

FREDERIC H. NITZ
"E-NASHOOD" TO THE APACHES

for

Professor Edward Fredrich
Wisconsin Lutheran Seminary
Mequon, Wisconsin

by

Jonathan H. Nitz
Church History 373

May 2, 1990

Wisconsin Lutheran Seminary Library
11451 W. Seminary Drive. 65W
Mequon, Wisconsin

CONTENTS

	Page
ABSTRACT	1
FAMILY BACKGROUND	2
CHILDHOOD	3
SCHOOLING	5
EAST FORK / 1946	7
WHITERIVER / 1948-49	16
CIBECUE / 1949-1952	24
EXECUTIVE COMMITTEE APACHE MISSIONS / 1959-89	35
APPENDIX / FORT APACHE MAP	39

ABSTRACT

For many years I have heard stories told by both my father and my grandmother about mission work done among the Apache Indians of Arizona. The books written by Gustav Harders (Dohaschtida, La Paloma, and Yaalahn) caught my attention while I was still in grade school. The work done by the Wisconsin Evangelical Lutheran Synod with the Indians on the San Carlos and Fort Apache Reservations has always been of interest to me because of the involvement of the Nitz family in this work.

Since the mission efforts of Pastor Frederic H. Nitz's father, Henry C. Nitz, have already been documented to a large extent, this paper will concentrate on the work accomplished by Frederic Nitz and the association he had with the Apache mission during his lifetime.

"E-nashood" was what the Apaches called the missionaries. In the book Trophies of Grace, Henry Nitz wrote: "A man of the cloth" is called 'e-nashood' in the poetic and picturesque language of the Apaches." Frederic Nitz was such a "man of the cloth" to the Apache Indians. He was a man they respected and loved.

The majority of the material written in this paper has been gleaned from letters or post cards written either by Pastor Frederic Nitz, or his wife, Grace Nitz, to Pastor and Mrs. Henry Nitz. The contents of this paper written by the hand of Pastor Frederic Nitz or his wife, such as these letters, will not be footnoted unless longer sections are quoted verbatim or the material is of specific nature. All other material requiring notation will be rightfully cited.

FAMILY BACKGROUND

Pastor Frederic Nitz's family background is curiously parallel to his own experiences in mission work in Arizona. His father, Henry C. Nitz, was called out of the Seminary at Wauwatosha to assist Superintendent Gustav Harders. Missionary Harder's health had been failing, so Student Nitz served as an emergency teacher at the mission in Globe, and did a substantial amount of preaching and camp work in the area. He came to Globe shortly after Christmas of 1915, but at the beginning of the 1916-17 school year, he resumed his seminary training.

Again, Student Henry Nitz received a call from the Mission Board to work in Arizona. This time he served as teacher and missionary at Peridot. The Seminary faculty agreed to allow Student Nitz to do this work for the Synod and Mission Board under the stipulation that he wouldn't have to take an entire year off. After having returned, Henry Nitz was able to put in a full year at the Seminary and graduated at the end of the 1918-1919 school year.

After having completed his course of study, H.C. Nitz was called back to the place where he had helped out during 1916 -- Globe, Arizona. He may have received this call because of the work he had done there in the past and also because of the recommendation that he gave to continue doing mission work in Globe after Missionary Harders had passed away. Pastor Henry Nitz served as missionary in Globe, just off the reservation, for two years. Before arriving at Globe, he was sidetracked once again, this time to start a school in Cibecue, Arizona.

In 1921, the Wisconsin Synod purchased the government school

next to our East Fork Mission which was begun by Pastor E. Edgar Guenther. Pastor Nitz was called to take over the school the government had vacated. This was to be a one year call, but in March 1922, the Board for World Missions extended a permanent call to Pastor Henry Nitz to be principal of the boarding school at East Fork. During his time at East Fork, Pastor Nitz formed many strong and lasting relationships, as his son, Frederic would later learn.

For a number of years Henry Nitz served as a representative of the Wisconsin Synod on the Synodical Conference Mission Board. At the same time, he was a member of the Wisconsin Synod's Board for World Missions, and later, even up until the time of his death, served as a member of the Executive Committee for Latin American Missions. This mission-minded attitude carried over to his sons as well.

CHILDHOOD

Frederic Nitz would have been born a native Arizonan, but because of the lack of medical facilities in the East Fork area, Henry Nitz sent his wife of two years, Alma, back to Watertown, Wisconsin. Henry and Alma Nitz were blessed with the first of their six children, Frederic, on May 12, 1922. A number of weeks after the birth of their son, the mother and child returned to Arizona by train.

Frederic Nitz grew up among Apache children, many of whom attended the boarding school or were being raised at the orphanage, which would later become the East Fork Nursery. Pastors Nitz and Wehausen, who had taken abandoned children into their

homes, were responsible for beginning the orphanage on August 2,
1922.¹ The Indians were little Frederic's playmates and often-
times, Indian girls served as his babysitters. From his earliest
days, he was in contact with Apaches and in some respects was
very much one of them.

During his childhood, Frederic suffered a case of hepatitis
which caused his skin to take on a golden tinge. This, together
with his stocky body shape, earned him the Apache name, "Belch-
kahn," for to the Apaches, he looked somewhat like a pumpkin.
Frederic's mother recalls a time when he sat on the porch with an
Indian named Lon Bullis. Lon had moved to the East Fork compound
so that he might receive more nourishing meals and be nearer his
children who were enrolled at the boarding school. Mrs. Nitz
happened to overhear Lon Bullis as he spoke to little Frederic,
when he was about three years old, and prophecy his return to the
reservation. Lon said, "Belchkahn, you will go away and study,
and become a missionary, and will come back to us, and preach to
us Number One."²

Frederic remained at East Fork with his parents until his
father accepted the call to Cross Ev. Luth. Church of Rockford,
Minnesota in 1929. In the meantime, the six-year-old Frederic
Nitz had begun first grade. In the fall of 1928, he was the only
white child enrolled in the school. His first teacher was Miss
Erna Albrecht who some years later married Missionary Ernest

1. Frederic Nitz in letter recalling his past association with
the Apache Indian Mission, 1990, p.2.
2. Michael Nitz, "H.C. Nitz and the Apache Mission," WLS Senior
Essay File, 1986, p.22.

Sprengler.

Unfortunately, it was not the education that Frederic had received at the school in East Fork that made such an impression on the teachers and others in Rockford, Minnesota. It would seem that for the six and a half years that young Frederic had lived in Arizona, he became accustomed to the ways of the Apaches. It was a jump of some magnitude from the classroom and the pew in East Fork, Arizona, to the civilized communities back East. To some, it may have seemed that Pastor and Mrs. Nitz had brought a little Indian boy with them rather than their own son. But it didn't take long before that changed and Frederic became a fine young man who was focused toward the work of the church, and if it was the will of God, to carry out the words that Lon Bullis had told him some years before.

SCHOOLING

Frederic Nitz attended grade school in Rockford, Minnesota, and in 1936 was confirmed by his father. In the fall of that year, Frederic packed his bags and headed for New Ulm, Minnesota, where he began his training for the pastoral ministry. But in April of 1937, Pastor H.C. Nitz accepted the call to be the shepherd of St. John's Evangelical Lutheran Church in Waterloo, Wisconsin.

