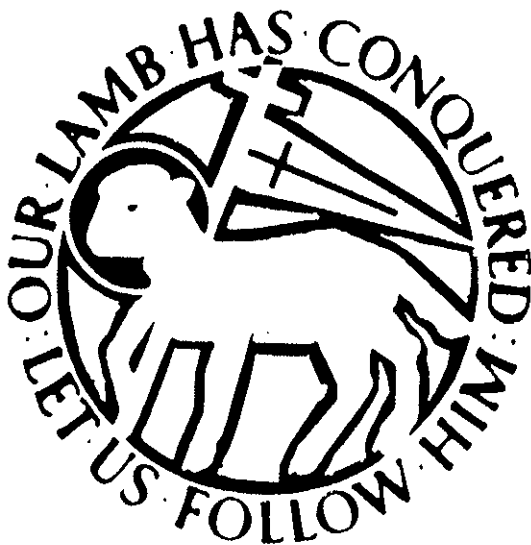


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FOREWARD

Over the course of time we expect that the content of our Historical Magazine will be varied and thus reflect the diverse nature of the Moravian Church in Western Canada. However, this issue in particular contains several articles which relate to one person--the late Rt. Rev. Clement Hoyler, who was the founding pastor of Moravian work in Alberta.

Last year (1995) when we marked the 100th Anniversary of the establishment of Moravian congregations at Bruderheim and Bruderfeld (now Millwoods), we understandably focused much of our attention on Rev. Hoyler. In order to preserve this material and to make it more widely available, we have included it in this issue.

Cemeteries are a rich source of historical information. This is evident from Ron Neuman's article which is entitled "The Saints - Their Story". Ron Neuman presented this information at a special Family Worship service held on June 11, 1995 at the Millwoods Church cemetery. This material reveals how much valuable information can be gleaned from tombstones and from death records. Fortunately our Archives contain the "Lebenslaufs" or life histories of many of our old-timers. Persons who are delving into their family histories are invited to inquire.

The late Rev. Clarence Henkelman and his late wife, Pauline, spent most of their lives serving the Moravian Church as missionaries in Alaska. The article, entitled "Henkelman's Thirty Years in Alaska" illuminates a portion of this service. Through it we gain an insight into what some of their personal experiences were.

Just to use the above mentioned article as an example, since both of the Henkelman's have passed on, had they not written this material down, their life experiences would have been lost. We welcome more articles which depict the life experiences of people who have served the church in a variety of capacities. You may wish to reflect on your first time at camp as a camper, cook, counselor, nurse, or life guard. Perhaps you served the church as a Sunday School teacher or superintendent, or perhaps you led a men's prayer breakfast meeting or a women's group. These examples are cited only to illustrate that we are interested in a variety of topics and experiences in addition to those of clergy and other full time workers.

If we act now we can still find people who have living memories of life in "the early days." For example, perhaps as recently as 50 years ago the Sunday morning worship services in some congregations were distinguished by the men sitting on one side of the church and the women and children sitting on the other side. We would like someone to write an article about this. Can you help us on this topic or on any other?

Wm. G. Brese, Editor

A PROFILE OF CLEMENT HOYLER

Everyone who looks back over the history of the Moravian Church in Alberta, particularly its first 50 years, encounters the name of Clement Hoyler. He was the founding pastor who served here for almost 30 years. The fact that he was loved, revered and widely respected is revealed in many ways. A review of the important anniversaries of the older congregations show that not only was he frequently present at the Anniversary services as the featured guest of honor and speaker, but in most instances he wrote the Anniversary booklet or contributed most of its contents.

Our Archives room is called the "Clement Hoyler" room. A large rolltop mahogany desk in the Archives has an inscribed plaque on it which dedicates the desk to his memory. His picture hangs on the wall above the desk.

On the occasion of our 100th Anniversary, our Historical Society has reproduced a series of articles about Pioneering in Western Canada, which were written by Clement Hoyler.

Even after 100 years, Clement Hoyler's memory continues to be revered. It is enshrined in our history and continues to be an example for us in terms of Christian service and dedication.

First and foremost Clement Hoyler was a dedicated pastor. He loved God. He was completely committed to serving God and to the extension of His kingdom. Moreover, Hoyler was a gifted man. He used his gifts for the benefit of the church and to serve the people with whom he came in contact.

One must quickly conclude that Clement Hoyler's acceptance of the call to serve the Moravian Church on the frontier in Alberta was the answer to prayer. The settlers were praying that God would send them a Moravian pastor. The members of the Board of Church Extension and the Provincial Elders' Conference in Bethlehem, Pa. must have been praying that the right man would answer their call. Clement Hoyler, who longed to be involved in mission service, must have prayed for God's leading into this type of ministry.

The letter which called Clement Hoyler to home mission service on the frontier of Western Canada reached him at Elizabeth, New Jersey, where he was serving his first church, just after Christmas in 1895. He was just under 24 years of age at the time and had served this congregation for about 3½ years. In the short space of two weeks, Hoyler had consulted with the Provincial Elders' Conference, accepted their call to Alberta, informed his congregation that he was leaving, led a week of special prayer services, packed, preached his farewell sermon and left for Edmonton. Clearly this was a man who could make weighty decisions quickly and act with dispatch.

Perhaps it was Hoyler's childhood experiences in the backwoods of Minnesota that made the prospect of pioneer life in Alberta an added attraction. Clement Hoyler was born on May 12, 1872 at Laketown, which is now known as Lake Auburn. When this little boy was just a year old, his father, Jacob, was ordained as a Moravian minister. Jacob Hoyler had immigrated from Germany to the eastern USA as a young man. He married Emilie Ruprecht who had also immigrated from Germany, in the Palmyra Moravian Church in 1863. After serving for a while as a city missionary in Philadelphia, Jacob's health favoured moving to Minnesota. There he taught school at Laketown for two years and again involved himself in service at the Moravian congregations of Zoar and Laketown.

By the time young Clement was of school age, his father was serving the Moravian congregation of Watertown, Wisconsin, where Clement attended public school. It was while attending the Union School III that Clement came under the influence of his fourth grade teacher, Mr. Mismán, who was also the school principal. This teacher explained an unusual astronomical phenomena which occurred that particular year to his class. As well he took the children on field trips to the woods and taught them about the wonders of nature. Young Hoyler was so impacted by these experiences that later in life astronomy, meteorology, biology and botany would become life long pursuits.

The fact that this young man entered Moravian College and Theological Seminary when he was 14 years old and graduated at 20 attests to his academic ability. Languages were among his many interests and hobbies. Of course he was proficient in both German and English. He picked up some Norwegian from a roommate at college. In his studies he excelled at Latin, Greek and Hebrew. While at Seminary he was the founder and editor in chief of THE COMENIAN, the Seminary newspaper. This was just one of many of his numerous involvements while a student.

Upon the completion of his seminary training, Clement Hoyler was awarded his Bachelor of Divinity degree in 1892. Bishop J.M. Levering officiated at his ordination, following which he began pastoral service at the Moravian Church in Elizabeth, New Jersey. The parish ministry had been his second choice. He had offered himself for missionary service, but no openings were available at that particular time.

It seems clear now that first Hoyler needed to gain some valuable experience. Then the opportunity for home missionary service would be placed before him. When it came he was ready.

When Clement Hoyler stepped off of the train in South Edmonton at 7:00 p.m. on the evening of February 6, 1896, he could never have imagined that this part of the world was to be his home for the next 30 years. It seems that there was an almost immediate bond between this young pastor and the people who he came to serve and with the life on the frontier of this new country which captivated him.

The two congregations which Hoyler had come to serve had been organized the previous summer: Bruderheim on May 6, 1895 and Bruderfeld on June 27, 1895.

Hoyler's first tasks were to enroll the charter members, begin holding services in temporary worship facilities, prepare plans for the church buildings and parsonage, organize the Sunday Schools, choirs, and preach at other places where the need arose.

In his first report to the MORAVIAN, which was written on February 17, 1896, about two weeks after his arrival, Hoyler described his early impressions:

"It is needless to say that the people at Bruderfeld and Bruderheim gave me a very cordial welcome. They evidently appreciate to the fullest extent, the action of the Moravian Church in the United States, in sending them a pastor of their own. Their delight was expressed in their words and shown in their actions. I anticipate a great deal of pleasure and encouragement, working among our people in Alberta.

There is much that is new to me. Coming from the extreme East, from a

city with many advantages, located as it is, so near to the metropolis of the New World, leaving a circle of ministers as pleasant and congenial as can be found anywhere in the Moravian Church, and going almost to the extreme West, into a new country, among people struggling with early settlers' problems, hundreds of miles from the nearest Moravian minister--this is a change that necessarily will bring new experiences. Nevertheless, I could not say that I had the slightest touch of homesickness or the least desire to return to the East. Not that I love the old place less, but that I love the new place more."

