

## PART VIII.—GALT, ST. PATRICK'S CHURCH.

## CHAPTER I.—THE LOCATION OF GALT.

The City of Galt is beautifully situated in the valley of the Grand River, 12 miles southeast of Berlin. It is surrounded by hills on both sides of the river. It was founded in the early days of the 19th century and soon became a thriving business centre. Its fine water power early gave it a good start in industries, and made it the chief business centre of the County of Waterloo. Like the township in which it is situated, it is chiefly settled by Scotchmen.

An abundance of limestone underlying the soil furnished handy building material that was largely used in the rising town, so that it has a more solid and substantial looking appearance than most other towns of the county. Lately most of the buildings are being constructed of brick on account of its cheapness.

When the first Catholics came to Galt and who they were is difficult to state. No doubt some must have been here from the earliest days.

## CHAPTER II.—GALT AS A CATHOLIC MISSION, 1830 TO 1876.

As far as religion is concerned, it is scarcely mentioned in the early registers.

Fathers Campion, Cassidy and Cullen certainly passed through Galt on their way to Centreville and Guelph from Dundas from 1827 to 1833 or 34. The first missionary of Waterloo County, Father John Louis Wiriath, during the years 1834 to 1837, must also have passed through Galt frequently, but none of his records are extant or known. In his census of the missions served by him he does not mention Galt, though he gives the Catholic population of all the villages in the county.

Rev. Peter Schneider, his successor from 1838 to 1844 in the county, no doubt was in Galt frequently, but as he does not mention the places of his ministrations only one familiar with the old residents could say whether he held services here. The registers of St. Agatha, New Germany and Guelph show quite a number of baptisms, etc., of people from Galt, but they may mostly have come to Preston for the Sacraments.

Father Sanderl, who came after Father Schneider to the county, makes no mention either of Galt, though he ministered often in Preston. He was in Waterloo County from 1844 to 1846 and thereafter in Guelph till 1850.

More definite particulars are available as to Galt when we get to the times of Rev. Father John Holzer, S.J., towards the end of the year 1848. He had come to New Germany then and did a good deal of missionary work from there as well as from Guelph from 1852 to 1863 or 1864.

His confreres of St. Agatha certainly had then already visited Galt more or less frequently when going to Preston about every second Sunday. It may be stated here that Preston had had a church in the early forties, which was easily accessible to the people of Galt and Hespeler whenever they had Mass there. At that time people were in the habit of going to church much further than they are now willing to walk for the fulfilment of that religious duty.

In a letter dated Nov., 1851, to a personal friend in Styria, Austria, Father Holzer writes at length, describing a long missionary trip just made (presumably to Rainham, near Lake Erie). He came to Galt on a Saturday evening, after an all-day drive in an open vehicle through rain, snow and storm. The next day he had Mass. He states that there were then six churches in the town of different sects. The planing bench served for an altar and the rent for the occasion was 50 cents. On this occasion, however, the cooper shop was not available, so he had Mass in a small house containing only a kitchen and another small room. He heard many confessions and instructed many, old and young, so that it was two o'clock after noon when he got through. For the evening he called a meeting of the men to discuss the project of building a church. "Our prospects are not bright," he writes, "the Catholics here are poor, hated and despised. For the last three years we have tried to buy a lot for the church and could not get one. Now I redouble my prayers and efforts, for this town will soon be the capital of the county and a railway is under construction, so that the place will certainly become important. It lies on the Grand River (a large one). God will bless our efforts, I hope. We will have the nicest lot in town on a hill that dominates the place. I am busy collecting the necessary



funds from all the poor people around here. Rich ones there are none. The Protestant churches are pretty, some have spires, but as yet the cross is still absent. . . . This evening, Nov. 23, I gave the first \$18.00, all I had, to make a start."

He closes the reference to Galt with the hope that they would be able to buy the lot in a few weeks. This expectation was not fulfilled so soon. The owner would not sell any land for a Catholic church. It seems that Catholics could with difficulty buy land for their own use. Such was the narrow mind of the people of Galt in those days towards Catholics. Father Holzer had to engage a decoy to secure the land. Even then it was not obtained till the year 1855.

The deed is dated December 19, 1855, and the consideration was £55—\$220.

In various letters Father Holzer states that he received considerable sums of money and church goods from personal friends and societies in Munich and



GALT CHURCH AND PRESBYTERY

Vienna, which he distributed carefully and generously among the poor churches under his care. He also mentions the cholera which had broken out in various places, particularly severely in Galt and Preston. The Preston records give many baptisms administered there for Galt, Hespeler and Puslinch.

How long it took the Galt people to finish their church is hard to find out. The Berliner Journal of May 16, 1860, states that Bishop Farrell dedicated the Galt church the Sunday before that date. It also says that the Bishop preached a sermon of three hours on that occasion. Possibly the reporter meant that the whole service had taken that long.

It is possible that Father Holzer had built another, more primitive church before this, though this is not likely. Possibly the church had been in use for a considerable time before it received the Episcopal blessing. Besides Father Holzer, other Jesuits, as they were in Guelph from year to year, attended Galt. Father Holzer became incapacitated from overwork in September, 1863. Whether the Guelph priests attended the Galt church up to that time, the writer does not know.

Father Peter Schneider, the old missionary of Waterloo County, had charge of Galt when pastor of Brantford in 1852 and 1853. From this time onward Galt seems to have been connected with Brantford and also with Paris.

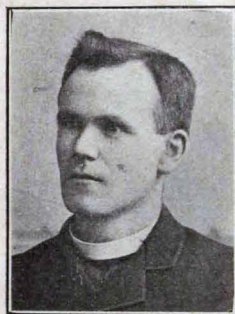
Rev. Jeremiah Ryan came from Brantford from September, 1853, as successor of Father Schneider till July 5th, 1858. Then Galt was attached to Paris.

The priests of Paris that served Galt were the following: Rev. L. Bissey, from July, 1857, to Sept. 15, 1859; Rev. Wm. Fitzgerald, from October 1, 1859, to July 1, 1860; Rev. E. I. Heenan was at Paris briefly after that. Rev. Eugene Laussie from Dec., 1862, to Feb., 1864. Then Fathers Heenan and Bardou attended Paris for a short time until the Rev. Thomas J. Dowling was appointed pastor of the parish and attended Galt sometimes personally, sometimes through his assistant, from October, 1864, to July, 1876.



## CHAPTER III.—GALT A PARISH, 1876.

Now Galt received its first resident pastor in the person of the Rev. Jeremiah Ryan, who remained from July, 1876, to Dec., 1879. Rev. Francis O'Reilly came from Paris as Father Dowling's assistant during the year 1880, when the new church was under construction. Rev. Michael Maguire was pastor from Nov., 1880, to Oct., 1885, when he died. His successor was Rev. Patrick McCann, from Nov., 1885, to Jan., 1886. Then came Rev. Bernard O'Connell in Jan., 1886, to July, 1887. He was succeeded by Rev. James F. Lennon to August, 1889, when his death took place. Rev. Richard T. Burke was here



REV. JAMES F. LENNON



REV. MICHAEL MAGUIRE

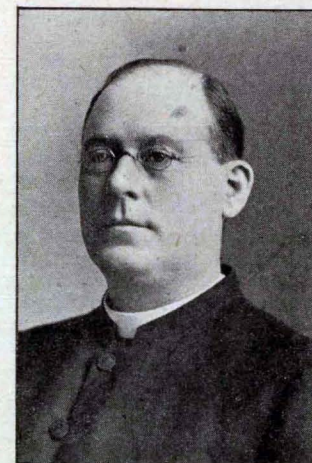
from Sept., 1889 to July, 1890. Then came Rev. Edward P. Slaven till August, 1899. The next pastor was Rev. John J. Craven till April, 1914, when the present pastor succeeded him, the Rev. Emmet A. Doyle, who is engaged to write a more detailed history of the parish than this brief sketch.

