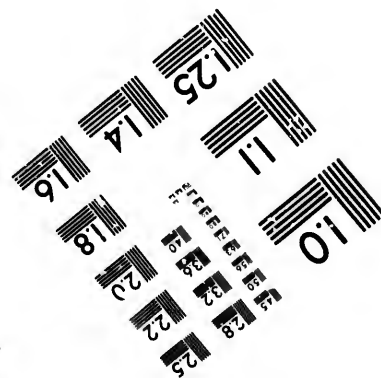
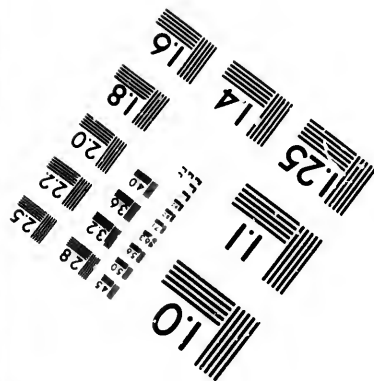
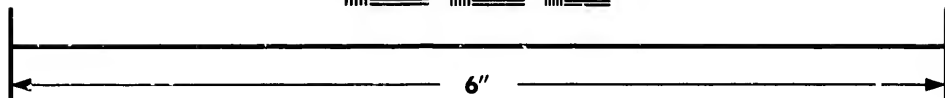
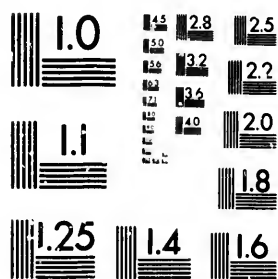


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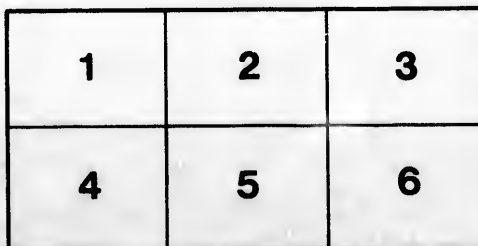
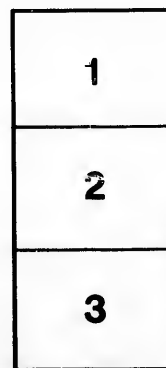
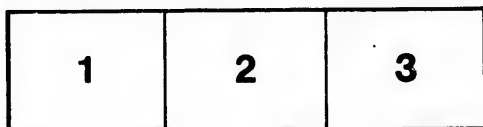
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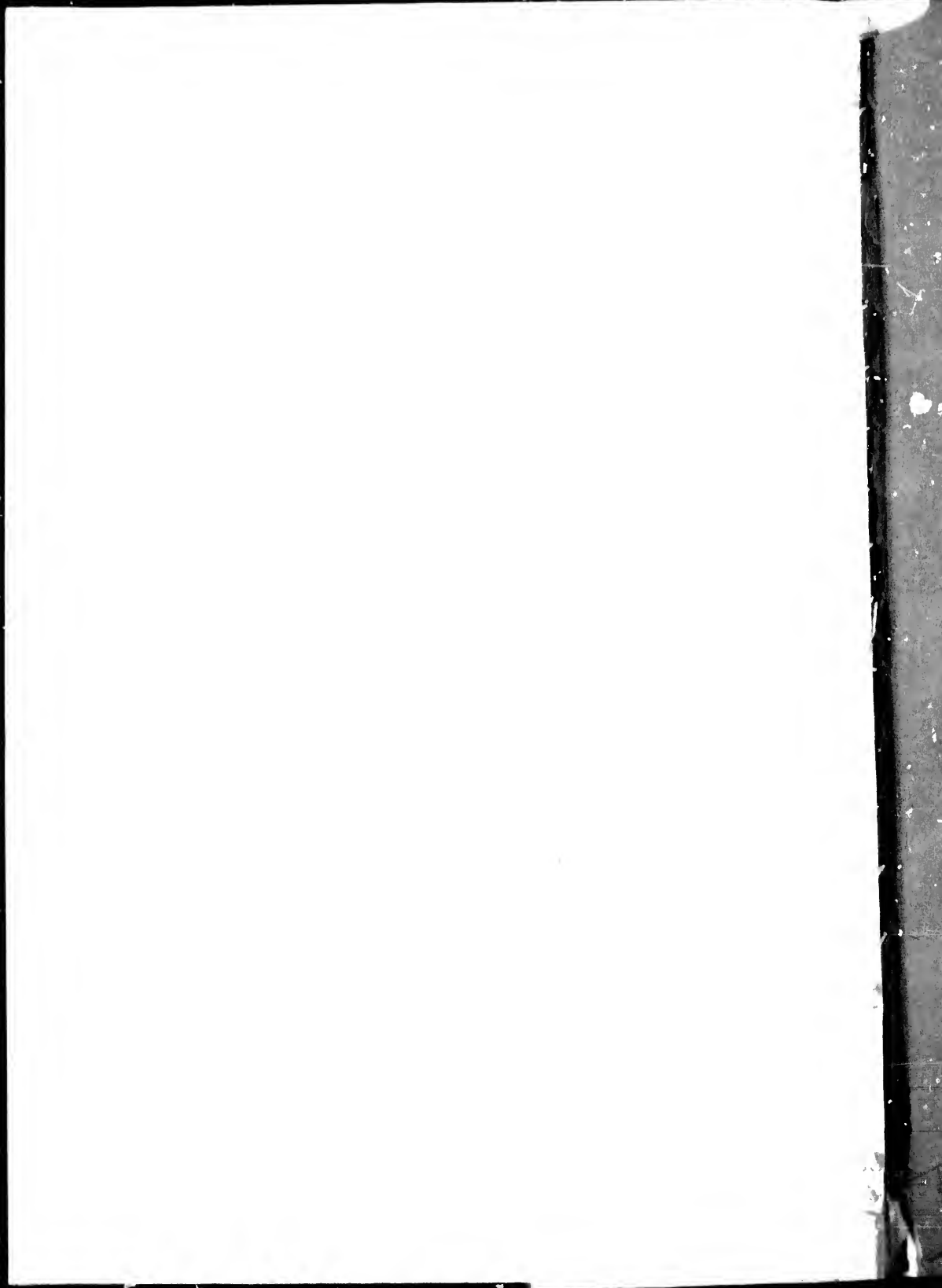
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Pg 269 - 3

Kent's First Centennial

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A SKETCH OF THE

CENTENNIAL JUBILEE

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OF THE

Moravian Church

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MAY 8th AND 9th, 1802

Chatham, Ontario.

by R.S. Woods.

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# KENT'S FIRST CENTENNIAL

## CELEBRATION OF THE 100th BIRTHDAY OF THE MORA- VIAN MISSION.

Sunday and Monday, the 8th and 9th of this month, were red letter days at the Moraviantown Mission in this county, the happy occasion being the 100th year of the establishment of this well-known Mission church (8th May 1792.)

The Rev. A. Hartman is the pastor, and the 15th in order since its institution. The Mission is located in the beautiful valley of the Thames, some 20 miles from Chatham in the northern part of Orford, between Thamesville and Bothwell.

### THREE SERVICES WERE HELD

in the trim little chapel of the Indian Reserve, on the Sunday, at which the very worthy pastor and the Right Rev'd. Bishop Backman, of Bethlehem, Penn., the headquarters of the Moravian church in America, officiated. The church was decked with evergreens and flowers, and conspicuous on the pulpit was a fine steel engraving of large size, of the great painting of the devoted German Missionary Zeisberger preaching to the Indians in the forest by moonlight. The original is a work of international reputation and has crossed the Atlantic several times for exhibition in Europe, as well as America.

The Bishop's visit was with special reference to the centennial jubilee, and greatly did his presence add to the interest of the occasion.

At the morning service the Bishop read a beautiful letter of greeting, of which he was the bearer, from the Mother Church in Herrnhut, Saxony, which we give below. It was truly apostolic, and its warm expressions of sympathy, fraternal love and goodly counsel, went to the hearts of all present. It was well rendered into the Delaware by Chief Moses Stonefish, who is an adept at interpretation.