Pastor and parishioners struggling together against hardships and difficulties formed a bond of love and mutual support. The deepest desire of these people to be able to worship in the Moravian Church was met. The church became the centre of their lives. The work quickly flourished. Hoyler's dreams to be able to establish new congregations and to lead the people spiritually into a deeper relationship with God through Jesus Christ was being realized. A chapter in the history of the life of the newly established Moravian Church in Alberta was being written which was deeply satisfying to all concerned.

Within eight years the first Synod was held at Bruderfeld on June 25, 1904. Much had been accomplished in the interval. New congregations had been established at Heimtal (1896), Calgary (1902), and New Sarepta (1904). During this time, in 1902, Clement Hoyler had married. The bride was Mary Gerdsen, a former classmate from Laketown, Minn.

The synod had elected Hoyler as the President of the newly formed Canadian District. In the year

following the synod, another new congregation was formed at Strathcona (1905--now Edmonton Moravian Church). This brought to six the number of congregations in Alberta and only ten years had transpired since the work began.

At the Provincial Synod held in Lititz, Pa., in 1908, Hoyler was elected a Bishop. He was, at 38 years of age, the youngest bishop to be consecrated in North America.

Hoyler's service in Alberta was interrupted in 1909 when he accepted a call to serve the Moravian congregation, which he had established, at Dundurn, Saskatchewan. The congregation was made up mostly of former Moravians who had moved in from the United States to establish farms in the area. Shortly after congregations were established also at Pleasant Point, Watrous, and Esk.

After serving as a delegate to the General Synod held in Herrnhut, Germany in 1914, just before World War I started, the Hoyler family moved back to Alberta to serve the Strathcona congregation. Bishop Hoyler served at Strathcona for the next 11 years.

Had it not been for his wife's deteriorating health, Hoyler would have happily continued serving in Canada. He had already become a Canadian citizen. However the dryness of the Alberta climate was unsuitable for Sister Hoyler's condition. In August, 1925, following a heartwarming farewell, the Hoylers returned to the United States. After one year of service at Ephrim, Wis., they settled in at Green Bay, Wis. Bishop Hoyler's pastorate there was to last for 21 years. Mrs. Hoyler passed away there a year before he retired in 1947 at the age of 75 years.

The last 10 years of Bishop Hoyler's life were spent in retirement at Northfield, Minn. Much of his time was spent in writing and reminiscing about the memorable 30 years which he spent in Canada. He went to his eternal reward on January 18, 1957 at the age of 85 years.

WEATHER MADE LIFE INTERESTING

Hoyler was a person who was particularly conscious of his environment and especially interested in weather phenomena. This is understandable when we remember that this area was new to so many people and when we consider the inquiring nature of Hoyler's mind.

For several years Hoyler kept official weather records for the Dominion Weather office. When he was away from Bruderfeld, he would have Mr. Bartlett, the local school teacher, make weather recordings for him. We have these records in our Archives. Not only were these records of temperature and precipitation, but also of storms, northern lights, mock suns, solar halo systems, etc. Hoyler made meticulous records of all types of happenings. Moreover, for several years he recorded a wide variety of events such as when the crows and robins came back in the spring, when the saskatoons and wild roses bloomed, when the crops were planted, etc. As the summer and fall progressed the other seasonal events were also recorded.

Hoyler quickly earned a reputation among his parishioners as a man who was not stopped by weather. When he reminisced in later years he mentioned how rarely he had to cancel a service or miss an appointment.

It was bitterly cold on Hoyler's first trip to Bruderheim on February 11, 1896. He wore his heavy coon coat, beaver cap, and Dolge felt boots. Two brothers from Bruderfeld made the trip with him using a team of horses and a sleigh. A mishap occurred early in the trip when they were going down the hill towards the North Saskatchewan River. The unshod horses could not properly control the sleigh as it started to glide down the hill. To complicate matters a nail came loose on the wiffle tree. The horses and the sleigh parted and the passengers had to jump out of the fast moving sleigh. Repairs were made and the journey continued after some delay. They reached Fort Saskatchewan at 2:15 p.m., where they stopped for a hot meal. When they resumed their journey a sharp wind from the east and a temperature of -15°F made the trip quite unpleasant. They took turns walking behind the sleigh to keep warm.

Hoyler's own account of this event describe how he felt: "We started out from Bruderfeld in good spirits. It was all a thrill. It was going to be the longest sleighride I had ever had. I was to see new country and visit another Moravian congregation in Canada...At last, about 6:00 p.m. we arrived at the shack of one of the pioneers... Supper consisted of boiled eggs, tea and bread. We stopped with this family for the night. To me their shack was exceedingly interesting."

Coping with the extremes of weather posed a real challenge. In summer heavy rains caused flooding. Think of how uncertain it would be to drive your horse and buggy through water when you could not be sure of how deep it was or if there were any holes ahead.

To properly illustrate some of the rigors of winter weather, the following incidents are quoted from the Hoyler Diaries:

"Sunday January 24, 1897, Today was the coldest day of this winter, namely -45°F . But despite this, I had to drive to Heimtal. Unfortunately the roads were drifted in and I did not get there until 11:00 a.m., yet some people came a little later. The attendance was 35. I gave a sermon about Exodus 15:26, "I am the Lord, your healer". In the afternoon I drove to the White Mud School-house. As nobody came, we had neither Sunday School nor a service. At 8:00 p.m. I was back at home.

February 14, 1904, Today it was 47°F below zero. The attendance in the morning was 80. I preached about Revelations 19:11-16, about the Lord as prophet, priest and king. In the afternoon we held Sunday School and Bible class. The service in the afternoon was attended by 100. I did not use any particular text. After the service we held a thorough choir practice. The singers from Heimtal were present, too.

March 12, 1906, I drove to the city to go to the lawyer with Lenzes. He was to look at the written contract and to ascertain its legality. He assumed everything is in order. Today I bought myself a new fur, a Coonskin, for which the congregation had given me a present of \$70.00. I got one for this price at Revillon Bros. It was supposed to have sold for \$100.00.

January 14, 1907, Today was the coldest day I have thus far experienced in Canada: namely 56°F below zero. I drove to the city this morning..."

One time when commenting about the temperature being -48°F Hoyler wrote, "...just nice agreeable winter that makes a person feel good."
(Feb. 14/02 Moravian Article)

THE FIRST CHRISTMAS

The story of Hoyler's first Christmas in Alberta (1896) is particularly heart warming and poignant. Several strands weave their way into this story.

Clement Hoyler's mother, Emilie Hoyler, had a part to play. She had lived with Clement and kept house for him at Elizabeth, N.J., when he served there from 1892 to 1896. She had been widowed in 1890 and this arrangement must have been of benefit to both parties.

When Clement Hoyler accepted the call to serve in Alberta, Canada, the plan was for his mother to follow him to Canada as soon as a parsonage was completed. Emilie Hoyler traveled with her son from Elizabeth, N.J., as far as Lake Mills, Wisconsin. She stayed there with her daughter, Elizabeth, who was married to Rev. William Strohmeier, the pastor of the Lake Mills Moravian Church.

Emilie Hoyler joined her son in South Edmonton, at Bruderfeld, in June of 1896. In fact, Clement Hoyler traveled to Calgary and met his mother there. Then they traveled together to South Edmonton. She spent the night at the Raymond Hotel. The next day, mother and son went on a shopping expedition to buy items for the new house. Then they moved her belongings and luggage into the new parsonage.

Some time after this we can imagine that Clement Hoyler and his mother discussed the poverty circumstance of the settlers and need to provide treats and gifts for the children at the Christmas program. One can imagine a discussion on this subject between son and mother leading to a letter being written to the Strohmeiers at Lake Mills,

Wisconsin in good time for them to make this need known to the congregation, which at that time numbered about 500 people. Apparently this need was also made known to Moravian friends in Bethlehem, too. Because we find in the Hoyler Diaries entries which were recorded during the week before Christmas which describe how he drove to Edmonton to buy candies, nuts and apples with funds provided from friends in the east. It is only much later that we discover by reading Hoyler's report in the MORAVIAN dated May 10, 1897, that the Kings Daughters of Bethlehem are being sincerely thanked for sending 150 stockings, a large number of variously coloured Christmas tree decorations and \$25.00 in cash which was used to buy the Christmas goodies to fill the stockings.

In the December 25, 1896 entry in the Diary we find that Bro. Schwarze went to South Edmonton early to pick up the crate full of Christmas presents from Lake Mills, Wisconsin. It had been held up in the customs office in Calgary, but luckily it has arrived here on last night's train and just in time. Later in the same article in the MORAVIAN which was referred to earlier, we read in Hoyler's report, "We are...indebted to the Young Ladies Aid Society of our church in Lake Mills, Wisconsin, who shipped us a large box of toys, dolls, pencil cases, school bags and numerous other useful articles."

