryborough, St. Peter-Paul, Mackay, and St. Mathew’s, Goombungee.

The “unconfessional” Haussmann returned to Brisbane from Victoria in 1861. He became pastor of the Nazareth Church (of which Mr. G. Appel was a foundation member). The first services of this Church had been taken by Schirmeister. Haussmann remained pastor of the Nazareth Church until 1866 and was followed by a succession of orthodox Gossner and Basel men including Schirmeister himself. Haussmann’s most important contribution, however, was the continuation of the aboriginal mission work commenced in the earlier period. In 1863 he had commenced services in the Beenleigh district, laying the foundation for a number of Lutheran churches, the principal of which was St. Peter’s, Beenleigh. In 1866 he gave his full attention to the aboriginal work and established the Bethesda Mission, which lasted until the Station was sold in 1883. Haussmann himself remained as pastor at Beenleigh until his death in 1901. Thus there was an almost continuous record of mission work amongst the aborigines by Gossner missionaries for fifty years.

An Important Contribution

The contribution of the Evangelical Lutherans of the Gossner-Basel schools to the development of Queensland has been an important one. Not only did they pioneer aboriginal mission work but they laid a solid basis for the community which arose from their station. They pioneered a number of church causes and by their policy of assimilation they must have influenced many of the German settlers who came after them.

The characteristics of Gossner missionaries might be summed up briefly. They believed implicitly in the sovereignty of the Will of God. A belief in
providential guidance played a large part in their lives but it sometimes suggested the impractical side of their mission, i.e. they never really knew where they were going. There was a tendency for the Gossner missionaries to follow the 'guiding hand' regardless of consequences. Furthermore, they were completely dependent on their own resources or support from other missionary bodies. This meant that they had very often to endure great hardships and privations. They did, however, put into full practice the doctrine of the sanctity of labour. They were essentially good men and made admirable pioneers.

Their Notable Sons

Their sons were notable and lived after them. One only has to mention a few. In the first generation Rev. Dr. Leopold Zillmann, a noted Church of England clergyman, wrote a number of books about early Queensland. He was also Chaplain of Tombs Prison in New York.

Andrew Zillmann, another son, became Gold Warden and Police Magistrate in Normanton, Gympie and Charleville.

John Haussmann, also in the first generation, received his University training in Germany and returned with the Gossner Mission Party of 1866. After serving the Lutheran Church in Rockhampton and Mackay he joined the Presbyterians.

The tradition of service has been continued in other generations. Professor Holmes, of Sydney — Professor of English Literature — was a grandson of Zillmann. The late Hon. John George Appel, M.L.A., was a grandson of Missionary Haussmann. Other descendants have served the community as bank managers, pastoralists, clergymen, doctors and lawyers. At least two descendants are at present lecturers on the staff of the University of Queensland — Dr. Aberdeen of the Botany Department and Mr. Tony Powell of the German Department.

A number of the descendants lost their lives in the Australian Army in both World Wars. At least one of the descendants carried on the missionary tradition of his forbear — the Rev. Albert Eipper was for many years a Presbyterian missionary at Broome and Thursday Island.
It is difficult to evaluate the total contribution of the Nundah missionaries and their families to the development of Queensland but what is now known and what future research may reveal should convince the historian of their moral, religious and intellectual contribution to Queensland.

