

MOST REV. NEIL McNEILL, ARCHBISHOP OF TORONTO

PART I.—ST. AGATHA,

SECTION I.—THE CHURCH.

CHAPTER I.—ITS LOCATION.

St. Agatha, a small country village in Wilmot Township, early became the centre of Catholic activity about which a fine parish grew up very gradually. It lies towards the northeast corner of the Township, two miles north of Petersburg, now a railway station on the main line of the old Grand Trunk Railroad, about 100 miles east of Sarnia Tunnel and about 67 miles west of Toronto. It



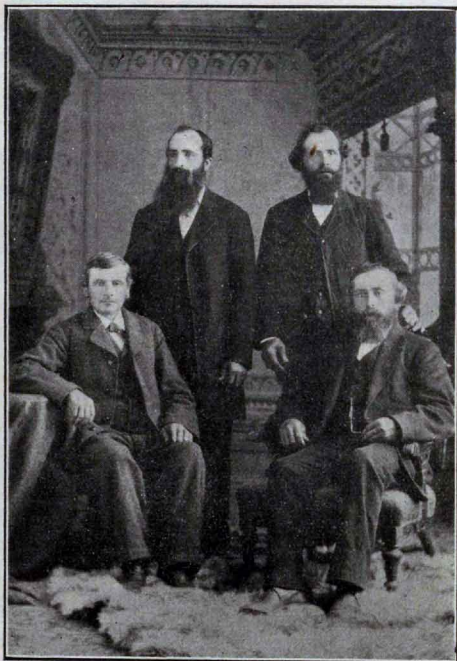
ST. AGATHA VILLAGE.

was for many years known as "Wilmot," so called from the Township. At the present time the village has about 20 houses, two taverns, a store, a blacksmith and wagon shop, a fine church of white brick, a parsonage of the same material, an old stone school house now not used as such, an orphanage partly built of stone and partly of brick, in which the Separate School is located, and a Public School.

The village is on a cross road. The church occupies the northeast corner, and owns the southeast corner also. The old stone school occupies a small plot on the southwest corner and right back of it is the parish cemetery. The other corner has a large brick building that was for many years a hotel, but is now a private residence. The village is on an elevation dominating the whole country around it.

CHAPTER II.—EARLY BEGINNINGS OF ST. AGATHA.

The land about St. Agatha is generally more hilly than usual in the western peninsula of Ontario, but fertile and well cultivated. The first Catholic settler from Europe seems to have been Theobald Spetz, who came from Upper Alsace about 1827. He settled in Waterloo Township, two miles east of Erbsville, seven from St. Agatha and about three from Waterloo Town. Through correspondence with friends in Alsace, others came in. The earlier ones located



SONS OF THEOBALD SPETZ, THE FIRST CATHOLIC
SETTLER FROM CONTINENTAL EUROPE.

west of Waterloo Town on the Upper Road, as it was formerly called, and called the little settlement Rummelhart, after one of the principal early immigrants. Frieburger, Schwartz and others bought land here from the Mennonites. Carl Schaefer, a shoemaker from Baden, began the first tavern here, and kept it till his death, making and mending shoes at the same time. Martin Hergott, came with his father, when nine years old. His father bought the last farm on the north side of the Upper Road on the west end of the Township at about 1830. His son Martin grew up on the farm and remained on it till called by death at the age of about 94 years, in 1915.

The next immigrants, mostly Alsatians, went across the boundary into Wilmot Township and settled on Crown lands along the Upper Road for about two miles, to St. Agatha. As the farms along Erb's Road were all taken, mostly by Catholics, later ones betook themselves to the concessions further north, in time up to the northern line of the Township and beyond, and also northwest of St. Agatha. The Upper Alsatians were the first and remained the most numerous, but others from Baden, Wurtemberg, Bavaria, the Rhine Province



PETER SCHWARTZ

of Prussia, Hessia and other parts of Germany settled among them. If space allows a more complete list of early settlers here will be given in the Appendix.

These German immigrants were, almost without exception, splendid acquisitions, and soon hewed for themselves excellent farms out of the virgin forest, although most of them came with little or no means. A few who brought means did not, as a rule, do so well, because they did not see the need of so much industry and economy as their poorer neighbors.

CHAPTER III.—RELIGIOUS CONDITIONS IN THE BEGINNING.

The first missionary came into this district about the year 1833 or '34. Before this event the Catholics had to get on without priestly service. Many of them doubtlessly found this the greatest of all the great hardships in the new world in which they met with so much hard work, such privations and difficulties, which we at the present time can scarcely realize. As they were mostly well trained in religion in Europe, they did what was in their power to maintain the faith themselves and in their children. They used to meet in one of the log houses of a neighbor where they said the Rosary together, someone read the Gospel and Epistle of the Sunday from Goffine's, with their explanation, and Hymns were sung that had been learned at home in Europe. Baptisms and marriages were administered privately by lay persons, who also had to bury the dead. At all events, they kept the faith and taught it to their offspring, so that when the missionary came, he found it still alive and the people eager for his ministrations and instructions. However, as the few missionaries during the first two decades had to cover such an immense district in search of the widely scattered Catholics, their visits to any particular place were rare and brief, so that the burden of keeping the faith and propagating it among their children fell almost entirely upon the parents.

When Father John Louis Wiriath, an Alsatian, came here in 1833 or '34, he found a small colony of Catholics at Little Germany, at St. Agatha, and in many other places from Puslinch Township, Wellington County west as far as Goderich.

Having left Canada to return to Europe, Father Wiriath wrote a letter to Bishop McDonell, of Kingston, dated Albany, N.Y., June 3, 1837, giving a census of his missions in Ontario. For Wilmot (St. Agatha) he gives 21 families with 112 souls. His enumeration may be properly given here complete on account of its importance and to save space later on when telling of other religious centres:

At Preston, 23 families—84 souls; Berlin, 4 families—16 souls; Waterloo, 22 families—105 souls; Strassburg, 14 families—50 souls; Rottenburg (New Germany), 69 families—307 souls—one German Catholic school house at New Germany; Wilmot, 21 families—112 souls—one school house.

In King's Land, or King's Bush:

St. Clements, 11 families—52 souls; Company Land, Wilmot, 4 families—22 souls; Guelph, 14 German families—65 souls; 29 Irish families—139 souls.

Huron Tract:

South East Hope, 12 families—54 souls; North East Hope, 9 families—46 souls; Downie, Perth County, 22 families—87 souls; Hebert (Hibbert), Perth County, 9 families—29 souls; McKillop, Perth County, 10 families—45 souls; Groversmith, 6 families—19 souls; Ellen (Elice?), 10 families—37 souls; Logan, 2 families—3 souls; Goderich, 45 families—143 souls; Berthey, near Chippawa, 20 families—114 souls; Walpole (Moore's), 10 families—43 souls; Woodhouse (Forbes), 1 family—2 souls; Port Dover, 4 families—15 souls; Townsend, New Scotland, 3 families—16 souls; Charlotte, Victoria, 2 families—10 souls; Windham, 3 families—10 souls; Norwich, 14 families—45 souls; Dumfries (Paris),

20 families—76 souls, one Irish Church; Oxford, Woodstock, 1 family—1 soul; Beachville, 1 family—5 souls; Capitaine De La Revière, two young ladies; Ingersoll, 10 families—34 souls; Embro, 1 family—3 souls; Markham, 1 German family—10 souls.

This report, covering 26 townships, so widely scattered, had a population of only 412 Catholic families with 1,727 souls. When it is said that Father Wiriath visited all these people, not once, but regularly, many of them frequently, and that he certainly also passed up and down the territory in search of other scattered Catholics, one can not be surprised to learn that he could not carry on such a life for any great length of time without breaking down in health.

As the first and a very zealous missionary he deserves a more lengthy notice, the more so as his case required more serious and extended researches than that of any other of the missionaries of the district.

Rev. John Louis Wiriath was born at Rappoltswiler, Upper Alsace, May 7, 1801. He studied in the Seminary of Versailles, near Paris, was ordained at London, Eng., in 1825, and officiated in various places in Alsace. He came to Kingston Jan. 30, 1834, and was at once sent by Bishop McDonell, of Kingston, to the Germans of this district. His Baptismal Register has not yet been discovered. At St. Agatha a number of Testimonials of baptism and marriages are preserved, written in a fine, clear hand, on small pieces of paper. These go from 1834 to 1837, and are signed by the pastor, the witnesses or the respective Godparents, sometimes also by others present at the function, all in correct English. The writer got on his track through the History of Perth County, by Mr. William Johnston, a very creditable production, by the way, in which the missionary's name is written wrong by sound as it was given by old settlers. He says that the missionary travelled alone on foot with his belongings on his back through trackless forests, across streams without bridges, through muskegs and swamps to visit the settlers of his flock from Puslinch and Guelph to Goderich, and down to Lake Erie and the Niagara River, even as far east as Markham. On one of his trips west he says he came to Downie, now Stratford, to the hut of an Irish widow, Mrs. Cassin, or Cashin. There he staid three days exercising his holy ministry while the people came flocking to him from all sides.

Then he went on his way to Goderich, accompanied for some distance by the widow's son. He arrived at Cassin's Nov. 10, 1835, and returned from Goderich late in December, when the weather was very cold and the snow deep. He was poorly clad, and never had his clothes off during this whole trip. At the widow's hut he stretched himself out before the fire in his clothes to thaw himself out while resting. From there he went south to Woodstock, etc. These trips he is said to have made regularly, how long and often is not stated (page 490). The missionary had a quasi home at New Germany and St. Agatha. The schoolhouse he mentions in New Germany was likely built while he was there, as also that at St. Agatha. Both were used for church purposes. This missionary returned to Alsace in 1837, doing missionary work on the way to New York, at Syracuse, Albany, etc.*

The Chancellor of the Diocese of Strassburg, Alsace, kindly furnished the notes and dates of this worthy man upon request. After his return to Alsace Father Wiriath again served in the Ministry in various places and had again obtained permission from his Bishop to return to Canada. So far the writer has not discovered a trace of his second presence in Canada. Perhaps he did

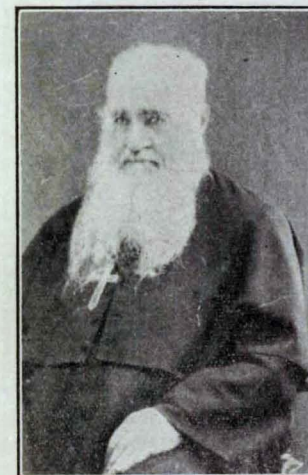
*See The Catholic Encyclopedia, Vol. XIV., under Syracuse.

not get further than the United States. He died at Marienthal, in the home for priests in Lower Alsace, in the year 1844. While here he had also to suffer want and from calumny, as his successor, Father Schneider, relates. At the Kingston Archives the writer saw a petition of the Goderich Catholics asking for a priest and stating that Father Wiriath would be welcome. Father Schneider states that he was a good, zealous priest. Mr. John Klein describes him as a tall, well built man of fine appearance, and pleasant, agreeable manners and ways.

When Father Wiriath left there was no priest in this section for about a year and a half or more, until Father Schneider took up the work his predecessor had been doing. Before going further with the history of Waterloo County it may be useful to give the succession of Bishops who had charge of Upper Canada.

CHAPTER IV.—THE BISHOPS OF UPPER CANADA.

Before the erection of the Bishopric of Kingston in January, 1826, the Bishop of Quebec had jurisdiction over all of both Upper and Lower Canada. Then there were not many Catholics in the Upper Province. When the Right Rev. Alexander McDonell was made Vicar Apostolic for Upper Canada, it seems, on December 30, 1820, he was deputed to look after church affairs in Upper Canada. At that time he had only two or three priests under him in the whole Province. He was made Bishop of Kingston on January 27, 1826, for

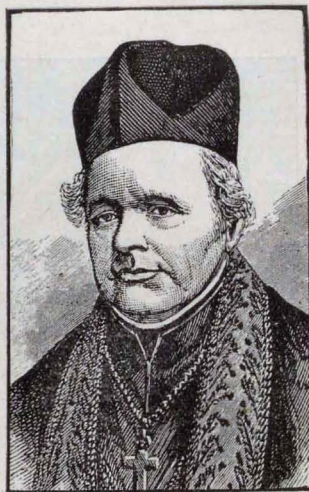


RIGHT REV. ARMAND F. M. DE CHARBONNEL.

all Upper Canada. At his death, January 14, 1840, the Right Rev. Remigius Gaulin succeeded him. On December 17, 1841, Toronto received its first Bishop in the person of Right Rev. Michael Power, to govern the western part of the Province. At his death on October 1, 1847, the Right Rev. Armand F. M. De Charbonnel governed the Diocese till April 26, 1860, when he resigned and joined the Capuchins at Lyons, France. He died March 25, 1891. Before his resignation, February 17, 1856, Hamilton and London were erected into Dioceses, with the Right Rev. John Farrell as the first Bishop of the former and Bishop P. A. Pinsonneault, of the latter Diocese. Bishop Pinsonneault moved his seat to Sandwich, February 2, 1859. In 1869 the seat was again moved to London.

Bishop Farrell died Sept. 26, 1873, and was succeeded by the Right Rev. P. F. Crinnon, former pastor of Stratford, till he died April 19, 1874, when the

Right Rev. James Jos. Carberry, O.P., became Bishop. At his death in November, 1882, the Right Rev. Thomas Joseph Dowling, D.D., Bishop of Peterborough, came to Hamilton, where he had been pastor of Paris for many years before his appointment to the See of Peterborough. Bishop Pinsonneault, of Sandwich, resigned Dec. 18, 1866, and died Jan. 30, 1883. He was succeeded by the Right Rev. John Walsh, who was consecrated Nov. 10, 1867. The following year he moved his seat back to London. He was transferred to the Archbishopric of Toronto, July 25, 1889, and died July 31, 1898. The Right Rev. Denis O'Connor, C.S.B., was consecrated Bishop of London, Oct. 19, 1890, and transferred to Toronto, Jan. 27, 1899; he resigned May 4, 1908, and died June 30, 1911. On Aug. 6 the Right Rev. F. P. McEvay was consecrated Bishop of London and transferred to the See of Toronto, June 17, 1908, he died May 10, 1911. On April 25, 1910, Michael F. Fallon was consecrated Bishop of London.



RIGHT REV. ALEXANDER McDONELL,
BISHOP OF KINGSTON, 1826.

In Toronto, after Bishop De Charbonnel's resignation, the Right Rev. John Joseph Lynch, C.M., D.D., was consecrated Nov. 20, 1859, and created an Archbishop March 18, 1870. He died May 12, 1888. His successors are as above stated, the Most Rev. John Walsh, Denis O'Connor, Fergus Patrick McEvay. The Most Rev. Neil McNeil was appointed Archbishop of Toronto, April 10, 1912, from Vancouver.

The Archbishopric of Kingston has in its province the Dioceses of Alexandria, Peterborough, and Sault Ste. Marie.



RT. REV. JOHN FARRELL, 1ST BISHOP OF HAMILTON



RT. REV. PETER CRINNON, D.D., 2ND BISHOP OF HAMILTON

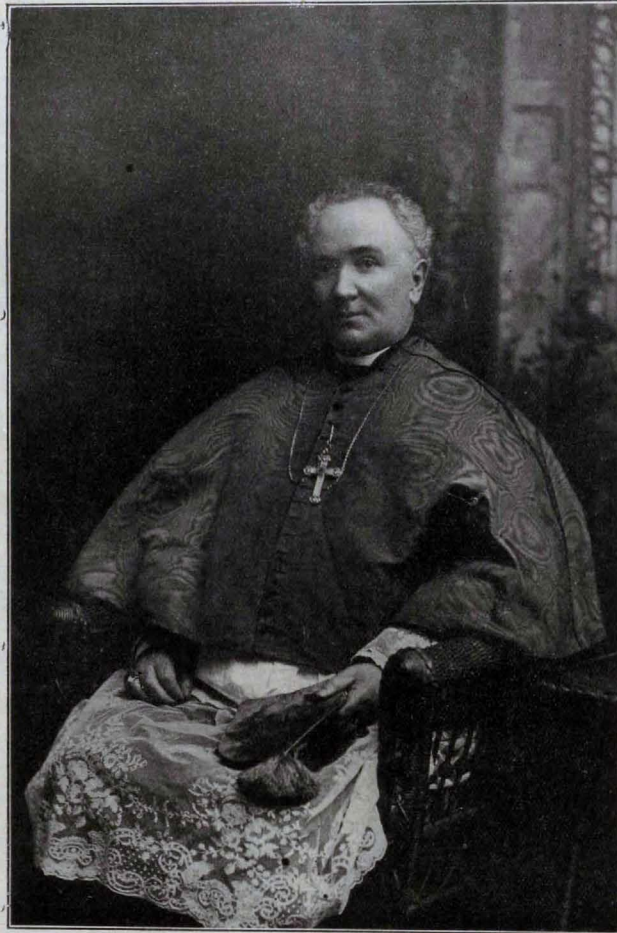


RT. REV. JAS. JOS. CARBERY, O.P., S.T.M., 3RD BISHOP OF HAMILTON

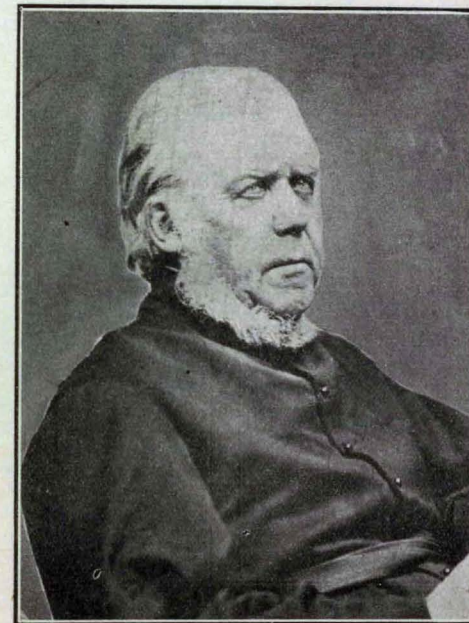
CHAPTER V.—WATERLOO COUNTY, ETC., UNDER FATHER SCHNEIDER, 1837 TO 1844.

About a year and a quarter after Father Wiriath's departure from Waterloo County, the Rev. Peter Schneider came and had his home, or quasi home, first in New Germany and then in St. Agatha. As he labored much longer and very zealously in the missionary field of the western end of the Province, he deserves a more lengthy mention.

Father Schneider was born Oct. 23, 1806, in Schoenborn, Lower Alsace.



RT. REV. THOMAS JOSEPH DOWLING, D.D., 4TH BISHOP OF HAMILTON



REV. PETER SCHNEIDER.

(From a Pen Sketch of the Times of the Canada Company.)

Having passed the Lyceé (high school) at Zabern, he entered the Novitiate of the Redemptorists at Vienna, Austria, but did not remain there long. In 1830 he came to America, studied Rhetoric, Philosophy and Theology at the Montreal College and Seminary, when he was ordained in 1836 (June 19), for Upper Canada. He was at Sandwich and Amherstburg for a little over a year. At Amherstburg he entered his first baptism July 26, 1836, and the last Dec. 26, 1836. From Sandwich he wrote Oct. 5, 1836, to Kingston, saying that he was there with the Indians (Hurons) and asks for good books and devotional articles, etc.; that he met with difficulties in establishing himself at Marysville and

Malten, and was then ordered to take Father Wiriath's place in Waterloo County, etc. He is said to have lived at O'Loanes with two of his sisters for about three years. This may have been before his ordination, at least in part, because on his coming to Waterloo County he says himself that he took up his abode in New Germany. Mr. O'Loane, the Magistrate of Stratford, told the writer that Father Schneider used to stop often at their place for days, and that Mr. O'Loane as a boy used to go with the Father to all the surrounding places to serve his Mass, which was held in private houses, so at Centreville, Preston, Blair, Doon, Strassburg, St. Agatha, Berlin, etc.

Father Schneider covered the same territory as Father Wiriath, and more, as the Catholics everywhere increased in numbers and extent. He began his register in New Germany on Jan. 31, 1838, in which he entered all his ministrations, baptisms, marriages and burials in succession as they happened, without giving the places of them. This register gives a number of baptisms of New Germany people that were administered in Europe, apparently written in Father Schneider's hand at the request of those concerned. This register goes till June 15, 1847, and is preserved in St. Agatha with the certificates of Father Wiriath.

At New Germany Father Schneider found a miserable log shanty that was used as a church and for school purposes, built under Father Wiriath or sooner. There was no priest's house.

On April 13, 1838, he writes to Bishop Gaulin, Toronto, that he should not come then for confirmation, but wait till July, when the roads would be better and the children better instructed. He had some youths 16 and 18 years old that were still so ignorant that they had not yet been able to go to confession. Before this, Dec. 11, 1837, he writes that there were then 50 families, all Germans, in the mission; that Father Wiriath had been among them for about one year and then left them on account of dissensions and want of support; that the people had already sent two petitions for a priest through Father Wiriath and a third later. This document is drawn up in French by the school teacher, Theobald Wadel, and shows the writer to have been a scholar and a fine penman. It is signed by 26 heads of families and by the secretary-teacher. It is likely that Father Schneider was sent here in response to these petitions. In another letter of Jan. 6, 1838, he states that there were then 60 to 70 families, all within three miles of the church, and many more further away; that he had bought two acres of land beside the old school on which he proposed to erect a church 40 x 22 feet; that he had collected \$350 for this purpose, and asking how he should go about the business of electing church trustees, and how many; that dissensions had arisen about the church site, and the deed. July 3, 1839, he writes that he had to defend himself against calumnies published by a vicious newspaper, and that he suffered from poverty, debts, and poor health. March 25, 1838, he writes from Waterloo (Township?) that on account of dissensions he had to leave New Germany for St. Agatha; April 27, 1838, he states the population of New Germany consists of 448 souls, without giving the number of families.

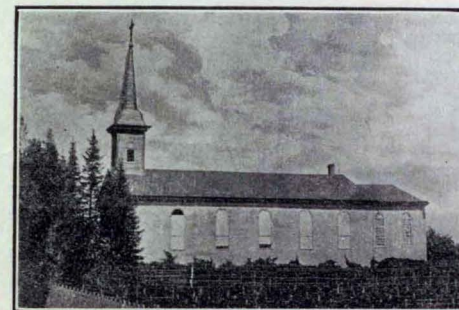
At St. Agatha Father Schneider apparently found a log church, that was also used as a school by Catholics and Protestants. Mrs. Ferdinand Walter, neé Dietrich, is said to have been the first child baptized in this school-church by Father Schneider.

Father Schneider made his extensive trips mostly on horseback and constantly wore the Soutane.

In 1840 he undertook to build a frame church at St. Agatha. When the frame had been erected and partly covered with the roof boards, a storm arose and wrecked the greater part of the frame work Nov. 30, 1840. Undaunted by

this calamity, the priest at once began to repair the damage. He called upon the people to procure new timbers, went with them into the woods and handled the axe and saw with his parishioners. March 11, 1841, the priest asks the Bishop's permission to collect funds for rebuilding the church, giving the date of its destruction; April 2, 1842, he complains about a case of calumny regarding a child's burial during his absence, and mentions the difficulty that had arisen concerning the deed of the church property. The church site had been donated by the former owner, but the people did not trust the Bishop enough and did not want the title to be vested in the Episcopal Corporation.

This ugly difficulty occurred in various other places, and was not settled here till May 24, 1848. The Archives of Kingston and Toronto show that priests received a Government grant for many years. In the earliest years it was \$200. As the number of priests increased the grant remained at the same old figure in the lump sum, and the amount given the individual priest decreased gradually. In 1836 it had already decreased to £16 at \$4.00 a £ semi-annually. When the grant ceased altogether the writer does not know.



ST. AGATHA FRAME CHURCH.

Father Schneider is said to have celebrated his Christmas Masses on various occasions, one at Stratford, the next at Irishtown, and the third at Goderich. He even had St. Agatha as the starting point and Goderich as the end, according to credible testimony, over 50 miles apart. These trips were possible when the sleighing was good. The priest then could lie down and rest in the big sleigh and thus suffer little inconvenience on the way.

In his early years Father Schneider often complains in his letters to the Bishop of his poor health. As the years passed he gained in health and strength and became hardened by his outdoor life for all emergencies.

This great missionary was of average height, strongly built, broad-shouldered and had a fair complexion and blonde hair. He was full of zeal and activity, agreeable in his ways, jovial and full of humor. His delight was to be among the people and to help them in spiritual matters as well as in temporal affairs. Having to spend nights wherever he happened to be, he was at home everywhere and welcomed by all. Sometimes, not finding the cooking up to his standard, he turned the home into a school of domestic science, and taught the good housewife how to cook, bake, and even to wash. In those days the feuds between the Orangemen and the Irish Catholics were very severe and

dangerous. Father Schneider was the great peacemaker and was summoned wherever trouble was brewing between the factions. Both factions respected and obeyed him implicitly.

When Father Simon Sanderl came to Waterloo County in March, 1844, Father Schneider left the county in charge of the new arrival and confined his ministrations to the west from Stratford to Goderich, where he made his home and remained till 1869.

He came back to Waterloo after Father Sanderl took Guelph, from March 29, 1847 to June 15, 1847, and also served New Germany and Guelph and other places at the same time. Both he and Father Sanderl went to Toronto this year during the prevalence of the ship fever there. Father Sanderl seems to have stayed there longer and Father Schneider attended Guelph during the absence of Father Sanderl.

St. Paul's Register, Toronto, contains quite a number of baptisms and burials by Father Schneider at this time of typhoid fever. On Father Schneider's return to Goderich he explains his long absence from there by saying that he had to go to Waterloo County and to Toronto, where the Bishop and his few priests were unable to meet the emergency alone. Bishop Power was himself as zealous as any of his priests in visiting the sick, and fell a victim to the prevailing epidemic Oct. 1, 1847. Having resigned his charge of Goderich and the neighboring Missions in 1869, Father Schneider returned to Europe, travelled extensively, studying Hebrew, and then retired to some institution at Vernaison, near Lyons, France, where he died July 30, 1880.

Bishop De Charbonnel in his private notes about his priests, says of Father Schneider: "This man has kept the torch of faith burning alone for many years throughout the Huron Tract and far beyond." He certainly deserved this praise, and more. If anyone, he should have a more extended sketch of his life by someone interested in this kind of work. The Rev. Dr. Kilroy, former pastor of Stratford, is said to have published a sketch of Father Schneider. Thus far the writer has not been able to discover it, although he made a diligent search for it in many places.

CHAPTER VI.—THE REV. SIMON SANDERL, C.S.S.R., IN WATERLOO COUNTY 1844 TO 1846, IN GUELPH 1846 TO 1850.

Father Sanderl came to Waterloo County early in the year 1844. He made his home in St. Agatha, and lived in two rooms of the old church-school, like his predecessors had done. He began a new Register, telling in the margin where he performed his ministrations so that it is not difficult to trace his footsteps. In it the following places are continually mentioned: Wilmot (St. Agatha), Preston, New Germany, Kingsbush (St. Clements), The Huron Tract (South East Hope), Alona, near Toronto, Peel County, Chippawa, Rainham, Guelph, Greenwood, near London, Puslinch, Wellesley, and Woolwich. His last baptism here was Nov. 2, 1846.

Sometime while at St. Agatha a serious difference arose concerning the old trouble about the Church Deed. The School Board had the Title to the site of the log church school, and they have it still. The new church was built across the street on land donated by Nicolaus Dietrich. As yet he had not given a deed. The friction seems to have been about the site of the new church, and became so acute that the church was closed for a time, when or how long could not be established. It is said that the Bishop and some priests had come to the village without celebrating Mass. The trouble was not settled then, but the church must have been re-opened after some time, leaving the settlement of the difference to a more propitious time. A letter of Father Schneider indicates that this difficulty had arisen when the building of the new church was proposed. It continued to disturb the parish till the Jesuits finally succeeded in persuading the people to give the title to the Episcopal Corporation of Toronto, May 24, 1848.

Then a joint deed was made covering the cemetery, given by Margaret Gatchene, beside the old schoolhouse, by Alois Schneider and Bernard Brenner for two acres on the southeast corner, and by Nicolaus Dietrich for two acres on the northeast corner, the site of the church. On June 18, 1890, another plot of one and 53/100 of an acre was purchased from Mr. Joseph Kaiser to enlarge the cemetery, the price being \$120.00.

In October, 1847, Father Sanderl left Waterloo County for Guelph, when Father Gibney had died, Oct. 17, 1846. There a fine stone church had been built by Father Gibney after the destruction of the first church of frame, Oct. 10, 1844. The new church had scarcely been completed, and but poorly furnished when Father Gibney died. Hence Father Sanderl must have found much to improve and a considerable debt to pay. He no doubt was hard pressed by creditors and had, in consequence, to be very active in collecting dues and subscriptions.

This brought upon him a serious difficulty which unfortunately put an end to his further usefulness as pastor. The story of the trouble is told differently by different people. The sum and substance of it is this:

A member of the parish had a child to bury, and came to the pastor to make arrangements. The pastor demanded his dues from the man before he would bury the child. Thereupon the man went away and buried the child himself. Hearing this, the pastor ordered the child's corpse to be exhumed, and, as some say, sold to the doctor.

When the storm broke over Father Sanderl's head he fled from Guelph and retired, at first secretly, to the island in Puslinch Lake a few miles south

of Guelph, where he built himself a hermitage and chapel of stone. Here he lived about two years and also made a pilgrimage to the Holy Land, but returned to his hermitage. On the Island he was much visited by sick people, who believed he had the power of curing their ailments. He is said to have cured many. During the year 1852 he left the island and went to Gethsemani, Ky., where he became a Trappist in that celebrated Monastery. He spent the rest of his long life under the rule of that strictest of Orders, and finally died in the odor of sanctity, as the Very Rev. Abbot reports, Feb. 22, 1879.

Father Sanderl was born at Malgersdorf, Diocese of Passau, Bavaria, in the year 1800, joined the Redemptorists at Vienna, Austria, Nov., 1832. He had been ordained priest May 28, 1835. After having been at Baltimore he came to Toronto, from where he was directed to take charge of the missions of the County of Waterloo, etc.

While in Berlin he is said to have fallen and broken his leg. He found hospitality and care at Mr. Rebscher's home till he was able to use his nether limb again. One might wonder whether there was then not a Catholic who would be charitable enough to give shelter to the disabled priest.

Father Sanderl certainly was a learned man and very zealous in the ministry. But there must have been something lacking in his judgment and method of dealing with people. At St. Clement's he also seems to have had some disagreement, when he quit attending there. When he left Waterloo County there was no priest to serve it with the exception of Father Schneider's short return from March 30, 1847 to June 15, 1847.

On June 15, 1847, the Jesuits came into the County and brought new life and vigor into the affairs of the county and far beyond.

CHAPTER VII.—THE JESUITS IN ST. AGATHA, JUNE 15, 1847, TO 1856.

The various Bishops having jurisdiction over this district never failed in their efforts to secure good priests in sufficient number to care for the crying wants of their flocks. The good ones were always too few and many were worn out long before their time by the strenuous work before them, and the hardships and privations they had to undergo without stint or time for repose. Thus the Bishops were obliged to accept a considerable number of transient priests from abroad as they turned up. In their need the Bishops were generally disposed to give these wanderers a trial. Some did excellent work, while others, instead of building up the church were unreliable, and soon began to give scandal. Distance and poor means of travel sometimes kept the scandal long from reaching the Bishop's ears. Usually drink was the cause of the trouble. When the measure of scandal was full to overflowing the poor priest was suspended and obliged to go elsewhere, often to do the same thing in many places. At that time the regulations concerning the admission of priests into a Diocese were not as thorough nor as well followed as at a later time. The call of Father Sanderl was no doubt intended to bring here other priests of his Order. In 1847 two of them came here, Fathers B. A. Schmid and another, but they remained only a short time. Finally Bishop De Charbonnel succeeded in securing a number of Jesuits. In this attempt it seems he would have failed had not the revolutionary upheaval in Europe forced some of them to leave their country. Be this as it may, the first two Jesuits came to St. Agatha with one Lay Brother, June 15, 1847. They were royally welcome and took possession of the two miserable rooms of the log school. The people brought them plenty of furniture and victuals.

