

H. C. NITZ  
AND  
THE APACHE MISSION

BY  
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Mequon, Wisconsin

SENIOR CHURCH HISTORY  
PROFESSOR WESTERHAUS  
MARCH 26, 1986

With special thanks to my Grandma, Mrs. H.C. Nitz,  
whose generous help made this paper possible.

## H. C. NITZ AND THE APACHE MISSION

### Introduction

How "civilized" were the Apaches in the early 1920's? How was East Fork chosen as the location for a boarding school? Why was H. C. Nitz called to open the Boarding School?

Hopefully such questions as the ones the author had will find answers in this paper.

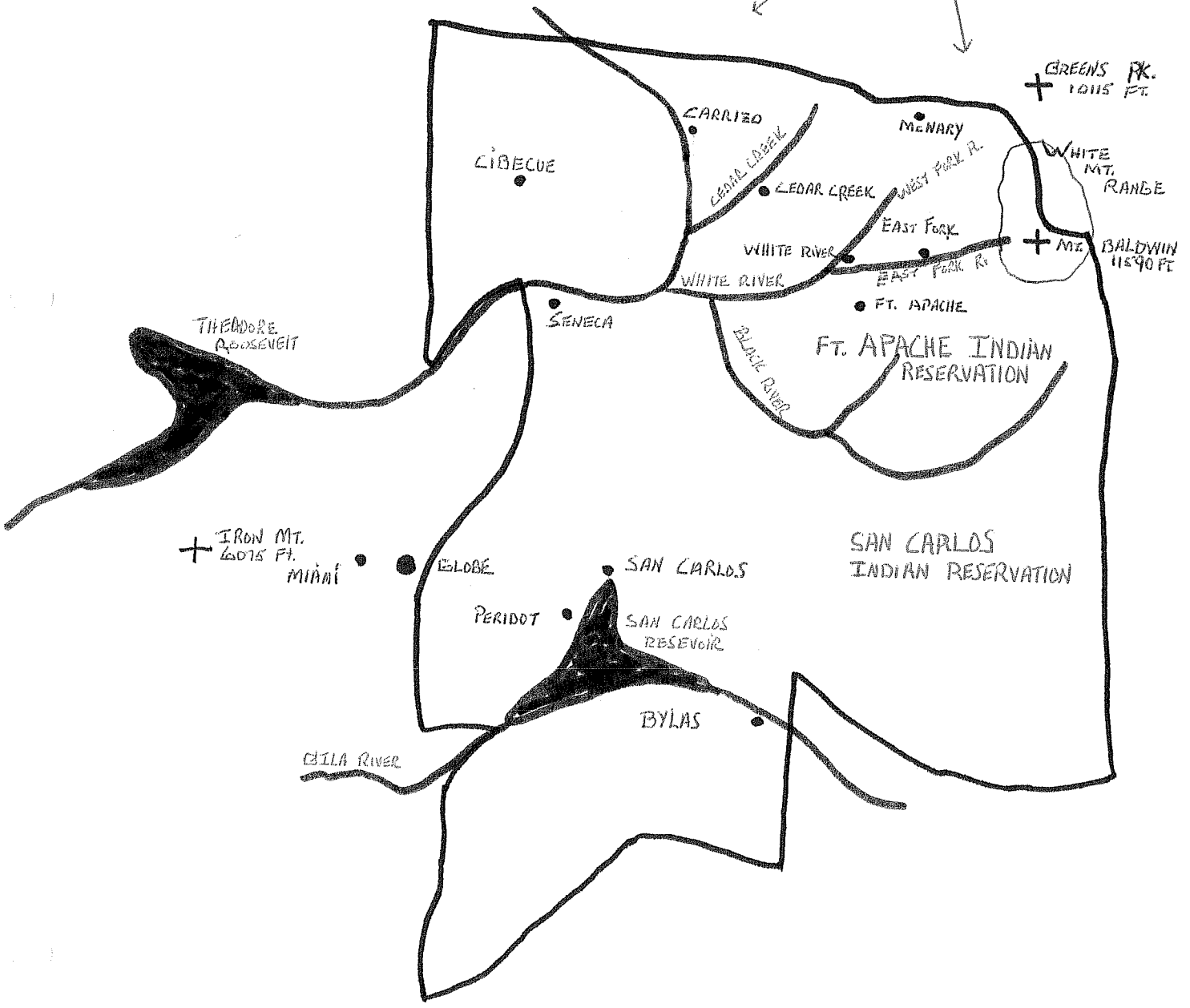
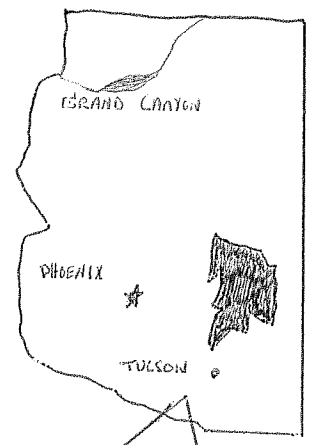
This paper will not answer many questions and may in fact raise even more. However, this history is written, first of all, to inspire interest in mission work, and secondly, to preserve for posterity the conditions and social environment that cradled the growing mission effort during the years of Missionary Nitz's service.

Lately, fair questions have been asked about the early years of the Apache Mission. What have we learned about mission work in general, from our experience among the Apaches? In direct response to this, certain "criticisms" have been voiced concerning the Apache Mission in general. These points are cited from the advantage of hindsight. They are made when comparing how work was accomplished among the Apaches of yesterday, to how work is done among other missions today. Whether or not these criticisms are valid, the author is not qualified to answer. But in the hope that the reader may benefit from knowing what has been voiced, they are acknowledged here.

1. The missionaries should have learned the Apache language better than they did.
2. The missionaries should have better trained their interpreters.
3. To corral the nomadic Apaches into a church was a mistake; the missionaries should have adapted more to the Apache's lifestyle.
4. Missionaries should have spent more time with the adults instead of with the children.
5. Niggardly budgets should have been increased.
6. Missionaries "spoon fed" the Apaches instead of letting him be autonomous, giving him leadership. \*

\* Mission Seminar 1986, Wisconsin Lutheran Seminary, Session IV, Thursday 23 January, "Harvest Machinery."

# ARIZONA Today



## H.C. Nitz and the Apache Mission

They call themselves THE PEOPLE, but to nearly everyone else in their world they were known as THE ENEMY. And they earned the name in every respect. Seldom has any people fought harder for the preservation of their territory and their way of life. We know them today as the Apache, an ancient people who, in historic times, made a prolonged and desperate effort to drive the Spanish, the Mexicans, and finally the Anglo-Americans out of their ancestral lands. 11

### THE APACHES AND OUR SYNOD

The Apaches fought intensely to preserve their way of life-- a life that was void of Jesus Christ. But just as intensely, Christian missionaries fought to open the way of eternal life. To change the Apache's religious life meant, in essence, to change their WAY of life. It was a life that had been lived for centuries.

In the 1500's a nomadic tribe of Indians operated as buffalo hunters on the plains in northeastern New Mexico and western Texas. As neighboring tribes of Indians crowded the hunting grounds, the buffalo hunters migrated west until they finally occupied the White Mountain ranges of Arizona. These people have become known as the Western Apaches.