After one year of schooling at Dr. Martin Luther High School (later to be renamed Martin Luther Academy), fifteen year old Frederic Nitz transferred to the campus of Northwestern College in Watertown, Wisconsin. While at N.W.C., he held the position of school nurse. Though that post was not one which was coveted by

many, it helped to pay the bills along the way. Pastor Nitz attributes many friendships among the ranks of pastors to his years at Northwestern. He was not one to be cruel to the underclassmen and make them do all kinds of "slave work" as is customarily done today. Instead, he went out of his way to make friends, and would occasionally invite them home with him, to Waterloo, only 14 miles from Watertown.

In 1944, Frederic Nitz received a Bachelor's Degree from Northwestern College and went on to Wisconsin Lutheran Seminary. One of the jobs he held during time off from school was a coal-passer on an iron ore carrier. This job was an education unto itself. He realized the rugged nature of the men working on the Great Lakes, and at first, felt rather reluctant to broadcast the fact that he was a pastor's son and studying to be one himself, (for fear of being ostracized). But it wasn't too long before he was confronted with a situation which demanded a confession of his Christianity or denial of Christ. Frederic then remembered what Paul had written in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." From that time on, Frederic Nitz never again backed down from making a bold confession of his Lord. This also became his conviction in reaching the Apaches.

As had been the case with his father Henry, Frederic Nitz was also called out of the Seminary to teach. The first "emergency" call Seminarian Nitz received was to teach in Green Bay. Frederic's love for the game of football was not lost by this move to Green Bay. In fact, the time spent there created a fondness in his heart for the Packers which still exists today.

After this brief stint on the other side of the podium, he returned to Wisconsin Lutheran Seminary to continue his studies. Once again, the services of a teacher were needed, and again, Frederic Nitz's name was suggested.

EAST FORK - 1946

On January 2, 1946, a Western Union telegram was sent to the home of Pastor Henry Nitz. A teaching position at the East Fork Mission had become vacant when the first and second grade teacher, Miss Rapier, who had previously taught in the Synodical Conference mission field in Nigeria, Africa, suffered a nervous breakdown. The telegram sent to Waterloo read:

Plymouth, Mich. 3:30 P.M.

H.C. Nitz,

Herewith extend call to Frederic Nitz as teacher at East Fork beginning at once. Transportation paid by us. Please wire acceptance.

Edgar Hoenecke

Frederic Nitz accepted the position, and within a week was on his way to Arizona to the same school his father had been instrumental in founding, and at which he had taught for almost seven years.

On January 8th, Frederic tried to get a train out of Dearborn Station in Chicago, but was unsuccessful. Frederic managed to get on his way, and on the January 10, arrived in Holbrook, Arizona. The following day, he took the 6:40 A.M. "stage" for Whiteriver. It had been nineteen years since Frederic Nitz had been in that part of the country, but according to the comments he made to his parents in a post card, "the closer I come to my destination, the more vivid my memory of this country becomes."

Fortunately, he didn't have to jump right into the classroom

after such a trip but had several days in which to reacquaint himself with the area. That, however, did not stop him from doing other work around the compound. After Pastor Kell, the missionary at East Fork, picked Frederic up at Guenther's house in Whiteriver, Frederic immediately began cutting wood with the others, including Kell, Mr. Art Meier, the seventh and eighth grade teacher, and Simon Wycliffe, an Apache who served as both handyman and interpreter.

Frederic Nitz did, however, end up preaching shortly after he arrived. On the day after he came to the East Fork Mission, Missionary Kell asked Frederic to preach a simplified version of a sermon that he had preached previously. That Saturday, he not only prepared for Sunday services, but Frederic was also privileged to take over some of the chores with which Kell had been blessed. He milked the two cows belonging to the Mission. By that time, Kell had already made up his mind that a change in ministry was necessary, for various reasons. At the pleading of the Mission Board, he graciously stayed on at East Fork. In February, Missionary Kell received a call to Battle Creek, Michigan, which he then accepted.

It was on Wednesday, January 16th, that Nitz taught his first class at East Fork. Rather than teaching the first and second graders, as Miss Rapier had done, Frederic was given the task of teaching the second and third graders. Things in the classroom had been left in disorder - no discipline, no schedule, and no record of where the teaching had ended or what had been taught. At the time of his arrival, the enrollment in the Board-

ing School and the Day School was 130. Of that number, Frederic was given responsibility of 39.

Also on that day, he met the first of many Indians who recalled his father, Henry, and who remarked about having remembered Frederic as a little boy. At this time, Frederic could already see how much "Mr. Nitz", as the Apaches called his father, had meant to them. Jack Keyes came out to East Fork and found Frederic in his classroom. He recalled in a postcard to his parents how Jack had encouraged him "to teach the children so that they grow up to be fine Christian men and ladies." As was so often the case, the Apaches remembered Little Frederic, Belch-kahn, who went back East in 1929. Jack Keyes said, "You were a small boy when you left, now you are a big man." So often these were the comments made of young Nitz.

As is the case within any classroom, there were problems. Trying to manage a group of 39 second and third graders would be about enough to discourage anyone. Such were not the comments made by Frederic Nitz in his letters home. He made no complaints of his work in the classroom. What his parent did hear were some of the joys that accompany teaching. One student stood above the rest, a second grader named Maloney Bonito. Since Maloney knew English quite well, he occasionally served as an interpreter for the entire class. Frederic Nitz wrote home on February 17th and told this humorous story about Maloney Bonito and the joy he experienced in teaching him:

I get a big kick out of him. A couple weeks ago he asked me whether my "mudder" was still living. I said yes. He then asked how she was. I said, "Fine." Every few days now he asks me whether I heard from my "mudder" and whether she still was

fine. The other day he drew a picture for you, Mamma, and wanted me to send it to you.

Mrs. Nitz wrote little Maloney a thank you letter. That action prompted the second grader to tell Frederic as he handed him another drawing, this time for Frederic's father: "Tell your fodder he write letter to Maloney."

Teaching and preaching were the joys of Frederic Nitz's half year at East Fork. All of the preaching he did, together with his teaching duties, would have been enough to keep anyone busy. But there were other things to be done around the compound. When it snowed, Frederic helped Simon and Kell shovel. When it was time to trim hair, he helped Art Meier with that job. These were not part of the everyday routine on the Mission.

It was the feeling of some that this strong, young man could take care of all the daily chores along with his teaching duties. Frederic described the duties to his parents, "I'll have to get up at 5:30, have the diesel started a little after 6:00; have the two cows milked and fed by 7:00 when I eat breakfast; be over to in school by 7:30 to start fires in the room." All this was to be done before school started. He would teach school and then his chores would continue. He wrote on, "After dinner help wash 130 heads and supervise their showering (these two were something that was done just about every Monday), start the diesel again at 5:00; do chores again after supper - and oh, yes, I have to feed the chickens and gather the eggs." Later, however, it was realized that it would be terribly difficult for anyone to do all this all the time. The work was then shared by Nitz and Meier, who switched off week by week. Normally, the older boys would

help with many of the farming chores, but at the time, there were only two boys older than ten years of age.