The Bishop followed the reading of this interesting salutation of the mother church to her Canadian daughter, with

### A SERMON OF GREAT INTEREST

and spiritual fervor; and all hearts were comforted and gladdened by his simple but impressive presentation of the truths of that Gospel so dear to the Moravian church, and in carrying which to the remotest and darkest quarters of the world it finds its highest service.

At 2 o'clock there was a love-feast which lasted for a couple of hours, during which the Bishop gave a sketch, summarized from the journals of the Missionary Zeisberger, of the exodus of the Delawares from Ohio to

Kent, which, with its sufferings and afflictions, extended over 10 years. We shall give this in due course as an interesting piece of history, detailing the perils and losses of a Christian people in their search for greater "freedom to worship God." This was

### THE FIRST CHURCH IN KENT

as the Moravian is the first Protestant church in the world, being older than Luther's Reformation by 75 years.

During this recital the inner man was refreshed with a substantial currant roll and a pot of the best tea.

In the evening at 7 began a service of song and praise with another admirable address from the Bishop. One is deeply impressed with the spirituality of the Moravian Church, whether in pastor or people, in sermon or prayer.

As the Mission in the century just closed, has been an active centre of gospel work, persons other than the Indians came from different parts of the county to take part in the services that their forefathers had joined in at so early a day. The singing of the native choir at the various services was all that could have been desired, and far more than expected from these children of the forest. Not only were the touching hymns of the Moravian Church given with good effect but the success with which the anthems were given was a surprise to many and a delight to all—the organ accompaniment of the good pastor and his lady, a devoted co-worker in the cause of her Master—making all most acceptable.

### THE PROCEEDINGS OF THE MONDAY

were of a popular kind, with a procession of school children, their parents and others, led by the excellent brass-band of the Reserve, a substantial repast, good speeches, not less than four other clergymen of other denominations taking part in the day's enjoyment of Kent's first centenary festival, and all this with a financial result perfectly satisfactory to those who had undertaken this happy memorial work.

### THE PARENT CHURCH'S GREETING

To the elders and members of the Mission Congregation at New Fairfield (Moraviantown) Canada.

DEAR BRETHREN AND SISTERS:—Grace to you and peace from God our Father and the Lord Jesus Christ. Those whom your forefathers, in former days, loved to designate as "The Great Fathers across the sea," the members of the Unity's Elders' Conference, and especially those of the Mission Department, desire to convey to you their saluta-



tions and heart-felt congratulations on the celebration of the centenary jubilee of the founding of the congregation at Fairfield.

We join with you in offering praise and thanksgiving to the Lord, the everlasting God, for all past and present mercies vouchsafed unto you as a people. When we look back upon the past history of your people, what cause for gratitude we find in the remembrance that the Divine presence was so powerfully manifested to the early converts from among your ancestors; comforting them in sorrow, sustaining them in trials, guiding them in perplexity, upholding them in temptations, defending them in danger, going before and with them, as with the Israelites of old, in their journeys through the wilderness, until a place was found where they could securely rest, and sing like Christian David, "Here the sparrow hath found an house, and the swallow a nest for herself where she may lay the young, even thine altars, O Lord of hosts, my King and my God.

When we reflect on the sufferings which they endured, the self-denial they exercised, the patient submission to unjust enactments and wrong treatment which they manifested, the control over natural instincts and propensities they displayed, the firmness with which they resisted the efforts of their heathen countrymen to entangle them in political troubles and warfare, we recognize the depth and power of the grace which filled their hearts. Truly they were faithful followers of Him who came "to redeem us from the dominion of sin," and "to turn us from darkness to light, and from the power of Satan unto God." They "loved not their lives unto death" because they "had respect unto the recompense of the reward."

Dear Brethren and Sisters, should not the remembrance of all they endured, experienced and gained stimulate you,—yea, stimulate us all, to "give all diligence to make our calling and election sure," that we "be not slothful, but followers of them who through faith and patience inherit the promises."

Should we not be led hereby to deep and earnest self-examination as to the reality and sincerity of our personal faith in the Lord Jesus Christ—to ask whether our faith and our love are of such a nature that they would stand the trials which your forefathers so triumphantly endured?

We sometimes sing, "Am I a branch in Christ the Vine? Am I his own, and is He mine? Do I by faith unto Him cleave? And to His honor live?"

These are important, vital questions for every disciple of Jesus Christ.

Dear Brethren and sisters, may the result of this celebration be all you desire, all you have prayed for. May it strengthen the bonds of brotherly love, uniting you closely together as fellow-pilgrims to the Heavenly

Home, as fellow-heirs to eternal life. May it deepen in every heart love to that blessed Saviour whom the first converts found so precious to their souls, and who "is the same yesterday to-day and forever. May each member be led anew to consecrate body, soul and spirit "unto Him who loved us and gave himself for us." May your sympathy with the work of the brethren's church as a mission church be enlarged and strengthened by the celebration of this jubilee. Finally we pray that the God of peace that brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep through the blood of the everlasting covenant, may make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

We remain

Your affectionate Brethren  
of the Mission Dept.  
and in their name,  
Your Brother,

B. ROMIC.

Berthelsdorf, Herrnhut, Saxony,  
April 14th, 1892.

## THE BISHOP'S SERMON.

At the recent services held to celebrate the Centennial of the Moravian Mission, an extended account of which has appeared in *THE PLANET*, Bishop Bachman preached the following sermon:—

Text: Rejoice ye with Jerusalem, and be glad with her all ye that love her. Isaiah 66-10.

Dearly Beloved in the Lord:—"Grace be unto you and peace from Him which is, and which was, and which is to come."

One hundred years have passed away since the Fairfield Mission was established. On the 8th of May, 1792, the congregation of refugees, from the desolated mission settlement in Ohio took possession of the land on the farther bank of this small but turbulent river, and erected the rude huts which would serve them as homes, until they could build more substantial dwellings. It is in remembrance of this event that we gather here to-day. With deep reverence and solemnized hearts we appear before the Lord to thank Him for His mercies poured out upon this Mission during all these years. It is right that we should do so. It is our duty to remember gracefully all that God has done for us. So Moses commanded the people of Israel "Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, to humble thee and to prove thee to know what was in thine heart, whether thou wouldest keep His commandments or no." This injunction was often obeyed by the believing people of God in ancient days. It is to the glory of God that

we should also do so, as well as profitable to ourselves. Such recollections tend to quicken godly emotions, to strengthen good purposes, to fill our hearts with gratitude, to show us our manifold failings, and to prepare us thus to live better lives by shunning the sins and errors of the past.

Thence such a celebration when observed in the proper spirit necessarily becomes a joyful and a holy festival. Friends come from near and far to celebrate it with you, and messages of love and congratulation are sent from distant foreign lands.

My text is peculiarly suitable to the occasion. It was used for a discourse by David Zeisberger, one of the founders of the Mission, two days after the holding of the Lord's Supper for the first time at Fairfield. Let us consider first what is meant by Jerusalem. You know that Jerusalem was the chief seat, or capital city of the ancient people of God. It was there that the temple was built in which God revealed His Holy presence. So the bible and believers in all ages have become accustomed to speak of places, where God has manifested His goodness and power, as Zion or Jerusalem.

Churches and congregations are especially spoken of in this way. And it matters not of what race or nationality that church may be composed; for all who love the Lord Jesus Christ agree with one accord that article of the Christian faith which says "I believe in the Holy Catholic Church," that is the holy universal church, because it is confined within no sectional bounds, but includes all, of every race and clime and country, who as living members of Christ's mystical body hold Him as their head. This is the church built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone. This is the Jerusalem of our text.