The service at Bruderfeld was described in fullest detail in the Diaries. Similar services took place at Heimtal and at Bruderheim two days later where the new church building was used for the first time.

At Bruderfeld, services had been held in the middle room of the Stolz house. However in anticipation of a large attendance at Christmas, a large

spacious room at the end of the house, which had been used as a chicken barn was gotten in readiness by the members. This larger room was used for worship following Christmas as well.

At 7:00 p.m. on Christmas night the program began. "The large room, not to mention the one adjoining it, was packed to suffocation"---to use Hoyler's words. "It was so full that the Sunday School children had to stand throughout the exercises and were crowded into the smallest possible space next to the organ. (Like sardines) It would be difficult to say how many people were present--- it was simply a solid mass of humanity.

The singing of the Sunday School was strong and would have done credit to an older or larger school. Our choir also acquitted itself nobly, singing a number of beautiful and moderately difficult pieces."

(The entire program listed 30 items and may be reviewed on page 65 of the Hoyler Diaries.)

The concluding Diary entry must be quoted in full to accurately express Hoyler's impressions.

"The jubilation of the children knew no limit. Many stood there perplexed with both of their hands full of things. They nearly got too much, as they might be disappointed of another year may not be so generous to them. But we did not begrudge them their utter joy, since in their poverty many people have very little to rejoice about. The whole program went very well and will stay in their memories for a long time... The universal opinion of our people also was, 'This is about the nicest Christmas we ever had.'"

TRANSPORTATION CHALLENGES

We can scarcely imagine what travel in rural areas was like 100 years ago. There were no roads, no culverts, no bridges and no signs. The trails were just barely passable, even in good weather. But people seemed to cope; they had little choice.

When the main parties of the early Moravian settlers arrived in 1894 and 1895, not all of them chose to settle on the tract of land which had been set aside for them in the Spring Creek area east of Fort Saskatchewan. They divided into two groups. Some chose to locate homesteads at Spring Creek. Others bought land approximately five miles southeast of South Edmonton. This led to the development of two Moravian communities: Bruderheim and Bruderfeld. They were roughly 50 miles (or 80 kms.) apart.

To travel from Bruderfeld to Bruderheim in summer using the shortest route involved crossing the North Saskatchewan River twice. The first crossing required using the ferry which linked South Edmonton and Edmonton. This ferry was situated at the foot of 99th Street where the Low Level Bridge is today. Then the traveler would take the trail to Fort Saskatchewan through Horse Hills. Another ferry would be used to cross the river near Fort Saskatchewan. From there the route followed the Victoria Trail to Bruderheim which was a distance of about 18 miles. If the traveler used the southern route, which avoided using the two ferries, approximately 10 miles would be added to the trip. This happened if you could not afford the ferry fee or if the ferry stopped operating, as it did for a period each spring and each fall. In the fall when the river started to ice over, straw would be spread on the ice and water poured on it to build an ice bridge as quickly as possible.

In February of 1896 when Hoyler arrived, he served both Bruderheim and Bruderfeld Moravian congregations on a regular basis. This meant frequent trips back and forth with his horse and sleigh or buggy. In a very short time another work was started at Heimtal. This of course added to the travel. Heimtal is about 10 to 12 miles from Bruderfeld. Later, church extension work in New Sarepta, 25 miles to the south east, further added to the travel.

Fortunately Hoyler was a man of courage and fortitude. He was undaunted by the rigors of finding his way, and traveling alone over great distances in any kind of weather. To him it seemed like a great adventure. He loved frontier life and travel was a big part of it.

The following episodes are taken from his writings. They will serve to illustrate just what types of challenges he faced and difficulties which he had to overcome.

About a month after Hoyler arrived here, he bought his first horse, Jack, for \$60.00. He had checked out a few horses before settling on Jack, who seemed to be a favourable choice. Jack was a seven year old bay gelding, strongly built and apparently very willing. But Jack was inclined to be skittish and this trait involved Hoyler in several adventures. His diary entries of March 16, 1896 tell of having to break trail due to new snow when he left Bruderheim at 9:00 am. The conditions were difficult for the horse and for Hoyler who lost the trail a few times. After he had traveled about 12 miles he encountered horse tracks to follow and he arrived at Fort Saskatchewan at 1:00 pm where he had lunch and fed his horse. He reached South Edmonton at 6:30 pm, picked up the mail and arrived back at Bruderfeld at 10:00 pm. His total lapsed time for this trip was 11 hours.

On his next trip home from Bruderheim on April 18, 1896 after crossing the ice of the North Saskatchewan River at Fort Saskatchewan, with water on the ice due to the spring thaw, Jack got startled when they were still about two miles from Edmonton. He jumped sideways. The top of the buggy came off. Hoyler got thrown out of the buggy and the horse ran off towards Edmonton. Someone later apprehended his runaway horse and took it to Brown's Livery Stable where it was kept overnight. The owner retrieved his horse the next day.

Hoyler was fond of keeping track of how long it took him to make his trips. On May 30, 1898 he made the trip from Bruderheim to Bruderfeld in 7½ hours. This was good time over good trails.

When the roads to Heimtal were bad the trip might take three hours. He recorded his best time as one hour and 12 minutes.

On another occasion in winter on his way to Bruderheim, Hoyler was overtaken by darkness and he lost his way. When he got back on the right trail he encountered a substantial tree which had fallen across the trail; it completely blocked his way. Fortunately he was not far from Samuel Prochnau's, so he tied up his horse and went to Prochnau's to get help to remove the obstacle. It was 8:30 pm when he finally got to his destination that night. (Feb. 15, 1897)

Another time when he left Edmonton rather late, at 4:00 pm, he arrived at Bruderheim at 1:30 am. Along the way he had to stop, get out of his buggy, go in front of his horse and light a match to see if he was on the right path (August 5, 1897). In another diary entry we learn that in the fall of the year (October 15, 1898), it was so dark when he finally arrived at Bruderheim, he recorded that he could not see his horse in front of his buggy.

On the night of April 4, 1901 Hoyler arrived home from Heimtal at 12:20 am. The roads had been muddy and hard to navigate after a spring snowfall. When he got home he learned that he had been called to Bretin's to baptize a sick child. He left for Bretin's immediately, but on his way he found that high water was flowing over the bridge which he would normally have used. Because of the darkness he could not determine if the bridge was safe to cross. He crossed the creek on a big log and the child was baptized at 1:30 am. It was 3:00 am by the time he got to bed.

One year the Blackmud Creek flooded. The bridge was in danger of floating away, so it was secured with logging chains. When Hoyler reached the floating bridge, he tied up his horse, put on his hip waders, which he carried with him, and carefully crossed the bridge. On his way home from Heimtal he had to seek shelter in a hail storm. He got back home that night at 1:00 am (June 9/02).

Adventures on the Hay Lakes Trail to New Sarepta made a lasting impression on Hoyler. He included comments about this trail in his "Tragedy and Comedy of Travel" chapter in his account of "PIONEERING IN WESTERN CANADA". Apparently this particular trail loomed so large in his recollections because he had so many hair-raising experiences while traveling over it. Shafts were broken, single-trees snapped, tugs torn and a spring broken--all in one trip. It is no wonder that Hoyler took a saw, tools, wire, ropes and twine along with him so he could make repairs as needed. His count of mud holes which he described as "real humdingers" totalled 175 on just one trip to New Sarepta.

He was always glad when winter came. Then he could cross frozen lakes and meadows and make better time. On November 28, 1904, he made the trip from New Sarepta to Bruderfeld in the short span of just 3½ hours.

By 1904, after having used Jack for eight years and having covered 30,000 miles with him, Hoyler needed a replacement. He had several other horses over the years, but none of them rivaled his first one.

Travel back and forth to Bruderheim with a horse drawn vehicle went on for ten years. It was not until January 6, 1906 that Hoyler recorded making his first trip to Bruderheim by train.

HOYLER'S MUSICAL ABILITIES

Clement Hoyler was gifted musically. If he could sing, no particular mention is made of it. But we do have numerous references to his ability as an instrumental musician. His accomplishments included ability at the keyboard, as a string player, a piccolo player, and as a flautist. Moreover he willingly taught music, led choirs and conducted instrumental aggregations.

References to Hoyler's College and Seminary days reveal that in 1891 he was listed as president of the reorganized Moravian College Orchestra. He played cello in the orchestra as well as violin.

Upon Hoyler's arrival in South Edmonton he spent the first few days staying at the Raymond Hotel. While there he occupied himself by working on building plans for the churches and playing the piano. His now famous portable bass pedal Estay organ, he described as the only piece of furniture which he brought with him from Elizabeth, New Jersey. No doubt it added greatly to the singing during the worship services. His foresight to bring the harmonium along is to be admired.