For nearly two centuries (1590-1870) these determined warriors operated raiding parties from their White Mountain home. Often they sent their raiders down into Mexico for as long as eighty days. Instead of tilling the soil, or raising livestock, they raided those who did. One historian of the Apaches writes, "No one seeks to explain the constant animosity between the

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Apaches and their neighbors.... The Apache habit had always been to raid; it was part of their economic complex, and that factor assuredly played its inevitable role in the maintenance of a hostile state of affairs." 12:

For example, in the 1800's Mexico's frontier was weakening as America's frontier was advancing. The Apaches, to gather food and livestock, repeatedly raided the areas of what is today southern Arizona and northern Mexico:

Raiding had always been a way of life for the Apaches. And they had become masters of techniques which they developed for a successful raid through perfectly planned and executed hit-and-run tactics. They reconnoitered extensively; decided on a plan, struck when their victims were unaware of danger; got their booty of food, livestock and other valuables, and dashed away to safety in in-creasable hideouts before any organized opposition could be pitted against them. Whenever and wherever they did meet opposition they never hesitated to kill. 13:

Arizona was made a U.S. Territory in 1853. In the following year, a U.S. military outpost was established at Camp Goodwin in the Apache's White Mountain country. The Apaches were not hostile toward the military. However, while the military actually employed Apaches (because of their tracking and fighting skills) to help subdue other Indians, the Apaches were allowed to continue their raids into Mexico.

Not until the late 1860's was there a military effort to subdue the Apache's raids into Mexico. The flow of U.S. citizens entering the Arizona territory was increasing. So were Indian encounters. But the military efforts were "lacking" and hostilities continued to grow. Atrocities, committed by both

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White men and Apaches, escalated. Innocent lives on both sides were lost.

During this same time, however, the federal government adopted kinder policies toward the Indians of the United States. As a result, the government strove to educate and pacify them, and turn them to farming. As a consequence, in 1871 the Federal government called for the Apaches to be placed onto four separate reservations. General Cook of the U.S. Army undertook a program that dealt a "smashing defeat" to the Apaches. They were placed onto the four reservations as prisoners of war.

In the religious world, this period of time was an era of rapid growth and expansion for the Lutheran church in America. "Several American Lutheran church bodies began overseas work, and at the same time a larger concept of missions led to increased, although still limited, efforts to evangelize such minority groups at home as Blacks, Indians, and Jews." 14: Before this time, the Lutheran church was in the stage of growth that kept the work of the kingdom concentrated in and around the localities of the synods, conferences, seminaries and colleges of the Midwest. But now "popular sentiment for the establishment of (each synod's) own foreign fields began to build." 15:

This popular sentiment swept into the Wisconsin Synod. Since WELS had earlier subsidized a missionary to the Indians for a time, WELS' eyes were drawn again to such a mission field. J.P. Koehler, in THE HISTORY OF THE WISCONSIN SYNOD, writes, "The efforts in behalf of the Indian mission were revived in 1863 with the appointment...of a committee...that was to look over existing

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mission societies for one of the true faith and successfully operating and lend it our support." 15:

The following year, the commission reported back that no such mission society could be found. The commission was therefore asked to see what possibilities existed for the WELS to begin a mission of their own. The commission's eyes were drawn to Arizona, even as the whole country peered west-- there was trouble again in Apacheland.

Although General Cook had brought peace to Arizona by forcing the Apaches onto four reservations (1873), the Department of Interior had changed its policy. In 1874, the Interior moved all the Apaches onto a single reservation at San Carlos. About 5,000 Indians were crowded together, pressing different tribes and subtribal groups together. "There was unavoidable distrust and suspicion. They neither knew how to nor cared to cooperate." 17: Add to this some insensitive treatment by the government and corrupt dealings by White merchants and prospectors, and one can understand the trouble that began to brew. In 1881, the Apaches revolted. Gradually Indians fled the reservation and hostilities once again escalated. Apacheland was in a hot war once again.

By 1885, however, the worst of the hostilities had ended with the surrender of the famous Apache Chief, Geronimo. A few outbreaks of violence were still occurring as our Synod searched for a mission. Its eyes were drawn to the Apaches:

The commission had cast about for Indians that were still without the preaching of the Gospel, having adopted the heathen-mission policy that benched American citizens to look out for the Indians first, and had been informed about the most recently pacified Apaches in Arizona, known in the Indian history of the West, with their last great insurrectionary leader Geronimo, as the most savage of them all. 18:



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Three years after peace had finally settled in the Apache reservation, the actual mission work of our Synod began. In 1893, three missionaries traveled westward. Missionaries Adamscheck and Plocher located themselves in the southern part of the reservation while Missionary Mayerhoff settled in the northern region.

In the same year that our Synod brought forth her first Indian mission with the sending of missionaries, a child was born who would someday follow in their footsteps. On January 25, 1893, Henry <sup>Carl</sup>~~Christian~~ Nitz was born into a farming family in Dallas, Wisconsin. Mrs. Nitz was overjoyed with the blessing of her SON. For even before his birth, she had begun praying for a son who could someday serve in the Lord's full-time ministry, although Mr. Nitz did not share her same enthusiasm.

When Henry was four years old the White Mountain Reservation was officially divided into the Fort Apache (northern) and the San Carlos (southern) reservations that he would someday crisscross.

Growing up on the farm, Henry helped his parents keep their livelihood while attending the public grammar school. Here he was schooled in English, while in his home he learned Low German. During these latter years of grammar school, Henry also received religious instruction. He attended the day-long Saturday school of Pastor Abelmann. Here he not only learned about God, he learned about God in the West Prussian tongue (High German).

YEARS OF PREPARATION END AND BEGIN: 1900-1915

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When Henry was nearing completion in grammar school, the first era of the Apache Mission was coming to a close. The first missionaries, under the Lord's blessing, had diligently tilled Apacheland and planted the Lord's work. But now a new era dawned when the Lord called two men to water the seed which had been planted. Under the work of these men, the watered seed truly grew and blossomed. In 1905, the first of the two men, Missionary Harders, moved to Globe. (Someday, Henry would work in the Apache mission under this same missionary.)

Only two years later, Henry Nitz graduated from grammar school. What would be his next step in life? Farming? Or preparing for work in the Kingdom?

The Lord directed his path. Through his mother's backing and Pastor Abelmann's encouragement, Henry was permitted to enroll at Dr. Martin Luther Preparatory School in New Ulm, Minnesota--arriving a month late, due to his help in planting the fall crops. Thus higher education for his life's work began in earnest.

Back in Apacheland, the second of the two, Missionary Guenther, located in Fort Apache (1911). (Someday Henry would live and work in those same mountain ranges.) In this same year, Henry entered his senior year of Prep school. As it is today, a future teacher in those days was to be trained in music. However, piano was not Henry's forte, so to speak. His talents lay elsewhere, but did not go unnoticed. A Professor Meyer encouraged Henry to try the preaching ministry. Henry graduated from Prep school in 1912 and in the Fall entered Northwestern College at Watertown, Wisconsin at the Sophomore level.