At once they began their labors by giving Jubilee Missions in the chief centres of their new field of activity, and thus soon became well acquainted with the region and the people.

At this time the Catholic population of the County of Waterloo was estimated by the new priests at 8,000 to 10,000 souls. At New Germany alone they said there were at least 3,000. Churches of a permanent character there were only two, a fairly good frame church at St. Agatha and one of stone erected in the early part of 1840 at Preston. In 1842 this church was under roof, but unfurnished inside.

All the other missions were without a church with the exception of New Germany, where the poor old log church-school was still in use. At St. Clement's they had a very good log church, but it was too small for the congregation.

The names of these Fathers were Lucas Caveng, a Swiss from Chur, and Bernard Fritsch, from Amberg, Bavaria.

They began their first mission at New Germany Aug. 29, 1847, and closed it the following Sunday. But they had to return Sept. 5 to finish the work of hearing confessions they could not hear during the mission. On the 12th of September they began the mission in St. Agatha, and continued it for two solid weeks. September 25th they started in Preston and in St. Clement's on the 18th October.

All these missions were so well attended that the priests had to preach in the open air, which they did four times each day with constantly increasing

attendance of the faithful. At the close of each they erected a huge missionary cross before the church or in the cemetery, in memory of the occasion. South East Hope was another place for a mission held after the others.

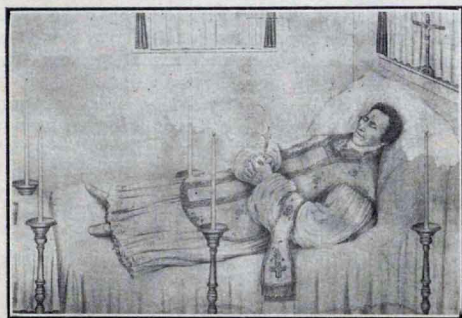
During these missions the two Fathers heard 2,500 confessions, many of them being general ones, and attended many sick calls and performed much other necessary pastoral work, such as receiving converts, reconciling old hardened sinners, straightening out old marriage tangles, family feuds, etc.

At the same time they endeavoured to give the various church centres a better organization. In Preston and South East Hope they prepared the way for establishing Separate Schools; the other places had them already.

Soon after their arrival in St. Agatha a parishioner donated a statue of the Blessed Virgin and an altar for it. This was blessed with great ceremonies. Then the men took up a collection for an altar and a statue of St. Joseph for their side of the church. In the early days, and for years after, the men occupied the right side of the church and the women the left.

To us it may look strange that in the early times nearly all the churches and schools were built on private property. But there were reasons for it.

At first there was no Episcopal Corporation to hold the property for the



REV. LUCAS LAVENG, S.J.

church. Many congregations received their church and school sites direct from the Crown. They were obliged by law to elect trustees to hold and manage the church property. In default of trustees the property would again revert to the Crown. Church property obtained from private parties was usually held in the same way.

Another reason for this way of holding church lands was, no doubt, the fact that the few priests were so occupied with the functions of the ministry that they had no time to give to matters of this kind.

Such a system of holding church lands was peculiarly liable to cause friction between the clergy and the congregation.

After the Act of Episcopal Corporations came into force the tendency of the church authorities was to bring all the church lands under the Title of the Corporation. The fear of the people that the Bishop might overburden the Episcopal Corporation with debts or cause trouble by mismanagement, was natural in the circumstances, but unfounded, because the Bishop with his Council are men of keen judgment, and also because they cannot alienate or

mortgage church property without permission from Rome, and there they are constantly becoming more conservative and ever more strict.

It is true that friction was caused here and there, as at St. Agatha, New Germany and also in St. Clement's on account of the transfer of the church property to the Episcopal Corporation, yet it is remarkable that there was not more of it after so old a custom was being gradually changed into one which the people did at first understand with difficulty.

On Jan. 18, 1848, Rev. Jos. Sadler came and assisted the two others, till May 14, 1848, when he left the Order, went to Milwaukee, Holy Trinity Church and the Seminary 1866; to Rochester, N.Y.; was at the Hospital in Cincinnati, O.; returned to Aschaffenburg, Bavaria, then to Vienna, Austria, where he died Dec. 23, 1887.

During this time these three Fathers attended: St. Agatha with Mass every Sunday; St. Clement's with Mass every second Sunday; New Prussia with Mass every second Sunday; New Germany with Mass nearly every Sunday. Other stations, like Preston, Williamsburg, Strassburg, South East Hope, Rainham, were also looked after with regularity.

At Rainham one acre of Crown land was secured by them, and a log or frame church erected on it, and a school organized. The church has disappeared with the congregation. The cemetery is said to be in a deplorable condition.

At St. Agatha the church was entirely too small for the Congregation. Under Father Rupert Ebner, S.J., who came here in 1849, the church was enlarged by moving the Sanctuary back and prolonging, the body of the church by one-third. Now the church had nice proportions. The steeple was covered with the old-fashioned tin. Painted immaculately white and with the tin-covered steeple, the church on the high elevation was certainly a beautiful sight, and for years the most beautiful building in the County and far beyond.

The writer still remembers with satisfaction with what pleasure and pride, when a boy on his way to church, he admired the stately building on the hill, its tin-covered steeple glistening gloriously in the sunshine as if inviting the faithful for miles around to the service of the Most High. The steeple was crowned with an artistic iron cross made by the genial blacksmith, John D. Miller, of Bridgeport. This cross now adorns the Sisters' burial plot in the cemetery.

To the side altars a high altar was soon added. Antony Kaiser II., and Lucas Dorschel made all the altars, and Mr. Ferdinand Walter and his brother painted and decorated them in 1851 quite artistically. Mr. Walter still expresses his admiration for the Fathers whose life and works he could watch closely while lodging with them when finishing the altars. He had grown up during the turbulent years of the 40's in Baden and was to some extent imbued with the anti-Catholic and free notions of his time. He had never before seen a live Jesuit, who was the most hated and reviled being at that time. On acquaintance with them he found that they were pious to a degree, learned, immensely laborious and extremely kind.

At this time the Fathers were already installed in the new comfortable brick Rectory, which had been built in 1848. A fine stone school was erected in 1854, with quarters for the teacher in it. Father Ebner tells in various letters about the troubles and cares and labors the building of the school cost him.

This building is still standing, but used only for meetings. A set of bells was soon placed in the steeple, one of 200 and the other of 100 pounds, costing \$130.00. Ever since they send their joyful voices far across fields and forest to invite the faithful to recite the Angelus at morning, noon and night; to summon the people to Mass and Vespers on Sundays and Holy Days, as well

as on week days, and to notify the parishoners with sorrowful tolling that some member has departed this life or is being lowered into the grave.

In the fall of 1854 the celebrated Jesuit missionary, F. X. Wenninger, gave rousing missions at St. Agatha, St. Clement's and New Germany. At the close of the mission a huge cross was erected in front of the church. The missionary himself painted the inscription on its arms: "He who perseveres to the end shall be saved." The mission cross erected in 1847 was on the cemetery. The Wenninger cross remained in its place till taken down, when the new church was built.

Soon the fathers also procured a conveyance to drive to distant missions and to sick calls. Father Ebner remained in St. Agatha till June 16, 1856. Father Caveng was transferred to Buffalo in 1850, and was replaced here by Father Joseph Ritter during 1850 and 1851. In 1852 Father Jos. Fruzzini replaced Father Ritter, who came again for the year 1853. The rest of the time Father Ebner was alone here.

Father John Holzer and Father William Kettler took charge of New Germany towards the end of 1848. Father Holzer remained there with one other Father, first Kettler, then Kobler, and lastly Ritter. Early in the year 1852 they abandoned New Germany and took charge of Guelph. These Fathers of the different places helped each other as the occasion demanded, and their names are found more or less promiscuously in the various registers.

See Part III. for notes of the different priests who labored in the district.

CHAPTER VIII.—RETROSPECT.

This appears to be a suitable place to cast a glance back into the past and review briefly what was accomplished from the early beginnings to the time when the Jesuits left the County of Waterloo. Nearly thirty years had passed and brought great changes in the colonies.

In the place of the former endless forest almost every hundred acres had been occupied by an industrious farmer. Many had only fifty acres or much less. Large fields of grain and meadow, divided from each other and from the woods by cedar rail fences, narrowed more and more the limits of the forest. Beside the original log shanty and the larger log barn arose solid houses of field stone and huge bank barns with stone basements for stabling the cattle. The house was surrounded by large and well-kept gardens of vegetables and flowers. Big orchards of apple, cherry, plum and pear trees began to yield their luscious fruit in abundance. Instead of the "blazed" path to the nearest village, to the church, and to neighbors, fairly good roads made travelling comparatively easy. Buggies, democrat wagons and carriages were not rare. Horses were taking the place of oxen at the plow and in the vehicles. Poverty and want had gradually made way for a certain comfort and in many cases for considerable wealth, though the wealthiest were not always the most liberal towards the Church, school and the like.

The formerly homeless priest had some sort of a dwelling place, if not a palace. He had still to travel much and far, but with much less hardship and discomfort. The conditions of priest and people were greatly improved, though still full of cares and labor.

Taking it altogether, it is safe to say that this section was never better served, religiously, than during the time of the Jesuits. Of course, it is but just to say that never before nor for some time afterwards, were there as many strong, active priests here. The labors of the Jesuits during the nine or ten years in the County were fraught with untold blessing to all, chiefly through their well-directed efforts in organizing churches and schools wherever possible. Their leaving the County was almost a calamity. All the Fathers who labored in this County were either Germans, Austrians, or Swiss. At their arrival they were not acquainted with the English language, but they learned it quickly and remarkably well. Some of them broke down in health in a short time, some were recalled to Europe after the revolutionary storm had blown over, some were ordered to other fields of labor in the United States. Father Holzer was the only one of the early Jesuit Fathers who continued to work, chiefly in Guelph, till his health failed in 1863.

CHAPTER IX.—OLD CUSTOMS, ETC.

This may be the place to give some of the old customs and habits common then, but now more or less obsolete. Indians, wild animals, such as wolves, bears and deer, were abundant everywhere. The woods were full of birds of great variety, squirrels, foxes, groundhogs, etc. Beavers, minks and other fur-bearing animals were plentiful.

With the Indians the settlers lived in peace and friendship and carried on considerable trade.

Wolves and bears were dangerous to hogs, sheep and calves, bears also to human beings.

Big game disappeared gradually as the woods became more and more restricted and the settlers found more time for hunting. With the large game the Indians also disappeared and retired northward.

A peculiar phenomenon in the 50's and early 80's was the appearance of immense flocks of the wild, wandering pigeon, who came flying in such numbers that they obscured the sun. Gradually they came less numerous until they became extinct, it seems, all over the continent.

Beech nuts were so plentiful that the farmers drove the hogs into the woods for fattening. This pork was rather oily.

Hospitality was the most prominent social virtue among the settlers. Everybody was welcome at their table. Beggars who then were quite numerous plied a profitable trade and were received just as hospitably as anybody else.

Honesty was also a prominent virtue. Tools, etc., could be left anywhere with no danger of disappearing. A man's word was as good as his bond. Sometimes a borrower of money was given the promissory note with the intimation that he might forget the date when it fell due. Credit was always extended to the poor, industrious newcomer.

Few houses had locks. Yet things were safe.

Building houses, barns, logging, harvesting and other large works were generally performed by "Bees," at which all the neighbors met and helped. After the day's work a dance followed, at which someone played the violin, cornet, clarinet or accordion.

Making maple sugar was a great and paying industry. The quantities made and marketed, as given by the Census, almost passes belief.

Almost at every cross road there were a few houses, occupied by laborers and craftsmen. The latter, especially the tailor and the shoemaker, came to the settlers' house to make clothes and shoes for the whole family. Flax and wool the farmer had from the field and his flock of sheep. The wool was sent to the carding mill and then spun, dyed and made ready at home for the weaver at the corner. Then the cloth was sent to the fulling mill, when it came into the hands of the tailor. These clothes were almost indestructible by wear and neat enough.

The farmer sent the hides of his calves, etc., to the tanner, a year later he received half of it back, ready for the shoemaker, the other half belonged to the tanner for his pay.

Beside the saw mill of every village, there were a distillery, a blacksmith and wagoner, often a potter and an ashery and many other little customs fac-

tories, all working on a small scale for the neighborhood, and giving employment to many.

The work of clearing away the forest, harvesting and threshing, removing stumps and stones, etc., gave employment not only to day laborers, but also to mechanics when work at their trade was slack.

Machinery on the farms and in the factories and the absence of forests left most of these people on the cross roads and in the villages without regular employment, so that they had to move to towns or to places where they could buy cheap land to farm. In this way the rural population was gradually reduced to at least one-half. A number of schools had to close for want of children, others had their pupils greatly reduced.

Before the advent of railways the main lines of travel had a tavern every few miles and big sheds and stables to accommodate teamsters and stage drivers. The railroads changed all this. Most of these road taverns were obliged to close. The few that are left are starving. The advent of the automobile is giving a new lease of life to some which the prohibition campaign may cut short.

Whiskey, made in every little village, was very cheap and kept and used in most houses. Beer also was plentiful and cheap. A drink cost three cents and was the means of bringing three-cent pieces into constant circulation.

CHAPTER X.—SECTION 1.—THE REV. EUGENE FUNCKEN, C.R., IN ST. AGATHA 1857 TO JULY 18, 1888.

After the departure of Father Ebner, S.J., from St. Agatha, the parish was served by Rev. Columban Messner, O.C., for about one year from St. Clement's.

Father E. Funcken was born at Wanckum, a little village in Rhenish Prussia, not far from Venloo, in Holland. He saw the light of day Nov. 28, 1831. His father was the school teacher of the village, his mother was a Dutchwoman. Having completed his gymnasium at Cologne, he went to Rome in 1851 and entered the newly-founded Congregation of the Resurrection, where he made his vows in 1853. He was ordained at Rome, July 6, 1857. Bishop De Charbonnel, of Toronto, asked the Superior to let him have one or more priests for Canada. The Superior promised, and soon sent the newly-ordained Father Funcken and a young cleric, Brother Edward Glowacki. Having traveled via Havre and New York, they arrived in St. Agatha on the 15th of August, 1857, the Feast of the Assumption.

On the day of his arrival he had a child's funeral.

At that time the parish was pretty well provided with necessary buildings, etc.

The church was fairly well furnished, the Rectory was good, so was the school. The cemetery had been in use for many decades, but it was an ungraded hill and poorly fenced. The parish was extensive and the people fairly well-to-do. The parish included the villages of Waterloo, Berlin, Strassburg, Williamsburg, Mannheim, New Dundee, Shingletown, Petersburg, Baden, New Hamburg, Philipsburg, Bamberg, Erbsville and Rummelhart. New Prussia and South East Hope were dependent missions. All through this large territory Catholics were scattered more or less numerous. They must have made a population of 600 families or more. Many lived so far away that they could scarcely be expected to attend the church at all regularly, and would naturally not contribute much to its support.



REV. DAVID FENNESSY, C.R.

CHAPTER X.—SECTION 2.—REV. E. FUNCKEN, CONTINUED.—THE CEMETERY.

Finding the cemetery in poor condition, Father Funcken made it his first greater work to improve it. It was a steep hill gradually ascending from the Petersburg Road to the rear limit. A stone wall was first built along the road about 9 or ten feet high over the level of the road, then up the two sides. When graded the wall was continued from one rear corner to the other. This cost an immense amount of material and labor. On the top of the wall neat little turrets were erected at equal distances from each other to receive the Fourteen Stations of the Cross. Near the rear wall half-way between the corners, he had a nice small Gothic Chapel erected of brick crowned with a neat spire. The wall on the south side was later removed when the cemetery had to be enlarged. Its stones were used in the erection of a large addition to



ANTONY KAISER II.



VERY REV. EUGENE FUNCKEN, SUP. C.R.

the Orphanage. Lately the wall was covered with a cement coping. The first one of planks was rotten. The turrets for the stations were too delicate to withstand the rigors of the climate. All the rest is in good state of repair.

The writer was told by Mrs. John Bury that when the cemetery was first laid out and made ready for burials, a collection was taken up to defray the expenses of clearing and fencing. The collector approached a young man named Zeisele, the hired man of a neighboring farmer. The young man demurred and said he should not be asked to contribute to the work because he might never need the cemetery. A short time after, while logging, he was caught between the logs and crushed to death. Thus he was one of the first to need burial there.

CHAPTER X.—SECTION 3.—REV. E. FUNCKEN, C.R., CONTINUED.— THE BEGINNINGS OF THE COLLEGE.

Another enterprise undertaken by Father Funcken in his early years deserves notice, although it did not receive its finishing touch by him then. This is the establishment of an institution for higher learning.

The Jesuits had already contemplated the founding of a college, at first in St. Agatha, then in New Germany, and lastly in Guelph. This had been recommended to them by the Bishop on their way hither.

They made the attempt in Guelph but soon gave it up again for want of professors and proper support by the people.

Father Funcken soon saw the great need of a college for training native boys for the priesthood. However, he was alone with Brother Glowacki, who had to prepare himself yet for ordination.

In 1359 a young man, David Fennessy, born in Ireland, but coming to Guelph in his babyhood, had received a good education, partly from his father, who was a teacher of parts, partly from the Jesuits, and partly at the Guelph Grammar School and at St. Michael's College, Toronto, was sent by Bishop Farrell, of Hamilton, to Father Eugene to learn German in order that he might later, as diocesan priest, be more useful in the diocese in which there were so many Germans.

Being endowed with a special talent for languages, this young man soon acquired a perfect mastery of German. At the same time he taught his master of German the English language with fair success. Having more time on his hands than was necessary for this, he gathered a number of the brightest boys of the parish school and taught them Latin and some other branches beyond the scope of the elementary school. Mr. Fennessy had his class in the dining room of the Rectory, which was in the basement.

This was really the embryo out of which the college developed some years later. Hence the names of these early students deserve a mention, particularly because most of them became the first students of St. Jerome's College some years later. Among them were August Kaiser, Peter Kaiser, Simon Herres, Peter Brick, all cousins of each other; Linus Tschirhart, Edward Yenn and several others whose names are not known.

In 1864 the Rev. Dr. Louis Funcken, C.R., came to St. Agatha. He was two or three years younger than his brother, Father Eugene, had been ordained at Roermond, Holland, in 1862, and then went to Rome, where he joined the Con-



OLD ST. JEROME'S COLLEGE.



ST. AGATHA ORPHANAGE

gregation of the Resurrection and obtained his degree in the University of the Sapienza. Father Eugene had been at Rome, attending the Chapter of his Community, and brought Father Louis and Father Rassaerts along to Canada.

Father Louis began at once to make arrangements for establishing the long-contemplated college. Without means and without professors and with little prospects of students, he set to work resolutely. A short distance from the church on the road to Waterloo he found the old home of Mr. Joseph Wey vacant. It was a log house, well built, but not very large. This he rented and began his college in it. As assistants he had Mr. Fennessy and somewhat later the Rev. Dr. Louis Elena. The writer always had the impression that the college was begun late in 1864. When he undertook to write a brief history of the institution for its Jubilee last summer, he could not find any evidence to show that it was opened so early. It was begun January, 1865.

The college prospered in its small way and promised to grow, so that larger quarters had to be looked for in a more convenient locality. These were found, after much consideration and study, at Berlin, the county town of Waterloo County, whither the college was transferred in the late fall of 1866.

Early in 1860 the cleric who had accompanied Father Eugene to Canada in 1857 was ordained at St. Agatha by Bishop Farrell. The writer was privileged to assist at the great function, the first of its kind in St. Agatha, and in the County.

During the function the writer, then a lad of 10 years, was close to the Sanctuary, but, on account of the immense crowd, could not see much. There was no tree to climb, as was the case with Zaccheus.

CHAPTER X.—SECTION 4.—THE REV. E. FUNCKEN at ST. AGATHA, CONTINUED.—THE COLONIZATION COMPANY.

At this time all the vacant land had been taken up in "Old Ontario." The people had been moving away fast during the last decade, principally to Bruce and Grey Counties: Saugeen as the district was then called. That was taken up very quickly. Where was the surplus population to go became the great question.

In Nov., 1860, Father Eugene Funcken and his fellow priests, Father Glowacki, of Berlin; Father Messner, of St. Clement's, and a number of prominent laymen, tried to solve the important question by forming a Catholic Colonization Society, with Antony Kaiser, II., as treasurer. The statutes and list of officers are still extant. Three distinct delegations were sent out in search of land, one to Muskoka, another beyond Lake Lindsay, towards Peterborough, and a third to the Island of Anticosti. All three returned without having found land fit for a Waterloo County farmer. At first the writer wondered why they did not look for land somewhere in the United States. But there the Civil War had broken out and many came from the States to Canada to escape the military service, and no one was anxious then to move into a country in the midst of a terrible civil war.

It is regrettable that the organization of the company was allowed to dissolve. Had they kept it alive until the civil war was over, a systematic colonization of our Catholics might have done incalculable good by forming strong Catholic colonies in many fertile districts. In the absence of systematic

co-operation each individual was left to shift for himself and to move haphazardly where a kind or unkind Providence led him. In this way many, very many, moved into localities where there was neither church nor prospect of one, and were lost to the faith. Had our people taken a leaf from the history of the Mennonites and the Amish, they might have founded many substantial Catholic settlements wherever there was good land and a healthy climate.

Unfortunately this haphazard way of leaving the country continues to the present day, to the most serious loss of faith for very many of our church members.

In 1862 Father Nicolas Sorg and Father Vasseur, both Jesuits, gave a rousing Mission at St. Agatha and other centres of the County. Just before the Mission the church had been nicely decorated, and the Sanctuary walls embellished with a beautiful representation of the Resurrection of Our Lord.

CHAPTER X.—SECTION 5.—THE REV. E. FUNCKEN, C.R., CONTINUED.—THE ORPHANAGE.

Often the need of an orphanage had been keenly felt here. There had been one in existence in Hamilton for quite a few years. But that was far away, its management all English and it was too small to receive children when the occasion arose. Yet the Hamilton Orphanage annually sent collectors for their institute through the County long after the St. Agatha Orphanage had been established.

On one occasion a large number of orphans from one family—nine, it is said, were on hand, and no place to care for them. In this dilemma Father E. Funcken did not know how to manage. So he took the orphans himself. At the time the old tavern of Mr. Tschirhart, a log building just below the church, was vacant. The owner gave his consent to have the children housed in it. This must have been in 1858 or 1859. The pastor found several young and pious ladies willing to mother the little ones.

The number of children increased gradually from year to year, as also did the number of nurses, who lived like Religious under the direction of Father Eugene. Miss Margaret Dietrich was their Superioress. Her father Nicolaus, who had already given two acres of land for the church site, also gave nine acres adjoining to Father Eugene on which the permanent orphanage was built some years later (1868).

The orphanage was now an accomplished fact. But provision had to be made for its permanency. The girls were not bound by vows. Father Eugene had no desire to found a new Religious Order. Having become acquainted with the School Sisters of Notre Dame of Milwaukee and Munich, in Germany, he applied to them for Sisters to manage the new institution. After mature deliberation, Mother Caroline consented, and brought the first two Sisters, Joachim and Kunigundis, to St. Agatha.

On their way hither the train had to run through a burning forest, was set on fire and completely burned up. The Sisters lost everything except what they had on their persons. At Detroit they were fitted out as well as could be done in a hurry by the Sisters of their Community already established there. Arriving at Petersburg there was no one to meet them, Father Eugene being then away from home. Perchance, "Holy Marks," a peculiar character, who peddled books and devotional objects all over the Catholic settlements in a waggon, was at the depot with his old horse and offered to take the forlorn

Sisters to their new home. When within hailing distance he shouted joyfully that he was bringing the Sisters. This was on the fifth of October, 1871.

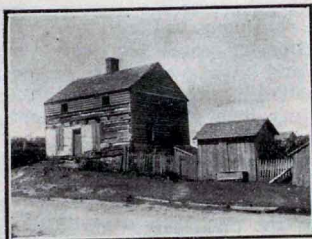
The new orphanage, a fine building of stone, had in the meantime been completed, and the Sisters moved in at once with their charges. They also took over the Separate School, Sister Kunigundis acting as teacher. She is still hale and active in the orphanage (1916).

Gradually the girls that had taken so well care of the orphans went to Milwaukee, where they entered the Sisters' Community, while professed Sisters took their place in the orphanage.

Margaret Dietrich the first Superioress, had died on Jan. 27, 1863. In the parish register you can read, after the usual particulars: "Virgo revera sancta, i.e., a virgin holy indeed." She was succeeded by Miss Maryann Dietner, who acted as Superioress until Mother Joachim came to replace her. Then she went to Milwaukee and entered the Community. She died there July 10, 1909. The writer had the pleasure of meeting her in the Mother House a few



IGNATZ DIETNER AND HIS DAUGHTER SR. MARY ANN.



ST. AGATHA'S FIRST ORPHANAGE.



"HOLY MARKS."

months before her death, still cheerful and happy as usual, though weak and sick.

Mother Joachim remained at the head of the Orphanage to her death on July 6, 1901. A monument, erected by two of her orphan wards, who became priests, marks her grave.

In 1875 the institution was enlarged by another stone building containing the school and chapel on the ground floor and dormitories on the top. Henceforth the school was kept in the Orphanage and the old school is only used for meetings.

In 1890 another schoolroom of stone was added, with sleeping rooms on the top. In 1902 a new brick building was erected exclusively for the orphans. Soon after the erection of the first building a well over 100 feet deep was dug. Mr. F. X. Messner, of Formosa, later presented them with a windmill to pump the water and \$100.00 to pay the cost of piping the water into the Orphanage. The lack of water was always one of the troubles, not only of the Orphanage, but of the whole village.

Huge cisterns of concrete were built and did not remedy the trouble. Another well was driven which supplies an inexhaustible supply of the purest

water. The windmill often failed in its duties, therefore a gasoline engine was installed. A year or two ago the village secured a line of the Hydro-Electric concern which furnishes ample light and power for all purposes. St. Agatha is likely the only village of its small size five or six miles from the nearest power-reducing station that can boast of having this great convenience.

Since 1878 the institution receives a Government Grant based on the number of orphans. In that year it was \$176.40. The Orphanage for years has had from 60 to 80 children to care for. Since the organization of the Provincial Children's Aid Society the Branch of Waterloo County, sends its wards of neglected children, who are Catholics, to St. Agatha for shelter until they can find suitable homes for them. The non-Catholic wards are sent to the Berlin Orphanage.

The County also has been giving a substantial grant for many years. Berlin City since its separation from the County, made a beginning last year, 1915, and gave a grant of \$25.00 which, it is expected will be materially increased this year.

The Orphanage stands there as a splendid monument to the fatherly solicitude of its founder, the Rev. Eugene Funcken and to the self-sacrifice of the devoted young ladies and their successors, the Sisters of Notre Dame. A few years ago, a splendid laundry in a separate building was installed.

CHAPTER X.—SECTION 6.—OTHER ACTIVITIES OF FATHER E. FUNCKEN.

The Rev. E. Funcken was the first, and one of the most distinguished members of the Congregation of the Resurrection in Canada, and pastor of St. Agatha from 1857 to his death, July, 1888. As Superior, and for a long time as Provincial in America, he was obliged to make many visits to Rome attending the Chapter of his Community, and also to visit its houses in the States. By this he became acquainted with many dignitaries of Church and State. By them he was often charged with important affairs in Rome and elsewhere.

As a good pastor he was particularly interested in the young people. In his younger days he loved to gather around him the more promising boys of the parish. For these he wrote and translated religious plays and farces to be produced by them in the village as well as in other Catholic centres.

With his brother priests of St. Clement's, New Germany, and Berlin, he inaugurated so-called "Kinder-Feste," *Children's Feasts*, which, however, might appropriately be called "Volks-Feste, *Peoples' Feasts*, because young and old of both sexes attended them.

They were held annually for some years, each year in a different parish, somewhere in the woods near a pasture field. A stage was erected in a hollow of the forest along the upward slope, the semi-circular elevation forming a natural amphitheatre for the people to sit down comfortably. Here the plays were given, sometimes with great skill. Speeches were made by prominent laymen and by one or more of the priests. In the field, races and other games were run off. The date and place of the feast was announced from the pulpits of the various churches and mentioned in the local papers. The time was usually between haying and harvesting time, when the people were not so pressed with work.

On the day of the feast thousands came. The farmers brought eatables of all sorts in abundance. The men "chipped" in to provide beer for themselves and lemonade and candies for the youngsters. The whole day was spent in play, sports and unadulterated sociability. The writer had the pleasure to attend several of these feasts, one at Rummelhart and the other at Waterloo. These feasts gave an excellent opportunity for the people of the different parishes to become better acquainted with each other and to exchange ideas on the various subjects that interested them. As a means of enjoyment and sociability these feasts were superior to the fall fairs, the circus and Queen's Birthday. It is a pity that they were not kept up longer.

One of the delights of Father Eugene was poetry. His productions appeared in the German religious papers, and in a small volume; but his chief effort never got further than into manuscript. It is a Cycle of Cantoes, somewhat in the style of Dante's great poem, in Honor of the Blessed Sacrament.

Father Eugene was an excellent preacher and Catechist. As pastor he laid great stress on frequent Communion. Wherever he labored Communions were more general and frequent than usual. This, of course, meant much hard work in the Confessional, where he was assiduous and painstaking.

CHAPTER X.—SECTION 7.—THE REV. E. FUNCKEN, CONTINUED.— THE FEASTS OF CORPUS CHRISTI.

One of the grandest and most edifying practices which Father Eugene fostered, if he did not introduce, was the celebration of the Feast of Corpus Christi, with all the pomp and solemnity possible. To enhance its dignity, he invited the Bishop, who used to come almost every year. The Bishop was received many miles away by a large cavalcade of young men. Horses and the riders were gayly dressed. A scout returned to the village in all haste to announce the coming of the distinguished guest. Near the church he was received by the members of the parish, young and old, who had assembled in large numbers. At the Bishop's approach the people dropped on their knees to receive his blessing, while anvils and mortars fired a royal salute. For the procession the next day great preparations were made. Four altars were erected along the route of the procession. The route was several miles long, and evergreen trees had been planted along the most part of it. The Feast was announced next morning with the ringing of the bells and the booming of mortars before sunrise. At the appointed time a solemn High Mass was celebrated, followed by a rousing sermon on the Blessed Sacrament. After Mass the procession formed. Led by the processional cross and acolytes with burning candles, the clergy and altar boys surrounded the Bishop with the Monstrance under the costly Baldachin. A large number of girls, dressed in white, preceded and surrounded the clergy. They were provided with baskets filled with plucked flowers, which they strewed along the path of the Saviour.

A troop of young men, drilled by an old Napoleon veteran for weeks in the manoeuvring as soldiers, armed with guns, acted as guards of the Lord. Each division of the procession, children, young men and young ladies, men and women, had a leader in prayer, who led with stentorian voice, while the others answered with the same fervor. The choir near the Blessed Sacrament sang hymns in honor of the Blessed Sacrament most of the way. The church bells

kept ringing constantly. At each altar the Benediction was given. At the moment of the Benediction the soldiers fired a salute with guns, anvils and mortars. Having made the long tour, the procession returned to the church, the last Benediction was given, and then the hymn, "Grosser Gott wie loben Dich—Holy God we praise Thy Name," was intoned and sung by the whole congregation, and the feast was closed.

On one of these occasions things went a little awry. It may have been in 1865 or '66. After the High Mass was over and the procession began to form, His Lordship, who was very particular about the observance of the Church regulations, saw the girls carrying the statue of the Blessed Virgin on a stand in front of their ranks. He said: You ought to know that in the Procession of the Blessed Sacrament no image or statue is allowed. The girls returned the statue and wept.

After the procession got started outside the church the choir began to sing hymns in German. Again the Bishop began: Do you know that in this procession only Latin hymns are to be sung? The girls in the choir now thought it their turn to weep. What the men thought or said the historian did not hear.

In marching through a pasture field with cattle busy grazing, His Lordship, carrying the Blessed Sacrament very devoutly, and not looking at the roadbed, unfortunately stepped into one of the fresh cow pancakes with his golden slippers. He could not express his disapproval of this unrubrical happening with the Blessed Sacrament in his hands.