### SIGNIFICANT DATES IN THE HISTORY OF THE GOSSNER MISSIONARY SOCIETY IN AUSTRALIA AND THE SOUTH SEAS

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>14 December 1773</td>
<td>Birth of Johannes Evangelista Gossner.</td>
</tr>
<tr>
<td>9 October 1796</td>
<td>Gossner ordained priest (R.C.).</td>
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<tr>
<td>1814</td>
<td>Native Institution founded at Parramatta by Governor Macquarie, under superintendency of William Shelley, former London Missionary Society missionary.</td>
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<tr>
<td>1817</td>
<td>Gossner loses benefice.</td>
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<tr>
<td>1821</td>
<td>Wesleyans commence missionary work at Wellington Valley.</td>
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<tr>
<td>1824</td>
<td>Rev. L. E. Threlkeld, former L.M.S. missionary in South Seas approved as missionary to the Aborigines at Moreton Bay.</td>
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<tr>
<td>1825</td>
<td>L.M.S. Mission, under Threlkeld, commenced at Lake Macquarie.</td>
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<tr>
<td>23 July 1826</td>
<td>Gossner publicly embraces Protestantism.</td>
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<tr>
<td>1829-1846</td>
<td>Gossner pastor of Bethlehem Bohemian Church in Berlin (Evangelical Lutheran).</td>
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<tr>
<td>1831</td>
<td>Rev. J. C. S. Handt (Evangelical Lutheran) and Rev. William Watson appointed Church Missionary Society missionaries to Wellington Valley.</td>
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<tr>
<td>1831</td>
<td>Gossner appointed a Director of the Berlin Missionary Society.</td>
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<tr>
<td>1836</td>
<td>Gossner resigns from Berlin Missionary Society and trains his own missionaries.</td>
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<tr>
<td>1837</td>
<td>Rev. Dr. John Dunmore Lang engages 11 Gossner missionaries to establish a Mission to the Aborigines at Port Phillip.</td>
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<tr>
<td>30 March 1837</td>
<td>C. Eipper volunteers to join Lang’s Mission (Basel missionary).</td>
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<tr>
<td>May</td>
<td>Rev. J. C. S. Handt removes to Moreton Bay as Missionary to the Aborigines and Government Chaplain.</td>
</tr>
<tr>
<td>27 June 1837</td>
<td>Rev. C. Eipper ordained in London (Evangelical Lutheran).</td>
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<tr>
<td>9 July 1837</td>
<td>Designation of Gossner Missionaries at Berlin.</td>
</tr>
<tr>
<td>13 September 1837</td>
<td>Missionaries on board ‘Minerva’ leave Greenock.</td>
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<tr>
<td>23 January 1838</td>
<td>‘Minerva’ arrives at Sydney.</td>
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<tr>
<td>1838</td>
<td>Death of Moritz Schneider.</td>
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<tr>
<td>30 March 1838</td>
<td>‘Isabella’ (Eipper’s Party) arrives Moreton Bay.</td>
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<tr>
<td>1 May 1838</td>
<td>Meeting of Synod of N.S.W. (Eipper and Schmidt members of Presbytery of Sydney).</td>
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<tr>
<td>June 1838</td>
<td>Rev. C. W. E. Schmidt and remainder of missionaries arrive.</td>
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<tr>
<td>3 July 1839</td>
<td>E. R. Krause, appointed Gossner missionary to India, accepts Lang’s offer for Moreton Bay to replace Schneider.</td>
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<tr>
<td>17 September 1839</td>
<td>Krause ordained in London.</td>
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<tr>
<td>November 1839</td>
<td>Krause accompanies Lang on missionary tour of Scotland.</td>
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<tr>
<td>25 December 1839</td>
<td>Krause breaks off connection with Lang.</td>
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<tr>
<td>21 March 1840</td>
<td>Firing on Aborigines incident at the Mission.</td>
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<tr>
<td>5 October 1840</td>
<td>Synod of Australia constituted (union of Presbytery of N.S.W. and Synod of N.S.W.).</td>
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<tr>
<td>1 March 1842</td>
<td>Lang announces his decision to renounce all connection with the Synod. The Mission at Moreton Bay does likewise.</td>
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<tr>
<td>1842</td>
<td>Gossner constitutes his own society known as the</td>
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</table>
Evangelical Union for the Spread of Christianity among the Heathen, or Gossner’s Mission (Gossnersche Missionsgesellschaft). Party of Gossner Missionaries settle on Chatham Islands.