The congregation has grown quite considerably from small, humble beginnings in spite of the hostility which was rampant for many years. They have had regular services, two Masses on Sundays for many years, and they are well attended. The church, though not a showy one, is rather nice and quite well furnished and well kept.

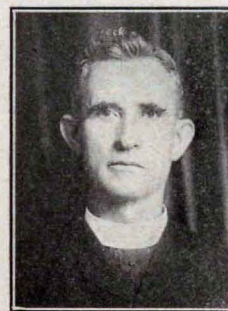
The church societies are the League of the Sacred Heart, the Altar Society, and the Catholic Mutual Benefit Association.



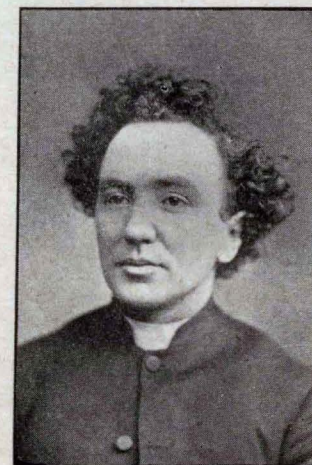
REV. JEREMIAH RYAN



DEAN J. J. CRAVEN



REV. R. T. BURKE C.S.B.



REV. T. J. DOWLING



## CHAPTER IV.—THE SEPARATE SCHOOL OF GALT.

Galt had a Separate School from an early date. It was a lean-to behind the church, begun in 1876. Later, when the old church was removed to make room for the present one, it was taken to a lot some distance from the church and turned into a school that was in use until the present one was built of stone some years later. This is now becoming inadequate to accommodate the children, and another school or an addition to the present one has to be thought of. The school was always well managed, and for many years under the same lady teacher.

A substantial addition to this school is now (1916) in course of erection.

## PART IX.

## SECTION I.—MACTON—St. JOSEPH'S CHURCH.

## CHAPTER I.—THE LOCATION OF MACTON, AND EARLY SETTLERS.

St. Joseph's Church, Macton, is entirely rural, and stands in the Township of Peel, Wellington County, on the northern boundary line of Wellesley Township, about three miles northeast of Linwood, now its nearest railway station, and about twenty miles northwest of Berlin. About three miles east there is Wallenstein, another railway station and a small village.

The district was settled somewhat later than St. Clement's, mostly by Irish people. Among the early settlers were, in Wellesley: The Connollys, O'Neils, McCardles, O'Donnells, Traceys, Raffertys, Barnes, Nolands, Doughertys, Hayes, Gibbons, McGoeys, Ryans, Nagles, Short, Kennedys, Malloys, Connors, Lanaghans, Farrells, etc. Some were French, like the Ledues.

In Peel were Neal Connolly, John McCormack, the O'Neils, O'Brians, the Clarks, the Jordans, the Gleasons, Maurice Cavanagh, McDonald, McCloskey, etc.

Some of the settlers were Germans, mostly from the more southern parts of Waterloo County, like the Dehlers, Kraemers, Forwells, Runstedlers, Wagathas, Beisangs, etc.



## CHAPTER II.—EARLY RELIGIOUS ACTIVITY.

At first the Catholics of the district of Macton belonged to St. Clement's and had to go to church there. Sometimes the early Jesuit missionaries from Guelph, Blettner, Matoga, etc., called there. As the settlement grew in numbers and importance, a station was established, and Mass was occasionally held in some private house.

Around the fifties Father Matoga came occasionally from Guelph, and after him Father Dumortier. As early as 1852 Bishop de Charbonnel came and confirmed 100 on the same day that he confirmed in St. Clement's, under Father Messner. This shows that the mission must have been fairly organized at that time. Whether this is the first Episcopal visit or whether there had been others previously is not known.

When Father Messner took charge of St. Clement's in 1852, he also attended Macton, as well as Elmira and Hesson. It is clear that he could not go to all these places very frequently. Distance, bad roads and his own large parish must have reduced his visits to very few.

When Father Messner became sickly and feeble, Macton was for some years attended from Arthur, more distant than St. Clement's.

## CHAPTER III.—MACTON WITH ITS OWN CHURCH, 1858.

In 1865 the Macton people secured three acres of land from Mr. Connolly, a corner of the farm. The deed was obtained from the Crown for \$9.00. There is said to have been considerable friction and trouble about the site of the church.

In January, 1858, Father Laussie became pastor of Macton, and gave the mission a better service and organization, and made arrangements for the building of the church of frame. This is reported to have cost considerably more than was expected, so that there was some dissatisfaction and murmuring. Father Laussie had his quarters in the church, a part being partitioned off for rooms.

Rev. Michael Mary O'Shea succeeded Father Laussie until July, 1865. Father Laussie returned in 1865 and remained till August, 1870, followed by Rev. P. S. Maheut until June, 1872. Then Rev. P. Owens took charge of the parish. He built the present fine church. Mixed up with Father Owens we find Father L'Hiver from October 13th, 1873, to January, 1875, then Father Owens goes on alone till Feb. 1882.

He took steps to build a nice brick church. Then the old church was sold to a farmer, who turned it into a barn, standing in sight of the church. Father Owens remained in Macton till February, 1882. Father O'Reilly then succeeded to the parish, and built the brick rectory. He left in July, 1890, and was followed by Rev. R. T. Burke (later a Basilion), till October, 1892, when Father Laussie came and stayed till June, 1894. Father J. S. O'Leary followed till March, 1895, when Father P. Haley took charge till October, 1900. He had built a part of the sheds. He died in Dakota, and was buried in Arthur, his home parish.

Father C. Dubé followed for a part of 1901, when Rev. Rudolph Lehmann took charge from February, 1902, to 1903. He graded and beautified the cemetery, that was very much in need of it.

He was succeeded by Father Jonas Lenhart, who remained till March, 1905, when the Rev. Michael Weidner was appointed temporarily.

Rev. Clement Brohmann came in April, 1905. He improved the church inside and outside, and brought the parish into a good state of efficiency.

In 1912 Father Brohmann went to Mildmay to assist Father Lehmann in his illness. Father Haller then had charge temporarily.

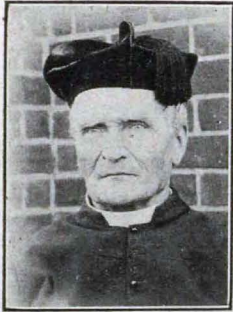
Father Brohmann returned to Macton after a brief absence, and continued till towards the end of 1914. Father Weidner then took his place, and is there yet.

The parish has changed its complexion very much in the last 25 or 30 years. It was almost entirely Irish, and is now more German, chiefly through immigration from St. Clement's.

It used to be one of the most isolated spots in the Diocese. Now it has two railway stations within three miles, Linwood south and Wallenstein east.

During the last 15 or 20 years the church, rectory, sheds, cemetery and grounds have been very much improved, and now look as nice as the property of any urban church. The parish appears to be slowly gaining in numbers as well as in wealth.





VERY REV. EUGENE LAUSSIE,  
ARCHDEACON



REV. P. S. MAHEUT



REV. RUDOLPH LEHMANN



REV. J. S. O'LEARY



REV. MICHAEL WEIDNER

There has been a Separate School some distance from the church, which at one time seemed on the point of going out of existence, but it is again on the increase.

Linwood has been connected with Macton since the school chapel was built there.

Macton has furnished a few Vocations to the priesthood so far. Father McGoey is a native of the parish, and so is Father Dehler. Father W. Friedman, O.S.F., is another native of this parish from Linwood. Quite a few girls entered various Sisterhoods from Macton.