There were many other jobs that Frederic Nitz assisted with. When there was a need for wood, he would go up "Seven Mile" with the others to haul down enough for several weeks. When the road leading into the compound became deeply rutted, he was out there with a shovel, leveling it off. Nitz worked as a plumber together with Pastor Kell. When the sewer backed up, it was Frederic and Y-24 who dug up the pipes to find where the problem was.

Nitz would later write about Y-24 after he died, "When I worked out at East Fork, he used to follow me around while I worked. He would speak Apache and I would speak English. We didn't understand a word of each other, but we still understood that we were

3
friends." In April, the mission garden needed to be planted, and the hay needed to be raked and put up in the barn, so Simon Wycliffe and Frederic Nitz did it. On several occasions, Frederic had the opportunity to play "cowboy," trying to round-up "Sugar," one of the mission cows that had escaped. They looked for at least three days without success.

During the school year, most of the work that Frederic did was on the East Fork Mission itself. Besides preaching often and teaching his 39 children on a regular basis, Nitz would fill in for others. Less than a month after arriving at East Fork, one of the woman teachers, Miss Kahlberg, came down with bronchial pneumonia. She was sick in bed with pneumonia and dysentery from February 3rd until March 18th. At first, it was thought

3. Nitz, Letter dated January 9, 1949. Y-24 died January 7th.

that Frederic Nitz would end up teaching her class as well (70 students in all), but Mrs. Kell volunteered to help out. In March, many people on the reservation were struck down with dysentery, including both of the female teachers. On this occasion, there was no other choice but to take over both classes for some time and look for the day when this terrible plague would end and the school fully staffed again. Part time help was given by Dorthey Bullis Suttle, the daughter of Lon Bullis. Pastor Binger also relieved Nitz of teaching all 70 students on occasion.

Missionary Kell had accepted the call to begin a new mission in Battle Creek, Michigan, and as chaplain to the Veteran's Hospital and sanitarium. Before Kell left, the Mission Board busily called for a replacement. Finally, Pastor Ea. A. Binger accepted the call to East Fork. Shortly after he arrived, Francis Uplegger came to the northern reservation to help orient Binger on the work that he would be undertaking. Pastor Uplegger also took the opportunity to teach the men some Apache. He gave the men there, Nitz included, a book of basic English with 500 words and illustrations. Nitz wrote: "We write in the Apache words and sentences." At the same time, Uplegger took several of the men out on camp calls. Here, Frederic Nitz received an example to follow for the many camp calls he would make in a little over two years from that time. The men spent about three hours making these calls.

Other pastors in the area requested the assistance of Seminarian Nitz. Pastor Adalbert Schultz, missionary at Canyon Day

and Cedar Creek, also wanted to give Frederic a taste of the work done in Apacheland. Occasionally, Schultz would pick up Nitz and take him on camp calls and even off the reservation to visit the Indians that had gone there for employment. This is the same Pastor Schultz and family with whom Frederic and Grace Nitz were forced to live for the first eight months of their ministry. More will be said about this later.

Frederic Nitz received other training that was valuable in his later ministry. The missionaries were required to fill out requisitions for materials and money and reports of the work done in their respected fields. Every so often, the request was made of Nitz to assist in this job. This training of filling our forms was helpful in preparing him for his ministry among the Apaches, and his work as chairman of the Executive Committee for Apache Indian Missions.

Frederic continued his training for ministry among the Apaches when Missionary Schultz asked Nitz to take over Canyon Day and Cedar Creek during the time he was on vacation. For Frederic, that meant "preaching twice on Sunday, plus two Bible classes a week, plus some camp calling" -- as much as he was able to do without neglecting his duties at East Fork. At the beginning of June, Pastor Schultz began acquainting Frederic with the people whom he would be serving for a number of weeks.

At the same time, two other Seminary students were in Apacheland, assisting where there were vacancies. Allyn Schuppenhauer was helping out in Bylas. After his graduation from Wisconsin Lutheran Seminary in 1947, he was assigned to the Apache field. The other Seminarian was Rollin Reim. Reim was

helping out E. Edgar Guenther in Whiteriver. Frederic Nitz told his parents a rather interesting story about Rollin. It appears that when he received the emergency call to Whiteriver, he wrote Frederic because he knew he was not too far from Whiteriver, and asked whether he would need to buy a saddle for a horse. He didn't, but when he arrived in town, he had on his cowboy boots, and it wasn't long before he purchased an old nag to ride when he made camp calls. The Indians even called Rollin Reim, "E-nashood" that rides a horse.

Both Reim and Schuppenhauer had it relatively easy compared to the amount of work given to Nitz. Reim preached and made camp calls for Guenther. Guenther took his vacation, returned and left little for Rollin Reim to do, so he helped out Nitz with the care of Canyon Day and Cedar Creek. Together, they made camp calls, taught Bible class, and even constructed a steeple for the chapel at Canyon Day.

Nitz took the services himself. He reported that on one Sunday he "had 14 in service at Cedar Creek and 16 at Canyon Day." Though the numbers weren't large, the work was rewarding. In the same letter, he expressed the joy he had in serving those congregations. He wrote: "That trip always plays me out completely, but it's still the most satisfying work that I do."⁴

Frederic Nitz enjoyed the opportunity to teach on the Fort Apache Indian reservation. He got a taste of what it was like to live in a slightly remote area without the advantages that people

4. Frederic Nitz, Letter written to Pastor and Mrs. H.C. Nitz, June 25, 1946. p.2.

living elsewhere had. That is what he and Grace would be doing when they moved to Arizona in August of 1948.

Before Frederic returned to the Seminary in the Fall of 1946, his services were requested by Pastor Sitz of Tucson. "He wants me the last full week in August (including the 25th) and the first two weeks in September. That means that I'll have to be a week late for school. I'll have to write Meyer about it." Frederic took the place of Sitz at Grace, Tucson, for the time requested and returned to the Seminary late but filled with experience.

Because of the time taken off to teach in Green Bay and East Fork, he graduated from Wisconsin Lutheran Seminary a year later than the rest of his class. When Call Day came in May 1948, Frederic's assignment came as a surprise, but not as a shock as it may have to others. He would be returning to the Apache Indian reservation to preach the Gospel of Jesus Christ. Again, a parallel to the life of his father appeared. Frederic received the call to be associate pastor with E. Edgar Guenther in White-river. In the past, Guenther had had several assistant pastors, and in some respects, Nitz was treated as an assistant.

Before leaving for Arizona, Frederic Nitz married Grace Wetzel in Trinity Lutheran Church, Freistadt, Wisconsin, on August 1, 1948. The night before their departure, Mrs. Wetzel recalled that she had not taught her daughter how to butcher a chicken, something she must know if they were to live where it was almost a necessity to raise your own food. Having learned her lesson, the long journey to Arizona began. When the newly

married Mrs. Nitz saw the "Welcome to Arizona" sign, surrounded by sagebrush, and arid soil, unlike the scenery of Wisconsin, she thought this was no place to live. But the soon-to-be-pastor assured his bride that it was different in Whiteriver.