There are many members of this body, but all belong to the one body of Christ; individual christians may be scattered in small flocks all over the face of the earth, but they constitute one church, one Zion, one Jerusalem. And we may therefore as justly apply the term Jerusalem to the true Christians at New Fairfield as to those at Bethlehem or Chatham or London, or any other city. I do not inquire how many of you are true christians; that solemn inquiry each one must make for himself, but I do know that the seed that was planted here one hundred years ago was a good seed. Of the 400 men, women and children who were driven away from their pleasant homes in Ohio, 90 were slain in cold blood at Gnadenuthen in March, 1782, and by their patience and resignation proved the power and sincerity of their heroic faith; others were scattered abroad in the wilderness, or died during their 10 years wanderings from place to place, but a large company cleaved to their faithful missionaries, saying "Thy God shall be my God; thy people shall be my people, and

wheresoever thou goest I will go," and so here at last they found a resting place, and here they set up their tabernacles in the name of the Lord their God.

And to-day this centennial celebration proclaims the blessing that the faithful God bestowed upon them and their children after them, a blessing by which this Jerusalem has been preserved to this hour. Oh, beloved, will you not rejoice and praise the Lord for all that he has done for you and your fathers and mothers before you? A hundred years ago all this neighborhood was a wild, howling wilderness. But God planted a church here in which hundreds of immortal souls have found peace and grace, comfort and love, amid the temptations, trials and cares of this life, and have been trained for the better life in the Kingdom of eternal bliss which lies beyond the grave. Surely every one who has a mind and heart to appreciate such blessings will cry with the Psalmist to-day, "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

But our text addresses itself to others more than to Jerusalem herself. It says, "Rejoice ye with Jerusalem all ye that love her." The apostle also enjoins christians to sympathy in the well-known words:—"Rejoice with them that do rejoice, and weep with them that weep." Many who have gathered here on this occasion are rejoicing with you. I also bring you cordial greetings and congratulations of the authorities of the Church both in Europe and in the United States. Other friends have expressed much sympathy and brotherly love for you on this happy occasion, and the churches of the Brethren in the States and of the Kansas Mission, which is a child of this mission, extend to you the hand of fraternal fellowship and affection to-day.

This venerable mission has stood the test of time. You have had bitter trials to endure from the very beginning. Enemies from without and from within have harassed you. Losses and reverses of various kinds, sickness and bereavements, wrongs and oppressions have been suffered, but the Lord has kept his church by his own almighty power, and the gates of Hell could not prevail against her. Jerusalem has withstood the shocks of every tempest, because "Jehevah founded it in blood." The blood of His incarnate Son. There dwell the saints, once foes to God, the sinners whom He calls His own. Therefore we rejoice with you. We rejoice on account of the history of this mission. We rejoice in the self-denying fortitude of the missionaries who were God's instruments in starting and preserving the mission. We rejoice in the steadfastness and endurance of their converts who remained faithful unto death.

We rejoice above all in the faithfulness of your covenant-keeping God and Saviour, who has never forsaken you even when some forsook Him. We bow with you to-day, in adoration at the feet of our common Redeemer, who gave to you and your fathers that grace which is sufficient for every believer. We thank Him that He gathered to Himself a congregation of His redeemed ones from the poor outcast savages, oppressed with poverty and wretchedness, and degraded by ignorance and superstition, and made them good and living witnesses for God. You know how much depends upon the character of a witness even in an earthly court. If you can cast a reflection upon his character you shake his testimony and detract from its value. How much more important that Christ's witnesses should be men whose character is above suspicion. Such were many of the Indian fathers of this church, true and honest men, who believed on the Lord Jesus Christ and were not ashamed to confess Him before men, and were thus enabled, as native helpers, to lead many of their wild brethren to the Lord. Such real, living, triumphant christianity always gains the victory over the world, the flesh and the devil.

But our text leads us to look forward into the future also. Every earthly Jerusalem is established and kept in order that from it the heavenly Jerusalem may be replenished with the glorified saints of God. All over the world the Heralds of the Gospel are engaged in proclaiming the Lamb once slain as the Saviour and rightful Sovereign of men of every tribe and tongue. The day cannot be far distant when Christ shall be worshipped as Saviour and King and the spirit of adoption shall be given to teach men to cry Abba, our Father, who art in Heaven, in every language and in every land on the face of the globe. And thus the believing heart rejoices in the preparations that God has made for the great final gathering in that great city, the Holy Jerusalem, as described in Revelations the 21st chapter.

It is to be the habitation of the nations of them which are saved. We read of its many gates, three on the North, three on the South, three on the East and three on the West, and we think of the significance of this statement and of those who shall throng from every point of the compass through these gates of pearl which shall never be shut. They shall come as doves to their windows from every clime and land. China and Japan shall send in their millions. Africa and Alaska, Australia and Greenland, the Isles of the Sea and the ends of the Earth shall send in their grand contingents of loyal subjects of the one Great King. And all those multitudes shall gather around the throne of God and of the Lamb, and their shout shall go up as the voice of many waters, and as the voice of mighty thunders,

saying "Hallelujah, for the Lord our God, the Almighty reigneth." "Blessed are they that wash their robes, that they may have right to the tree of life, and may enter in by the gates into the City."

## THE JOURNAL

The Journal of the founding of the Indian mission on the Thames :—

From 1741 to 1771 mission work was carried on by the Moravian church among the Indians in the States of Connecticut, New York and Eastern Pennsylvania. With the westward movement of the Indians their missions followed, and in 1772 David Zeisberger, the apostle to the Indians, with a large company of converts from the stations on the Susquehanna River, and from the Beaver and Allegheny rivers, founded three stations on the Muskingum (now Tuscarawas) river in Ohio.

In 1781 the missionaries, Zeisberger and his wife, Senseman, Heckewelder, Edwards, Michael Jung, Jungman and his wife and the whole Christian settlement of 400 Indians were carried off to Sandusky, leaving behind the scene of eight years of industry; rich plantations, gardens, cattles, etc., in their three flourishing towns of Gnadenhuetten, Schonbrunn and Salem. Their sad journey was attended by indescribable hardships and cruel treatment. They reached Sandusky near October 1st. Deserted by their captors, they spent the winter there, built huts or small log cabins and formed a village called "Captives' Town." The missionaries were

### SUMMONED TO DETROIT FOR TRIAL,

Zeisberger, Heckewelder, Edwards, Senseman and three native assistants obeyed the summons, their wives and children remaining at Captives Town under the protection of Jung and Jungman.

The missionaries were acquitted, the commandant showed them kindness and the Delaware chief, Pipe, proved himself their friend. They returned to their converts at Captives Town and built and dedicated a small church. Sepebosch had led a party of converts back to the Muskingum to gather corn as a supply of food for winter, but they were captured by American militia under Williamson. The winter was very severe. Towards spring some 90 Christian Indians, men, women, boys and girls, returned to Tuscarawas valley to gather corn.

Here they were surrounded by Col. Williamson and his men, and slaughtered in cold blood; (29 men, 27 women and 34 children) leaving a bright testimony to the power of Christ to comfort even in death. Meanwhile the Missionaries and their families had been commanded to leave Captives Town and go to lower Sandusky to meet Girty. These were sorrowful days to all.

Rumors of the massacre had reached them but Zeisberger did not believe it possible. Soon after the arrival at lower Sandusky, while waiting for boats to take them to Detroit, the news was confirmed by Joshua and Jacob, from Captives Town. After four weeks delay at Lower Sandusky they proceeded to Detroit, where convenient quarters were given them, at first in the barracks and afterwards at Jenky Hall outside the town. The missionaries determined to revive

#### THE MISSION AMONG THE CHIPPEWAS

on the Huron river and founded New Gnadenuetten on the Clinton (formerly Huron) river, emptying into Lake St. Clair, (Mount Clemens). Hither a small band of converts accompanied them. Senseman and Michael Jung returned to Bethlehem. Edwards visited Pittsourg.