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But Henry had spent no longer than a month at school, when he was asked to put on the pinch nitter's uniform... a uniform he would put on again. Henry was asked to go back to Dr. Martin Luther to pinch-hit as the Inspector. He served both the Prep school and college until that Christmas vacation. Then he returned to Northwestern to continue his Sophomore year.

Northwestern not only prepared Henry to be a future pastor, it also introduced him to Miss Alma Pingel, his future wife, who was also a student. But for the time being, Henry pursued his "Bachelor of Arts" as a bachelor, graduating in 1915. It was his privilege to be Valedictorian. In German he spoke on the assigned title "Don't forget that you're a German." Apparently his speech was well received-- World War I was not at this time elevating brotherly sentiment for Germans.

## THE YOUNG APACHE MISSIONARY; 1915-1920

In the fall of 1915, Henry had just begun his first year at the Seminary, located at this time in Wauwatosa, Wisconsin. Hardly had he entered the Seminary, however, when he was asked to go to Globe, Arizona. A teacher was needed at the Apache mission school, shepherded by Missionary Harders. The previous teacher had left. So an "emergency" teacher was needed.

Missionary Harders had asked for a Sem student who would be a good disciplinarian. Henry was asked to pinch-hit. Since the Apache children were not required to attend the city school, and in fact, would avoid attending, Henry had to work diligently to

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bring the attendance up again. He taught for the full school year before returning to Wisconsin.

In the fall of 1916, Henry returned for his second year at the Sem. But once again he was called to pinch-hit in Apacheland. This time it was because Pastor Toepel had accepted a call back to Wisconsin. An emergency teacher was needed at the Mission school at Peridot.

When the call for Henry came to the Seminary, the faculty didn't want to give permission unless he would promise to return at Christmas. Apparently the faculty did not want him to lose another year because there was a shortage of pastors. Nevertheless, Henry was allowed to go. The Synodical Proceedings would later record the Mission Board's report:

In the meantime, the Mission school at Peridot had to be kept opened. We made an appeal to the Seminary at Wauwatosa, that the faculty should get student Nitz who the year before had served successfully in the Mission school at Globe. (We sought) permission for him to go back to Arizona and take charge of the Mission station at Peridot until a new missionary could be found. To alleviate this dilemma, Mr. Nitz got permission to interrupt his study a second time, out of love for the mission, and he went to the vacant Mission field. 19:

After Henry taught the half-year in Peridot, he returned to the Sem. He completed that year of study, and continued on throughout his final year. He graduated on June 11, 1919.

The following day he went to Manitowac, Wisconsin, to visit Miss Alma Pingel, with whom he had corresponded all this time. She was teaching in the school at First German Lutheran. Henry proposed to Miss Pingel by asking her to accompany him to Apacheland, for he had been assigned to teach at Globe. Alma accepted, but had to wait for a year. She explains:

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I didn't go along with Pastor, because I had promised to teach another year. In those days, no Seminary student was supposed to be engaged, and being as conscientious as he was, had never entertained the thought of being engaged. We were friends for seven years, corresponding steadily...although we rarely saw each other.

Before Pastor Nitz even assumed his work at Globe, however, he was asked to emergency teach at Cibecue. Once again, he had been asked to pinch-hit. By now, he carried the reputation. It would later come into play at the time of the opening of East Fork's school. Thus it was that Pastor Nitz taught at the Mission school at both Cibecue and Peridot for the 1919-1920 school year.

Pastor Arnold Sitz shared the parsonage with Pastor Nitz during that year. This gave rise to at least one minor crisis on the old frontier. Mrs. Nitz recounts the story of bachelors Nitz and Sitz:

The year before we were married, some missionaries of another synod, on their way back from Africa, wished to visit our Apache mission. When the two of them got the telegram that this missionary and wife "and daughter" would arrive, they were in a quandary, for they had no idea how old the "daughter" might be. It turned out she was only three, but somehow they had to provide a "potty" for her. They had an old iron kettle, black on the outside, enameled on the inside, which they offered for accommodation.

## THE FULL-TIME CALL TO GLOBE: 1920

After his year at Cibecue ended, Missionary Nitz journeyed back to Wisconsin to marry Miss Ringel. (The salaries of the Apache missionaries had recently been reduced, which apparently

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nearly prevented Missionary Nitz's return trip.) They were married in Watertown on June 22, 1920. Missionary Nitz brought his bride back to Apacheland to begin his "original" full-time call at Globe. In recalling their arrival, Mrs. Nitz says: Our first home was a ramshackle building. When Pastor Harders had begun his work among the Apaches, there was no funding for buildings. So he had taken of his meager savings and with the help of his sons, had built the "so-called" parsonage, the school and little chapel, all of wood. For instance the house was of uprights which were protected over the cracks by laths. The inside wall was covered with cheese-cloth, on which some wallpaper was pasted. The house stood on stilts. There was a bathroom, but no running water. The tub could be filled with water that was heated on a stove (when necessary). In summer the water from the tap was hot enough to bathe in. When the plug was pulled, the water gurgled away under the house-- Glug-glug-glug! The back yard boasted of an outhouse until the City had a sewage system, and we could dispense with the "Click Sales."

Since the Apaches at Globe were "far flung," Missionary Nitz was away from home a great deal. He had no car and there was no means of transportation to outlying places where Indians often lived. Sometimes he could travel by "stage" (like today's cheap, airport limousine service), or hitchhike. But all the local work was done on foot. He would visit the Apache camps outside of Globe and wherever he'd find a willing ear or more, he'd instruct from the Bible or preach. Often he also helped the ailing and sick. And where he could, he'd administer the medicines donated to the missionaries from congregations in the Midwest.

If the Missionary wasn't going out to the Indians, the Indians would be coming in to the Missionary. The Indians could ride the railroad at no cost (because they had granted right-of-ways through their reservations). They often showed up at the Nitz's door. Although the Nitzes were on tight rations during

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that time (if Synod had no funds-- as happened frequently-- the missionaries didn't get their salaries), they always obliged those who came to the door. Mrs. Nitz explains, "We always fed those who knocked on our door. Often it wasn't any more than bread and syrup and a cup of coffee. We never scoured leftover coffee away, but the coffee pot was left on the stove, just in case callers needed a bit of refreshment."

Missionary Nitz kept busy at Globe. Besides his going out to the Indians to preach the Good News, he invited them to come into the little church next door (which Pastor Havers had built). Often Pastor and Mrs. Nitz would wonder whether any Indians would show up, since the Indians were not accustomed to regular attendance. Their two hearts rejoiced, while the angels above must have sang, when a few or even a sizable number, would show up. These joyous occasions are still carved in the heart of Mrs. Nitz today. She recounts their first Christmas in Apache land for the ALEXANDRIA DAILY:

In 1880, Globe, Ariz., was a city of about 10,000 inhabitants. Like Rome, it was built on seven hills. No street continued any distance except downtown on a lower level. Viaducts bridged the "valleys" from hill to hill.

