

Cameroon Mission History Collection at the North American Baptist Conference Heritage Center

Appendix A: Brief Notes/Quotes of Selected Books

The following acronyms are used throughout:

CBC for **Cameroon Baptist Convention**, the national fellowship (denomination) of Baptist churches in Cameroon.

NAB for **North American Baptist**, the supporting churches in North America. Originally known as the German Baptist Churches of North America, the name was changed to North American Baptist General Conference in 1942. Later “General” was dropped.

CBM for **Cameroon Baptist Mission**, the legally registered mission organization of the NAB Conference in Cameroon.

These brief notes and quotations came out of the 2003-2012 Cameroon Project research that focused on the history of the 1891-1975 NAB Cameroon missionaries and their Cameroonian colleagues. These notes give more detail than the annotations in Section A and hence more information for those interested in historical sources for the NAB Cameroon mission, the CBC churches, and outreach ministries of the CBC educational and medical institutions.

The complete Cameroon Mission History Collection should also be helpful to those interested in seeing how three generations of missionaries from North America, their Cameroonian colleagues, and others who helped, have made such a significant difference in the lives of millions of people in Cameroon, a country called by some “Africa in miniature”.

With multiple persons contributing the Notes/Quotes, their names and year is given in brackets. The Order of the books is alphabetical by author (by editor if no author listed, and by publisher if no author or editor listed).

Adolph, Paul E. 1959 revision. *Missionary Health Manual*. Chicago: Moody Press. 144 pages. [John Siewert, 2006]

A handbook focusing on “actual medical needs in the mission field” (p. 5) used by NAB missionaries and others.

Author: Adolph, a medical doctor, was director of the medical office used by NAB missionaries in the 1940s and 1950s. He was also a medical instructor at Moody Bible Institute (www.moody.edu) and earlier served as a medical missionary in China.

Time Period: 1950s and 1960s.

Format: Select Bibliography and Index. Six Tables covering such things as “Synopsis of Immunization for Missionaries” and “Summary of Common Contagious Diseases”. Also a suggested “Brief List” of drugs and medical supplies for missionaries.

Quote: “...the health ideal for the missionary who goes into a foreign land is to insulate himself from the heavy charge of disease germs about him just as the electrician effectively insulates himself against the heavy charge of electricity in the wires...” (p. 10)

Afrique Biblio-Club. 1979. *know your country-know Cameroon*. Paris: Afrique Biblio-Club. 80 pages. [John Siewert, 2006]

A well-illustrated book with many actual photos or artistic representations in full color. It covers the history and the current situation of Cameroon at the time of its publication. It gives credit to Alfred Saker (see quote below). Since it is a publication relations work it puts a positive perspective on most things. Pages are not numbered.

Author: None given. **Time Period:** Pre-colonial to 1978. **Format:** Very colorfully illustrated.

Quote: “Protestant missionaries from the Baptist Missionary Society in London were the first to introduce Christianity to Cameroon ...Alfred Saker [full color picture] was undoubtedly the most famous of them all.” (p. 10 if the pages were numbered)

Ahrens, Earl. 2000. “Africa: The Rest of the Story”. Newberg, OR: Unpublished manuscript. 325 pages. [John Siewert, 2009]

A personal history of NAB (www.nabconference.org/missions) Missionary based on the author’s diaries, other records and memories with help from his wife Lois. Shares first-hand experiences about what it was really like to be rookie missionaries in what was then (1940s-50s) a much primitive Africa. Especially unique is the description of the trip across the Atlantic (WWII was still on) to Portugal and down to Africa by boat with the last leg from Lagos, Nigeria to Douala, Cameroon by small air plane.

Author: Missionary in Cameroon with his wife Lois Jan 1945 - Jun 1962. **Time Period:** 1944-1962.

Format: Good b/w and color photos some of which are in no other publications.

Amin, Julius. 1992. *The Peace Corps in Cameroon*. Kent, OH: Kent State University Press. 240 pages. [John Siewert, 2007]

The author “interprets the motives behind the development of the Peace Corps [www.en.wikipedia.org/wiki/PeaceCorps] and analyzes the program and performance of its volunteers in Cameroon during the 1960s. He bases his study on...primary sources. He also provides extensive interviews conducted in Cameroon where, as a student, he was taught by volunteers...” However, the book seems to be biased on the side of the positive without a balance with some of the negatives. Very relevant to understanding the NAB Cameroon Baptist Mission schools of the 1960s since most, if not all, CBM secondary and teacher training schools had Peace Corps volunteers on faculty in order to provide the full complement of courses. The book reports the problem caused by the Carl Henry article in the “Christian Today” periodical that accused the Peach Corps, among other things, of ‘dumping unwanted PC volunteers on Cameroonian mission schools’. NAB missionary and field director George Lang responded that “since receiving the article, I have shown it to a number of our missionaries here in Cameroon. They have indicated to me their displeasure...we feel that Mr. Henry’s article is...an attack on us as Cameroon Baptists and our work in Cameroon, and we are not happy about it (p. 167).” Flavius Martin, a graduate of the Baptist Seminary in Sioux Falls, SD, now Sioux Falls Seminary,

(www.sfseminary.edu) and by then a pastor in Cameroon said in his experience in Victoria/Limbé “the Peace Corps members attend our [Cameroonian] churches regularly; their services in our schools are as selfless as those of others...” (p. 167).”

Author: A Cameroonian whose baccalaureate is from the Univ. of Cameroon with a Ph.D. from the USA where he also taught.

Time Period: 1960s in the USA Peace Corps training sessions and Cameroon PC experiences with some earlier background.

Format: End Notes, Bibliography, Index, 15 b/w pictures showing USA training and Cameroon sites, including 2 pictures of, then former NAB missionary, Paul Gebauer as a Peace Corps trainer of the initial PC group sent to Cameroon.

Quote(s): “Few of the [first Peace Corps] trainees who arrived in Athens [Ohio, the training site in 1962] had ever heard of Cameroon, and even smaller number knew the country’s location on the world map (p. 69).” Flavius Martin, a Cameroonian studying in the USA was “...hired to participate in the program as resource specialist (p. 73)”. “After evaluating the numerous services performed by the first group of volunteers, [West Cameroon Prime Minister John] Foncha concluded that these Americans were a ‘must’ in Cameroon if the country hoped to hasten its educational advancement (p. 165).

Ardner, Edwin. 1956. *Coastal Bantu of the Cameroons.* London: International African Inst. 116 pages. [John Siewert, 2007]

This “ethnographic survey covers the Kpe (Bakweri)-Mboko, Duala-Limbe and Tanga-Yasa people groups, giving in separate chapters descriptions of the history and traditions, language, physical environment, main features of the economy, social organization, political system, main cultural features, life cycle., and religious beliefs and rituals of these groups.

Author, Editor, etc.: A respected British anthropologist who did much field work in Cameroon with his wife Shirley, also an astute observer of the peoples of Cameroon.

Time Period: 1472 (first recorded contact with these peoples by Europeans) – 1955.

Format: Bibliography. Index. Helpful diagrams. A high-quality fold-out map.

