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FOREWARD

It is always a great source of joy and encouragement for the editor when there is a generous response from people who are asked to prepare material for the Historical Magazine. This was the case when the appeal went out to people to write about their memories of the **Rev. Samuel Wedman**. Contributions from ten different people are included in this issue along with a brief profile of Samuel Wedman.

What a tribute it is to be so lovingly remembered with deep appreciation by so many people. Samuel Wedman's service as a missionary in Central America, a pastor in the U.S.A. and in western Canada, a longtime president of the Canadian District of the Moravian Church, and the founder of Camp Van Es, was exemplary. The articles in this issue are illustrative of this fact. The only deep regret we have is that he did not write his life story. Reflection upon this may inspire others to write theirs and thus preserve history for us and for future generations.

Clem Prochnau's account of the life of his father, **Ludwig Prochnau**, is revealing in that it illustrates how resourceful the pioneers were. Clem's grandparents were charter members of the Bruderheim Moravian Church. His parents were life long members.

With the kind permission of the German-Canadian Yearbook, a reprint of Linda Sabathy-Judd's **Fairfield Diary** article appears in this issue. Linda Sabathy-Judd is a student of Dr. Frederick Dreyer, a Professor of History, U. of W. Ontario, who visited our Archives in February 1997.

PROFILE OF SAMUEL WEDMAN

June 16, 1893 - July 28, 1968

One can only imagine the anticipation which the impending birth of their eighth child must have aroused in the Wedman household. When Michael and Louise Wedman came to Canada in 1892, and settled on a homestead in the Heimtal district, southeast of Edmonton, they brought 7 daughters with them. Now in June of 1893, another child was expected. On June 16th, a long awaited son arrived. They named him Samuel.

Little Samuel was 3 years old when the Heimtal Moravian Church was organized. His parents were charter members. Unfortunately Samuel's father, Michael, died on April 24, 1900. He was the first man to be buried in the Heimtal Moravian Church Cemetery. The loss of a father for a boy not yet 7 years old in pioneering farming circumstances meant that Samuel's mother, Louise, faced a serious struggle just to survive with her children. She married Gottfried Gunsch four years later in 1904. No doubt those years were marked with many hardships.

The confirmation of Samuel Wedman took place in 1909 at the Heimtal Moravian Church, which was served by Rev. Emil Suemper at the time. During his youth, Samuel worked on neighboring farms as the opportunity arose. He completed his schooling at Strathcona High School in Edmonton and went on to take up carpentry work.

In 1912 Samuel Wedman entered Moravian College in Bethlehem, Pennsylvania. Graduation from the Moravian

Theological Seminary took place in 1918. After accepting a call to missionary service in Central America, Samuel Wedman was ordained as a Moravian minister on August 13, 1918. Shortly after that he married Alice Steiniger and they departed for service in Nicaragua and Honduras.

The Wedman's left Central America because of Mrs. Wedman's health. They served pastorates at Graceham, Maryland, 1923-24, and Urichville, Ohio from 1924-26. A call from the Bruderheim congregation in Alberta was accepted and the Wedman's served there from 1926-32. It was during this period that Samuel Wedman served on the Canadian District Executive Board as secretary.

When he resigned from the Board to take a pastorate at Indianapolis, Indiana, his letter of resignation, dated April 13, 1932 revealed how he felt about leaving. He said, "This District shall always be my District in a special sense, and wherever, and whenever I can, I shall boost the work of the Canadian District."

After two years in Indiana and two years in Port Washington, Ohio, the Wedman's returned to the Canadian District to serve at Bruderfeld, now the Millwoods congregation in southeast Edmonton, from 1936-41. It was while serving at Bruderfeld that Samuel Wedman was elected Canadian District president. Camp Van Es was started at this time under his leadership. Serving the Heimtal congregation was also added to his duties.

Service at Bruderfeld ended in 1942, when the Wedman's accepted a call to the Edmonton Moravian Church. They

went back to Bruderheim from 1946-47. Then for health reasons, Samuel Wedman was given a brief leave of absence. His pastoral service resumed at the Edmonton Moravian Church, where the Wedman's served until 1951. From 1952-53 Samuel Wedman served as a supply pastor, before he and his wife retired to the Vancouver area. Samuel Wedman served the Vancouver Moravian Church on a supply basis. On July 28, 1968 Samuel Wedman died suddenly while conducting the Sunday morning worship service at the Vancouver Moravian Church. He was 75 years old.

--Compiled by Wm. G. Brese, April 26, 1997.

Information gleaned from obituaries,
the Heimtal History booklet and South Edmonton Saga.

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I REMEMBER SAMUEL WEDMAN

by Eric J. Schulze

As for many other people my memory of Samuel Wedman goes back especially to Camp Van Es. I spent many days helping build, cleaning up, preparing the grounds with "Brother Wedman", as we called him. It was evident that his heart was in this project, his gifts were being effectively used, and his devotion to his Lord was expressed as he spent many hours at the development of Camp Van Es. Sam was involved at Van Es from the purchase of the land to the completion of the initial buildings, from the recruitment of volunteer labor to the nurturing of human

lives in Christian faith, from planning of the program to the teaching of interesting classes.

Besides his gifts in building construction, Sam Wedman had administrative gifts. His leadership in the camping program was only one expression of that gift. As president of the Canadian District of the Moravian Church he led congregations through troublesome times. His fluency in both the German and English languages facilitated work with the District Board as well as with congregational boards in ministry.

On his trips to Bethlehem for meetings of the Provincial Elders Conference in the late 1940's, I remember that Sam Wedman would visit Moravian College and meet with the 8 to 10 of us students preparing for the ministry. We were always glad for his words of encouragement and the latest developments within the district.

As student assistant I was privileged to work with Brother Wedman in serving the Edmonton and Hobbema Moravian congregations for a year, 1950-51. We shared responsibility for Sunday services at both these congregations. There was a German and an English service on Sunday morning at the Edmonton Church, an afternoon service at Hobbema, and an evening service in Edmonton. Our usual pattern was for each of us to conduct two of the four services each Sunday, taking turns at each of them. We worked together on youth activities and Sunday School, visitation and special projects. I learned about ministry from Sam Wedman.

Connie and I visited the Wedman's in White Rock, B.C. when we were on our honeymoon in June of 1954. They welcomed us into their home and blessed us in the midst of our travels.

Sam Wedman served the Vancouver Moravian Church in his final months. "He died with his boots on", while conducting a service in that Church, serving his God and the Moravian Church until his last breath. My family came to Vancouver in the fall of 1968 after his death. We helped Mrs. Wedman with the disposal of some of her furniture and other household items. In our family there is still a wooden cupboard he built, shoe racks, and a shoe polish box that he made.

I remember Brother Wedman saying of his ministry in the Canadian District, "The District is my parish". His devotion to the tasks which facilitated Christian ministry within the district was evidence of his dedication to this corner of the Moravian Church. I remember him with gratitude to our gracious God for the fruitfulness of the ministry of the Rev. Samuel Wedman.

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RECOLLECTIONS OF BROTHER SAM WEDMAN

by Ray and Lydia Schultz

My earliest recollection of Bro. Wedman is when he was pastor of Bruderheim Moravian Church. An important event in the congregation and which I remember well is when he and Mrs. Wedman brought Jane home from the Lamont

Hospital as an adopted daughter. It let everyone know that he was a family man and the whole congregation rejoiced with the parsonage family. Since these were depression years, Bro. Wedman kept a cow for milk and cream and also raised chickens for eggs and meat. However, the congregation supplied them with much farm produce.

Then as is common in the life of pastors, Bro. Wedman received a call to a pastorate in the United States. I believe it was to Uhrichsville, Ohio. To ease the move and expense, Bro. Wedman held a big auction sale of their household furnishings on the church lawn. In those days there was no rural electrification, but the parsonage had a home Delco plant to generate electricity. One of the sale items was an electric vacuum cleaner powered by Delco. It did not sell during the sale. Since my parents also had a Delco electric plant in our home my mother bought it privately from Bro. Wedman after the sale, and it served us well for a number of years.

My next contact with Bro. Wedman was during my College and Seminary years. Bro. Wedman having returned to Canada from the United States was then the Canadian District president. As District president, he would also attend some of the P.E.C. meetings in Bethlehem, Pa. While in Bethlehem, he would also meet with the Canadian ministerial students. He did not come very often for these were the war years of World War II and travel was restricted. I remember Bro. Wedman meeting with Wilfred Dreger and myself during our senior year. He talked with me about coming to Canada after graduation and I agreed. He would arrange the Call.

Upon my graduation from Seminary, Bro. Wedman on behalf of the Canadian District Board sent me a telegram of congratulations and prayer for God's blessings and to "Preach Christ and Him Crucified". Signed - Samuel Wedman. That telegram meant much to me and I cherish it to this very day. At that time Bro. Wedman was the pastor of the Edmonton - Heimtal parish. However, Bruderheim Moravian Church experienced a pastoral vacancy and Bro. Wedman agreed to return to Bruderheim as their pastor which opened up the Edmonton - Heimtal parish making it possible for Bro. Wedman as District president to arrange my first call to the Edmonton - Heimtal parish which was sent to me at the Seminary. Since there was no Bishop in Canada, the P.E.C. named Bishop Vivian Moses, who was also the Dean of the Seminary, as the ordaining Bishop. Both Wilfred Dreger and myself were ordained into the ministry in the old College Hill Moravian Church, Bethlehem, Pa. in the same memorable service.

I will always be grateful to Bro. Wedman for giving me the opportunity to return to the Canadian District to begin my ministry and spend the early years of my ministry in the Edmonton area. This was a great blessing not only for my personal and spiritual life but also for all the future years of my ministry. It also afforded me the opportunity to meet my lovely wife, Lydia, and Bro. Wedman was the officiating pastor for our wedding service.

I also recall a day in mid winter, it was 40 degrees below zero Fahrenheit. The ministers meeting was scheduled to be held at New Sarepta. Bro. Elmer Stelter was the pastor

there and he was expecting us to come. I tried to dissuade Bro. Wedman from going at such a cold temperature and reminded him there would not be much traffic on the road and if we had car trouble we would be in serious trouble. But Bro. Wedman said that we will not have any car trouble, we will get there and come home safely too, and we did. I learned we need to pray and trust the Lord in all circumstances of life.