## SECTION II.

## CHAPTER I.—THE MISSION OF MACTON IS LINWOOD.

Linwood some three or four miles south of Macton, is a smart village of considerable importance, as being the market town of a wealthy farming district. It is the seat of the Division Court of Wellesley Township, and has a railroad station on a spur of the Canadian Pacific coming in from Listowel.

The place is of rather recent growth. Mr. W. H. Smith, the Historian of Ontario, who wrote about 1850, and personally travelled over the whole Province as far as it was then settled does not mention the place at all.

D. McDonald's atlas, published in 1881, gives the population at 200.

Among the early Catholic settlers around Linwood were: John Brenner, Geo. Kraemer, John Dougherty, Jacob Forwell, Hy. Runstedler, Jeremias



LINWOOD SCHOOL-CHAPEL

Hayes, Wm. Beysang, James Traeey, Antony Gibbons, Michael and Phil. Clarke, Anton Wagatha, Mich. Ryan and many others, some of whom were mentioned in the sketch of Macton, near which they lived.

Most of these went to St. Clement's church, as they came originally from that section. Others living closer to Macton, went to church there as soon as the church was started.

In 1907 Mr. John Friedmann, of Linwood, gave one acre of land in the village for a site for church and school. Soon after a three-quarter acre lot adjoining this was purchased for three hundred dollars.

A good two-storey brick building was erected with a chapel on one and the school on the other.

The chapel is attended from Macton every Sunday. The school has been in operation ever since the building was erected, and is doing excellent work.

## PART X.—WATERLOO.

## SECTION I.—THE CHURCH.

## CHAPTER I.—THE LOCATION OF WATERLOO.

Waterloo Town is situated in the valley of a creek that flows into the Grand River two miles below in Bridgeport. It is a little northwest of Berlin, the county seat. The two towns are co-limitous, and are now built close to each other, so that one might take them for one city. But municipally they are distinct.

Like the rest of the land of the Township of Waterloo, the townsite was owned by Mennonites.

Mr. Abraham Erb secured 900 acres of the townsite and moved on it in 1806. Ten years later he erected a sawmill, afterwards also a grist mill, to which his successor, Jacob C. Snider, added a distillery.

For many years there were only a few houses in the village, mostly used by transient people who stayed till they found some place further to move to.

In 1850 Mr. W. H. Smith, the Historian of the Province, gives it a population of 250 souls.

In 1854 Messrs. Hoffman and Weaver secured most of the land, had it surveyed into village lots which they sold by auction, and also privately. Now the hamlet began to grow. In 1857 it was incorporated as a village, in 1872 as a town. It has now a population of 5,000, and a great variety of important industries and financial institutions, like life and fire insurance companies that handle great amounts of money. Before the advent of the railway it was an important market for the farmers. It is connected by a branch of the Grand Trunk Railroad with the main line at Berlin. The Galt, Preston and Berlin Electric Railway has a freight line to it, while the Berlin-Waterloo Electric Railway gives it easy and frequent communication with Berlin and the district south. Waterloo has its own Hydro-Electric power station, fine waterworks, a sewer system with a model sewage disposal plant.



## CHAPTER II.—EARLY CATHOLIC SETTLERS.

When the first Catholics came, and who they were, can not be told. So many came and stayed only a short time. Mr. John Gatchene, a son of Ignatius, a pioneer in St. Agatha, established a chair factory about 1844. This was burned down in 1852, rebuilt and again destroyed by fire in 1861. Mr. Joseph Schaefer, son of Carl, of Rummelhart, was one of the oldest permanent residents. Before 1850, or in that year, the following Catholics were here: Jacob Dahm, a carpenter; Mrs. Voisin and her son August, a tailor; Joseph



JOSEPH SCHAEFER'S FAMILY



MME. VOISIN

Schaefer, clerk; Peter Jung, a lock and gunsmith; Anton Stamm, a pump-maker; John Herringer, a limeburner; David Kuntz, a brewer; Joseph Brandt, a brewer; Jacob Kuntz, a brewer; Valentine Schwan, a brewer; Peter Schario, an engineer; Timothy O'Brian, a blacksmith; Louis Heit, stage driver; Michael Heymann, a laborer; Nicolaus Klemm, a laborer; John Schwartz, a clerk; Mr. Lappen, Mr. Schumacher, Valentine Straube, a tinsmith; besides others. As early as 1836 Father Wiriath gives for Waterloo 22 Catholic families, with 105 souls, while in Berlin he found only 4 families, with 16 souls.

## CHAPTER III.—RELIGIOUS LIFE.

The Catholics of Waterloo had at first to go to St. Agatha. Later, when Berlin got a church they went there till they built their own church in 1890.

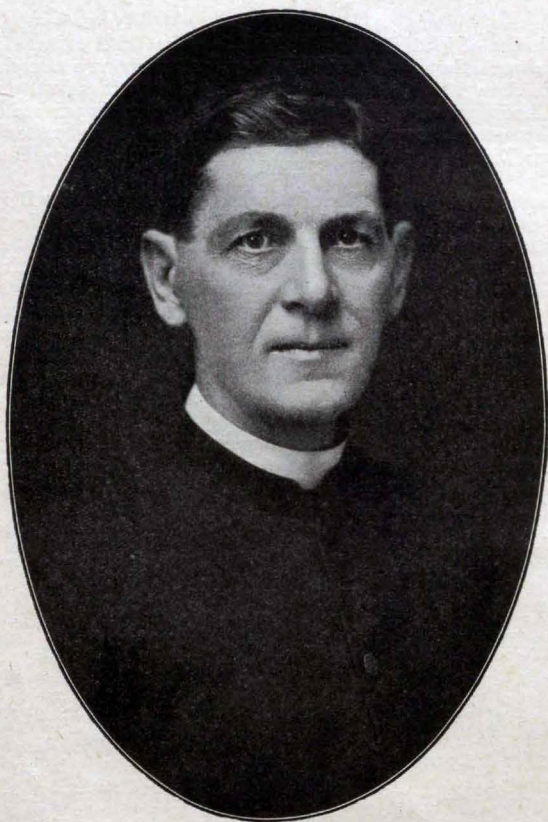
It is more than probable that Father Wiriath, as well as Fathers Schneider and Sanderl, had services in Waterloo, just as elsewhere in private houses. But of this there is no evidence. In fact, the writer could find no evidence that there ever was Divine service anywhere in Waterloo until they obtained their own church.

When the Catholic Mutual Benefit Society was organized in Berlin in 1881, quite a few joined the organization from Waterloo. As their number increased they found it irksome to go to the meetings in Berlin. Therefore they began to agitate for a branch in Waterloo. This they succeeded finally in securing in 1889. Soon after they began a Sunday School in their hall for the Catholic children, taught by several young ladies and C. M. B. A. members.

Some time in the middle 80's a delegation of Waterloo Catholics had called on Father Louis in Berlin to ask for a church. The pastor explained to them the difficulties in the way: The cost, the dearth of priests, and the possibility of most of the Catholics of Waterloo moving away. The project was put off, but not abandoned.

Father Louis having gone abroad on account of poor health, another delegation approached his substitute or successor, Father Kloepper, with the same request for a church, this time with the result that the project was to be given a trial. Father Theobald Spetz was charged with the direction of the undertaking.





REV. THEOBALD SPETZ, C.R., D.D.