In very short order Hoyler organized choirs. He often led the choir practices with his violin. Two years after the congregations started, band instruments from Germany arrived. Church bands were organized. In due course they were to play at special events, although their first attempts were understandably a little shaky. Perhaps a flute for Hoyler was included in that shipment of instruments, because it is after that we find references to him playing the flute. He mentioned playing flute duets with the local choral teacher, Mr. Bartlett.

Later, (January 21, 1899) a cello arrived for Hoyler. It was sent to him by Mr. Beck of Littitz, Pa. That seemed to have sparked an entry which appeared in the diary four months later when the first orchestra practice was held. By June, when the anniversary of the Bruderfeld church was held, the choir was accompanied by the orchestra. As well a string quartet played for the Heimtal Anniversary that year.

In later years we find frequent references to Hoyler giving organ and flute lessons. At times the lessons would take place at the parsonage, but he also made regular trips to homes to give lessons, too.

A strong musical tradition was a distinctive feature of the early Moravian worship services in the Alberta churches. This tradition came with the people from Europe and it certainly flourished under Hoyler's leadership and with his encouragement. Mass choirs, cantatas, orchestra accompaniment, band music, and not to overlook mentioning uplifting congregational singing, all speak of noteworthy musical achievements.

Many examples could be cited. However just one, taken from the Hoyler Diary in 1904, will serve to illustrate this point.

The first Moravian synod to be held in western Canada took place in late June of 1904. It established the work in Alberta as a separate district, District V. The synod sessions started on Saturday, June 26. Bruderfeld's 9th Anniversary was marked on the day following and on the Monday a Special Mission Festival took place. A combined choir made up to 50 voices from the three congregations: Bruderfeld, Bruderheim, and Heintal practiced for three hours on the Sunday evening to prepare for their presentation at the Mission Festival. Five hundred people were in attendance. The choir sang a cantata. In Hoyler's words, "Everything went splendidly". He accompanied the choir from his pedal bass Estay organ and did the directing.

The choir pieces were taken from many sources including such numbers as Mozart's Twelfth Mass and Handel's Hallelujah Chorus, etc. The soloist's were the men and women of the ministerial group-- Seumper, Schattschneider and their wives.

--Prepared and presented by
Wm. G. Brese at the CMHS Annual
Meeting (March 1995)

THE HOYLER ORGAN

On February 18, 1896, Clement Hoyler was informed that his belongings had cleared customs and arrived in South Edmonton. In his diary he wrote: "We went home and arrived at 7:30 pm. We unpacked the organ and right away set it up." From that day on "My pedal bass Estey" as Hoyler fondly referred to played an important role in his ministry in Alberta.

In his report in "The Moravian" April 15, 1896, he mentions the first performance of the newly organized Bruderfeld choir and quote, "My pedal bass organ, the only piece of furniture I took along from Elizabeth, New Jersey, now stands me in good stead and is rendering valuable services".

Bro. Hoyler kept his organ at the Riemer house but moved it to the Stolz house for special events such as the children's Christmas program. When the new church was completed, he installed it in the church.

April 27, 1898, his diary entry reads: "I cannot leave it in the church any longer for it will get ruined completely by the mice." He spent several days cleaning and repairing the mouse damage. He ends the entry stating that after 15 years of service, a good cleaning and repair job was in order. From that statement we can deduct that it was purchased new in 1883.

In a later report (1953) he prepared for his family, Hoyler wrote: "The instrument originally belonged to the Littitz organist. I bought it from him for \$50.00. Took it along to Alberta, installed it in the Riemer house, at the Stolzes, in the parsonage, and the church at Bruderfeld..." He also recounted the episode of moving the organ up to the church balcony for the performance of the 50-voice choir for the mission fest, June 27, 1904, which 500 people attended.

Rather than impose on the men folk who were busy in their fields, he thought he could manage to bring the organ down by rope if it were dissembled to reduce its weight. He soon discovered once he hoisted it over the railing that he could not manage nor could he pull it back up. He called loudly for help and by luck got Mrs. Hoyler's attention. Between their combined efforts they did manage to bring it down safely.

The only other information on the organ is the brass plate attached to the back, is that it came from or through the Missionsbuchhandlung Herrenhut.

"The organ has been in the Drebert family for longer than my memory serves me so it must be beyond seventy-three years. Otto Drebert does recall that our parents got it from Gottfried Henkelmann. The exact year is unknown. I do recall it being referred to as the Hoyler organ, but at the time didn't seem important to ask for more details. I do recall how happily Mabel Hoyler played this organ for an old fashioned "Sing Stunde" at the New Sarepta Church during her last visit there 21 years ago."

To choose to bring an organ our hereto the Northwest Territories in 1896 would compare to packing an organ along to climb Mr. Everest today. No small undertaking!

--Submitted by
Maurice Drebert

A GRANDSON'S RECOLLECTIONS

Although I was born in 1937, because of wartime travel restrictions, I really have no recollection of my grandfather, Clement Hoyler, until about 1946 at which time he retired from his congregation in Green Bay, Wisconsin, and desiring to remain in the midwest, sought a small university/college town but with the stipulation that there MUST be an astronomy department with a telescope.

Northfield, Minnesota, with its two colleges--St. Olof and the more renowned Carlton, seemed ideal. His knowledge of the heavens became quite obvious if one sampled his various astronomy textbooks, for on practically every page were comments re his own telescopic observations. In many cases he would disagree with the author!

He had a huge study with the walls lined with bookshelves filled to the brim with titles from philosophy and theology to the natural sciences. He also had a magnificent stamp collection which was very strong on early Canadian and German issues. The collection was also buoyed considerably by his correspondences with worldwide Moravian missions, particularly those in China, Africa, South and Central America.

I recall in 1947, on the occasion of his 75th birthday, he and my Aunt Mabel trained east to visit with us in Princeton. My mother baked a huge cake which was decorated with 75 candles, which, when lit, surely became quite a conflagration. But the bishop extinguished them all with one breath, surely the envy of all the guests of that party, particularly those who may have been hooked on their Luckies, Old Golds or Chesterfields!

The following day we had planned to take a motor trip to the country in my father's old Studebaker, but the Reverend was nowhere to be found! Where was he? Well, in the course of his daily morning walk, he had happened upon the local Jewish center where he evidently attended a service and afterward "hung around" for several hours in confab with the elder Rabbi. Both, of course, were fluent in Hebrew.

In the late 1940's and early 1950's, my family visited Northfield most every summer. I recall him constantly consulting his books in his study of flora and every insect imaginable, carefully classifying items which I now believe may be extinct.

During these summers my two younger brothers and I enjoyed the clear waters of Minnesota for swimming or fishing. My grandfather, however, was content to sit on the shore and catch up on his worldwide correspondence.

For some reason, my most vivid recollections were after he had had his tragic stroke, I believe, in 1953 and 1954. As you may know, he virtually lost his ability to speak. Yet intellectually he remained sharp as a tack and asked me, as the oldest grandson (I was 15 or 16 at the time) to read the newspaper to him. He was very interested in world and national affairs. Some years before his stroke-- I guess it was 1950 or 1951, he and my father had completely opposite opinions about the atomic spy case--the Rosenberg trial. The Reverend, despite his own belief in the forgiveness of sin, felt quite strongly (and unlike much of his fellow clergy that clemency should be a legal option), that in this particular case of treason, punishment was absolutely justified.

During the final summer of his life (1956 or 1957) one of the other things he particularly enjoyed-- as evidenced by a resounding (although silent) laughter--when I read the comic pages to him!

I saw one of my brothers last weekend for a football game and asked if he had any recollections. He said that he recalled interminable prayers following dinner. I'm not so sure about that as Dave was born in 1945 and he couldn't have been more than seven when the stroke occurred.

If I recall any other matters, I'll let you know.

--Submitted by
Carl C. Hoyler,
Princeton, NJ

MORAVIANS and THE CANADIAN BIBLE SOCIETY

As a denomination we are a people of rich heritage and blessing. The roots of our heritage pre-date the Reformation by some 60 years. John Hus (our patron saint if we had one) was a man of great conviction who believed that the people had a right to worship in their language but even more, to have and read the Bible in their language. Early in Moravian history, a Bible was produced for the Moravian people by eight translation scholars in 1596.

As the Moravian Church sent out missionaries to foreign fields it became necessary for these missionaries to translate the scriptures into the language of the people they served. Nearly two dozen language Bibles can be traced to the early work of Moravian missionaries.

Here in Canada, the work of Moravian missionaries to Labrador has remained the basis for the translation of the Scriptures into the Eskimo language.

Moravian's throughout their history have held to God's Word being available to believers in their language. It is natural then that here in North America when the District of the Canadian Bible Society (formerly the British and Foreign Bible Society) was established in 1918 Moravian involvement and support was present. Bishop Clement Hoyler was on the first Executive Board and a member of the literature committee. According to the First Annual Report of the District, the Branch of Rabbit Hill (Heimtal area) the Moravian Congregation made a donation of \$2.00.