It was during these years in the Canadian District that I received a strong evangelical grounding in the Word of God mainly through the camping program at Van Es for which Bro. Wedman had worked so hard to get established. I was pleased to have been able to attend those early Young People's Conferences held at various places--Gull Lake, Didsbury, etc. These conferences were the forerunner which led Bro. Wedman with the District Board to acquire land on Cooking Lake and begin the camping program and to develop Camp Van Es. Only eternity will reveal the large number of souls that were saved and nurtured at Camp Van Es and Bro. Wedman will receive his crown and reward for his foresight and concern for the salvation and spiritual nurture of the Canadian Moravian Youth and others, too.

We were sorry to learn that upon his doctor's orders this gifted and dedicated man of God had to take early retirement. To aid in this new adventure in his life, Bro. Wedman built for himself a small house trailer in which he and Mrs. Wedman could live and travel until a suitable retirement place and home could be found. Before leaving the Edmonton area, he came and parked his trailer there with us at the old Heimtal parsonage using our outdoor

facilities for that is all that we had summer or winter. They stayed with us for several weeks enjoying the great outdoors. Then the morning of departure came when we wished them God's speed and a God-willing Auf-Wieder-Sehen. Then with the sun shining brightly upon them they drove out to the west to the setting sun. There they traveled and lived until God had fulfilled His plan and purpose for Bro. Wedman's life, calling him home one Sunday morning while conducting a morning worship service in the Vancouver Moravian Church. So, with the Moravian hymnwriter, James Montgomery, we say:

*"Servant of God, Well Done!
Rest from your loved employ;
The battle fought, the victory won,
Enter your Master's joy.*

*Rest from your labor rest,
Soul of the just, set free;
Blest be your memory, and blest
Your bright example be.*

*Soldier of Christ, well done!
Praise be your new employ;
And while eternal ages run,
Rest in your Saviour's joy."*

In the Name of Jesus, Amen.

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MEMORIES OF "UNCLE SAM" WEDMAN

by John and Violet Befus

Uncle Sam was dearly loved by our whole family, especially when he pastored the Bruderheim Moravian Church. It was then we heard stories of his boyhood from our mother, Mrs. Fred Stelter (Emma Henkelman). Evidently Uncle Sam had spent several years in the home of our grandparents, the Gottfried Henkelman's, during the school years. Mother suggested that we call him "Uncle Sam", since he had been like a brother to her--so Uncle Sam he remained all his life.

As a pastor, old and young alike respected and loved him because he had a unique gift of relating to each individual.

Because of his love for young people, Uncle Sam kept before him a vision of a church camp. He worked hard and long to bring this vision into fruition. Many hours of prayer and hard physical labor went into Camp Van Es. Only eternity will reveal how many young hearts were challenged and blessed by his tireless efforts in the youth conferences.

Years passed that were not in close contact with Uncle Sam because we were in Nicaragua. Then our paths crossed once again in 1959-62. The Lord and circumstances had us in the Vancouver Moravian Church while the Wedman's had retired in White Rock, B.C. Again he was there to encourage, advise, and support us as a family and as a church. It was a great thrill to answer the phone and hear a dear familiar voice say, "Hello there--Uncle Sam here."

We again returned to Nicaragua, while Uncle Sam continued to help the little church in Vancouver. Wasn't it significant that he was promoted to his heavenly home from the pulpit, doing the work he so dearly loved?

Well done! Good and faithful servant of the Lord!

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MEMORIES OF SAMUEL WEDMAN

by Len Boettcher

My earliest memories of the Samuel Wedman family go back to the 1920's when he served as a pastor at Bruderheim. We were their neighbours just 1/8 mile to the east of the parsonage. They had a large St. Bernard dog that we as children were somewhat afraid of, but he harmed no one.

In the 1930's Rev. Wedman was an enthusiastic supporter of the Yugent Tag festival for the young people of the Alberta Moravian Church district. In 1939 I had the privilege of being part of the early Canadian District Young People's executive that met at Camp Van Es and made the beginning plans for the establishment of a church camp. It was there that I really got to know Samuel Wedman. He was a leader with a vision and was able to inspire us with that same vision. But he was also a leader that not only spoke but put feet to his words by spending many hours in manual labour at Camp Van Es.

The 10th anniversary program at Camp Van Es in 1950 had an historical sketch of the development of the Canadian Moravian Young People's Society and the establishment of Camp Van Es written by Lorenz W. Adam. I quote a paragraph from page 75 that described the dedication of Samuel Wedman in the establishment and development of Camp Van Es:

"Much could be said about those who helped to make Camp Van Es possible. All those who have watched and taken part in the development of Camp Van Es knows that the man of vision who is largely responsible for the manoeuvring of the entire project thus far is the Rev. Samuel Wedman. Unselfishly he has donated of his energies and of his time to this work. Each summer he has spent many weeks at Camp Van Es, not only supervising but also doing much of the work himself. The cabin known as the "Exec." he constructed nearly lone handed. The plans for the grounds, the buildings, and the roadways, were drawn up largely by him. The present Moravian congregations and all future generations of Moravian young people owe him many thanks for the fine camp ground he has worked so hard to build. Nor do we want to forget the service given by Mrs. Wedman, who took care of the home base while her husband was out at the front, as no army can operate without a good home base."

I cannot add more to this.

After moving to Vancouver in 1943, I had less frequent contacts with Rev. Samuel Wedman. But those that Evelyn and I had were refreshing to us when Samuel Wedman retired to live in Vancouver and White Rock. We met him quite often as he served our church in Vancouver on various occasions. He was always welcomed by the congregation who respected him highly.

It was also in 1939 at the Young People's Conference at Bruderheim that I met my first wife, Evelyn Hoppe, who that year was part of the executive as president. When Rev. Wedman served as pastor at Bruderfeld Moravian Church in the late 1930's the Hoppe's had as neighbours many contacts with the Wedman's. Especially so as the Hoppe family were all active in the church. In the years 1940-42, Rev. Wedman served both the Bruderfeld and Heimtal congregations as pastor. He would preach at Bruderfeld in the morning and then at Heimtal in the afternoon. Evelyn would be the driver as Rev. Wedman preferred to keep his mind on the sermon to be preached. They encountered all types of road and driving conditions such as mud (gumbo), snow, rain, and sunshine; Evelyn had many stories to tell of their adventures,

Rev. Samuel Wedman had dedicated his life to serving his Lord. He kept his ordination vows as pastor and even though he was retired in 1953, he would serve as interim pastor at the Vancouver Moravian Church. On Sunday, July 28, 1968, as he began his sermon he suffered a massive aneurism and died in the pulpit. He had mentioned several times in the past that he would like to die with his boots on.

For me he was a man of God that not only preached the word of God but also lived according to that Word. "He walked the talk."

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MEMORIES OF THE REV. SAMUEL WEDMAN
by Margaret Wilde

During my husband's years as pastor at Vancouver and at Bruderfeld, we had occasions for contact with the Wedman family. I recall that Brother Wedman was of great help to my husband in matters of the church, its operation, and dealing with people of various backgrounds. He had a way of smoothing ruffled waters and relieving tense situations. I do not recall ever seeing him truly upset or angry.

And, of course, his work in connection with the youth camp of the District--Camp Van Es, is recognized and honored by the Canadian people and many others in the United States.

We followed the Wedman's at the Bruderfeld congregation, near Edmonton. We moved there from Vancouver, arriving in December. That winter there were times of hoar frost on the trees and bushes, making the premises a vertible fairyland. The real joy came in the spring when all of Bro. Wedman's work of having planted flowers, bushes and trees came into blooming and budding. Everything was so well cared for.

The parsonage had no electricity nor running water. The wash house had a good substitute for a refrigerator. A tall, circular metal container with several shelves was dropped in a deep hole dug in a corner of the washhouse. With a rope one pulled the container up or let it down. Here milk, butter, vegetables, and meat were kept wonderfully cold in the hot summer time. This invention of our Brother Sam was very much appreciated by the Wilde family,

Yes, we know that the name Samuel Wedman is well interwoven in the story of the Moravian Church in Canada and in the places where he served in the United States. He was a faithful servant of the Lord.

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OBSERVATIONS AND RECOLLECTIONS OF SAMUEL WEDMAN

by Grace and Sam Marx

(**Sam writes:**) Grace and I had many visits and associations with Brother Samuel Wedman over many years. Brother Wedman had been Grace's pastor in Bruderfeld and then moved to Edmonton where he was pastor and president of the Canadian District Moravian Church when the Board extended a call for me to come to Canada to serve the Vancouver Church. Bro. Wedman had already established Camp Van Es when I came to Canada, and he was very much the mover and organizer of the Young People's Conferences in the summers 1942, 1943, and 1944 when both Grace and I were at Conference.

The Wedman's heard of my interest in Grace and invited me to stay in their home in Edmonton and offered me the use of a car during my visits to Edmonton from Vancouver so that I was able to go to see Grace at the University Hospital and to take her out on dates. When our relationship progressed to our engagement, the Wedman's continued to be supportive and helpful. Bro. Wedman had good advice and practical Christian counsel to give me. And when we were married in June of 1944 in Bruderfeld, Bro. Wedman officiated at the wedding along with Bishop Clement Hoyler.

After Grace finished her studies and training at the University Hospital and the University, we lived in Montreal, where I completed my medical studies. Then we were called to Central America. On our first furlough, we spent the year in Vancouver and the Wedman's lived directly across the street from us. Bro. Wedman was quite a builder and built a new house on an empty lot. We saw the Wedman's often during that time.

On our second furlough, the Wedman's had moved to White Rock, but they made the trip east and stopped just outside Fargo, North Dakota, where we were living and I was working at St. Luke's Hospital. The Wedman's invited us out to the camp ground where they were staying before travelling on to Pennsylvania.

(Grace writes:) Even before Bro. Wedman began helping cupid in Sam's and my relationship, he was a true friend, along with his wife, Alice. Many times a word of encouragement, or a note including advice and direction, came my way. He was a humble man full of compassion

and with a great sense of humor. He was a many faceted man, with varied talents, a deep and eloquent speaker, a fine carpenter, a man with vision, one who loved the out-of-doors, and he loved music. I still feel a blessing and a thrill when I remember him singing the solo part of the "Ninety and Nine", backed up by the choir at Camp Van Es.