After three years they left New Gnadenuetten and settled on the Cuyahoga river near where Cleveland now stands, calling the place Pilger-ruh (or "Pilgrims' rest")

They did not remain there long and the valley of the Black River in Erie Co., Ohio, became the site of the new mission. New Salem was here founded and prospered greatly. It was blessed with a revival and numerous baptisms were the result. Three schools were established, containing 100 pupils. A great famine prevailed in the country, and many were saved from starvation by our Christian Indians, who by God's blessing on their industry, had raised good crops. Many Delawares moved to Mississippi and many so called members of the Mission accompanied them and were never again heard of.

1790.—New Salem reached the height of its prosperity. Many were converted, the congregation numbered 212 persons, Gottlob Senseman returned to Mission service. War again broke out, and on the last of March most of the Indians left New Salem on their way to Detroit.

April 10th, 1791.—Zeisberger preached for the last time in the chapel and after service the bell was taken down and removed. On the 14th he left for Sandusky. The Saginaw, a sloop, was chartered and took on board Senseman and Jung, the aged and infirm, and the goods. The rest proceeded in two bodies; one by land with the cattle, the other led by Zeisberger and Edwards in canoes.

May 3rd.—This party reached the mouth of the Detroit river where the Saginaw awaited them and

#### LANDED ON THE CANADA SIDE

on a tract of land which had been offered to the Mission by Gov. McKee and Elliott. They called this place "Warte" (or watch tower). Several houses already built were occupied by the missionaries and the people built bark huts. After living nearly a year at this place an early farewell service was

held on the 12th of April, 1792, in the chapel; the whole company committed themselves to their Saviour and Shepherd, and started for the Thames River (then called the La Trenche). Some went in canoes, and old Michael Jung, who could not bear the cold and wind, accompanied the party that went with the cattle by land. The canoes were compelled by stormy weather to land on Fighting Island and remain over night.

April 13th.—They stopped at Detroit, and having arranged matters with Commander McKee, they prepared for their further voyage, but contrary winds detained them till Sunday, 15th. They then sailed very rapidly, but the high waves drove the Indians in the small canoes to land. When the large boat reached Lake St. Clair a severe gust of wind snapped their little mast and it went over sail and all. After several hours delay, they sailed very fast, and at dark reached the mouth of the Thames. They could not enter on account of the shallow water; then they ran into a tree, but got away without damage, except that the waves came over the boat and all were wet through. They soon stuck fast on a bar and passed

#### THE NIGHT OUT IN THE STORM

and cold on the rough lake; "the waves all the time going over us and we wished it were day; for the wind blew from the N. W. and was very cold." On Monday some Chippewas came to their assistance and took the sisters ashore and unloaded the sloop so that it floated; after which they entered the channel and went some distance up the river. Tuesday they came to Sally Island, where Zeisberger and party remained, while Senseman and Edwards went on with the boat as far as possible.

April 21st.—Michael Jung and the men with the cattle arrived.

On Sunday Zeisberger preached, many attended the service, others scoffed.

23rd.—Most of the Indians arrived. The corn which had been stored, was distributed.

24th.—Still more came and on the 25th all started together and towards evening arrived at Senseman's camp. The large boat could go no further; so the rest of the journey was made in canoes. Conference agreed that Zeisberger should go on with canoes to the end of the journey and then send back enough canoes for Senseman and Edwards. The inhabitants were very friendly and took no pay for bread or provender (or provisions).

27th.—Zeisberger started with some 20 canoes, the current was strong. A turtle supper was taken on the way, the sisters gathered cranberries, which were plentiful.

Tuesday, 29th.—The cattle were helped over the river by means of canoes. An oil spring was found on the bank, but the water was too high to collect any.

30th.—Came to Great Bend, and at noon went around it.

May 1st.—Visited the country further up, but found no place suitable for a town; too low or too high, turned back. Halted near a trader's home, and Samuel and others went by land down the creek and came back by evening saying that

THEY HAD FOUND A PLACE.

May 2nd.—All came down the river and took possession of a height, staked out a town, and each one busied himself to get a hut ready.

3rd.—In the morning the town lots were distributed and each one took possession. Some went back for Senseman and Edwards.

4th.—Some began to clear land, others prepared to build. The Monseys further up the river, came and advised them to move further up, but they refused, not wishing to live near them. This day was celebrated as the sisters' festival, and much blessing was experienced.

May 5th.—Senseman and Edwards came and all were together again, except a number of the people, who had been coaxed to stay in the lower settlement.

Sunday, 6th.—Michael Jung preached. Towards evening some of the brethren looked around and came upon a better town site further down the creek.

Monday, 7th.—After examination of the land, many determined to move down to the new site, though much work had been done on the first.

Tuesday, 8th May, 1792.—100 years ago to-day most of the new brethren moved to the new place 3 miles down the creek.

9th.—Huts were built. Thomas had died in the night.

10th.—The burial took place in a beautiful graveyard on a dry, sandy height.

July 7th.—Preparations were made to build a temporary meeting house.

9th.—All went to work on the meeting house and kept at it all the week, and on Thursday, the 12th, the first service was held in it. The text was, "Which was a prophet mighty in deed and word before God and all the people,"

13th, Friday.—Meeting house quite ready, with doors and benches and the bell hung up.

Sunday, 15th.—Edwards preached. Zeisberger kept a short service preparatory to the Holy Communion, speaking of the backslidings and transgressions which had occurred during these times. Senseman held the congregation meeting. On the 16th and 17th speakings were held with individuals.

18th was the love feast, and at the end of the day "we communicants had the most blessed enjoyment of the body and blood of the Lord in the holy sacrament, which was

OUR FIRST COMMUNION

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describably and gave us the comfort of His grace, and to feel in our hearts the forgiveness of our transgressions, committed since spring and the last communion." This gave new life among the brethren and only two of those at home did not partake.

19th.—Senseman kept the Thanksgiving Liturgy and admonished them to keep in their hearts the goodness and blessedness the Saviour had let them feel.

Friday, 20th—Zeisberger preached on the text "Rejoice ye with Jerusalem and be glad with her, all ye that love her" Isa. 66, 10. Then followed months of hard work and some of the people returned. During 1792, three adults and five children were baptized and five were admitted to the Holy Communion. One couple was married, four adults and one child died. At the close of the year there were 151 inhabitants, including two unbaptized adults. These were all that were left of the 400 who were carried off to Sandusky from the Tuscarawas valley in 1781.

In January, 1794, McNeff, the Government Surveyor, came to Fairfield, and under instructions from Governor Simcoe (who had visited the settlement in Feb., 1793, and expressed his best wishes for the spread of the Gospel) laid off an entire township, 12 miles long and six broad, which was donated to the mission, the deed being assigned in trust to the "Brethren's Society" (in London England) for propagating the gospel among the heathen.

#### IMPROVEMENTS ADVANCED RAPIDLY.

Upwards of forty houses were built, forming one street, which began at the road to Detroit, and ran S. W. to N. E. On the north side near the upper end stood the church; beside it Zeisberger's house, and immediately opposite a dwelling occupied by Edwards and Jungman in common. Next to theirs was Senseman's home and the school house. North of the lower end of the town lay the burial ground. The church, a log structure, boarded with glazed windows and a bell, was dedicated on October 19th. It was one of the most commodious chapels belonging to the Mission in the West. The white settlers around were not allowed to purchase lots, as it was a reservation exclusively for the use of the Indians.

In 1798.—American Congress having offered 10,000 acres of land in Tuscarawas valley in reparation for damages sustained in 1781 and 1792, preparations were made to remove thither. Heckervelder and Mortimer had come from Bethlehem on May 22nd.

On May 31st, the first party, consisting of Heckervelder, Edwards and six native brethren left Fairfield for Goshen, 7 miles from Gnadenhuetten.

On August 15th of the same year, Zeisberger and Mortimer and 33 members, men, women and children also left. These form-

ed the first colony that moved back. They went by canoes down the Thames, St. Clair, by Detroit, across Lake Erie to the Cuyahoga river over the portage to the Tuscarawas river. Meanwhile the work at Fairfield prospered. Gottlob Senseman, a faithful co-laborer of Zeisberger, carried on the work, but on the 4th of June, 1800, he was called away in the midst of his activity to his eternal rest and reward. John Schmall came to the assistance of Michael Jung, and labored as schoolmaster till 1813.