The greater part of inhabitants were miners who mined the copper in that region. There were Cornish men from England, Middle Europeans, Bohemians, Hungarians. A Turk had a grocery store; several Chinese owned laundries and restaurants and worked gardens nearby. Germans owned a clothing store. There was also a "General Fixit" who came from the Isle of Malta.

Into this almost cosmopolitan community and strange country about 2,000 miles from my home in Wisconsin, I came as the bride of a missionary to the Apache Indians, who lived away from the San Carlos reservation. Up to shortly before this, the Apaches had been prisoners of war and could not leave the reservation without permission of the government agent. Lately, however, many had found employment in the mines.

Unfortunately, the mines had closed and people were plunged into a situation similar to ones of this day--

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without any public assistance, however.

The problem of how to provide a memorable Christmas for our little congregation was of considerable concern. There was little money to spend. We had already received "Mission Boxes" containing clothing to be distributed to the needy, but we also anticipated many more than usual to knock on our door....

Since we knew that the food contained in the Christmas "bags" might be the only meal the recipients might have that day, we gave much thought to stretching the allowance.

Instead of buying cookies to augment the fruit, nuts and candy, I decided to spend the money for ingredients and bake the cookies myself.

At the time we had another missionary and wife as house guests, until a home could be found for them. So the wife-- a frail little body who was destined not to have many more Christmases in her life-- offered to help.

The old, almost dilapidated range was fired by stove-length mesquite wood, which was brought by Mexicans on their burros from the Pinal Mountains. The range had to be watched carefully, so while I rolled and cut the cookies, my kind guest watched the baking and stacked the cookies in piles of 10 (to be counted more easily). In several days, we had well over 1,000 cookies.

Early in the morning of Christmas Day, my husband carried our decorated tree over to the chapel, which soon was filled to overflowing with great and small, known and unknown, of our red brethren.

It was an attentive audience that listened to the old, old story of Jesus and His love, for an able interpreter had translated the message, sentence by sentence for the benefit of those who never had learned English.

What if an occasional dog had followed its master into the chapel, or if some of the pacooses started to cry-- it was an unforgettable service.

After this, if some of the men hadn't kept order, it could have been pandemonium. However, an orderly procession formed when the needed clothing was distributed.

The crowd having settled, the goodies were doled out, and then and there, the feasting began.

It was a colorful picture, the women in their bright-voluminous skirts and blouses (sacques) had used 13 yards of calico for an outfit...like a bright flower garden spread out on the barren ground....

I have lived in several states since then and enjoyed many other Christmases (over 50), but this one belongs to my fondest memories. 110:

Since there was no missionary for the Whites who lived in Globe and "nearby" Miami, Missionary Nitz served those



congregations also. When he had money to take the "stage" to Miami-- there was no money for two fares-- Mrs. Nitz stayed home. However, with low funds, Missionary Nitz often walked the seven hilly miles from Globe to Miami, at times accompanied by his wife.

Sometimes, as mentioned before, Missionary Nitz was able to secure a ride to an outlying Indian camp by hitchhiking. One such ride led to an interesting account that records the flavor of the mission work that Pastor Nitz enjoyed at Globe. In this account, which actually occurred at Globe before he was married, Pastor Nitz wrote under the name of Besh.

For some time (Besh) had known of a large road camp on the Salt River, where many Apaches were helping build a highway and a bridge. It was too far to walk to the camp. For weeks he tried to thumb a ride on a truck, but repeatedly the truck had just left the place where it had reportedly taken on a load.

The distressing thing had just happened again one morning, and discouraged Besh was sitting in front of the Dominion Hotel bemoaning his fate, when a light camel truck belonging to the El Paso Bridge Company parked right in front of him. This was the company supplying the steel for the new bridge.

Yes, the driver would soon leave for the camp, and he would take Besh along. After a long wait, the driver was ready to leave.

Besh did not look like a missionary in his ten-gallon Stetson hat, tieless flannel shirt, moleskin breeches, leather puttees (secured leather legging), heavy tan shoes.

The load on the truck was shifted to make space in the rear. Another passenger, a young man, shared the space with Besh. The endgate was let down, and the two men rode backwards, their legs dangling over the end of the truck.... Conversation was difficult because of the noise and fumes from the exhaust pipe. And the temporary road was a bumpy, winding, dusty trail....

The Indians were camped across the river. But Besh could not get to them that night. The bridge was not finished, and the ferry was on the other side and would not return till morning.

Besh looked up the foreman in one of the bunk tents and asked for permission to sleep in one of the trucks that night. Before the boss could reply, one of the four poker players in the tent turned to Besh and said, "Brother, my buddy has gone to town. You can sleep with me tonight."

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Besh accepted the offer and soon went to bed, dozing off to the lullaby of shuffled cards, jingling coins, and highly flavored conversation. He slept well. His bed-partner, incidentally, won the stake that night.

After a hearty breakfast... Besh was ferried across the river and walked a mile downstream to the Indian camp.

At some distance from the trail he noted an isolated tepee, which a woman was just sweeping. Likely an out-cast, he thought.

On arriving at the camp, Besh learned that the Apache workmen had just called a strike. They complained that they were being overcharged at the commissary... Besh asked for the pricelist. Being a housekeeping bachelor (and on a missionary's salary), he knew the price of staple groceries.

He asked for permission to address the workers and made a strike breaking speech... He told the Indians that he would be glad to buy his groceries at their camp, for they were less expensive there than in Globe. That settled it. The men went back to work.

Besh spent the day visiting groups of women, children and old men. He distributed reading matter and told Bible stories with the help of pictures, and announced the time and place for an open-air preaching service in the evening.

When Besh asked whether any were sick, he was told, "Richard Nakiz has been very sick a long time. You passed his camp on the way."

Besh did not know Richard Nakiz, but now he knew where he lived. It was the tepee he had passed in the morning.

Richard's tepee was unusually clean, but bare. Richard was lying on a bed of bear grass. He was pale and emaciated. His wife sat on the ground beside the bed.

Besh remained silent, observing Apache custom. Soon Richard broke the silence. "I knew you would come today," he said with a feeble smile and in a manner that betrayed an educated Indian.

"How can that be?" said Besh with surprise. "I did not announce my coming. I did not even know till yesterday that I would come here. I do not know you. You do not know me. No one crossed the river last night. And no one from the camp has been here to tell you of my coming."

"I know," said the sick man. "But I dreamed last night"-- and then a coughing spell interrupted him-- "that a missionary would come in the morning. That's why I told my wife first thing this morning to clean the camp. We were getting company."

Richard had attended the Indian school in Carlisle, Pennsylvania. There he had heard the Gospel and had been baptized by a Methodist minister. His talk gave evidence of a living faith. (Did this experience deepen

Besh's convictions of educating the children in Mission schools?)

Richard had been stricken with pneumonia and had been very ill. Apparently he had passed the crisis that night. His money was all gone. Credit was not given at the commissary. The only child, an eighteen-year-old son, was considered too young for a job by the foreman. The family was starving. And since Richard was apparently dying, superstition kept the other Indians away.