March 1842 Visit of Governor Gipps to Moreton Bay.
March 1842 Krause arrives in Tahiti from Central America and joins L.M.S.
15 March 1842 Committee of Voluntaryists established in Sydney for the Superintendence of the Mission (Dr. Lang and Rev. Dr. Robert Ross as joint Secretaries).
12-31 March 1842 Niquet and Rode itinerate among the Aborigines at Humpy Bong.
1-18 June 1842 Schmidt explores the country round the Bunya Mountains in the Wide Bay district.
29 June 1842 Government Support of C.M.S. missionaries withdrawn.
4-11 November 1842 Eipper and Hartenstein reside among the Aborigines on the Pine River.
22 November - 3 December 1842 Eipper and Haussmann reside at Humpy Bong.
28 December 1842
6 January 1843 Schmidt and Rode journey to Toorbul.
January 1843 Leichhardt, the explorer, entertained at German Station.
10 March - 28 April 1843 Eipper accompanies S. Simpson, Commissioner of Crown Lands, on a journey to the Buny country along the Wide Bay River.
July 1843 Joint report of Schmidt and Eipper to the Sydney Committee.
21 August 1843 Gossner designates four missionaries for the New Hebrides field.
October 1843 Sydney Committee dissolved owing to failure of Government Support, and lay missionaries agree to support themselves.
1 January 1844 Gossner Mission Party arrives in Sydney, and recommended to proceed to New Caledonia.
1844 Eipper removes to N.S.W. and becomes Presbyterian minister at Braidwood (1845).
6 November 1844 Zillmann volunteers to go to Samoa as an L.M.S. missionary.
1845 Haussmann attacked by Aborigines at the Burpengary outstation.
1845 Schmidt removes to Sydney.
9 July 1846 Schmidt arrives in England and volunteers to go to India as a missionary for the L.M.S.
17 October 1847 William Moore, Wesleyan Missionary arrives at German Station and stays with J. L. Zillmann.
18 October 1847 Schmidt leaves London for South Seas.
22 January 1848 Rev. John Gregor drowned at German Station.
28 May 1848 Schmidt commences missionary work at Samata, Savai’i in Samoa.
1849 First Moravian missionaries to Australia commence a mission in Victoria.
1850 Mission at German Station abandoned.
3 April 1850 Presbyterian Synod of N.S.W. (voluntaryist) formed. Rev. J. C. S. Handt received into fellowship by Synod.
9 October 1850 Gottfried Wagner ordained in Sydney (Synod) and proceeds to Tumut, N.S.W.
October 1851 Eipper retires from Presbyterian ministry. (Paterson, near Maitland) and serves as a teacher.
Two Gossner Missionaries sent out to South Seas arrive at Borabora.
Wagner retires from Presbyterian ministry and returns to German Station.
March 1852 The Gossner Missionaries proceed to Rurutu but leave after several months.
1852 Haussmann ordained in Sydney and serves as itinerant Chaplain to English and German settlers.
Handt joins Church of England.
1853 Dr. Lang commences another Presbyterian mission to the Aborigines of N.S.W. under Rev. William
Ridley, B.A., assisted by Rev. J. G. H. Haussmann at Moreton Bay.

1854 Gerler, Franz and Zillmann take up Station properties in this period.

23 July 1855 Haussmann removes to Victoria as pastor of German town (Grovedale).

1855 Two Dutch missionaries trained by Gossner commence a mission in New Guinea.


28 October 1856 Gerler ordained at German Station.

1856 W. Gericke becomes Lutheran pastor at Bendigo, November 1856.

1856 Krause visits Germany on missionary delegation.

1857 Rev. C. F. A. Schirmeister, leader of Gossner’s Mission to the Chatham Islands, arrives in Brisbane.

1857 Schmidt resigns connection with L.M.S. and conducts a school for half-castes at Apia.

1858 Zillmann Circuit Steward of Brisbane Circuit (Wesleyan).

1858 Schirmeister establishes St. Andrew’s Lutheran congregation.

1858 Gerler buys Carlsburg and engages in viticulture.

1858 Death of Dr. Gossner, who is succeeded by Knak as Secretary of Gossner’s Missionary Society.

1859 Krause returns to South Seas (Rarotonga).

1861 Haussmann returns to Queensland, becomes pastor of the Nazareth Church (Lutheran) G. Appel, a foundation member.

June 1861 Rode and Zillmann give evidence before the Select Committee, Legislative Assembly on the Native Police Force.

2 December 1861 Death of A. T. W. Hartenstein (Nundah).

1863 C. A. Anger (Gossner’s Mission Society) arrives in Brisbane as assistant to Schirmeister.

1863 Haussmann conducts services in Beenleigh district.

1864 Death of Rev. C. W. E. Schmidt in Samoa.

1865 Zillmann a foundation member of St. John’s Lutheran Church, Zillmere.

1866 Arrival of third party of Gossner missionaries for home missionary work in Queensland.

1866 Haussmann establishes the Bethesda Aboriginal Mission at Beenleigh.

June 1867 Gericke removes to Gympie district.

1869 Arrival of Rev. C. Gaustadt, former Gossner missionary in India.

1883 Bethesda Mission Station property sold.

1885 Evangelical Lutheran Synod Queensland established (mostly Gossner and Basel trained men).

8 October 1887 Death of Rev. C. F. A. Schirmeister.

22 May 1891 Death of F. T. Franz (Nundah).

20 March 1892 Death of J. L. Zillman (Nundah).

28 September 1893 Death of Rev. J. G. Wagner (Nundah).

1893 Death of Rev. Christopher Eipper (Braidwood, N.S.W.)

14 December 1894 Death of C. F. Gerler (Nundah).

31 December 1901 Death of Rev. J. G. Haussmann (Beenleigh).

March 1903 Death of Rev. J. P. Niquet (Mount Gambier, S.A.).

27 May 1903 Death of F. J. A. Rode (West End).

LIST OF GOSSNER MISSIONARIES SERVING IN QUEENSLAND

Those Ordained in Australia are marked (Rev.)