Not only was he an inspiration to many, but he was a "mover" who was able to transfer his vision and zeal to others, to reap astounding results and often great decisions to follow and work for the Lord. Truly he was a great man of God, who was called by His master, even as he was preaching in the pulpit.

One final note: Bro. Wedman gave his daughter, Jane, a copy of Gehman's "Westminster Dictionary of the Bible" on July 15, 1946, on the flyleaf of which he wrote for Jane: "Remember the 1946 Conference?" Jane left that Dictionary of the Bible with us when she left Honduras and Nicaragua and I continue to look up references in it often--even today, as I study the Sunday School lesson.

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REFLECTIONS ON SAM WEDMAN

by August Frauenfeld

Sam Wedman was a visionary and a pioneer. He had a heart that was as big as the Pacific Ocean. His love for his Savior and for the people he served was a real inspiration for all of those who were fortunate to know this great man.

He was a gentle soul who lived to serve others. He was never too busy to encourage people who had problems, and he always had a kind and sympathetic word for those who were hurting in body and in spirit.

Like all great men, he had his share of criticism from the individuals that did not understand his vision and burning desire to minister to the young people in the Canadian District. He always had a gentle and kindly answer for his critics. I am certain that at times he must have felt discouraged, but he never wavered in attempting to make his vision become a reality.

Camp Van Es is a monument to Sam Wedman. The facilities are a great memorial; however, a much greater tribute to this humble man's ministry are the many people who found a new relationship with our Savior. The legacy of Sam's dedication and vision will continue for many generations. Only the Lord knows how many people entered full time ministries or became strong church leaders as a direct or indirect result of the efforts of this man of God.

The last time I saw Sam was in their retirement home in White Rock, B.C. I will never forget that warm smile and loving handshake.

Sam Wedman daily lived Matthew 5:16. He let his light shine before men, we saw his good works, and as a result we glorified our Father in heaven.

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REV. SAM WEDMAN - "A SPECIAL PERSON"

by Edgar Schwanke

From the time that I was asked to write about my memories of Rev. Sam Wedman, I began making a list as I remembered the various times and occasions that I learned to know him as a pastor and a friend. This included my first encounter in my early years of my life.

Rev. Wedman was pastor of the Bruderheim Moravian Church. It was there during my early years of school that Rev. Wedman became very real to me. It was at a regular Sunday morning church service that left a lasting impression on my life. As some of you may remember, the Moravian seating custom was that the women and small children sat on the left side of the sanctuary and the men sat on the right side. Once the boys became young adults, they graduated to the balcony. The young boys sat on the mens side about two rows from the front. There they could be observed and kept in check by some of the church patriarchs with the use of their walking canes, prodding the boys who misbehaved.

On this particular Sunday morning I brought with me my new pocket knife to show to my friends. Rev. Wedman was nearing the end of his sermon--and we were becoming restless. I thought about my new pocket knife, took it out and proudly showed it to my friends. This started a commotion--with my friends saying, "Let me see it first." This caused a problem of distraction that Rev. Wedman left the pulpit, took my knife, returned to the pulpit and finished his sermon. This embarrassment wasn't over yet.

At the close of the service, as was the custom, he shook hands with the people in the foyer as they were leaving. There was no escape for me. The time came when I had to face Rev. Wedman. You caused a disturbance while I was speaking and made it difficult for me! You are a bad boy! Shaking his pointed finger at me--he then pulled my one ear real hard and I started for the outside door. He stopped me--"Here's your knife!" My parents were embarrassed and when we got home from church, I received more than an ear pull.

Some years later after leaving home and living in Edmonton, Rev. Wedman was again my pastor. I was now an adult. The relationship was very different. He had become to me a caring person--"a man with a vision." I learned to know Rev. Wedman better during the early years in the building of Camp Van Es. He was a person with many good ideas and he knew how to bring these ideas to reality. His plans and ideas were presented with enthusiasm and he had the ability to motivate people to act. The result was that Camp Van Es within one year was developed enough to be used effectively.

The time came that Van Es needed additional facilities. The building of the Memorial Chapel entailed further plans directed by Rev. Wedman. He provided the basic plans which were developed by Gordon Wolfram. The Chapel was completed over a two-year period.

I well remember the day the Chapel was dedicated to the service of the Lord with many attending from all parts of

Alberta and Vancouver, B.C. The dedication took place during the morning service.

Following the afternoon service, Rev. Wedman and I were seated on the platform below the glass cross looking toward the back of the Chapel. I was recording our conversation asking him various questions for the benefit of the upcoming generations as to how this unique building came into being. Just before completing this conversation, he said this: Have you noticed as you look at the white globes on the light fixtures that you see the reflection of the cross behind us on every one of them? I was perplexed not having noticed this before, even though I had installed them. There is a lesson here to be learned. As believers we are to reflect God's goodness, mercy, love, and forgiveness as our daily Christian witness.

Rev. Wedman was my pastor and friend. There were times when I had questions about the Christian life. He provided answers that were helpful and instructive. "He was a caring person." When my wife and I were married about two years and living in a small basement suite, he offered his home, located in Millcreek Ravine, for a month while he and Mrs. Wedman were away. This was highly appreciated as well as the many notes left by him and Mrs. Wedman informing us where we could find extra light bulbs, extra sugar, and toilet paper.

Then as a young married couple in our first 2-bedroom bungalow, one Sunday morning we received a phone call while still in bed. The phone kept ringing and ringing. I finally picked up the receiver. "This is your good morning

call. This is Sam Wedman. There still is time. I'm inviting you to Sunday School this morning." We did attend that morning and the Sundays to follow. When we arrived someone had a big smile. We still attend Sunday School today. It's amazing what a phone call and an invitation can do when it's done in love.

During the 20th century, various Christian denominations have gone through difficult times, especially those with a German background. The Moravian Church was included. As the church strived to reach out in its ministry, it was confronted with the need as to when is it time to change from the German language to English. As young adults marry English speaking husbands or wives, it became necessary for them to make a choice where each can worship in the same language. Edmonton Moravian found itself at this crossroad. The church did have English Sunday School classes as well as young people's meetings. It proved confusing alternating the worship services, one Sunday in the German language--the next in English. Many couples with young children, and where English only was spoken at home, felt that the time had come that the language should be changed. How can this be accomplished with the least difficulties? Who would be willing to take the responsibility to propose a plan that could be presented to the membership? Two couples volunteered, Dan and Elsie Martin, my wife, Margaret and I.

The Bible states in James 1:5--If any of you lack wisdom, let him ask of God, that giveth to all men liberally. We all came to one conclusion--"Let's talk with Rev. Sam Wedman." We arranged a meeting with him as to how we might approach

the subject in a Christian way that was fair to the membership. Rev. Wedman said at the very beginning of our meeting that he would remain neutral and could not participate. The result of our meeting was these suggestions:

- 1) Visit all members explaining why a change or changes were essential for the growth of the church.
- 2) Have a petition signed by all those favouring the changing of the worship service to English and making it possible for the calling of a Church Council meeting.
- 3) Providing a proposal to accomodate those who still want to worship in the German language.

All available members were visited resulting in the calling of a Church Council meeting. The result of Church Council was as follows:

- 1) The Sunday morning and evening services would be in English.
- 2) The Sunday morning German service would be held during the Sunday School period--9:45-10:45 am.
- 3) Rev. Wedman agreed to provide two sermons each Sunday morning and see that music be provided for both services.

A small number of members who disagreed with the proposed change left the fellowship for a short time; returned to see that the language change was essential for the growth of the church and reaching out to those who do not know the Savior. Yes, Rev. Wedman "was a man of wisdom."

Much more could be written about Rev. Wedman. He certainly left a legacy of a person who demonstrated as a pastor--wisdom, friendship, was a leader, a motivator, a man of vision. "He was a special person."

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MY MEMORIES OF REV. SAMUEL WEDMAN

by Elsie D. Martin

Rev. Wedman served the Edmonton Moravian Church for two terms from 1942-45 and then again from 1947-51. During the second term, quite a number of renovations were made to the church building which was located on the corner of 99 Street and 84 Avenue. The original church had no basement, so the building had to be raised and a full basement was poured. Lavatories were installed and a kitchen was built, which the Ladies Aid furnished. There was also space for an assembly room, a couple of Sunday School rooms, and a choir room. On the main floor, the annex was opened up permanently so that there was more room; the front entrance was changed to face the north, 84 Avenue.

On March 22, 1944, Rev. Wedman organized the Ladies Aid, and I became a charter member. Later when my boys were a little older, I taught Sunday School. To assist the Sunday School teachers, Rev. Wedman organized and directed a Teacher Training Program. It was as a result of this Bible Study that I became more familiar with the Old Testament and came to understand the history of the

ancient people better. Those of us who took part in this study became a close knit group.

I remember a particular sermon that Wedman preached one Sunday. The text for the sermon was Psalm 90:10, K.J.V. "The days of our years are three score and ten; and if by reason of strength they be four score years, yet is their strength, labor, and sorrow; for it is soon cut off, and we fly away." Dan and I pondered on those words for years after and I never forgot them.

Wedman was a very compassionate man, and I know that he was deeply hurt at the time of the language change--by the strife between the opposing sides. I am sure that that strife shortened his life.

* * * * *

MEMORIES OF THE REV. SAMUEL WEDMAN

by Bishop Percival R. Henkelman

One of my first memories of Samuel Wedman was his visit to me as a child when I was a patient at the Archer Memorial Hospital in Lamont. The hospital was a frightening place for a little boy who was recovering from a case of diphtheria. The pastor's friendly demeanour and kind spirit left a lasting impression on me. Somehow after his prayer with me I knew I would recover from my illness and soon be back with my loving family.

Samuel Wedman was twice a minister at the Bruderheim Moravian Church where my family members attended faithfully. I was most fortunate to have a good role model in the pastor. He and a number of other pastors, no doubt, encouraged me to consider the ministry as a life calling.

Always active at Camp Van Es, Samuel Wedman was a good teacher and counsellor. I recall his encouraging us to commit our lives to Christ as well as to receive as much education as possible. He reminded us that we must study God's Word and also receive a good liberal education. He had great respect for the training given by Moravian College and Theological Seminary. He passed that enthusiasm on to me and to a number of other youngsters who accepted the challenge to train for the ministry.