Besh emptied his purse and sent Mrs. Nakiz to the commissary for groceries.... After a short time, Mrs. Nakiz returned with a big load of groceries and with a happy smile. Soon a meal was under way. And the contractor, learning of the distress in the Nakiz family, gave young Nakiz a job.

But what a dream! Besh was puzzled.

Richard had a ready answer. With the simplicity of a childlike trust in the might and mercy of the Lord, he said, "God heard my prayer."

Besh held a service after supper. The Salt River murmured a soft prelude. The star-spangled sky was the dome of the cathedral. A campfire furnished the light, and a bright moon looked on. The congregation stood in groups; some squatted on the ground. Numerous dogs sniffed around and snuggled down beside their masters. Hymn sheets were distributed. To a large assembly of Apaches and a sprinkling of Negroes, Mexicans, and white men Besh preached the old, old story of Jesus and His love while Neal interpreted it, sentence for sentence, into the language of the children of Geronimo. "The most savage of the American savages" were under the power of the Prince of Peace....

Besh was permitted to sleep in (the head contractor's) tent, and had the best bed in the camp. The God of Elijah was still proving faithful, as both Besh and Nakiz could testify.

After breakfast the next morning, Besh called on Nakiz once more.... With a hearty "Adios!"... (he) set out--not exactly knowing where he went-- across the desert in the general direction of the Apache Trail....

It was a long, rough, and hot tramp. But Besh traveled light. Besides his little black case he carried only a canteen and a box of crackers. He was grateful for the puttees. For occasionally he brushed against a treacherous cholla cactus. And there might be rattlesnakes.... He had no money, but trusted (a) driver would let him ride on credit....

Tired but thankful, Besh safely reached the mission parsonage in the evening, as a hitch-hiker on the highway-maintenance truck. ill:

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1922: THE BEGINNING OF THE EAST FORK MISSION

The Nitzes remained in Globe for two years. In the meantime the Indian Bureau decided to close the government Indian school it had operated at East Fork, on the Ft. Apache Reservation. The government agent, a Mr. Davis, was friends with the missionaries at the station in White River. East Fork, located four miles east of White River, was offered to the White River Mission. Mr. Davis negotiated a contract for our Synod to buy the property. However, the contract stipulated that when the government school closed, the school would be taken over AT ONCE, so that the East Fork pupils' schooling would not be interrupted.

Once again the "pinch hitter" was called to the plate. Missionary Nitz was asked in March of 1922 to step into the East Fork school and complete the year as emergency teacher.

During this, the school's transition period, Pastor Nitz housed with Missionary Wehausen who was the local pastor at the time. Since there was only room for Pastor Nitz, and since Mrs. Nitz was expecting a child, Pastor Nitz boarded his wife onto a train for Wisconsin. When the remainder of the school term was completed in June, Pastor Nitz left to join his wife and his six-week-old son, Frederic, who had been born May 12th.

During the time of the Nitz's two month furlough in Wisconsin, the Mission Board met to call a full-time teacher at East Fork. The call was extended to Missionary Nitz to be principal of the Mission school and to open a boarding school at East Fork. By this time lodging for a missionary and his family

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had opened up. In August of 1922 Pastor Nitz began his new call.

Mrs. Nitz reminisces:

When the furicough was over, we returned to Arizona. In the meantime Pastor had received the call to open up the proposed boarding school, the room for which was to be provided by the newly-acquired property at East Fork. To leave Globe, where he had been active before he graduated and since for two years, was a difficult decision to make. The need seemed to be greater at East Fork, so his decision was to accept the call. (One thing that bothered me was whether I'd be able to help in any way, for I wished to devote my energies to the family. But Pastor said that if anything were required of me, he wouldn't accept the call-- now erroneous this idea soon was proved.)

Upon our return to Globe we, heavy-hearted, proceeded to pack our modest belongings, and moved into the vacant government teacher's cottage, a four room dwelling included in the purchase of East Fork property. There was a kitchen, living room, study and bedroom, with two screened porches, one in front of the house, the other in back of it.

Besides the missionary's residence, the original facilities included a school house, kitchen and dining room, laundry, water and sewage system, orchard, garden, farm and forty acres of pasture.

The Nitzes settled into their new surroundings up in the White mountains. Three miles to the southwest lay Ft. Apache and its soldiers (a statement to the fact that the government still wanted to ensure "civilization" and peace among the Apaches). And four miles to the west lay White River with the government schools and Indian Bureau headquarters. The government's effort to "Americanize" the Apache was evident in the East Fork region.

In fact, as Mrs. Nitz explained, the government was known to "remove" promising Apache children from the reservation. They were sent East and educated the American way. (Today we might call this kidnapping.) Then the Americanized child was returned

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to the reservation, hopefully to influence his brethren. But it did not work as hoped. The "plants" only returned to the ways of their people.

Into such an environment, Missionaries Wehausen and Nitz brought the seeds for a Mission school, orphanage, and boarding school.

### 1922: THE BOARDING SCHOOL AND ORPHANAGE BEGIN

The new school year was about to begin. Since quarters for eventual students had to be built, Missionaries Wehausen and Nitz immediately started converting the large chicken coop into a modest "dorm." They also worked the farm, besides their pastoral duties. When no boarding students had applied, they put the building project on hold for the time being.

However, a few days before the beginning of school, the missionaries at the San Carlos reservation sent word that they were bringing three students for the boarding school. Because this was totally unexpected, Wehausen and Nitz were very much unprepared. They had no cots, bedding or furnishings. So Mr. and Mrs. Nitz took the three students (all boys) into their home. Hastily they provided sleeping quarters on the back porch. The Boarding School had begun!

For nearly three months the boys lived with the Nitz's. Pastor Nitz wrote, "When the first pupils arrived, they boarded and lodged with the missionary for several months while they helped the missionary convert a large and well-built chicken coop

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into a boys' dormitory. On Dec. 8, the boys moved into their new and comfortable quarter. But they still continued to eat at the missionary's table...":12: Mrs. Nitz adds,

The dormitory was completed and the boys moved in. But they ate their meals with us. White man's food was most appealing to them and they consumed their meals as only adolescent boys can. There was no bakery closer than ten miles away-- the Indian traders at Whiteriver sold no bread. So in addition to potatoes, meat, and vegetable, these boys required bread at every meal. If I'd been experienced, I'd have doled out the bread, but I served plates-full. I baked eight loaves of bread at each time, three times a week, and even then ran out. I'd bake biscuits, muffins and pancakes to help out with the 24 loaves of regular bread. Eggs were about a dollar a dozen, so I used them only for baking. The meat we could buy was from Range cattle, and was so tough, I could hardly get it tender.

The East Fork Mission offered not only help for the mind and body, it offered the love of the Gospel. And love for one's fellow man propelled the missionaries. So it was natural to do something for the tragedy occurring among the Apaches: the deaths of many of their infants.

Diseases spread easily among the Indians. Their medicinal practices at times spread the diseases they were meant to cure. :13: Dr. Lee of the government wrote, "Apache Indians are very primitive and do not know the first principle of cleanliness or regularity... and 100 per cent of their not breast-fed children die." :14:

Couple this health situation with their superstitions, and one is painted a gloomy picture. Many infants were put to death. Any deformity merited death. Even a "cry-baby" was doomed. :15: Many infants died needlessly. Mrs. Nitz reflects,

When twins were born, they believed that the mother had been unfaithful to her husband. Two children, two fathers! And only one child was permitted to live. The mother had to disown of one, and if she didn't

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want to do it, her mother did it for her.