By the third Annual Report (1920) of the District, Bishop Hoyler was still on the Executive Board and Mr. R. Gahr of the Bruderfeld Branch was a life

member of the Auxiliary. The Bruderfeld (now Millwoods Moravian Church) listed as officers, Theo Henkelman, Alma Job, Edward Kittlitz and Alvina Fenske and an offering of \$85.00 was collected for the Bible cause. Bruderheim, also a Branch, listed as officers, S. Bolton and E. Kittlitz and presented an offering of \$22.00. From Edmonton southside, Bishop Hoyler collected \$25.30. The Rabbit Hill Branch had as its officers Mrs. Worthington, Mrs. R.H. Smith and Mrs. Sutherland and presented an offering of \$13.50.

By the Fourth Annual Report (1921) Bishop Hoyler was a Vice-President and life member.

Today two Moravian pastors serve as District Secretaries of the Canadian Bible Society. The Rev. Robert Grey is D.S. of British Columbia and Rev. Robert Voelker is D.S. of North Alberta. A number of Moravians have served on the North Alberta District Board as well.

--Researched and submitted
by Rev. Robert Voelker

THE BRUDERFELD MORAVIAN CEMETERY

"THE SAINTS - THEIR STORY"

What is a cemetery? Primarily, it is a place to bury the dead. But if we look further, we will find that the cemetery has a greater meaning. This cemetery is like a history book whose pages tell of the history of our families and our people, the saints of our community. Our story begins before our ancestors lived here.

This beautiful land was once part of the vast North West Territories of Canada, home of the Plains and Wood Cree and Assiniboin Indians, and governed by the Hudson's Bay Company. The Papaschase Indian Reserve was created in 1876 by Treaty Number Six, the land was resurveyed into farmland in 1884, and subsequently the Papaschase Indian Reserve was surrendered on November 19, 1888. The first sale of farmland took place by auction in Calgary in 1891, with subsequent sales throughout the 1890's.

In the history of the Julius Riemer family as related by their son, Joseph Riemer, in South Edmonton Saga, we hear of the Indians. "Reinhold in later years recalled seeing the Indians leaving the area using the traditional travois to haul their belongings. It was rumoured that an Indian burial ground was located in the meadow adjacent to the Bruderfeld Moravian Cemetery." That meadow would have been east of the existing cemetery.

An excerpt from The Hoyler Diaries on March 17, 1896 described the first interest of the Bruderfeld Moravian Church in this land where the cemetery is located. "I had called a special Church Council for tonight, which was attended by the male members of the congregation. The topic for our deliberation was the purchase of a church farm. Different positions were considered, but on each of them someone had something to criticize. The most favored

location was the NW quarter of 6-52-23-W4. However, the objection was made that the west side was quite sandy. Further, it was added, that the creek (Mill Creek) traversed this land from east to west, had steep embankments and took up too much space. It was countered, the creek had its advantages. Thanks to the creek, even the sandy portion could be cultivated and one could not find a better parcel of land to grow potatoes in anywhere and another piece of land could be earmarked to God's Acre (Cemetery). Otherwise it had enough fertile soil and the farm's location was most advantageous for our purpose. However, it was decided that the farm was not without its faults. The pastor was instructed to write to the Department of Indian Affairs in Ottawa to request a lower price, since the farm would be used for church purposes. If the Government was willing to lower the price, then we should buy the land."

On March 24, 1896, Rev. Hoyler visited Edmonton, where he conducted some business relative to the church farm. "Later I went over to the northside to inform Mr. Ruttan of the Land Office what we had decided about the Church Farm."

On April 20, 1896 Rev. Hoyler made another entry in his diary concerning the cemetery: "In the evening we had Church Council. We talked again about the pending purchase of a church farm. I distributed a letter from Hayter Reed, Esq. to whom I had written in the Indian Affairs Department with regard to a possible price reduction for the land. This I had done following the last Church Council, March 17." The letter from Hayter Reed states that his department was not in a position to either grant free land or to reduce the price of the land.

"After this reply was made known, the discussion whether to buy the land or not began anew. Some

were of the opinion that if everything was considered, the value of the land would be \$4.00 per acre, but others were opposed to buying it. It did not seem advisable to create any discontent and no decision was reached."

Evidently the congregation made the decision to purchase the land sometime during May or June 1896.

On July 3, 1896 Rev. Hoyler writes "This morning I was called to Bro. Hoppe, but before I could get there, he had already passed away. He had to suffer for so long but he bore his pain with patience. Now he is resting in his trust in his Saviour and Redeemer and has, as we may believe, fallen asleep in Him. It will be very hard for his family for most of his children are still very small. I stayed with them for a good while and arranged several things and then returned home. In the evening several members and I went to the church farm to decide on the size of the cemetery and to decide on the location of Bro. Hoppe's grave."

"At 4:00 PM on July 5 we had the funeral of our departed Bro. Hoppe. We read part of the litany in the house, sang, read from the scriptures and had prayer. His corpse rested on the entrance floor. We prayed the second part of the litany at the cemetery (God's Acre), where I spoke about the lesson of the day that he died, 2 Cor. 4:17, 18 and about the daily text of today, and his memorialia. Bro. Hoppe was the first communicant member of our congregation in Bruderfeld and the Alberta Mission as a whole, who had been called home."

Friedrich Hoppe had been born in Poland on July 5, 1843. He and his wife, Emilie, came to Alberta in 1895 with a family of ten children. Friedrich died of cancer on July 3, 1896 at the age of fifty three.

The church books contain the death record of a child of August and Julianna Paul on November 22, 1896.

On January 3, 1897 Rev. Schwarze writes "At 3:00 PM we laid to rest the baby son of Bro. and Sister Schmidt. The participation at the funeral was numerous." The church records show this to be Reinhold Schmidt, son of George Ferdinand Schmidt and Auguste (Job) Schmidt. He was less than three months old.

The discussion about the church land and the cemetery continued to dominate the church council meetings, as once again on January 22, 1897 Rev. Schwarze writes "In the evening, a Church Council was convened in Bro. Stolz's house, but only a few had come because it was very cold again. We discussed the church land and cemetery, but nothing could be decided."

The first sunrise service at the cemetery was held on April 18, 1897. Hoyler writes, "With some doubt in my heart I had scheduled a sunrise service for the first time. At 20 minutes to 5 we assembled in Bro. Stolz's house to pray the first part of the Easter Litany. While singing hymns we made our way to the cemetery, where one grave already reminded us that we have no permanent place here, but have to seek our future place and with Christ's help we will overcome. Bro. Hoppe's grave had been nicely decorated with spruce boughs. Thirty people were here to attest to the fact that our people were appreciative of this old, but beautiful custom, of the Brethren's Church. What a glorious sight to see the golden rays of the rising sun sneak over the eastern horizon during the singing of the last verse of the closing hymn."

On June 10, 1897 Hoyler states "I made the first payment on the church farm, which is 1/2 mile north

of the church. Mother had advanced us the required \$60." Based on the records of the Department of Indian Affairs of the Canadian government, the Bruderfeld Moravian congregation purchased the NW6-T52-R23-W4 from the Canadian government on June 10, 1897 for the cost of \$4.00 per acre, and this was sale number 117 of the lands of the former Papschase Indian Reserve. Mill Creek flowed through this farm, and the cemetery, which was five acres in size, was located on the west side of the farm south of the creek. On November 19, 1907 Rev. Hoyler and Brother Albrecht measured out the five acres on the church farm for the cemetery (God's Acre). The church farm was sold to Ferdinand Harke in 1911, but the cemetery remained in the title of the church.

The second funeral and burial of an adult in the cemetery was on July 22, 1897. "In the afternoon we held Bro. Riemer's funeral. As usual, I held a short service in the house, the main service was in the church. I spoke about Mark 7:37 and read his memorabilia. At the cemetery we read the concluding verses of the litany and sang a few hymns." Julius Riemer was born in Poland on December 4, 1865 and he came to Canada in 1894 with his wife Emilie and two children. Julius Riemer died of a stomach ulcer on July 20, 1897 at the age of thirty-one, leaving his wife, Emilie, and four young children.

In 1898 a new innovation appeared at the funeral of Mrs. Schultz at Bruderheim on October 9, 1898. Her coffin had been made in Edmonton and was the first of its kind to have been used in one of the Moravian congregations. Hoyler states "Thus far most of them had been made by the people themselves and often were not made very tastefully, especially as most of them had been painted in a glaring blue color."

On February 19, 1899 Hoyler records the funeral of Mrs. August Paul. "The funeral of our departed Sister Paul (wife of August Paul - nee Julianna Stoltz) took place in the afternoon with great participation from both within and outside of our congregation. As the house was very small and narrow, not many could be accommodated. Therefore, outside the house too a hymn was sung accompanied by the trombones. The long procession moved slowly to the church. While this took place, two more hymns were sung and accompanied by the trombones. The church was completely full. I preached about Matthew 5:4. At the grave we performed our usual rituals and at the request of her husband, I spoke for the second time about Psalms 4:8. This death affected us all very deeply as Sister Paul had been such a dear, kind and humble woman who had followed her Savior so quietly and deeply. We will miss her for a long time."