When the Rev. Wedman visited us while we were at the College and Seminary in Bethlehem, he would take time to visit us. He reminded us that he would like us to return to Canada when we had completed our training.

When that time came he invited me to accept the call to the Edmonton Moravian Church and the rest is history. He supported me in every way possible in our years at the Edmonton Church. We became close friends and colleagues. I will always thank God for the influence of the kindly and godly man whom we remember as Brother Wedman.

HIGHLIGHTS OF THE LIFE OF LUDWIG PROCHNAU

by Clem Prochnau (eldest son)

Ludwig Prochnau came to a farm near Bruderheim, Alberta from Volhynia, Russia with his parents, Mr. & Mrs. Samuel Prochnau, one brother, and two sisters in 1894. They brought very little with them--clothes, blankets, shovel, saw, and an axe. Ludwig Prochnau was two years old when he arrived.

There were a lot of trees and with a tarp his parents made a type of shelter. With help from neighbors, his parents managed to survive but worked very hard. Ludwig's parents cut trees and made log buildings with sod roofs and had a wood stove which continually needed attention in cold weather. They gradually obtained a team of oxen, a wagon, and a plow. Slowly they cleared land in order to grow grain and gardens.

Though Ludwig had very few days of schooling, he quickly learned to make things with his hands--such as a saw mill used to make lumber. He moved this mill to his own land on an adjoining quarter of land and built a home for himself and his bride in 1920. This house was home for them and 15 children, and it is home for one of their grandchildren today.

Ludwig Prochnau gradually cleared land over the next 20 years. He continually built and constructed many needed things such as hammers, planers, feed cutters. He also became a good blacksmith and mechanic. In those years

there was no electric power so things were run by hand until Ludwig was able to convert his feed cutter to run by an engine which enabled him to cut bundles of oats and straw and blow the straw into the loft of his barn. He used a crusher for grinding grain to make feed for cows, pigs, and chickens. He was able to convert or adapt whatever machines he had to fit the job needed.

He also made patterns for needed parts which he then took to a foundry in Edmonton to have made in cast iron. There were no available stores where he could buy what he needed, therefore he made them. He also made a wooden lathe to make patterns which helped him in the making of several spinning wheels and the feed cutter. He built a large bob sleigh and also a small one which was used to go shopping or visiting.

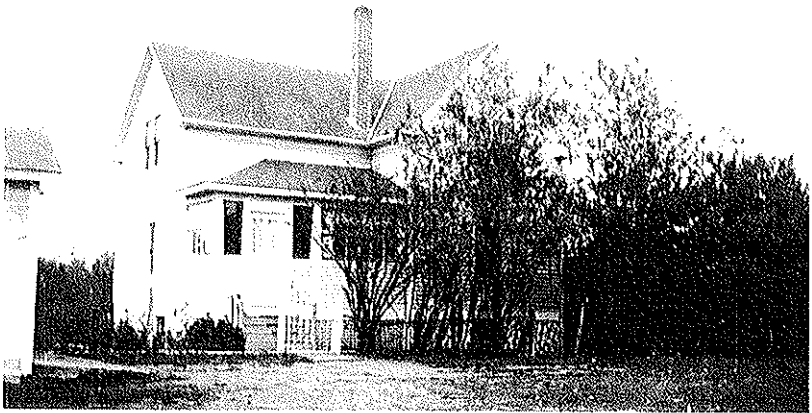
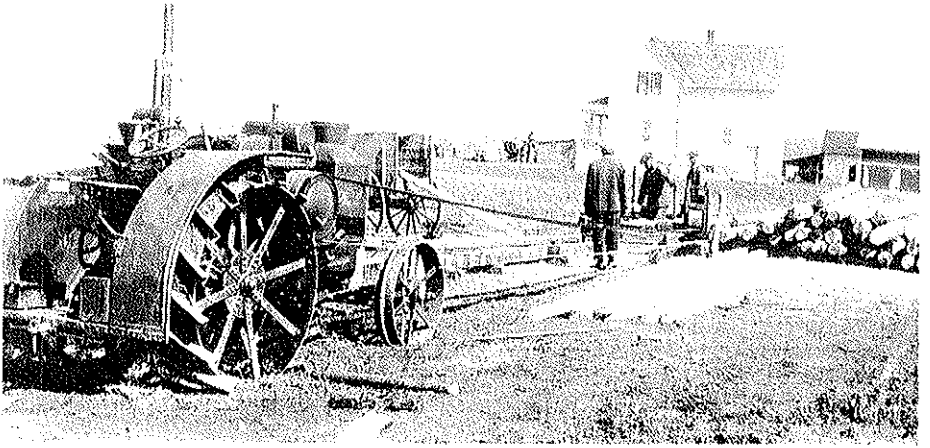
In 1929 Ludwig got a flour mill made in Germany, via Winnipeg, enabling him to make his own flour and cereals for both family and livestock. In 1924 he bought a Rumley tractor for \$2200 and a threshing machine for \$2000. These machines are still in running order and kept on his original farm.

Clem Prochnau has an Edison record player which provided the music for his parents wedding in 1920; this would only run by winding it with a crank. This machine is still in its original state and is enjoyed in Clem's home.

Mr. & Mrs. Prochnau lived on the same farm until 1967 when his son, Elmer, took over the farm; then they retired to a home in Bruderheim. Mr. Prochnau died in 1981 and Mrs.

Prochnau in 1994. Mr. and Mrs. Prochnau were quiet hardworking people. They were good friends and good neighbors. They taught their children the value of hard work, trust and love for each other and their Lord.





LINDA SABATHY-JUDD, cand.phil.
 University of Western Ontario
 London, Ontario

Profile of a Diary: Fairfield, Upper Canada, 1792-1813

In the spring of 1792, a few short months after the Constitutional Act had divided the old province of Quebec into Upper and Lower Canada, a party of German missionaries founded the settlement of Fairfield on the north bank of the Thames river in Upper Canada, some 25 miles east of present-day Chatham in Kent County, Ontario. The missionaries belonged to the Moravian brotherhood. The settlement was intended to give asylum to converted Delaware Indians¹ who had been driven out of their lands in the United States. Fairfield was burnt down by the American army during the War of 1812. In 1815 it was rebuilt as New Fairfield on the south bank of the river. It was managed by the Moravians until 1901 when it was transferred to the Methodists and through the Methodists to the United Church of Canada. Today a museum stands on the site of the original mission.

The Moravians formed part of the evangelical revival movement which swept Europe and North America in the eighteenth century. Modern Moravianism got its start in 1722 in Herrnhut, Saxony, in what is now southeastern Germany. Under the guidance of count Nikolaus Ludwig von Zinzendorf (1700-1760), Herrnhut became the centre for all Moravian business and, to some extent, still functions in that capacity today.² The Moravians were the first protestant missionaries to establish an extensive global network. By the end of the eighteenth century, Moravian missions were organized in Greenland, the West Indies, in Palestine, Estonia, Ethiopia, Persia, Surinam, North and South-America

¹The Delaware Indians were members of an Algonkian speaking tribe. They called themselves Lenni Lenape, meaning 'common people'. The name 'Delaware' comes from the name of Thomas West, lord de la Warr, early governor of the Virginia colony. The Delawares' homeland was what is now southeastern Pennsylvania, southeastern New York State, Delaware and New Jersey. White settlement on the eastern seaboard drove the Delaware west in search of new lands. Only a small number embraced the Christian religion in the eighteenth and nineteenth centuries. Clinton Alfred Weslager *The Delaware: A Critical Bibliography* (Bloomington: Indiana University Press, 1978).

²It should be stressed that the term 'Moravian' is a misnomer. The brotherhood was primarily a German institution and few of its members actually came from Moravia. In Europe the brotherhood was known as the 'United Brethren' (Brüder Unität) or 'Unitas Fratrum'. Frequently its members were referred to as 'Herrnhuters'. The term 'Moravian' was first used by Zinzendorf in reference to the handful of religious refugees from Moravia who had settled on his estate and had formed the nucleus of the new organization. The term was used only in reference to the missionary movement outside of Europe.

and among the natives in New Guinea.³ Bethlehem, Pennsylvania, founded by Zinzendorf in 1741, became the headquarters for all missionary work in North-America except for the Labrador missions which were administered by the *Society for the Furtherance of the Gospel* in England. In North-America Moravianism developed into the institutional Moravian church which still exists today. By far the largest number of Moravian churches is found in the United States. Canada has thirteen Moravian churches and two missions at present. Both missions are located in Labrador.⁴

The Moravian presence in Upper Canada was strictly circumstantial. To a large extent, Fairfield's story is linked to that of David Zeisberger, the much celebrated and certainly best-known Moravian missionary to the Indians of North America. During his extraordinarily long career, Zeisberger founded many missions including several in the Muskingum valley in present-day Ohio. By all accounts, the years on the Muskingum⁵ (1772-1781) were happy and prosperous ones for Zeisberger and his followers. Peace and prosperity were not to last, however. During the American Revolution the Moravians were caught between two opposing armies and their respective Indian allies. Moravians did not swear oaths and their pacific nature made them suspect enemy spies. This hostile suspicion ended in tragedy. In March, 1782, American militiamen slaughtered ninety Moravian Indians, including sixty-one women and children.⁶ A long and arduous period of migration for the survivors followed.⁷ 1791 saw the missionaries and their charges in the Detroit area and the following spring they settled on the Thames river at the site already mentioned. Elma E. Gray in *Wilderness Christians* describes the spot as a "plateau seventy feet above the water, with gentle, vine-draped slopes falling to the river".⁸ Zeisberger's recollection is less romantic: "Es war Einöde und Wildnis u. der Bauplatz dick u. schwer mit Holz bewachsen."⁹

As witnesses to Canadian frontier history the Moravians invite comparison with the Jesuits. Every congregation in the Moravian mission network wrote up

³John R. Weinlick and Albert H. Frank, *The Moravian Church through the Ages*. Revised edition copyright 1989 by the Department of Publications and Communications, Moravian Church, Northern Province. pp. 75-81.

⁴The Labrador missions date from 1771. In all, nine missions were founded. Of these, Hopedale and Happy Valley still function in their original capacity.

⁵Known as the Tuscarawas river today.