The missionaries felt that the lives of these unfortunates should be saved, so they made all efforts to start an orphanage. Some of the first rescued babies were found still alive under a bush, or when a Christianized Apache knew of a case, he would notify the missionaries to rescue the little one.

They were promptly baptized. I was sponsor for one little Priscilla Joy Stever, but she didn't live long, for in choking her, they had injured her throat to such a degree, that she couldn't swallow. Nowadays, there might have been hope, but rarely did any aid come early enough.

Sociologists who came to observe were astonished at the "perfect" race-- no crippled or deformed were among them. Not knowing of their superstitious practices, they came to the wrong conclusions.

Missionary and Mrs. Wehausen started the orphanage in March 1922 when they took in infant Arnold Platt. A temporary orphanage quarters followed and soon a more permanent situation was arranged, as more infants found their way to East Fork Mission.

Thus it was that in the first full year of the Mission (1922-1923) a boarding school and orphanage began. It is easy to understand the reason behind the Orphanage, and to see that it immediately saved souls and lives. But what was the purpose of the Boarding School? And did it fulfill this purpose?

In answer, let us allow Missionary Nitz to speak from his writings. He probably asked himself similar questions before expressing himself in the Mission's bi-monthly. He gives three main reasons for the Boarding School: 1) Christian Apaches began to ask for a Christian school for their children that would go beyond the fourth grade, in order to counter the evil influences of teepee life. 2) Students desiring an education were either going out of state to public schools or were drifting into a Roman Catholic boarding school. And 3) to train native workers. 116:



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The underlying purpose was to BRING and KEEP Apaches in the one, true way.

Was the Mission therefore fulfilling its underlying purpose? Let us see how from the very first year, the Lord enabled the Boarding School to begin fulfilling its purposes.

One of the first boys Missionary Nitz took into the Boarding School was Wallace Johnson, about 19 years old. When he came, he was a heather. He had arrived just to get an education and was not interested in becoming a Christian. In fact, he "scrupulously observed" his sun-worship. Every morning, in the rite of praying to the rising sun, he put some yellow pollen on his face, which he wouldn't remove even for classes. "I can't remember how long it was," Mrs. Nitz reflected, "before the Holy Spirit's influence through the Word taught him to desist from his heather worship. But I do recall, several years later, when we had a measles epidemic, and one of our pupils died (and was buried on the East Fork cemetery) that Wallace fashioned a crude wooden cross and inscribed it with the words: 'The Lord reigneth.'" After Wallace graduated from the Boarding School, he served as an interpreter for the missionaries.

Another soul-warming account has its roots in the first year of the Boarding School. An educated, Christian Apache, Lon Bullis, was suffering from TB and didn't have long to live. Therefore he "willed" his two children to our Synod. He also requested that they be placed into the East Fork Boarding School, which at that time was about to open. However, Audrey and Lornie were presently at an Indian school in Kansas. Thus they would need to be transferred to an as yet non-existing school. However,

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the missionaries from the southern reservation negotiated their release from the Kansas school. In the meantime, the Boarding School had opened.

The missionaries then asked Pastor Nitz to accept Audrey and Lonnie. Since Pastor and Mrs. Nitz alone cared for the Boarding School students (help in the form of a Mr. Knapp would not arrive until three months later, in March), there was some hesitation to add two more. But, by this time, the chicken-coop-dorm was completed. So Pastor Nitz, feeling it was his duty, said to bring Audrey and Lonnie up the mountains, across the snow-covered roads. Pastor Wehausen and Pastor Nitz met the missionaries and Audrey and Lonnie halfway, and brought the children to East Fork. Lonnie joined the other boys in the dorm while Audrey lived in the Nitz's home.

Mr. Lon Bullie also moved to East Fork to live in a temporary shelter near the Mission. In this way, he could receive nourishing food. Often he sat near the Nitz's back porch and would talk to little Frederic Nitz, whom the Indians called "Belchkar." (Punkin) Mrs. Nitz remembers one time Lon spoke to little Frederic: "Belchkar, you will go away and study, and become a missionary, and will come back to us, and preach to us number one!" (It was a prediction that came true.)

Lon himself later became a valuable assistant to Missionary Nitz by becoming a splendid interpreter. Pastor Nitz writes, "(Lon had a) fervent faith and deep spiritual insight, coupled with a rare experiential knowledge of sin and grace... (and) about the middle of the week he would get a copy of next Sunday's sermon, interpret and memorize it. On Sunday morning, instead of

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sentence-for-sentence interpretation, he would let the missionary preach the sermon in English, and then Lon would preach it in its entirety in Apache. These were Pentecostal days. They ended all too soon." :17; (It might be noted here that Lonnie and Audrey were confirmed in May of 1923 and later attended DMLC, New Ulm.)

From the examples of Wallace Johnson and the Bullis family, we can see the blessings that the Lord planted in the East Fork Mission from its first full-time year in 1922-1923. Seventy pupils attended the Mission Day School. Missionary Nehausen taught 41 pupils in the primary grades. Missionary Nitz, serving as principal, taught grades 2,3,4,5 & 7 which included 29 day schoolers and the five boarding students. The orphanage handled at least ten different infants for various periods of time. And in addition, both Missionaries, often assisted by an interpreter named Tom Wycliffe, held church services and carried the Gospel tepee to tepee.

---1923---

In April of 1923 the East Fork Mission started a bi-monthly publication, THE APACHE SCOUT. Pastor Guenther (of White River) was in charge of publication while Pastor Nitz was in charge of subscriptions. Many of the missionaries, Lon Bullis, and even boarding students contributed writings. It was published in English to be used as a tool to carry the Gospel into Apaches' tepees throughout Arizona, and to gather support for the Mission from within our Synod.

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Why English? Many of the Apaches could speak English. And apparently many could read English, or find someone to read it to them. (THE APACHE SCOUT seemed to be well read and in demand among the Christian Apaches--from the towns, to the jails, to the tepees.)

While some of our earlier missionaries became fluent in the language, Missionary Nitz spoke limited Apache. He could converse only in simple matters. One was handicapped in learning the language as there was no written language. And the Apache tongue was not at the time capable of carrying abstract truths. For instance, the Apaches had no abstract ideas, such as "Holy Ghost" or "Son of God." Therefore the missionaries faced a difficult task in communicating even simple biblical concepts in the Apache tongue. (As proof in fact, Mrs. Nitz tells how the missionaries used an Apache expression that they thought communicated "Holy Spirit." Only later did they discover that this expression better fit the concept of "Son of God.") In addition, the government's desire to "civilize" the Apache often meant to Americanize him. To use English in the tepee or in the classroom was therefore not only seen as proper, it was commendable. And the Lord brought forth results from its use. Whether justified or not, English served as the broad medium for communicating the Gospel.