Quotes: “The [Christian] Missions have had a great deal of success on the coast and persons at least nominally Christians form the majority in some tribes. Among the Kpe [Bakweri] [www.en.wikipedia.org/wiki/Bakweri] the spread of Christianity has not affected the pattern of magico-medical beliefs but has stopped public rituals in most of the tribes....It seems likely that fear of witchcraft has not been affected by Christianity, and among the Kpe [Bakweri], as has been seen, the belief in witches has developed new forms.” (p. 107-8)

Barrett, David B. 1968. *Schism & Renewal in Africa: An Analysis of Six thousand Contemporary Religious Movements.* Nairobi: Oxford University Press. 363 pages. [John Siewert, 2007, 2012]

A study by an Anglican missionary of the African churches (later called African Independent Churches) that split from their founding and associated missions. One of the first of these was the Douala and Victoria/Limbé Cameroon churches that in the late 1880s declared their independence from the Basel Mission and became independent Baptist churches. These churches had originally been started by the British Baptist Mission but had come under the Swiss-German Basel Mission when the British Baptist missionaries left after Cameroon became a German colony in 1884. The independent Victoria Church would affiliate with the NAB Mission in the 1940s and then the Cameroon Baptist Convention when that was formed in the 1950s. This book grew out of Barrett’s 1960s doctoral dissertation at a joint program of Union Seminary and Columbia University in New York where a computer was used to analyze the data on these breakaway churches that Missionary Barrett and his colleagues had collected in Africa. The was the first time computers, other than language translation, were used for Christian mission studies

Author: Barrett (1929-2012) was an enthusiastic personal evangelist in college, then aerospace engineer, then missionary in East Africa. In 1985 he later set up a research department for the Southern Baptist Foreign Mission Board in Richmond, VA besides compiling and editing the most comprehensive picture of Christianity and missions of the 20th Century, the *World Christian Encyclopedia*. His work continues at Center for the Study of Global Christianity (www.gordonconwell.edu/resources/Center-for-the-Study-of-Global-Christianity.cfm) at Gordon-Conwell Theological Seminary in South Hamilton, MA, USA as information of the World Christian Database (www.worldchristiandatabase.org/wcd) and *World Christian Encyclopedia* (1982, 2001) (www.gordonconwell.edu/resources/World-Christian-Encyclopedia.cfm) are updated.

Time Period: 1950s and 1960s, with references back to the 1840s.

Format: Select Bibliography. Extensive Index. Excellent b/w Photos. 7 Detailed Indices and a Detailed Map of Tribal Africa.

Quote: From “Appendix A-- Data on Independence”: “[In Cameroon in] 1888, [the] Native Baptist Church [was] provoked by a [Basel/Presbyterian] missionary who baptized a chief’s infant without church permission...[that church appealed to the Berlin Baptist Missionary Committee]...for help, which arrived 1891 (p. 287).” [This was NAB Missionaries August & Anna Steffens from the USA via Berlin Baptist Mission Committee sponsorship].

Beaver, R. Pierce, ed. 1966. *Christianity and African Education.* Grand Rapids: Eerdmans. 233 pages. [John Siewert, 2006]

A compilation of the conference papers given at the University of Chicago Divinity School 1964 with the same title as the book. Education was a part of the mission work of Baptists in Cameroon from the earliest days. The papers most germane for the NAB Baptist mission work were Theodore Tucker’s “The Protestant Educational Enterprise in Africa”, J. Walter Cason’s “African Theological Education” and Thomas Beetham’s “The Future of Christian Education in Africa”. Beetham said that secondary school and teacher training college staff was “to the church in Africa as to its government the number one priority” (p. 215). To meet this need, Beetham went on to say that “For the church in Africa, and for the mission boards outside, this demands a much greater degree of flexibility than the past” (p. 219).

It is interesting to note that the NAB Cameroon mission had already established such schools and a unique short-term mission program was being organized that would start providing much needed teachers for these schools starting in 1965.

Editor: Beaver was Professor of Missions at the Divinity School, University of Chicago and authored a number of missions books. Earlier he headed the Missionary Research Library in New York and was the founding editor of the *Mission Handbook* now triennially published by the Billy Graham Center (www.billygrahamcenter.com/worldpulseonline/missionhandbook) at Wheaton College in Wheaton, Illinois. He was also first director of what would become the Overseas Ministries Study Center (www.omsc.org) then in Ventnor, New Jersey and later in New Haven, Connecticut.

Time Period: Most of the material is from the 1950s and early 1960s period with some references to earlier years.

Format: Index.

Quote: “Someone has said that to ask a Christian if he has time to pray is like asking a carpenter if he has time to sharpen his tools. There are still not enough theological teachers in Africa who realize that in spite of the limitations of their location and the calls to do other tasks, a ‘sharpening of their tools’ by [prayer and] sustained study at the maximum of their ability is an essential part of their teaching [and preaching] task (p. 145, J. Walter Cason).

Bender, C. J. n.d. [1925]. *Twenty Years Among African Negroes*. Girard, KS: Haldeman-Julius Co.

64 pages. [John Siewert, 2006]

Gives overviews with some details of the daily life of the Duala and Bakwiri (then called Wakweli) tribes to which Bender was a missionary. Describes, among other things, the living conditions covering such things as housing conditions, diseases suffered by the people, economic conditions, social customs, and role of native law. Since it was written for the general reader, it does not describe missionary work but has descriptions of aspects of the African Tradition Religions of those tribes.

Author, Editor, etc.: As the time of the writing of his booklets Bender had been a missionary in Cameroon 1899-1919. He had graduated from the German Department of the Rochester, NY Seminary in May of 1899. No formal cross-cultural mission courses were offered there but Bender became an astute observer of Cameroonian life and recognized the importance of understanding the culture of the people to whom he was proclaiming the Gospel if he was to gain a serious hearing and converts.

Time Period: The description of life in Cameroon is based on Bender's 1899-1919 experiences there.

Format: 4 photos and 5 pencil-sketch illustrations. The small 3½ x 4¾ inches size of the booklet and the “Little Blue Book” series that it is a part of suggests it was produced as somewhat of a popular travelogue but with accurate information and an author who was sympathetic to understanding the culture. The booklet is now very fragile and is in protective acid-free covering. Along with the original there is a typed copy that includes enlarged copies of the photos and sketches.

Quotes: “The low esteem in which women are held and the corresponding disparaging treatment accorded them is not at all conducive to raising them to a higher plane of existence.” (p. 23)

“All natives suffer more or less from malaria. The death rate from this cause is very heavy amount infants.”

“Since the subjugation of the Wakweli under European rule...their traditional and hereditary laws and customs have not always received the consideration by their European protectors which they deserved. (p. 55)

“Many of these untutored...natives display an astonishing alertness and aptitude in public debate and the manner in which they approach and treat their opponents is highly commendable. I was present in many assemblies, and the way some of the speakers held themselves in check, the fluency and poignancy of their speech, their gestures, and...gentleman like way in which they [verbally] crossed swords with their opponents evokes unstilted admiration.” (p. 57)

Bender, Erica Dipita. n.d. [1931]. “The Handbook on First Aid in the British Cameroons”. 20 pages. Handwritten Booklet. [Daphne Dunger, 2007].

The original booklet in the author's handwriting . This is the earliest known written medical notes by a NAB missionary who was also a medical professional.

Author: Erica Bender, born in Cameroon, was the daughter of Cameroon missionaries Carl and Hedwig Bender. She was the first professional (RN) medical person sent to Cameroon by North American Baptists. She served there with her father during August 1929–May 1932. She left Cameroon with an illness from which she never recovered.