At the end of the celebration every one of the clergy present felt uncomfortable and out of sorts at the various mishaps during the procession. At the dinner all were serious until Father Louis Funcken began to think that it was silly to be so serious. He cracked a few jokes and in a few minutes had the guests in a real festive mood.

At the departure of the Bishop another salute with anvils and mortars was given.

On one of these celebrations a mortar burst and tore off an attendant's arm. Thereafter the use of mortars was discontinued. The salutes by soldiers and anvils was kept up for many years.

A peculiar custom brought from France was the "Swiss." A man dressed in gorgeous uniform with shining buttons and a Napoleon hat, marched up and down the aisle, with a Swiss halberd to keep order before, during and after the service. Another old custom, now long forgotten, was that on feast days the congregation filed singly through the Sanctuary, dropped their offering into a plate on a table, passed behind the altar and returned each one to his place in the pew.

At Confirmation visits the Bishop was received with the same solemnity as for Corpus Christi.

While at St. Agatha Father Eugene's activity was by no means confined to St. Agatha. Hamburg, New Prussia, Berlin, Preston, Hamilton, Toronto, and other places were frequently visited. In St. Agatha he was often assisted or replaced by other priests of his Community in Berlin, St. Clement's, and New Germany. During one of his periodical trips to Rome, Father John Gehl, then newly ordained, took his place here for over a year from Sept. 1879 to Jan. 1, 1881.

In later years Father Eugene became extremely stout and in consequence much less active. He was universally mourned when death took him away at the age of only about 56 years.

He always assisted his brother Louis in the difficult, at times almost hopeless, enterprise of the college. Without this encouragement, the advice and financial help, Father Louis would scarcely have persevered in the work.

CHAPTER XI.—FATHER E. FUNCKEN'S SUCCESSORS AT ST. AGATHA,
JULY, 1888, TO AUG. 32, 1893.

At the death of Father E. Funcken, Father Schweitzer succeeded him in St. Agatha. He is a native of the parish, and had assisted the former pastor for several years from Berlin. He continued to give assistance to the college. Under him the cemetery was enlarged and the finances of the parish better regulated. His predecessor had been far too easy in this regard. In 1890 Father Francis Bretkopf became pastor and remained, partly with Father Glowacki, till 1893.

CHAPTER XII.—THE REV. HUBERT AEYMANS, C.R., AT ST. AGATHA
1893-1911.

On August 29, 1893, Father Hubert Aeymans became pastor and remained till 1911. He brought new life into the parish. The old frame church was getting shabby. It cost too much to keep it in repair. In the early sixties Father E. Funcken had already thought of erecting a new church, the old one being far too small. When the Saugeen fever broke out and drew away a large number of his people, New Prussia and South East Hope lost most of its Catholics. Hamburg got a church of its own. Had he built a church at that time it would have been far too large later.

Now the population had become more stable and could erect a church to suit its present and probable future needs. A beautiful Gothic church of white brick was built in 1899, costing \$13,000.00. To the church was added a fine brick rectory, at a cost of \$5,000.00 in 1904. These costly buildings were paid for when completed without going out of the parish for funds and without bazaars and other artificial means of making money.

Chiefly through his efforts and ability, it was possible to erect the splendid new building for the orphans. He also graded and subdivided the new annex to the cemetery, and did much in beautifying the whole of it.

He changed the old system of separating the sexes in church for family pews, and improved the financial affairs of the congregation. In 1906 an electric power plant was installed to pump water by means of a gasoline motor. The windmill previously used for this purpose did not always give the required service. The cemetery chapel was also nicely decorated and painted outside. In 1907 the fine old altars were repainted and richly gilded.

Two large bells were procured for the new church tower. The smaller of the old ones was placed in the steeple of the cemetery chapel.

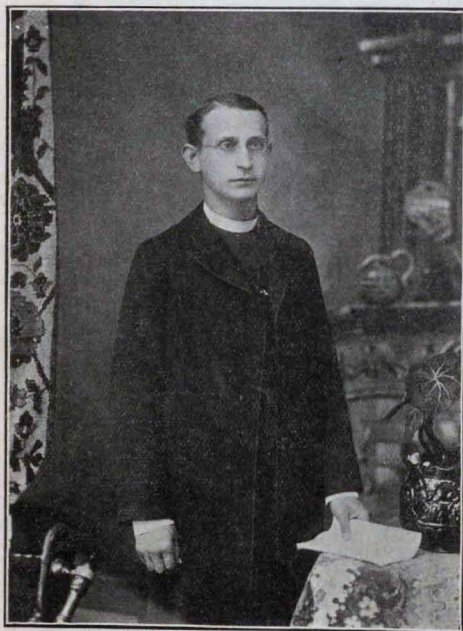
All these improvements and many more, made in so short a time, and so quietly and harmoniously, in a parish not overly strong, fully attest the zeal and industry of the pastor and the goodwill of the people, a shining example of what can be done when all, priest and people, work together with zeal and harmony.



ST. AGATHA CHURCH AND RECTORY.

CHAPTER XIII.—FATHER J. FEHRENBACH, C.R., D.D., PASTOR SINCE 1911.

In 1911 Father Fehrenbach took charge of St. Agatha. Since then he protected the cemetery walls with a cement coping, had the church richly decorated inside, and secured the Hydro-Electric power line from Baden for the



REV. HUBERT AEYMANS, C.R.



REV. JOHN FEHRENBACH,
C.R., Ph.D., D.D.



REV. JOS. SCHWEITZER, C.R.

village. This power furnishes light and energy in abundance for the village, the Rectory and the Orphanage. St. Agatha is probably the smallest village so far from the nearest power station to be favored with Hydro-Electric energy.

SECTION II.

CHAPTER I.—CHURCH SOCIETIES, ETC.

The spiritual side of the congregation has always been looked after with care. Various societies helped to keep the religious fervor alive.

The oldest Sodality of which there is a record is that of the Holy Rosary and the Scapular of Mt. Carmel. This was organized when the Jesuits arrived here in 1847. Probably it was in existence long before, and only reorganized. It contains the names of members according to townships, but no Officers. To it belonged men and women, young and old. Unfortunately the list was never completed. The following are now active and zealous societies:

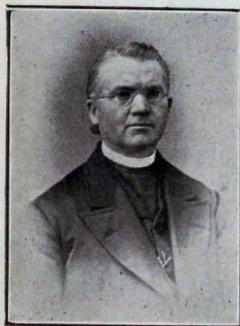
1. The Childhood of Jesus with 150 members.
2. The Sodality of the Blessed Virgin for young ladies, with 130 members.
3. The Christian Mothers, established Dec. 8, 1901, with 123 members.
4. The C. M. B. A.
5. The St. Boniface Sick Benefit Society of Berlin.
6. The Scapular of Mt. Carmel, with nearly the whole parish.
7. The League of the Sacred Heart, with practically the whole parish as members.

CHAPTER II.—VOCATIONS.

The parish has furnished a large number of Vocations to various Sisterhoods during the last fifty years. Of Vocations to the Priesthood there is some dearth.

In some ways the Rev. Louis Julius Walter might be claimed by St. Agatha. He taught school within the parish (New Prussia) for the two winter seasons of 1850 and 1851, returned to Baden, studied for the priesthood, was ordained in 1861. After serving as assistant and administrator in various parishes, he became pastor of Hollerbach, Baden, for 32 years, then retired and died at Freiburg, Baden, Nov. 12, 1913.

Rev. Nicolaus Sorg, the wagon-maker and school teacher, went from St. Agatha to Montreal and joined the Jesuits. Some time in 1862 he and Father Vasseur, S.J., gave a Mission here and in the other centres of the County. Later he left the Order and became pastor of a New York church for many



REV. NICOLAUS SORG.



REV. C. W. LEVERMAN.



REV. JOSEPH F. WEY.

years. He resigned and lived a few years retired in some part of New Jersey. He died in the 90's.

The Rev. Joseph Schweitzer, C.R., was the first St. Agatha youth who entered the priesthood as far as known. He was born in the parish and received his elementary schooling in the Josephsburg School. Later he entered St. Jerome's College in the latter 60's, then went to Rome for his Novitiate and Theological studies, and was ordained there. He returned to Berlin and worked at the College and in the Missions, and was called to Rome in 1911 to fill responsible offices in the Mother House.

The Orphanage furnished two priestly Vocations in Fathers Ignatius Perius, C.R., and Joseph Phelan.

Rev. Alexander Mayer, now of Detroit, Mich., also is a native of St. Agatha parish, from Wellesley Village. Having completed his elementary schooling, his family moved to Berlin, where he attended St. Jerome's College. Then they moved to Detroit, where he attended the Jesuit College and was later ordained for the Diocese of Detroit.

A younger brother of his, born in Wellesley Village, joined the Fathers of the Order of Servites and is on the Pacific Coast.

Carl W. Leverman may also count as a St. Agatha Vocation to the priesthood. He became a Benedictine after teaching many years in St. Agatha and Berlin. Carl Stoeckle, son of the Bamberg brewer moved with his parents to Kansas where he joined the Benedictines. He died many years ago.

Joseph Wey, son of Joseph, one of the early settlers, was born in St. Agatha, Aug. 4, 1849, studied at St. Jerome's College and at the Montreal Seminary, was ordained June 30, 1881, and died at Mildmay, June 10, 1909.

Joseph E. Wey, son of Victor Wey, was born at Erbsville, in this parish. The family moved later to Saginaw, Mich. He attended St. Jerome's College and the Seminary at Montreal, was ordained Jan. 24, 1897, was assistant at Walkerton, pastor at Carlsruhe, Deemerton, Ayton, and now is in St. Clement's.

Francis Treinach, a fine young man who lived in New Prussia in the early years, went to the States and is said to have become priest there. This is all that is known about him here.

Rev. Dr. A. Walter, son of Mr. Ferdinand Walter, formerly of Bamberg, but now living in Berlin, must also be reckoned as a native of the St. Agatha parish. Having made his studies in Berlin College and Montreal Seminary, and not having reached the Canonical age for ordination when he had completed his studies, went to Rome, where he obtained his degree of D.D. Having been ordained at Hamilton on November 19, 1898, he served since on various missions and was pastor of several important places. He is now attached to the staff of St. Michael's Cathedral, Toronto (1915-16).

This ends the list of St. Agatha Vocations to the priesthood as far as the writer is aware. It is altogether too short for a parish of its age and standing, in view of the opportunities given by the nearness of the College and the scarcity of priests.

CHAPTER III.—THE SCHOOLS.

St. Agatha seems to have had a parish school as early as the time of Father Wiriath, i.e., about 1835. The log building served as a school for Catholics and non-Catholics and also as a church and priest's quarters for many years.

The first stone building was erected in 1854, through the untiring efforts of Father Ebner. It is still standing, but used only for meetings. The present school in connection with the Orphanage was erected of stone in 1875, and this was enlarged in 1890.

As to teachers it is difficult to give the names and the order of their succession for want of old records. As far as could be ascertained, the following gentlemen wielded the rod here: Peter Wirtz, Joseph Strub, John Gatchene, Nicolaus Sorg, Wendelin Schuler, Carl W. Leverman, Antony Elmlinger, August Kaiser, Peter Brick, Peter Schmidt, August Meyer, and Linus Tschirhart. In 1871 the Sisters took charge of it and are still there.

Josephsburg has another school about three miles north of the church whose supporters are nearly all Catholics, but have a public school. Mr. Von Neubronn taught here for a number of years during the 60's, then at Hamburg, and afterwards in Berlin.

At Bamberg there is another Separate School of which the most of the pupils belong to St. Agatha. At New Prussia the Jesuits organized a Separate School in the latter 40's. The building was also used for church purposes until the colony dwindled so much that the school had to be abandoned.

CHAPTER IV.—THE BILINGUAL TROUBLE.

The writer may be allowed to express his opinion on the troublesome question of bilingualism in a few words.

Years ago there were many German colonies in the County of Waterloo and elsewhere. English teachers were scarce. So the German settlers had to do the best they could and engaged teachers as they were available. German was the prevailing language in many sections, and the teachers taught German and as much English as they could, many of them very indifferently.

Had the Government then insisted to have English only taught and forced the boards by legislation or departmental orders to drop German or give it a scant place in the curriculum, I have no doubt that it would have aroused the resentment of the people. As it was, the Government allowed time and common sense to prevail. As a result German gradually gave way to English, so that there are now scarcely any schools where it is taught, though it is a pity that such is the case.

What right has the Government to ostracise any language? This being an English Province, the people will necessarily feel the need of having English taught if they are left to their own devices. All the authorities seem justified in demanding is that English be taught as efficiently as possible. If the people of a section wish to teach another language, in the name of freedom and the natural love for one's mother tongue, let them teach it. Again, history proves that with force nothing can be accomplished. It only does harm. Look at Prussia? Did they succeed to make Germans of the Poles and Alsatians? Did the Austrians succeed to make German Austrians of the multitude of nationalities in their Empire? Then look at the French. They conquered Alsace centuries ago. They did not interfere with the language of the province. And what was the result? The Alsatians to-day are more French than the French themselves, though they still speak and teach German as they always did.

A similar policy in Ontario would, I am convinced, lead gradually to similar results. The language question would settle itself. Unfortunately the politicians must have some cry to arouse the people and keep themselves in power or influence.

St. Agatha must be considered as the Mother Church of the County, even though New Germany is just as old and had far more Catholics. For one reason or another, the priests could not remain there long. The early ones tried that Mission first, but afterwards moved to St. Agatha, like Fathers Wiriath, Schneider, and Sanderl. The Jesuits were sent by the Bishop direct to St. Agatha. When they took New Germany they remained there only three or four years. The only priest who held on to the parish so far is Father Foerster, who has been there since 1877.

SECTION III.—MISSIONS OF ST. AGATHA.

CHAPTER I.—NEW PRUSSIA.

This settlement in the northwest corner of Wilmot Township was at one time the largest and most promising Mission of St. Agatha, and about seven miles northwest of it. The first colonists were Rhenish-Prussians. Some of them had already been in Rainham, from where they moved to this new colony. Among them were Michael Brick, Peter Brick, Nicolaus Detzler, Nicolaus Schmidt, Peter Lienhart, John Lienhart, John Alt, John Herres and others.

From Alsace were: Joseph and Jacob Fritz, Caspar, Michael, and Baltzer Meyer, Bernard Illig, Christian Fachner.

From Baden were: Martin Ernst, Franz Gehrich, Franz Treinich, Mr. Olhaeuser. From the Bavarian Palatinate came: Fred Zimmer, Geo. and Jacob Buchheit, Joseph Leyes. A little north of Wellesley Village, in the Township of the same name, were six brothers Diemert with their father, who had been for some time in Puslinch, and half a dozen Frenchmen from old France, who named the settlement Little Paris. When the Village of Wellesley came into existence, a few Catholics were found there. Francis Treinach, who lived here, later moved to the States and became a priest. Martin Meyer's son John was tinsmith.

Early during the administration of the Jesuits a Separate School was organized and a building put up which also served as a church. For some years they had Mass about every second Sunday, and the congregation was often nearly as large as at St. Agatha, many coming from Perth County and from Crosshill, etc. As late as 1860 Father Edward Glowacki, then recently ordained, gave a three days' Mission here during the Easter season. Unfortunately for the colony the Saugeen fever broke out in the latter 50's, and began to diminish the number of Catholics in spite of Father Ebner's efforts to keep them there. The colony continued to decline, and finally there were only a few families left. The school was dismantled and church services ceased many years ago.

The teachers at New Prussia were: Mr. Welhaeuser, Louis Walter, Ferdinand Walter, Anton Elmlinger, Mr. Winzer, Carl Seeber, August Kaiser, John Kaiser, Peter Kaiser, Julius Noll, Anton Schmidt, and several others. The school must have been open quite a number of years.

There is much more that could be said about this colony, but its sad decline and final death forbid going more into particulars.

In the middle 70's several Catholics of Wellesley Village made an effort to secure a church for the place. Among them were Carl Bretkopf, a carpenter, now a priest in Nebraska; John Meyer, the tinsmith, and several others. But considering the number of Catholics and the scarcity of priests, the scheme, however laudable, was impracticable.

CHAPTER II.—SOUTH EAST HOPE (SHAKESPEARE).

The Township of South East Hope, west of Southern Wilmot, belonging to the Huron Tract, was owned, surveyed and sold to settlers by the Canada Company from 1829 onward.

This company built the Huron Road from the western limit of Waterloo County, about one mile west of Hamburg, via Stratford, to Goderich, on Lake Huron. It skirts the northern limit of North East Hope to Stratford and then runs straight to Goderich. The Grand Trunk Railroad runs closely to it as far as Stratford, from there to Goderich the old Buffalo and Lake Huron Railroad, now a branch of the Grand Trunk, follows it to the lake.

The settlers of South East Hope are mostly German; on the north end, near Stratford, mostly Irish. In the southern part the Amish are numerous.

Sebastian Freyfogel, one of the first to come in, received a bonus of £40 for opening the first tavern on the Huron Road from the Canada Company, to accommodate the incoming settlers and prospectors. He was a prominent figure in the Township for many years.

The first German Catholics settled just below the Huron Road a little south of Shakespeare. Among them were Jacob Weiss, Peter Dantzer, Jos. Berger, J. Gruber, Peter Riemer, Xavier V. Meyer, Jos. Weiss, Wm. Kritz, and Mr. Linsemeyer, from Alsace. John Hartleib, Lawrence Arnold, Wendelin Schuler, and Mr. Scherer came from Baden, all from 1833 onward. Mrs. McNicholl, Mr. Worrochnet, and several others lived within two or three miles from each other.

Father Wiriath, no doubt, visited these settlers on his trips to Goderich, as he had to pass close to them. Of Fathers Schneider's and Sanderl's visits the records give ample evidence. The first log chapel was erected under Father Schneider in 1839 or 1840. When the Jesuits came to St. Agatha in 1847, they gave an eight-day Mission here that was well attended and produced happy results. They also induced the people to change their school into a Separate School. During their period the Mission was regularly attended about monthly.

In 1863, under Father E. Funcken, a neat, substantial stone church with tower and sanctuary was erected. It seems the school was then given up because the number of supporters had decreased quite materially. The church continued to be looked after from St. Agatha till 1866, then the priest came from Berlin. Since 1871 or 1872 no Sunday services were held here. Only at the death of some old settler a priest would come to bury him. The writer buried several of them many years ago, among them John Hartleib, who was killed in an accident, and Xavier Bechler, who had died in Ellice Township, and was brought down to his old home for interment.

Now only a few families remain here, and a few in Shakespeare. Most of them moved further west towards the lake, some to the States.

A list of subscribers to pay for church goods is extant, without date, but likely made when the new church was built. Here it is:

Arnold, Lawrence.	Arnold, Ludwig.	Arnold, Philip.
Arnold, Christina.	Buckel, John.	Bunes, Michael.
Berger, Rosina.	Berger, John.	Berger, Mary Ann.
Denfridi, Ernest.	Dantzer, Peter.	Dantzer, Lawrence.
Dantzer, Ignatius.	Rudolph, Henry.	Weiss, Weri.
Dantzer, Catharine.	Schmidt, Martin.	Weiss, Sebastian.
Dantzer, John.	Schlattermann, Ferd.	Weiss, Anna.
Doehlen, Henry.	Scherer, Conrad.	Weiss, Genoveva.
Greib, Jos.	Selzer, Conrad.	Weiss, Vincent.
Greib, Peter.	Schmidt, Jos. Ferd.	Weiss, Antony.
Gfroerer, Mich.	Spitzig, Lawrence.	Weiss, Peter.
Grewy, Andrew.	Spitzig, Moritz.	Weiss, Maryann.
Huetlin, Thomas.	Spitzig, Henry.	Weiss, Margaret.
Hartleib, John.	Spitzig, Helena.	Weiss, Jos.
	Spitzig, Mary.	
	Spitzig, Henry.	
	Stuart, Mary.	
	Stewart, Isaac.	

The proceeds of the subscription were \$32.95.

After Hamburg obtained its first church, the South East Hoppers usually went there. When the new church for Hamburg was to be built the residents of South East Hope, who belonged to Stratford, and of course to London Diocese, asked their Bishop, the Right Rev. Dr. Walsh, for leave to attach themselves permanently to Hamburg, since they could not hope to ever get a priest at their own church and did not fancy to go to Stratford where the priest did not understand German. The Bishop consented. Some years later, when Hesson received a resident pastor in the person of Father Heitmann, Bishop O'Connor gave him orders to look also after South East Hope. This was a practical impossibility on account of distance and difficult railway facilities. Hence the people objected very strongly to this order. At length the Bishop of London withdrew his order and the Catholics of South East Hope still go to the Hamburg church, which they had helped materially to build.

It is said that there was from the beginning of this colony always considerable jealousy and want of harmony among the settlers, and this may have been a factor in its gradual decrease; no doubt the difficulty with church and school attendance was another. Then the desire to obtain more and cheaper land was a third, though they could not expect to find better land anywhere.

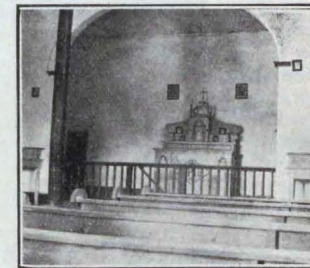
CHAPTER III.—THE SCHOOL.

Among the teachers of this school the following are mentioned: Mr. Bossenberger, John Vincentner, Andrew Kipper, Carl Hartleib. John Berberich was in charge when the Separate School was organized in 1847 or 1848. Mr. Rickert followed him, and then Mr. Federspiel, as the last one when the new church was built.

In 1855 a wandering student taught here, who also preached, and is said to have heard confessions. He kept a flock of chickens in the loft of the school to the annoyance of the scholars and the faithful at services. This finally forced him to abscond. Mr. Jos. Dorschel, now in Berlin, helped to build the church, and made the altar, pews, etc. He also gave a good deal of this information.



CHURCH OF S.E. HOPE.



CHURCH OF S.E. HOPE.

PART II.—NEW GERMANY, ST. BONIFACE CHURCH.

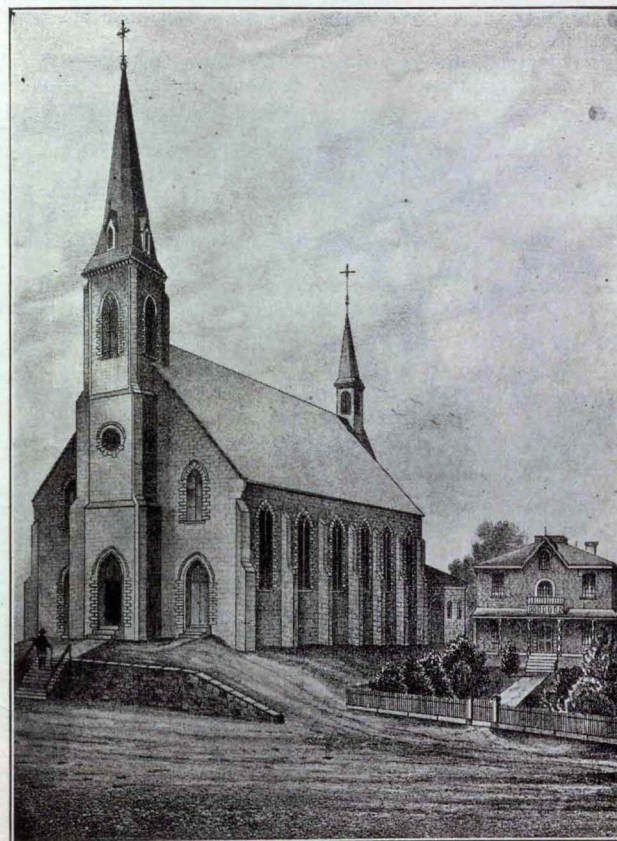
SECTION I.—THE CHURCH.

CHAPTER I.—THE LOCATION OF NEW GERMANY.

The Village of New Germany (Little Germany) is situated near the north-west corner of Waterloo Township, about nine miles northeast of Berlin, the county town, and as far northwest of Guelph, the county seat of Wellington. It lies on a cross-road in a level plain. The cross-road running north goes up a rather steep hill for a few rods. On its top are the parish buildings, dominating the whole country for miles in every direction. On the east side of this road are the cemetery, church, and rectory, on the west side the school and convent.

The parish extends north into the Townships of Woolwich and Pilkington eight to nine miles, eastward two or three miles into Guelph Township, south to Kossuth about six miles, west about four miles to the Grand River, on which are situated the Villages of Breslau, Bloomingdale, Winterbourne and Montrose. The Grand Trunk Railway passes New Germany about three miles south, with Breslau the nearest station about four and a half miles to the southwest. The Canadian Pacific from Guelph to Goderich passes the village about three miles to the northeast, with Weissenburg the nearest station, about three miles distant. The Grand Trunk Line to Palmerston is also about three miles away, with Marden as its nearest station.

The land is rolling, very fertile and well cultivated. Originally it belonged to the German Land Company like the rest of the Township. The farms along the Grand River were all taken up by Pennsylvania Mennonites in the beginning of the nineteenth century. As to the climate of the district, Father Holzer cannot praise it enough. He declares that during the first nine months of his residence here they had only one funeral, and that was of a man 84 years old. That the healthfulness of the climate has not changed for the worse since is evident from the fact that three brothers, named Thomas, Joseph, and Martin, Hummel, who were among the early settlers, lived to be 99, 95 and 86 years old respectively.



ST. BONIFACE CHURCH AND RECTORY, NEW GERMANY

CHAPTER II.—EARLY CATHOLIC SETTLERS.

The first Catholic immigrants from Europe came in about 1826 or 1827. Being poor, they first remained for some years among the older and wealthier Mennonites and worked for them until they became acquainted with the conditions of this new country and earned a little money to begin farming for themselves.

Then they bought land located east of the river, on what were called the back lots of the German Tract. As the German Catholic population increased and occupied all the land in Waterloo Township they overflowed north into Woolwich and Pilkington Townships. The greater part of Woolwich also belonged to the German Land Company, while Pilkington had been granted to General Pilkington for services in India. In Guelph Township the settlers obtained the land direct from the Crown.

The first arrivals from Europe came from Baden. Among them were Matthias Fehrenbach, John Schumacher, Felix Scharbach, Christian Rich, Joseph Thoman. Somewhat later others came from Wuerttemberg, Alsace, France, Hessa, The Rhineland and Bavaria. (Note.—In the Appendix will be found a more complete list of immigrants with their origin and approximate time of arrival.)

Many of these settlers had a trade, and practised it for many years, at least in part, after they had secured farms. For years oxen were used almost exclusively as cheaper and better suited for the work at logging and farming on land covered with stumps and stones. In 1850 a team of oxen and driver earned \$1.25 per day, a horse team \$1.50. At harvest time 75 cents and board was the usual rate of wages per day, less at other times.

Currency was figured in pounds, shillings and pence York.

When the decimal system became prevalent they did not know what to do with the third money column. They made it dollars, cents and coppers.

To say when the first settlers bought their land would require tedious and costly investigations in the Government records. The time of obtaining their deeds can be easily found in the Registry Office of the respective county. George Benninger seems to have secured his deed first, July 30, 1833, 143 acres of Lot 80. Jacob Haus and Andrew Schnurr were the next in 1838.

The newcomers from Europe, having scanty means and being quite inexperienced in bush life, obtained valuable advice, employment and credit from their better situated Mennonite neighbors. These were uniformly kind, neighborly and hospitable to a degree. In fact, without this helpful disposition of the Mennonites the European settlers could scarcely have remained in the wilderness. Even with these kind neighbors most of the immigrants from Europe had a hard enough task to get on in the new world. Almost every one of them could tell of many instances of getting help in distress and great need.

One of the disagreeable features among the New Germany settlers was, that, although composed of Germans almost exclusively, rivalry and uncharitable raillery between the people from different principalities was very prevalent. Then there was no German citizen because there was no Germany, each one was an Alsatian, a Bavarian, Prussian, etc. Every one considered his Principality the best and had a supreme contempt and ugly nicknames for all the others. This, however, has all passed away. All are now Canadians.

New Germany is the most compact of all the parishes in Waterloo County. In the large school section of the village there is only one non-Catholic. In Woolwich and Pilkington there are two more schools almost entirely Catholic.



INTERIOR OF ST. BONIFACE CHURCH, NEW GERMANY

CHAPTER III.—BEGINNINGS OF CHURCH ACTIVITY.

At the beginning of the New Germany colony, the nearest centre of Catholic life was Guelph, which was founded by the Canada Company under Mr. John Galt in 1826. Father Campion was the first missionary to visit Guelph regularly, first from Old Niagara, later from Dundas. The writer could not find any New Germany settlers' names in his register preserved in Dundas. The settlers here could scarcely look to Guelph for much religious help. Neither Father Campion nor his successors Fathers Cullen and Cassidy, could converse with them in German. Yet it is said that one of them came from Guelph in 1832 and celebrated Mass in Christian Rich's house. This must have been Father Cassidy, who was then residing in Guelph.

A case is still remembered where a young couple whose names could be given wishing to enter the holy state of benedicts, had to do so in a lay marriage, no priest being available. All the Catholic settlers then there were invited to the novel and important function. Whether one of the elders acted as minister or not the historian does not tell, nor what were the ceremonies. Some three or four years later, when the first priest, Father Louis Wiriath, made his appearance, the young couple asked him for the nuptial blessing, and received it. Their first-born, a boy, was then old enough to walk and be an interested spectator of his parents' religious marriage. It is more than likely that other marriages were similarly solemnized. A census of Ontario Catholics for 1827 has no mention of Waterloo County, because it did not then exist as such. The paper does not state who the compiler of the census was. It seems Father Campion furnished the figures for Central Ontario. (Toronto Archives.)

CHAPTER IV.—THE FIRST MISSIONARY.

Father Wiriath was certainly the first priest to visit New Germany as soon as he came into Waterloo County in 1834. In the beginning he had to officiate entirely in private houses. It seems that the first humble log school was erected during his administration, and was used as a church. A log church, a rude and small building, was later erected and used as a church till 1848. However, it has the distinction of having been the first Catholic church built north of Dundas, and kept its primacy for quite a few years. The cemetery must also have been in existence in Father Wiriath's time, possibly before him. In a letter to the Bishop he asks for the privilege of blessing cemeteries (Aug. 16, 1836). In this letter he also asks the Bishop to confirm the election of four trustees, who were to deal with the parties that had spoken ill of religion and the clergy. He further asks the Bishop to secure a government grant of 200 acres of land to the church, as had been done with other churches. On April 27, 1836, he acknowledged the receipt of £16, government grant for 1835. In a letter to the Bishop dated Albany, June 3, 1837, he gives a census of his various missions; for New Germany, which he called Rottenburg, he gives 69 Catholic families and 307 souls. (Kingston Archives.) The priest then had, of course, to board and lodge with one of the settlers, and Father Wiriath is said to have done so for weeks at a time. Of him there is only one marriage testimonial for New Germany preserved at St. Agatha.

It says: "Sept. 9, 1836 were married according to the rites of the Catholic Church, James Stuart and Mary Baumann, in the presence of Joseph Baumann and Jerome Voegely, in New Germany, Township of Waterloo, Gore District, Upper Canada, by me, Rev. J. L. Wiriath."

Signed: Sign of Wife X
Joseph Baumann
Jacob Baumann
Jerome Voegely.

J. L. Wiriath,
Pastor.

Several of his baptisms were entered later, on the first page of the register begun by Father Schneider in 1847, apparently by the hand of Father Sadler, S.J., who may have found them entered on slips of paper or in a notebook. With these are also entered several baptisms performed in Europe. Father Wiriath's records have not been discovered yet if they still exist. Probably they were burned with the Guelph Church in 1844.

Not much of importance is remembered about him by the older settlers. In the history of St. Agatha considerable information about this worthy missionary is given where it may be read. He attended the district from Puslinech to Goderich as well as Woodstock, Brantford, London, and St. Thomas. On his way to Europe he labored for a while in Syracuse, N.Y. (Cyclopedia Catholice, Vol. XIV., under Syracuse), and other places.

CHAPTER V.—REV. PETER SCHNEIDER, 1838 TO 1844.

The most active and persevering missionary of Western Ontario was without question Father Peter Schneider. He was an Alsatian, like his predecessor, Father Wiriath. He came to Waterloo County from Amherstburg, Ont., where he had been the first year and a half after his ordination, towards the end of 1837. He made his headquarters at New Germany and served his co-religionists like his predecessor, from Puslinch, and Guelph to Goderich and south of this line.