WHITERIVER - 1948-1949

Frederic and Grace arrived in Whiteriver on August 22, 1948. One week later, on Sunday, August 29, Frederic Nitz was ordained into the holy ministry and installed at the Church of the Open Bible in Whiteriver by the Superintendent of Missions, Francis Uplegger. The size of the area and the failing health of Missionary Guenther were the reasons the call was extended for another pastor. This also prompted Pastor Nitz to begin working as quickly as possible. In the September 1948 issue of The Apache Scout, Guenther describes the routine duties that he shared with Nitz: .1s1

Sunday services at 9:00 to 10:00 A.M.;

Sunday School 10:00 to 11:00 A.M.;

Second service 11:00 to 12:00 A.M.;

Hospital services 3:00 to 4:00 P.M. (occasionally also 6:30 to 7:30 P.M.)

Monday: Bible class and service at McNary, 25 miles distant, 7:30 to 8:30 and 7:00 to 8:00 P.M.

Tuesday: Bible class at Whiteriver 8:00 to 9:00 P.M.

Service at Maverick, fifty miles distant, 7:00 to 8:00 P.M. on Wednesday.

Thursday: Bible classes at Whiteriver Government Day School 1:15 to 3:15 P.M.; Service at "Cross-Bar Hotel" 5:30 to 6:30 P.M.

Friday: Bible class at Theodore Roosevelt Boarding and Day school at Fort Apache 10:00 to 11:15;

Camp work and sick calls for a fluctuating population of about eight hundred Indians.

When the Nitzes arrived, the living situation was less than ideal. The house intended for Pastor and Mrs. Nitz was still being occupied by Pastor Adalbert Schultz and family. Schultz

was missionary at Canyon Day and Cedar Creek, just as he had been at the time Frederic taught at East Fork in 1946. The Synod had intended to build a house for the Schultzes at Fort Apache or East Fork, closer to the area of Pastor Schultz's responsibility. But until Pastor Schultz accepted a call to a congregation in rural Monroe, Michigan, Pastor and Mrs. Nitz were forced to live with the Schultz family. Finally, in March 1949, Pastor Schultz moved his things to Michigan. His wife and children had already gone home to South Dakota several months earlier and were going to stay there until their new house had been built. But the building of a new parsonage was going nowhere. This was the likely reason for Schultz's departure from the Indian Mission. The parsonage for the pastor of Canyon Day/Cedar Creek was finally built in the summer of 1949 at East Fork. At the same time it was decided that the pastor of those two congregations would also help teach at the high school at East Fork.

Briefly, the work of Pastor Adalbert Schultz was not as rewarding a ministry as others may have experienced. It certainly was a joy to serve God's people, yet the work that he attempted to accomplish went unnoticed by many. Schultz also had many difficulties in connection with the Apache Scout. Every month, he would receive a letter from the Northwestern Publishing House because of the magazine's debt. However, it was not his fault. The Synod forced the Scout to drop all adds and made it mandatory that the printing of the magazine be done at NPH. The cost of printing ran over twice what it had in the past. Another of the problems suffered by Rev. Schultz concerned the chapel he tried

to keep together at Cedar Creek. Often, Nitz would help Schultz with repairs. The money allocated for the work was insufficient, so Pastor Schultz frequently paid for the necessities out of his own pocket.

Pastor Frederic Nitz's own ministry could have been one with discouragements as well. During the first month in Whiteriver, Nitz carried out his routine duties. But at the same time, there were many occurrences that would have tried any recent Seminary graduate. Exactly one month after his ordination, on September 29, 1948, Frederic Nitz wrote this paragraph in a letter to his parents:

I had my seventh funeral of the month today. It was a child of Clarence Goklish, his only child and the only grandchild of the grandparents. That made it especially tragic. As usual, this child was not baptized even though it was a year and a half old. So far, all six of the children that I have buried were unbaptized. It is hard to have such a funeral. One cannot give them full comfort and assurance that their children are saved. We can only tell them that since they themselves believe and since they expressed themselves that they had wanted to have their children baptized, there is hope that the children have been saved. I however instruct the parents as to the importance of baptism and tell them that if they have any other children, they should have them baptized as soon as possible. In most cases where there are other children, they are already baptized. I am happy about that.

This was a problem that had to be fought over and over again. Many of the Indians drew their water from the rivers and irrigation ditches. But the water had a tendency to turn bad, and when it did (as happened in the late summer of 1948), an outbreak of dysentery occurred. Many babies and young children died during such outbreaks. It happened to Pastor Nitz that the parents would come to him and request him to bury their child. The

question would be asked whether the child had been baptized, to which the parents would answer, "Yes." They knew that if they said "no," the missionary would not bury the child. But then, when Missionary Nitz reached the graveside, the parents would request the child be baptized before it was buried.

Along with dysentery, an outbreak of measles also invaded the reservation. During the first weekend in October of the same year, six children died in the area of Whiteriver. For some of these funerals, Nitz would have to use his own car, or Guenther's station wagon, and go pick up a casket and take it to the grave site where the Indians awaited with the body. In the first months of his ministry at Whiteriver, Pastor Nitz conducted 26 funerals.

In the first year, he also conducted six murder funerals. One of the saddest funerals was that of Mrs. Schlei Truax. At one time, Schlei wanted a divorce from his wife, so he could marry a younger woman. But Mrs. Truax didn't want a divorce, because she still loved her husband. Pastor Guenther talked to Schlei and convinced him to stay with his wife. But Schlei had been working as a foreman of a crew of Indians near the highway when some white man came and sold them liquor. Schlei was drinking too. When he went home, still drunk, he stabbed his wife in the leg and she bled to death. Schlei was picked up and confessed to the murder and expressed deep sorrow over doing so, saying he didn't mean to do it and didn't know what he was doing. Not only did Pastor Nitz conduct the funeral of six murder victims, but at one instance, he even helped Pastor Sprengler dress

up a body in the morgue behind the hospital.

Other than the liquor problem which was present on the reservation, there was an Assembly of God preacher called "Brother Suhl" who had a bus and a truck and would use his vehicles to gather the Indians for services. Sheep stealing meant nothing to him, nor to the six Mormon missionaries who worked the territory. Although the Lutheran missionaries were no longer allowed to teach religion classes at the government school at Fort Apache, the Mormons still had their headquarters there and circulated a petition to build a church there as well. Often, when Missionary Nitz would go out making camp calls, the Indians would tell him that the Mormons had just been there. On one occasion, Nitz had services at Canyon Day and then went to Cedar Creek to hold services, but no one showed up. He went to the camps to investigate. There he "found two Mormon missionaries and a woman hard at work talking and singing at the Indians." Nitz followed them from camp to camp, handing out the Scout to the Indians. When the Mormons saw him, they came up to him and one of them put out his hand. But Nitz felt that if he were to shake he would be extending a hand in fellowship. The proselytizing done by the Mormons and the Charismatic groups on the reservation is still a problem today.

As far as sharing the work, it seemed that Nitz would preach for the "white" service, and Guenther the "Indian" service if he did not have Nitz take that one as well. As was said previously, before the assignment of Frederic Nitz to Whiteriver as associ-
ate, there had been others who served as assistant pastor. In some respects, that is the way some people still perceived things

to be. Mrs. Guenther frequently let Frederic know just what it was that he was to do and not to do. When Nitz preached, he also played the organ. When Guenther preached, Nitz played the organ. Every so often, Pastor Guenther would become so ill that he was unable to do any work and occasionally needed to be hospitalized. That simply compounded the amount of work Nitz had to do.