Time Period: 1929–1932.

Quotes: “Malaria: The attack usually begins with general malaise and chills. 1. Go to bed immediately. 2. Cover well. 3. Hot H₂O bag to feet, cold cloth to head. 4. Take temperature, pulse and respiration. 5. Do **NOT** take quinine if temperature is rising. 6. As soon as fever begins to fall take ½ grm. quinine...10. Take 1-2 grm. quinine after malaria is over to kill all remaining bacteria in the blood... (pp. 4-5)...”

Buchet, Jean-Louis, et al, eds. 1988. Jeune Afrique economie: Cameroon 88. Paris: 640 pages. [John Siewert, 2006]

This publication shows the best side of Cameroon Federal Government. Prominently featured throughout (including the cover) is president, Paul Biya. In the Department of Agriculture section is a biographical sketch and interview (English translation added) with the State Secretary for Agriculture, Solomon Nfor Gwei (pp. 382-383). Gwei attended a Cameroon Baptist Mission (CBM) elementary school and the CBM Ndu Bible School and was a Baptist pastor before further education in Europe and USA.

Time Period: 1987, with references back to the 1960s when Cameroon became an independent nation.

Format: 9" x 11" magazine glossy magazine style with outstanding color photos.

Quote: (English translation by Bart Voskuil inserted at page 382): “Don't be surprised to find a Bible on the coffee table in the waiting room of the State Secretary for Agriculture. Dr. Solomon Nfor Gwei, from the village of Ntumbaw in the Northwest Province...holds a master's degree in theology. He was even a pastor for 2 years and was preparing to teach at a seminary. But he chose instead to go to Europe and the United States to study history, theology, and sociology.”

Colgate, Susan, Jeanne F Carrière, Miriam Jato, Damaris Mounlom. 1979. *The Nurse and Community in Africa*.

Yaoundé, Cameroon: Editions CLE. i–xv, 350 pages. (Also includes a separate section in French) [Daphne Dunger. Saker College information by Berneice Westerman, 2008]

The subject is covered very well both in content and presentation along with outstanding b/w photos and many other illustrations. Of interest to the NAB and CBC community is that one of the authors, Miriam Jato, received her secondary education at Saker College where she is remembered as a person with a positive Christian testimony and life. Since all of the authors were based in Cameroon, it specifically relates to Cameroon but is useful for the rest of sub-Saharan Africa and thus “Africa” in the title. This book steers clear of the spiritual aspects of health and healing as it would be expected in a book for the general sub-population of nurses and other health care workers.

Authors: Colgate, Carrière, and Jato (a Baptist pastor’s daughter and graduate of Saker College) taught at the University Centre for Health Sciences in Yaoundé and Mounlom was the Directress of the National Nursing and Midwifery School in Yaoundé. Also contributing (p. 6) to the book was Dr. Gladys Martin, daughter of long-time CBC leaders E.K. and Hanna Martin, a well-known Cameroonian Baptist family

Time Period: Reflects late 1970s advanced thinking from an African perspective for *nurses* in developing nations.

Format: “Suggested readings” bibliography at the end of each chapter. Index. Excellent b/w photos and other illustrations

Quotes: This book “is intended as both a study and a reference tool...we hope above all that our work will stimulate the nurse to take action. Perhaps he will be shocked by some of the unconventional measures we are proposing, such as home-visiting, or the integration of the traditional birth attendants and village health workers into the health care team, or the need for teamwork with other community agencies not directly involved in health services. But shouldn’t a book prepare its readers for the challenges they will actually face?” (From the Introduction, p. 15)

“In asserting itself since attaining independence, every African nation has attempted to define its own identity by integrating its traditions with modernism. This striving is bringing about a development authentically suited to the African character...The nurse working in a community should be quick to heed this challenge, for he knows that development and health are fundamentally related...Ill health hinders development, depletes resources and actually cripples the economy of a nation. The nurse will therefore want to use every means possible to promote the health of the community that he serves.” (Introduction to chapter 1, p. 19)

Conley, Joseph F. 2000. *Drumbeats That Changed the World: A History of the Regions Beyond Missionary Union and the West Indies Mission 1873–1999*. Pasadena, CA: Wm Carey Library. 557 pages. [John Siewert, 2006]

Of specific interest to the North American Baptist mission in Cameroon is chapter 44 entitled “Hinge of Africa” that explains why in 1985 RMBU (since renamed World Team: www.worldteam.org/our-fields) entered Cameroon in partnership with the Cameroon Baptist Convention: “These efforts [of the Presbyterians, Baptists, and Lutherans for a century] had produced churches, schools, seminaries, and medical facilities; however, the older denominations became institutionalized, lacking either vision or resources to evangelize the smaller tribal groups still without the gospel. At the time of RMBU’s entry, twenty-four tribes remained unserviced [i.e., without a gospel witness capable of evangelizing the tribe].

Author: Conley was a missionary in Peru for 6 years and then for 23 years the U.S. director, all with RMBU..

Time Period: 1873–1999. For the Cameroon ministry 1982–1999.

Format: Select Bibliography. Index. Photos are mainly of North American and British missionaries and mission leaders.

Quote: “The Mission’s presence in Cameroon quickly grew, and by 1999 counted a task force of thirty-eight missionaries working among six tribal groups. Poor roads, unreliable telephone service, and political instability hampered work in this isolated multicultural setting” (p. 330). This book “weaves together the histories of the Regions Beyond Missionary Union (RMBU) and the West Indies Mission into a majestic tapestry replete with human pathos, fascinating narrative, providential networking, and missiological breakthroughs.” – Ken Mulholland, late Professor of Missions and Dean, Columbia (SC) Biblical Seminary & School of Missions.

Dennis, Alain. 1984. *Au-delà du regard: le Cameroun (French); Beyond sight: Cameroon (English)*. 200 (12 x 14 inches) pages. (Approx. since pages not numbered). [John Siewert, 2005]

This oversize book has some of the most beautiful photos of Cameroon available, the majority in full-page. An amazing diverse collection taken all over Cameroon with an emphasis on landscapes of the remote areas and peoples. The 7 pages of introductory text are in French and English as well as the short phrases describing each photo.

Author and Photographer: Dennis is a veteran traveler and photographer of Africa. **Time Period:** 1978-1984.

Quote: “In this book, I...share my impressions of six [off and on] years’ traveling ...and to offer to you, in pictures, the highlights of my experiences...where Nature has joined up with Man, whether he be Bantou, Bantoid, Sundanese, Christian, Muslim, Animist, Pygmy sunk into oblivion, whether History has made him French-speaking or English speaking.” (Intro.)

Dickson, Mora. 1960. *New Nigerians*. London: Dennis Dobson, 256 pages. [John Siewert, 2005]

Chapters 1–6 and 10 (129 pages) take place in the 1950s British Cameroons. The author’s husband was the principal of a community development training school at Man O’ War Bay for Nigerian and Cameroonian secondary school graduates who also had some experience in the work-a-day world. It illustrates how secular schools dealt with the typical African mindset of that day, e.g., ‘Why should we help others that are not from our family or tribe?’, as Western concepts and values were taught. Included are interesting insights into life in Cameroon in the 1950s that NAB missionaries faced such as traveling the treacherous Mamfe Road.