Between 1800 and 1807 an attempt was made to found

#### A MISSION AMONG THE CHIPPAWAS

by Christian Denke, but in 1807 he came to New Fairfield, and labored there till 1818, when he returned to Bethlehem.

The war of 1812 between the United States and Great Britain was a severe blow to the work of our church among the aborigines of America and especially at Fairfield. The station on the W. bank of the Sandusky in Ohio was broken up, and Fairfield with all its improvements was destroyed. This occurred after the battle of the Thames, Oct. 5th, 1813, which was fought near the town, and the victorious Americans under General Harrison (grandfather of the present President of the U. S.) plundered and burned the village, including the mission house and chapel. The missionaries, John Schmall and Michael Jung, the latter old and broken down, proceeded to Bethlehem. Denke remained to care for the impoverished Indians. They settled on the shore of Lake Ontario, in a village of bark huts. In spring they abandoned this settlement and started a new town ten miles from Burlington Heights. After the close of the war, they returned to the site of Fairfield and decided to form a new station, which was established in 1815, on the opposite bank of the Thames from the old town. This place was called New Fairfield (now called Moraviantown.)

Meanwhile the great missionary hero, Zeisberger, died at Goshen, November 17th, 1808, after laboring 63 years with wonderful zeal and patience for the salvation of the Indians.

Schnall returned from Bethlehem to Fairfield in 1818, and died in 1819. In 1824 Goshen was abandoned, and the small remnant of brethren and sisters there returned to Canada and joined the mission here.

In August, 1837, nearly two-thirds of the members of this mission left New Fairfield under missionaries Miksch and Vogler and

#### EMIGRATED TO THE FAR WEST.

Some settled in Wisconsin, others at Westfield on the Kansas River, eight miles from its junction with the Missouri river. In 1839 the Wisconsin brethren re-joined this colony. In 1853 they all moved to a new station on the Missouri river, near to what is now Leavenworth City. But after

six years the mission station was removed south-west to the Osage river there, and shortly proclaimed there).

nished Alabamian missionaries. The settlement of the Mission was 101 years old and had baptized 1000 new church members.

Besides the above mentioned settlements, in connection with the mission, are the settlements at Regennas, Torgersen, among the rigtsen, and still engaged in the work.

To the Editor

I would like to see the most interesting and interesting of the Moravian mission which I have seen in my time ago.

June 7th,

On the 9th of the court at Bethlehem of the court drive me to about 4 miles lovely. A rejoicing in everything attractive. lovely May and recalled English language which not picturesque qualities of a good the adjoining hues.

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six years they moved again to the present mission station, New Westfield, 50 miles south-west of Leavenworth, on the Little Osage river (they have been long restless there, and it is probable that they will shortly proceed to Indian Territory and settle there). New Westfield mission has furnished Alaska with one of our most efficient missionaries, John H. Kilbuck.

The semi-centennial of the New Fairfield Mission was celebrated in 1842. During 50 years 101 adults and 432 children had been baptized here. In 1848, August 13th, a new church was dedicated.

Besides those missionaries mentioned in the above account the following have labored in connection with this Mission:—Luckenback, Haman, Bachman, Kampman, Vogler, Regennas, Warman, Reinke, Hartman, Torgersen, who gave his life for missions among the Esquimaux of Alaska and Ingebrigtsen Hartman and Ingebrigtsen are still engaged in the work.

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To the Editor of THE PLANET.

I would like to have you follow up your interesting report of the Centennial Jubilee of the Moravian mission in our county by publishing the accompanying paper on the history of the mission and the Moravian church itself, which I prepared for another purpose some time ago.

Yours truly,

June 7th, 1892.

R. S. WOODS.

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On the 9th of this month, after holding court at Bothwell, Mr. Thomas, the bailiff of the court, kindly renewed his offer to drive me to the Moravian Indian Mission, about 4 miles distant. The morning was lovely. All nature, like a young bride, was rejoicing in her rich, new, vernal garb, and everything tended to make the day most attractive. It was like one of old England's lovely May days with its sunshine and shade; and recalled that most charming feature of English landscape—light and shade—than which nothing can be more capricious or picturesque, giving to one field all the beauties of a golden wealth, while denying to the adjoining one all but the most sombre hues.

Leaving Bothwell and driving south-west some three miles, we reached the Thames, and after crossing the bridge, found ourselves on the south bank in the Township of Orford, and a mile or so from the "Indian Reserve,"—a block of about six miles, with the river for its northern boundary. This is Moravian Town; and the home of the Moravian Mission. The valley of the Thames at this point is very attractive and in perfect harmony with the quiet life of the christian Indian. The property is divided into farms of forty acres each, some three thousand acres altogether; the missionary farm having sixty acres. There are some two hundred and seventy-one Indians on the



Reserve, a portion of them having some years ago returned to their tribe in Dakota.

On driving up to the Mission house we found the Rev. Mr. Hartman indulging in a lawn display (although not yet a Bishop) with a lawn-mower, and on learning the object of our visit he kindly invited us into his comfortable home and, in addition to offering its hospitalities, gave us the history of the Mission.

The pretty little church adjoins Mr. Hartman's residence, and in its simplicity and neatness, is very suggestive of the sincere faith and devoted work for which the Moravian church throughout the world is noted. One of the two schools is on the opposite side of the pastor's house, making a precious group of buildings dedicated to the Master's service. Mr. H. is the Postmaster, and the office is called "Moraviantown," although there is neither town or village on the place. Among the predecessors of Mr. H. were the Rev'd Messrs. Zeizbug, Senseman, Dancke, Schnale, Warman, Ranke, Luckingbaugh, and Vogler, and Mr. Vogler, the esteemed Reeve of Zone, is the son of the above named gentleman and one of the most useful men in our County Council.

The Indians originally were a colony of the great tribe of Delawares, and under their great missionary David Zeisberger, came to Canada after the massacre of a part of their people in Ohio under Col. Williamson, of the U. S. A., and settled upon the reserve in 1792.

#### THE PLACE WAS CALLED FAIRFIELD,

on north side of the river, but after the battle of the Thames on the 4th of October, 1813, between Generals Proctor and Harrison, which ended in the defeat of the British and the death of Tecumseh, it was burnt down by the Americans, as were Washington, York, Buffalo, and other places during that war, to the discredit of both nations. The present Mission is called New Fairfield and is on the south side of the Thames.

The Indians enjoy a happy time. Their lands were granted to them by the Canadian Government, and they are wholly provided for in their schooling, farming, &c., receiving an annuity from the Dominion Government, and not having even to contribute anything toward the support of their pastor, who is paid by the authorities of the Moravian Church at Bethlehem, Penn.

Under the Dominion Franchise Act, some 60 of them were made voters last year by his Honor Judge Hughes. They preserve their tribal traditions and Moses Stonefish is their present chief.

At the school under Mr. Edwards, there are some fifty boys and girls in attendance, and a commodious school house and play ground they have. The one next the Mission house is taught by Miss Miller, an English lady, who, at Mr. Hartman's request, came from England especially to teach it. This is maintained by the Mo-

ravian Mission, while the other is a public one.

Here we see a linguistic curiosity—the Indian children learning to read English while unable to talk it or understand it, and the teacher not understanding the native tongue.

Two or three of the children read to me quite well from the 3rd Reader.

The difficulties of this process, as Mr. Jackson, the U. S. Commissioner of Alaska, and Superintendent of Education, says: "Will be better appreciated if you conceive of an attempt being made to instruct the children of New York in arithmetic, geography, and other common school branches through the medium of Chinese teachers and text books."

And, now, for the Moravian Mission or rather the Moravian Church; for the Indians here are not called Moravians from any tribe of this name, for there is none such; but, because of the old historic church of Moravia and Bohemia, founded in 1457, nearly  $\frac{3}{4}$  of a century before Luther's Reformation. A marvellous church like that of the Vaudois in Piedmont, the Huguenots and Camisards in Southern France; and, indeed, from the Eastern branch of the Waldensian church, the Moravian derived their Episcopate in 1735.