When the Indians wanted to go somewhere, they would go to the missionary and ask for a ride. Frederic wrote: "They like to inform you that they are Lutheran. They almost act as if they are doing you a favor by being Lutheran. You in turn should do them a favor too." Most of the missionaries were not in the habit of giving rides, but some would if they were already going in the direction desired. There were a few Indians who would ask for a ride, but would also give the missionary something for his troubles.

Around February 15, 1949, after Pastor Schultz had received the call to Monroetown, Michigan, Pastor Nitz could see the handwriting on the wall. It was rather apparent that the Lord had other plans for Pastor Schultz. It also appeared that once the Canyon Day and Cedar Creek field was vacant, Nitz would be called on to serve there until a replacement could be found. Superintendent Uplegger informed Frederic that he would have to take care of that field until they could get another man. Some help was afforded Pastor Nitz by having Teacher Wolff preach at Canyon Day and Cedar Creek, with Nitz taking care of camp calls, administering the Lord's Supper, and teaching Bible classes.

Nitz began taking care of the Canyon Day/Cedar Creek field

besides the work done for Whiteriver. One of the most interesting stories that Pastor Nitz told about his time caring for the Canyon Day/Cedar Creek people was about a rattle snake near the side of the Canyon Day Church. Frederic had come to teach Bible class, and when he first saw the snake, he didn't quite know what to do. Then the police car came. Nitz asked the policeman "to shoot the snake, but he wouldn't do it. He said something about lightning striking him and drove off again." Superstition was still strong among the Apaches. Pastor Nitz and three boys ended up killing the rattle snake with stones they threw at it.

Besides taking over Canyon Day and Cedar Creek, the Whiteriver field was expanded. At that time, the Cibecue field was bigger than could be managed by one man. Nitz wrote on June 14, 1949: "I believe that I said once before that Schliesser could no longer take care of all of his vast field, so they decided to add some of his territory to the Whiteriver field." This area was off the reservation where the Indians were working in sawmills. There were two sawmills near Show Low, another at Standard, 18 miles west of Show Low, and yet another two sawmills up near Snowflake.

About the same time, Pastor Paul Schliesser requested a transfer from the mission post in Cibecue. In Upper Cibecue there was no school for their children. Nitz wrote: "He no doubt wanted to take Schultz's place. He wants to be somewhere where they can go to school." At the end of June 1949, Paul Schleisser received and accepted the call as missionary on the Canyon Day/Cedar Creek field, leaving a vacancy at Upper and Lower Cibecue. He did not move until the house that had been

promised to Missionary Schultz had been built at East Fork.

For a while, no call was issued to fill the vacancy caused by Schleisser's acceptance of the call to Canyon Day/Cedar Creek. On Thursday, August 11, 1949, Pastor Nitz received the call as missionary in the Cibecue field of the Fort Apache reservation. On Monday, August 15, Frederic took his wife and little daughter Gloria down to the lower reservation to discuss with Superintendent Uplegger the call he had just received. Nitz wrote home the day after his meeting in Bylas:

After prayerfully considering the call, I accepted. I realized that it might be hard to call another man to CBQ and that that field might be vacant for quite some time. Rupert Rosin could not possibly take care of the field alone for any length of time. Since Pastor Guenther is here in Whiteriver, this field would not be vacant. Uplegger assured me that they would send out a call immediately for a successor, if I should accept the CBQ call. It is of course hard to tear ourselves away from the home that we have tried so hard to fix up, but we believe that it is the Lord's will. Grace is also happy that I have accepted. She is not in any way afraid of CBQ. We know that the Lord will take care of us just as much there as anywhere else. Now that I have finally made the decision, I am very much relieved and happy.

For some time the Nitzes had been planning a vacation. When they accepted the call to Cibecue, they thought those plans would fall through. But after discussing matters with Pastor Guenther, Pastor Nitz was given his vacation, and then returned to Whiteriver to preach a farewell sermon on October 9th. That Sunday afternoon, they took a carload of belongings to Cibecue, and during the following week spent much time moving the rest of their things into a new home and settling into a new situation.

CIBECUE - 1949-1952

The Nitzes moved into a parsonage at Upper Cibecue. It was a small frame house built in 1928, across the road from the Knapp Trading Post. The chapel, built next to the house, was erected at the same time by Pastor Arthur Krueger. This small church was about the size of a two-car garage, but in 1942, Pastor Schliesser, with the help of Missionary Henry Rosin of Peridot, expanded the building to almost twice its original size.⁵ Pastor Nitz was to also care for the congregation at Lower Cibecue. The old parsonage, as well as the original church at Lower Cibecue, were made out of adobe brick. The parsonage became a teacherage where Rupert and Ruth Rosin lived at the time the Nitzes were in Cibecue.

The conditions in Cibecue itself were not bad. But it was difficult getting to Cibecue or trying to go somewhere from Cibecue. When the Nitzes moved there in 1949, the road from Highway 60 was a very narrow dirt road. In some places, there were many small rocks, especially over Cibecue Mountain. These rocks were the cause for many an auto repairs of tires and batteries. The road ran through seven dry washes which, when it rained, became raging torrents. Even in good weather, traveling the fifteen miles from the highway to Cibecue took an hour or more. During the rainy season and the winter months, travel became almost impossible, so the Mission Board purchased a four-wheel drive Jeep pickup for the Cibecue field. That enabled the workers in Cibecue to move about and do their duties without fear

5. The Apache Scout, 1951, Our Churches in Apacheland -- Upper Cibecue Mission. p.19.

of getting stuck in the middle of nowhere. To some, Cibecue was nowhere. In the early 50's, a popular radio talk show host said that Cibecue, Arizona had the most remote post office in America.

The missionary in charge at Cibecue was not only responsible for the immediate area. He served Indians scattered throughout camps up to 50 miles away -- at Carrizo, up Carrizo Canyon, at Forestdale, at Showlow, at White Spring (up Cibecue Creek), and at other places in the mountains where the Indians were working at saw mills. Nitz had the assistance of a full-time interpreter by the name of Norman Janeway when he made camp calls and conducted services. Having an interpreter was of great value since many of the older Indians still spoke Apache and knew little or no English. During a sermon, Missionary Nitz would preach a paragraph and stop. Norman would then interpret Nitz's thoughts into Apache. And so the Word of God was brought to the lost sheep in Apacheland.

Having been at Cibecue for only three weeks, Pastor Nitz saw with his own eyes the tremendous magnetism of the old ways of the Apaches. Nitz reported of his services in Cibecue on October 30, 1946 as he wrote the day after:

There was a big sing and dance in CBO all Saturday night. Most of the people started going home at daybreak. I had only 22 in services yesterday morning and 3 in Sunday School. That is disgusting. I do not have any trouble with the Romanists, Mormons or the Assembly of God here, but the medicine men are stronger here than any place else on the reservation. Perhaps I will have more grief with them than anything else.

There were times of grief, and still there was great joy to be experienced as well.