REV. I. PERINS, C.R., FORMER ASSISTANT, WATERLOO



#### CHAPTER IV.—WATERLOO ON THE WAY OF GETTING A CHURCH, 1890.

At this time the Methodists were building a new church and their old one, a frame building, could be bought for \$800.00. Another sum of \$200.00 would have put the building into fair shape for the use of the Catholics. The Church Committee gathered subscriptions for this purpose and got on swimmingly until they approached Mr. David Kuntz, from whom a good subscription was asked. He refused to give anything for that purpose, chiefly because the members of that church were hostile to his business of brewer. This plan had to be dropped in consequence. At this juncture Father Spetz had been placed in charge of the matter. He called a meeting of the Waterloo men in the C. M. B. A. Hall to discuss the church project. A committee of twelve was there elected as a building organization, composed of: W. H. Riddell, chairman; John B. Fischer, John Baumgaertner, Louis Kuntz, John Ginter, James O'Donohoe, John Bierschbach, Jos. Schaefer, Aug. Hermann, Adolphe Kern, Richard O'Donohue, Franz Walz. This committee asked Mr. Moogk, the architect, for a sketch of a church on his files, so as to have something to show on their round for subscription. With this in hand, Father Spetz and one or another member of the committee started out to gather subscriptions, first among the Waterloo Catholics. They were very successful. Then they began with non-Catholics. With them they also made excellent progress. It is worth while to state that the non-Catholics of Waterloo had been for years urging their Catholic fellow citizens on to build a church, and promised them their assistance, because they thought it a good plan to increase the population of the town. When the trial was made the committee found them ready to redeem their promise quite nobly.

While on this errand the collectors often went to some tavern where they went into a side room into which guests were called from the bar-room.

On one of these visits a young man was called in and told of our mission. "So you are going to build a Catholic church in Waterloo," he said; "I will give \$10.00 for it; it is going to hurt Berlin!" Thank you, we said, and accepted the offer without scrutinizing the motive.

The results of the canvass were the following:

Subscriptions from Waterloo Catholics .....	\$2,584.50
Subscriptions from Waterloo non-Catholics .....	1,469.25
Subscriptions from Berlin Catholics .....	742.50
Subscriptions from Berlin non-Catholics .....	272.00
Subscriptions from people outside the two towns...	421.75
Total .....	\$5,490.00

Now the committee had something to go on with. Yet these were only subscriptions—promises, but not paid. At one of the committee meetings the subscriptions were offered for sale to the highest bidder at a discount of 5 per cent., then of 10 per cent., with no one to take them. It was good no offer was made, because every dollar almost was afterwards paid.

The church site caused not a little difference of opinion and debate. Finally a large majority agreed on the present site on Allan and Willow Streets. One who looks at the site now can not realize what an unsightly hill it was, nor wonder that many would have preferred another place. An immense amount of labor had to be spent in grading and beautifying the site. Most of this work was done gratis by church members and others, after working hours and on holidays.

The architect was commissioned to make plans for the church. When completed tenders were called for. The contracts were let: Mr. John Letter receiving that for masonry, etc.; Mr. Rockel the carpenters', and Mr. C. Hoffman the painter's.

In the spring of 1890 Mr. Letter made an early beginning and had the basement finished towards the end of June.

His Lordship, Bishop T. J. Dowling, came to lay the corner stone on the afternoon of the third Sunday of June, a beautiful day that drew a very large crowd of people.

By New Year's of 1891 the church was so far completed that it could be dedicated on the Feast of Epiphany, January 6th, 1891, by our beloved Bishop. It was a day of great rejoicing and congratulations for the good people of Waterloo. At last they had the long-coveted church, and at that one of which they did not need to be ashamed.

A loan of \$2,500.00 had, however, to be obtained to pay off the contractors. Henceforth Waterloo had Mass every Sunday and Holy Day. For many years two Masses have been the rule.

The first year or two everything went well. Towards the fall of 1893 hard times began to interfere with industry. In consequence quite a few church members, some of the better ones, moved away, while no new ones came to fill their places.

Yet the congregation was always able to meet the terms of the mortgage without extra effort. In a few years a turn in affairs came. Prosperity again prevailed, and new members moved in to swell the depleted ranks. This growth has kept up ever since. The mortgage was lifted in 1900, nine years after it was given.

At first the church was but poorly furnished. As the means came to hand this was gradually done.

The site and building cost about \$8,000.00. But much labor and money had yet to be spent in getting the land in order.

Here is a list of Waterloo Catholics who subscribed towards the site and building:

Baumann, Antony.	xFischer, Jos., Jr.	xKuntz, David K.
xBaumgaertner, John.	Fischer, John B.	xKoesterer, F. J.
Ball, Jacob.	xHeimann, Michael.	xKern, Adolph.
Berges, Jos.	*Hirt, Franz.	xLauber, Conrad.
xBeitz, John.	xHeimann, August.	xMemel, Henry.
*Braniff, Henry.	xHopf, Aloysius.	*Nowakowski, Michael.
xBrandt, John.	xHerringer, John.	*Neumeier, Francis.
Connor, M. E.	Huber, Jacob.	xNihill, Thos.
*Callaghan, Miss.	*Haffie, Miss.	xO'Donohoe, James, Sr.
Carey, John.	Beirschbach, John.	xO'Donohoe, Richard.
*Davis, James.	*Hiemler, Jos.	Ginter, John.
xDauer, Antony.	xKuntz, David.	Seiler, Adam.
xEgle, Cajetan.	xKuntz, Louis.	Sobisch, Frank.
xFischer, Jos., Sr.	Kinski, August.	Sobisch, Jos.



*Hestermann, Henry.	Weber, Peter.	Riep, Michael.
*Schaefer, Joseph.	Weber, J. D.	xRiddel, W. H.
Steinhart, Christian.	Massel, Wm.	*Guitar, John.
Walz, Franz.	xPanter, Wm.	Schlosser, Xavier.
*Tracey, Miss L.	*McCallum, James.	Sobisch, Martin.
xJung, Miss Mary.	McCardle, James.	*Scherer, Anna.
*Walker, R.	Bishop Dowling.	Hartleib, Peter.
xWeiler, Conrad.	xO'Donohoe, James, Jr.	xSobisch, Adam.

Those marked with a cross died since, those with an asterisk left Waterloo—considerably over one-half the original church members gone in 25 years!

The chief improvements made since the church was erected are: Constant work for many years to grade and fix up the grounds.

In 1903 two fine church bells were bought, chiefly through the generosity of Mr. David Kuntz, Sr., and the Waterloo Branch of the C. M. B. A.

In 1900 the church was decorated at a cost of \$500.00.

In 1901 electric light was introduced. A piece of land was bought in the rear of the church and in 1904 another parcel was bought.

In 1909 a lot was secured with a small house on it in the rear of the school. These purchases of land totalled \$1,313.00.

In 1902 Mr. W. Spencer, of Hamilton, built a splendid two-manual organ with pedals for \$1,200.00. Two years later it was equipped with a water motor to pump the organ at a cost of \$300.

Pulpit, altar, chandeliers, statues, lamps, chalice and ciborium, etc., were donated by liberal members and societies.

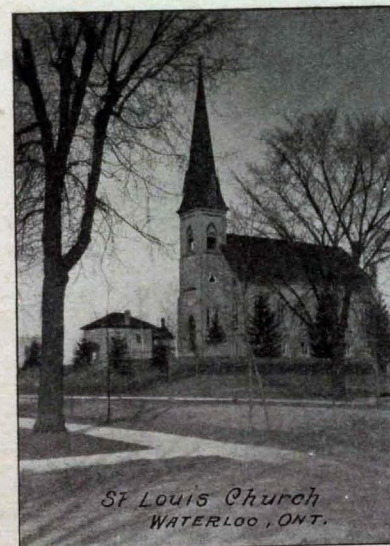
Early in the year 1900 the church tower was struck by lightning and damage of about \$100 done to the building. In 1909 a second stroke set the church on fire. The brigade soon had it out, but the water did much damage. The repairs and decorating cost \$2,600, of which the insurance companies stood \$2,167.08. For the decoration the services of Sister M. Engelbertha, of Notre Dame, Chicago, Ill., were secured. The Sister directed the work and did the fine painting herself.