But it is not of this martyr church and its persecutions, afflictions and almost extinction that I would speak, although in this it surpasses the specimens given by St. Paul himself in the 11th Chap. of 2nd Cor., but it is as a Martyr Church in the sense of being a WITNESS Church in the cause of Christ, since its revival in 1735.

Do you ask

"WHO ARE THE MORAVIANS?"

Popularly so called from one of the original homes of the Church, the correct name of the Church is "Unitas Fratrum"—Unity of the Brethren—or "United Brethren," indicating that it embraces christians of various shades of opinion on minor points—just the unity that the present movement in the Protestant Churches of England and the United States and Canada, are to-day seeking to attain, encouraged by the resolutions of the Episcopal Church of the U.S. at its last Conference in Chicago in October last, and which have been so cordially responded to by the various Protestant denominations in America, and which is rapidly becoming the question of the day.

They are members of the Protestant Episcopal Church, and are renowned not only for their missionary work throughout the world, but for their connection with the gifted and distinguished young Count Zinzendorf, of Saxony (afterwards Bishop) and the influence exercised by them upon our John Wesley; and this latter, to my mind, is a higher tribute to them than even the most voluminous reports of their missionary work in

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distant lands, for if they could so reach the heart and head of Wesley, we may well believe the good report of their work in the perilous mission fields of the Eskimo and the deadly Equatorial ranges of Surinam, Australia, etc.

Wesley in 1736, crossed the Atlantic with some of these Moravians, and in 1738 wrote to his brother Samuel of them in these words :—

"God has given me at length the desire of my heart—I am with a church whose conversation is in heaven, in whom is the mind of Christ, and who so walked as he walked—and they have all one Lord and one faith, so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates all their conversation."

And after his visit to "Herrnhut," the home of the Moravians on the estate of Count Zinzendorf in Saxony he says later :

"Glory be to God even the Father of our Lord Jesus Christ for giving me to be an eye-witness of your faith and love and holy conversation in Christ Jesus."

It is said that there is no doubt that this visit to Herrnhut, suggested to Mr. Wesley the love feasts, division of members into classes and class meetings which he not long after adopted. Wesley used to say that he dated his conversion from his acquaintance with the Moravians.

In addition to their foreign mission work is that of the Diaspora, of which the members are very proud. This is a mission among the State Churches of Continental Europe and perhaps their branches in Continental America, but of this I am not sure. It takes its name from a Greek term signifying the Dispersion, in the first verse of Peter's First Epistle. The object is not to withdraw members from existing churches, but to foster spiritual life by the formation of societies for prayer, scripture reading and for edification in general. Is not this like the guild in our midst the result of Mr. Haslem's catholic evangelistic teaching ?

The Moravians in 1749 were recognized by the British Parliament as desirable subjects and encouraged to settle in the Colonies and allowed to make a solemn affirmation in lieu of an oath and exempted from military service. This Act was caused by an Act passed in the then British Province of New York, enjoining Moravians and vagrant teachers among the Indians to desist from further teaching or preaching and to depart from the Province. The protection extended to them by the Imperial Parliament was continued to them by our Canadian Statute.

The Holy Scriptures are their only rule of faith and practice, the doctrine of the atonement receiving peculiar emphasis as the centre and sum of all saving truth ; and the humanity and Godhead of Christ being kept prominent in their teaching and

liturgy.

In the morning service a Litany is used; in other services extempore prayer. Liturgies are used for baptismal, burial and marriage service. Would this not form a broad enough basis for unity among all protestants ?

The Lord's supper is observed with a simple ritual and is preceded by a love feast. The Government of the Church is by Synods for the Legislative and by Boards of Education for the Executive work. The orders are Episcopal; three grades—Bishops, Presbyters and Deacons. There are three Provinces, i. e., Germany, Great Britain and North America, of which latter the mission with us is a part, and I think the only one.

Who would have believed that for nearly 100 years there has nestled in the centre of our County a branch of this grand old Moravian Church? the oldest Protestant Episcopal Church in existence. And it will add to its interest to know that the venerable father of Dr. Holmes, who this month reached his 90th year, was christened by Mr. Senseman and that its services in early years were attended by the settlers for miles around.

Mr. Hartman, the present pastor of the mission, is a German, as most, if not all, of their missionaries are, and is a gifted and remarkable man. His father and mother, before him, among the Bush Negroes of Surinam, were missionaries, where they both spent their lives, the mother surviving her husband for several years and continuing her mission labors under the greatest privations and trials in that land of death ; and he has a brother a missionary in Kaffraria, and a sister who is married to a missionary at Kyalang in Thibet.

Mr. H's own earlier years were spent as a missionary in Australia and in 1884 he was called by the authorities at Bethlehem to go to Alaska to prepare the way for preaching the gospel to the Eskimo. This was an undertaking of great labor and exposure, travelling 600 miles up the Kuskokmin river in the three-holed bidarka or skin-boat of the natives, built much after the style of the Hanlan racing boat.

It is this devoted missionary spirit and their unconquerable faith in God's support that distinguishes the Moravians from all other churches.

Heat, cold, poverty, disease, vice, cruelty and persecutions from all quarters, have no terrors for either men or women, but they seem to feel the full force of the emphatic words of our Lord to his disciples,

"HAVE FAITH IN GOD."

And so in the West Indies, Surinam, the Musquito Coast, South Africa, the North American Indians, Greenland, Labrador, the Aborigines of Australia and Central Asia,

we find their missions established with a it p  
courage and self-sacrifice that have, no wo  
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Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation! O, Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name.

1269  
Seneman and three native assistants obeyed the summons, their wives and children remaining at Captives Town under the protection of Jung and Jungman.

The missionaries were acquitted, the commandant shewed them kindness and the Delaware chief Pipe proved himself their friend. The returned to their converts at Captives Town and built and dedicated a small church. Sepabosch had

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them kindness and the Delaware chief Pipe proved himself  
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led a party of converts back to the Muskingum to gather --

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1844

THIS IS A COPY OF THE ORIGINAL MANUSCRIPT

AN ACCOUNT OF THE FOUNDING  
MISSION ON THE RIVER

From 1741 to 1771 Mission  
Moravian Church among the Indian  
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In 1781 the missionaries Ze  
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October 1st. Deserted by their  
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OF THE FOUNDING OF THE MORAVIAN INDIAN  
ON ON THE RIVER THAMES, ONTARIO.

In 1771 Mission work was carried on by the  
among the Indians in the States of Connecti-  
and Eastern Pennsylvania. With the westward  
Indians their mission followed and in 1772  
r, the apostle to the Indians, with a large  
rts from the stations on the Susquehanna  
the Beaver and Allegheny rivers, founded three  
Muskingum (now Tuscarawas) river in Ohio.  
missionaries Zeisberger and his wife, Sense-  
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Sandusky, leaving behind the scene of eight  
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ir sad journey was attended by indescribable  
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huts or small log cabins and formed a vil-  
tives Town". The missionaries were summon-  
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and Jungman.  
naries were acquitted, the commandant shewed  
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The returned to their converts at Captives  
and dedicated a small church. Sepebosch had  
converts back to the Muskingum to gather --



corn as a supply of food for winter  
by American militia under William  
severe. Towards spring, some 90  
boys and girls, returned to Tuscarora

Here they were surrounded by  
men, and slaughtered in cold blood  
children ) leaving a bright testimony  
to comfort even in death.

and their families had been commanded  
and go to lower Sandusky to meet  
ful days to all. Rumours of their

but Zeisberger did not believe in  
arrival at Lower Sandusky, while  
them to Detroit, the news was confirmed  
from Captives Town. After four

usky they proceeded to Detroit, where  
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Jenky Hall out side the town.

to revive the mission among the  
and founded New Gnadenhuetten on  
*(Manist (Clemens)*  
river, emptying into Lake St Clair

converts accompanied them. Some  
turned to Bethlehem. Edwards visited

After three years they left  
led on the Cuyahoga river near  
calling the place Pilger-ruh (or

They did not remain there long  
Black River in Erie Co. Ohio, becom-  
sion. New Salem was here founded

It was blessed with a revival and  
result. Three schools were estab-

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spring, some 90 Christian Indians, men, women,  
returned to Tuscarawas valley to gather corn.  
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Sandusky, while waiting for boats to take  
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led to Detroit, where convenient quarters  
at first in the barracks and afterwards at  
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Gnadenhuetten on the Clinton (formerly Huron)  
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1790 New Salen reached t  
 Many were converted, the congre  
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 the chapel and after service th  
 moved. On the 14th he left for  
 sloop, was chartered and took on  
 aged and infirm, and the goods.  
 bodies; one by land with the catt  
 ger and Edwards in canoes.