The funeral procession walked a distance of over two miles from the house to the Bruderfeld Moravian Church, and then an additional walk of one half mile to the cemetery. Julianna Paul died during a difficult childbirth.

A continuing reminder of the harsh reality of pioneer life in the Canadian north west is the children's section of the cemetery where more than one hundred graves are found. Most of these graves date from the period prior to 1920, and are a sober testimony to the high infant mortality rate. Many children were stillborn, and at least one grave in this cemetery has a coffin containing a mother and child. Many children died from various illnesses that are now controllable, but were deadly to our pioneer ancestors.

The separate children's section in this cemetery was the continuation of an old Moravian tradition,

whereby those who had similarities in life were buried together in death. Children had much in common, so they were buried together. Some exceptions are found in the cemetery where there are some family plots with children buried on the adult side of the cemetery.

Many families from this community formed the nucleus of other Moravian settlements in northern Alberta, including New Sarepta, Bruce and Hobbema. On some occasions the cemeteries had not yet been dedicated at their new churches, and the families returned to this cemetery to have family members buried. Two examples from the New Sarepta colony were Emma Henkelmann, infant daughter of Ludwig and Adolphina Henkelmann, and Samuel Henkelmann, eighteen year old son of Ludwig and Louisa Henkelmann, who died of typhoid. Both were buried in this cemetery in 1905.

A review of the early funeral records of the Bruderfeld Moravian Church reveals that this cemetery was not solely a Moravian Church cemetery. The cemetery was also used by other families in this pioneer community, including Presbyterians, Methodists and Lutherans.

An inspection of the surnames found on the headstones on this cemetery also tell a story of the origins of the people. Most of them came from the German settlements in Volhynia and Poland, but their origins in Germany can be determined by the surnames. Some families originated in Wuerttemberg in south west Germany and spoke the Schwaben dialect, including Stolz, Paul and Seutter. Others can trace their origins to northern Germany to Pomerania, and they brought their Low German or Plattdeutsch dialect with them to Canada. These include those whose surnames end in "ke" and "mann" such as Fenske, Riske, Neumann, Henkelmann, Graunke, Harke, and many others.

Many of us can remember another tradition that is passing into obscurity with the passing of time. The "totenklop" or "totenhammer" would sound its mournful message across the fields and meadows of the district when the minister was advised of the death of a member of the congregation. The minister would sound the "totenklop" after he was advised of the death, and many of the older members of this congregation can remember stopping work in their barns or their fields as they counted the number of strokes of the hammer - one for every year of life of the deceased. The hammer was once again struck after the casket had left the sanctuary and the procession was on its way to the cemetery, once again striking one time for each year of the life of the deceased.

The gravediggers have their own stories to tell about this cemetery. All graves point to the east, facing the rising sun. A custom of some of the older generation was to wait at the cemetery until the grave had been completely closed. The sand on this cemetery makes the digging of a grave very difficult in the spring, summer, and fall, because the sand keeps caving into the grave, and therefore, wood cribbing is needed. The graves of the children were difficult to dig during winter because of the frozen ground and the confined space. One story tells of the gravediggers cutting the handles of their picks off, so that they could work in the graves. The depth of the graves has changed over the years, from the older graves being eight feet deep, to six feet, and now to four feet.

Our heritage is also found in the German inscriptions on some of the headstones, such as Karoline and Ludwig Wudel and Ludwig Martins.

"Wie wohl ist meinen leib
Nach ausgestandnen leiden
Wie wohl ist meiner seel
In jenen Himmels Freuden."

Who in this cemetery was born on the earliest date? The headstones tell us that a number of people were born in the 1840's, and five were born in the 1830's--Gottlieb Siegel (1837), Andreas Stolz (1833), Julianna Neumann (1832), Nicholas Paul (1831) and Christine Busenius (1830). The earliest birth of a person buried on this cemetery was Elizabeth Harke in 1827.

Who lived to be the oldest age? Many lived to be eighty years or older, and some lived into their 90's, including Christian & Henrietta Paul, Julianna Neumann, Euphrosyne Vogel, Gottfried Schultz, Kathryn Tober, August Neuman, Helmund Fenske, and the oldest at 96 years was Julius Brese.

Two ministers are buried here--Rev. Gottfried Henkelmann and Rev. Alfred Weiss.

The funerals and burials are recorded in the church records which are kept in the church archives. Details of the families and the deceased can be found there, as occasionally the ministers would record the cause of death, and occasionally a lengthy obituary was recorded by the minister.

What does this cemetery mean to us? In addition to the earthly remains of our ancestors and family members, it contains our history. In this beautiful place, we can come for some moments of quiet and solitude and remember our past, and contemplate our future.

--Submitted by

Ron Neuman

*** (Prepared for and delivered at the Family Worship Service on June 11, 1995 at the Millwoods Community [Bruderfeld] Moravian Church cemetery.)

HENKELMAN'S THIRTY YEARS IN ALASKA

As young people, both Pauline and I felt keenly the Lord's call to missionary service. We knew we could never have peace of heart unless we would serve where and in the capacity the Lord could use us and wanted us to serve.

Pauline always wanted to go to Alaska while Clarence was interested in Surinam; at that time American young people were not being sent to Surinam. We had shared our feelings about mission work with Brother Samuel Wedman. Early in the year of 1948 Brother Wedman contacted us and said that two couples would be leaving the Alaskan Mission Service--would we be willing to go to work at the Orphanage as boys dormitory houseparents? (At the time the Moravian Childrens Home was still called the Orphanage).

After much prayer and consulting with family and friends, we decided to go for two years. Brother Wedman worked out details and tickets. On July 3, 1948 at 12:30 p.m. we boarded for the first time on a Canadian Pacific Airways aircraft enroute via Fairbanks for the Orphanage in Alaska. Camp Van Es was in session; some of the campers and ministers including Dr. John Groenfelt and our family members were there to see us off.

In Fairbanks we were advised by the airlines to go through Anchorage rather than wait several days for the next unscheduled flight to Bethel. We flew from Anchorage on the fifth with Alaska Airlines with the pilot, one other man passenger (a civil aeronautics worker) and his big dog. The trip lasted about six hours with stop overs to refuel and leave off mail.

When we arrived over the Kuskokwim Delta, one wondered where the airplane would land for there had been a lot of rain and high water at breakup time. We had the feeling there was not enough dry ground in one place on which to land. Noah had an arc and could wait 120 days for the water to recede but our aircraft could not stay airborne that long.

The airfield in Bethel was across the Kuskokwim River from the town of Bethel. No one was there from the Mission to meet us mostly because we were not able to let them know our exact arrival time. From pictures I had seen I could recognize the white Mission buildings near the river bank across the Kuskokwim. I began walking toward the river bank to see if I could get a boat or wave some signal across that we had finally arrived. A pilot with a small two-place plane met our flight to receive the mail and any freight. He called after me and said, "Wait, I'll take you across." Pauline sat in front; I sat in the back on the floor surrounded by mail and freight; I felt well cushioned. The little red plane vibrated excessively. It seemed the propeller must have been bent; it seemed any moment the craft would fly into pieces. The pilot must have been in his early fifties and reminded me of pictures I had seen of the early patriarchs. His long unkept hair were shoulder length. If this had been in the 1960's we would have said he was probably a "Hippy". We later learned his name was Nat Brown, and he was considered one of the best pilots in the Kuskokwim region, and was usually hired to make rescue missions and to take people to hard to get to places.

We were met by the Dreberts, the Dittmers and Mrs. Schattschneider. Br. Schattschneider was helping out at the Childrens Home until we would

arrive. Dr. Ferdinand Drebert, Superintendent of our Alaska Moravian Church, asked if we had already made out our grocery order for the year. We were given a grocery catalogue and began a very difficult ordeal to make out a year's food order. Not being familiar with name products and can sizes and quantities needed, we must have looked very stupid to the older mission staff. The first night in Bethel was spent at the Dreberts and the next day we were ready for the 25 mile trip by boat and barge to what would be our home for the next 25 years.

Mr. Trodahl, the Childrens Home Superintendent, had come down river from the Childrens Home to meet us with the M.S. Swan (a 40-foot boat used as a landing craft during World War I) pushing a small tub-like barge seventeen by forty feet. The barge was loaded with freight in Bethel that had come in for the Childrens Home on Alaska's Steamships first sailing to the Kuskokwim for the year. On the barge among the freight were ten or more forty gallon garbage cans that puzzled us. We later learned that their purpose was to store flour, peas, beans, rice, sugar, etc. to make it more easily accessible when needed by staff and children. The four or five hour motor boat trip was also a first for us. Never before did I ever try controlling or steering a power boat. Mr. Trodahl went to the front of the barge to do something and asked me to steer. My experience in steering a car or tractor was an immediate response. A large boat with a large load of freight responds very, very slow to turns. I found myself heading straight for a sand bar. I was told to watch for the bars, but misunderstood what he meant. Mr. Trodahl came rushing back to the helm looking pretty miff at the new greenhorn, but was still able to save a big load of freight from landing on a sand bar in the middle of the Kuskokwim River.