He began a register here in December, 1837, and entered therein his ministrations throughout his district without giving the place where he performed them.

At New Germany there was then no priest's house. A miserable log shanty was there and was used as church and school.

On April 13, 1838, he writes to Bishop Gaulin, Toronto, not to come for confirmation then, but in July, when the roads would be better and the people better instructed, as some of the young people 16 to 18 years old were still so ignorant that they had not been able yet to go to confession.

Before this, Dec. 11, 1837, he writes from New Germany that there were then 50 Catholic families, all Germans, in the Mission of New Germany, that Father Wiriath had been among them for about one year and then left them on account of dissensions and want of support; that the people had already sent the Bishop two petitions for a priest through Father Wiriath and a third one later. This document is drawn up in French by the school teacher, Theobald Wadel, and shows that the writer was a man of parts. It is signed by 26 heads of families as well as by the Secretary, Mr. Wadel. It is likely that Father Schneider came here in response to these petitions.

Another letter of Jan. 6, 1838, states that there were then 60 to 70 families, all within three miles of the church, and many more further distant; that he had bought two acres of land beside the old school on which he proposed to build a church 40 x 22 ft.; that he had collected \$350.00 for this purpose, asking how he should go about electing church trustees and how many; that dissensions had arisen about the site and the deed.

July 3, 1839, he writes that he had to defend himself against vicious newspaper attacks and complains of poverty, debts and poor health.

March 25, 1838, he writes from Waterloo Township (not New Germany) that his difficulties in New Germany were increasing, first, because the people were refusing to give the land title to the Bishop and would not pay their dues. Secondly, that disorders of drinking, spree, quarreling and fighting were prevalent, that for these reasons he had been obliged to go to St. Agatha, from where he still attended sick calls, etc., when necessary.

April 27, 1838, he gives the population of New Germany at 446 souls, without mentioning the number of families.

Nov. 13, 1840, writing from St. Agatha, he asks the Bishop's permission to stay away from New Germany till they had reformed and come to an understanding regarding the deed and the building of the church and payment of dues. During his absence the people had begun the erection of a presbytery.

In a letter dated Wilmot (St. Agatha), Feb. 22, 1842, he asks the Bishop's consent to complete the presbytery and in the meantime use it for a church

into which he would only admit the submissive ones. This latter step would likely lead to a schism and possibly make matters worse. Hence his doubts as to the plan he had in view. Apparently he did not act upon it. Whether the rectory then under construction was finished under Father Schneider or not, is uncertain, but the church he had contemplated was not erected then. It also appears that he did not succeed to bring harmony into the distracted Mission, though he continued to give them the most necessary services and labored constantly to bring them together.

In one of his letters Father Schneider states that Father Wiriath had been a good and faithful priest, that nevertheless he was calumniated and opposed by many. In the Toronto archives there is a petition from the Goderich people asking the Bishop for a priest; that Father Wiriath would suit; that they would provide for his support in proof of which about 30 heads of families affixed their names to the petition, each one promising a certain amount.

It may not be generally known that Bishop McDonell, through his loyalty at home and in Canada, especially during the troublous times of 1836, had gained considerable recognition from the Governments. He received \$2,000.00 as Bishop of Upper Canada and \$200.00 for each of his priests per annum. When he came to Upper Canada as Vicar-Apostolic, he had only two priests. As the number of these increased, the allowance did not increase, so that the grant became less from year to year to individual priests.

The writer found numbers of these receipts from different missionaries. The oldest ones acknowledge the receipt of £20, i.e., \$100 for the half year. Father Wiriath at various times received £16, others less at a later date. During the stormy times of the Rebellion in 1836, some of the Irish protested vigorously against this payment of priests by the Government, just as the Irish in the Old Country were doing. They claimed, and not unreasonably so, that the clergy salaried by the Government would become the slaves of the Government, just as it happened in France, etc.

(Note.—In the history of St. Agatha the reader will find much more about Father Schneider and his successor here.)

CHAPTER VI.—FATHER SIMON SANDERL, 1844 TO 1847.

In 1844 Father Simon Sanderl, C.S.S.R., a Bavarian Redemptorist, came from Baltimore to Waterloo County. Father Schneider then moved westward to serve the people from Stratford to Goderich better. Father Sanderl had his home at St. Agatha and began a new register in which he enters his baptisms, marriages and funerals separately with the dates and places of his ministrations for the whole territory served by him. The places visited by him more or less frequently were Berlin, Preston, Puslinch, St. Clement's (called King's Bush), South East Hope, St. Thomas, London, Rainham, Chippawa, Alona and other places.

In the course of the year 1847 Father Sanderl went to Toronto, where the ship fever was raging, to assist the Toronto Bishop and priests in their need. Father Schneider also went there, and both must have remained quite a long time. The register of St. Paul's Church there has many baptisms, etc., by Father Schneider during the fever time.

Father Gibney died in the fall of this year, and Father Sanderl then left Waterloo County and became resident pastor of Guelph.

This left Waterloo County without a priest. Therefore Father Schneider once more came to the assistance of his old friends here for several months. He also went to Guelph and baptized a large number of children on one visit, showing that there had been no priest there for some time.

CHAPTER VII.—THE JESUITS, 1847 TO 1851, INCLUSIVE.

In June, 1847, two Jesuit Fathers, Caveng and Fritsch, came with a Lay Brother to St. Agatha. As soon as the news had reached New Germany, the people delegated several of their men to go and bring these priests over to them. The new arrivals received them kindly, promised to look after them as well as they could, but for the present had to remain where the Bishop had sent them. A few days later another more numerous delegation came with the same negative result.

The records show that Father Caveng went to New Germany for the first time on July 8, and again on the 18th, also on Aug. 22. On Sunday, the 29th August, both Fathers went over and opened a Mission, which they continued for a whole week with an extraordinary and ever-increasing throng of people. One of the Missionaries reports it as follows (in part):

"We began the exercises of the Mission on the 29th of August, the Feast of the Immaculate Heart of Mary. The large attendance and the smallness of the church obliged us to preach in the open air. This we did four times daily. The success obtained surpassed our most sanguine expectations. Whole families came on foot, on horseback and in oxen wagons from great distances. On the second and third days many went home twelve to thirty miles to bring their families and neighbors. One who had come just for the Sunday on account of pressing work, went home during the night and brought his family and friends the next day, and stayed until the close of the Mission. Then he was sorry that it was over. Even the most urgent work of harvesting was left undone. People seemed insensible to hunger, thirst, and rest. Many who had for years refused to go to confession came before daybreak and besieged the confessional for hours till they could enter it. At the close of the Mission a large cross 26 feet high, that was carried on the shoulders of the young men to its place was erected in the cemetery. What sweet joy filled all hearts on seeing the sign of Salvation erected on the hill dominating the whole district!

"We left the good people on Saturday, Sept. 4th, thanking the Lord for all the graces bestowed and promising them to return on September the 8th, the Feast of the Nativity of the Blessed Virgin, to allow those to go to confession who had no opportunity to do so during the Mission for want of time on the part of the priests." (Jesuit Archives.)

The first temporal undertaking of the Jesuits here was the long-contemplated building of the new church. At his first visit here Father Caveng, on July 8, called a meeting at which it was decided to begin work at once. The next day an army of laborers and a number of teams were on the spot to grade the site and excavate the foundation. The church was built on the east, the opposite side of the road to the old church. Father Caveng says that it was 50 x 60 feet, but it was considerably longer and constructed of field stones, a very solid and rather handsome edifice, so that as Father Holzer writes later it would have been an ornament to any Tyrolese town. Father Sadler states that the church would cost \$10,000.00. However, the labor, sand, stones and timbers were given gratis. Men, women and children vied with each other at the building so that it grew apace. When Father Holzer came late in the fall of the following year to live at New Germany he directed the completion of the church and dedicated it on the First Sunday of Advent, 1848, with all possible solemnity. Mr. N. Sorg, the teacher, brought the St. Agatha choir

over for the occasion. As he was quite a musician, he must have had a good choir. Father Holzer states that the church up to that time had cost \$900.00, though it had no floor nor furniture, nor was it plastered. He also says that the Lay Brother, named Pilz, who was an expert carpenter and joiner, laid the floor, built the altar and pulpit, made the doors, windows, etc. He also painted the church and furniture. The Brother describes the Monstrance in use up to that time in the church. It was a board with a hole cut into it for the Sacred Host, and a few sticks of wood sticking out to represent the usual rays. He says jokingly that this Monstrance would be a great acquisition for any museum of art or antiquities.

Father Holzer states that about the time he had dedicated the church he received a handsome sum of money from Europe, with which he expected to finish the church and have something left over for other needy Missions. Here is his rendiconto:

From the Leopoldinenstiftung in Vienna,

Received	\$350.00	
Received, Ludwigsverein, Munich	100.00	
Paid on the Preston Church		50.00
For the Church in Woolwich		70.00
For boards for New Germany		200.00
For doors on these Churches		30.00
Paid debts for these churches		100.00
	\$450.00	\$450.00

On one occasion Father Holzer received £400 in one sum and various other amounts, some for the German Missions and sometimes for the needy ones generally. Wilnot, New Germany, Preston, Galt, Rainham and other Missions got some of these remittances from Vienna, Munich and from personal friends, how much in the aggregate no one can tell, but certainly a considerable amount. He also received several lots of church goods which he distributed carefully to all the Missions under his charge.

From one consignment of church goods New Germany received: One Monstrance, replacing that of wood fit for the museum; one Christmas crib, 10 dozen Rosaries, one piece of altar linen, the painting of the Sacred Heart of Jesus. This I mention to show the people how much was done for them in their need, so that they may consider whether they can not do anything for other poor churches in their need. The matter of Church Extension should be one of importance, especially for old parishes that have no pressing wants themselves and are, therefore, well able to help Missions in new districts and places where the Catholics are few and unable to help themselves just like our colonies in their beginnings.

On his arrival in Canada, Father Holzer made his home in New Germany. His first baptism was October 31, 1848. He had as assistant Father Sadler the first year, Father Kobler the second, and Father Ritter in 1850.

Father Holzer writes to his Provincial Superior at Innsbruck under the date, September 4th, 1851: That their Superior General, Father Boulanger, had been on a visit to their Missions, and that he had consented to allow the Fathers to remain in New Germany. That with four priests they were looking after 6,000 Germans, that the Bishop was anxious that they should also take charge of 10,000 English-speaking settlers of Guelph and the country northward to Georgian Bay and Lake Huron. Further, that he wished to build two churches for the Irish, one in Galt, another in Peel, I suppose on the 12th Con-

cession; that he desired also to erect two more churches for Germans; that any remittance would be welcome and used as directed. Further, that Munich had already contributed \$600.00; with the money received from Mr. Leopold L., a personal lay friend, he had finished two churches for the Germans; that much had to be done in New Germany to furnish the church there; that he had received through the Archbishop of Cincinnati £74=\$296, from Munich for the Germans here and in Buffalo.

This letter seems to prove that it was not the local difficulties that caused the Jesuits' withdrawal from New Germany, but that it was caused through the scarcity of priests elsewhere. The priests of New Germany were moved to Guelph a little later, January 28th, 1852, because Guelph was more important and better located as a centre to attend the Missions northward through Wellington, Grey and Bruce. There the priests were needed more urgently while the country was filling up rapidly with many Catholics.

This was the period of the "Saugeen fever," during which so many small



REV. JOHN HOLZER, S.J.

farmers and mechanics moved out of the County to secure more land for themselves and their children.

In a letter to a personal friend and benefactor in Styria, written towards the end of November, 1851, Father Holzer states that he was in Galt where he had a meeting for the purpose of securing a church site which he hoped to get soon. He gave the first subscription of \$18, and then started to collect from house to house for this purpose. It took several years to get the site because the lot owners would not sell land for a Catholic church.

Father Holzer also states in one of his letters that Bishop De Charbonnel had been fully six weeks with him, visiting all their Missions for confirmation in 1851.

Bishop Power had already recommended the Jesuits on their first arrival here to open a College. This they had attempted first at St. Agatha, then at New Germany, and finally in Guelph. After a few years' trial at Guelph they gave up the attempt, likely for want of the necessary support from the public and the absence of professors.

At New Germany they had begun the erection of a building for College purposes, but before it was half completed they abandoned the Mission, sold the building to Mr. M. Fehrenbach, who moved it on his farm and turned it into a farmhouse that is still in good condition. The old cause of dispute be-

tween Father Schneider and some of the people was settled by the Jesuits who succeeded in getting the title of the church lands vested in the Bishop. A joint deed from Lucas Zettel, Jacob Birkle, and Lorentz Goetz, covering five acres on both sides of the road was made in 1848 to the Episcopal Corporation of Toronto for £25. Charles Zuber conveyed another three-acre plot to Bishop De Charbonnel, August 28th, 1851, for £62 10s. The first acre on which the old log school and rectory stood is said to have been donated by Mr. C. Goetz and remained in the possession of the school board until the two-storey brick school was erected on a part of the church lands then deeded to the school board.

• The Jesuits also moved the cemetery from the west side of the road to the opposite side beside the church.

They lived in the house that had cost Father Schneider so much trouble during his administration. When the Jesuits came and occupied it, its roof and sides were so bad that one night during a heavy thunderstorm Father Holzer was nearly drowned. He had to bale water for hours before he was safe again. The next spring he had the log house weather-boarded and a good roof put on so that, according to him, it was a rather comfortable, though not a very sightly habitation. They kept a horse and a cow.

It was a great misfortune for the whole district served by the Jesuits that they were obliged to relinquish everything except Guelph. Some of the Jesuits here had come as exiles from Austria and Switzerland. When order had been restored there some were recalled, others were sent to the States and some were broken in health and had to give up the hard missionary life. Father Matoga, a Pole, who had been most active as missionary northward from Guelph, became sick on a missionary trip north, and died eight days after reaching Guelph, it seems of diphtheria. Father Ritter left the Order.

(Note.—For a list of the Jesuits laboring in this district, see Book III., giving their origin, time and place of death.)

Father Holzer had his last baptism in New Germany on January, 1852, his first in Guelph was January 31st, 1852. It seems that they served Guelph for a time from New Germany after Father Cullen's departure from that place, and New Germany from Guelph till May, of 1852.

CHAPTER VIII.—FATHER JOHN B. BAUMGARTNER, 1852 TO 1856.

The Jesuits, having abandoned New Germany in the early part of 1852, the Rev. Father Baumgartner took their place. He came from the Missions along the lower Grand River, Indiana, Rainham, etc. He had his first baptism here on May 2nd, 1852, and his last May 4th, 1856. Under his administrations a splendid bell was secured. For the purpose a committee of twelve was elected to collect the funds. John Berberich, the teacher, was its secretary. The heavy bell had to be brought in from Preston. It is still in use.

The celebrated Missionary, Father F. X. Wenninger, gave a rousing Mission here as well as in other German parishes during the fall of 1854, and erected a huge cross in front of the church which stood till the new church was built under Father Niemann.

From New Germany Father Baumgartner attended Preston and sometimes Berlin before it had a church. He left for Michigan and labored there between Port Huron and Detroit for many years until his death. The exact place of his labors, death and burial could not be ascertained in spite of serious investigation. After his departure New Germany was again served from Guelph by Fathers Holzer, Blettner and Matoga till September, 1856, when the Rev. Dr. Arnold took charge.

CHAPTER IX.—FATHER ARNOLD, 1856 TO 1860.

Father Arnold, D.D., a Swiss of great learning, came, like his predecessor, from the lower Grand River Valley. His first baptism was on September 26th, 1856, and his last on May 6th, 1860. In 1857 four collections were taken up here for the Hamilton Cathedral. This priest was often sick when the Jesuits from Guelph helped him out. The Bishop was also here a number of times, as indicated by the registers. During his illnesses he got his records mixed up badly. Later Father Breitkopf spent much time and care in straightening out the mix-up as well as he could. The good Doctor also attended Preston and occasionally Berlin.

From here he went to Wisconsin, where he labored for many years in various Missions. When about 72 years old he left for the Old Country, but had to stop in Buffalo, where he died. Further particulars were not obtainable up to the present.

From May, 1860, till June, 1860, Father Eugene Funcken attended the parish from St. Agatha, and then Father Edward Glowacki became resident pastor.

CHAPTER X.—REV. EDWARD GLOWACKI, C.R., 1860 to 1865.

This young priest took possession of the New Germany parish in June, 1860, and remained till June 30, 1863. Particulars about him, his origin, etc., are given in the History of St. Agatha. Often while here when on missionary duty elsewhere, Father Breitkopf, C.R., took his place, coming from Berlin.

At this time smallpox was prevalent everywhere, with especial severity in New Germany. Even now many of the people who were young then have their faces badly marked from the ugly disease.

The writer was informed from a very credible source of an episode of



REV. EDWARD GLOWACKI, C.R.

this young priest that seems almost incredible. He was called to a sufferer from smallpox. The patient's face was so swollen and disfigured with the loathsome malady that it was not to be recognized as a human face. When attempting to give the patient the Holy Viaticum, the priest could not get it into the sufferer's mouth, in spite of all his efforts. So he took the particle back to the church and placed it by itself in the tabernacle. At the first opportunity he asked his Superior's permission to consume the particle at one of his Masses. The Superior gave his consent, and the particle was then disposed of in the proposed way. The writer asked the priest a few years ago whether this was true. He did not answer, I presume through humility.

Father Glowacki planted the fine orchard in his early days. He also se-

cured the fine organ in 1860 or 1861, for \$1,002; 220 adults and 121 young men and women appear on the subscription list.

A list of families of the parish for 1861 or 1862 gives 227 names. The list is quite incomplete, as is evidenced from the census taken by Father Breitkopf in 1866, giving 338 families after many had moved away.

In 1862 and 1863 the cemetery was graded and surrounded with a stone wall which in some places must be 15 to 20 feet high. Sand, stones and much labor were given gratis, yet the work cost \$1,002.92. The beautiful main gate of wrought iron was made by the genial blacksmith, J. D. Miller, of Bridgeport, and cost \$106.00. It is still as good and beautiful as when first made. The wall was covered with plank coping. These being rotten, a cement coping now protects the wall for ages to come.

In 1863 Father Glowacki reorganized the Rosary Sodality into the Living Rosary, with 7 circles of 15 members each. In 1868 Father Breitkopf had in this society 134 members.

Father Glowacki also secured a splendid altar painting of St. Boniface, the patron of the church, representing his martyrdom. He also purchased a well-stocked circulating library, which was well patronized for many years. Mr. Obrecht, the shoemaker, was the librarian for many years. This gentleman is still living and in fair health, at Mount Forest (1916). Under the administration of Father Niemann the books were allowed to get scattered. Now there is nothing left of it except the bookcases.

The Rev. Francis Rassaerts, a Hollander, came to New Germany September 20th, 1864, and remained till December 18th, 1865, when he went to Karlsruhe and remained there till his death.

CHAPTER XI.—THE REV. FRANCIS BREITKOPF, C.R., 1865 TO 1872.

Father Breitkopf, a Silisian from Prussia, and Father Glowacki, from Breslau, Silisia, had gone to Rome together in 1855. The latter came to Canada as a cleric with the Rev. Eugene Funken in 1857; the former finished his studies and was ordained in Rome in 1859. In Berlin he had succeeded Father Glowacki and now again followed him in New Germany in September, 1865, and remained till August, 1871, for a while with Father Rassaerts, then with Father Elena and later with Father Glowacki. During Father Elena's time Father Breitkopf made an extended trip to Europe in 1870.

In 1868 he collected \$518.20 for vestments, statues, banners, etc. He organized the St. Boniface Society for men to work by word and example to influence the youths of the parish in their morals and manners.

In 1866 he took the most systematic and complete census of the parish I ever saw. Going from house to house, he took down the number, sex, age, condition of every individual, the size of the farm and its condition, the character of the father, etc. This is the result:

Township.	Families	Souls	Acres of Land
In Woolwich	38	462	3,596
In Pilkington	43	279	1,260
In Guelph	12	68	423
In Waterloo	245	836	9,902
Totals	338	1,645	15,181

When the Jesuits came here in 1847 they estimated the population at 3,000 souls. This appears to have been considerably over the mark unless they counted many who lived so far away that they could come to church but rarely, if at all. It is true that, during the "Saugeen fever" there was a considerable exodus. These were mostly poor people with only a few acres of land or smaller farms. The small farms were bought by neighbors. New Germany, with only a few insignificant villages, did not lose so many inhabitants as, for example, the Parish of Berlin. It certainly can not have lost one-half its population. The census of Father Breitkopf shows the systematic Prussian very favorably.

In his time a unique lawsuit was carried on through him that deserves to be recorded.

One evening a horse's tail was cut off in a hotel stable. The suspicion fell on a youth who was arrested, tried and sentenced in the County Court. After his imprisonment he went to the pastor to complain that he was completely innocent of the crime laid to his charge. The priest took up the case and instituted a personal investigation, in the course of which he found the real culprits. Then he asked three justices of the peace to take up the case. The pastor acted as the prosecutor and secretary of this self-constituted court. Great solemnity introduced and accompanied the hearing. The Crucifix, lighted candles

and solemn oaths were features of the trial. The result was that the culprits were found guilty and obliged to furnish a certain quantity of wax for the altar and pay a sum of money to the innocently condemned. The culprits were glad to get off so easy. If the case had come again before the courts of the country, they would likely have received a term in the penitentiary for perjury, by which they had placed the guilt on the wrong person.

On his return from his vacation trip of four months, Father Breilkopf continued in New Germany till August, 1872, when he took charge of St. Clement's, and Father Glowacki again returned to New Germany till August, 1873. Then he erected the fine brick rectory beside the church. He also began preparations for the building of a new church, the old one having become too small, though being still in good repair and condition.

While engaged with the preliminaries of this enterprise he was called to Rome by his Superiors to work in other fields, Turkey, Italy, etc.

CHAPTER XII.—FATHER CLEMENT NIEMANN, 1873 TO 1878.

Father Niemann had been a Redemptorist in Germany (Westphalia). He came here from Rome and shortly was placed in New Germany as pastor, August 31st, 1873. In his last two years he built the new church on the site of the old one. While the carpenters were engaged in placing the huge rafters in position, they tied the first set to the tower and the following ones were braced to the first set. There was a strong wind blowing. The rafters swayed to and fro, and gradually sawed off the ropes holding the first set. As the ropes broke the whole series of rafters came down with a crash, carrying the workmen along. One of them broke his back and died after a long period of excruciating pain. Another was seriously injured and suffered for years, al-



REV. CLEMENT NIEMANN

though not entirely disabled. A third one had his shoulder broken, and after a long, painful attempt at cure, had the arm amputated.

Father Niemann was a man of fine, distinguished appearance, and manners, a splendid preacher, and had the knack of pleasing everybody. He might have accomplished great things had he been a better financier. The erection of the church was an easy matter for him, but the payment for it was another more difficult. Before the church had been completed murmurings in the congregation began. On June 8th, 1878, he received Father Foerster as assistant, and left the country in November of the same year under a shadow, when Father Foerster was appointed pastor.

Father Niemann went to Kansas for some years, then to Buffalo, where he built a fine church at Cold Springs on the outskirts of Buffalo. He remained pastor of this church for a number of years, then he retired and lived privately in a house near the church till called to a better life in December, 1911.

CHAPTER XIII.—REV. STEPHEN FOERSTER, 1878.

Since Father Foerster's incumbency the parish has made more improvements than in all the time since its formation, morally as well as materially.

His most difficult and troublesome undertaking was the payment of the debt for the new church. At every step he had to listen to all the mistakes, real and imaginary, of his predecessors. At that time the years of bad harvests and poor markets had not quite passed. However, perseverance and his unruffled good nature gradually overcame all difficulties. On his rounds for subscriptions to the new church Father Foerster came to Martin Goetz, a good man, who subscribed \$100.00 without coaxing. This man said that he had subscribed \$4.00 to the first church built in 1847-48, but that the payment caused him no end of worry and work to get the \$4.00, while the \$100.00 subscribed now would not trouble him. In those early days cash was extremely scarce, because trade was almost entirely carried on by barter.

In 1898 a beautiful new school of four rooms, with spacious basement, was erected just opposite the church at a cost of \$3,800. Last summer it was provided with steam heating.

In 1903 a splendid large convent with a spacious winter chapel was built beside the school, costing \$5,200.00. A wind pump was erected to provide the rectory, convent and school with an abundance of water. In 1909 a cement water tank replaced the wooden one which was rotten. Now a gasoline engine supplies the power when wanted.

In 1910 two large bells were added to the old one in the tower, at a cost of \$640.00. Many years ago four neat little chapels were erected at the four corners of the church land for the Corpus Christi processions.

Cement sidewalks lead from the village to the church and cemetery on both sides of the street.

The church debt at its completion was \$11,000.00, besides what had been paid for it while under construction.

During a thunderstorm in 1909 the church tower was struck by lightning, doing considerable damage to the roof and walls, without setting it on fire. The insurance company stood for the repairs.

Several years ago large sheds for the farmers' teams were erected.

Two years ago the roof of the rectory was taken down to make it steeper and the house warmer.

This parish now covers about the same territory as in its early days. At the time of the Jesuits it is said to have numbered about 3,000 souls, now it has about 1,000. In the last 30 years it held its own well, in fact, it is slowly expanding by purchasing a farm here and there occasionally.

The village itself is rather larger than most rural villages, because many of the old farmers on retiring move into it to be near the church in their old age. Hence quite a few neat brick houses have been erected in the last ten years. There used to be three big hotels, now there are two left.

The parish buildings are on the top of the hill and present a fine view from all sides at a great distance. The rectory, church and cemetery are on the east side of the road leading north from the village, the school, convent and shed for farmers' horses are on the opposite side where formerly used to be all of them. Few parishes are so well supplied with all necessary buildings, and fewer still have such fine and substantial ones. An electric railway is now being built from Berlin to Guelph through New Germany. Whether this will help to build up industries in the village remains to be seen.

SECTION II.—SCHOOLS, TEACHERS, VOCATIONS, ETC.

CHAPTER I.—THE SCHOOLS OF NEW GERMANY.

This Mission had a school from nearly its first beginnings.

This first building seems to have been erected during Father Wiriath's presence in the early thirties of the last century. It was a miserable log cabin that also served as a church for many years.

In 1852 a two-room school of brick was erected and two teachers were usually employed. Just before this school was built Father Holzer states that there were some times during the winter over 100 pupils, many of them grown to manhood. They learned reading, writing, arithmetic, geography, etc., reading and writing both English and German. Many of the older pupils came only one winter. The informant does not state how much progress was made by these one semester students.

When the old school had become too small instead of adding to the antiquated building, a new separate one was erected with a view of adding to it later. However, when the time had come to make more rooms and better ones, Father Foerster prevailed upon the school board to build a modern four-room school on a site just opposite the church, the land having been given by the Bishop to the Board. This was done in 1898. The old school building was then dismantled and the second one turned into a residence and sold.

In 1903 a new large brick convent was erected beside the school with a large winter chapel for the parish to use on week days, the church being too difficult to heat.

The old log priest's house erected before the coming of the Jesuits had been used as a convent since the erection of the new rectory. Now it was also turned into a private residence and sold.

The school cost \$3,800.00, and the convent and chapel \$5,200.00. Recently the school was provided with steam heating.

In 1909 a large water tower was built to give the rectory, school and convent an abundant supply of water furnished by a gasoline motor. During the same summer the church was struck by lightning, causing considerable damage, but not through fire.

Rev. E. Eitel has been assistant here during the last two years.

CHAPTER II.—THE SCHOOLS AND THEIR TEACHERS.

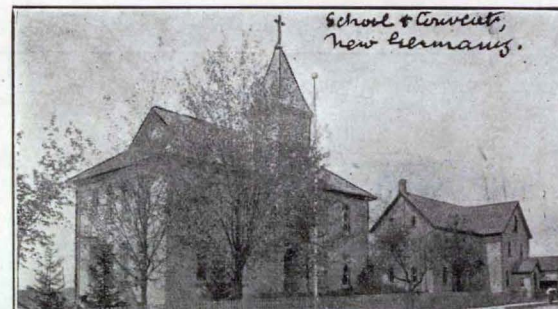
As to teachers, one of the earliest was Theobald Wadel, of Upper Alsace, where he had a brother who was priest for many decades in Sulzbach. One of his sons, Stephen, was the first native German to become priest of this Diocese.

Joseph Schwoob, Jacob Borro, Anton Massel, Mr. Stuebing, Andrew Thiese, Mr. McNab, Mr. Roemer, Ignatius Kormann, Mr. Wehrle, Ignatius Affholder, John Berberich, A. Halter, Anton Elmlinger, and his son Albert taught here. The order and time of their engagements could not be found.

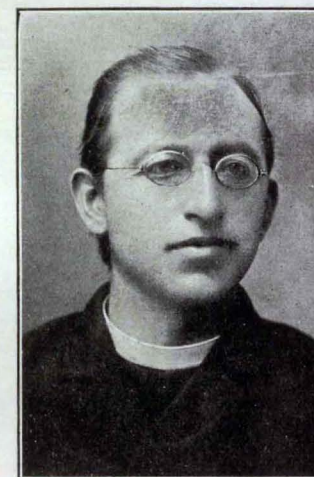
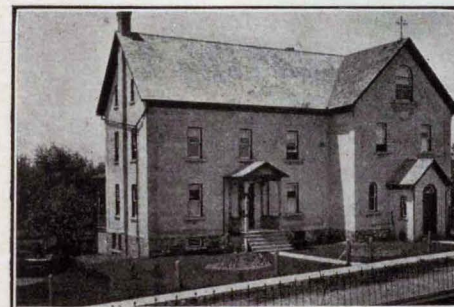
One of the peculiarities of this school was that it was a public school till quite recently, although there was only one non-Catholic in the section.

The Notre Dame Sisters took charge of the smaller children in 1882, and of the whole school a few years later.

Besides this school by the church, there are two more in the parish, one in Woolwich, another in Pilkington, almost entirely Catholic, where Catholic teachers are mostly engaged, among them George Leyes, T. J. Troy, Kramer, Gfroerer, Beysang, Anton Schmidt, Miss Ward and many others.



NEW GERMANY SCHOOL AND CONVENT

VERY REV. STEPHEN FOERSTER,
ARCHDEACON

CONVENT AND WINTER CHAPEL, NEW GERMANY



REV. E. EITEL

SECTION III.

CHAPTER I.—CORPUS CHRISTI PROCESSIONS.

The processions are not now what they used to be in the good old days when soldiers with guns and mortars contributed not a little to the solemnity of these feasts.

Later large sheds for the farmers' horses were constructed, cement sidewalks were laid on both sides of the street from the village to the entrance of the cemetery and the stone wall around the cemetery was covered with a cement coping to protect them against the weather.

CHAPTER II.—VOCATIONS.

New Germany furnished more vocations than any other German parish in the Diocese.

Among those entering the priesthood were: Fathers William Kloepper, C.R.; Stephen Wadel, George Brohmann, John Gehl and his brother William; John Fehrenbach, C.R., D.D.; Joseph Halter, C.R., B.Ph.; Antony Weiler, C.R., Ph.D., D.D.; Clement Brohmann; Phil. Hauck, Wm. Becker, William J.



PARENTS OF VERY REV.
WM. KLOEPFER, C.R., D.D.,
AND GRANDPARENTS OF
REV. W. J. KLOEPFER, C.R.



EDWARD HALTER AND WIFE.

Kloepper, C.R., nephew of the elder Wm. Kloepper. Nearly all these men came from one corner of the parish near the village, they being immediate neighbors.

The reason for these many fine Vocations was under Providence the care of the priests to seek and encourage smart young boys to offer themselves for the altar.

A large number of girls also devoted themselves to God's particular service in one of the numerous Sisterhoods, most of them in the Order of Notre Dame.

Certainly New Germany, with its many Vocations, does not come under the reproach of so many other parishes, which, with the same opportunities, and perhaps better pastoration, cannot compare themselves with New Germany on this point.

PART III.—ST. CLEMENT'S PARISH, PATRON—ST. CLEMENT, POPE
AND MARTYR.

SECTION I.—THE CHURCH.

CHAPTER I.—ITS LOCATION.