May 3rd. This party reached  
 river where the Saginaw awaited t  
 side on a tract of land which ha  
 sion by Gov. McKee and Elliott.  
 "Warte" (or watch tower). Sev  
 were occupied by the missionaries  
 huts. After living nearly a  
 farewell service was held on the  
 chapel ; the whole company commi  
 ious and Sherperd, and started fo  
 led the La Trenche) . Some wer  
 Jung, who could not bear the col  
 party that went with the cattle

eat famine prevailed in the country, and many *were* saved by our Christian Indians, who by God's blessing and their industry, had raised good crops. Many Delawares, Mississippi and many so called members of the tribe died them and were never again heard of.

Salen reached the height of its prosperity. In 1841, the congregation numbered 212 persons and returned to Mission service. War again broke out in the last of March most of the Indians left their way to Detroit.

Zeisberger preached for the last time in 1841. After service the bell was taken down and removed. On the 14th he left for Sandusky. The Saginaw arrived and took on board Senseman and Jung, the goods and the rest proceeded in two canoes, one with the cattle, the other led by Zeisberger.

This party reached the mouth of the Detroit River. Saginaw awaited them and landed on the Canada side of land which had been offered to the Missionaries by Lee and Elliott. They called this place (the old tower). Several houses already built by the missionaries and the people built bark houses and were living nearly a year at this place an early meeting was held on the 12th of April 1842 in the presence of the company committed themselves to their Savior, and started for the Thames River (then called the old tower). Some went in canoes, and old Michael Zeisberger, who could not bear the cold and wind, accompanied the party with the cattle by land. The canoes were

compelled by stormy weather to  
remain over night.

April 13th They stopped at Det  
ters with Commander McKee, they  
voyage, but contrary winds detain  
They then sailed very rapidly, but  
Indians in the small canoes to  
reached Lake St Clair a severe  
little mast, and it went over sail  
hours delay, they sailed very fast  
mouth of the Thames. They could  
shallow water; then they ran into  
damage, except that the waves could  
were wet through. They soon spent  
the night out in the storm and  
waves all the time going over us  
for the wind blew from the N. W.  
Monday some Chippeways came to the  
sisters ashore, and unloaded the  
after which they entered the channel  
up the river. Tuesday they came  
berger and party remained, while  
with the boat as far as possible  
April 21st. Michael Jung and the  
ed.

On Tuesday Sunday Zeisberger pre  
vice, others scoffed. 23rd.

The corn which had been stored, was

24th. Still more came and on the  
and towards evening arrived at S  
boat could go no further; so the r

my weather to land on Fighting Island and  
t.

stopped at Detroit, and having arranged mat-  
der McKee, they prepared for their further  
ary winds detained them till Sunday 15th.

very rapidly, but the high waves drove the  
small canoes to land. When the large boat  
Clair a severe gust of wind snapped their  
it went over sail and all. After several

sailed very fast, and at dark reached the  
mes. They could not enter on account of the  
en they ran into a tree, but got away without  
that the waves came over the boat and all

They soon stuck fast on a bar and passed  
the storm and cold on the rough lake; "the  
me going over us and we wished it were day;  
w from the N. W. and was very cold". On

aways came to their assistance and took the  
nd unloaded the sloop, so that it floated;  
entered the channel and went some distance

Tuesday they came to Sally Island, where Zeis-  
remained, while Senseman and Edwards went on  
far as possible.

Michael Jung and the men with the cattle arriv-

Zeisberger preached, many attended the ser-  
fed. 23rd. Most of the Indians arrived.

had been stored, was distributed.

came and on the 25th all started together  
ing arrived at Senseman's camp. The large  
further; so the rest of the journey was made

made in canoes. Conference ag  
go on with canoes to the end of  
back enough canoes for Sensman  
were very friendly and took no p  
(or provisions).

27th. Zeisberger started  
rent was strong. A turtle supp  
sisters gathered cranberries, whi

Tuesday 29th. The cattle  
by means of canoes. An oil spr  
but the water was too high to co

30th. Came to Great Bend

May 1st. Visited the cour  
place suitable for a town; too l  
Halted near a trader's home and  
land down the creek and came bac  
they had found a place.

May 2nd. All came down th  
of a height, staked out a town, a  
get a hut ready.

3rd. In the morning the  
and each one took possession.

and Edwards. 4th. Some beg  
pared to build. The Monseys f  
advised them to move further up  
to live near them. This day v  
festival, and much blessing was

May 5th. Senseman and E  
gether again, except a number o  
ed to stay in the lower settle

Conference agreed that Zeisberger should  
to the end of the journey and then send  
for Sensman and Edwards. The inhabitants  
and took no pay for bread or provender

Zeisberger started with some 20 canoes, the cur-  
A turtle supper was taken on the way, the  
cranberries, which were plentiful.

The cattle were helped over the river  
An oil spring was found on the bank,  
too high to collect any.

to Great Bend and at noon went around it.

Visited the country further up, but found no  
for a town; too low or too high, turned back.

trader's home and Samuel and others went by  
week and came back by evening saying that  
place.

all came down the river and took possession  
ed out a town, and each one busied himself to

the morning the town lots were distributed  
ok possession. Some went back for Senseman

4th. Some began to clear land, others pre-

The Monseys further up the river, came and  
move further up, but they refused, not wishing

em. This day was celebrated as the sister's  
ch blessing was experienced.

Senseman and Edwards came and all were to-  
cept a number of the people, who had been coax-  
the lower settlement.



Sunday 6th. Michael Jung preached  
of the brethren looked around  
site further down the creek.

Monday 7th. After examination  
to move down to the new site, they  
on the first.

Tuesday 8th May 1892 100 years  
brethren moved to the new place

9th. Huts were built. Thomas

10th The burial took place in  
dry, sandy height. July 7th

build a temporary meeting house.

9th. All went to work on the

all the week and on Thursday the

held in it. The text was "Which

deed and word before God and all

13th. Friday. Meeting house

benches and the bell hung up.

Sunday 15th Edwards preached.

vice preparatory to the Holy Communion

slidings and transgressions which

times. Senseman held the congregation

16th and 17th speakings were held

18th was the love feast, and all

communicants had the most blessed

blood of the Lord in the holy

communion in this place. Our

mercifully, and gave us the comfort

our hearts the forgiveness of our

since spring and the last communion

among the brethren and only two

Michael Jung preached. Towards evening some  
looked around and came upon a better town  
down the creek.

After examination of the land, many determined  
the new site, though much work had been done

1792 100 years ago to-day, most of the new  
to the new place 3 miles down the creek.

built. Thomas had died in the night.

It took place in a beautiful grave yard on a

July 7th Preparations were made to  
meeting house.

to work on the meeting house and kept at it  
on Thursday the 12th the first service was  
the text was "Which was a prophet mighty in  
before God and all the people" .