In the next few weeks, Mr. Schattschneider patiently taught me how to read water and safe boating and freighting techniques. In gratitude to Mr. Schattschneider and the Lord, I never had any serious boat mishaps.

The day for our first boat trip up the river was calm, clear, sunny and most beautiful. Passing one of the fish camps, Mr. Trodahl stepped to the side of the barge and began swaying his arms as though he was rocking a baby to sleep. We later saw several small boats following us to the Childrens Home to help unload and pack away the freight. He had an understanding with the men watching from the river bank that he was needing help to unload.

When we got around the last bend in the Kwethluk River, the clear Kwethluk water mirrored the trees, the buildings, and as we got closer the children and staff who stood on the river bank to meet us. It was extremely hard for Pauline and I to cover our emotions. That sight will always linger with us--this is where the Lord planned for us to spend the next 25 years. One of the children were heard saying "He has yellow hair". Blondes were not very common in Alaska in the 1940's. On the river bank stood a very beautiful and attractive group of children. They soon won their way into our hearts and we thoroughly loved them and I personally believe that they realized we did because they soon came to us for love and sympathy for every little scratch and disappointment. We have never ceased to love those children and I feel that love is mutual. The smallest little boy standing on that river bank that day called us two months ago by phone saying he was passing through Seattle and would like to see us but was not able to stop over. He now is six feet tall and weighs over 200 pounds, is married and has a married son. When

we met him at the airport with tears in his eyes, he put his arms around Pauline and called her "Mom".

We soon realized that more was expected of us than to provide for the children's personal needs such as the maintenance of equipment, replenishing of fuel and other supplies and thus had to set priorities.

I inwardly prayed as I got off the barge, that the Lord would give us the wisdom besides providing for the daily physical needs, to help the children find a right relationship with the Lord Jesus, and a deep down assurance of their salvation. We soon realized that the children who yielded to the Lord and had this assurance within their hearts adjusted to the Home life much quicker and better.

In 1948 tuberculosis was dreaded as cancer is today. The Eskimo people were very skeptical that the medical profession could help. The saying among the people was, "if you walk in the front door of a hospital you'll be carried out the back door". On one of the first visits of the Public Health Nurse, she told us that over 50% of the people of Bethel had active tuberculosis and that percentages in the villages were about the same. One of the teachers in a village school said that one of every four children in his class had suffered the loss of a loved one due to tuberculosis. The public health nurse suggested for the benefit of the children and our own health that we should not visit or mingle in village homes and large groups so as not to contract or carry the germ back to the children. X-ray teams came up to the Childrens Home twice a year and everyone was given a chest X-ray to determine their health condition. We soon learned that with the quality of care the Childrens Home was providing, that many of the children who

would have been hospitalized before being admitted, if there had been room in the hospital, were healing more rapidly than in some instances than hospital patients. Some of the children, who would have been hospitalized had there been room, when we admitted them, after a few months were no longer needing hospital care. The suggestions that we were to limit our visiting in village homes was very disappointing since I was deeply interested in ministering to the Eskimo people.

The Eskimo population was rapidly declining due to the tuberculosis epidemic. It was comforting to know that Alaska's Commissioner of Health was a Moravian Missionary doctor (Dr. Earl Albrecht). He put his heart and soul into meeting the physical needs of the Alaskan people and in particular the Eskimos. Many new and better hospitals were built, together with the discovery of I.N.H. medication, tuberculosis was soon overcome and the population decline was reversed.

There is no Calgary Power in Alaska; we had to generate our own electricity. We maintained our own diesel light plants. A big problem was to keep the right parts on hand for repairs when necessary. On one occasion we waited over a year for a needed part and finally sent in the old part to a machine shop in Seattle and had it rebuilt. We managed for over a year with only one light plant which was extremely risky in the severe cold weather. It was only the prayers of the staff, children and the mercy of the Lord that saw us through that winter. On several occasions when our diesels stopped, we found that the extreme cold caused the diesel fuel to jell keeping it from running into the power house through a two-inch pipe.

In addition to the 110/220 volt electric power, we had a 32-volt system powered by a battery pack.

The batteries were on charge during the day for night use, when the generators were turned off. Our diesels were run from 6:30 A.M. to 10 or 11 P.M.

Our water supply came from the river winter and summer. The Childrens Home is situated on Perma Frost that made it impossible for us to have well water. We pumped our water from the river through approximately one thousand feet of wooden pipe two inches in diameter. We had large holding tanks in each basement which were filled twice a week in all kinds of weather. In winter as soon as the tanks were filled the pipes were drained. Just before the next pumping in freezing weather we ran 200 gallons of hot water back through the pipes to the river to take out any ice and warm the pipes. Occasionally our pipes did freeze up, but it was usually caused by someone forgetting to drain, or mistakenly closed a valve instead of opening it. Each building had its own water pressure system, pumping water from the holding tanks into the pressure tanks for dormitory and house distribution.

The yearly food supply was ordered once a year from wholesale outlets in the Washington State area. Any supplies needed that missed the spring sailing had another chance on the fall shipment. We depended mainly for protein on fish caught during the summer, then canned and smoked for winter use. When moose meat was more plentiful, the Eskimo men would bring some for staff and children. We also occasionally ordered reindeer meat from Nunavak Island. Some of the older boys had trap lines and once in a while had rabbit for a meal.

Our greenhouse and garden was our main supply for fresh produce in summer. The children picked many gallons of blueberries and other wild berries that were made into jam, canned or frozen

for winter use. The Lord blest the Home with very efficient staff who only prepared meals that they themselves could enjoy yet knew how to economize, stretch the supplies and yet provide nutritious meals.

In 1948 we only had one kitchen range that used oil. The rest of our stoves and furnaces were fueled by wood. We used around 200 cords of wood a year. It had to be hauled in from the woods, cut with a buzz saw and split. Much of the splitting was done by the bigger boys; each big boy was asked to split from 10 to 15 blocks a day. Good fire wood became harder to get and it was difficult to find village men who would go out and cut it for us. This led to a gradual change over from wood to fuel oil. Brother Douglas Schattschneider was very efficient in converting stoves and furnaces to fuel oil stoves and furnaces. Our old buildings were large and not built very warm and thus it took a lot of fuel to keep warm. Our institution consumed over 400 fifty-gallon barrels of fuel a year--that includes stove oil, diesel fuel, and gasoline for tractor, pumps, and boat motors.

Living on Perma Frost made it impossible to have an underground sewage system. Water and sewage was drained away from the buildings in ditches on ground level. These ditches were covered and insulated; the warm water flow from the buildings kept them open until the drainage was far enough removed not to create any sanitary problems.

We had our own Elementary School program under the direction of the Department of Education of the State of Alaska. We were always blest with highly qualified teachers certified by the State. The head teacher had her Masters Degree and several others who taught also had Master Degrees. In 1951 we added a second classroom and included the ninth grade in our school program. When our

children were transferred to other schools, we would usually always get reports on how much they were ahead of the children in their new classes. In connection with the school program, we had a Bible study for one hour on Tuesday and Thursday mornings.

The staff consisted of two married couples and the last few years a third married couple, when it was felt that the girls needed a mother-father image as houseparents. We served as Boys Dormitory houseparents the first six years. We had four single ladies in the Girls Dorm. The functions of the Girls Dormitory staff were Housekeeper, who was responsible for all the good food. The Matron handled the daily routine needs of the girls and did the children's laundry. The two school teachers taught grades one through nine and helped with evening and Sunday play and other numerous activities. In the late 1960's when we acquired a third married couple, they placed the matron in the girls dorm. Also in the late sixties, a Children's Home Board of Directors was established made up of three villagers of Eskimo background, three prominent educators, the Alaska Moravian Church Superintendent, and the Moravian Children's Home Superintendent.

During our first term at the Children's Home, the Lord blessed us with two sons: Joel born in August 1949 and James born in October 1951. In 1954 our first furlough, I requested permission to return to Moravian Theological Seminary in Bethlehem, Pa. to continue the studies I had begun in 1942 and could not finish because of World War II. After our furlough in Bethlehem, I was ordained a Deacon by Bishop Kenneth Hamilton and was appointed Superintendent of the Children's Home and of the Up River District churches of Kwehtluk, Akiachak, Akiak and Tuluksak. The responsibility afforded me many wonderful and

memorable experiences. These villages are in driving distance surrounding the Childrens Home. We had a lay-pastor in each village who conducted the regular Sunday services and did the visitation work. I would alternate going to these villages Sunday afternoons and evenings. I would conduct the morning worship at the Children's Home and then when free to do so would go to one of the villages for the afternoon and evening, usually have a Communion service, Baptisms, and other Confirmations, Weddings, etc. Several times a year we had a weekend District Bible Conference. The program usually centered in an intensive Bible Study. Usually four times a year we had District Song Fests. Song fests were more a time of sharing Christian experiences and musical talent.