Author: The wife of a British government official living in Cameroon who also illustrated the book.

Time Period of Book: 1950s. **Format:** Pen sketch illustrations.

Quotes: "...on a Saturday afternoon in February 1951 that the weekly passenger plane from Douala to Paris crashed on Mount Cameroon...Chief Endeli instructed him [the hunter who had seen the fire of the plane] to go back up the mountain and lead us to the aeroplane. (p. 72-73)...It was quite dark when we arrived...A huge circle of earth had been burned completely black and bits of metal, engine, luggage, clothing lay scattered in a radius of many yards...At first I could not see any bodies...then I saw...twenty-nine of them: all dead. (pp. 75-76.)"

"...it had seemed that Bimbia, our nearest rural community, would be a very good place to try to help [with a community development project]. So, armed with spades and headpans, the students set out one day to assist the Bimbians in constructing latrines...the whole project had been discussed with the Chief and people beforehand to make sure that they wanted the latrines and were prepared to work with us...[however] while the students sweated and worked in the heat of the day, the villagers sat in the shade watching and assuring them that, while enjoying seeing others work, they had no intention of using the finished object. Was not the beach available to them (p. 111)?"

Farwell, Byron. 1986. *The Great War in Africa, 1914–1918.* NY: W.W. Norton, 382 pages. [John Siewert, 2005]

Chapters 2–4 (42 pages) are about World War I battles fought in Cameroon that involved a relatively small number of naval and army troops (European and African) but with a high rate of casualties caused mostly by disease.

Author: Farwell is a celebrated World War I historian.

Time Period of Book: 1914-1918. **Format:** Photographs, maps, select bibliography, index.

Quotes: "On 6 August [1914] a small French force came up from Brassaville [Congo]...and captured two small posts just inside the Cameroons..." (p. 36) [On 24 Aug the British invaded]...at three points: a northern column advanced on Mora...a column from Yola [Nigeria] ...moved on Garua; and a third column in the south started from Ikom [Nigeria] to attack the town and fort of Nsanakng on the Cross river.

"Douala...was the chief commercial centre and port. It boasted a powerful wireless station [capable of communicating with ships in the Atlantic" and other wireless stations connected to Germany] which the British Admiralty was keen to destroy...[Douala's] harbour, one of the best on the surf-beaten West Coast was equipped with good quays and a floating dock...a sizeable coal supply and valuable military stores..." (pp. 41-42).

"...a [British] naval squadron...[was]...sent to [capture] stocks of food stored at Bota...[They were taking goods back to their boat when they were discovered and fled, destroying by boat gunfire what they did not] carry away..." (pp. 43-44)

"On 23 September [1914] *Challenger* and six transports arrived in the Cameroons estuary with [British Commanding General] Dobell and the British contingent; next day the French arrived from Dakar with 2,000 tirailleurs and six guns. The total land force under Dobell's command now comprised:

	<i>British</i>	<i>French</i>
Officers	154	54
NCOs and other Europeans	81	354
Askaris [Black soldiers]	2,460	1,859
Carrriers (Cameroonians)	3,356	1,000" (pp. 45-46)

"On the morning of 27 September [1914 the British near Douala saw] a series of violent explosions...the steel masts of the wireless station collapsed...white flags rose over Government House...By afternoon British bluejackets had landed at Bonaberi...formally taken possession of Douala... ceremonially hoisting the [British] Union Jack and the [French] Tricolour at Government House." (p. 47)

"On 30 September two small flotillas...sent...to deal with the German detachments located at Tiko...drove off the Germans and killed their commander." (p. 50)

"The area north and east of Cameroon Mountain was then a 'tuskers domain'...A lieutenant...wrote afterwards: '...our advance party were on the point of stumbling on the German outpost when...an elephant suddenly walked in between and scattered [us] in all directions ...all our carriers dropping their loads and everyone disappearing into the bush. After a few minutes we got our men together and our scouts went forward again to find the Germans had bolted from their outposts, but soon returned and opened fire on us.'" (pp. 56-57)

"By March 1915...British troops [were] holding the Northern Railway, Victoria, Buea, and the entire Cameroons Mountain region to the Nigerian frontier...French troops on the Midland Railway as far as, and including Edea, as well as...Kribi." (p. 63)

"...German public officials [and civilians including a few Baptist missionaries from Germany] made for the border of Rio Muni (today's mainland Equatorial Guinea) then a Spanish possession...where they were warmly welcomed [in January 1916]...transported to Spain for ...internment." (p. 70)

"The conquest of the Cameroons cost the British 4,600 casualties, including 1,668 killed, most of who died of diseases. The French suffered 2,567 dead, also mostly from diseases. Casualties among the [African, including Cameroonian] carriers were said to have been great, but their numbers were not counted. Aside from the British and French naval forces employed, 7,000 British and 11,000 French and Belgian troops took part in the campaign. All the rank file were black Africans except for a few NCOs, the Indians in the 5th Light Infantry, and the men in the West India Regiment, who were blacks from British possessions in the West Indies." (p. 71)

Gwellem, Jerome F., ed. n.d. [1974]. *Cameroon Year Book 1975.* Victoria, Cameroon: United Publications. 138 pages. [John Siewert, 2005]

A publication designed to be a handy reference on information about the country of Cameroon. Contains 15 section with the largest, and probably most popular, the “Who is Who?” section. For each person there is basic biographical information and in most cases a picture. These are mostly government, religious, industry leaders. The length and level of detail apparently related to some measure of the person’s importance and the amount of information available. The only Cameroon Baptist leader listed is William Tayui, then Principal of Saker Baptist College (p. 74).

Editor: Editor at United Publishers in Victoria (now Limbe), Cameroon.

Time Period: 1975 with “memorable dates” going back to 1960. **Format:** Table of Contents. Pictures. Advertisements.

Quote: “Your continued patronage would no doubt make the Year Book feature annually as an essential source of reference for students, parents, businessmen, politicians, educationists, etc.” (Forward, p. 1)

Hofmeister, Jacob. 1923. “Missionary Jacob Hofmeister Experiences in Mission Service in Cameroons -

Volume 1”. Edmonton: Privately published. Translated by Wm. Rentz. 128 pages. [John Siewert, 2009]

Based on the diary he kept, Hofmeister tells of his missionary activities. He was a multi-talented man who gave basic medical and dental treatments to missionaries and Cameroonians, was a skilled hunter providing much needed meat for missionaries and Cameroonians, was a mapmaker that missionaries and the German Colonial Government used since Hofmeister kept careful notes as he traveled in areas where white men had not been before as he surveyed new areas for future mission schools and stations. In those days Baptist missionaries from Germany and North American worked together as a single team with both Germans and North Americans acting as field secretaries at different times. Since Cameroon was a German colony, funding for the North American missionaries was transferred through the Baptist Mission Society of Germany. Hofmeister worked directly with some of the Baptist missionaries from North America as well knowing all the others through the annual missionary conferences.

Author: Hofmeister was the first full-fledged missionary from Germany sent to Cameroon by the Baptist Mission Society of Germany. Others from Germany starting in late 1893 had gone but in special short-term roles. The German Baptist missionaries from North America, starting with August and Anna Steffens in 1891, preceded the Baptist missionaries from Germany.