EDITOR'S NOTE

"Triumph in the Tropics," edited by the President, Sir Raphael Cilento, assisted by Councillor Clem Lack, contains some typographical errors and some errors of fact. Mr. John L. Zillmann, F.C.A., of Standard Insurance Building, 51-57 Pitt Street, Sydney, has kindly provided us with the attached correction regarding the German Missionaries at Nundah and their children.

Mr. Zillmann writes: "I notice in the Chronology, Part III, 1838, it is stated that it (the Mission) comprised of 11 men, 8 women and 11 children. Actually no children accompanied the missionaries, and no children are mentioned in the passenger list of the "Minerva." They were all born after the missionaries arrived at Brisbane. I attach for your information and records an extract from a report from the Mission to Dr. Lang giving the names and dates of birth of the children up to June, 1842. The Rudolph Zillmann mentioned was my Grandfather."

Extract from records in Dr. John Dunmore Lang's papers in Mitchell Library.

FAMILIES:

Mr. and Mrs. Schmidt.—No children.
Mr. and Mrs. Eipper and Mrs. Eipper.—Maria, born 20th May, 1839; Christopher, born 11th June, 1840; Sarah, born 16th March, 1842.
Mr. and Mrs. Hartenstein.—Ida, born 13th June, 1841.
Mr. and Mrs. Rode.—August, born 1st June, 1838; John, born 2nd December, 1839; Amelia, born 19th November, 1840; Jane, born 5th December, 1841.
Mr. and Mrs. Niquet.—Samuel, born 12th June, 1841.
Mr. and Mrs. Haussmann.—Maria, born 12th January, 1839; John, born 8th December, 1840.
Mr. and Mrs. Zillmann.—Rudolph, born 25th December, 1838; Martha, born 22nd May, 1840; Leopold, born 29th December, 1841.
Mr. and Mrs. Franz.—Moritz Schneider, born 14th September, 1838; Jane Franz, born 10th September, 1840; William, born 20th June, 1845.
June 21, 1843.—Dr. Leichhardt (a countryman of ours) arrived at the Mission, and stayed with them a little while.

January, 1837.—Revs. Eipper and Schreiner wrote to the Secretary of the Church Missionary Society objecting to the C.M.S. requirement of re-ordination in the Church of England as they considered their ordination by the Lutheran Church was sufficient, and they subsequently left the Islington College.

Extract from letter, Messrs. Eipper and Schreiner.

The Basel Society trained their Missioners in Latin, Greek, Hebrew, Arithmetic, Logic, Geography, Psychology, and in several Biblical and Ecclesiastical History, Geology, Creeds of the several Christian Churches, apart from general instruction in the Bible and its propagation.

ADDENDUM—A list of errors and omissions in "Triumph in the Tropics" is added for the benefit of the large number of members who have copies. It may still be incomplete and other corrections are invited.

ERRORS AND OMISSIONS

P.vii, line 6—after Part Three, add: page 446.
P.xi, line 13—after "Turrawan," add: high.
P.xii, line 24—The heading Volunteers on Ayrshire Downs belongs to second picture Plate LXV not to LXVI.
P.xii, line 39—for McGregor read: Macgregor.
P.xv, line 29—for C. G. Jesson read: Frank Jesson.
P.xxxi, Col. 2, line 39—for George V read: George VI.
P.xliii, Col. 1, line 62—for Stephens read: Stephen.
P.16, line 4—for son's wife read: grandson's wife.
P.29, note 20a, lines 2 and 7—for 1798 read: 1789.
P.68, line 3—for parellel read: parallel.
P.109, end of text, add: See Dixon's map of 1840; earlier rejected map not found.
P.128, note 85, for Cumbbras read: Cumbrae.
P.153, line 9—for McTaggart read: Mactaggart.
P.176, line 10—for McGregor read: Macgregor; also on page 435; also on Plate LXIX.
P.288, note 132 for accentuated read: accented.
P.299, third paragraph, for Nicholls read: Nichols. Fifth paragraph, for Browne read: Brown.
P.312, note, read: Commander N. S. Pixley, M.B.E., V.R.D. (and also last line, P.323).
P.332, note 154, for Anderson read: Andrews.
P.335, line 42—for stopped read: stepped.
P.341, lines 26/27—delete the words: the Evangelist.
P.424, fourth paragraph: the cottage was on the North West front near the present main entrance gates where two small cement blocks with brass insets, discovered by Mr. J. H. C. McClurg, mark the site. The caretaker's cottage is on the North East corner and not related to that site.
P.442, note 204, line 5—for Chapter vi read: Chapter 6; Volume 1, Part 3.
Plate XXVIII—for Winter Halter read: Winterhalter.
Plate XXX—for McConnell read: McConnel.
Plate LXIV see note regarding p.424, above.