Four missions were held since the opening of the church, the first in 1898 by the Jesuits, the second in 1901 by Redemptorists, the third in 1908, by the Capuchins, and the last in 1914 by the Passionists.

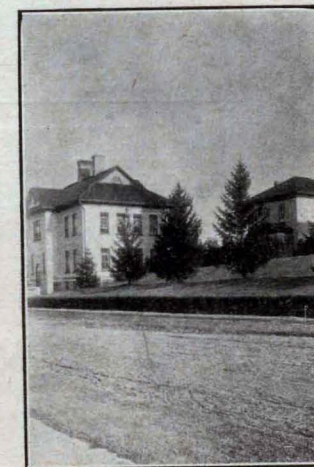
During Father Spetz's incumbency, from 1891 to 1911, he had assistance more or less frequently from the College. First Father Vincent W. Kloepfer, then Father Perius, A. Waechter, and for the last nine years, Father Schweitzer. When he resigned in 1911, Rev. Hubert Aeymans, C.R., succeeded him.



INTERIOR OF ST. LOUIS CHURCH, WATERLOO



ST. LOUIS CHURCH AND CONVENT, WATERLOO



OLD CONVENT AND SEPARATE SCHOOL, WATERLOO



## CHAPTER V.—WATERLOO SINCE 1911.

While Father Hubert had charge of Waterloo, a rectory was bought near the church for \$3,850. Before this the priest lived in the Berlin College, but gave Waterloo a Mass every day. When the congregation had outgrown the church two Masses were celebrated. This continues to the present.

After the rectory had been obtained, the pastor began to plan for an enlargement of the church. While Father Hubert was at this he was called to Berlin in 1912, and Father Antony Fischer took his place. The committee in charge of this undertaking consisted of the following gentlemen: Father A. J. Fischer, chairman; John Fischer, Aloysius Bauer, Albert Hergott, David Kuntz, L. F. Dietrich, Clement Reitzel, and Edward Dehler, secretary-treasurer. It fell to his lot to proceed with the addition to the church. He completed the

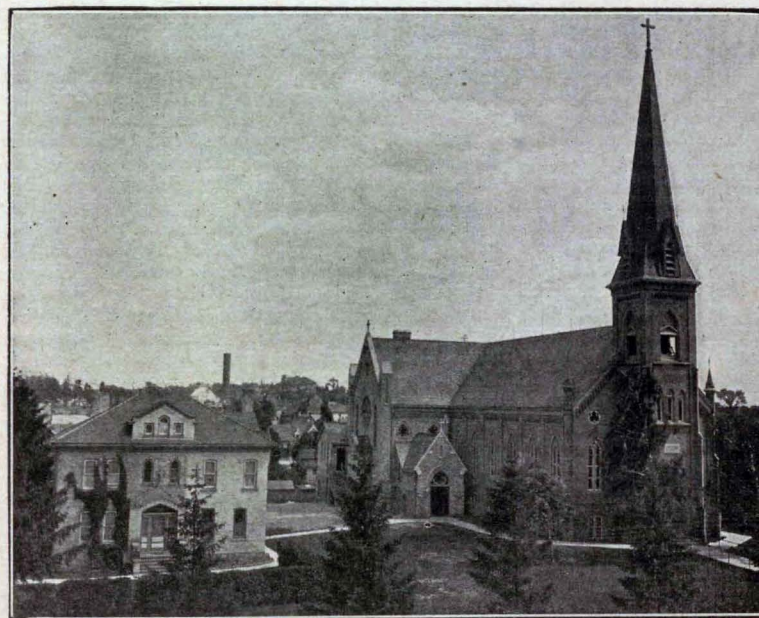


INTERIOR OF ST. LOUIS CHURCH, WATERLOO

undertaking in a very creditable way during 1915. Now the church is about twice the size it was, and accommodates about 700 people. It is splendidly equipped with everything necessary or desirable. Only that the old part looks rather dark beside the snow white new one. Some years later that can easily be remedied by decorating the whole church appropriately. Altars, pews, confessionals, electric fixtures, and the lighting are all very handsome and substantial. The grounds are beautiful and planted with trees that have grown up during the last twenty years or so. In 1815 Father Hubert returned to Waterloo and his predecessor was appointed to St. Mary's Church, Berlin.

Father Hubert will have the task of finding the means of liquidating the debt incurred by the addition to the church. However, with a congregation of about two hundred families this should not be too great a burden. The enlargement of the church was an absolute necessity, so that the people might find room at Mass. One of the College priests goes to help every Saturday afternoon and evening, as well as on Sundays and Holy Days.

The addition, with furniture, steam heating, lighting, etc., cost the neat sum of \$38,000.00. The Catholics of Waterloo have the cemetery in common with those of Berlin.



NEW ST. LOUIS CHURCH AND CONVENT, WATERLOO



## SECTION II.—THE SCHOOL, SOCIETIES AND VOCATIONS.

## CHAPTER I.—THE SCHOOL.

The task of starting the Waterloo church was undertaken under the condition that a Separate School should at the same time be organized. When the church was completed the school was opened and kept in the basement for a number of years with two Sisters, who came every school day from Berlin by train. They began with about 70 pupils. After the number had increased to a little over 100 a third class room was arranged with a third Sister to teach. When the attendance had made a further substantial increase, a fine four-room school was erected on the northeast corner of the church land. This was at once provided with steam heating, town water and a modern system of sanitary plumbing. There are now 205 pupils in the school under four teachers. A neat little convent was built between the church and the school, so that the Sisters could remain permanently near the school. This was doubled in size in 1914. Now the parish has a fine set of buildings, beautiful grounds and everything needful. Only the school will soon have to be enlarged if the town continues to grow as in the past. Late as Waterloo had been in getting a church, it can now take its stand beside the other churches of the Diocese and compare well with its elder and larger sister churches. Harmony and goodwill can work wonders.

## CHAPTER II.—CHURCH SOCIETIES.

The parish is well provided with large and active societies.

The oldest one of which there is a record is that of the Holy Rosary and Mount Carmel Scapular organized or re-organized by the Jesuit Fathers in 1847.

The Catholic Mutual Benefit Society was organized July 9th, 1889, some years before the church was built. This society did much to get the church project started and completed. It organized the Sunday School and cared for it till the Separate School was begun.

The St. Boniface Sick Benefit Society, with headquarters in Berlin, counts many members of Waterloo.

The League of the Sacred Heart has practically the whole parish for membership.

The Ladies' Altar Society was organized at the time the church was built, and always worked with zeal and success for the welfare of the church. Some years ago it was changed into the Christian Mothers' Sodality, and affiliated with the Archconfraternity of the same name at Pittsburg, Pa.

The Young Ladies' Sodality of the Blessed Virgin also dates its existence from the beginning of the church.

In 1913 a Holy Name Society was organized, and has a large membership.

It is a pleasure to state that there is no worthy cause that does not obtain a hearty support from the congregation if appealed to.

## CHAPTER III.—VOCATIONS.

Of Vocations to the priesthood there are as yet not many to be recorded.

Rev. Francis McCardle, now in Missouri, was ordained several years ago.

Several youths joined the Christian Brothers at Toronto. A few young ladies entered communities of Sisterhoods. With these examples and the exceptional opportunities offered the young people of Waterloo, a large number of Vocations should naturally be expected.



## PART XI.—HAMBURG.

## CHAPTER I.—ITS LOCATION.

Hamburg, having been for years a mission depending from St. Agatha, now requires a chapter.