The Village of St. Clement's is situated towards the southeast corner of Wellesley Township, Concession 8, on a cross-road of which the main one, east-west, begins near St. Jacob's and passes west through Cross Hill, etc., the other goes from Hawkesville south through the village into Wilmot Township. It is about 10 miles northwest of Berlin, the county town.

Wellesley Township was originally known under the name of King's Bush, as belonging to the Crown, long after the townships to the south had been surveyed and partially settled.

Quite a number of settlers had "squatted" before the land was surveyed in 1842. The Township is surveyed more systematically than Waterloo and Woolwich. Some of the "squatters" kept their land where they had settled and have no road along their land, others adjusted themselves to the Government survey. The land throughout is excellent and well cultivated. Settlement began from the southeast corner from Waterloo, Woolwich and Wilmot.

CHAPTER II.—EARLY CATHOLIC IMMIGRANTS.

Among the first Catholic settlers, early in the thirties, were Blasius Bey-sang and his brother William, a little west of Heidelberg. In the house of the former Mass was celebrated for some time. Adolph Schickler is deemed the first-comer in St. Clement's Village. Mr. Anselle one of the first in Heidelberg. He was a Frenchman and kept a tavern. John Stroh from Baden opened the first tavern in the Village of St. Clement's and kept it almost to his death a few years ago. He was also the first postmaster and justice of the peace. In this latter capacity he always tried to reconcile litigants and mostly succeeded. He was always a friend and support to the priests. Bishop and priests wrote to him on matters concerning the affairs of the church until the Mission obtained a resident priest.

Adam Koebler, coming about 1837, was sent to consult the Bishop of Toronto in regard to land for a church site. This (about six acres) was secured from the Crown in 1853 for £5 5s., on the northwest corner of the cross-road.

The earliest patent received by a Catholic as recorded in Berlin was in 1850. Many secured theirs from 1855 to 1860. The price of land in the earlier years was £80 per 100 acres. It took most of the farmers about twenty years to pay for their land. This is not a bad showing when we take into account the poverty of the men, the distance from a market and the general scarcity of money in those days.

About four miles north of St. Clement's is the Village of Hawkesville; five miles northwest of this place is Macton, on the Peel Township line. It never had anything but a post-office, a tavern, and later a church. About four miles southwest of Macton is Linwood quite a village and now provided with a school-chapel. About three miles further southwest and as far west from St. Clement's, is Cross Hill, another smart little village. About four miles south of St. Clement's is Bamberg on a cross road. The Catholics of St. Jacob's, about five miles east, also belonged to this Mission. Those of Conestogo, two miles further east on the Grand River, usually went to St. Clement's, like those of Woolwich, before and after they had a church above Elmira. Wellesley Village (Schmidtville) near the western end of Wilmot, but in Wellesley Township, is about equidistant from St. Clement's and St. Agatha. These Catholics seem to consider themselves as belonging to the latter parish as the older one.

CHAPTER III.—EARLY CHURCH LIFE.

The first missionary coming to the district of St. Clement's was undoubtedly the Rev. John Louis Wiriath, from 1834 to 1837. In his census he gives for King's Bush 11 Catholic families and 55 souls. Mr. B. L. Baumann is said to have felled the first tree on the church land in 1839 to make room for the grave of Mr. Huber.

The second priest, here often, was Father Peter Schneider, who attended this district from 1838 to 1844.

The first church (a log building) is said to have been erected about the year 1840. The deed for the church was not obtained till 1853.

If this church was the one in existence when the large brick church, still there, was built, it was certainly a creditable performance. The logs were well squared, nicely fitted; the windows had semi-circular tops; a neat Sanctuary, and a pretty belfry gave the edifice a fine ecclesiastical appearance. John Kroetsch, a Bavarian, who had himself constructed a sawmill at Bamberg, is said to have furnished the most of the lumber and logs. Father Schneider directed the operations and served the Mission. There was a family of Kroetsches, six or seven brothers of John. Some of them moved later to "Saugeen," others to Michigan. Besides his sawmill John carried on a store and farmed. On Feb. 3, 1845, he married Miss Mary Ann Spetz, an aunt of the writer. The writer always suspected that there must have been another log church previous to the one described, but he could get no support for his opinion.

In 1844 the Rev. Simon Sanderl, C.S.S.R., succeeded Father Schneider in the Waterloo County Missions. This priest began to note the places of his ministrations. From Oct. 8th, 1844, to April, 1845, he baptized 24 persons at 13 different visits, at King's Bush. Then he calls the place of his further ministrations Wellesley. Perhaps the Township then had received its name or on account of some difference he had his services in Wellesley Village. At or in Wellesley he had 20 baptisms on 8 different dates.

The records seem to show that the church was placed under the patronage of St. Alphonsus, possibly by Father Sanderl, who was a member of the congregation founded by that saint. Perhaps he had completed the building and dedicated it.

According to a note in the register of Father Ebner, S.J. (Oct. 17th, 1852), Bishop Power had ordered the title of the church to be that of St. Clement's. In the latter 50's the writer often attended the old log church with his parents. The saying was then: To-day we go to Queen's Bush church.

During the year 1847 Father Sanderl moved to Guelph as resident pastor. For a whole year there was no priest in the county except Father Schneider, who came from Goderich for several months.



CONVENT OF ST. CLEMENT'S.



THE OLD AND THE PRESENT CHURCH.

CHAPTER IV.—THE JESUIT FATHERS, 1847 TO 1852.

When the Jesuits came to St. Agatha in June, 1847, they took charge of the whole county and some outside Missions.

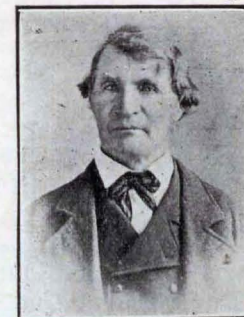
Father Fritsch, S.J., began the parish register July 25th, 1847, with six baptisms on that day.

Father Caveng and Father Fritsch began a great "Jubilee Mission" in St. Clement's. One of them reports of it thus in part:

"We went to Queen's Bush on October 16, 1847, where a large number of Catholics live. The roads were almost impassable. This, however, did not prevent the people from coming seven, eight miles and further, daily, for a whole week. A woman 80 years old walked four miles hither and back every day. She was among the first to be here and the last to go away. Many Protestants were also regular attendants. Our success was extraordinary. The Mission moved the whole population, and its results were striking and enduring. On Sunday, when many Protestants were present, I preached two hours on 'The Church,' and at that it seemed too short to the people. After the sermon a Protestant came to see me privately. He said he saw clearly that the Catholic Church was the only true one, and that he had to become a Catholic in order to save his soul. He began at once to prepare himself well for it. The missionaries preached four times a day in the open air because the church was too small. At the end of the Mission a large cross was erected before the church as at other places. We had to stay several days after the Mission to hear all the confessions and to discuss with the men the smallness of their contributions for the maintenance of the church and the priest." The report states further that a family of ten was converted besides a number of single individuals. Under the Jesuits St. Clement's was well served about twice a month. These priests also introduced another innovation by separating the baptisms, marriages and funerals and having a different part of the book for each category. The former priests had all these things mixed up.



AMBROSE STARR, AN EARLY
SETTLER.



JOHN KROETSOCK, THE FOUND-
ER OF BAMBERG.



JOHN STROK WITH HIS TWIN
SISTER, OCTOGENARIANS.



MR. JOSEPH HUBER, AN
EARLY SETTLER



BLASIUS BAUMANN, WHO
FELLED THE FIRST TREE ON
THE CHURCH GROUNDS TO
MAKE A GRAVE FOR MR.
HUBER.

CHAPTER V.—ST. CLEMENT'S WITH A RESIDENT PASTOR, REV. COL-
UMBAN MESSNER, O.C., 1852 TO 1866.

St. Clement's received its first resident pastor Nov. 1, 1852, in the person of Father Messner, a Capuchin from Tyrol. He was quite a young priest, full of zeal and piety, as Father Holzer testifies in his letters. He also attended Woolwich (Elmira), Maeton and Hesson, formerly called Bethlehem.

In 1854 (Oct.), Father F. X. Wenninger gave a Mission at St. Clement's. Mr. Joseph Strub brought the missionary here from St. Agatha in an oxen wagon borrowed from his father. This gentleman is still living in St. Clement's, 86 years old. (He died recently, 1916.)

Scraps of church notes indicate that steps had been taken in 1853 to build a new church of brick. The old church was still in good condition, but entirely too small. The new church was completed in 1858. The pastor invited Bishop Farrell and also Bishop De Charbonnel, of Toronto (Toronto Archives). Bishop Farrell had been here for confirmation, Sept. 3st, 1856. He was the only Bishop at the dedication. A large brass band was brought over from Buffalo. They gave a concert in the church before the service.

The day was beautiful and the service very solemn, the crowd of people was immense. The writer was also an interested little participant in the important function.

This church was then certainly the largest and finest west of Toronto, and is still in a good state of repair.

The records show that Bishop De Charbonnel confirmed here on Dec. 18th, 1853, and that was not the first episcopal visit. It is probable that Bishops Power and Gaulin had already been here officially. Bishop De Charbonnel also confirmed at Maeton on the same day as in St. Clement's.

On account of troubles and difficulties, arising partly from church building and partly through the school, the parish was placed under the interdict from May 29th, 1865, to June 17th, 1866. This stopped all public services during this period. The only one occurring was a funeral held by Father Glowacki as he notes in the register, because he considered the one in question innocent in the matter.

Eleven private burials are recorded later, but there were more, particulars of which were not obtainable.

Father Messner had his last funeral June 17th, 1866, and then left for Europe. Hard work, long drives, and worry, had undermined his health. Too ill to travel alone, he begged Mr. John Heckler, a shoemaker, who had always been a strong friend of every priest, to accompany him to New York. Arriving at Rochester, he was obliged to go to a hospital. There he lingered till death relieved him of his sufferings, January 11, 1867.

Some charitable people of Rochester organized a picnic and raised quite a handsome sum of money to defray the expenses of the hospital and burial.

Father Messner was an excellent priest, though not a good manager, it seems. Yet of this there can be no certainty. In those days the men of the parish had their trustees and allowed the priest little say in money matters. It was the same in the school, which gave people and pastor no end of trouble until quite recent times. The last two or three years of Father Messner at St. Clement's were certainly sad ones for both pastor and people.

CHAPTER VI.—FATHER GLOWACKI AT ST. CLEMENT'S, 1866 TO 1870.

This young, energetic priest took over the parish at a time when it was entirely disorganized. He appears on the register as pastor on Nov. 6th, 1866, and continues it till July 26th, 1870.

It did not take him long to set matters right. In a short time he paid off the church debt, excepting the claim of the man who had handled the funds while the church was building. This gentleman, whether he was directed by the priest or by the trustees, I know not, claimed that he had laid out a considerable sum of money from his own pocket when there was no church money on hand to pay the contractors. It must, however, be recorded in justice to the congregation that they were always willing to satisfy that claim as soon as its justice was shown. At least two attempts were made by different pastors and Bishops to settle the claim by the appointment of commissions. The claimant was requested to appear and show the proofs of his claim. He refused to appear and even to give a statement to the Commissions. Perhaps he had not kept a strict account of his receipts and disbursements during the building operations, and so could not justify his demands. In those days there were not many able to keep accounts correctly. The man must be supposed to have been an honest Christian. Be this as it may, he later moved north and is now dead many years. The claim was never adjusted, though the people are still willing to pay what they are in justice required to pay.

When the church debt was cleared away, two splendid bells were secured in the latter sixties. Father Glowacki planted a fine orchard beside the old rectory, which is now at its best.

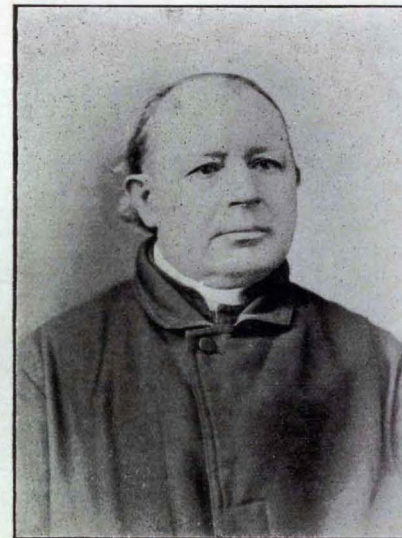
In 1861 an effort was made to get Sisters for the school. It seems that they had been promised by some Sisterhood of Milwaukee, but they did not come.

CHAPTER VII.—FATHERS ELENA AND BREITKOPF, C.R., 1870 TO 1881.

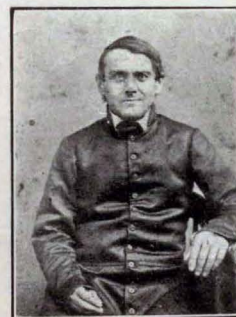
From July, 1870, to April, 1871, Father Elena, C.R., LL.D., had charge of St. Clement's, and things went on quietly without any important improvements.

During Father Breitkopf's administration, from April, 1871 to 1881, several steps of progress were made. The splendid rectory was built without a hitch, a clock was placed in the tower, and an excellent pipe organ, made by Mr. Vogt, of Elmira, the veteran organ builder, was installed. The clock did good service as long as there was a competent man to look after it, like the Michael brothers, Matthias, Carl and Joseph. The organ is still giving good service.

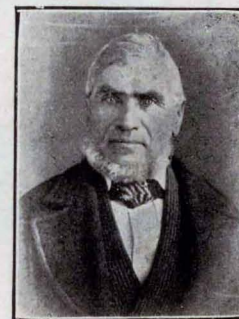
In 1876 the Sisters of Notre Dame took charge of the school, and have had it ever since, with the exception of one year, when, through some difference between the Board and Sisters, the latter withdrew for the term 1910-1911.



REV. FRANCIS BREITKOPF, C.R.



REV. COLUMBAN MESSNER, O.C.



JOHN HECKLER.

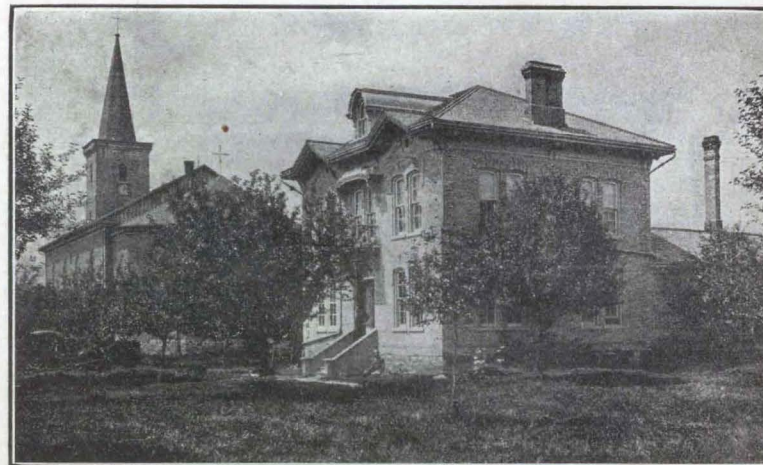
CHAPTER VIII.—REV. JOHN J. GEHL, 1881 TO 1897.

Considerably before this time Macton had received a resident pastor, but Elmira and Hesson continued to be under St. Clement's.

One of Father Gehl's most meritorious works was the construction of the beautiful, substantial church at Hesson. The Mission was small, but made up of excellent material. They were not able to build such a church through their own efforts. Father Gehl unselfishly collected a considerable amount of money among his St. Clement's parishioners for the Hesson church, directed the building, had it well furnished and thus put it on the way of becoming an independent parish after some years. Father John Gnam, its second resident pastor, wrote an admirable history of the Mission, a model for others to copy.

Father Gehl had the St. Clement's church beautifully decorated and then consecrated by Bishop Dowling, then of Peterborough, on June 9th, 1889. In 1882 he had a fine brick convent erected. Up to this time the Sisters had been quartered in the old log priest's rectory, which was now dismantled.

In 1885 a new cemetery was secured several rods out on the road to Hawkesville, well laid out and the remains moved from the old churchyard to the new cemetery. The organ was rebuilt though without much improvement. On Feb. 25, a fine set of Stations of the Cross was placed in the church, and somewhat later the windows were supplied with excellent stained glass. New pews and a beautiful altar were also secured.



THE RECTORY.



VERY REV. DEAN JOHN GEHL.



VERY REV. DEAN GEHL'S FUNERAL.

CHAPTER IX.—REV. GEORGE BROHMANN, 1897 TO 1902.

On Sept. 14th, 1897, Father Brohmann was appointed as pastor of St. Clement's. Under him the church spire was rebuilt, the church basement excavated and part of it turned into a winter chapel; the rectory was enlarged and provided with hot water heating and plumbing; an artesian well was driven to supply the rectory and convent with water, pumped by a windmill; the convent was also enlarged and supplied with hot water heating and plumbing; the roof of the church was re-shingled and the church painted completely outside.

Father Brohmann's zeal and activity was suddenly and quite unexpectedly cut short by his premature death. He had been suffering for years from gall stones. When the occasional attacks came upon him his pains were ex-



REV. GEORGE BROHMANN.

*1st priest
buried in St. Clement's*

tremely severe. But when they had passed he seemed none the worse from them, and in a day or two he was ready to perform any work. On a trip to Guelph, where he intended to take part in the annual conference of diocesan priests, he stopped for a while at the Berlin Rectory. There one of his usual attacks came upon him, under which he succumbed on Nov. 27, 1902. He was buried in St. Clement's, the first priest interred there.

In his will he had provided for the erection of a mausoleum in the cemetery. When this was completed his remains were laid to rest in it. Since then two other young priests, Father Leo Boegel, of the parish, and Father Giess, were buried in the mausoleum.

Father Schhweitzer, C.R., of Berlin, had charge of the funeral of Father Brohmann, and administered the parish temporarily till a permanent pastor was appointed in the person of Rev. Michael S. Halm.



VERY REV. LOUIS ELENA, V.G.

CHAPTER X.—REV. M. S. HALM, 1903 TO JULY, 1911.

Father Halm was appointed to St. Clement's in Feb., 1903.

In 1904 a splendid two-storey, four-room school was erected on the old church land, which was deeded to the school board by the Bishop.



THE SEPARATE SCHOOL.

The rectory was thoroughly renovated and a large verandah constructed on the front and east side. A roadway was opened in the rear of the church land to allow the farmers to drive up to the front of the church.

CHAPTER XI.—REV. JOSEPH E. WEY, 1911 TO 1916.

On July the first, 1911, Father Halm was transferred to Ayton, and Father Wey succeeded him in St. Clement's. He took down the windmill and installed a gasoline motor as more reliable for pumping the water. He also had the church ceiling covered with sheet metal and the whole church re-



REV. JOS. E. WEY.

painted inside and made many other minor improvements to the buildings and grounds. The school, which had been heated with stoves, is now equipped with a good system of steam heating. Large sheds were erected for the farmers' teams.

In the course of time many valuable gifts were made to the church by members of the parish, too numerous to mention.

SECTION II.—THE SCHOOLS, TEACHERS, VOCATIONS, ETC.

CHAPTER I.—THE SCHOOLS.

The first school of the parish was a common school, like everywhere else. It was at first kept in some private house. The first school building stood on the southeast corner of the cross-road. Likely this was also used as a church until the early log church was erected in the early 40's. Some time before the brick church was built another school was built on the northwest corner of the cross-road, on church land. This seems to have been a Separate School. For a time the old school was continued in opposition to the Separate School, with much wrangling and trouble.

Finally the common school was destroyed by fire, but the wrangling continued more fiercely than ever. To give the history of the school troubles might be interesting, but scarcely edifying. It might re-open old sores, now almost forgotten. Suffice it to state that the next brick school was built some distance west of the church land on a plot bought by the Board. That was a poor building, and it was made worse when enlarged to make room for two classes.

The Board finally did credit to themselves and the parish when they erected the present fine, modern building.

There is another school some miles northwest of the village which was turned into a Separate School during the incumbency of Father Breitkopf, when Mr. George Leyes was teacher there.

CHAPTER II.—SOCIETIES.

The parish is well provided with large and active Sodalities and Societies.

1. The oldest Society of which there is a record is that of the Holy Rosary and Mt. Carmel, introduced by the Jesuits in 1847. As the list of members is given by townships instead of Missions, only one acquainted with the old settlers could tell who then were members. Of the officers there is no record.

For Wellesley Township there are 248 names of both men and women on the list, but some of them belonged to St. Agatha.

2. The Women's Altar Society is also one of long standing and activity. It was changed into the Confraternity of the Christian Mothers Oct. 13th, 1911, and affiliated with the Archeonfraternity of the same name with headquarters for America at Pittsburg, Pa.

3. The League of the Sacred Heart embraces practically the whole parish.

4. The choir has for many years sung the whole Mass and Vespers liturgically complete.

5. The C.M.B.A. of Canada had a large membership until their recent financial troubles.

6. The Catholic Order of Foresters has an active Court.

7. The Sunday School is well attended.

9. The pastor regularly visits the Separate Schools as well as the Public Schools in which there are children of his parish.

CHAPTER III.—VOCATIONS.

The parish was slow in furnishing Vocations to the priesthood. Rev. Jonas Lenhart seems to have been the first to devote himself to the Altar. Then followed Rev. John Arnold, Rev. Charles Meyer, Rev. Paul Meyer, Rev. Peter Weber and Leo Boegel. Several others are on the way.

Quite a number of girls of the parish entered the Community of Notre Dame and other Sisterhoods.

The parish of St. Clement's is one of the most compact and strong in the Diocese. It is now completely equipped with excellent buildings that are well



REV. JOHN ARNOLD.

furnished and in good state of repair. Several of the pastors were considering the project of a new church. But the old one is plenty large enough since Linwood obtained its own chapel and is attended from Macton. The present church is a good, substantial building. Though a little old-fashioned, it may serve the congregation for generations to come.

The parish in its early days, when under the Jesuits, no doubt, received some of the funds obtained from European benefactors, and could well afford to do something for the Church Extension Society if that were more efficiently organized and pushed as it ought to be.

(Note.—The Missions formerly dependent on St. Clement's, Elmira, Macton and Hesson, will receive separate articles.)

PART IV.—BERLIN, THE CHURCH OF ST. MARY'S OF THE SEVEN SORROWS.

SECTION I.—THE CHURCH.

CHAPTER I.—THE LOCATION OF BERLIN.

Berlin, the county town of the County of Waterloo, is situated near the centre of Waterloo Township and not far from the centre of the county. The soil is of a sandy loam and the land rather rolling. The land originally belonged, like the rest of the township, to the German Land Company, and was at first settled by German Mennonites, who came from Pennsylvania, some before, and more in the early years of the nineteenth century. These good men, excellent farmers, were loath to sell land for village and town purposes. That is one of the reasons why in the district of this Company it took a longer time for villages of importance to grow up.

Berlin, as late as 1830, had only a blacksmith shop, a tavern and a small store. In 1836 the Mennonites built the first church, a plain frame building on the east end of the town. This also served for some years as a school.

Mr. W. H. Smith, the Historian of the Province, who had travelled all over the settled part of the Province in the late 40's, and examined personally the land, its settlers and industries carefully, found in Berlin 750 souls in 1850. A pottery, a brewery, two small chair factories, were the whole of its industries.

When chosen as the county town in 1852, its growth received an impetus. The contest for the honor of becoming the county town was between Galt and Berlin. It was a most fierce and long one. Finally the authorities left the decision to a plebiscite. On the voting day beer and whiskey flowed freely according to the report of Nicolaus Dopp. Everybody could get as much as he wished and many there were who got more than was good for them. Berlin won out, no doubt chiefly because it was so central at a time when travelling was still so difficult. As Berlin had no considerable water power industries were slow in coming. A small creek, now often almost dry, gave the opportunity to build two small sawmills, which were in operation till recent times.

CHAPTER II.—EARLY CATHOLIC SETTLERS OF BERLIN.

The earliest Catholic settlers were few and poor. As there was no church in or near the place they had to go to St. Agatha, over seven miles distant unless a missionary would come occasionally to the village and have Mass in some private house or at some neighboring station. Who were the first Catholics and when they came could not be ascertained. In 1837 Father Wiriath, the first missionary who served the settlers of the county, found in Berlin only six Catholic families with 16 souls. He gives no names. In Waterloo Village he had 22 families with 105 souls, at Strassburg 14 families and 51 souls, and at Centreville 12 families and 51 souls.

Among the early settlers of Berlin were August Fuchs, a jeweller, from Baden; George Jantz, a grocer and tavern keeper, also from Baden; Anselm Wagner, a potter from Alsace; Joseph Deiter, a laborer; John Dauberger, a brickmaker; Mr. Ferdinand Walter found Reinhold Lang already established in his tannery on the north corner of King and Foundry Streets when he first came to Berlin in 1848.

All these and others were staunch Catholics and for years took an active interest in church and school affairs. A more complete list of old church members will be given in an appendix.



REINHOLD LANG'S FAMILY, BERLIN

CHAPTER III.—RELIGIOUS BEGINNINGS.

Long before Berlin had a church it was visited by the Rev. John Louis Wiriath, an Alsatian, the first missionary who looked after the Germans here. He covered the district from Puslinch to Goderich regularly from about 1834 to 1837, but he left no records, at least they have not been discovered.* Three earlier missionaries, Fathers, Campion, Cullen and Cassidy, who came from the Niagara Peninsula up through Dundas, Galt and Centreville to Guelph, seem not to have come to Berlin. They were on duty from 1827 on for three years or so. Centreville, however, was one of their regular Stations at O'Loanes. This, by the way, was the first centre of Catholicity in the county. A stone pile used to mark the spot where O'Loane's house stood in which Mass was celebrated. The place is now in possession of Mr. John Miehm. The house was a two-storey one. The upper storey was divided into rooms with board partitions that were removed for Mass to give more room for the people at the service. Father Campion baptized Lawrence, son of Lawrence O'Loane, and Ann Gibney, on August 30th, 1836. He had a number of other ministrations there as recorded in the register kept at the Dundas church. There is no evidence that Fathers Campion, Cullen and Cassidy ever came to Berlin or to any of the other German colonies in the county. Most likely, though, they had stations at Preston and Galt which were right on their way. The former place must have had quite a Catholic colony at that time. Father Cassidy had obtained faculties from the Bishop for Waterloo and entered several baptisms, etc., for New Germany people, possibly at New Germany.† One of the O'Loane girls married Mr. John Johnson, who later obtained the O'Loane farm. James O'Loane, a son of Lawrence, married a Miss Gibney, niece of Father Gibney, the first permanent resident pastor of Guelph, and great missionary through western Ontario.

*Likely his records were destroyed with others when the old frame church in Guelph was burned Oct. 10th, 1844. Other old records fared similarly at St. Catharines and Caledonia.

† On Nov. 10th, 1834, Mr. Hugh McMahon writes to Bishop McDonell that the Rev. Mr. Cassidy would have nothing further to do with Guelph Church affairs.

CHAPTER IV.—THE FIRST MISSIONARIES, FATHERS WIRIATH, SCHNEIDER, SANDERL, 1833 TO 1847.

The next missionary, after Father Wiriath*, was Rev. Peter Schneider, also an Alsatian. He was ordained in Montreal in the summer of 1836, and was for a year and a half at Amherstburg, Malden and Sandwich. He came to New Germany at the end of the year 1837 and covered the same field as Father Wiriath had done, viz., from Puslinch to Goderich and south of this line to Woodstock, etc.

Father Schneider is said to have had his quasi home with two sisters at O'Loanes for about three years. But this was likely, in part at least, before his ordination.

Mr. O'Loane, the Magistrate of Stratford, declares that he often accompanied Father Schneider as an altar boy from Centreville to Preston, Blair, Doon, Strassburg, Williamsburg, St. Agatha, etc., where Mass was celebrated in private houses.

Father Simon Sanderl, C.S.S.R., a Bavarian, came to Waterloo County in 1844, and served the Catholics here for about two years. On Father Sanderl's arrival, Father Schneider moved west, to Goderich, and came east from there to Stratford and intervening places. Father Sanderl began to mention where he ministered, so that it is easy to follow his movements. Under him the Preston Church was built. While in Berlin on one occasion he fell and broke his leg. Mr. Rebscher, the brewer, gave him hospitality during his illness. The writer never heard that Rebscher was a Catholic. At that time there were certainly enough Catholics in Berlin so that one of them might have acted the good Samaritan for him. Anyway, it was a kind deed to one in need.

On Oct. 17th, 1846, Father Gibney died at Guelph, and Father Sanderl succeeded him as pastor of Guelph. So there was no priest in the whole county. Father Sanderl may have occasionally gone to Preston and Hespeler from Guelph and northward, but that was all. In 1847 Father Schneider came from Goderich and attended Waterloo County and Guelph for a few months.

For more particulars regarding Fathers Schneider, Sanderl and Wiriath the interested reader is referred to the History of St. Agatha.

*For Father Wiriath see the History of St. Agatha and New Germany.

CHAPTER V.—BERLIN AS A RELIGIOUS CENTRE OF WATERLOO TOWNSHIP, 1847 TO 1857.

When the Jesuits came to St. Agatha, June, 1847, they made Berlin something of a religious centre.

In 1852 Berlin, as was stated previously, was chosen as the county seat. This gave it a promise of becoming a place of some importance, although at that time it had little more than 750 inhabitants.

About this time the Catholics of Strassburg and Williamsburg, south of Berlin, were planning a church. At Antony Wilhelm's farm they had already gathered considerable building material for it. The people of Lexington and Bridgeport, north of Berlin, also were busy with church planning about that time. Two Jesuit priests had come to St. Agatha in 1847, and began to organize religion better in the whole county and beyond. A year or two later others of the same Order had gone to New Germany, and later to Guelph. All the churches and stations in the county were particularly well served from 1847 on.

Father Ebner was at St. Agatha from 1848 to 1856. He strongly advised the people of Strassburg and Williamsburg, and those of Bridgeport and Lexington, to give up their idea of building churches as planned. The Catholics there and elsewhere were already moving away to "Saugeen." Many had only a few acres of land and wanted a big farm at small cost. This they could then get in Bruce or Grey. He saw the prospects of Berlin, the new county town, as more hopeful. If all the Catholics in and around Berlin, within a radius of from four to eight miles would unite their forces they might in time create a parish large enough for a resident priest. Many small churches could never expect to have regular service when priests were still so scarce. Hence he persuaded the Strassburgers and their friends and also those of Bridgeport and Lexington to join the Berlin people and erect a church there. The advice was heeded, though no doubt with sorrow by some.

In 1854 the Berlin church project began to take shape. A site was purchased from Mr. Weber on the southeast corner of Weber and Duke Streets, for \$200.00. Mr. Nicolaus Dopp said that the land was bought from his father. But the deed was given by Mr. Weber and is dated Aug. 16th, 1854.

The building was begun soon after if not before. Mrs. Ferdinand Walter told the writer that she was present at the laying of the corner stone by Bishop De Charbonnel, as a member of the St. Agatha church choir, under the leadership of Mr. Wirtz, then teacher at St. Agatha. She received an image from the Bishop on the occasion which she treasured religiously. Unfortunately she could not give the date of the ceremony.

In one of his reports (July 15th, 1855) Father Ebner writes that the church would be under roof before winter. However, before the walls were finished the brick failed and could not be got anywhere that fall. The next season the last two feet of the walls had to be finished with white brick for want of red ones as the others. This gave the building a peculiar appearance until it was all painted red many years later. Mr. Dauberger furnished the brick for the church as well as for the Sacristy and the school some years later.

The church was 40 x 80 feet without Sanctuary or tower. In the right-hand front corner off the altar a small room was fenced off as a Sacristy and

bedroom for the priest. The writer well remembers how we boys used to sit on the temporary floor laid with loose boards and dangle our feet between the openings during the service.

There was no sort of heating in any church in those days. The priest had often to thaw the frozen chalice out with his breath before Communion. This church was at that time probably the finest church building west of Toronto and is still in fair repair. Bishop Farrell, then recently consecrated, dedicated



OLD ST. MARY'S CHURCH, BERLIN

the church in 1856, possibly as his first function of the kind. It was but poorly furnished and finished for a number of years. The priest came mostly from New Germany, perhaps once a month or less frequently, as this was the period when the priests were again scarcer than ever. In the second half of 1857 Father Eugene Funcken, C.R., used to come.