⁶The infamous 'Gnadenhütten massacre' marks a watershed in the history of the Moravian Indians. Earl P. Olmstead remarks that the "cold-blooded murder of the converts at Gnadenhütten ... ranks among the most treacherous acts perpetrated by whites against the Indians and rivals the indiscriminate killing of 350 Indians at Wounded Knee in December 1890. Olmstead in *op.cit.* p. 54.

⁷For a detailed account of the years following the Gnadenhütten massacre see G.H. Loskiel *Geschichte der Mission in Nordamerika*. (Hildesheim: Georg Olms Verlag, 1989). Nachdruck der Ausgabe Barby 1789. Also Earl P. Olmstead in *op.cit.*

⁸Elma E. Gray *Wilderness Christians*. Toronto: The Macmillan Company of Canada Limited, 1956. p. 92.

⁹Diary entry December 31, 1792.

a regular journal in which both public and private events get recorded. Fairfield was no exception. The day-to-day journal recording the life of the congregation and the world around it is the largest in the Fairfield collection. The collection also contains individual travel journals, reports and private letters. The originals are stored in the Moravian church archive in Bethlehem, Pennsylvania. Microfilm copies of both the Fairfield and the New Fairfield papers are available.

The existence of the Fairfield archive is something that historians know about. In 1885 Eugene Bliss translated six years of the congregation diary from 1792 to 1798.¹⁰ Bliss's work is long out of print, however, and second-hand copies are difficult to find. In the main, general works of Ontario history are silent about Moravians.¹¹ Although the Bliss translation gets used in local histories, the remainder, and by far the larger portion, of the Fairfield diary is neglected.¹² Nor do the Moravians get much attention in works of Ontario religious history.¹³ John Webster Grant's *Moon in Wintertime* and J.R. Miller's *Skyscrapers Hide the Heavens*, works which deal with missionaries to the Indians and Indian-White relations in Canada respectively, rely on secondary sources for the scant information they offer on Moravians. Miller refers his readers to Grant and Grant refers his to *Wilderness Christians* written by Elma E. Gray in collaboration with Robb Leslie Gray. This is a general history of the Fairfield mission. While this work is interesting and well written, the authors had no German and could not themselves make use of the Fairfield archive.

The reason for this general neglect is twofold. Firstly, the Moravian brotherhood is a German institution and few historians outside Germany know much about it. It is very hard to make sense of the Fairfield archives as church records if nothing is known about the Moravian church as a denomination. Secondly, and more important, is the problem that the non-German speaker must face in trying to decipher the text. For the most part, the text is written in an old-fashioned script that is no longer used in Germany. The result is that the archive is difficult to read, even for someone with good German. It is fair to assume that, until a fully translated diary is established, it will continue to be ignored.¹⁴

The Fairfield diary runs to 1400 manuscript pages. These pages represent the period in Upper Canadian history when such records are extremely rare. The number of words per page varies according to the style of handwriting. In all,

¹⁰Eugene Bliss ed. and trans. *Diary of David Zeisberger*. Cincinnati: Robert Clarke & Co., 1885. Reprinted in 1972, Scholarly Press Inc.

¹¹See for example, Gerald M. Craig *Upper Canada: The Formative Years 1784-1841*, and Randall White *Ontario 1610-1985*.

¹²See for example, F.C. Hamill *The Valley of the Lower Thames, 1640-1850* and V. Lauriston *Romantic Kent: The Story of a County 1626-1952*.

¹³See for example, William Westfall *Two Worlds*, and John Webster Grant *A Profusion of Spires*.

¹⁴The writer is in the process of transcribing the Fairfield diary from 1792-1813 from the old German script and translating it into English.

there are six diarists.¹⁵ The entries vary in length from a few words to several pages at a time. Not every day is entered, though Sundays are never missed. The diary is an official document. Each diarist refers to himself in the third person. At the conclusion of each year, a detailed census report is added. This information is broken down to groups of age, sex, and marital status. Sometimes the number of communicants is listed. Almost always the number of baptized and unbaptized is given. Much biographical detail in the manner of a 'Lebenslauf' on Christian Indians is offered, usually on reporting a death. These entries frequently run to two or more pages. The more virtuous the life, the longer the entry upon death. In the main, each diarist kept to a basic format which changed little until the troublesome final years. During 1812 and 1813, brothers Schnall and Denke both kept a diary. The handwriting becomes increasingly difficult to read. This is especially true of Denke's. Reporting on the end of Fairfield, Schnall disregards conventions and gives vent to his emotions.

In keeping with formal literary German, a good portion of the diary is written in indirect discourse using the special subjunctive.¹⁶ The style reflects a charming blend of sophistication and simplicity. Frequently the sentences are long with a minimum of punctuation. Latin and French 'Fremdwörter' are occasionally employed. Although English is not used on a regular basis until well into the New Fairfield diary, it makes its appearance from the start. Terms like 'settlement', 'town' and 'lake' for example, very rarely appear in German. Occasionally, English and German are amalgamated into one. Orthographically the diarists show great diversity. This is particularly true in the spelling of Indian names and places. Thus, 'Chippawa' becomes 'Tschipue', 'Tschipui' and 'Tschipuways', 'Mohawk' becomes 'Mohok', 'Mohack' and so on. One hesitates to demonstrate the variations on Woapikamikunk.¹⁷ Occasionally a diarist will even vary the spelling of his own name. Great care is given to the appearance of the document and the corrections made are negligible. Although they do occasionally occur, ink spots are kept to a minimum. Bleed-throughs are more common. The margins are clear of any scribbling so often found in old manuscript materials.

The diary proper is, in fact, a series of 'clean copies' made from rough drafts. The clean copies were produced at intervals during the course of a year and sent off to Bethlehem. There they were recopied and then circulated within the Moravian mission network. It must be assumed that each diarist edited his own work. Certainly this is the case with Zeisberger. This periodic editing had

¹⁵The diarists were David Zeisberger, Gottlob Sensemann, Benjamin Mortimer, Gottfried Sebastian Oppelt, Johann Schnall and Friedrich Denke.

¹⁶"Ein Indianer aus Oswego, der unser Abigail Vater ist u. vor einigen Tagen zum Besuch herkam redete mit Josua u. sagte: er hätte manches von uns gehört aber nichts gutes u. er wäre darum hergekommen selber sehen u. zu hören. Er fände nun daß alles nicht wahr sey was er gehört hätte, er glaubte viel mehr wir hätten was Gutes wovon er u. die Indianer nichts wüßten ...". Diary entry April 5, 1794.

¹⁷White River mission founded in May, 1801, near present day Anderson, Indiana.

Diarium des Johannes Geminus in Fairfield
vom 1ten Januar bis zum 18ten April 1804

Die Vortaglichen und Wochentlichen Versammlungen sind
wie in vorigen Tagen gehalten worden. Am Montag
wurde Mattheus 23^{tes} Capitel die Vortagliche Versammlung und
Lyttels so wie die taglichen Lesungen nicht mehr ge-
braucht das am genast worden. Am Dienstag wurde ein
Gebet in Form eines Gebetsbuches mit dem folgenden
Inhalt gehalten, so wie auch am Donnerstag
Kantate, wie auch am sonntags des heiligen Geistes
Liedern (Lied 1^{tes} bis 10^{tes}) einige Kinder schickte
wie Dr. David unterrichtet worden, gehalten. Die
Lieder von den Michael Tagen ist das Lied
unter die taglichen Lesungen und Lyttel so wie unter
taglichen Versammlungen und Lyttels in Judicium
aufgenommen, und wenn ich die Mattheus 23^{tes}
Leseung zu lesen, mit einem Judicium von dem
Gangenen, und allem was sich that in der Versam-
lung des Geminus, und die Versammlung von Lyttel.
Von Lyttel wurde auch auf einige Zeit ein
Gebetbuch genast. Am Freitag wurde
ein Vortrag von dem heiligen Geiste gehalten.

Page from the Moravian diary.

predictable results. Some entries were removed and others put in. Existing entries were expanded on with information which, no doubt, came to mind at the moment of editing. Not many of these rough drafts survived. Zeisberger's did, and was used in the Bliss translation which was published in 1885. It follows that Zeisberger's final version varies a good deal from Bliss's work. These variations include additional information and occasional factual contradictions.

The rough draft entry of April 29, 1792, for example, talks about an oil spring in the river which the Indians, due to a rough current, were unable to get at.¹⁸ Nothing is mentioned as to why they wanted the oil. In the final version the Indians not only managed to collect a great quantity but Zeisberger adds that "sie brauchen es zur Arzney für die Rheumatism, für Zahn- u. Kopfweh, in Krankheiten brauchen sie es auch innerlich u. es that gute Dienste."¹⁹ Sometimes inconsistencies occur on a more serious topic. In January, 1797, a ship was trapped in ice between Niagara and Detroit. Bliss translates that "two men who were coming ashore on the ice, were frost-bitten before they arrived."²⁰ In the edited copy both men froze to death. "Der eine blieb auf den Lake todt liegen, der andre kam zwar an Land wo er aber auch todt hinfiel u. beide erfroren."²¹ While the former statement is not a blatant contradiction of the latter, — a frozen body is certainly frost-bitten, — the statements are not identical.²²

Written records tend to tell as much about the writers as they do about the things they argue or describe. A personal diary, for example, makes a statement about the author as an individual. As a formal church document, the Fairfield diary makes a statement about Moravians. It reflects Moravian theology, both in theory and in practice. As religionists, Moravians are frequently confused with Mennonites. They are, in fact, more like Methodists. At the heart of Moravian theology lies the doctrine of reconciliation, the 'Versöhnungslehre', conceived from Lutheran orthodoxy and German Pietism.²³ The vicarious atonement of Christ as defined in Luther's catechism on the one hand and the Pietist notion of a more personal 'heartfelt' religion on the other formed the basis of Moravian doctrine.²⁴ As a protestant religious idea, Moravianism fits into the mainstream of the evangelical revival. Like other evangelicals, Moravians needed to be reborn. Unlike other evangelicals, the Moravian's rebirth demanded no lengthy penitential struggle. Christ had fought the 'Bußkampf' for us on the cross. He had earned our salvation with his sweat and blood. An unquestioned and 'heartfelt' belief in this one truth produced conversion for Moravians. Virtue was a consequence of the Moravian rebirth,

¹⁸Bliss in *op. cit.*, p. 259.

¹⁹Diary entry April 29, 1792.

²⁰Bliss in *op. cit.*, p. 471.