Hamburg, a thriving village on the Grand Trunk Railway, is beautifully located in the valley of the meandering Nith River, or Schmidt's Creek, as it is popularly called, about 13 miles west of Berlin, nine miles southwest of St. Agatha, near the southwestern limit of Wilmot Township.

Its fine water power early gave it some prominence as a manufacturing centre.

Among the early settlers were quite a number of the Amish persuasion, who came chiefly from the Rhine country. The history of their coming here is quite instructive, and deserves a short synopsis.

One of their bishops, Nafzinger, came to America in the 30's, in search of land for his fellow religionists, akin to the Mennonites and Quakers. He landed at New Orleans and travelled all the way north till he reached Wilmot, where he had found the land and other conditions he was seeking. Then he went to see the Governor of Canada and came to an agreement with him as to the terms of settlement. Every settler he could bring in was to get 50 acres of forest land free and as much as he wanted besides cheap and on easy terms of payment. Thus secured he returned to his home to gather his co-religionists, scattered up the Rhine as far as Switzerland. After having started a party of his colonists to Wilmot he went to London to get his agreement with the Governor of Canada ratified by the British authorities in London. It is said that he obtained this favor from the king directly. Then he came to join his colonist party in Wilmot, where they prospered exceedingly. Had the Catholics gone about the colonizing business in the same systematic way as the Mennonites and Amish, their lot would not have been so hard at the start. The Government was only too anxious to get the Province filled with good, industrious immigrants.

It would not be too late now to organize colonization societies and get the overflow population settled together so that they might have good churches and schools and preserve the Faith.

Hamburg got a new impetus when the Grand Trunk Railway was constructed past the village.

Mr. Smith gives its population for 1850 at 500 souls, and its industries: Two grist mills, a woolen mill, and a brewery.

It was incorporated as a village in 1857.

Among the early Catholic inhabitants were: Joseph Hartmann, from Sparenberg, Bavaria, a butcher and tavernkeeper who came in 1847; Sylvester Frank, a brewer, was certainly here in 1842, possibly some years earlier (Sander's register); Xavier Boehler, a potter from Alsace; Joseph and John

Ruchty, shoemakers; Carl Becker, a blacksmith; Vincent Pinchenat, a well digger; Miachel Zunette, all Alsations.

Stephen Rau, with his sons Joseph, John and Andrew, from Baden, worked for a time for Mr. Frank, and then purchased the brewery, which is still in the family under Joseph Rau, son of John. Joseph Hollocher, Matt. McDonald, Mr. Brady, Nic. Bartholomew, a cooper; Lawrence O'Toole, Lawrence Brecklin, a tailor; John Haffner, W. Schuler, the erstwhile preacher, school inspector, and later teacher at St. Agatha, besides some others.

About Haysville there were some: The Keegans, Skellys O'Reilleys, Hunts, Tyes, and Monaghans; near Plattsville, Sebastian Weiss, an Alsation; near Shingletown, John Conrad, an innkeeper; Francis Michael, Joseph Wunder, and at Baden, John Dellinger and John Hofle.

From the beginning these all attended St. Agatha church.



## CHAPTER II.—HAMBURG WITH A CHAPEL OF ITS OWN.

In 1863 the Catholics bought a frame house which had been used as a school, remodelled it as a church and separate school under the Rev. Eugene Funcken.

Previous to this there is no record of any regular services at Hamburg, though Stations were at times held at O'Toole's house and elsewhere, as the older missionaries had to pass through Hamburg from St. Agatha to Shakespeare, Stratford, etc.

The first name in the Hamburg register is that of Sylvester Frank. The Catholics of South East Hope attended church here from the beginning, they being mostly Germans, though living in the Diocese of London.

Father Eugene Funcken's first baptism, beginning the Hamburg record, was February 15th, 1863, likely about the time the chapel was opened. Up to 1878 Fathers Breitkopf and Glowacki also occur occasionally beside that of Father Eugene. From August, 1878, to June 9th, 1884, Father Theobald Spetz attended the mission with Father Schweitzer, Father Kloepper and Father Eugene here and there.

From June, 1884 to 1891, Father Schweitzer came regularly, occasionally Fathers Spetz, Weiler, Steffan and Breitkopf.

On March 8th, 1891, Father Hubert Aeymans attended the mission till September, 1894. Then Father Antony Waechter succeeded till December, 1897, when Father Weiler had charge to June, 1902, then Father Waechter appears again to August, 1906. Fathers Sobczak, Schweitzer, Simoni and Zinger came promiscuously for some time. Since January, 1906, Father Vincent W. Kloepper has had care of the mission, and still looks after it.



NEW HAMBURG CHURCH



## CHAPTER III.—HAMBURG WITH ITS OWN FINE CHURCH.

For many years Mass was celebrated once a month. From the time of Father Waechter Mass was held bi-monthly. From Father W. Vincent Kloepfer's time every Sunday and Holy Day.

The congregation having outgrown the old frame church, decided to erect a handsome, large church on the other (west) end of the village. Mr. Jos. Hartmann gave a fine site for it towards the west end of the village where he had his farm.

The fine, substantial brick church with lofty tower, on an elevated plateau, was completed and dedicated by Bishop Carberry in 1883, and placed under the patronage of St. Joseph. Later the Holy Family was chosen for its patrons, why, I do not know.

Under Father Schweitzer, a beautiful main altar, two large bells and exceptionally rich church vestments were secured.

Under Father Aeymans a splendid side altar was obtained and a pipe organ installed. In 1892 a cemetery was bought south of the village beside the public one. Up to this time interments were made in St. Agatha.

Father Waechter had the church decorated very artistically. It was at that time the best decorated church in the Diocese.

The church grounds were also nicely graded and protected by a neat iron fence, and the electric light was installed.

Under Father V. Kloepver the cemetery was enlarged and protected with a substantial iron fence. He also had the organ rebuilt and considerably enlarged.

Now the parish has a beautiful, solid church, splendidly equipped with everything desirable. Over the Sacristy the priest has comfortable quarters so that he does not need to seek hospitality outside except for meals.



INTERIOR OF HAMBURG CHURCH



J. SCHWEITZER



REV. A. WAECHTER, C.R.



REV. ANTON WEILER, C.R.



## CHAPTER IV.—THE HAMBURG SCHOOL.



REV. W. V. KLOEPFER, C.R.

The Separate School organized in the early sixties was allowed to die. This the writer considers the greatest mistake that was ever made by the Hamburg people. At that time they were sufficiently numerous and wealthy to continue the school and it would no doubt have been the means of keeping Catholics there and attracting others. Even now they have enough children to keep a teacher busy. Of course, now it is much more difficult to start a school on account of the stricter Government requirements and higher salaries of teachers. Still they should not shirk the sacrifices necessary to found a school and keep it up.

A Sunday School, however well managed, is a poor substitute for a Separate School, and can not lay the foundation of Faith and morals as thoroughly as a religious day school is bound to do.

In this respect the early Jesuits should even now serve as models. They started schools wherever there was a chance, before they thought of a church, knowing well that the religious school is the best and only foundation for a good and progressive parish.

The congregation has now some 60 families, but does not seem to grow.



## CHAPTER V.—HAMBURG CHURCH SOCIETIES.

It has flourishing societies:

1. The Sunday School.
2. The League of the Sacred Heart.
3. The Scapular Fraternity of Mt. Carmel, established by the Jesuit Fathers in 1847.
4. The C. M. B. A. of Canada.

The people of Hamburg have always been deserving of the highest praise for their regularity in attending church and frequenting the Sacraments.

As yet the congregation, though organized over 50 years ago, has not furnished a Vocation to the priesthood, nor as far as the writer knows, any for a religious community of men or women. It might have been otherwise had they kept up their school.