Time Period: 1898–1916.

Quote: “During the last years of my work in Cameroons I set as my goal the publishing of my missionary experiences...This account recorded in book form shall indicate how much effort and work was put forth for the growth of the mission work and the hope engendered prior to the first world war. I’ve tried to portray as accurately as possible the customs, habits and morals of the people as well as the land and all that it produces. By means of the many trips or tours, the reader will become acquainted with and have a better a better insight and understanding of the coastal area which I crisscrossed numerous times. The extended trips into the interior will be included in the second [which also became a third] volume...” (from the Foreword)

Jahn, Janheinz. 1961, orig. 1958. *Muntu: An Outline of the New African Culture.* New York: Grove Press, Inc.

269 pages. [John Siewert, 2009]

“Jahn portrays for the Western reader the whole range of traditional and new African thought expressed in religion, language, philosophy, literature, art, music, and dance. He tells [very little] what happens in the encounter between Christian and African cultures, using these examples to introduce the underlying principles of African philosophy.” (from back cover)

Author: A German who “has concerned himself for many years with African culture, especially its literature and art.”(Back cover)

Time Period: 1950s with some flashes back to show development and context.

Format: Bibliography (heavily German) Index. Good photo illustrations of African art.

Quote: “This book is a beginning, the first attempt [of Jahn’s] to sketch neo-African culture as an independent culture of equal value with other cultures. It is a culture which is shaping the future of a continent...”

Lemke, Dieter. 2001. *Man no be God: Bushdoctor in Cameroon.* Lincoln, NB: Writers Club Press.

270 pages. [John Siewert, 2005]

An autobiographical account of preparation and service as a missionary doctor in Cameroon at the Mbingo and Banso Baptist Hospitals with a holistic approach to medicine and the community.

Author: Canadian missionary MD who, with his wife Marlis and their young children, lived in Cameroon from 1967 into the 1980s. Following that they were involved in a series of short term mission projects in Cameroon through 2001, mainly with a special focus on AIDS prevention.

Time Period of Book: 1967-1999. Flashback to 1946. **Major Activity:** Medical and related outreach ministries.

Format: Appendix, Select Bibliographic Notes.

Quote: “I am grateful that I could contribute the best years of my life to a worthwhile cause whose success has exceeded my expectations in many ways. Among the most gratifying results is that the medical service of the Cameroon Baptist Convention is now operating and flourishing under highly skilled and capable Cameroonian leadership.” (p. xi)

Luma, Lydia E. 1999. *The Meaning and Purpose of Psychology.* Douala: Tencam Press Ltd. 240 pages. [John Siewert, 2007]

This book “is designed to meet the needs of students, teachers, educationists and other persons who might not have studied psychology” (p. xvi) but sense that insights offered by psychology could help in understanding other fields of study or aspects of life in general. It is purposely written in an African context consistent with biblical beliefs and with many specific Cameroonian illustrations. Cameroonian Luma’s previously two published works dealt with African Education.

Author: Dean of the Faculty of Education and Professor of Educational Psychology at the Buea (Cameroon) University. Luma is from a long-time family Baptists She has degrees from Louisiana State Univ. and a Ph.D in Educational Psychology from the

Univ. of Lagos in Nigeria and is president of the nonprofit Cameroon Education Corporation whose aim is “helping Underserved Communities”. She was one the founders of the CBC church in Yaoundé.

Time Period of Book: mid 1990s. Flashback to 1879 citing “the founding of Wilhelm Wundt’s psychological laboratory.

Format: Appendix, Bibliography, Name and Subject indices. Many b/w photos and other illustrations.

Quote(s): A book of the “Africa Will Make It Some Day” series described in a poem by the author of which in last part reads:

Africa will make it some day
But not without your serious effort and mine.
Don’t sit on the fence,
Join the continental defense! (p. xv)

“The discipline of psychology has a great part to play in this continental challenge.” (p. xv) “...psychology must...seek to promote the oneness of psychology by integrating Biblical psychology to all other psychology on issues like the Ten Commandments, the oneness of the body and family whether under social, medical, educational or other settings.” (p.130)

Mascher, Karl. [1909]. *Missions Album from Cameroon.* Kassel: J.G. Onken Rachg., G.m.B.S. 86 pages. Translated from the German *Missionsalbum von Kamerun* by Myrtle Ertis. [John Siewert]

This is an overview with over 170 b/w photos and other illustrations of the mission scene in the early 1900s Cameroon. Besides the Baptist mission it also covers the other several missions working in Cameroon as well statistical overviews of Africa and the world supplied by such scholars as Professor G. Warneck of Halle University. The paperback book must have been printed using quality paper and ink because it is in remarkably good condition (Heritage Center has 3 copies) for its 100+ years.

Mbuagbaw, Tambi E and Robert Bain, and Robin Palmer. 1987 (2nd Edition). *A History of Cameroon.* Essex, England: Longman. i–vii, 1–151 pages. [John Siewert, 2008]

“The new edition of this popular textbook has been specially revised in line with the new G.C.E. ‘O’ Level History syllabus in Cameroon. It provides a comprehensive coverage of Cameroon’s history from the earliest settlements through to the present day [1986]. Anglophone and Francophone regions of Cameroon are dealt with equally, making this book the first genuinely national history of the country.” (from back cover)

Format: Index Maps, b/w Photos.

Merfield, Fred G. with Harry Miller. 1956. *Gorillas Were My Neighbours.* London: Longmans. 249 pages. [John Siewert, 2008]

Describes in the first person the adventures of a big game hunter who specialized in capturing or hunting giant gorillas in the Mendjim Mey area (East of Yaoundé near the Central African Republic border) for zoos and museums. He also traveled and hunted in other parts of Cameroon. In those days slavery among some of the remote tribes was still common. Because of his many years in the area he was accepted by the chiefs and invited to observe various celebrations and customs seen by few outsiders that are described in detail including things not described by any missionaries.

Author: A British big game hunter who lived in the remote Mendjim Mey area of Cameroon during and between the world wars. He initially (before WWI) worked on a plantation in what later became the British Cameroons. In WWI he was taken prisoner by the German military and confined to a prison ship on the Wouri R. for 2 months before being freed by the British military.

Format: Excellent rare b/w photos of the people and animals of the Mendjim Mey area. Dialogues with Cameroonians are mostly in Pidgin English with slight modifications to make it intelligible to English readers.

Quotes: Description of typical village and meeting the chief: “There were about forty huts with walls of bark and roofs of palm-thatch, placed on with side of the bare street, some fifty yards wide...The chief drew his soiled and colourful cloth firmly round his ample belly and called for mimbo, a liquor made from the fermented sap of palm trees...’Me, I no drink,’ I said. ‘You be Mission Man?’ asked the chief sharply, looking surprised and disappointed (pp. 8-9).”

“One of these [secret societies], the most troublesome, notorious and puzzling is the Leopard society, which caused great anxiety to more than one government in West Africa at various times...When I first came to the Cameroons [before WWI] I worked on a plantation called Bia Farm, in what is now [1950s] the British Cameroons. Our native labourers were terrified to go out after dark because the leopard men were about...I talked this over with a German colleague and we determined to get to the bottom of the business. Armed with shotguns we laid in wait night after night, while the fear of the labourers neared the point of panic and our own tempers began to fray. So that when we saw what looked like a leopard moving among the trees we both fired at it, and were rewarded with a terrible but very human scream. We shown a lamp into the leopard man’s face just as he died, and found that he was one of our own labourers. Tied about his head and shoulders was a leopard skin; on each finder he wore a long curved claw, made of iron sharpened to a fine point and attached to his fingers by tight iron rings. His chest and abdomen had been painted with white spots to complete the illusion (p. 125-126).”