CHAPTER VI.—BERLIN UNDER REV. GEORGE LAUFHUBER, S.J., 1857 TO 1859.

Father Laufhuber arrived in Berlin and made it his quasi home for about two years from 1857 to 1859. He brought new life and activity into religious affairs. At first he slept in the little room partitioned off for that purpose in a corner of the church.

In Berlin alone he did enough to keep an ordinary man quite busy. But from Berlin he also acted as missionary outside to the south as far as Chippawa and Rainham, west as far as Komoka, beyond London. He recorded his ministrations in the Berlin register, and thus left us a pretty complete account of his many extensive wanderings. He also went north through Upper Wellington, Grey and Bruce.

Many whole families were baptized by him, marriage tangles straightened out, etc. In fact, he was one of the most active and successful workers of Western Ontario. Preston, Hespeler and Morriston in particular received as much attention from him as Berlin. In Preston he reorganized the Separate School and brought it to a high state of efficiency.

Soon after reaching Berlin (Sept., 1857) he began a house to house canvass for subscriptions to build a rectory and a Sacristy. In this he succeeded so well that he could undertake both.

The Sacristy was begun and finished first. Then it also served him as a living room. He planned and directed the erection of the house himself. While the house was going up the people, coming to church on Sundays, wondered what sort of a rectory he was building. The ground floor had no partitions. When asked he replied: "As I have to live in it I wish to make it so as to suit me."

When the house was completed he engaged a teacher, organized a Separate school, and requested the people to send their children to it.

Father Laufhuber, according to Rev. Holzer's "Relations," had been encouraged in his efforts to establish a Catholic Separate School in Berlin by the promise of St. Joseph Sisters from Milwaukee. But when the school was ready to be opened the Sisters, for some reason, did not come, so that the school had to be taught by laymen. This school, however, was exceedingly fortunate in obtaining really first-class men as teachers during its first ten years of existence.

At first there were some who did not fancy the school, partly because they thought Berlin was too poor to keep up a good school, and partly on account of the liberal ideas they had brought from Germany of the '48 revolutionary period. Gradually, however, nearly all fell in with the views of the pastor.

Had he come out with his school scheme at the beginning he might have met with so much opposition that he could not have carried it out. The little strategem served its purpose admirably here.

Had Father Laufhuber not begun the school then it is doubtful if Berlin would ever have obtained one. The reason against it, poverty, would have been as valid later, because the requirements of a school increased from year to year and made the start ever more difficult and costly.

While the school was in course of erection the pastor was ever on the job of collecting money. He approached a young Catholic, engaged as a hod-carrier at the school, for a contribution. The young man, who was single, refused. Then the priest coaxingly put his hand on the lad's shoulder, urging him further for something. The young fellow then drew back his fist, saying: "Take away your hand or I'll strike!" Some years later he lost his hand in a sawmill. The fellow told the writer of the incident with the priest, when a very old man, in a boastful way. I felt like asking him whether he ever thought that there might be some connection between that incident and the accident to his hand. But I refrained for fear the question might do more harm than good.

Before Father Laufhuber's time a number of people, mostly political exiles from Germany, with little or no religion, had come to Berlin. These endeavored to wean young people of both sexes from the influence of the churches by means of dances, theatricals, singing and turner vereins, etc. A tavern keeper was one of the leaders, no doubt for his own pecuniary advantage. They even instigated young people to molest the priest in his sleep by yelling and throwing stones on the roof of his abode. The priest had incurred their ire because he had to inveigh against the prevailing disorders. Most of these apostates had an evil end. But it took years before their bad influence was entirely overcome.

The priest encouraged someone, probably George Jantz, to keep a stock of Catholic prayer and other books and devotional objects on hand for the benefit of the public.

He was also active in starting a Catholic weekly. A Mr. D. Pfeifer was the chief behind the project. Whether he was also the editor or not is not known. Having overcome not a few obstacles the venture was floated and a paper called "Neuigkeiten"—News—appeared on Nov. 8th, 1858, with the approval of the Bishop. It did not prosper. Nothing is known about its ups and downs. Apparently it disappeared soon. Had Father Laufhuber remained constantly at Berlin instead of acting as missionary over so vast a district, he might have helped it to a longer life.

To show how well the missions were organized at this time look at the following arrangements reported by the missionary himself: Each church and mission station had a triple Board or Commission, each of three members—1. One of Catechists for the religious instruction; 2. One for the financial needs of the place to collect and disburse the money; 3. One of censors who kept lists of Catholics and notes about them. These were all appointed by the missionary and responsible to him alone.

At the time when Berlin obtained its church the congregation was almost entirely German. The farmers formed its backbone in numbers as well as in wealth. The Catholics of Berlin Village were poor and not at all numerous.

The construction of the Grand Trunk Railway brought in quite a number of Irish, mostly railroaders, who gradually disappeared again, with few exceptions. Among the more permanent ones were the Hushions, Dillons, Kelligans, Wards, Hannons, etc. Michael Deady was the postmaster for some years. Mr. O'Donnel kept a grocery store.

Bishop Farrell appears in the Berlin register on July 25th, 1858, and on various other occasions. During Lent of 1858 Father Laufhuber assisted Father E. Funcken in a mission at Hamburg. There being as yet no Catholic church there, the Lutherans kindly allowed them the use of their church for the occasion. Then both gave a Mission at Berlin at which 120 confessions were heard, 100 communions given and one abjuration was received. They

also had a Mission at Hespeler together. This and the visits of various priests in different churches indicate how they helped each other wherever they could.

According to Father Laufhuber, the people of Berlin distinguished themselves beyond all others by their liberality and zeal in building, equipping and decorating the parish buildings, etc. But on the other hand, he had to complain of scant receipts for his own use. He told the congregation that he would have to leave Berlin if they did not provide for the maintenance of their pastor. This had the desired effect. The Finance Committee then fixed his salary at \$300.00, not a princely sum, but quite satisfactory to the pastor. In those days a dollar went a great deal further than at present. Then the pastor was in Berlin mostly on one Sunday a month.

Father Laufhuber's last baptism at Berlin is entered Nov. 12th, 1859. He, after this, had his missionary field north from Guelph, through Wellington, Bruce and Grey, where he started many churches, schools and new Mission Stations. Somewhere in Upper Wellington he organized a Separate School on a township boundary line. The school was built on the line in such a way that for one half the year the teacher had his desk in one township, the next half



REV. GEORGE LAUFHUBER, S.J.

year in the other township. Then a Government grant was given to schools that were open during one half year, most schools in newer districts being open only during the winter months. As this school was kept open the whole year and served the purpose of two sections, application for the Government grant was made for both and paid for some years. Some enemy must have informed the Government of this scheme. Thereupon it refused the double grant. Why it is hard to understand. If the authorities really took an interest in education as they pretended, they should have been glad to award the double grant to so enterprising a school board.

In the Archives of Kingston and Toronto the writer came upon a number of receipts given by old missionaries for monies obtained from the Government through the Bishop.

The first Bishop of Kingston, the Right Rev. Alexander McDonell, a Scotchman, was a great patriot, and had brought a large number of Scotch people to Canada. He also stood high with the Canada Company, perhaps had a financial interest in it. In consideration of his services to both England in the Peninsular war, and also to Canada, he received a certain grant, annually,

for himself and his diocese, which then comprised all of old Ontario. When he became Bishop of Kingston in 1826 there were only three or four priests in his jurisdiction. Of this grant the missionaries received a share. Father Wiriath in the beginning got £25 semi-annually. As the number of priests increased the total grant was not increased, so that as the number of priests grew from year to year, the grant to each individual priest grew gradually less. The writer does not know how long this grant was given. But Fathers Wiriath, Schneider and Sanderl shared in it. In 1836, of rebellion fame, some of the Irish Catholics of Toronto protested vehemently against a priesthood paid even in part by the Government. Likely that was the reason for dropping it.

After a few years of missionary work of great merit northward, Father Laufhuber went to New York, broken in health. He died Feb. 22nd, 1865, at the age of only 45 years.

He was a tall man, but of slender build, and somewhat crosseyed. He and Father Schneider were the two most active and successful missionaries in Western Ontario. Father Laufhuber certainly honored his name by his extensive and many missionary travels. Father Schneider remained at it during the long term from 1836 to 1869. He had to overcome far more difficulties of travel in the early period of his labors. Father Laufhuber had the advantage of the railways in his work south and west of Guelph. But northward he met with the same difficulties of a new country as Father Schneider had experienced in his earlier years. These two men of God deserve to be honored and respected, above all others, by the Catholics of Western Ontario.

After Father Laufhuber's departure from Berlin its church was served from St. Agatha and New Germany till March, 1860.

Mrs. John Schwartz, nee Schario, now of Berlin, states that she was in a class of first communicants, instructed by Mr. Deitner, the shoemaker, in Deitner's house. They received First Communion from the priest of New Germany, Dr. Arnold, 1859.

CHAPTER VII.—BERLIN UNDER FATHERS GLOWACKI AND BREITKOPF, 1860 TO 1865.

Rev. Edward Glowacki (written wrong Glowalski), C.R., had come to Canada with Rev. Eugene Funcken, C.R., in the summer of 1857. Soon after his ordination he came to Berlin in March, 1860, and had his residence there over the school like his predecessor. He attended other places from Berlin. His stay in Berlin was short, till Jan., 1861. He was followed by Father Francis Breitkopf, C.R., a Silisian, like Father Glowacki. He had come to Canada from Rome shortly before. He took charge of Berlin Jan. 6th, 1861, and also made his home in Berlin over the school and attended other places from here.

The writer was in his first communion class of 1861, which he taught in his



MISS MARY MOSER, THE
FIRST RELIGIOUS VOCATION



CARL MOSER AND WIFE

room. Among others of the class of about 20 there were Antony Wilhelm, son of Antony Wilhelm; his sister Margaret, who, with her cousin Mary Moser of the same class later joined the Sisterhood of Notre Dame of Milwaukee; Mary Lang, daughter of Reinhold Lang, the tanner, who afterwards became Mrs. Dr. Augustus Kaiser.

While getting his instruction for communion the writer also attended the Berlin Separate School, then taught by Mr. Joseph Fischer. Up to this time he had gone to the neighboring public school in the country. Hence this was his first opportunity of getting into closer touch with a priest and a Separate School teacher. A day or two after he had registered as a scholar the teacher called on him to teach a class of beginners to count in German. He took his class into a corner of the room and began with all the importance of his new



THE FAMILY OF JOSEPH SPETZ, SR., SON OF THEOBALD, THE FIRST
CATHOLIC SETTLER OF THE COUNTRY FROM CONTINENTAL EUROPE



JOSEPH FISCHER, A TEACHER



REV. STANISLAUS ROZALSKI,
C.R., PRESENT POLISH PASTOR

dignity to count for the class: "Aines," "Tsway," "Dry,"—before he could say "Fear" the teacher said: "That will do, you can take your seat. Not knowing what he had done wrong, he went crestfallen to his seat. Another pupil took his place. Now the short term teacher found that there was a different way of counting German from the one he had learned in the pure Pennsylvania (Dutch) dialect.

In August of the year 1862, a mission was given in Berlin by Fathers Nicolaus Sorg and Vasseur, both Jesuits. Rev. Sorg was a splendid preacher and an all round excellent man. His companion knew German very imperfectly. Nevertheless, he preached with great fervor, unmindful of the many mistakes he made. On leaving the church the people expressed their admiration, not so much for the correct speaker, as for the Frenchman who murdered the German language with such vigor.

In 1863 the frame tower was erected in front of the church by a Mr. Pfeifer and added not a little to give the church a more ecclesiastical appearance. Soon two splendid bells were placed into the tower. The Town Council paid for the ringing of the large bell at morning, noon and night, until the town secured a bell of its own many years later. A tower clock with four dials was also placed in the tower. Later it was taken to St. Clement's. There it did good service as long as there was a competent man to care for it. It has been out of commission quite a few years.

In the absence of an organ, Mr. Fischer used to take his piano (a "Fluegel") to the church on great feast days to accompany the choir. We boys had our place near the choir beside the altar. We never tired of the sight of that wonderful "Fluegel" and listened to its music drawn out of that funny shaped box by the deft fingers of the teacher.

The first Poles seem to have come to Berlin in the early 60's, drawn there, perhaps, by the fact that Father Breitskopf spoke their language. He often preached to them and had them sing Polish hymns before and after the High Mass. The colony was permanent and grew slowly. Ever since they were fairly well looked after, and in late years the colony has increased so much that they now have not room enough in the basement chapel of the new church. At present (1916) they are planning to build a church of their own, likely in the North Ward, near the cemetery, where they have secured a splendid site.

Father Breitskopf left Berlin in September, 1865, for New Germany. Rev. Stanislaus Rozalski is the pastor of the Poles. Then the church was again served from the College of St. Agatha by different priests till late in the fall of 1866, all this time at most every fortnight.

CHAPTER VIII.—BERLIN UNDER REV. DR. LOUIS FUNCKEN, C.R., 1866 TO 1890.

St. Jerome's College was moved from St. Agatha to Berlin late in the fall of 1866. Its founder and rector, the Rev. Dr. Louis Funcken, also took over the parish of Berlin, and had in the course of his pastorship the assistance of most of the priests that assisted him in the College. This opened a new period of continued success and progress for the parish of Berlin. Henceforth Sunday service was regularly held in the church. Of course ever since Berlin had its own church, and long before, lay services were regularly held in the absence of the priest just as in most other places. Mr. George Jantz was the lay reader till the establishment of the Separate School, when the teacher used to perform this function.

From the beginning the farmers around Berlin had formed the backbone of the Berlin congregation in numbers as well as in means. The town population remained almost stationary for many years. From the beginning of the school in 1859 to about 1870 the school attendance was always about 50 to 65. The "Saugeen Fever" began in the latter 50's. Many of the rural Catholics had only a few acres of land and plied a trade or worked in the woods or in the farmers' fields for a living. With the advent of farm machinery and the clearing of the forests, there remained little employment for this class. Others with large families had to look elsewhere for cheap land to settle on. Some of the older farmers died and their children then sought farms where they could get cheap land. All these found what they wanted in "Saugeen," the Counties of Bruce and Grey, then newly opened for settlement. Most of the land there was good and cheap, though still covered with virgin forests. Father Ebner and other priests endeavored to stem this emigration, but in vain. This movement and later the emigration to the States continued. There was a succession of poor crops and in towns and villages this was felt by the business people. Many of these failed or made only a precarious living. The towns were nearly all at a standstill or going backwards. Hence at the time of Father Louis' arrival the prospects were anything but rosy.

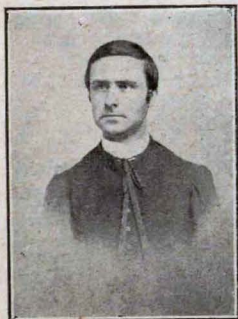
Shortly after his coming to Berlin the Board of Health found it advisable to forbid the interments in the churchyards as had been customary with all the churches. Therefore the Catholics were obliged to look for a cemetery. They secured a burial plot of two acres from Mr. John Hoffman for \$150.00 north of King Street towards the boundary of Waterloo. Soon after the Town of Berlin bought a large tract of land adjoining the new Catholic cemetery. A little later Waterloo also obtained a large plot adjoining that of Berlin. Thus a block of about 60 or 70 acres became a burial place. Then no one thought that this would ever be in the way. Both Berlin and Waterloo had seemed to have reached the limit of their growth. Now everybody sees the mistake. But what can be done? To close the cemeteries would not remedy the old error; to remove the remains of all those that have been laid to rest there would involve a tremendous cost. Yet it forms a barrier between the two towns which would have grown together long ago, had it not been for this obstruction. Later another considerable block of land on the opposite side of King Street was taken up by the hospital, forming another impediment to the union of the sister towns.



THE CONVENT, BERLIN



THE FUNCKEN MONUMENT

VERY REV. LOUIS FUNCKEN,
SUP. C.R., D.D.

REV. CARL LAUZ, O.S.B.

The Catholic cemetery was nicely graded, fenced and laid out in burial plots. In 1878 another acre and a half contiguous to the Catholic cemetery was bought and added to it. In 1896 the Cemetery Board bought another three-acre plot lying east of the cemetery. The eastern half of this was sold to the Separate School Board in 1912, who built a fine school on it in that and the following year. This year (1915) this school was doubled in size and now contains eight class rooms. If no new cemetery will be laid out in the next few years the remaining part of the purchase of 1896 may have to be added to the cemetery, since the old one is becoming pretty well filled.

In 1886 some far-seeing citizens of both towns began an agitation for the removal of the whole cemetery to another place. Mr. J. Moffat, then of Waterloo, was one of those agitators. Then it might have been done at a comparatively small cost, because there were not so many buried there. Now it looks as if the cemeteries will have to remain indefinitely where they are, even if a new one is chosen.

In 1871 the Sanctuary was added to the church and adorned with beautiful stained glass windows from Roermond, Holland. Two of them are now in the new church and show a contrast with those made in this country. The larger one, "The Pieta," is boxed up as no suitable place for it could be found on account of its peculiar shape.

In 1874 a new two-room school was built beside the old one, which was turned into a convent for the Sisters, when they took charge of the school.

In 1877 the church was decorated inside and painted all red outside and now presented quite a fair appearance. The church was also furnished this year with a handsome communion railing provided by the rural members, a nice pulpit from the town members, new oak pews, carpets, and altar candlesticks; the gallery was enlarged and provided with pews. Mr. and Mrs. Backer presented a fine altar, made by the genial Mr. N. Durrer, of Formosa. It now forms the most attractive ornament of the new basement chapel.

In 1881 another Sacristy was built on the Weber Street side of the church, and the old one was assigned to the school children to attend Mass. In 1882 another lot was bought behind the church for future requirements for \$400.00. In 1883 a large pipe organ was installed by the veteran organ builder, Mr. Vogt, of Elmira. It was rebuilt and considerably enlarged when moved to the new church. Its original cost was \$1,750.00.

In 1884 Father Louis took a trip to Europe, his first vacation since his arrival in Canada in 1864.

In 1885 a comfortable new convent was built at a cost of about \$2,500.00, and the old one was again required for the school. Mr. F. X. Messner contributed a handsome sum for this purpose.

In 1887 Father Louis celebrated his Silver Jubilee of the priesthood amidst the acclamation and congratulations of the people regardless of race or religion. Among the many costly presents were a complete set of very costly and beautiful church vestments, a rich monstrance, etc. These were left by the Jubilarian to the church and are in excellent condition and used only on the greatest feast days.

In 1889 the school had to be enlarged again. Two storeys were added to the building erected in 1874, so that there were now six class rooms.

Towards the middle of the 80's Father Louis' health began to fail. Constant hard labor began to undermine his constitution. During 1888 a serious heart trouble gave him and his associates warning that further hard work was for him out of the question. His physicians ordered a complete rest. As he could not get this at home he finally decided to go abroad.

In the spring of 1889 he sadly took leave from his friends and people,



VERY REV. LOUIS FUNCKEN, SUP. C.R.

feeling that he would likely not meet with them again, while his friends hoped for the best.

He went to Roremond, Holland, where he still had relatives and a host of friends. However, he did not find the conditions of his health improving. Instead of improvement he felt that he was steadily growing worse. At last he had to enter the hospital, the same where he had practised pharmacy in his young days. There he also found to his great joy that the same Sister Superior was still at the head of the institution.

In spite of the best medical care and nursing he grew steadily worse. The end came on January 30, 1890. Shortly before he died he made his will in which he expressed his desire to have his heart placed in the church of Berlin with the following inscription covering it: "Here rests the heart of Father Louis Funcken, who loved God and men."

However, his relatives could not bear the idea of mutilating the body and buried him as he had died. Some years later Father Kloepper, on a trip from Rome, passed through Holland and secured his old Master's skull. It was placed in the church under the inscription dictated by Father Louis, with the alteration of the word "Heart" to "Skull." At the completion of the new church the relic and marble slab were transferred to it and over the tablet was placed his marble bust in half relief. In 1907 the past and present students of St. Jerome's College erected a bronze statue of their old master in the College park. It shows the beloved teacher in heroic size standing beside a student whom he instructs. The statue is the production of Signor Zacchanini, a distinguished sculptor of Rome, Italy, who also produced the statue of Queen Victoria in the Berlin City Park.

This brief summary of Father Louis' administration of the Berlin parish is enough to show that it was a long term of constant and ever-increasing progress in every line of parochial attainments. It was accomplished with complete union and co-operation of the people and the assisting priests. A large share of this progress is certainly due to the zeal, prudence and ability of the pastor during his long and active administration.

If we remember that besides the parish he also managed the College—for a long time single-handed—and gave much of his time to outside work in the Missions and neighboring parishes, we may well wonder how he could accomplish so much. We will cease to wonder that his term of labor came to an end so early. He was only 56 years old when he was called to a better home, as we may properly hope.

CHAPTER IX.—BERLIN UNDER THE REV. DR. WILLIAM KLOEPFER,
C.R., D.D., 1889 TO 1910.

When Father Louis left Berlin he placed the administration of the Berlin parish into the hands of Father William Klopfer, who had been his chief assistant in the church for many years before.

Father Klopfer, a native of New Germany, had been one of the first students of Father Louis at St. Agatha, and became the first Canadian to enter the Community of which Father Louis was a member. He had gone to Rome



VERY REV. WILLIAM KLOEPFER, SUP. C.R., D.D.

in 1869, and was ordained there. As soon as he returned to Berlin in 1881 he began to assist his old master in the parish and College, and did considerable work outside, chiefly in Preston, of which he had charge for many years.

During his pastorate of about 20 years the parish continued to show a career of uninterrupted progress. His first serious work was to collect the funds for the new organ. In 1898 a water motor was installed to pump the organ (Jan. 29th).

The congregation had in the last years grown so much that every avail-



ST. MARY'S SCHOOL AND OLD CHURCH, BERLIN

able spot in the church had to be used. The Sunday services had to be doubled. Even then the church was woefully overcrowded. The separation of Waterloo from Berlin in 1891 gave no relief to this condition. Hence a new church had to be thought of. A monthly collection was started in July, 1892, to raise a building fund. In 1899 a site for the church was purchased from Mr. John Fennell adjoining the church land for \$7,500.00.

Before this the school had again become too small. It was enlarged to double its former size and now contained 12 class rooms. This was in 1897.

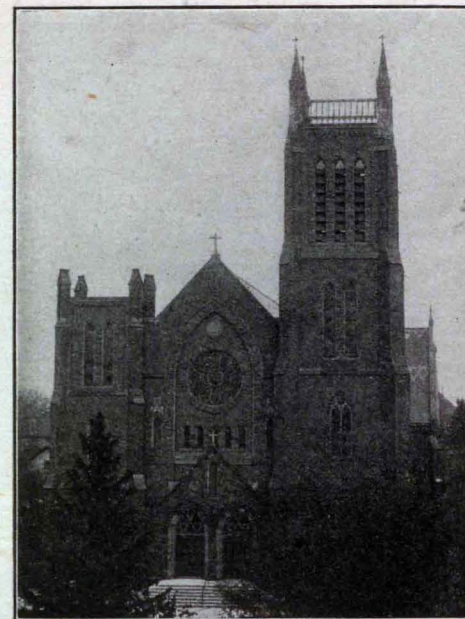
The erection of the new church was undertaken on Sunday, May 27, 1900. The turning of the first sod was an affair of considerable ceremony. After every Mass the whole congregation went in a body to the church site and everyone dug out a shovelful of earth. Later the shovel was officially pre-



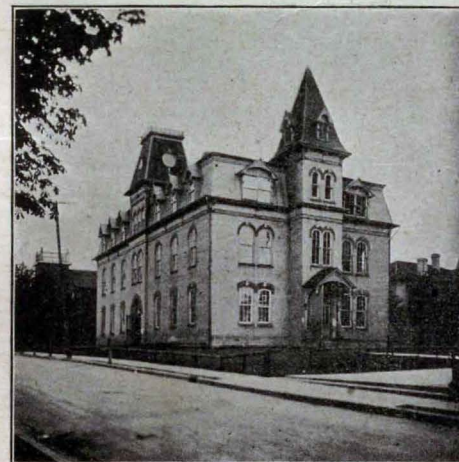
REV. JOSEPH HALTER, B.A., C.R.

sented to the oldest member of the Building Committee, Mr. John Motz, the sheriff. After his death it was passed on to Mr. Geo. Lang, who keeps it religiously.

The corner stone was laid with great solemnity, Sept. 30, 1900, by His Lordship, the Right Rev. T. J. Dowling, the beloved Bishop of the Diocese. A remarkable incident of this solemnity was that the six parishoners who signed the address to the Bishop on this occasion had been present at the ceremony of the laying of the corner stone of the first Berlin Catholic Church in 1854. No doubt many more were living in the parish in 1900 who had also witnessed the event of 1854. Nearly three years were devoted to build the church. It was completed and ready for dedication late in the fall of 1903. The day set for the occasion was December 13. His Excellency, the Most Rev. Donato Sbaretti, Papal Delegate at Ottawa, was invited, and accepted the invitation. This was his first official visit to our Diocese. Several prelates, many priests and a great throng of people from far and near took part in the great function.



ST. MARY'S CHURCH, BERLIN



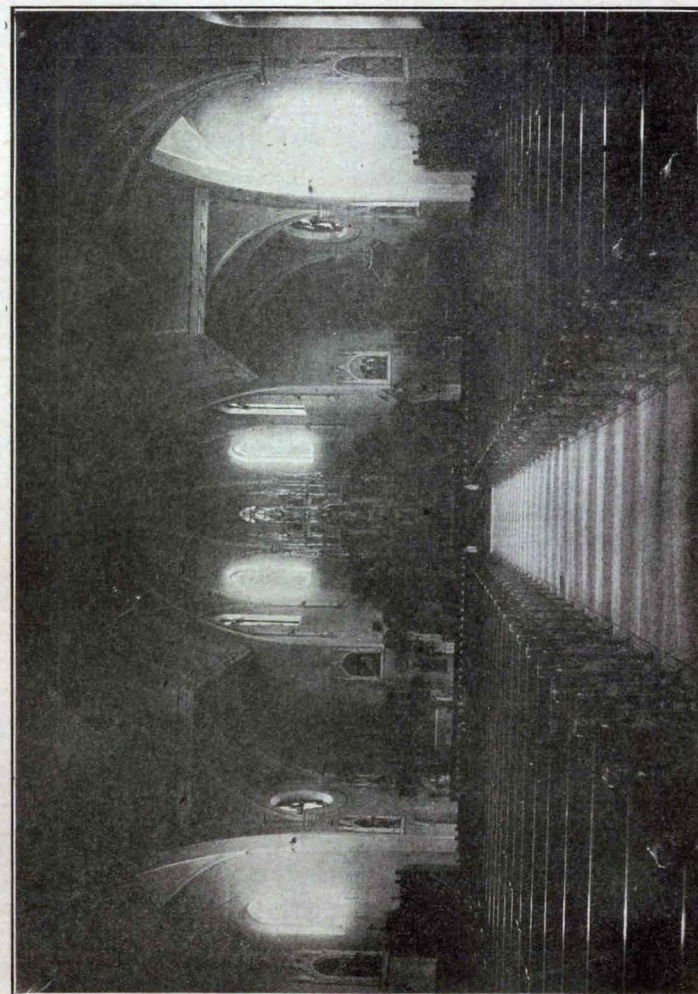
ST. MARY'S SEPARATE SCHOOL, BERLIN



THE RECTORY, BERLIN



ST. MARY'S CHURCH, BERLIN



INTERIOR OF ST. MARY'S CHURCH, BERLIN



REV. JOHN KOSINSKI, C.R.

Who Preached at the Laying of the Corner Stone of the New St. Mary's Church.

The day was not a pleasant one. Rain, sleet and a heavy wind-storm prevailed. Nevertheless, it was a glorious day. At last Berlin had a church somewhat in keeping with the size and wealth of the parish.

The church had been planned by Mr. A. W. Holmes, of Toronto. Mr. Caspar Braun had the masonry contract, Mr. Wm. Forwell that of carpenter. The church is a credit to all concerned, both as to style and workmanship. It is a massive edifice of the Gothic style, in the shape of a Latin cross. A large tower on the right hand corner of the front and a smaller one on the left, give dignity and breadth to the building, while four doors, receding deeply, and a large rose window over the two central ones, give it grace. The church may



REV. WILLIAM BENNINGER, C.R.

justly be called a monumental one, and presents a fine harmonious view in the spacious grounds. The dimensions are: Length over all, 186 ft.; length without Sacristy, 174 ft.; width of nave, 61 ft.; width of transept, 92 ft.; width of front, 100 ft.; seating capacity, without gallery, 1,000.

The church was at once well and completely finished and furnished. Altars, statues, stations of the cross, stained glass windows, altar candlesticks, carpets, etc., were all donated by individuals, families and societies. The magnificent altar, donated by the ladies, was built by Nicolaus Duerrer, of Formosa. He died before it was finished. His son completed it. Mr. Emil Huber was the decorator. The splendid stations are the gift of Mrs. Dr. A. Kaiser, of Berlin, Germany. The organ is driven by a water motor.

The heating is of the fan system. The large wheel drives the air through

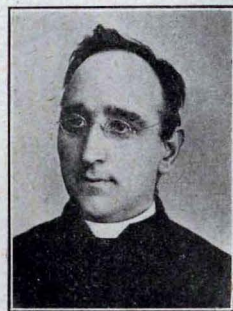
steam coils into the church and takes the foul air out again. The system is very effective, quick in action, and very economical. The cost of the church as Father Kloepper left it, with furnishings and fixtures, must be about \$90,000.

In 1902 the convent was considerably enlarged to give room to the constantly increasing number of Sisters.

Rev. Wm. Kloepper died December 3rd, 1909, at St. Joseph's Hospital, Guelph, and was buried in the Berlin cemetery, thus far the only priest resting there. A memorial tablet with his bust figure in half relief was placed in the church opposite that of his predecessor and former master and superior.

The church stands prominently in the centre of the city, and also in the centre of population, as a monument to the pastor and congregation that had the courage of undertaking a work of such proportions and sacrifices.

Father Kloepper, of course, had various assistants as pastor. During one of his periodical visits to Rome, in order to attend the Chapter of his Community, the Rev. Jos. Halter, C.R., had charge of the parish. This was in the



REV. JOHN STEFFAN, C.R.,
Ph.D., D.D.

times when the A. P. Aists were rampant throughout the Province. They brought the notorious Mrs. Margaret Sheppard to Berlin to promote the A.P.A. movement by calumniating the Catholics. Her attacks gave Father Halter the opportunity of giving a series of lectures in the church in defence of Catholic doctrines and practices with telling effect. It is possible that the special effort and labor involved by preparing and delivering these lectures were the cause of his sickness and death not very long after. Rev. Vincent W. Kloepper was with him during the erection of the new church. On him rested the onerous burden of collecting the funds, at least in great part. Many other priests helped Father Kloepper in the church during his time.

CHAPTER X.—BERLIN SINCE FATHER KLOEPFER'S DEMISE, 1909.

Father Antony J. Fischer, C.R., had been assistant at Berlin for some years before Father Kloepper's death, and continued as administrator until Rev. Theobald Spetz, C.R., became the regular pastor in 1911.

During Father Fischer's term the school accommodation had again become a pressing question. A fine new four-room building was erected in the North Ward near the cemetery, at a cost of about \$24,000, including the site. A two-storey building with eight class rooms had been planned, but on account of the cost it was cut down to a one-storey structure. In 1915 the demand for more room was again urgent. Now the second storey was added to the building at a cost of about \$13,000, including equipment.

When Rev. Theobald Spetz assumed the pastorate in 1911, the church began to look dark and black inside. It was in need of being decorated.

This was undertaken at the beginning of 1912. While planning this work it was seen that there was other work to be done previously in order to make a good job. The wainscoting had only been done partially, so this was undertaken first. Then the electric lighting was poorly wired and the fixtures were unsatisfactory. Hence now was the time, if ever, to make it right. There were no sanitary provisions for the church, yet quite indispensable.

The decorating was masterfully done by Signor Ilario Panzironi, a Roman artist of New York, for \$6,000. The other improvements and changes cost nearly \$4,000 more. Father Fischer, as assistant, had to collect nearly all the funds.