The Moravian Children's Home campus was situated next to the Kwethluk River three miles up river from the Kwethluk Village. The boys dorm, forty feet by forty feet with four floors, was the closest to the river. It had two large rooms for the older and younger boys with twelve beds in each dorm, and there was apartment space for the boys houseparents, as well as a lower grade classroom on the fourth floor. Going east, next to the boys dorm is the Honeymoon Cabin. It was originally built by the army to house the watchman who cared for the Army Barges when they wintered them near the Home during World War II. It was given to the Home and we renovated it to be used for a Staff retreat. Several of our former young people came back to the Home to be married, and requested to spend their honeymoon in this little cabin; it was given the name--Honeymoon Cabin.

The beautiful white Schwalbe Memorial Chapel is next but on the opposite side of the board walk. The Chapel was built in 1954-55 by mission staff with money given by the Women's Fellowship of the Southern Province in memory of the Schwalbes.

Across the board walk from the Chapel was our Diesel house that housed our two light plants. Because of the attention given the light plants it was sometimes called our pet house. Next east was the Superintendent's house. The farthest east was the Girls Dormitory, thirty eight by seventy feet; it housed the upper grade classroom, children's kitchen and dining room, living apartment space for the four single ladies with separate bedrooms for each, laundry rooms and much storage area. When houseparents were provided for the girls, a separate trailer with a built-on extension was provided for the housekeeper. Also a new classroom was built for the lower grade children. Used only for four years, it was originally planned for a Power House, but the State wanted us to get the small children's classroom from off the boys dorm fourth floor to ground level. We made alterations so it could be used for a school and continued with our old Power house. In 1971 we built a new 30 ft. by 50 ft. classroom for the upper grade children. It was built south of the Campus approximately 1000 feet on higher ground so it would be above high water level. It was not finished when it was decided to close the Home. We also had a workshop and tractor garage, snowmobile shed and quansit hut for storage.

Travel was very expensive so we had to maintain several modes of travel. All travel was done on the river winter and summer. Summer travel was by boat. Winter travel was by dog team, snowmobile, snowmachine and truck when the ice was thick enough and safe and the snow not too deep. During river breakup and freeze-up, we were isolated. Occasionally army helicopters would fly in and ask how everything was going.

We had a number of special occasions at the Home that always brought excitement and joy to the Home family. Thanksgiving was a big event; the children

could invite some relatives and we usually invited the Kwethluk Village Teaching staff. We began the day with a Thanksgiving worship service. The ladies always prepared the turkey just right with all the trimmings. The day ended with a Christian or Disney movie. At Christmas we had 2 programs that the villagers were invited to--the Candle service and the Christmas Sunday School program. We always had a lot of visitors and were usually crowded out. On Christmas Day there was a stocking and an abundance of gifts for each child, thanks to the Moravian Womens' Fellowship groups who provided beautiful clothing outfits and gifts for all the children. Confirmation, as in other churches, was usually held on Palm Sunday. Easter morning began with a sunrise service from the Moravian Easter Morning liturgy, with the words "The Lord is Risen Indeed". When the snow wasn't too deep, it was concluded on the river bank looking to the east. After breakfast was the easter egg hunt. Each child had a basket filled with Easter goodies hid somewhere on Campus with his or her name on it. July 4th was originally planned as a time of visitation, fun, and fellowship for parents and relatives of children. This mushroomed until at times we had up to 500 people present. We always planned a day of wholesome fun and sports. The ladies prepared large amounts of food; we sold the food very reasonably, and with the proceeds we bought some much needed items for the Home not included in the budget. We concluded the day with a movie film with a fine Christian emphasis. This provided to be a real blessing since we had many non-Moravians and from different backgrounds present.

Our regular Sunday worship services and Sunday School classes were held very similarly to the regular Sunday services in Canada. Very often we had village young people come up to take in our evening worship services. Very often a

village choir group would come on Sundays to put on a program for the children. One evening at our Candle service, we had between 20 and 30 dog teams tied up on Campus, belonging to people who came to the program. That meant there were about 150 dogs and when it came time to go home the barking was so loud you could not tell the person next to you anything.

In March of 1973 our furlough was past due. Pauline, due to the progress of multiple sclerosis in her body could no longer walk on her own. We felt we must face reality and say goodbye to a ministry and a people that had captivated our hearts and lives. The strains of our last year at the Home were probably greatest of the years we spent there. The mixed feeling and emotions we felt on that last trip down river are hard to describe, praying "Lord take up the tangled strands where we may have wrought in vain, that by the gift of Thy dear Hands some beauty may remain."

In the summer of 1973 a sad day came when after 48 years of service at Nunapitsinghak, Alaska, it was decided to close the Moravian Children's Home and School. Since there was such a great improvement in the home life of villagers, it was felt that sufficient good homes would be available to provide for the needy children of the future. It was expressed by many that the influence of the Moravian Children's Home was like the heart of the Up-River District and that its closure left a detrimental impact on the Up-River village life.

We decided to spend most of our furlough time in Seattle since our two boys were enrolled at Seattle Pacific University. We wanted to be with them as much as possible. Since we had no high school at the Children's Home, our boys had to go to a boarding high school at Unalakleet, Alaska, run by

the Covenant Church. In summer they had to find jobs to help pay for school expenses.

While in Seattle we were given a call to Dillingham. We spent the next five years serving the Dillingham congregation with Aleknagik and Clark's Point as out stations. During the summer we did cannery visitation and held worship services for cannery workers. In Dillingham we had many callers come to the parsonage day and night, very often under the influence of alcohol, for counselling and spiritual help. Quite often I would leave a drunk in at night for fear if I did not he might freeze to death.

Besides many blessings we have also had deep disappointments. In the late fifties and early sixties, we noticed Pauline was finding it increasingly difficult to walk and often stumbled. The Alaskan doctors were not able to discover the cause. They thought she may have had a mild case of polio that was not detected and left her partially paralysed on one side. In 1960 while on furlough she entered the University Hospital in Edmonton; they came to the conclusion that she probably had multiple sclerosis. A few years later the Bethel Hospital verified this diagnosis. She had used a wheelchair for about 15 years. At first she would only use it when she would go out, but for the past eight years she uses it constantly during her waking hours. The last two years her hands have been giving out making it very frustrating and difficult for her. She reads a lot, trusts the Lord and keeps a good clear mental attitude which is a source of strength to her family and friends.

June 27th, 1974, early in the morning, we got a phone call that our son, Dale, nineteen years old, was missing. He was working for a fish processing plant in Bethel picking up fish from

fish boats and hauling them back to the processing plant. In the evening he would go to the Up-River fish camps and buy the fish eggs for the cannery. On his way back to Bethel with a load of fish eggs, the hand rail, we later learned, had an old crack, broke off; he fell overboard and drowned. He was found 15 months later about a mile below where he fell in. The men who were dragging for his body thought he had got caught on a submerged stump. The Lord has been our helper and Shepherd during this difficult time. Dale had a nice singing voice; his last visit with us in Dillingham, I asked him to sing at our Sunday service. He sang two songs, "Amazing Grace" and the "King Is Coming." We never hear these songs without it bringing to memory Dale's last visit with us. We of course could never forget him; he is still very dear to us. He loved the Lord Jesus and we know he is with Him.

In 1978 we asked for retirement and it was granted to us by our Mission Board. We bought a house in Seattle and made a lot of alterations to accomodate a wheelchair, and are now fairly comfortably situated. The difficulty of coping with M.S. is a challenge from day to day.

I do not have a list of the number of children served while we were in Alaska but a wild guess would be from 700 to 1000. The stories of all the children served and what brought them to the Home would make an interesting book but to do that I would have to go back and get to the Children's Home files. We had a file on each child. Just last week we had a letter from a nurse who used to work in Dillingham and now works at the Public Health Service Hospital in Anchorage saying that one of our former girls is now her supervisor. This girl came to us under the Division of Youth and Adult Authority as a juvenile delinquent. She now lives a productive life. "I will say of the Lord, He is my refuge and my fortress: my God in Him will I trust."

Psalm 91:2

Matthew 25:40 says to us, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me". The verse is not only meant for us who were privileged to work directly with the children but also for those of you who made it possible for us to be there and do the work. During our stay in Alaska, we thank the Lord for a Mission Board who stood behind us and on whom we felt we could depend in time of need.

In a Loving Saviour,

Clarence and Pauline Henkelman