“Standing behind him [Maton [a French planter friend] was his native woman Iyendi...Maton bought her from her father when she was about fourteen and took her to live with him. Few French bachelors—and they were nearly all bachelors out there—were not without their native women, and they made no secret of it. The same thing happened across the border in the British Cameroons, but the British have consciences, and they did their best to conceal it...she [Iyendi] called over one of the youngest girls and showed Hilda [the author’s wife] a most peculiar custom which is, so far as I know, confined to women of the Kaka tribe. The girl produced from her mouth half a dozen small stones, weighing about two ounces altogether. All Kaka women carry such stones under their tongues, even when they are eating or asleep...The stones are usually small pieces of quartz and are called Telembe by the Kaka people...Every girl knows her own Telembe stones. I have several times taken them from a dozen girls and mixed them up, but their owners were always able to identify them (p. 195-196).”

Reyher, Rebecca. 1952. *The Fon and His Hundred Wives*. Garden City, NY: Doubleday & Co., Inc.
318 pages. [John Siewert, 2009]

A “popular anthropology” describing the author’s involvement with, travel to, and time at the Fon of Bikom’s compound among the Kom people of Bamenda Province to observe his practice of polygamy. In Nigeria on her way to Cameroon the author, asking about the situation in Laakom, was advised by British Government people to “Go to [NAB missionary Paul] Gebauer, the American missionary, he is a sensible chap, he’ll tell you” (p. 26). The author visited with Paul and Clara Gebauer in their home. The quotes below give a sample of her view of Paul Gebauer as a missionary.

Author: “...Reyher has worked for woman’s suffrage, been a columnist, traveler, lecturer...has visited Africa four times, spending a total of three and a half years there. For one of those years Mrs. Reyher was in Nigeria and the Cameroons gathering material for the present volume.” (from the dust jacket)

Time Period: Early 1950s. **Format:** Forty good b/w photos.

Quotes: In a discussion with the British District Officer of Bamenda Province, the author asked, “But if you have abolished the life-and-death privilege for the chiefs, outlawed human sacrifice, you do recognize that there is a code of modern decency that a government can enforce?” I [the author] pleaded. “We can try, but we know they still have juju” [the D. O. responded]. (p. 40)

“Everyone [British Govt. officials] had said, ‘See *Paul Gebauer*. There is a sensible man for you....He [NAB Missionary Gebauer] had been among the mission heads at the D.O.’s office that morning and had promised to come and fetch me to call upon his wife. Stopping by in his nervous abrupt way, he asked if he might see my equipment, suggested perhaps there was something he could advise about. There was. My boxes were the wrong size...’Never mind. We will make you three new ones at the shop,’ he assured me.” (p. 46)

“That evening I [author] studied his [Gebauer’s] thin, sharp features, close-shaven head, bright, eager manner. At home he kept moving about restlessly, too seeming unable to sit down. Mrs. Gebauer was simple, sincere, very good looking, in a smart, classically tailored dress and a fashionable haircut. It was hard to believe that she had been a subordinate missionary of her husband’s at the American Baptist Mission. Towheaded, well-behaved, two small children saying their prayers were like an early Italian religious painting.

He [Gebauer] talked well, intelligently, I [author] liked to listen to him. ‘African Baptists accept men and women as God has found them. We take in the husband with one wife or all the wives. We don’t make any laws for African Baptists. We are not out for numbers but *quality*. They will carry the mass along into a new age.’” (p. 47)

“‘Dr. Gebauer,’ I started hesitantly, ‘once I have stayed at the Fon’s compound, I want to talk with his runaway wives...I understand that you have a mission at Belo, could I put up there and talk with members of your church?’ ‘We would be glad to help in any we could,’ he answered a shade too heartily, ‘but you see we know of no discontented Fon’s wives. We hear gossip, of course. The RCs [Roman Catholics] are different. They are always harboring them. If they are willing, if they would open up to you, they could tell you a lot. They have a catechist and a mission guest hut at Belo; that’s the place for you!’” (p. 48-9)

“‘Has a child ever been killed by a witch? I gently asked [one of the Fon’s wives]. ‘No,’ she answered truthfully, ‘but that is only because as soon as you have your warning you take heed and tarry no longer, speed away as fast as you can.’

“Witches came at night. No one would have entered or knocked upon the door. The hut would grow very hot, suffocatingly so, and the child would be restless, cry for no reason, refusing to take the breast or to lie still upon the bed. The child might grow weak, sicken, nearly die, all for no apparent reason. No one could explain it, no one ever knew why the hut became so intolerably hot, or why the child behaved in so peculiar a fashion. It was witches.” (p. 288)

Rubin, Neville. 1971. *Cameroun: An African Federation*. London: Pall Mall Press. i-xii, 259 pages. [John Siewert, 2007]

“This book attempts to do two things: to trace the process which led to the formation of the Federal Republic of Cameroun; and to outline the institutions and policies which have taken shape in the new state during the ten years or so which have passed since it came into being.” (from Preface, p. ix) Included in the text (p. 28) is a copy of the July 12, 1884 treaty between Germany and the Douala kings. The first 5 chapters (109 pages) give a well written short history of Cameroon from 1884-1960. The remaining chapters (86 pages) deal with the implementation and structure of the federation.

Author: “...Lecturer in African Law at the School of Oriental and African Studies of the University of London, and was seconded to the Faculty of Law of the Federal University of Cameroun in 1968.” (from the dust jacket). **Time Period:** 1884-1970.

Format: Bibliography, Index, 3 maps. Copies of official documents in the Appendixes include The British Mandate for the Cameroons, The Trusteeship Agreement for the British Cameroons, and The Constitution of the Federal Republic of Cameroun.

Quote: “The problems which face Cameroun now are, to some extent, the result of growth and much less harmful than those which would have followed stagnation. But the danger is that their solution may not lie in more growth alone, since this may merely entrench, or even increase, existing imperfections. The real test of the country’s economy...will come as economic advance increasingly involves the need to translate growth based on external dependence into more widely dispersed prosperity based on internal harmony.” (p. 187).

Rudin, Harry R. 1938. *Germans in the Cameroons*. New Haven, CT: Yale University Press. 456 pages. [John Siewert, 2006]

The book’s section on “Missions” (pp. 361–382, short quote below) includes details of the concerns of the Basel Mission with the coming of Catholic missionaries to Cameroun. The “Education section (pp. 353–3 61) describes missionary involvement. Rudin’s knowledge of North American Baptists and the Baptists of Germany involvement was somewhat faulty. “The purpose of this study is to give readers as complete a picture as possible of the operation of imperialism in...the Cameroons...” (p. 9). Rudin concludes: “It was my good fortune to travel a good deal [in 1932-33 with Cameroun then colonies of France and Britain] in

the interior of the Cameroons. Wherever I went, I heard natives praise the excellent German administration. The frequently made comment about the Germans was that they were very strict, at times harsh, but always just (419)."