The decoration is a splendid piece of artistic work. The Gothic vault is peculiarly adapted with its twelve large panels, to receive full-sized group paintings. As the church is dedicated to the Sorrowful Mother, the Seven Dolors were chosen as the most suitable subjects. For the five other panels the subjects are closely related to the seven others: The Annunciation, The Birth of Christ, The Coronation of the Blessed Virgin in Heaven, Christ's Resurrection and Ascension complete the beautiful series.

When the decoration was finished Father Fischer was appointed pastor of Waterloo.

In September, 1915, Father Spetz resigned the rectorship of Berlin, and Father Fischer was recalled from Waterloo to take full charge of Berlin, where he had already done so much work and which he knows so well.

It is but just to state that ever since Father Louis came to Berlin, all the priests that helped him in the College also gave him and his successors in the parish valuable assistance.

Ever since 1870 the congregation had a constant increase; with it came a steady increase of the work. For the last three or four years there have been two assistants. On Sundays there are three Masses in the upper church.

The Poles also have two Masses in the basement every Sunday.

The Berlin congregation now numbers over 600 families without the Poles. There is a colony of Syrians in Berlin who, of course, attend this church as very good Catholics. A few French and Italian families make the congregations quite a cosmopolitan one. For the Syrians a priest of their nations is called three or four times a year to give them special attention.

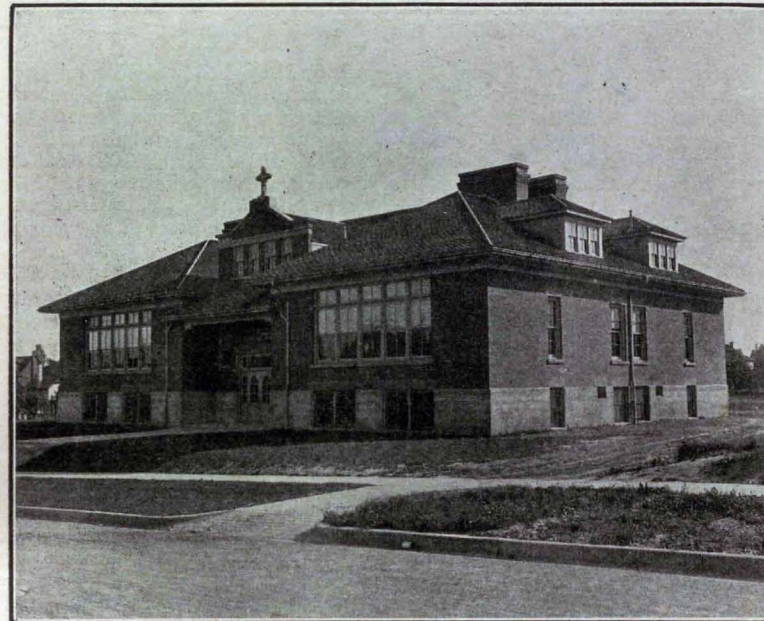
The church is so centrally located that there is no one in the city that has more than a mile to go to it. Another church could not be placed to serve any considerable number of Catholics better than the present one. As the growth of population demands more church room the services can be increased, even doubled, to accommodate the people.



REV. PAUL SOBCZAK, C.R., FORMER
POLISH PASTOR

Missions of two weeks at a time were held periodically every three or four years since 1898.

Father Paul Sobczak had the honor of being the first pastor of the Polish congregation with a separate parish, with services in the basement of the new St. Mary's Church. He began at once to start a building fund for a Polish church, which is now in course of erection near the cemetery, at a cost of about \$40,000, under Rev. S. Rogalski, C.R.



THE ST. ANTONY WARD SCHOOL, BERLIN

SECTION II.—BERLIN CHURCH SOCIETIES, SCHOOL, COLLEGE, VOCATIONS, ETC.

CHAPTER I.—CHURCH SOCIETIES.

The Berlin Church had its societies from early times, even considerably before the church was built.

The oldest one of which there is a record was that of the Holy Rosary and the Mount Carmel Scapular. This was erected or reorganized by the first Jesuits in 1847-48. The St. Agatha records have a list of members of the county, arranged according to townships instead of according to missions. It contains a considerable number of names from the Berlin district. No officers are mentioned, but there is no doubt that each district had its officers.

Mrs. John Schwartz, nee Schario, states that at the time of her first communion, she was a member of the Altar Society, of which married and single women were members. This was in 1858.

Under Father Louis this society was divided into two: The Altar Society for married women and that of Mary and Martha for the single. The latter was changed into the Sodality of the Children of Mary, and the former into that of the Christian Mothers, and affiliated with the Archconfraternity of the same name, with headquarters at Pittsburg, Pa.

The Christian Mothers' Society has for the last three or four years devoted its services and means towards charity, assisting the sick and needy, helping the Victorian visiting nurses and the Sanatorium for Consumptives recently established.

The Catholic Mutual Benefit Society, a fraternal insurance company, organized Branch No. 12, as one of the earliest in Canada. It also had one of the largest memberships in Canada until recently. The financial difficulties into which the Society has fallen on account of having postponed the raising of its rates too long caused it to lose many members. However, it seems that it will weather the storm and be able to continue its usefulness.

The St. Boniface Sick Benefit Society is a purely local organization, with a splendid membership, and thus far with a splendid record.

The Catholic Order of Foresters have had an active and successful Court here since Aug., 1897.

The Holy Name Society is the latest one to have come into existence here in 1913, with a large and active membership. In 1914 a Junior Holy Name Society was organized for the younger boys at school and those out of it.

The League of the Sacred Heart is an old and strong organization, with practically the whole parish as members.

Lately the Society of the Holy Childhood, which had been active in the times of Mr. Levermann during the 60's, was reorganized for the school children, to imbue them with the missionary spirit. There is also an old St. Cecilia's Society of the Mixed Choir. In 1915 a male choir was instituted, besides a boys' choir which has about 40 members and contributed not a little to enhance the beauty of Divine services.

The boys also have a very efficient Altar Society of some 50 members, to provide good servers in the Sanctuary.

CHAPTER II.—THE BERLIN SEPARATE SCHOOL.

The Berlin Separate School was organized in 1859 by Father Laufhuber, and has been continued without interruption ever since. From its beginning the School Board had to levy a head tax (called rate bill) from the pupils because the regular tax was insufficient for the needs of the school, although the supporters of the Separate School had to pay a considerably higher rate than that of the public school. It was only in 1889 that the Board was able to carry on the school with the same rate of taxation as the Public School Board, so that the Rate Bill could be abolished.

The school was from the beginning taught in English, though German was also taught efficiently alongside.

The school attendance was practically stationary from the beginning till the year 1870, with an attendance of 50 to 65 pupils in one room and under one teacher.

From 1870 onwards the school population began to increase first slowly, then gradually faster and faster.

In 1874 the school population had outgrown the original school when a new two-room school was erected beside the old one, and the old one was turned into a convent for the Sisters, who then took charge of the school, and have had it ever since. This was a great relief to the board which thus far had to look for a new teacher almost every year, and sometimes oftener.

In 1889 the school received two more storeys giving four more rooms.

In 1897 the school was enlarged to double its former size so that there were now 12 class rooms.

In 1912 the rooms became again overcrowded. Hence a Ward School was erected in the North Ward near the cemetery, with four rooms on the ground floor. Two years later this had to be enlarged by putting another storey on the building. Now the Board has 17 rooms filled with 750 pupils, and three vacant ones.

CHAPTER III.—VOCATIONS.

The first youth of Berlin entering the holy priesthood appears to have been the present writer.

Rev. Jos. Schweitzer, though born in St. Agatha parish, lived in Berlin when he followed the call to the altar. Andrew Spetz, brother of the writer, and Charles Bohrer, of Berlin, studied together and were ordained at the same time.

Revs. Charles Kiefer and George T. Spetz, nephews of the writer and also Berlin boys, as well as Revs. Chas. Dantzer, Leo Siess, Dehler and Simon Winter. Fred Arnold is another Berlin boy on the way to the priesthood.

Many young ladies of Berlin joined various Sisterhoods.

CHAPTER IV.—THE TEACHERS OF THE SEPARATE SCHOOL.

The first teacher here seems to have been Mr. John Berberich. He was a native of New Germany, and had taught there and in various other places before he came to Berlin. He went to Dayton, O., and taught there for many years. At his retirement he returned to Canada, lived a few years at Chepstow. Having become feeble with old age, he went to Guelph and died at St. Joseph's Hospital. He was a fine type of a man, large and tall, yet extremely mild and pleasant.

Joseph Fischer, a young Prussian, followed him, first in New Germany and then in Berlin. He had come with his parents and many brothers and sisters, his father being a teacher also. Mr. Fischer remained here about two years, and then also moved to Dayton, where he continued to teach, act as organist and some years later began also to publish Catholic Church music. Later he moved to New York with his publishing business and continued for a number of years to direct the choir and play the organ in one of the largest churches in the city. As choir director he was the first to attempt the production of old masters like Palestrina, etc., with signal success. He was also one of the first to agitate for a reform of church music. He published Singenberger's "Caecilia," the organ for reform of church music in America. As his music business grew in size he gave up all his other work to devote himself entirely to it. On a business trip he fell ill at the house of his brother, Rev. August Fischer, then pastor of the German Catholic Church of Springfield, Ill. His prosperous business he left in the capable hands of his two sons George and Carl T., who had grown up in it and are continuing to carry it to still greater importance and success.

Joseph Fischer was born April 9, 1841, at Silberhausen, in the Province of Saxony, Prussia. He died in October, 1901.

He was of average size, bright and pleasant to meet, a splendid teacher, organist and choir director. His success in business proved him to have been a capable business manager.

His brother, Rev. August, had been for many years pastor of the Springfield German Church. He retired to some institution in Cincinnati, O., in 1914.

Rev. Charles W. Levermann was born at Strassburg, Alsace, Feb. 19, 1829. He came to America with his parents at an early age and settled in Nova Scotia. In the middle 50's he came to St. Agatha and taught there for several years. Then he went to St. Michael's College to teach and study. He followed Joseph Fischer in Berlin. Here he also taught at St. Jerome's College while keeping the Separate School till 1869. Then he went to the Montreal Seminary, but remained there only a short time.

In 1872 he joined the Benedictines at Beatty, Pa., was ordained priest Jan. 11th, 1875, and admitted to the vows Feb. 2nd, 1874. His solemn vows he made Aug. 15th, 1877. He was stationed for some time at Chicago, as assistant. Then in Kansas as professor in a college and assisted in missionary work till 1877, when he came to Pittsburg, Pa., where he was assistant till 1886. Then he was pastor of Greensburg, Pa., till 1892. Then he was recalled to the Beatty Monastery, where he acted as Prefect and Professor of Liturgy and Moral Theology. As a Benedictine he made several visits to his old friends in Waterloo County and to his aged father in Halifax. He accompanied Bishop

Twigg as private secretary to Rome. He was a good linguist, a fine singer and somewhat of a player on the organ and violin. He wrote an exquisite hand and stuck to the quill pen. He had a prodigious memory for family relationships, and was a pleasant, jolly man with everybody.

At school he was generally too easy until the school got entirely beyond his control, when he would apply the rod to all indiscriminately. This brought order again, but not for long.

Father Leverman was followed rapidly by Messrs. Edward Yenn, Peter Kaiser, John Zinger, William Obrecht and Charles Lang, all graduates of St. Jerome's College. Finally the Sisters of Notre Dame took charge of the school



LOUIS VON NEUBRONN,
TEACHER

in 1874 under the principalship of Mother Clotilde. She remained in charge till her death, January 22nd, 1902, when Sister Caia, her first companion and assistant, became principal. She died July 14, 1914, and was succeeded by Mother Damascene, who has under her 15 Sisters and two lady teachers not nuns. The number of pupils is now (1916) 750.

The school has always been in a high state of efficiency, and is kept abreast of the times in equipment and successful work. The classes were always taught in English except German, which up to recent years had always been taught successfully.

Mr. Louis von Neubronn, who had been teaching in the public schools of Josephsburg and Hamburg for many years, later came to the Berlin Central School of Berlin to teach the German classes.

CHAPTER V.—ST. ANN'S TRAINING SCHOOL.

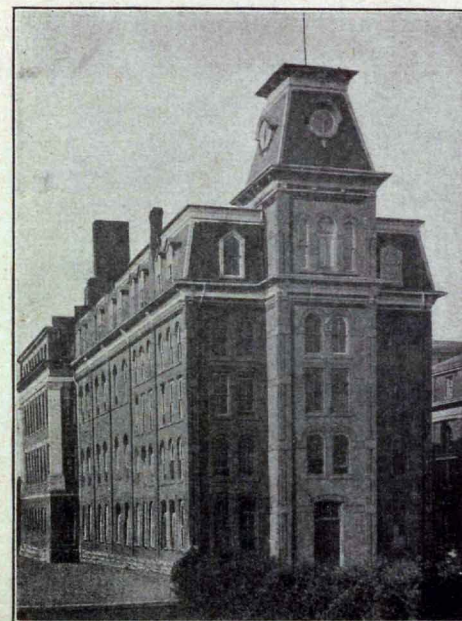
The new interpretation of the old law, concerning the qualification of religious school teachers made it necessary for these teachers to obtain the same qualification as other teachers of Separate and Public Schools. Besides the teachers had now to get their training in approved high schools and in the Provincial Normal Schools. Hence the Sisters had to provide a school to train their candidates in the Province or give up teaching in it.

For this purpose the Separate School Board purchased the Erb Homestead near the convent in 1907, in which the training school was opened in September of the same year.

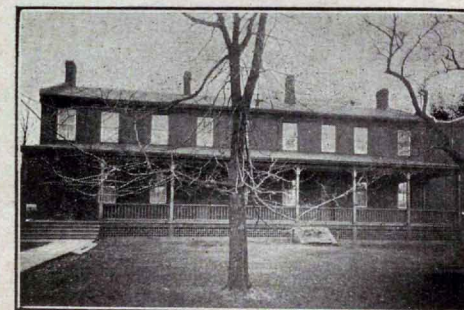
The following year an increase of candidates demanded more room. So the Pearce Terrace adjoining the Erb property was purchased and fitted up for this purpose.

Thus far the new enterprise has fully answered the expectations of its founders. Every year sees a new bunch of teachers coming from it to take the place of the sick and worn-out ones and it is hoped, to take charge of the new schools.

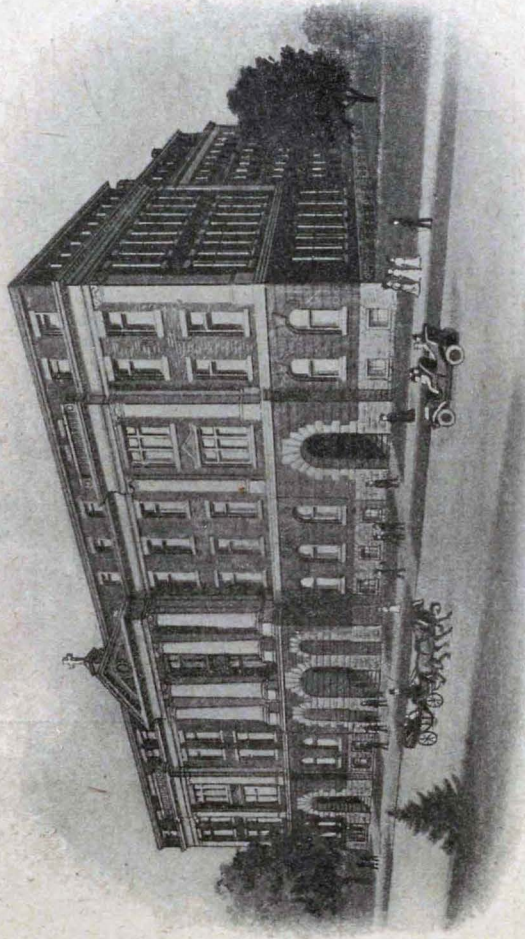
To Father Kloefer's foresight, efforts and sacrifices belongs the chief credit of this useful, necessary venture. Its success will be a standing monument to his courage in time to come, a monument more important and more useful to a larger number of people than the monumental church he erected for the parish of Berlin.



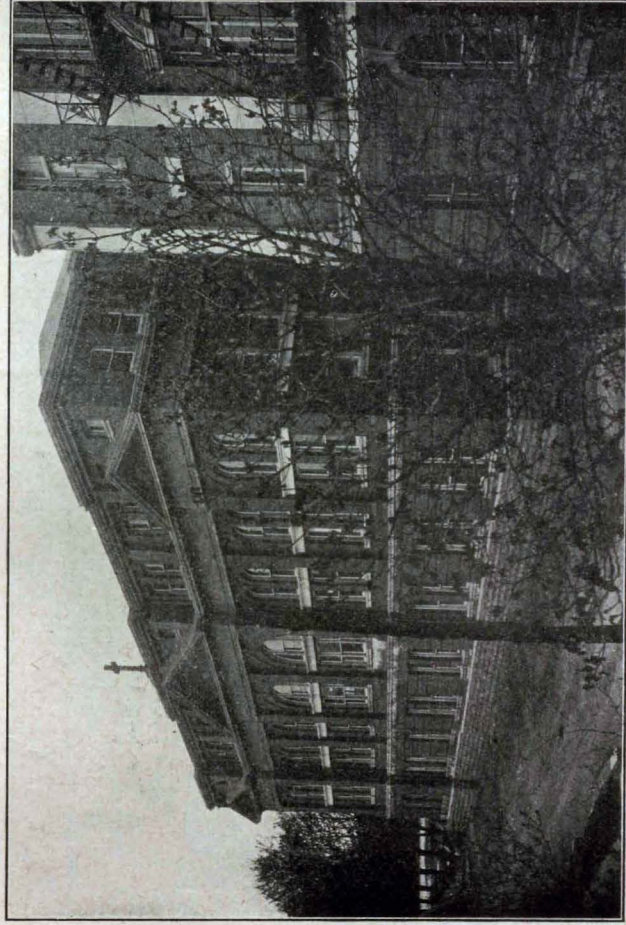
ST. JEROME'S COLLEGE, OLD MAIN BUILDING

ST. ANN'S TRAINING SCHOOL FOR
TEACHERS, BERLIN

ST. ANN'S TRAINING SCHOOL FOR TEACHERS, BERLIN



ST. JEROME'S COLLEGE, MAIN BUILDINGS



GYMNASIUM, ST. JEROME'S COLLEGE

CHAPTER V.—ST. JEROME'S COLLEGE.

The coming of St. Jerome's College to Berlin in 1866 from St. Agatha, was also a matter of the greatest importance to the parish of Berlin. It marked the time when Berlin, for the first time obtained regular, first-class services in the church. It also gave the youth of Berlin and the neighborhood an opportunity to gain a better Catholic education at small cost. Unfortunately the Catholics of the neighborhood have not made use of this opportunity as fully as they should have done.



REV. C. MEYER

Parents generally put their boys too soon to remunerative work instead of trying to secure for them a better education and thus providing them with the chance of securing a share of the better positions and greater usefulness towards the community.

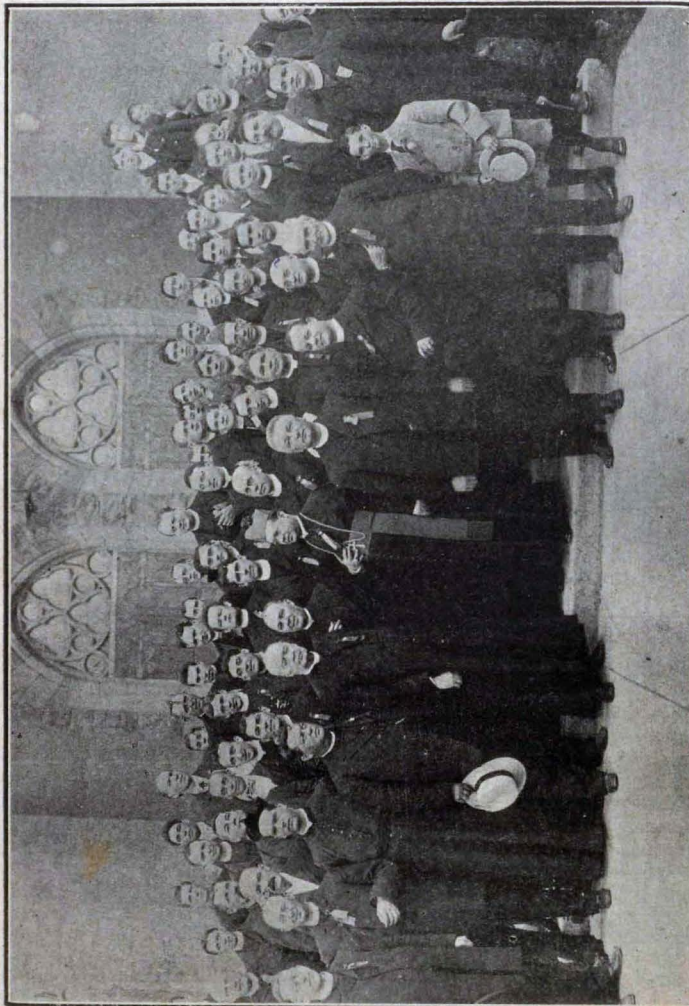
The history of the college was published at length last summer at the time of the celebration of its golden jubilee where the interested reader may look for it.



REV. CHAS. DANTZER, C.R.



REV. A. SCAFURO, C.R.



GROUP AT LAYING OF THE CORNER STONE OF ST. JEROME'S COLLEGE.



JOHN KLEIN, AN OLD BERLIN
TEACHER



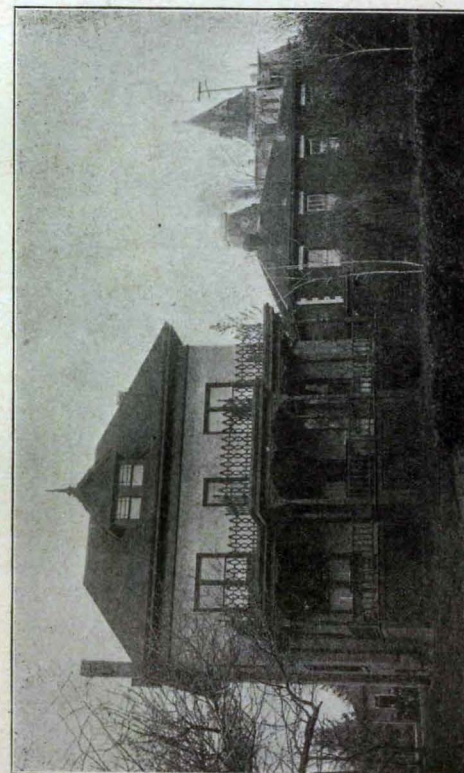
PHILIP SCHWEITZER AND WIFE



MR. JOHN MOTZ (SHERIFF) & WIFE



CHARLES BOHRER AND FAMILY



THE BERLIN NOVITIATE OF THE FATHERS OF THE RESURRECTION

PART V.—PRESTON—ST. CLEMENT'S CHURCH.

CHAPTER I.—THE LOCATION OF PRESTON.

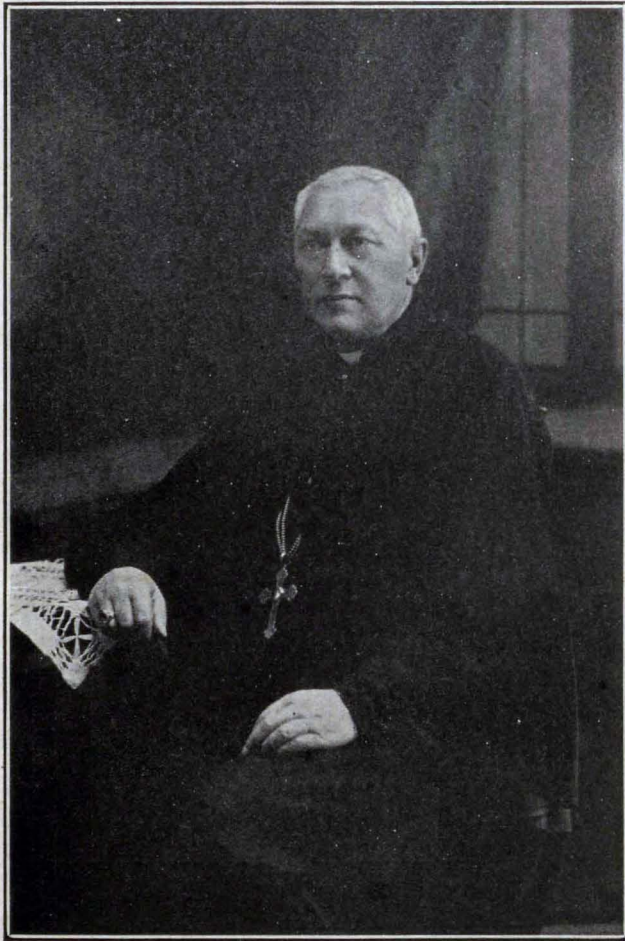
Preston is beautifully situated on the Rivers Speed and Grand, which unite just below the town. It is about four miles northwest of Galt and eight miles southeast of Berlin, the county town, on the old highway from Niagara Falls to Hamilton, Dundas, Galt, Berlin and Waterloo Village.

The town is regularly laid out on both sides of the old highway, now King Street. It has long been noted for its mineral springs and many important industries. It has excellent transportation facilities. The Grand Trunk from Hamilton to Guelph, Palmerston, Southampton, Wiarton and Owen Sound passes through the town. The Preston, Galt and Hespeler Electric Railway gives it frequent service to Berlin and Waterloo northward, to Hespeler eastward, and to Galt, Brantford and Hamilton south. This road also connects with the Canadian Pacific road from Toronto to Detroit this side of Galt.

Here, as elsewhere in Waterloo Township, the land originally belonged to the German Land Company, and was settled by German Mennonites from Pennsylvania in the early years of the past century. Several excellent water powers, harnessed early, gave Preston exceptional opportunities for some industries. Mr. John Erb built a sawmill here as early as 1807, and soon added a grist mill. In 1833 the Erb brothers surveyed their farm into building lots and thus gave settlers a chance to come in and build up the place.

In 1850 it had a population of 1,100 souls, making it the second largest town of the county, Galt then having twice as large a population and Berlin only 750. Preston was almost entirely German, and is still so by a large majority.

Among the earliest Catholics here were Cornelius Weiler, a basket maker from Baden; Matthias Puhl, a laborer; Joseph Kohler, a mason; Ignatius Bernhardt, a mason; Jacob Fuhry, a laborer; Michael Bitschy, a carpenter, and others may have been here about 1830, some earlier. Most of these names, besides many others, are found in the records of Fathers Schneider and Sanderl from 1838 to 1846. For a more complete list of early settlers see the appendix.



MOST REV. JOSEPH WEBER, SUP. C.R.

CHAPTER II.—RELIGIOUS BEGINNINGS, 1827 TO 1847.

The first missionaries entering this district were Fathers Campion, Cassidy and Cullen, in the order named. Father Campion was at first stationed at Niagara as Military Chaplain with the garrison there. He came through St. Catharines, Dundas, Preston, Centerville, to Guelph. Guelph was founded by Mr. John Galt, the agent of the Canada Company, in 1827. As Guelph had been intended as the headquarters of that Company, it soon sprang into considerable importance, and thus required the attention of the missionary. Father Campion came into this field as early as 1828.

Centerville, about five miles northwest from here, on the road to Berlin, was the first religious station in the county, and remained so for a number of years. The O'Loane family had settled there, probably as the first Catholics in the county, and had a large store and tavern. Father Campion, on his way to Guelph and return, used to stop there and minister to the Catholics living scattered in and about that little village. That he and his successors also made Preston one of their stations can scarcely be doubted. Fathers Cassidy and Cullen also came from the Niagara Peninsula. Both the latter are said to have resided for some time in Guelph.

Father John Louis Wiriath, an Alsatian, was the first missionary who came to Waterloo County in 1834, and to give special attention to its Catholic residents. His field of labor extended from Puslinch Township and Guelph Town west as far as Goderich. He had his headquarters at New Germany and St. Agatha, where many of his countrymen from Alsace and other German-speaking immigrants had settled. He covered this extensive field from 1834 to 1837, and then returned to Alsace. From his departure in the first part of 1837 to the beginning of 1838, there seems to have been no priest in the district.

At the beginning of 1838 came Rev. Peter Schneider, another Alsatian, to cover practically the same field and more from Puslinch to Goderich. Both these missionaries certainly visited Preston quite regularly. Father Wiriath's records could as yet not be located. Father Schneider's are quite well preserved at St. Agatha, but he unfortunately never states where he performed his ministrations. Moreover, as the missionary came to the same place only at considerable intervals, the Catholics often went far away to meet the priest for baptisms, marriages, etc., so that the names entered in the records would give but an indifferent clue of the place where the ministration took place.

The Rev. Simon Sanderl, C.S.S.R., another German from Bavaria, came to Waterloo County in 1844, with residence at St. Agatha. Then Father Schneider went west to work from Stratford to Goderich, while Father Sanderl labored chiefly in and near the County of Waterloo.

Under Father Sanderl land was bought from the Erb brothers on March 9th, 1846, for five shillings, on Guelph and Duke Streets. At least this is the date of the deed. The lot must have been bought earlier. For Mrs. John Sieder, now nearly 92 years old, told the writer that when she came here in 1844 the church was under roof, but unfinished inside.

This confirms the supposition of the writer, made before he had seen Mrs. Sieder, that, as the land was practically a gift, building operations were begun long before the deed was obtained.

The church was erected, mostly by free material and labor. It is built of quarry stone, of fair proportions and built to stand for centuries. At that time there was a large number of masons in Preston. But even so the building of the church must have been a rather formidable undertaking, considering the poverty and fewness of the Catholics. Likely this was at that time the best and perhaps only substantial Catholic church west of Toronto.

Mr. Weiler's memorandum book shows how labor was paid then. For one and one-half days' wood cutting he received six shillings—75 cents. Labor was usually paid in kind instead of cash.

Within a distance of from four to six miles from Preston there were other Catholic settlers. So at Hespeler which, however, became a regular station at an early date; Galt, which had little attention of the missionary till 1847, when the Jesuits came; Blair, Doon, Strassburg, Williamsburg and Centerville, all of which were occasional mission stations.

Father Sanderl had his first baptism here April 26th, 1844, and the last on October 6th, 1846.

Mr. Hubert Gilles, while at Preston, took a great interest in religious affairs, and acted as catechist, teacher and held lay services when there was no priest present. Nicolaus Sorg, who learned his trade with Cicero Casey, the wagonmaker, also performed the same services to his fellow-religionists. He became a Jesuit later and a famous missionary.

It deserves to be mentioned that the Preston people always knew how to help themselves when there was no priest to serve them. They attended lay services almost as regularly as when the priest was at hand. This accounts for the sterling faith that was always very much alive in spite of priestly neglect. Yet it must be acknowledged that, considering the scarcity of priests, they did their very best and more, to serve the people.

CHAPTER III.—CHURCH MATTERS BETTER REGULATED, 1847 TO 1852.

With the arrival of the Jesuits at St. Agatha in June, 1847, a brighter day dawned for Preston, as well as for the whole county. At that time the "Great Jubilee" was in force, and the two priests newly-arrived, took advantage of this occasion to give missions of from one to two weeks' duration in the principal centres of their field of labor. The places thus favored were: St. Agatha, New Germany, Preston, St. Clement's, South East Hope (Shakespeare) and New Prussia.

They opened the Preston mission on September 25th, 1847. One of the Fathers reports their work in interesting detail:

"In Preston there are about 30 different sects besides a number of infidels. The Catholics are not numerous, but have a stone church which is attended by settlers surrounding Preston. The Catholics here having no Catholic school, are very ignorant as to their religion. Nevertheless the results of the mission were great, indeed. Some came thirty, and even forty miles. Many Protestants attended also, among them two preachers. The mission was terminated by the erection of a cross 34 feet high in front of the church. This was a piece of folly in the eyes of our opponents. Hence they tried to pull it down again.

They also endeavored to ridicule our holy faith in various ways. An apostate Catholic mimicked the Holy Sacrifice of the Mass in a bar room among his boon companions. Shortly afterwards he fell dangerously sick and was carried upstairs to bed in the tavern.