One of the joys Frederic Nitz expressed was in his first baptism at Cibecue on November 10th. The people there had been trained to baptize their children soon after birth. One of the hardest things Nitz had to deal with in Whiteriver was the funerals involving unbaptized children. "At Whiteriver the people were in the habit of having their children baptized on Easter." That would have been an acceptable tradition had the infant mortality rate not been so high.

Before Pastor Nitz came to Cibecue, there had not been a Christmas Eve service. So Pastor and Mrs. Nitz came up with a very simple service that could be enjoyed by all. While they lived in Whiteriver, Pastor Nitz himself often played the organ or piano for services, but when they came to Cibecue, Mrs. Nitz took that responsibility, while little Gloria sat in her buggy, next to the organ, content as could be. The Christmas Eve Service that year contained a short sermon, congregational singing of Christmas hymns, recitation of Luke 2 by three of the Sunday School girls, and finally a filmstrip of the Nativity. The service closed with the singing of "Silent Night" with only the tree lights on.

That first Christmas in Cibecue showed the Nitzes just how deeply the Apaches appreciated having an "e-nashood" teaching them the love of God. Though the gifts they received were not of enormous monetary value, they were gifts given from the heart. The church was filled on Christmas Day, and after the service, gifts that churches all over the midwest had collected and sent to the mission were handed out to the children.

At the beginning of the new year, the attendance at services

and Sunday School was quite good. On January 15, 1950, there were 45 in services and 10 in Sunday School. The next week that jumped up to approximately 60 in church and 27 in Sunday School. The week after that, there were 40 and 24 respectively. The week following, attendance was back up to 75 in church and 31 in Sunday School. In the church, there was room for 60 people to sit, the rest stood in back or sat on the floor. There were many factors which played into the attendance on any given Sunday -- time of year, dances, weather, etc.

Cibecue was not immune to the problems that Missionary Nitz saw in Whiteriver. But it had the added problem of Indian superstition. There were also infant deaths in Cibecue. But Nitz was not confronted with the old question of how to give comfort to the parents of an unbaptized child. Now he had to deal with people who relied on the medicine man. Frederic Nitz wrote his parents this particular story about one family who went to the medicine man when their daughter died. He wrote on February 13, 1950:

The baby began to choke. By eight o'clock she was dead. I asked George, the father, why they did not get the nurse, Miss Hill, right away when they noticed there was something wrong. He said, "We did not want to get her out of bed." He then told me something that shocked me greatly. At the insistence of relatives and friends round about, they had gotten in a medicine man to "pray for her." George said he did not want him, but the people insisted.

This was perhaps one of the finest families in the congregation at Cibecue that bent under the pressure of those around them. The number of medicine men was overwhelming. Schliesser said

every fifth man in Cibecue was a medicine man.

The Mormons tried very hard to get the Apaches to listen to them. They gave the Indians literature, and sometimes the Indians gave the pamphlets to Nitz the next time he came to their camps so he would know what the Mormons were doing. One day when Pastor Nitz made camp calls, one of the Indians told him the Mormon missionaries had just been through, but "he said that he did not listen to them."⁷ He was too busy mending a fence, however he did stop to listen to Pastor Nitz. In the next camp, "the woman saw them coming and ran off and hid in the trees until they were gone."⁸ The Mormons were so interested in winning over the Indians that they attended the dances and even helped pound the tom-tom. They concentrated on the government school in Cibecue. They coached the football team, started a scout troop, and took the boys camping. A number of the boys from the church in Cibecue also went along.

The Mormon missionaries tried very hard, but no one had success like Walker Tonto, an Indian preacher and medicine man from San Carlos. He held services in the Cibecue school auditorium. At first, only one family went to hear him, but he became rather popular and began having revival-type meetings down by the river in a giant tent. Almost every night the Nitzes could hear them "singing and ranting." On one Sunday evening Walker performed nine adult baptisms. Nitz wrote, "It seems that the

6. Frederic Nitz, Letter written February 13, 1950.

7. Frederic Nitz, Letter written July 21, 1950. p.2.

8. Ibid.

Indians are falling for that emotional stuff, especially when it is dished out in their own language." ⁹ Despite the amount of people men such as Tonto Walker drew, the attendance at Bible Class, Sunday School, and Sunday services remained high. Finally in December, the interest in Walker Tonto and his "preaching" began to diminish. Most of his preaching was a condemnation of the sins that plagued the reservation: "drinking, smoking, going to shows, playing ball on Sunday, etc., etc."

During the summer, the Indians would all come to town and celebrate. There were Indian dances, rodeo competitions, and the ever present problem of liquor. Often, the Nitzes would answer a knock at the door to find an Indian who had too much to drink, requesting a ride, or money. Pastor Nitz had learned not to give in to every plea, but when there was an emergency, action was taken. One time, Frederic rushed a sick man to the hospital in Showlow. Another time, when there had been a death in the family, Nitz and Rosin went to find the father who had been working elsewhere.

In November of 1950, Arthur Guenther received and accepted the call to be pastor at Whiteriver, the place left vacant by Nitz's departure. Because of his health, Arthur's father, E. Edgar Guenther assumed the role of assistant pastor. In December, the congregation in Flagstaff extended a call to Pastor Nitz. Due to the increased amount of work being done by other "missionaries" near Cibecue, Nitz felt rather reluctant to ac-

9. Ibid.

cept. After discussing the matter with Francis Uplegger, Nitz was almost certain that he would decline, and just before Christmas returned the call to Flagstaff.

Death was an unescapable reality on the reservation. In the first several months of 1951, the whooping cough had taken the lives of a number of children. One of two twins was often neglected and sometimes died. Nitz had the funeral for such a case. But not all were sad stories. Frederic Nitz didn't have to deal with parents of unbaptized children. There was one case in particular, of a young man who had previously avoided hearing Missionary Nitz. He was a veteran who was dying of a throat ailment. Up until that point, the man gave little time to the Word of God. Nitz wrote, "Now he listens to every word I have to say. The other day, I baptized him. He always welcomes my visits." ¹⁰ When the Nitzes were gone, the young man died and was buried by the Catholic priest. Many times the Indians buried the dead before Missionary Nitz was summoned, so the chance to offer comfort at the grave site was not always afforded Frederic.

Death was a reality, but it was obvious that death was no respecter of persons. On Tuesday, April 3, 1951, Allyn Schuppenhauer and two others rode along with Frederic Nitz to conference in Tucson, Arizona. Grace Nitz stayed in Bylas with Eve Schuppenhauer. In the afternoon of the same day, Mrs. Schuppenhauer called her husband home for a funeral. After the funeral on Wednesday morning, Missionary Schuppenhauer decided to return to Tucson in his own car to take in the rest of the conference. Six

10. Frederic Nitz, Letter written April 10, 1950.

miles outside of Tucson, his car was struck by a train, and Schuppenhauer was killed instantaneously. All attending the conference were stunned. Henry Rosin and Norm Berg immediately left for Bylas to inform and comfort Mrs. Schuppenhauer. In a letter written April 11, Grace Nitz recalled in vivid detail the tense moment and the great sorrow that Evie and she experienced in Bylas:

I don't believe I'll ever forget that night -- around 8:15 after we both had all the children in bed, we were sitting in the living room, she was mending, and I crocheting, while she was telling me about the time when she started going with Schupp and what good times they and some other couples always had together. Around 9:00 she noticed a car drive up and she looked a little scared so I told her that I'd go to the door with her. When we put the light on and saw Pastor Rosin and Norm Berg and his wife come up the walk, we didn't quite know what to say. But all of a sudden both of us noticed that all three of them looked so grave and solemn and immediately thought of our husbands.