Author: In 1932 Rudin was given a leave of absence from his Yale University duties to work on this study and publication which had originated as a doctoral dissertation at Yale in 1931. Fortunately this study was before Hitler's Nationalist Socialist Party (NAZI) took control of Germany so Rudin thanks the "German Government which allowed me the free use of its colonial archives in 1932... (p. 9)". Rudin also acknowledges the help of the British Colonial Office, Chief Rudolf Bell of the Duala people, and missionaries of a number of agencies (p. 12) during his time in Cameroon.

Time Period: 1884–1914 with "flashback to 1833. **Format:** Extensive Bibliography for the time period covered with helpful notes. Index. Maps helpful in understanding Cameroon's boundaries under the Germans. Appendices.

Quote: "After a short experience of complete independence the native Baptists expressed a desire to have a white Baptist missionary society as their sponsor. The result was the arrival in the fall [actually Dec 8th] of 1891 of the first white Baptist missionary in Victoria [since the British missionaries left] (p. 362). [Victoria was the port of entry and as earlier planned, August and Anna Steffens left for Douala after a few days]. The organization behind this missionary was a German branch of the American Baptist Mission..." [Rudin gets this right. Most historians miss this North American connection. Since most of Rudin's research was in Germany government records, the German government must have been aware of the Steffens' USA citizenship and that his funding was from North America].

Sanneh, Lamin. 1983. *West African Christianity: The Religious Impact.* Maryknoll, NY: Orbis Books. i-xvii, 1-286 pages. [John Siewert, 2009]

Approach of the book: "Although I have taken the general reader for granted, I hope not to have departed too radically from the concerns of the specialist. In this regard I have put forward an interpretation that is my own, but one that nevertheless attempts to do justice to the evidence. It is based on the view that the African, as the agent of religious adaptation, has played a far more critical role than his missionary counterpart whose role as historical transmitter has too often been exaggerated." (p. xii)

Author/Editor: Sanneh, a West African by birth and early education, got his Ph.D. from the University of London and taught in several West African universities and Aberdeen, Scotland before holding teaching posts at Harvard and Yale.

Time Period: 1471-1970s with flashbacks to the 1st Century describing "African Christian Antecedents in Antiquity" (Chap. 1).

Format: Select Bibliography, Index, 2 Maps.

Quote(s): Sanneh has a somewhat different perspective on why North American Baptist missionaries August and Anna Steffens came to Cameroon in 1891:

"The Basel Mission arrived with four men in December 1886, but malaria struck down several within a short time of landing. The task of integrating the local Baptists into the Basel missionary work proved intractable, with separatist Churches springing up as a consequence. The German response of seeking to undercut the African separatists by founding in 1890 the Baptist Mission to Cameroon was ineffectual, and attempts to reconcile the separatists failed. In 1898, German Baptists, with headquarters in Berlin, was formed." (p. 118) Sanneh does not indicate his source(s) for the Germans allowing Baptist missionaries to enter Cameroon but the idea of Germany "seeking to undercut the African separatists" is logical and consistent with German thinking of the period.

Since Harry Rudin's research (see above) into official German Government historical records indicated that German officials were aware that the Steffens' were from American, it very well may throw some new light on why the German Government looked favorably on American citizens entering Cameroon as Baptist missionaries. If, as Sanneh indicates, the German Government's desired to bring the now independent Cameroonian Baptist churches more into line with German colonial thinking through the Steffens' and the American missionaries that followed, it did not work. Because even the later Baptist missionaries from Germany itself went right by the Douala and other independent Baptist churches establishing new churches with a more evangelical and less political outlook. The independent Cameroonian Baptist leaders seem to have been quite content with further building within their established institutions and influence instead of expansion by outreach. The Steffens' and the Baptist missionaries who followed (shown especially by Peter Wedel and Jacob Hofmeister) were interested in building up the churches so all of Cameroon would be evangelized as shown by their aggressive surveying of unevangelized areas and starting bush schools (as encouraged by the Cameroonian village and paramount chiefs) as an entry point into local cultures. (See especially Hofmeister's writings)

Schneider, Mildred M. 2000. *Mbingo: The Founding of Bamenda New Hope Settlement.* Portland, OR: Privately published. 302 pages. [John Siewert, 2005]

The story of the start and 8-year development of the Mbingo New Hope Settlement, a facility specializing in the treatment of Hanson's Disease (Leprosy) along with various enterprises to make the Settlement self-supporting. It is told mostly in copies of the letters sent home by Mildred Schneider, but also through various reports. Included are accounts of their travels as well as a year in Bamenda when Gilbert was the Acting Field Superintendent of the NAB Cameroon Baptist Mission.

Author: A Missionary nurse who served in Cameroon 1947-1961 with her husband Gilbert.

Time Period of Book: 1952-1961. **Major Activity:** Medical for Mildred and Project Management for Gilbert.

Format: Photographs, Map, Drawings, Appendix, Index.

Quotes: "I had recently arrived at this place people called Mbingo with my husband Gilbert and three-year-old son Evan. We were to help build a sustainable settlement that would eventually include a hospital, school, chapel, craft center, administration building, and quarters for patients and staff. The Fon [essentially King] of [the] Kom [people] and Fon of Babanki had donated a generous land area of 4,000 acres of their traditional hunting grounds for the settlement. (p. 1)

With the help of many Cameroonian and other missionaries Gilbert and I broke ground for the first settlement building in March 1952...and on December 7, 1954 we had a grand opening ceremony. (p. 1)

Patents came to Mbingo for long term care and in many cases for life since leprosy could take years to cure. They were often outcasts, banned from their villages and families who were afraid of contracting leprosy. This offered an opportunity and necessity for self-supporting projects that included a herd of cattle, coffee plantation... We also started large gardens to raise peanuts, corn, sugar cane, pumpkins and potatoes. Each..was given a personal plot of land to cultivate for personal food." (p. 1)

"New Hope Settlement grew into a small village of several hundred patients. A staff of 50 took care [of] and maintained the Settlement. Many Clinics were started within a 100 mile radius of the main Settlement. Here patient[s] who were not highly infectious, could come...to receive their 'Dapsone' [medication]. (p. 296)

Thousands benefited from the drug, were discharged and returned to their families. After some years the name of New Hope Settlement was changed [to Mbingo hospital and it] began to serve a broader clientele as a community service and the Control Program for leprosy became steadily more effective." (p. 296)

Von Berge, Herman, et al. *These Glorious Years: The Centenary History of German Baptists of North America, 1843-1943.* n.d. [1944]. Cleveland: Roger Williams Press. 262 pages. [John Siewert, 2008]

Written in upbeat public relations mode for the centenary celebrations of the faith community that became today's North American Baptist Conference. Each chapter covers an aspect of the history and is contributed by an author familiar with that aspect. "Foreign missions" is covered in the chapter VI with the title "See His Banners Go!" by Martin Leuschner where the mission work in Cameroon as it stood at the start of the 1940s is nicely summarized in 7 pages.

Authors: Herman Von Berge, who wrote the Foreword, probably did most of the follow-up with authors with Martin Leuschner, editor of the denomination's main periodical, also heavily involved in the editing.