²¹Diary entry January 9, 1797.

²²In the rough draft, Zeisberger wrote "zwey Männer die auf dem Eise ans Land gingen erfroren bis sie ankamen."

²³German Pietism was an evangelical movement within the Lutheran church founded by Philipp Jakob Spener (1635-1705). Spener argued that a true Christian life must begin with a 'new birth'. In order to be reborn, the repentant sinner must first undergo a lengthy 'Bußkampf'. At the successful completion of this personal struggle came a 'Durchbruch' which heralded the 'Wiedergeburt'. For a detailed history on German Pietism see Albrecht Ritschl, *Geschichte des Pietismus* 3 vols. Berlin, 1966.

²⁴For more detailed information on Moravianism, see Hans Christoph Hahn and Hellmut Reichel eds., *Zinzendorf und die Herrnhuter Brüder: Quellen zur Geschichte der Brüder-Unität von 1722 bis 1760*. Hamburg: Friedrich Wittig Verlag, 1977.

not a condition in order to achieve it. If conversion did not come, true belief was lacking. The Moravians disdained nominal Christianity and placed no value on the merits of good works for men's salvation.²⁵ Converts are reminded "daß es nicht genug sey wenn man getauft wäre, fleißig in die Kirche ginge, in der Bibel lesen könnte u. sich in Ansehung der Lebensart nach den weisen Leuten zu richten suche; sondern es käme darauf an, daß man vom Heiland die Vergebung seiner Sünden erlange u. ein neues Leben u. Gefühl von Gott ins Herz krige, welches wir uns aber nicht selber schaffen, noch mit etwas verdienen könnten, sondern müßten ihn drum anrufen, der es uns denn aus Gnaden schenke."²⁶

Fairfield was set up on a well-established pattern of an 'Indian Gemeinde'.²⁷ Wooden blockhouses with vegetable gardens, European style, lined both sides of the main street. A meeting hall doubling as a church and a schoolhouse completed the physical design. Barns were constructed a little further from the town. The 'Hutberg', the mission's cemetery, was also located a short distance away. By the end of 1792 Zeisberger could happily report that thirty houses had been built and 100 acres of land cultivated.²⁸ All baptized members including missionaries were 'Geschwister'. Spiritual unity was achieved through daily meetings and the contemplation of the 'watchword' or 'Losung'. This was either a quotation from the Bible or a line or two from a hymn. To enhance the religious life of the community and to maintain discipline, small groups or 'choirs' were formed within the congregation. Segregated by age, sex and marital status, these 'choirs' met separately in addition to the daily meetings. Access to monthly Holy Communion was subject to true belief which was demonstrated by virtuous behaviour. Communicants or 'Abendmahlsgeschwister' were asked to examine their hearts prior to partaking of the Holy Supper to ascertain their worthiness. To this end the missionaries undertook a heart-to-heart talk with their converts on an individual basis. A number of Indian 'Helfer' assisted the missionaries in this task.

Most of Fairfield's Indians were Delawares. Occasionally curiosity attracted people of other tribes like the Munseys or the Chippewa. In the main, Indians had to ask to join the mission. Permission was very rarely denied. The Moravians were careful not to interfere with the Indian family unit. No married people were accepted without the consent of both parties. In *Moon of Wintertime*, John Webster Grant states that the Moravians ruled their flock "with a heavy hand."²⁹ The diary, however, gives much evidence to the contrary. To a great extent, Moravianism embodied liberal eighteenth-century ideas.

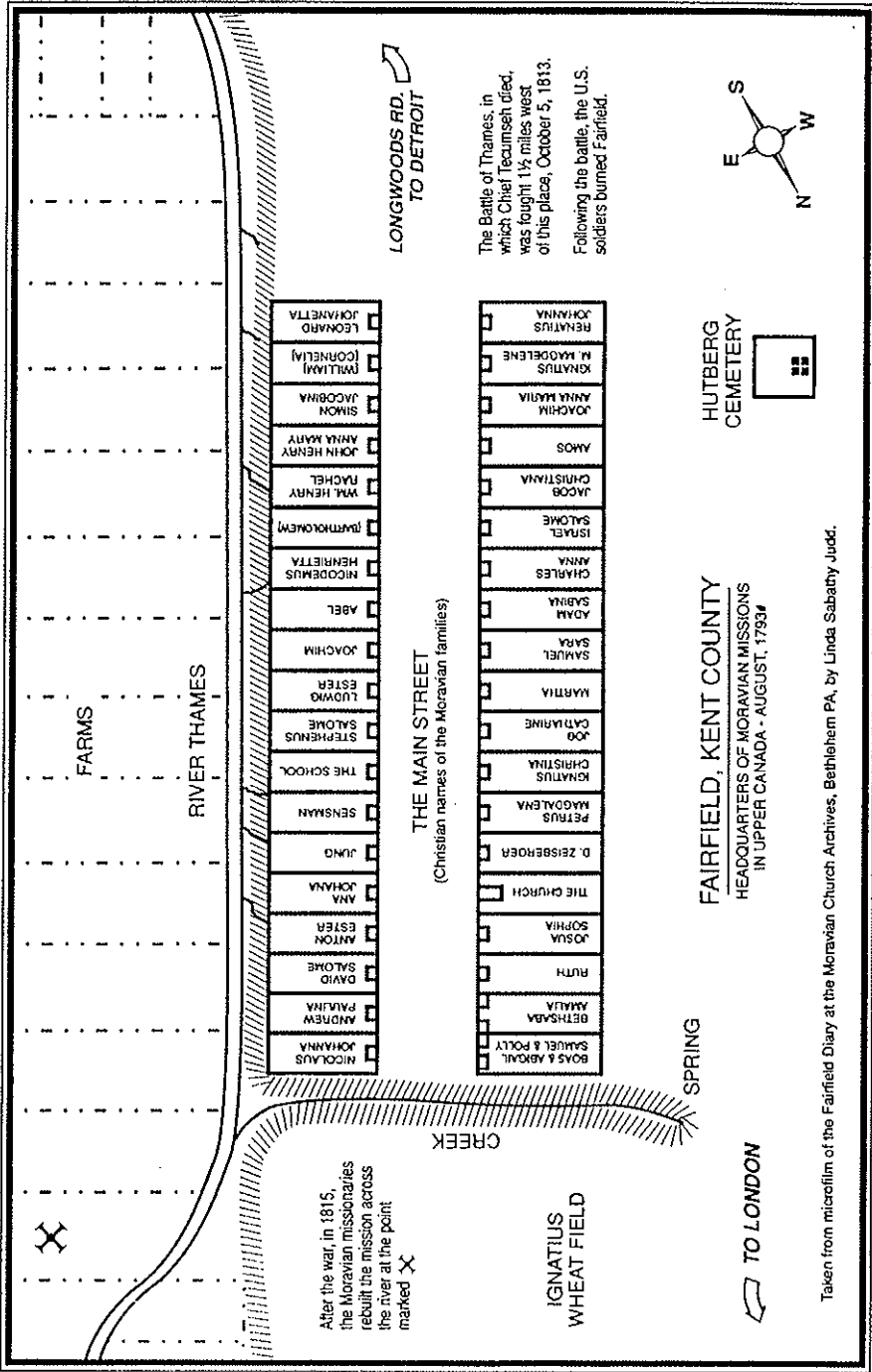
²⁵See Nikolaus Ludwig von Zinzendorf. *Des Ordinarii Fratrum Berlinische Reden*. Printed by Gottfried Clemens in Barby, 1758, in *N.L. von Zinzendorf Hauptschriften I*. Hildesheim: Georg Olms Verlag, 1962.

²⁶Diary entry December 12, 1792.

²⁷'Gemeine' is an older form of 'Gemeinde' and can be translated to mean 'community', 'municipality', 'parish' or 'congregation'. In its older form, the term has a more intimate connotation. It implies a sense of fellowship beyond the concept of group association.

²⁸Diary entry December 31, 1792.

²⁹Grant in *op. cit.*, page 226.



Taken from microfilm of the Fairfield Diary at the Moravian Church Archives, Bethlehem PA, by Linda Sabathy Judd.

Courtesy of the author. Repr: Ken Steele, London, Ont. / Mit Genehmigung der Verfasserin. Kopie: Ken Steele, London, Ont.

Education and toleration figured prominently in Fairfield as it did in all other Moravian concerns. Moravians stressed the importance of education of both sexes and Fairfield's children were seldom without formal instruction. Writing and reading English as well as rudimentary mathematics were taught regularly. Learning European skills like knitting and spinning made for interesting 'evening classes' for young girls. Corporal punishment was not a factor in school discipline; temporary ejection was. "Dieses ist die einzige Strafe die wir brauchen die mehr wirkt wie Schläge oder andre harte Strafen."³⁰ Adult compliance with community rules was a condition to admission and continued misconduct did result in expulsion. This was a last resort, however, and only after every effort was made to correct the problem. Nor was expulsion permanent. Sooner or later, most 'fallen' converts were readmitted.

Fairfield was a multilingual community with all the problems this implies. German, English and Delaware were spoken, though not by everyone. Some of the missionaries could speak Delaware and occasionally used it in their sermons, meetings and in school. For the most part, however, a helper would act as the 'Uebersetzer'. Learning the Indian languages presented many problems for the missionaries, not the least of which was time, "da der äußerer Arbeit so viel ist, daß man kaum weiß damit durch zu kommen."³¹ Generally, Sunday sermons and "Losungen" discussed in daily meetings were done in English and translated into Delaware by a helper. If a translator was unavailable, singing would fill the 'Gemeinstunde', or common hour. The Moravians had brought their musical tradition with them from Europe and soon found that the Indians shared in this joy. "Die Indianer haben ins Ganze gute Stimmen zum singen, und bezeugen eine große Neigung und Geschick zur Musik."³²

Given the nature of the Fairfield record, it comes as no surprise that much emphasis is put on the religious life of the community. Moravians did what missionaries do and they recorded it more thoroughly than anybody else in their time and place. The 'Versöhnungslehre' runs as the major leitmotif throughout the diary with an almost hypnotic regularity. Accent on religion, however, does not minimize the diary's value as a testament to frontier life in early Upper Canada. Much everyday secular activity and conditions in and around Fairfield are recorded. Accounts of the burdens and anxieties of living close to nature find their way into the pages of the document. Not that all was hardship and misfortune. The Fairfield experience had its rewarding moments and they too were recorded for posterity.