Pastor and Mrs. Nitz spent much time in the next few weeks helping Mrs. Schuppenhauer get her things in order. They helped her pack her things and tried to help her and her children get situated in the Midwest again. With the death of Missionary Schuppenhauer, there was a vacant position in Bylas. It would appear from documents written to Pastor Engel, the Executive Secretary for Indian Missions in 1951, that there were thoughts of calling Frederic Nitz to Bylas and having Juroff replace Nitz in Cibecue. Schliesser thought that Francis Uplegger wanted Frederic Nitz to be given the call to Bylas so he could teach

11. Paul Schliesser, Letter written to H.L. Engel, May 31, 1951.

Nitz more Apache. But in a letter dated June 11, 1951, Upplegger expressed his feelings that it would be a mistake for Nitz to leave the Cibecue field:

Our concern for Bylas must not interfere with our consideration for Cibecue. We missionaries here are all very decided in our judgement that Frederic Nitz should not be taken away from there. His work at Cibecue has been singularly blest. No one at the post before him has had up to fifty attendants at Bible class. Likewise is he the man for the preaching places in the Carrizo valley and elsewhere. I feel sure it would make a detrimental effect upon the Indians at Cibecue and the other places if he should now be taken away from them. One Cibecue Indian one time asked me ... "Why do good missionaries not stay with us?"

On September 22, 1951, Upplegger again commented on the thought of Nitz being called to Bylas:

If Past. Lemke does not accept the call, -- well I think now of your remark regarding Frederic Nitz and that you have another man in mind that would not be the right man for Bylas, but could be called to Cibecue, if Nitz would go to Bylas. Now, every one of the coworkers here would, with me, regard that a most unfortunate turn for Cibecue where the danger that our Mission might suffer harm is much greater than it is at Bylas. Bylas is in all respects the easiest place in our field. At Cibecue and the neighboring Carrizo Valley both the Apache independant preacher and the Mormons are more active than activity on their part threatens in Bylas. Frederic Nitz has the confidence of the people we have to count on at Cibecue and the other places he serves. It would be resented by them if he should be taken away from them. And if a certain man is not the suitable man for Bylas then he is much less the man for the wider Cibecue field. Moreover: Frederic Nitz and Rupert Rosin form a team that works together with mutual understanding, devotion and ability, as has not been the case in that field in years past.

The Executive Committee never extended the call to Frederic Nitz to fill the vacancy in Bylas, though much thought was given to it. For quite some time, calls were sent out and returned. Pastor E. C. Fredrich received the call on July 5, 1951, and

returned it on the 31st. Pastor Alfred Walther of Livingstone, Montana, was given the call to Bylas on August 7th. He returned the call as well. On August 24th, the call was sent to Pastor Albert Lorenz of Slades Corners, Wisconsin. Two weeks later he returned the call. A call was extended to Herbert Lemke. He, too, declined. For quite some time, Mr. Ed Rasmussen filled in as spiritual leader in Bylas, with the help of the missionaries in the surrounding area. When the Nitzes accepted a call to Hendricks and Arco, Minnesota, the vacancy in Bylas had not yet been filled.

Grace Nitz was also instrumental in her husband's ministry. She played the organ for services on a regular basis. But most of all, she befriended many of the Indian women. She did not isolate herself from them because they were Indians but treated them as she would any other friend. Frederic Nitz wrote concerning his wife: "A number of women come here often and visit with Grace by the hour in our living room. They really enjoy that."¹² The previous pastor's wife was not so open to receiving others into the parsonage. Only God knows how such simple acts of kindness advanced the spreading of the Word.

Besides the spiritual work done by Frederic Nitz, he did many things to keep the mission running on a physical level. When the watertank at Lower Cibecue broke, Nitz helped the others repair it. When there were troubles with the Jeep, he helped as best he could to get it going again. When the house needed to be

12. Frederic Nitz, Letter written March 30, 1950; less than six months from the day they came to Cibecue.

insulated, it was Frederic who crawled up in the little space above the ceiling to install insulation. When the chapel ran out of places to sit, he built more pews and replaced the old pews that had been made with unplained boards. Even with all of this, his greatest care was for the souls of the Apache people and his own family.

On Christmas Eve Day, Pastor Nitz received the call to Hendricks and Arco, Minnesota. It proved to be a very difficult decision for Frederic Nitz to make. He didn't want to leave the Mission Board with another difficult vacancy to fill. He wrote: "All the Indians to whom I have talked would like to see us stay in Cibecue -- also the missionaries and teachers to whom we have talked." ¹³ Finally, on January 11th, Pastor Nitz decided to accept the call to Minnesota. He confessed it was very difficult to leave. Nitz's reason for accepting was mainly for reasons of health. For some time, his wife had been in need of regular medical care, and living in Cibecue, the nearest medical assistance was too far away to be practical.

The missionaries of both the Fort Apache and San Carlos reservations planned a surprise farewell for the Nitzes. One by one, people showed up. The Nitzes had expected the Meiers for supper, so they had butchered a rooster. As more people came they wondered how they might feed all these people. The guests brought the food also. After eating, there were a few speeches made, they all sang some songs, and then Pastor Nitz spoke. He

13. Frederic Nitz, Letter written January 7, 1952.

was choked up at the love that his fellow workers had displayed as he and his family were about to leave. Frederic Nitz wrote the day after the get-together: "We never realized how well we were liked by all the mission people until now. This will be a day that we will never forget."¹⁴

After reaching Hendricks, Pastor Nitz wrote the following about the Indians' reactions to the Nitzes' leaving Cibecue:

"Our parting in Arizona was very difficult. Many Indians came to our place the last days and paid us farewell visits. Some gave us gifts such as baskets etc. Some took our parting very hard -- something we had not expected since they do not often show their emotions."¹⁵

The Indian Mission Report, March, 1952, summed up the feelings of the Mission Board to the departure of Frederic Nitz from Apacheland: "We are sorry to have lost in him a good Indian Mission worker."¹⁶ This was not the end of his work with the Apaches, however.

EXECUTIVE COMMITTEE FOR APACHE INDIAN MISSIONS - 1959-1989

Frederic Nitz joined the World Board in 1959. At the time of Synod Convention of that year, Pastor Nitz was still shepherd of three congregations in Wisconsin; Cochrane, Cream, and Buffalo City. Soon afterwards, he became pastor of St. John's Ev. Lutheran Church in New Ulm, Minnesota.

-
14. Frederic Nitz, Letter written February 18, 1952; nine days before leaving Cibecue.
 15. Frederic Nitz, Letter written March 12, 1952.
 16. Indian Mission Report, March, 1952. p.6.