Time Period: 1839 (year of arrival in the USA of Konrad Fleischmann , founding pastor of the church considered to be the first of what became the North American Baptist Conference) through early 1943.

Format: 44 good b/w pictures (most are full page) with 6 about Cameroon, but the brief captions do not give the names of people when there are more than four persons.

Quotes: "With the appointment of Paul Gebauer as our Cameroons missionary in 1931 a gloriously new chapter in mission enterprise was initiated. Gebauer's striking traits of unbounded enthusiasm and energy, his remarkable ability to put himself in the place of others, his eagerness to learn from every situation in life...marked him in Africa and at home in America as God's man for the hour (146)!"

"Rev. and Mrs. George A. Dunger['s]...pioneer work in Mambila has opened doors wide to the gospel in that area (147)." "Miss Laura E. Reddig['s] genial spirit and eager willingness to serve in any capacity soon established her firmly...with all whom she met. As a missionary nurse she engaged in constant treks with her medicine kit and clinic table (148)."

"That work in Africa has just begun! New doors are already opening to us there, calling for the appointment of many new missionaries and the building of new stations, chapels, dispensaries..throughout the entire area of the Cameroons (p. 148)."

Walth, Clarence & Dorene, eds. (with various writers contributing the chapters). 2005. *Heroes of the Faith.*

Grand Rapids, MI: HeuleGordon, Inc. 108 pages. [John Siewert, 2005]

"Biographical accounts of men and women [with connections to the NAB Conference] who left rich Christian legacies to help inform and inspire those 'who come behind them'" (from the cover). Included are sketches of Cameroon missionaries Jerry & Moni Fluth, Dieter & Marlis Lemke, Dale & Sharon Wilcke, Alma Henderson, Esther Schultz, Elmer & Ruth Strauss, and Ida Forsch Ziegler.

Editors: The Walths have ministered together for 51 years serving in NAB churches and church-related organizations.

Time Period of the Cameroon portions of the book: 1940s – 1980s.

Format: Two pages of b/w photos of some of the people featured in the book.

Quote: "I hope this book...will inspire readers...to enrich their understanding of how God works. His mysterious ways in calling and preparing people for His redemptive purposes is fascinating." (from the Foreword by Ernie Zimbelman)

Weber, Charles W. 1993. *International Influences and Baptist Mission in West Cameroon.* Leiden, The Netherlands: E.J. Brill. i-xvi, 192 pages. [John Siewert, 2005]

History of Baptist missionary work in Cameroon from the start of the British and Jamaican missionaries focusing on the development of the Baptist elementary schools through the North American Baptist missionaries Carl & Hedwig Bender, Paul & Clara Gebauer, George & Louise Dunger, and Laura Reddig.

Author: Professor of History at Wheaton College in Illinois. This book is based on research for his 1982 Ph.D dissertation at the University of Chicago involving archival research and interviews. **Time Period of Book:** 1922-1944. Flashback to 1844.

Format: Illustrative photographs and drawings, Statistical tables, Appendices, Bibliography, Index.

Quotes: "...this study is mainly based on original archival and primary source material concentrating on the period of 1922 to 1945, when there existed a British and French [governance] Mandate [issued by League of Nations] for parts of the former [1884-1914] German colony of Kamerun. The British sector was called Cameroon Province [and was administered the British Colonial Government through Nigeria]. It is the Baptist work in this region which will provide the focal point for the whole book" (p. ix).

Woyke, Frank H. n.d. [1979]. *Heritage and History of the North American Baptist Conference.* Oakbrook Terrace, Illinois: North American Baptist Conference. 503 pages. [John Siewert, 2006]

A history of all aspects of the NAB Conference and its antecedents from the first conference of eight German-speaking Baptist pastors and lay leaders in Philadelphia in 1851 through 1977 when NAB Conference offices were located in a new 26,400 square foot facility with parking for 75 cars in Oakbrook Terrace, Illinois in the Chicago area.

Author: Executive Secretary of the North American Baptist Conference 1946-1968 and earlier positions as pastor of an NAB church and professor at the NAB Conference's Seminary.

Time Period: The NAB mission to Cameroon is summarized from its inception in 1891 through 1977 as part of this history.

Format: Unfortunately no Index. Many outstanding black and white photos. In-depth research of early Conference records.

Quotes: "An event of great historical significance for the Cameroon Mission took place several years later [after the 1928 General Conference] with the appointment...[to Cameroon of]...a young man who had been born and reared in Germany and had come to America to study theology—Paul Gebauer. Appointed by the General Missionary Committee in April of 1931, ordained by the Ebenezer Baptist Church [later became Grace Community Church] of Detroit on June 3, and commissioned at the General Conference [of 1931], he departed for Germany and Africa on September 7 [1931]. With [Cameroon Missionary] Adolf Orthner,... the venerable George J. Gies of Burma and Mrs. Gies present, Paul Gebauer did not have a prominent place on the [General] Conference [of 1931] program. What could not be foreseen was that he would serve in Cameroon for thirty years [Note: Actual time in Cameroon service for Gebauer was 25 years since he served as a chaplain in the USA Army during WWII] many of them as superintendent of the entire [Cameroon] Baptist Mission. Perhaps the most important feature of his first term was his keen and careful study of the people, culture, climate and history of the strange [to North Americans] and beautiful land to which he had come. Even then his reports and articles were always thought-provoking as well as inspiring (p. 312)."

"Enthusiasm for the Cameroon Mission was now [1938] increasing rapidly as numerous reports by missionaries, together with interesting photographs, began appearing in both denominational periodicals. Dr. Martin Leuschner, editor of The Baptist Herald...was especially skillful in soliciting articles from missionaries and giving them prominent place in his paper (p. 315)."

At the 1946 NAB General Conference in Tacoma, WA expansion of the Cameroon mission was placed before the delegates. Woyke quotes soon to retire William Kuhn's words to the delegates: "Our mission work in the Cameroons has gone through a period of rapid expansion...all of these stations have now been given to our society by the Custodian of Alien Property [the British Colonial Government agency that took over the properties of the Baptist Mission Society of Germany when all German citizens were expelled from Cameroon in 1939]. When the missionaries already appointed take over their fields in the Cameroons, we will have twenty-two missionaries there. Purchasing the equipment and paying for the passage and building the necessary houses and supporting the missionaries on the field as maintaining churches and schools at the present high cost of living, besides supporting many native evangelists and church workers, all this faces us with an exorbitant expenditure...[that] ...far exceeds the budget allotment to the Cameroon Mission...Our members generally, but especially our young people, are ready and willing to meet this obligation (p. 317)."

In a clear and straight-forward way, Woyke evaluated the leadership of William Kuhn, the man he was ostensibly succeeding: (the title and position of Executive Secretary was new since Kuhn was the General Missionary Secretary)

"...A man of unwavering faith...he continued to preach and exhort...A good example of this was the report he presented at the 1944 General Conference. Entitled 'Seven Imperatives,' it stressed seven 'musts.'

1. We must understand the divine pattern of Christ's church and build our churches accordingly.
2. We must commit ourselves to our task without reservations.
3. Pastors and people must have missionary vision and passion.
4. We must have worth-while mission projects.
5. We must enlist men and women for full-time service.
6. We must teach everyone, especially the young people, faithful stewardship.
7. We must, by praying and preaching, strive for the revitalization of our churches (p. 369)."