Fairfield was the only community of its size on the Thames in the eighteenth century. A Monsey village some forty miles upriver and a few individual white settlements downstream were the extent of human settlement. Chatham and London were well into the future. Fort Malden, present-day Amherstburg, and

³⁰Diary entry January 12, 1801.

³¹Diary entry May 9, 1802.

³²Diary entry June 22, 1798.

Sandwich, today's Windsor, were not started until 1796.³³ Like all frontier settlements, Fairfield depended on agriculture for its existence. The difficulty or ease of life was dictated by the success or failure of the harvest. An alternate pattern of feast and famine was not uncommon. Much depended on the weather and on the inhabitant's ability to work the fields. Ploughs were not available until 1797 and then plough and ploughman had to be leased from white settlers downstream. The Fairfield Indians paid three dollars for one acre ploughed.³⁴ By 1798 three hundred acres were under cultivation. Corn was by far the Indian's favorite and most versatile crop. Surplus corn was sold in Fort Malden and Detroit. A good yield of corn, however, was not without its disadvantage. The larger the corn supply the lower the price per bushel. A poor year meant little or no surplus and hunger threatened on more than one occasion. Frequently the Indians were forced to eat unripened corn. This was thought to be the cause of intestinal worms prominent among the children. Intestinal worms seemed to defy Indian medicinal know-how. "Es ist sonderbar, daß die Indianer, ob sie gleich viel Kräuter u. Wurzel kennen ... doch kein richtiges Mittel dagegen wissen."³⁵

Equally dependent on the weather was the successful harvest of Fairfield's other staple crops, wheat and maple sugar. The Moravians seemed pleased to record that "unsre Indianer sind, so viel wir wiß, die erste unter den westlichen Indianern, die sich auf den Weizenbau legen."³⁶ Flour production hinged on the availability of mills which in turn depended on the flow of water. In 1798, the best mill was still 50 miles away. Long periods of drought spelled trouble. "Die anhaltende Dürre verursacht Noth und Mühe, besonders in der Nachbarschaft; die Mühl-Creeken sind fast ausgetrocknet," the diary reads in the summer of 1798. "Seit dem ersten Jahr da wir hier pflanzen, ist kein solcher Mangel an Lebensmitteln gewesen, als gegenwärtig."³⁷

Sugar boiling was less problematic and often more rewarding. A good year could yield two to three hundred pounds of sugar per 'Zuckerplatz', an area of three hundred or so maple trees. Some Indian families, the missionaries thought, could have produced more "wenn die meisten nicht so arm an Keßel wären."³⁸ Sugar boiling was a long process which required the Indians to move from the village to their designated areas in the bush where they lived in make-shift huts having taken all of their 'Habseligkeiten' with them. Sugar huts were dangerous

³³Fort Malden also known as Fort Amherstburg was built on the Canadian side of the Detroit River near its junction with Lake Erie after the British evacuated Detroit in 1796. The fort was the British base in the War of 1812. Sandwich was also started around 1796. It was designated to replace Detroit as the capital of the Western District.

³⁴Diary entry October 25, 1797.

³⁵Diary entry September 9, 1803.

³⁶Diary entry June 26, 1798.

³⁷Diary entries of July 22 & August 22, 1798. It is interesting to note the German-English blend in the term 'Mühl-Creeken'.

³⁸Diary entry May 4, 1802.

places where any number of accidents could occur.³⁹ The Moravians thought their sugar products compared favorably in quality to those of the West Indies and carefully recorded the art of sugar boiling to edify fellow Moravians unfamiliar with it.

Like most missionaries, the Moravians held that more agriculture and less hunting facilitated civilization among their converts. It pleased the Fairfield missionaries to note that their Indians had come to realize "daß ... der Landbau u. Viehzucht vorträglicher ist als die Jagd." Hunting kept the Indian wild and barbaric. "Wild, weil er beständig mit den wilden Thieren im Busch herum jagt; barbarisch, weil sein ganzes Gemüth nur immer mit umbringen u. todtschlagen beschäftigt ist." Moreover, hunting made the Indian proud and 'aufgeblasen'. It gave him a false sense of freedom and superiority over others.⁴⁰ This may have been the Moravians' official view. It was a view, however, which they kept to themselves. The realities of frontier living forced compromise. No capable Fairfield Indian was ever prevented from going on a hunt. When the corn crop failed, a successful hunt would see them through the winter. "Wir nehmen es als ein besonders Gnaden Geschenk von unserm Himmlischen Vater an daß unsre Indianer dieses Jahr, da ihr Welschkorn so sehr verdorben, glücklich mit der Jagd sind."⁴¹ By the end of the eighteenth century, game was becoming scarcer in the area and bears had all but disappeared. It was a momentous occasion therefore, when Fairfield hunters brought 5 bears into the village.⁴² Children were not discouraged from practising early hunting skills unless too many chickens fell victim to their bows and arrows. Chickens were not all the children liked to shoot. "Den meisten Schaden thun sie in den Welschkornfeldern, da sie das Welschkorn abschießen."⁴³

The climate of the Upper Canadian frontier allowed for little personal comfort. Struggling against the elements is a recurrent theme throughout the diary. Extreme temperatures in both directions frequently tested the Moravian spirit. Some winters were especially trying. Ink froze on the quills before it got on paper. Open fireplaces provided small relief. "In Geschwister Schnalls Haus war es so kalt daß ihnen das Essen auf der Seite des Tisches, die vom Feuer entfernt war, gefror."⁴⁴ Extreme heat, on the other hand, brought forest fires which proved difficult to contain. Nor was Fairfield spared from floods. While flooding ruined crops and provisions already stored for winter, the town itself was high enough to escape damage. Debris floating past their settlement, however, indicated that neighbouring settlers were less fortunate at times. The

³⁹The diary records the tragic accident of one Johann Adam who, intoxicated and carrying both powder and shot on his person, was careless around the open fire. The powder exploded, burning him severely and driving a lot of shot deep into his flesh. He died four days later. Diary entries April 13 & 17, 1799.

⁴⁰Diary entry November 26, 1798.

⁴¹Diary entry November 11, 1804.

⁴²Diary entry September 9, 1807.

⁴³Diary entry June 4, 1800. The term 'Welschkorn' is used throughout the diary to denote maize.

⁴⁴Diary entry December 12, 1801.

area was particularly hard hit in 1804. "Auch sahen wir verschiedene Theile von einem Frame Haus mit Bett und Hausgeräthe darinnen, Weitzen und Heustöcke, einen Weber Stuhl und mehrere andere Haus Mobilien hier vorbey Schwimmen," brother Oppelt writes in August of that year.⁴⁵

While dealing with the elements was trying, coping with disease and injury proved much more difficult. Good health was the exception, not the rule. Access to doctors and medicine was non-existent. In twenty-two years of diary, only four visitations by white doctors is recorded. A wide variety of injuries and diseases were left to Indian herbal medicine and European home remedies. Poultices made from corn meal and ground lilac bark, for example, helped ease the discomfort of skin afflictions.⁴⁶ Periodic epidemics of indeterminate nature took their toll in Fairfield as elsewhere in the area. Caring for the sick at such times presented special difficulties. "In manchem Haus lagen Eltern u. Kinder darnieder u. hatten niemand sie zu pflegen."⁴⁷ Infant mortality was high in Fairfield and a good number of converts died at a very early age. Rumours of smallpox swept through the community more than once and sent the Indians scurrying to the woods. Broken bones usually left a permanent disability and burn victims seldom survived. Snake bites caused particular anxiety.

By far the biggest threat to Fairfield's internal harmony was alcohol. As the Jesuits before them, the Fairfield missionaries fought a losing battle against Indian drunkenness. Brandy, rum and cider were never far away, even in this sparsely populated region of Upper Canada. Whether it was brought in by white traders or other nearby tribes, a 'Fäßgen Brandwein' spelled trouble unless instantly confiscated or destroyed. Roaming bands of Chippewa particularly posed a problem. Camped in the woods within earshot of the settlement, their drinking bouts could last for days. It is not all unusual to read that, through drunkenness, "einer ist ertrunken, ein andrer hat sich mit Pulver getödtet u. ein Dritter ist von einen halb-Indianer ermordet worden."⁴⁸ The Moravians placed the blame of Indian drunkenness squarely on the shoulders of the white man, especially on rum-peddling transients who ignored the law. Licences were required for the sale of liquor to the natives and no amount under three quarts was to be sold at any time. The idea was that no Indian could afford to pay for so much liquor and consumption would decrease. The diary is an excellent testament to this flawed logic.

The single purpose for Moravians in North-America was to bring the gospel to the heathens. The missions, therefore, held to an 'Indians only' policy. Though preaching in white settlements became part of the Moravian tradition, membership to missions was restricted to native people. This policy drew suspicion and animosity from whites and Indians alike. Native leaders feared a weakening of tribal culture and whites feared a diminishment of trade through

⁴⁵Diary entry August 6, 1804.

⁴⁶Diary entry February 15, 1802.

⁴⁷Diary entry November 5, 1801.

⁴⁸Diary entry February 19, 1801.

Moravian influence. The Moravians, on the other hand, feared the corrupting influence of whites and heathens on their converts. For this reason, Moravians looked for seclusion beyond the isolation of the regular frontier settlement. In the end the Fairfield site was chosen as much for its remoteness as for its rich soil. The diary shows this isolation as short-lived. Although there was no significant talk of roads until 1806, situated as it was on a main waterway between Niagara and Detroit, the settlement quickly became a stop-over for travellers of all kinds. From half-starved Indians to lieutenant governors, Fairfield's 'revolving door' hospitality was soon common knowledge. Watching the influx of Europeans to that portion of Upper Canada was something the Moravians had not much wish for. Anything that kept potential settlers from the area was welcomed. "Gut ist es für uns," writes Zeisberger in 1794, "daß das Revier ... nicht überall zufriert sonst würden wir von allerley Volck aus Detroit ... beständig überlaufen werden."⁴⁹ By 1799 the reality of white settlement was accepted with resignation. "Es gehet beständig mit weissen Leuten hin und her; sie kommen haufenweise aus den Staaten für Land, und das Ober Canada wird in kurzem starck besetztelt seyn."⁵⁰

The encroachment of the outside world proved to be mission's undoing and made the Moravians unwilling witnesses to a crucial part of Canadian history. The Fairfield years symbolize the last stages of a two hundred year struggle for the North-American continent. The Spanish and the French were long since out of it, but Britain and the United States still had some scores to settle. The boundary question following the American Revolution was not yet resolved, keeping the level of animosity between them high. Nor was it yet over for the Indians. By the 1783 Peace of Paris the British relinquished all claims of sovereignty to the lands east of the Mississippi river and south of the Great Lakes. This area had been designated Indian territory, under British protection, by the 1763 Royal Proclamation. The United States now claimed ownership of these lands, something the Indians refused to accept without a fight. Congress was compelled, therefore, to attempt separate treaties with them. This was no easy task since the Indians were disunited and wared among themselves as much as against the Americans. The Indians were defeated in their attempt to hold on to the Ohio Valley at the battle of Fallen Timbers, in 1794. The Treaty of Greenville in 1795 forced them to relinquish most of it. The Greenville treaty was especially onerous to the Shawnee whose famed leader Tecumseh would live to fight another day. Greenville by no means ended Indian agitation and the prospect of war loomed for some time along the entire western frontier.