In April 1923, Missionary Nitz made his first plea in THE APACHE SCOUT for donated equipment. This would be one of many forthcoming pleas. It read, "(The Boarding School students) are just hankering for balls, bats, baseball gloves. And they would be delighted to receive some band instruments. Maybe the "Scout"

will find an old cornet or flute or clarinet gathering dust in your attic." :18:

In July Missionary Wehausen retired. Tom Wycliffe, the Apache interpreter, became bedridden from his tuberculosis so that Lon Bullis stepped into his role as interpreter. And Missionary Nitz continued to serve as secretary of the Arizona Lutheran Conference, besides his other duties.

On August 11th, the Nitz family was blessed with a second child, Ramona, born at White River's government hospital.

Also in August, Missionary Nitz wrote, "The past two months were full of joy and sorrow and work. Such is the life of every Christian on earth." :19: These words aptly describe the missionaries' work in countering the evil influence of these life. This was indeed the Apache church militant, trying to make incursions against Satan.

One of the evils Missionary Nitz encountered among the Apaches was their drinking. Mrs. Nitz explains:

They prepared a liquor by sprouting corn, and that might not have been too intoxicating, but they added a certain root to it, which made it very potent. They had their drinking parties on Saturday nights. When we heard the wild singing, the shouting, the beat of the tom-tom, and sometimes shots, we knew they were carousing somewhere up or down the river. We retired with heavy hearts, knowing that the attendance at services the next morning would be slim. (The services on Sunday morning were chiefly for the Camp Indians, whereas Pastor held evening services for the Boarding School-- to which everyone was invited.)

The other obstacle Missionary Nitz faced was their heathen ways. They were animists who believed that all things had spirits and these spirits governed their lives. For instance, when a person became ill, that was the result of having offended the

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spirit of a bear, or some bird, or the wind, etc. Satan had conditioned the Apaches for centuries to observe their "rules" of fear and impending doom.

Satan especially held the Apache in the fear of death. Wallace Johnson gave the Mission a victory when he fashioned a crude wooden cross on the occasion of his classmate's death. The Gospel also conquered the fears of the adult Apaches. Let us first of all understand their fear through the help of Mrs. Nitz, who describes the fear of death in which the Indians lived--

"...how they wouldn't go near a grave; how they always buried their dead in some out-of-the-way place where they wouldn't ever pass again; how the school-children would scratch the names of the departed out of the record books; how, if a pupil had carved his name in a desk too, they would obliterate it."

And now witness the death and burial of Interpreter Tom Wycliffe. It is August 1923. Missionary Nitz writes, "Tom knew his end was near, and he was ready to leave this world. On the morning of August 27, he became very weak. With great difficulty he said to his missionary, "I think I am going to heaven today." And he did. His missionary and his good friend Low Bullis prayed with him often that day. He wanted to hear Psalm 23...and Christian songs." (20) Missionary Nitz details elsewhere, "During the day, as his strength permitted, he gave his wife instructions about his funeral. He made two UNUSUAL requests: to have a funeral service in the chapel, and to be buried on the Mission cemetery.

"According to Apache superstition...the dead were buried as soon as possible... And a church funeral was unheard of in the

thirty-year history of that station. Only the smallest number of men required for the burial would take the coffin to the grave. But Tom wanted the Word preached at his funeral. And he wanted his body to rest in the little graveyard where heretofore only orphanage babies had been buried." :21:

Some sixty years later Mrs. Nitz adds, "A group of friends and relatives and Mission workers attended that funeral. What a triumph over fear was evidenced by this act!"

In December Missionary Nitz reported that construction was under way that would house more boarding students, adding, "The applications of quite a number of boys and girls had to be refused because they were unable to get a transfer from the schools they are attending." :22:

---1924---

The second school year of the Boarding School ended successfully. By all accounts the Mission was growing. Principal Nitz noted that the pupils were daily playing soccer and had begun their baseball "season" in the latter part of the year.

In the June and August issues of THE APACHE SCOUT Interpreter Lon Bullis wrote two articles under the column "Good Talk" by Dajida. The articles were entitled "The Serpent and the Savior" and "About False Worship and True Worship." Lon was preaching to his brethren as members of a church militant. For in the articles Lon attacked Apache snake-worship as idolatry. He writes, "For many years in the past, we Apaches believed that the rattle snake

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has power to heal the sick. Even today many still have the same belief. The evidence of it we see at San Carlos--and at other places-- when on Sundays many gather near the river bank for worship." :23:

Satan was again causing the Apaches to observe their old "rules" of fear and doom. So great this fear, in fact, that Apaches worshipped evil as well as good, believing that it was far better to appease the forces of evil than to bring down its anger. Therefore the rattle snake attracted special reverence from the Apaches.

Missionary Nitz also battled this ancient problem-- whether at the time of Lon's article or not, the author does not know. But Missionary Nitz writes of an Indian named Elymas, who claimed to be a divine messenger. He preached a medly of Apache-Hopi-

Christian that involved the snake worship. Pastor Nitz writes:

Elymas freely let rattlesnakes bite him-- and nothing happened! He was under divine protection! But he did not tell the people what he privately admitted to a missionary: that he had previously teased the snakes with a piece of beef on a pronged stick 'till the meat turned yellow.

The new religion took the tribe by storm. At one station the chapel bell rang in vain for a number of Sundays; no one of the otherwise quite regular worshippers came. The missionary realized...that he was wrestling "against principalities, against powers, against the rulers of the darkness of this world..."

In driplets the disillusioned Christians began to come back to the chapels for Word and Sacrament. :24:

In the summer of 1924, Pastor Nitz and family vacationed in Wisconsin. And upon their return to East Fork in August, a new Orphanage was under construction. In the fall, Lonnie and Audrey Bullis entered Dr. Martin Luther College. Mrs. Nitz recalls their leaving: "Lonnie and Audrey were sent East, to Kenosha,



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Wisconsin, and sometime later they attended New Ulm. Much to my sorrow we lost track of them. I was very fond of Audrey. She had helped me take care of Frederic."

The Boarding School opened the new school year with ten boys and five girls enrolled, most of them attending grades 5, 6 & 7. In the Day School, the primary department had 23 pupils, taught by a Miss Davids. Principal Nitz had the other 46 students. In addition a Girls' Matron and an Industrial teacher were added to the staff. And the Orphanage was staffed by a Mrs. Plumb. 1925

--1925-1926--

In March of 1925 the Mission received two newcomers. On the 15th the Nitzes were blessed with their third child, Joel, who was born at the Mission. And the Boarding School began intra-scholastic sports. The baseball team played several games against the schools at Ft. Apache and Whiteriver. (And they won!)

On June first, Missionary Nitz was made superintendent of the Orphanage, in addition to his duties as Principal of both schools, and his preaching and ministering to the adult Apaches at the Mission. Only three months later the new Orphanage was completed.

The '25-'26 school year was also beginning. The Day School enrollment had increased to 88 students. Miss Davids taught primary and first grade; Pastor Croll, 2, 3, & 4; Principal Nitz, 5, 6, 7, 8; and Miss Wood was School Matron. The Boarding School had 39 students, 27 boys and 12 girls. Principal Nitz writes, "Many more wanted to come, begged to come, but there is no more

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room." 1925: The Boarding School had three workers: Mr. Klaus, Industrial teacher; Mrs. Klaus, Matron; and Principal Nitz.