For the first several years, Frederic Nitz served as a member at large. Soon, however, the Executive Committee reorganized itself, and Nitz was given the responsibility of being the secretary. He remained in that post for about eight years. Then in 1969, the Committee for Apache Indian Missions again realigned itself, this time with Nitz as chairman. He served in that capacity until 1988. In 1989, Pastor Nitz did not seek reelection to the World Board but decided to retire from that work which he had done for thirty years.

Pastor Nitz journeyed three times a year to Milwaukee for World Board meetings. Once a year, together with the rest of the committee, he would visit the mission field in Arizona. That gave him an opportunity to renew some of the friendships that had been established many years before and see some of the land he traveled as a missionary.

Being on the Executive Committee for Apache Indian Missions was not a glamorous position. In the years that Nitz was chairman, tight budget stringencies forced him to make deep cuts. Having to make the decision on where to skimp was not easy. Then the proposed budget was handed over to the Board of Trustees. Pastor em. Elton Huebner, who served on the Board of Trustees, recalled one incident when the Board requested the presence of Pastor Nitz when they were going to talk about the Apache budget. Pastor Nitz must have expected that they were going to say he had not cut deep enough. Instead, they asked him whether the missionaries in the field could possibly live under the financial conditions that such a strict budget required. In order to avoid cutting man-power on the reservations, Nitz recommended zeroing

out "building improvements." Because the Board of Trustees saw the straights in which the Apache missions found themselves, they approved the budget and actually granted more money so that improvements could be made.

Eventually, cutting building improvements was no longer enough. Nitz and the other board members were forced to make cuts in man-power and facilities. In 1982, our only Indian church in Phoenix was forced to close its doors. In that same year, the decision was made to shut the Cibecue school. The one native pastor, Quincy Wiley, resigned. These are just a few examples of the matters Frederic Nitz had to deal with during the span of one year.

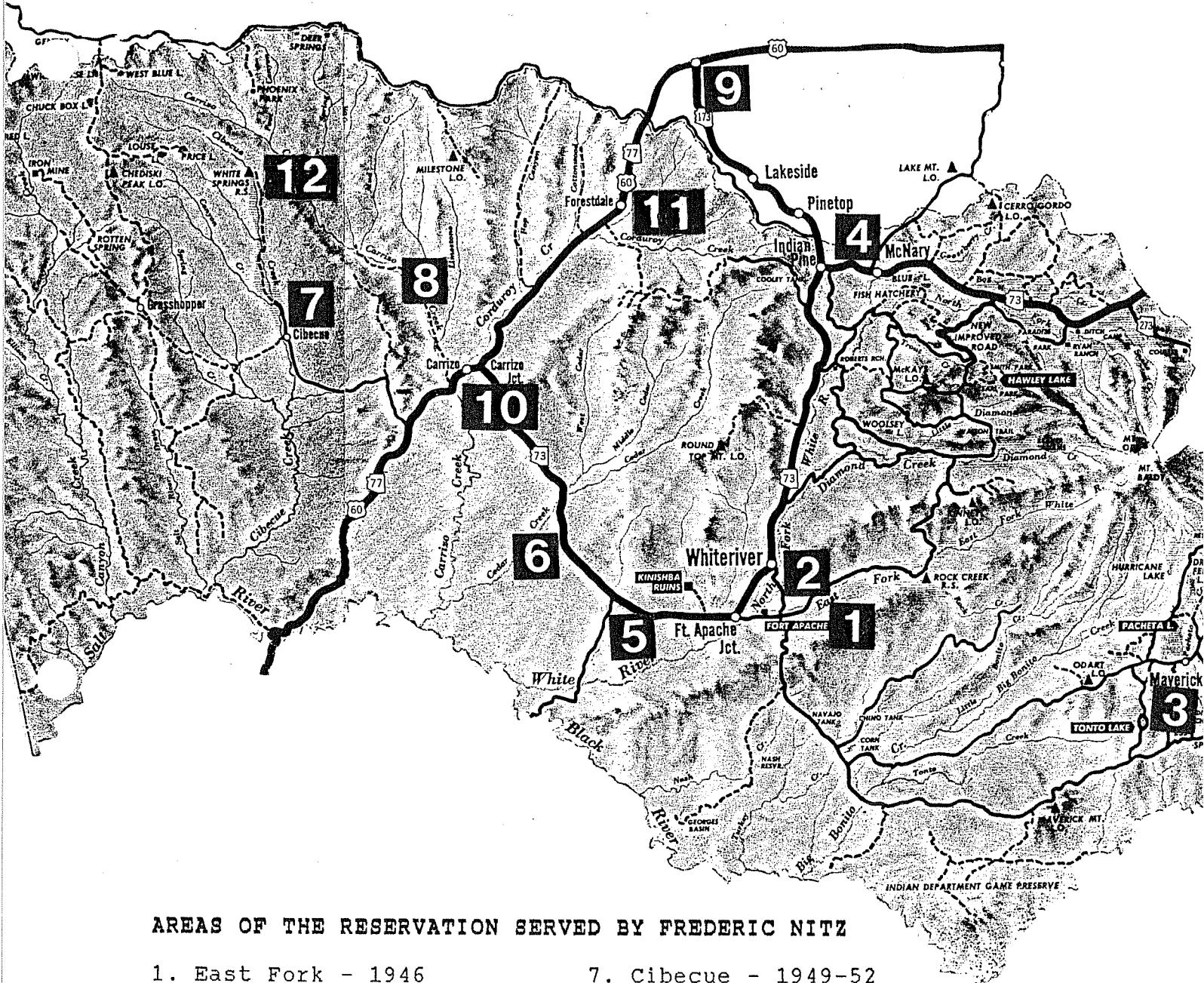
When Frederic Nitz accepted the call to Our Savior, Sun City, Arizona, in 1978, he moved much closer to the work than had been the case in New Ulm. From the time he returned to Arizona until the time he retired from the Executive Committee, Frederic Nitz made frequent trips to the reservations to help the missionaries and teachers there spread the Word of God in the most effective way possible.

It would be almost impossible to conclude this paper in a better way than in the words found in the Book of Reports and Memorials, 1989, page 82. These words not only sum up Frederic Nitz's work on the Executive Committee for Apache Indian Missions, but they also give an indication of his whole ministry as an "e-nashood" to the lost sheep of Apacheland.

We would also be remiss if we failed to acknowledge that 1989 brings with it the close of 30 year's service on BWM for Rev. Frederic Nitz. All of those years were spent on the Executive Commit-

tee for the Apache Indian Missions. For his
pastoral heart, his wisdom and guidance, his love
for the Apache people we thank him and we thank
our Lord.

THE FORT APACHE INDIAN RESERVATION



AREAS OF THE RESERVATION SERVED BY FREDERIC NITZ

- | | |
|---------------------------|-----------------------------|
| 1. East Fork - 1946 | 7. Cibecue - 1949-52 |
| 2. Whiteriver - 1948-49 | 8. Carrizo Canyon - 1949-52 |
| 3. Mavricks - 1948-49 | 9. Showlow - 1949-52 |
| 4. McNary - 1948-49 | 10. Carrizo - 1949-52 |
| 5. Canyon Day - 1946, 49 | 11. Forestdale - 1949-52 |
| 6. Cedar Creek - 1946, 49 | 12. White Springs - 1949-52 |