Meeting house quite ready, with doors and  
bell hung up .

wards preached. Zeisberger kept a short ser-  
to the Holy Communion, speaking of the back-  
transgressions which had occurred during these  
held the congregation meeting. On the  
speakings were held with individuals.

love feast, and at the end of the day "we com-  
the most blessed enjoyment of the body and

ed in the holy sacrament, which was our first  
s place. Our dear Lord blessed us indes-

re us the comfort of His grace, and to feel in  
forgiveness of our transgressions, committed  
the last communion." This gave new life

ren and only two of those at home did not par-

-take . 19th. Senseman kept  
admonished them to keep in their  
blessedness the Saviour had let  
Friday 20th Zeisberger preached  
with Jerusalem and be glad with  
Isa. 66. 10. Then followed morning  
the people returned. During 1793  
children were baptized and five  
Communion . One couple was married  
child died. At the close of the  
itants, including two unbaptized  
that were left of the 400 who were  
from the Tuscarawas valley in 1788

In January 1794, McNeff the  
Fairfield, and under instructions  
had visited the settlement, and ex-  
the spread of the Gospel) laid out  
miles long and six broad, which was  
the dead being assigned in trust  
(in London England) for propagating  
heathen". Improvements advanced  
houses were built, forming one street  
to Detroit, and ran S. W. to N. E.  
near the upper end stood the church  
house, and immediately opposite a  
and Jungman in common. Next to  
and the school house. North of  
lay the burial ground. The church  
with glazed windows and a bell, was  
It was one of the most commodious  
Mission in the West. The white

Senseman kept the Thanksgiving Liturgy and  
to keep in their hearts the goodness and  
behaviour had let them feel.

Zeisberger preached on the text "Rejoice ye  
and be glad with her, all ye that love her"

Then followed months of hard work and some  
died. During 1792, three adults and five  
baptized and five were admitted to the Holy  
couple was married, four adults and one  
the close of the year there were 151 inhab-  
two unbaptized adults. These were all  
the 400 who were carried off to Sandusky  
valley in 1781.

In 1794, McNeff the Government Surveyor, came to  
under instructions from Governor Simcoe (who, in Feb 93,  
settlement, and expressed his best wishes for  
the Gospel) laid off an entire township - 12  
miles broad, which was donated to the mission,  
assigned in trust to the "Brethren's Society"  
and) for propagating the gospel among the  
settlements advanced rapidly. Upwards of forty  
miles, forming one street, which began at the road  
running S. W. to N. E. . On the North side  
stood the church; beside it Zeisberger's  
dwelling opposite a dwelling occupied by Edwards  
and his wife. Next to theirs was Senseman's home  
and a school house. North of the lower end of the Town  
was a mill pond. The church a log structure, boarded  
with shingles and a bell, was dedicated on October 19th  
1794. It was the most commodious chapels belonging to the  
mission. The white settlers around were not al-

-lowed to purchase lots, as it was  
for the use of the Indians.

In 1798. American Congress had  
land in Tuscarawas valley in re-  
ed in 1781 and 1792, preparation  
Heckervelder and Mortimer had c-

On May 31st, the first part  
Edwards and six native brethren  
7 miles from Gnadenhuetten.

On August 15th of the same  
and 33 members, men, women and ch  
formed the first colony that mo  
canoes down the Thames, St Clair  
to the Cuyahoga river over the  
river. Meanwhile the work at  
lob, Senseman, a faithful co-lab  
the work, but on the 4th of June  
the midst of his activity to hi  
John Sehmall came to the assist  
oured as school master till 181

between 1800 and 1807 an a  
Mission among the Chippawas by  
he came to New Fairfield, and la  
returned to Bethlehem.

The war of 1812 between N  
severe blow to the work of our  
of America and especialy at Fa  
W. bank of the Sandusky in Oh  
with all its improvements was  
after the battle of the Thames

ase lots, as it was a reservation exclusively  
the Indians.

ican Congress having offered 10,000 acres of  
was valley in reparation for damages sustain-  
1792, preparations were made to remove thither  
d Mortimer had come from Bethlehem on May 22nd

t, the first party, consisting of Heckervelder  
native brethren left Fairfield for Goshen,  
adenhuetten.

15th of the same year Zeisberger and Mortimer  
men, women and children also left. These

t colony that moved back. They went by

Thames, St Clair, by Detroit, across Lake Erie  
river over the portage to the Tuscarawas

while the work at Fairfield prospered. Gott-  
faithful co-laborer of Zeisberger, carried on  
the 4th of June 1800, he was called away in  
s activity to his eternal rest and reward.

me to the assistance of Michael Jung, and lab-  
master till 1813. .

00 and 1807 an attempt, was made to found a

the Chippawas by Christian Denke, but in 1807  
Fairfield, and labored here till 1818, when he  
Bethlehem.

1812 between N. S. and Great Britain was a

the work of our church among the aborigines

especialy at Fairfield. The station on the

Sandusky in Ohio was broken up and Fairfield

improvements was destroyed. This occurred

le of the Thames, Oct 5th 1813, which was fought

near the town; and the victorious  
Harrison (Grandfather of the pr  
plundered and burned the village  
house and chapel. The mission  
ael Jung, the latter old and bro  
hem. Denke remained to care fo  
They settled on the shore of Lak  
bark huts. In spring they aban  
started a new town ten miles fro  
the close of the war, they return  
and decided to form a new stati  
1815, on the opposite bank of the  
This place was called New Fairfi

Meanwhile the great mission  
Goshen, November 17th 1808, after  
erful zeal and patience for the

Schmall returned from Bethle  
dies in 1819. In 1824 Goshen  
remnant of brethren and sisters  
joined the mission here.

In August 1837, nearly 2/3  
sion left New Fairfield under m  
and emigrated to the far west.  
others at Westfield on the Kans  
junction with the Missouri river  
brethren, re-joined this colony.  
a new station on the Missouri R  
venworth City. But after six  
present mission station, New Wes  
venworth, on the little Osage R  
less there, and it is probable

and the victorious Americans under General  
father of the present President of the U.S.)  
returned the village, including the mission

The missionaries, John Schmall and Mich-  
ter old and broken down, proceeded to Bethle-  
haim to care for the impoverished Indians  
on the shore of Lake Ontario in a village of  
Spring they abandoned this settlement, and  
moved ten miles from Burlington Heights. After  
the war, they returned to the site of Fairfield  
to form a new station, which was established in  
the site bank of the Thames from the old town.  
It was called New Fairfield (now called Moraviantown)  
The great missionary hero Zeisberger, died at  
Fairfield 17th 1808, after laboring 63 years with wond-  
erful patience for the salvation of the Indians.

Returned from Bethlehem to Fairfield in 1818, and

In 1824 Goshen was abandoned, and the small  
brothers and sisters there returned to Canada and  
settled on here.

In 1837, nearly 2/3 of the members of this mis-  
sion at Littlefield under missionaries Miksch and Vogler

went to the far west. Some settled in Wisconsin;  
others on the Kansas River, eight miles from its  
mouth on the Missouri river. In 1839 the Wisconsin

settled this colony. In 1853 they all moved to  
the Missouri River near to what is now Lea-

But after six years, they moved again to the  
station, New Westfield 50 miles S. W. of Lea-

Little Osage River (they have been long rest-  
ing here) it is probable that they will shortly proceed



to Indian Territory and set  
mission has furnished Alaska with  
missionaries John H. Kilbuck.

The semi-centennial of the  
celebrated in 1842. During 50  
children had been baptized here.  
new church was dedicated.

Besides those missionaries  
count the following have labored  
Mission. Luckenback, Haman, B  
-ennas, Warman, Reinke, Hartman,  
life for missions among the Esqu  
rigtsen. (Hartman and Ingebrigt  
work.

territory and settle there). New Westfield  
ished Alaska with one of our most efficient  
n H. Kilbuck.

anniversary of the New Fairfield Mission was  
42. During 50 years, 101 adults, and 432  
n baptizes here. In 1848 (August 13th) a  
dedicated.

se missionaries mentioned in the above ac-  
ing have laboured in connection with this  
enback, Haman, Bachman, Kampman, Vogler, Reg-  
Reinke, Hartman, Torgersen, who gave his  
s among the Esquimaux of Alaska and Ingeb-  
an and Ingebrigtson are still engaged in the