In addition, the eighth grade was instituted. And the big news: a new building for the Boarding School was appropriated. But, lest one forget the spiritual growth of the Mission, Pastor Nitz reported that in October six pupils in the Boarding School were baptized and on the same day, 27 pupils partook of the Lord's Supper.

In May 1926 the Boarding School reached a milestone. On the 26th, Wallace Johnson (one of the first three boys enrolled at the Boarding School) and another boy graduated from the eighth grade. This was the first graduation exercises of the Mission.

During the following summer, an epidemic of colitis took the lives of seven infants in the orphanage. In the midst of such sorrow, the Lord showed his upholding hand by allowing the plans and specifications for a new Boarding School to be completed.

In September, the '26-'27 school year began. New missionaries arrived and a new teacher was requested to replace those workers who had moved on. The Day School opened on the 5th with 86 pupils. The Boarding School opened on the 13th with 32 students. Because of lack of room, not as many were accepted this year. And the number of girls had increased, requiring a larger "sleeping porch" to be added to the dormitory. In addition, the ninth grade was added to continue the Christian education of Wallace Johnson.

On November 19th the Nitz's were blessed with another son, Paul. This was indeed a time of expansion. Mrs. Nitz reminisces those days:

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When Paul was born, the Superintendent of the Apache Mission came for an inspection of our home. We had but one bedroom which contained a double bed, in which Ramona and I slept; Joel slept in a crib next to the bed, and Paul slept in a clothes basket, set on top of the dining room table. Pastor and Frederic slept on the sleeping porch, where it was COLD, for it was November, and the canvas shades of the screened porch didn't keep out the cold. The Superintendent viewed the situation. He commented that this was no way to live!

---1927-1928---

Another milestone was reached in the early part of the new year of 1927. Pastor Nitz's wish that the East Fork Mission might produce native ministers began to materialize. He writes, "Wallace J. Johnson, Wilson Duncan, and Ernest Victor did the interpreting for Pastor Meier since Christmas. They went with him to the camps and also interpreted the Sunday morning sermons. Wilson also daily helped Miss Davids teach the beginners' class. May this be the beginning of training native teachers and preachers!" (27)

The Mission continued to grow. And missionaries, teachers and workers left while others arrived.

In the spring of 1927 this fact was especially seen. A measles epidemic struck that closed the school for more than two weeks. The workers at the Mission went out into the teepees from early until late every day, looking after the sick. Twenty-two of 23 babies in the Orphanage were sick. Pastor Nitz wrote: "This siege of sickness was a testing time for us all." (28) Only one baby in the Orphanage and four students died. The Lord was gracious to the Mission.

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Following the epidemic, there were a number of resignations. New helpers were called and the situation was remedied over the summer.

The 1927-28 school year began with new people occupying the positions of Orphanage Matron, Boarding School Matron, Primary teacher, and Industrial teacher. The Orphanage housed 21 infants. The Day School had only 77 pupils, down due to the deaths caused by the measles epidemic. And the Boarding School enrolled 37-- 21 boys and 16 girls.

During the fall of 1927 into the new year of 1928, East Fork continued to build: the Orphanage was under construction to be enlarged, adding three more rooms for the orphans. At that time, there were twenty orphans, two matrons, two native assistants, and the Primary teacher housing in the Orphanage.

The Industrial teacher (Mr. Kussow) and his students built a barn for the cows. At the same time, the funds for the new Girls' Dormitory were finally appropriated. And Missionary Nitz's house was enlarged at last. A second story was added that provided four new rooms. Mrs. Nitz fondly remembers the time. "A carpenter and helpers removed the roof, and we slept under the stars until the several rooms were added above. That gave the Mission a guest room, for at times we had to provide for itinerant agents, or others passing through. There was no hotel or accommodations anywhere."

Although East Fork was building, the Mission was by no means luxurious. Principal Nitz, in reporting on a student who inquired (by visiting) the Boarding School, tells it like it was. "(The student) was not much impressed with the shacks which we have to

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call by such fancy names as dormitory, kitchen, laundry, dining room. These various departments are all in one building and are so closely related that it is difficult to tell where one begins and the other ends. But...George felt that our school... was a good place to get a deeper insight into the Gospel and learn to look at everything in life in the Christian way." :30:

Another milestone was reached when in May (1928) construction began on the Girls' Dorm. Six months later it was completed.

In September, the start of the 1928-29 school year showed the Day School teaching 65 pupils; the Boarding School enrolled 39--- 21 boys and 18 girls.

### A TIME OF CHANGE: JANUARY 1929

During the summer months of 1928, the Nitz family took a vacation in Wisconsin. Previous to their furlough, the government doctor at White River had advised Mrs. Nitz that the high altitude of East Fork (being a mile high) was causing health problems. During their ensuing vacation, a doctor in Wisconsin warned Mrs. Nitz not to even go back to East Fork. Her life was being threatened by a weak heart working in the high altitude.

However, the family returned home. Immediately Pastor Nitz took his wife to another doctor in Phoenix. He warned them to leave as soon as possible.

Mrs. Nitz was heartbroken. She knew that her husband so loved his work. The Apache Mission was to be his work for the rest of his life, as he considered it.

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But the Lord had other plans. When the message was clear that his wife's health was in jeopardy, Missionary Nitz placed his resignation. He decided to accept the first call that might come his way. And he did accept the call to Rockford, Minnesota. Yes, the Lord had his plans, for the move to Rockford was a life saving move: a short time after the Nitz's moved, Missionary Nitz required prompt hospitalization to save his life. In Rockford he found it. In the White Mountains....

On January 1, 1923, Missionary Nitz installed Pastor Albrecht as the new principal of East Fork Boarding School.

### THE APACHE SCOUT bid farewell:

January saw one of our oldest missionaries leave East Fork and the Mission. We mean oldest in point of service. Pastor Nitz was obliged to resign because several able doctors had agreed that Mrs. Nitz's health demanded a change to a lower altitude.

While he was still a student, Pastor Nitz had shown a deep interest in our Apache Mission. Twice he left our Seminary to help out in Arizona. One year he taught in our Mission School at Globe as assistant to Rev. Harders. At another time he held down our Mission school at Cibecue and then the one at Peridot. On having completed his studies at our Seminary he accepted a call to Globe. Here he worked faithfully for two years.

In 1922 Synod voted to open our long-wished-for Boarding School. Pastor Nitz was called as Principal. That was as heavy responsibility. It would be hard for an outsider to realize what duties this all included. An Indian boarding school was a thing with which our church had neither experience or equipment. It was a very new venture in every way.

But in spite of this, our Boarding School has grown. It is no longer an experiment. Pastor Nitz has seen it grow into a permanent institution. Our church realized this. Therefore it built a beautiful new dormitory that he was allowed to dedicate. God willed that he should do the pioneering and another take up the work after that.

We trust that his pioneering may not have been in vain. We trust that it may become one of the main Gospel forte of our Mission. :31:

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