In the year 1857 or 1858, a mission was held in Hamburg by Father Eugene, who was assisted by Father Laufhuber from Berlin. The peculiar thing about the mission was that it was held in the Lutheran church, it having been graciously offered them for this purpose. About the same time the two priests had a mission in Hespeler at the laying of the corner stone for the church. Here also the Lutherans had offered their church for the Mass, but Father Laufhuber declined the offer with thanks. He had the service in the open air, where the immense crowds had ample room. However, he may have held the mission in the church offered him.

At various intervals rousing missions were held in Hamburg by Redemptorists, Jesuits, Capuchins, and Fathers of the Precious Blood. Unfortunately the Catholic population does not increase. Since the erection of the new, spacious church the church membership appears rather to be on the decline. Has the absence of a Separate School anything to do with this?

## PART XII.—ELMIRA (WOOLWICH), ST. THERESA CHURCH.

## CHAPTER I.—ELMIRA, A MISSION OF NEW GERMANY.

Woolwich, the most northern township of Waterloo County, was purchased in 1798 from the Crown by William Wallace, who sold 45,195 acres of it for £16,364 to the German Land Company in 1087. The present thriving village of Elmira, situated about in the centre of the township, had a late and small beginning. In 1844 it had only a log school and a few houses of the same construction.

The first Catholic settlers appear to have come in about 1840 and located about two miles north of the village. Among them were John O'Brian, Mar-



JOSEPH SCHILL



JACOB RUTH AND WIFE

tin Halfpenny, Joseph Ruth, Allan Butler, Mr. Compass, Joseph Schill, Ignatius Martin and some others, mostly Germans.

It is likely that Father Wiriath officiated here. Joseph Ruth was married by Father Sanderl in Preston in 1814. Ignatius Martin drove with his oxen team to New Germany over very bad roads to get married by Father Baumgaertner on May 28, 1846.

Before the erection of the church Mass was celebrated at Halfpenny's, Schill's and Ruth's once or twice a year.

When Father Holzer came to New Germany towards the end of 1848 he found the church under roof, but without doors, windows or any inside work



done. He saw to the completion of the building and used considerable money on it that he received from personal friends and charitable societies in Munich and Vienna. He blessed the church and officiated in it the second Sunday after Easter, 1851. (Holzer's letter, December 4th, 1851.)

The church was mostly attended from New Germany, although the Fathers Caveng and Fritsch also came from St. Agatha. Father Messner had charge of it during a part of his time at St. Clement's.

As the village grew the Catholics also increased in numbers, but found it burdensome to go to church so far on foot.

A deed of the church property, not completed, is extant in the Hamilton archives. On May 10th, 1853, Jos. Ruth made a deed of one acre in favor of the Toronto Episcopal Corporation. The consideration mentioned is £2 10s. This deed has as yet not been transferred to the Episcopal Corporation.



JOSEPH RUTH AND FAMILY

Fathers Glowacki and Breitkopf attended from St. Clement's during the latter sixties and early seventies, the last mentioned about once in two months. The Rev. Dr. L. Funcken also had charge of the Woolwich church for several years, and sent Father Spetz occasionally to have service in his stead.

Towards the 70's the Catholic colony began to decrease through deaths and emigration. Then the villagers began to agitate for a church in the town. However, instead of securing the coveted church, the farmers renovated the old one at considerable expense. Having lost all hope of getting a church nearby the villagers became discouraged, some moving away, others dropping their connection with the Mother Church.

With the inauguration of the "National Policy" came a new period of progress to the village and the increasing number of Catholics renewed their cry for a church. At last the farmers, having dwindled to only a few, consented to assist in building a church in the village.



JOHN BAUMANN AND FAMILY



## CHAPTER II.

Two town lots were bought from John Ratz, June 14th, 1888, for \$200, and a nice brick church was erected on them under the direction of Father Foerster, of New Germany. On March 22nd, 1894, another adjoining lot was purchased from Mr. Jos. Ruth at \$110.

Gradually, as the means came to hand, the church was furnished and nicely decorated, so that now it is well supplied with everything desirable. It was till lately under the jurisdiction of Father Foerster with monthly services. Now it is attended from St. Jerome's College, Berlin, every Sunday and holiday. The last year it has been attended by Rev. A. L. Zinger, C.R.

The Mission is increasing slowly and may become a nice little parish under good direction. A Separate School would prepare the way, though at present the village members are scarcely strong enough to begin an efficient school of their own. Now there are only three of the old colony farmers left, so that the congregation is almost exclusively an urban one.

By rearranging the parish limits so that the farmers, now belonging to New Germany and St. Clement's, and having to go no further to Elmira, might attach themselves to their church, the Mission might even now be able to support a resident pastor.

The congregation is still using the cemetery of the old church site.

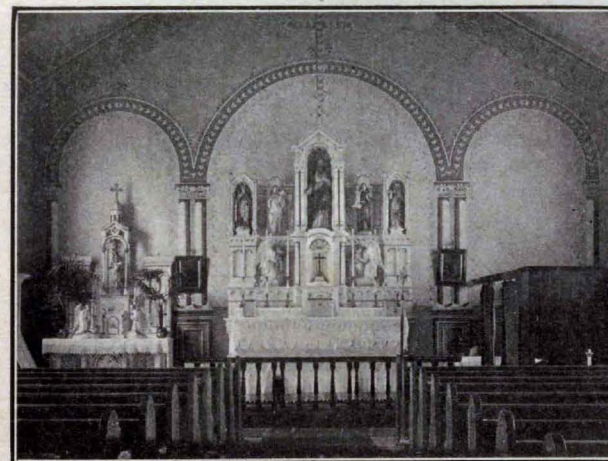
A sanctuary, vestry and priests' room are now (1916) in course of erection.

## SOCIETIES:

The Holy Rosary Society and that of the Scapular of Mount Carmel, established or reorganized by the Jesuits in 1847, is still in existence. A well managed Sunday School is doing its best to instruct the youth in the doctrines and practices of our holy religion.



CHURCH OF ST. THERESE, ELMIRA (EXTERIOR)



CHURCH OF ST. THERESE, ELMIRA (INTERIOR)





VERY REV. A. L. ZINGER, C.R. ELMIRA

## PART XIII.

## RAINHAM (WENTWORTH COUNTY).

This Mission, at one time so promising, but now almost entirely abandoned by Catholics, deserves a little chapter.

(Mr. Michael Brick, now near Brantford, is the informant.)

His father, from Sulzweiler, Prussia, came to Rainham in 1836. He had three sons: Peter, later of New Prussia, Martin and Michael, the present informant.

Others had settled there before; who and when cannot be told. At its best the colony had about 40 German families and quite a number of French lumbermen and small farmers.

The priests attending were Fathers Schneider, Holzer, Kobler, Laufhuber, Baumgaertner, Dr. Arnold, Schmits and Breittkopf, and Father O'Shea, from Brantford. It is more than likely that Father Wirriath also visited the settlement when on his tours along the lake shore between 1834 and 1837. Father Sanderl registers 8 names on July 13, 1843, and 3 on July 17, 1844, and 4 on July 8, 1845 and January 23, 1846.

In 1846 Jos. De Goursey deeded a church site to the Bishop of Toronto, Mgr. Power, for 5 shillings. During Father Holzer's time, in 1848, a Separate School was built of logs weatherboarded and whitewashed inside. It was quite large. Mr. Brick attended this school, which was in operation only a few years.

Jealousies among the settlers seem to have been the bane and final ruin of the colony. When Father Schmits made the last priestly visit seen by the colony, he advised the people to join some other congregation—Walpole or Cayuga.

On one occasion when the Bishop paid the place a visit, De Goursey did not allow the Bishop to put his horse in his stable on account of some church trouble.