The Treaty of Paris also meant that the British had to quit their well-established military forts of Detroit and Niagara, among others. This did not take place until 1796, however, much to the Americans' annoyance. Relations between Britain and the United States remained shaky and continued controversy became open conflict in the War of 1812. While the immediate issues of this

⁴⁹Diary entry February 2, 1794.

⁵⁰Diary entry March 8, 1799.

war concerned maritime trade and sailor's rights, the invasion of Upper Canada by the United States, by way of Detroit and Niagara, remained on the agenda.

Given Fairfield's geographical reality, the Moravians were able to observe, and had to live with, the consequences of much political upheaval. Confusion among the displaced Indian tribes and their suspicion of both Britain and the United States exacerbated the instability of the frontier. "Mohoks die von der Miami kamen u. nach Niagara als Boten gingen sagten, die Indianer wären sehr uneinig, ... sie trauten auch weder ihren Vater [the British] noch den Americanern."⁵¹ During the Indian wars of the 1790's, scores of warriors came through the Fairfield area, drums and war dances shattering the quiet of the community. Short on provisions most of the time, war parties engaged in the 'Betteltanz', much to the missionaries' discomfiture. Their departure was always a welcomed relief. "Vormittag zogen die Krieger mit einem Feldgeschrey u. Gesang ab, u. feuerten alle ihre Gewehre ab, nachdem sie uns viel Sorge u. Bekümmerniß gemacht haben."⁵² Rumours of pillage, murder and mutilations were not uncommon. People of the Six Nations, it was said, practiced cannibalism using human flesh to make soup.⁵³ The Mohawk chief Joseph Brant, not an infrequent visitor in Fairfield, disclaimed such talk as vicious slander used to stir up trouble among the tribes. The Moravian missionaries were inclined to agree with him. It was the Indians' nature, the experienced Zeisberger explained, to resolve each year to cause trouble, "daher alle Frühjahre so viele Lügen unter ihnen ausgeheckt u. verbreitet werden einander aufzuhezen."⁵⁴ The Moravians felt that the British government was blind to the ongoing quarrels between the tribes. "Die Engländer wollen nicht zugeben, daß Nationen in ihrem Gebiet und unter ihrem Schutz Krieg miteinander führen."⁵⁵

Roaming bands of Chippewa, Mingo, Kickapoo and others all tried to involve the Moravian Indians in warfare which caused the missionaries grave concern. "Der Satan will den Krieg gegen die Nationen erregen, damit das kleine Häuflein gläubig gewordener Indianer mit aufgerieben werde."⁵⁶ Occasionally a convert was lured into war "denn die Verführung ist groß."⁵⁷ In the main, however, the Fairfield Indians refused to be drawn into conflict. Refusal provoked threats of attack. An attack on Fairfield seemed unlikely to the missionaries, "es wäre denn daß die Indianer etwas gegen diese Gouvernement heimlich im Sinn hätten."⁵⁸ The attacks never came, but the rumours persisted well into the early 1800's, striking fear into the hearts of the Fairfield Indians and their Munsey neighbours. At the height of panic the Munseys refused to remain in their village, camping instead on the river's edge, poised for flight.

⁵¹Diary entry February 11, 1795.

⁵²Diary entry May 22, 1794.

⁵³Diary entry April 28, 1796.

⁵⁴Diary entry March 4, 1798.

⁵⁵Diary entry June 11, 1798.

⁵⁶Diary entry August 14, 1795.

⁵⁷Diary entry May 22, 1794.

⁵⁸Diary entry May 28, 1795.

The Fairfield Indians refused to remain in their sugar huts overnight and, much to the dismay of the missionaries, turned to pagan sorcery in their anxiety.

The Moravians were also able to keep their finger on the pulse of British-American relations. Most dispatch runners between the seat of government and the western forts all passed through Fairfield. When the *Chesapeake* incident on June 22nd, 1807,⁵⁹ nearly ignited war, the Moravians soon knew about it.⁶⁰ In 1812, news of the formal declaration of war on June 18th took a mere twelve days to reach Fairfield. On July 5th, the first "Donner der Kanonen" echoed from Detroit.⁶¹ After the outbreak of the war, the number of express runners increased considerably. "Es geschah das manchmal in einer Woche 3 bis 4, ja manche Tage 2 nur einige Stunden nach einander hier durch gingen."⁶² The missionaries had recognized the precariousness of their position a long time since. "Wir können uns freilich nicht vorstellen und dencken daß wir verschont bleiben würden", Zeisberger wrote in 1793, when war between the Indians and the Americans threatened.⁶³ In 1807, Schnall reflected on Fairfield's vulnerability and the Moravians' inability to defend themselves. All they could do in the case of war was to wait it out patiently "da wir ohnehin wegen unsrer Kurzsichtigkeit und großes Unvermögen nicht das geringste zu unsrer Vertheidigung beytragen können."⁶⁴ In 1813, these long held fears became harsh reality as the Moravians were once more caught up in someone else's war.

Fairfield's final years were fraught with hardship and despair. Disease ran rampant. Death rates soared as 'blauer Husten,' 'Auszehrung' and 'faul Fieber' took their toll. "Er ist die 21. Leiche, die wir in diesem Jahr auf unsern Gottes Acker beerdigten," Denke laments on recording the funeral of a seventeen year old convert.⁶⁵ Earthquakes which shook the region in the early months of 1812 added to the general atmosphere of doom. Attempts to run the mission as usual was made impossible by the events around it. This is reflected in the diary. The familiar entries expounding the "Versöhnungslehre" are interspersed with information and comments on the war being waged a short distance away. It became increasingly more difficult to keep the converts from joining in the fray. Fairfield was obliged to billet British troops and attend to American prisoners of war. Wagonloads of army supplies rolled through the town from east to west. After Detroit was taken by the British, scores of refugees rushed west to east. Fairfield and the missionaries were strained to the limit. "Von solchen Durchreisenden hatten wir öfters unsre Häuser gestopft voll, und unsre Ställe und Höfe mit Pferden angefüllt."⁶⁶

⁵⁹In 1807, the British warship *Leonard* opened fire on the U.S.S. *Chesapeake*, killing or wounding twenty-one men and taking four alleged deserters.

⁶⁰Diary entry August 13, 1807.

⁶¹Denke diary entry July 5, 1812.

⁶²Denke diary entry July 6, 1812.

⁶³Diary entry December 6, 1793.

⁶⁴Diary entry September 11, 1807.

⁶⁵Denke diary entry July 25, 1813.

⁶⁶Denke's report on the end of Fairfield.

Ultimately, Fairfield's fate depended on the fortunes of the British. In 1812, the war was going in their favour. They had taken Detroit and controlled the Great Lakes. General Isaac Brock's forces had successfully repelled the Americans at Queenston Heights. In 1813, however, circumstances had changed for the worse. On September 10, the British suffered a devastating blow at the Battle of Moraviantown, a short distance from the Fairfield mission. Over six hundred British soldiers were killed or wounded. Tecumseh, now an officer in the British army, also lost his life. On October 9, Fairfield was occupied by the Americans. Moravian neutrality was not rewarded. Schnall records that the Americans came

nachdem sie die kleine Englische Arnee ganz geschlagen, zu mehreren Tausenden in unser town, bewiesen uns anfanglich manche Freundschaft welches sich aber in einige Stunden dafür änderte, daß wir nicht anders als Gefangene behandelt wurden; unsre Habseligkeiten wurden alle untersucht noch in der ersten Nacht. Den folgenden Tag wurden wir von allen Lebensbedürfnissen rein ausgeplündert; wir bekamen zwar Erlaubnis auszuziehen, aber für die geraubten Sachen wurde uns keine Vergebung zugestanden, auch nicht Zeit gelaßen, unsre Haus-Mobilien weg zu bringen; wir packten unsre Kleidungsstücke und Betten zusammen, und zogen mit einem zwei-spännigen Wagen nachmittags um 4 Uhr ab.⁶⁷

Shortly after their hasty exit, the Moravians learned that the town had been razed to the ground. The Schnall family returned to Bethlehem. Brother Denke and the Indians fled into the woods and Fairfield passed into history.

Christians may wish to shun the world and flee into the wilderness; the world, alas, is not always willing to let them do it. In founding Fairfield the Moravians hoped to make a place where they and their converts could live apart and observe the ideals of Christian brotherhood. This may not be possible anywhere; it had not been possible on the Muskingum and it was certainly not possible in the backwoods of Upper Canada in the eighteenth and early nineteenth century. There are no neutrals on the frontier. This is the reality that the destruction of Fairfield demonstrated. Fairfield would be refounded, of course, at the end of the war. The Moravians returned in 1815, and built the mission on a new site on the other side of the Thames. Like old Fairfield, New Fairfield kept a diary. New Fairfield belongs to a different time and recorded a different phase of Canadian history. Its world is a place where political boundaries are stable, the wilderness cleared, and the violence of the frontier yielding to the discipline of civilization and settlement. This is Ontario in the pre-confederation period — safe, sensible and perhaps a little dull. The heroic age of Canadian history is

⁶⁷Schnall's report on the end of Fairfield.

passed. Old Fairfield preserves a record of our history in wilder and more dangerous times.

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