Soon he began to rap and shout furiously. The mistress of the house ran upstairs and asked him what he wanted. "Nothing," he said, "but that you chase away those two black fellows who threaten me so terribly." At this the woman ran away in terror. The scoffer was left alone with his black assailants and soon breathed his last."

Mrs. Frank well remembered the mission when interviewed about three years ago. She said one evening they remained till midnight in the church waiting to go to confession. She also stated that they used to attend Mass in a tavern upstairs in a low room. This was Weingaertner's hotel. This lady (since deceased), was born and raised in Preston, the daughter of Mr. Puhl, one of the first Catholic settlers. She was in a first communion class prepared by Mr. Nicolaus Sorg.

The missionaries organized a Separate School soon after, and received valuable advice and assistance from Mr. Jacob Hespeler in this undertaking.

While the school building, a log edifice, was in course of construction, Hubert Gilles taught school in his mother's house. Mr. Blasius Beisang was the second teacher, and then Mr. Gilles returned from a Woolwich school to teach two years more in Preston.

Father Fritch, S.J., began the Preston Register on August 29th, 1847. He and his Superior, Father Caveng, continued it until Fathers Holzer, Kobler and Ritter began to look after Preston from Guelph Dec. 25th, 1851. During this time Preston had Sunday services at least once a month, often more frequently.

CHAPTER IV.—PRESTON AGAIN RATHER POORLY SERVED, 1852 TO 1859.

From April, 1852, to April 20th, 1856, Father Baumgaertner, of New Germany attended the mission. He was frequently ill and in consequence had to miss Preston services. During his time there was considerable trouble in the school matters, probably on account of money matters, and the school must have been given up in consequence. During the latter part of the year 1856 Fathers Matoga and Blettner came from Guelph. In Dec., 1856, the Rev. Dr. Arnold came from New Germany till June, 1857. After this date Father George Laufhuber assumed the pastorate of Preston, coming mostly from Berlin, where he had his quasi home.

He mentions the fact that he had to re-establish the school and again gives Mr. Hespeler much praise for advice and help with money. At this time the school was well managed. Mr. Hespeler was always showing great interest in school and church matters, though not a Catholic. He once secured a recognition of the school from Queen Victoria, who sent a valuable prize to him for work done by the children.

Father Laufhuber went to Preston till June 18th, 1859. Then he was assigned to the missions north of Guelph.

He was followed by Father Eugene Funcken, C.R., of St. Agatha, and occasionally by Father Glowacki, till September, 1860, the latter being at that time in Berlin.

CHAPTER V.—PRESTON, 1860 TO 1873.

From November, 1860, to February, 1873, Preston was served again from New Germany by Fathers Glowacki, Breitkopf, Rassaerts and Elena in the order named.

Father Louis Funcken, C.R., also appears occasionally in the register from 1864 on. He was residing at St. Agatha till the latter part of 1866, when he moved to Berlin.

In March, 1865, Father Nicolaus Sorg gave a mission here and blessed the cemetery. John Dopp helped to carry the cross to the cemetery and helped to erect it there. A week later he died suddenly and was the first to be buried there by Father Rassaerts on March 25th, 1865.

Father Clement Niemann attended the mission from 1873 to January 14th, 1877, from New Germany. Unfortunately he allowed the school to go out of existence instead of improving it as a zealous priest would have done.

During 1877 Father Ryan visited Preston rather irregularly. During 1878 and 1879 Fathers Foerster and Niemann again used to come.

Father Thomas Joseph Dowling, later Bishop of Hamilton, had for a time charge of Preston, coming from Paris.

Some time about the latter 70's a Preston delegation came to Berlin to ask Father Louis Funcken to go to Preston to give the people a chance to make their Easter duties. Father Louis was then alone with his parish and college, and tried to make it clear that he had more to do at home than he was able to do and should be excused from doing outside work. "Then," said the spokesman of the party, "nothing is left us but to become Protestants." At this Father Louis jumped up and grasped the speaker by the shoulder, saying: "Surely, man, you do not mean this?" "Well," replied the man, "what can we do? If neither priest or bishop has pity on us, we must do something. We cannot live without religion of some kind." Thereupon Father Louis consented to go, and ever after had a warm spot in his heart for the Preston people. As soon as he was able, and had help from young priests, he detailed one to take charge of Preston.

CHAPTER VI.—BRIGHTER DAYS FOR PRESTON, 1882 TO 1889.

As soon as Father William Kloepper, C.R., had come back from Rome and had well settled down to work in Berlin, he took charge of the mission. This was in February, 1882. He held services regularly at least once a month, sometimes oftener, and took a great interest in the place. It was a critical time in regard to school matters. In 1885 the Preston Public School Board was planning a large addition to their school. A young man of Preston (Mr. Buehler, if I remember well) came to Berlin to see Father Kloepper on the school matter. In his absence the writer questioned the visitor about his purpose. He explained that now or never was the time to re-establish the Separate School. The Public School Board intended to add a large wing to their school, and would issue debentures payable during a long period. The Catholics would have to contribute their share to pay this debt unless they separated from the Public School. With the money required for the Public School from the Catholics they could build their own school.

As soon as Father Kloepper came home he was informed about this matter. Thereupon he arranged to have a meeting called for the establishment of a Separate School Board. A list of Catholics desiring the school was posted publicly and the time of the meeting as required by law was fixed by that notice.

When the meeting had assembled and come to order, several of those present, poor Catholics, stood up and said that there was no need of a Separate School. They were asked whether they had signed the petition for the meeting. They answered "No!" "Then you have no business to be here and are out of order. You have no right to be heard." They were put out and the meeting went on to do what they had come together for.

The Board was elected and steps were at once taken to go on with the school project. However, they were to find several obstacles in their way.

First the Public School Board claimed that the Catholics were too late to rid themselves of their liability towards the new Public School addition. This had been planned and partly executed before the Separate School was thought of. Hence legally they were bound to the debenture debt. Another point the Public School Board tried to make was that the Catholic children were using the Public School for the better part of the year, and that, therefore, the school taxes for that year must go to the Public School.

The Separate School Board appealed to the Education Department in Toronto, and won out on both points. They got the taxes of the Catholics for that year and were declared not to be responsible for the new debenture debt of the Public School.

Before this contest had started the Public School people had come to the Catholics and offered them a representation on the Public School Board if they gave up the idea of starting a school of their own. Before this it had never entered the heads of these excellent people to allow the Catholics a seat on the Public School Board, although they were all tax payers. The offer was of course not accepted.

The school was built accordingly, and when the time came near to open the school Father Kloepper notified the Sisters at Milwaukee to send on the teachers that had been promised to him before the school project had been

launched. He received the reply that as there was Mass at Preston only once a month the Sisters there would be practically abandoned. Hence they could not take over the school.

The upshot was that Preston had to be satisfied with a secular teacher for many years. Some Prestonites suspected that Father Kloefer had worked a stratagem on them in this matter. But that is not so. He acted in good faith, and was as much disappointed as the Preston people at not getting the Sisters. On the other hand, the Sisters could not be blamed for refusing to come then; more favorable circumstances had to be awaited. When the electric railway was completed conditions for the Sisters were better, as they might have come to Berlin on Sundays when there was no Mass at Preston. But then another difficulty came to prevent them from taking over the Preston school. This was the new interpretation of the old school law regarding teachers' certificates. Teachers belonging to a religious order were formerly not required to obtain



REV. ANTON WEILER, C.R.,
Ph.D., D.D.

certificates as lay teachers had to secure. The new interpretation of the law changed this so that the teachers of all Provincial schools now must have the same qualification. This caused the Sisters and Brothers a serious difficulty. Most of the older teachers could obtain their permanent certificates by attendance at summer schools. But the newer ones must go through the regular course of studies in the Province and attend the Provincial Normal School for one year. Thus the new teachers were not available as quickly as formerly. The religious communities had great difficulties to retain their old schools. Only now they are beginning to catch up with the demand. This was the reason that Preston had to wait so long for their Sisters.

Father Weiler had charge of Preston from 1887 to 1889. Under him the church was considerably improved inside and a Sacristy was erected with a bedroom attached for the priest when he came here.

CHAPTER VII.—PRESTON UNDER GALT, 1889 TO 1905.

In the beginning of 1899 Galt obtained an assistant priest and both Preston and Hespeler were attended from Galt, each having Mass every second Sunday regularly, the priests coming to Preston during this period being Fathers Slaven, Gehl, Jonas Lenhart, Jos. Englert and Craven.

During this period the church was beginning to become too small. When the old shoe factory close behind the church burned down the land might have been bought cheap to give more room for a larger church or a new one. But the occasion was not taken advantage of. The property in question was improved by the erection of several fine residences. When later the question of a new church became burning, it was necessary to look for a new church site at a considerable expense.

CHAPTER VIII.—PRESTON UNDER ITS OWN RESIDENT PASTOR, 1905.

At last, after so many years of waiting and hoping, Preston obtained a resident priest whose duty it was to build up Preston both morally and physically. The beginning was made by Rev. Jonas Lenhart, who came to Preston on March 25th, 1905, with the dignity and authority of a real pastor.

Father Lenhart soon after his appointment as regular pastor at Preston, recognizing the crying need of more room in the church, began to look around for another site on which to build a new church. It was selected a few blocks northwest of the old church, also on Duke Street just below the fine Public School and market block. Lots Nos. 83 and 84 were secured on April 15th, 1905, the former from Fred. Groby at \$1,500.00, and the latter from Thomas Parker for \$1,000.00. Each one had a small house on it. One of them was equipped for a temporary rectory and the other was rented for the time being.

On January 23rd, 1907, Lot No. 82 was obtained from Mr. George Haller for \$250.00. The Lot No. 81 was bought by Father Lenhart himself, and sold



PRESTON SEPARATE SCHOOL



REV. WILLIAM GEHL

to Father Gehl for \$900.00, on which the latter afterwards in 1910 erected a fine house for a rectory. Later when the parish is able to purchase this house it may do so.

On March 25th, 1906, Rev. Wm. Gehl took charge of Preston.

At a later date the lots abutting these on the north and facing the next street were bought for a site for the school and convent. On one of these lots there was a brick house which was turned into a convent and afterwards enlarged to accommodate the increasing number of Sisters.

On September 4th, 1911, the corner stone of the new church was laid with appropriate ceremonies by the Rt. Rev. John Mahony, V.G., and Rector of St. Mary's Cathedral, Father A. L. Zinger, preaching on this occasion. The following spring the church was got under roof. The basement under the whole church was at once finished and completely furnished and has been

used since for church services. The inside of the church proper remains as yet in the rough. But the basement affords ample and good accommodation for the congregation.

The church is a handsome Gothic edifice with a massive tower. The tower holds a large bell, the gift of Mr. Beatus Bauer, who has since died.

A splendid four-room school was erected in 1913 just behind the church. The old school house is now used as a club house and for meetings concerning church and school affairs. The old church was dismantled last summer, 1915. The walls were as sound as ever, but the roof was so rotten that it could not be repaired.

Altogether the Preston people have acted nobly. Particularly since they have had their own pastor their history is one of all round progress and success. They have a beautiful site for their parish buildings right in the heart of the town, and their grounds and buildings are indeed a credit to the pastor, the architects, the congregation and the beautiful, prosperous town. All this shows what can be done by people when they are united among themselves and with their pastor even as is the case when there are no wealthy Catholics in the place.

All the buildings were erected during the administration of the present pastor, Rev. William Gehl, who took charge of the parish in March, 1906.

SECTION II.—THE SCHOOL AND CHURCH SOCIETIES, ETC.

CHAPTER I.—THE SCHOOL AND TEACHERS.

The first Separate School was organized by the Jesuit Fathers in 1847, and a log school building was erected on the west end of the church lot.

In 1857 Father Laufhuber had to reorganize the school. It must have gone out of existence several years before. The Fathers give Mr. Hespeler great credit for valuable advice and much cash in both cases, 1847 and 1857 and after.

Some time during the administration of Father Niemann the school was allowed to die and the log building was removed.

Under Father Kloepper the school was reorganized a third time in 188 , and a fine two-storey brick building was erected where the old one had stood.

In 1913 a new four-room school was erected just behind the new church, at a cost of about \$23,000, and the old one is used for a club and parish and school meetings. In 1915 the old church was dismantled.

The teachers were: 1. Hubert Gilles, who taught in the beginning in his mother's house; 2. Blassius Beysang; 3. Hubert Gilles again for about two years; 4. Mr. Welheuser, who seems to have taught till the school ceased.

At present the four rooms are filled and the sisters have been in charge since the opening of the new school in 1913. They live in the convent near the school. The School Board is able to finance the school on the same rate of taxation as the Public School.

CHAPTER II.—CHURCH SOCIETIES.

1. The oldest society is that of the Holy Rosary and Mount Carmel Secular established in 1847 by the Jesuits. Mrs. Haller and Mrs. Henning were early officers. There may have been older societies, but of them there is no record.

2. The Altar Society, with 120 members, established in 1881.

3. The Society of Mary and Martha, established for young ladies by Father Weiler. This was changed into the Sodality of the Children of Mary, and now has 45 members.

4. The C. M. B. A., with 25 members, formed 1903.

5. The Holy Name Society, with 140 members, formed June 14th, 1914.

6. The Catholic Club, with many members.

Once there was a death benefit society here (local).

The parish has at present about 164 families, inclusive of a few farmers about Preston, and a large number of Ruthenians who are very poor. A number of Poles also belong to the parish, most of them old settlers, more or less Americanized and good church members.

CHAPTER III.—VOCATIONS.

Rev. Wm. Renner, who died in Europe before his ordination.

Rev. Michael Jaglowicz, C.R.

Rev. Reuben Haller.

PART VI.—ST. MARY'S CHURCH, HESPELER.

SECTION I.

CHAPTER I.—THE LOCATION OF HESPELER.

Hespeler, formerly named New Hope, is romantically situated on an elbow of the Speed River about four miles east of Preston, eight miles south of Guelph and about 12 miles southeast of Berlin, the county town. It is near the south-east corner of Waterloo Township. Like the rest of the township the land was originally owned by the German Land Company and settled chiefly by Pennsylvania Mennonites in the early years of the nineteenth century.

A good water power gave it a chance to develop like other places similarly favored by Providence. Yet it did not begin to grow for several decades, possibly for the same reason that kept other places back, i.e., the reluctance of the Mennonites to give up their farms for town sites.

Michael Bergy and Abraham C. Clements were the owners of the site of Hespeler. Mr. Bergy built the first sawmill and a small foundry. Later he built a second mill, which he sold to Mr. Clements. About 1840 Cornelius Pannabaker erected another mill and a foundry.

In 1845 Mr. Jacob Hespeler, who had come many years before from Baden, Germany, and carried on considerable business in Preston, secured an interest in Hespeler, or New Hope, as the place had been first called in 1835, and was the prime mover in building up very important industries in the village. He built a grist and sawmill, a distillery and a woolen mill.

The village was incorporated in 1858 with a population of 1,000 souls. In recognition of his services to the place it was called Hespeler. In 1901 it was made a town.

The town is well provided with excellent transportation facilities furnished by the Grand Trunk Railway and connecting it with Guelph northward and with Hamilton and Brantford south. The Preston, Galt and Hespeler Electric Railway also connects it with those towns, and also with Berlin, Waterloo, Brantford, Hamilton and Port Dover.

The village continued to prosper and grow, and is now a hive of industry with a population of about 2,800 souls.

The land about the town is excellent and occupied by progressive farmers.

CHAPTER II.—EARLY CATHOLIC SETTLERS IN AND AROUND HESPELER.

It could not be ascertained who these were and when they came, Mr. Nicolaus Fedy, a weaver, seems to have been one of the earliest ones. When the project of building a church was proposed he offered a plot of land on the top of a hill for the church site, two roods and twenty-eight perches. The deed was made Dec. 8th, 1855.

Mr. John Barrett, a native of Ireland, came to Puslinch Township, about three miles east of Hespeler, in 1831. His home was the local centre of Catholic activity till the erection of the church in Hespeler. Later he became the chief promoter of the Hespeler church scheme. Two brothers, named Murphy, also lived in the neighborhood of the village from an early date, one of whom is still alive in Hespeler.

CHAPTER III.—BEGINNINGS OF RELIGIOUS LIFE.

The first missionaries entering the district were Fathers Campion and Cassidy and Cullen. The first mentioned one was a military chaplain with the garrison at Niagara. He used to attend St. Catharines, Dundas, and came north as far as Centreville, and then turned northeast to Guelph, from January 1st, 1827, to June 1st, 1830. It is probable that sometimes he came to Guelph by the more direct route via Freelon and through Puslinch, where he must have stopped at Barrett's home for services. Father Cassidy likely did the same.

The first priest who lived for any length of time in Waterloo County and served its people was Father John Louis Wiriath. He was an Alsatian and came to Canada about 1833, and was sent by Bishop MacDonell to New Germany. His field of labor extended from Puslinch and Guelph west to Goderich. On his way back to Europe in 1837 he made a report of his mission field to the Bishop of Albany, N.Y., in which he gives the number of Catholic families and souls in each little centre. He does not mention Puslinch or Hespeler. Likely he includes them with Guelph for which he gives 29 Irish and 14 German families with 214 souls. In his whole large district—practically Western Ontario, except the tract along the Detroit River, he found 412 families and 1,727 souls. What an amount of travel and hardship this mission field involved is hard to realize. Yet there must have been many Catholics scattered here and there whom he never found on his cursory trips. This census is dated Albany, June 3rd, 1837, and addressed to Bishop MacDonell of Kingston.

After the departure of Father Wiriath, Waterloo County was without a priest for practically two years.

Father Peter Schneider, also an Alsatian, succeeded Father Wiriath. This great missionary made his studies at the Montreal Seminary. He was ordained in the summer of 1836, and sent to Amherstburg and Sandwich. Towards the end of the year of 1837 he came to New Germany from where he covered the same territory as Father Wiriath had done till 1844, but more methodically and frequently.

After two years of domicile in New Germany he moved to St. Agatha. He was certainly the most zealous missionary and held out so long in Western Ontario. He resigned only in 1869, and then returned to Europe. He retired to some institution near Lyons, France, and died July 30th, 1880.

He certainly visited Puslinch often and probably also Hespeler. However, he does not give the places of his ministrations.

In March, 1844, another priest came to Waterloo County in the person of Rev. Simon Sanderl, C.S.S.R. He was a Bavarian and came to Canada from Baltimore, where he had been active for some years.

On his arrival Father Schneider left Waterloo County and the contiguous missions to the newcomer, and retired west to look after the Catholics west of this county to Lake Huron, making his home at Goderich.

Father Sanderl attended to Waterloo County during about two years. At the death of Father Gibney, pastor of Guelph, he went there as resident pastor, leaving the Waterloo County Catholics to shift for themselves as best they might.

Before and after his removing to Guelph Father Sanderl often visited Puslinch. As he mentions the places of his ministrations, it is easy to follow his movements.

While pastor of Guelph Father Sanderl was called to Mr. Barrett's home to attend two of his daughters who had fallen ill. One of them was then eight years old and the other six. The priest gave them the Sacraments inclusive of Communion. He told the parents that the elder would recover, but that the younger would die. The event proved the truth of the prophecy. The elder Miss Barrett is still living, and gave the writer many interesting particulars about Father Sanderl and the Hespeler church.

During his pastorate of Guelph Father Sanderl got into a serious difficulty with a member of the parish on account of a child's burial which caused him to retire to the Island of Puslinch Lake, where he lived for a few years as a hermit. He had the reputation of being able to cure the sick. It is stated that many came to him for this purpose, and some are said to have been relieved of their maladies. From his hermitage he made a pilgrimage to the Holy Land and returned again to Puslinch Lake. The ruins of his abode and chapel, built of stone, are to be seen there yet. He was in Guelph from 1846 to 1850. At Puslinch Lake he stayed about two years, and then, in 1852, he went to Gethsemany, Ky., where he joined the Trappists. There he made his vows on Easter Sunday, 1853. He died in the odor of sanctity February 22nd, 1879, at the monastery.

For further information about Fathers Schneider, Wiriath and Sanderl, see the History of St. Agatha.

CHAPTER IV.—HESPELER ON THE WAY OF GETTING A CHURCH.

With the retirement of Father Sanderl from active life in the ministry, the Catholics of Waterloo County were left without regular attendance from priests until the Jesuit Fathers came to St. Agatha in June of 1847. Fathers Caving and Ritter were the first of this Order to reach here, driven out of Austria by the revolutionary upheaval throughout Europe.

These two priests made up by zeal and extraordinary activity what they lacked in numbers. They attended the churches and missions in and beyond Waterloo County with considerable regularity, gave missions of one and two weeks' duration in the principal centres and organized the missions in a most effective manner. Towards the end of 1848 several more exiled Fathers arrived and took possession of New Germany with the Rev. John Holzer as Superior.

This providential man had an extraordinary capacity for work and organization. He extended his zeal in all directions, north, south, east and west.

In one of his reports to his Superior Father Holzer describes the territory of their labors, extending from Lake Erie to Georgian Bay, and from Morrison and Guelph to beyond London. He says that to do justice to the fast-growing Catholic settlements they should have at least 14 strong priests for purely missionary outside work, when they had only two or three. At St. Agatha they had three priests in 1848, but one of them was soon recalled to another field; the second was recalled in 1852, so that there was only one left there, Father Ebner, who also had to leave in 1856. The three Fathers of New Germany left that parish for Guelph in 1852, where they and their successors remained ever since.

From 1857 to 1859 Father George Laufhuber, S.J., was the missionary from Guelph south and west. He visited Puslinch, Hespeler, Preston, Chippawa, Rainham and many other places as far west as Komoka, beyond London, while he had his quasi-domicile at Berlin, which parish he built up during this time. He understood that a Separate School was the best and practically the only means to build up a solid, progressive parish, and bent all his efforts to establish one in every Catholic centre wherever possible. He did the same later when he began to go north of Guelph to Upper Wellington, Bruce and Grey Counties from 1860 onwards.

The Catholics of Hespeler and its neighborhood no doubt had long felt the need of a church most keenly. True, Preston was only four miles distant, but for poor village people that was rather far to go on foot. Besides, Preston had regular Sunday Mass at rather long intervals, except during the three or four years when there were two or three priests at St. Agatha and at New Germany. Without a church handy and somewhat regular service, good Catholics would not move to Hespeler. Those already there would scarcely remain, while the poorer sort would gradually drift away from the Church altogether.

Notwithstanding the scarcity of priests and the poverty and fewness of Catholics in and about Hespeler, they always cherished the hope of eventually securing a church. Chief among these was undoubtedly Mr. Barrett, of Puslinch Township. Having obtained permission from Bishop de Charbonnel, of Toronto, to collect funds for a church, he resolutely began his task. Friends

and acquaintances, Catholics and non-Catholics, were approached and contributed their mites.

Mr. Nicolaus Fedy, the weaver, who owned a small plot of land on the top of a hill in the village, gave a part of it for a church site.

Having been somewhat successful in his efforts of gathering funds for the church, Mr. Barrett went to Guelph, to consult Father Holzer, his pastor. The good Father did not fancy another church so near to Guelph and to Preston on account of the scarcity of priests being again almost as great as ever. Moreover, he had planned to build an imposing church at Guelph, which he expected to become a very important city, and did not relish the idea of losing a considerable number of parishioners from the southern end of his parish when he needed them all. Therefore he tried to persuade Mr. Barrett to give up his attempt and to hand over his collection to him for the Guelph church. Mr. Barrett demurred, saying that he had collected the funds for a specific purpose. If he could not use them for that purpose he was in conscience bound to return them to the subscribers.

The good pastor of course saw the reasonableness of Mr. Barrett's contention and finally gave his consent to the Hespeler church scheme.

In this Mr. Barrett and his associates found Mr. Jacob Hespeler a most liberal aid. Mr. Hespeler, though not a Catholic himself, was exceedingly liberal and kind towards all, especially to Catholics. He assisted them with advice and money as he had already done previously in Preston. He extended hospitality to bishop and missionary in his beautiful home, and they gratefully accepted it for years. Mr. Nahrgang, one of Mr. Hespeler's chief employees, was no less kind to the Catholics.

It is not known when the building of the church was begun. Father Laufhuber laid the corner stone on September 6th, 1857. On this occasion the Lutherans of Hespeler had offered him the use of their church. The priest thankfully declined the generous offer, not through narrowness, because on various occasions he made use of similar offers—notably at Hamburg, where he and Father E. Funcken gave a mission during Lent of 1858 in the Lutheran Church.

CHAPTER V.—HESPELER WITH ITS OWN CHURCH.

At last the Catholics of Hespeler had a neat, substantial stone church of their own which was attended mostly from Guelph. From September, 1864, to December, 1868, Father T. J. Dowling, then pastor of Paris, attended Hespeler. From July 1, 1890, to March, 1906, it was connected with Galt.

Then at last it received a resident pastor in the person of Rev. Jos. F. Crofton, who was followed by Rev. Michael Weidner, Nov. 4, 1908. On Jan. 15th, 1914, Father Paul Meyer was placed in charge.

The parish has made considerable progress during the last 15 or 20 years. The church was handsomely decorated and well furnished, the grounds and surroundings were much improved.

In 1899 another plot of land was purchased adjoining the church grounds from Catherine Bechtel, for \$60.00.

In 1894 a cemetery of almost an acre was purchased, a corner of Lot No. 9, Concession No. 111, Waterloo Township.

In 1912 a fine stone house was bought between the church site and the street for a rectory.

At the same time another good house beside the rectory was secured so that now the church has an ample frontage along the street. Before these purchases access to the church was only had through a narrow and uneven lane. The latter building may, in due time, be used as a Separate School. This is the one desirable requisite to complete the parish institutions and make it humanly secure and prosperous and progressive.



REV. FATHER DUMORTIER, S.J.



REV. PAUL MEYER



MAIN ALTAR, ST. MARY'S CHURCH



ST. MARY'S CHURCH, HESPELER



RUINS OF ST. MARY'S CHURCH

CHAPTER VI.—THE PRIESTS.

Up to Father Laufhuber's time the missionaries, as they came into the district one after the other, visited Puslinch, Morriston, and sometimes Hespeler.

The first were Fathers Campion and Cassidy, a little before and after 1830. Then Father John Louis Wiriath, from about 1833 to about 1837; Father Peter Schneider from the end of 1837 to 1844; Father Simon Sanderl from 1844 to 1850; Father Cullen, resident pastor of Guelph in 1850 to some time in 1852. Father Gibney, who had been pastor of Guelph before Father Sanderl, no doubt also visited Puslinch as the great missionary he was. When the Jesuits took possession of Guelph in the beginning of the year 1852, various priests of their Order began to visit the neighboring missions south more frequently under the direction of Father John Holzer.

Father Laufhuber began to attend the missions south and west of Guelph in September of the year 1857. He began the Hespeler Register and saw to the completion of the church there. His last baptism was August 30th, 1859. Then Father Marshall, S.J., follows till January 30th, 1860. After this came Father F. Dumortier, S.J., till April 27th, 1862. Then the mission seems to have had no one to depend on. During the balance of 1862 and the early part of 1863, nothing but occasional funerals are recorded by Fathers Gockeln, S.J.; Glowacki, C.R.; Archibald, S.J.; McNaughton, S.J. From June to September, 1863, Fathers Pavarelli, S.J., and F. Achard, S.J., came. Then Hespeler was attached to Paris till December, 1868, the present Right Rev. T. J. Dowling, Bishop of Hamilton, being then pastor of Paris. The records for this period are at Paris.

From December 20th, 1868, to August 15th, Father Delabey, S.J., attended. Then Dumortier came again from February 4th, 1871, to May, 1885, with Fathers Fleck, S.J.; Plante, S.J., and Jouin, S.J., appearing occasionally. Father J. Kelly, S.J., attended from February, 1886, to October 10th, 1886. Then follows Father Dumortier again with Father John C. Sinnotts, Kelly, Plante and Cote. Rev. J. S. O'Loane begins January 11th, 1890.

From July 1st, 1890, to March 25th, 1906, Hespeler was attached to Galt and had Sunday services every second Sunday. The records of this period are at Galt.

Rev. Jos. F. Crofton became the first resident pastor March 25th, 1906. Rev. Michael Wiedner succeeded him November 4th, 1908, and the present pastor, Rev. Paul Meyer, came January 15th, 1914.

SECTION II.

CHURCH SOCIETIES.

The parish is well provided with active societies. The oldest one of which there is any record is that of the Holy Rosary and the Mount Carmel Scapular instituted by the first Jesuits in St. Agatha, where the list of members is preserved. The members are given by townships, not by missions. It mentions no officers, but there is no doubt that each local mission centre had its staff of officers. It is probable that the earlier missionaries also had established some society, but nothing can be found to show it.

The societies at present in existence and active are:

1. The Altar Society, with 75 members.
2. The League of the Sacred Heart, a continuation of revival of the old Holy Rosary Society with 225 members.
3. The Young Ladies' Sodality, with 25 members.
4. The Holy Name Society, with 25 members.
5. The C. M. B. A., with 8 members since their financial difficulties.
6. The Sunday School, with 40 pupils.

The congregation has now about 75 families.

It seems that up to the present Hespeler has not furnished any Vocations, either to the priesthood or to any religious order, male or female.

The parish is almost entirely an urban one, and has just a few farmers.

This church was destroyed by fire at 5 a.m., March 18th, 1916, and everything in it except some vestments that were saved though discolored by smoke.

The 1,000-pound bell was cracked, likely by the water. There was a debt of \$2,500.00 incurred by the purchase of the rectory and the house beside it. The insurance was \$3,000.00.

Since the destruction of the old church the congregation bought the old Presbyterian church on the same street, but nearer to the centre of the town, together with a residence beside the church which is to be remodelled as a rectory.

PART VII.—MORRISTON.

A VILLAGE IN THE SOUTH OF PUSLINCH TOWNSHIP IN THE COUNTY OF WELLINGTON.

Geographically this mission does not come within the scope of this work, but as it was for a considerable time attended from Waterloo County, it may properly receive a special chapter; if for no other reason but to show the sad decline of a once promising mission.

All through Puslinch and the neighboring townships of East and West favored by Providence. Yet it did not begin to grow for several decades, possibly, farmers and villagers. They were of different nationalities: Irish, Scotch, German and French.

Mr. Alexander Ochs was apparently the leader among the Catholics in and about Morriston. The district began to be settled in the early thirties. It is possible that the early missionaries, Fathers Campion, Cassidy and Cullen, passed through the place on their trips from Dundas to Guelph. Fathers Wir-iath, Schneider and Sanderl must also have given this section some attention. So must the Jesuits later from Guelph, after 1852.

When Father Laufhuber took charge of Berlin in 1857, and also looked after the missions south and west, he gave considerable attention to Hespeler and Morriston.

In 1857 Bishop Farrell paid an official visit to Hespeler and Morriston. On that occasion Mr. Ochs had the satisfaction to hand over to the Bishop a completed new church for dedication. Father Laufhuber, the Bishop, and probably some other priest used the occasion to give a mission, at which there were 40 confessions, 34 communions, and 13 confirmations.

Some time after Father Laufhuber blessed a bell for the church that was purchased with the means contributed by the people of the neighborhood, Protestant and Catholic.

After Divine services ceased to be held in Morriston, the bell was transferred to Waterdown. This caused no little dissatisfaction in the village.

Father Laufhuber states that at this time the Morriston mission had as many Catholics as Hespeler, in piety, not the best nor the worst.

It may be said that Freelon is near enough for the Morriston people to go to church at, but for people without conveyance, four or five miles is too far.

The fact that the Morriston people built, equipped and paid for their church without much encouragement from the priest, seems to show that they were a good lot, who might have been made better and the mission more flourishing with a better and more continued service. Nevertheless the priests were altogether too few to do more than they have done. Yet it is a pity to see

a mission once so promising now altogether abandoned when it might have been nursed into a nice little parish.

The church is still standing, but no services have been held there for six or seven years. In consequence the church has become dilapidated, and will have to be dismantled ere long.

At an early date after the section around Morriston had been settled, many of the Catholics moved to New Prussia, in Wilmot Township, others to Saugeen, and later, others to the United States. The poor church service at the place may have been a factor in this emigration.

The history of this unfortunate mission shows the need of a Catholic Colonization Society, as well as that of a live Extension Society.