Sometimes they got a priest from Buffalo during the Easter season before Father Schmits' last visit.

Father Sanderl has the following names in his register for Rainham: Wm. Loomig, Francis Ste. Marie, Jacob Reiter, John Drendel, Martin Reifble, Felix Holrad, Narcisse Bluff, Louis Sauve, all for 1844. Mr. Brick gave the following names: Anton Herres, Mr. Beirich, Peter Woerst, Schneiderhohn, Reifle, two families Mayer, Mr. Miller, Andrew Zettle, Martin Brick, two families Bock, Mr. Gettler, Mr. Week, Franz Jacob, Mr. Fallon, Wm. Ortwein.

About 30 years ago (1885) the church was sold and the money used to make a wire fence around the cemetery.

Indiana is another old abandoned Mission.

At one time it was quite flourishing. Fathers Baumgaertner and Arnold came from this section during the 50's to New Germany. The church site here was bought June 30, 1841, and deeded to Bishop Gaulin for five shillings. There was a church built, but when, I do not know.

When the new church was built in Cayuga in the middle 70's, Indiana was totally abandoned, and the few Catholics left around Indiana attend Cayuga, three miles north of it.



## PART XIV.

## HESSON, ONT., ST. MARY'S CHURCH.

This church does not belong to the County of Waterloo, nor to the Diocese of Hamilton, nevertheless, it can hardly be left out of this History because it was for many years connected with the county churches, and is even now attended by a number of Catholics who live in this county.

Rev. John Gnam wrote a full history of this interesting Mission, and published it in the year 1903. But it is out of print and not likely to be reprinted. Hence a brief summary from that nice publication follows.

## CHAPTER I.—THE LOCATION OF HESSON AND THE FIRST SETTLERS.

Hesson is a little country village in the northeast corner of the Township of Mornington, Perth County, about a mile west of Wellesley Township on a cross road.

Mr. George Stemmler and wife from Rottenburg, Wuerttemberg, came here in the 40's to hew a home out of the forest for themselves. In 1847 Mr. Andrew Bissinger joined them. Gradually many others followed from various sections, mostly Germans.

As soon as St. Clement's received a resident priest, the Rev. Columban Messner, O.C., in 1852, these settlers attached themselves to that parish in as far as distance and bad roads allowed. But before that time the Jesuit Fathers of St. Agatha and of New Germany and Guelph called here occasionally. The colonists were in the habit of assembling in one of the settlers houses for lay services on Sundays and holidays. This pious practice they kept up when they had no priest until they obtained a resident pastor.

Rev. Louis Caveng, S.J., of St. Agatha, is said to have been the first priest to come into the settlement from St. Agatha in the year 1848.

In Father Messner's time he came three or four times a year. His successors in St. Clement's did not come much more frequently until the period of the Rev. John Gehl.

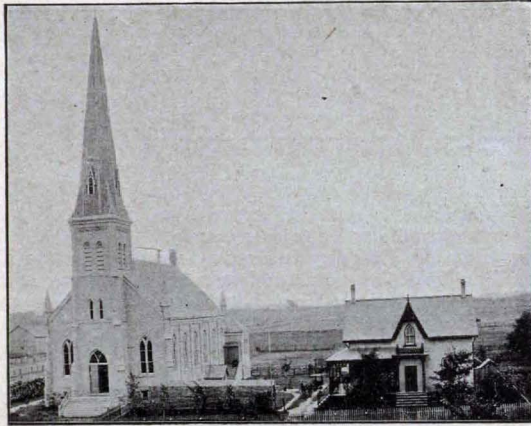
## CHAPTER II.—PROGRESS OF THE COLONY.

Gradually the number of Catholic settlers increased and the need of a Catholic school was sadly felt when the priest came so rarely.

The school was organized with difficulty, and many obstacles had to be overcome in the attempt. Finally in the year 1859 it was got under way with Mr. John Mack as the first teacher. As yet the colony had no name. Various ones having been suggested, "Habenichts" among them, they finally agreed to call it Bethlehem, as the poorest and most neglected of the principalities of the London Diocese. Before this it went by the name of the township, Mornington. Later it became Hesson, probably when it received a post office. Father Messner having left St. Clement's, Rev. Edward Glowacki, C.R., succeeded him from 1866 to 1870. Then Rev. Dr. Louis Elena followed for a brief time with Rev. Francis Breikopf, C.R., soon after from 1871 to 1881.

Father Breikopf's first care, upon assuming the charge of Hesson, was to see a Separate School organized. There was much opposition to the undertaking from various sides, particularly from non-Catholics. However, these were overcome. In 1867 the present school site, with a log house on it, was purchased and fitted up as a school. Somewhat later a Sanctuary was added so that it could serve also as a church. At this time there were about twenty Catholic families in the settlement. In Father Breikopf's time the old church school was torn down and a new one erected in its place, built of frame. It had a more church-like appearance with a belfry into which a bell soon found its place.

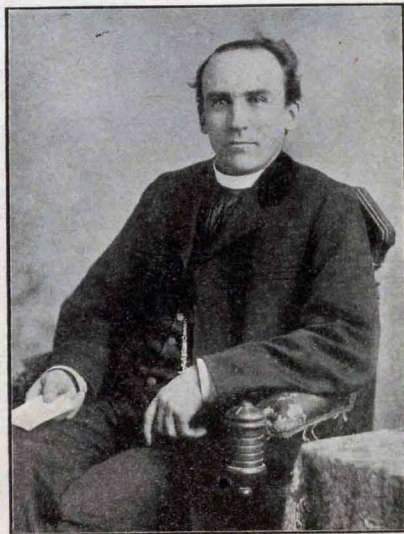




ST. MARY'S CHURCH AND RECTORY, HESSON



REV. JOHN GEHL

BRO. ALEXANDER HEIMBUR-  
GER, C.R.

REV. JOHN GNAM

## CHAPTER III.—REV. JOHN GEHL, 1881 TO 1894.

With Father Gehl's appointment to St. Clement's, a better period began for the colony. He took a great interest in it, came more frequently, and directed the Mission wisely. In the year 1883 the Bishop of London appointed the Rev. John Heitman to Listowel, from where he attended Hesson. In Listowel there were very few Catholics, and therefore little support for the priest. On that account Father Heitmann took up his abode in Hesson, living for a time with one family, and then with another.

In a few years a two-acre site was bought for a church and rectory on the south side of the road running west. The school is on the north side. On this new site the brick rectory was built in 1886. The site and house cost about \$1,120. After six and a half years of service at Hesson, Father Heitmann died in the spring of 1890. Then Father Gehl was given charge again of Hesson and took steps to erect a new church. The corner stone for it was laid in the spring of 1892, and the building completed under the supervision of Mr. George Stemmler and Brother Alexander, of Berlin.

The church is a handsome and solid building, a credit to the congregation, the pastor and the contractors. Father Gehl unselfishly collected a large amount of money among the people of his own parish of St. Clement's for the Mission. His efforts made it possible for a priest to make a comfortable home at Hesson.

He made way for the Rev. John Joseph Gnam, July 17th, 1894.

Under Father Gnam the parish has made substantial progress. The church, house, school and grounds were better furnished and beautified, the parish thoroughly organized, large sheds were erected so that everything in and about the parish property is in first-class condition.

Father Gnam was succeeded by Father Jeremiah Dantzer, who has been in charge of the fine little parish ever since. He has kept the parish in a high state of efficiency. It is well provided with efficient societies and, though small in numbers, strong in faith and thoroughly united.

It embraces the Townships of Mornington, Wallace, and a part of Elman and the Town of Listowel. In Listowel and Wallace there are very few Catholics. Some attend here from Wellesley and Peel Townships.