

NOTES FROM THE ARCHIVES



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Canadian Moravian Historical Society, Edmonton Chapter
2304-38 Street, Edmonton, Alberta, Canada T6L 4K9

What Have We Been Up To?

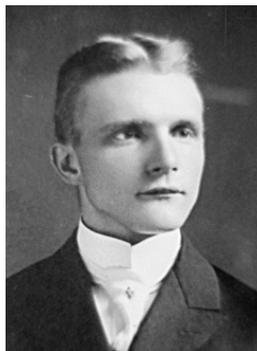
The Canadian Moravian Historical Society Board held a meeting on November 4, 2015, and another January 20, 2016. Several archive work days were held this fall and progress on reorganization and clean up of the archives was discussed. There is still much work to be done. The end-of-year reports were finalized and reviewed for BECD and Synod.

The Archives contain a large number of original manuscripts and documents in German that are in need of translation. A discussion was held on how best to accomplish this task. It was suggested the Board might be able to develop contacts in the academic community and find college students available and willing to provide translation services. It was also suggested that the Trinity Lutheran Church may be able to assist in this task.

Mark your calendar: The Annual Meeting is scheduled for noon, April 23, 2016, at the Millwoods Community Church. Ron Neuman will be making the presentation and will be talking about the closed Moravian Churches in Canada. At one time Moravian churches stretched from Saskatchewan to Vancouver. More information to follow.

William Schwartz

The presentation at the April 18, 2015, Annual Meeting was on Rev. William Schwartz. It focused on his work in Canada and its enduring impact. Bill Brese gave the presentation and it was requested that the presentation be included in the Archives Newsletter. The text of the presentation begins on page two of this edition.



The format of this newsletter is a little different this month. Starting on Page 2, we are publishing the complete presentation on William Schwartz from the Annual Meeting last April.

Help Wanted

The Canadian Moravian Historical Society needs you! No experience necessary! We are seeking individuals to assist us in the collection and recording of artifacts as well as in the process of getting them digitized online.

We currently meet on a bi-monthly (or less) basis at the Archives located in the basement of the Millwoods Community (Moravian) Church. (SKYPE is available for those unable to attend in person.)

We are also seeking members to sit on our Board of Directors. Particularly, we need 'Directors at-Large.' Several of the officer positions are vacant and need to be filled. If interested, please plan to attend the Annual Meeting on April 23, 2016 at the Millwoods Church. You can also contact one of the current board members or Laurie Ward (Rio Terrace Church), 780-487-1802, email wornout@telus.net.

Please consider supporting the recording and documentation of our history.

Following is a listing of the Canadian Moravian Historical Society (Edmonton Chapter) Board

President - Laurie Ward, wornout@telus.net

Vice President - Esther Vitt-Gonzalez

Secretary - Kerry Bloomer

Treasurer - Donna Goodwin

Directors - Brian Pemberton

Robert Voelker

BECD Representative - Rev. Rebecca Craver

Archivist - Bill Brese

780-440-3050, billbrese@gmail.com

Other - Joel Henkelman, jhenkelm@yahoo.com
Elaine Bloomer

WILLIAM THEODORE NATHANIEL SCHWARZE FRONTIER PASTOR

The practice followed by Moravian Church pastors of faithfully recording their work in a congregational diary provides us with a rich source of historical information. Thus the story of the founding of the first Moravian churches in western Canada in 1896 comes largely from the writings of the pastoral team of the Rev. Clement Hoyler and the Rev. William Schwarze.

The Canadian Moravian Historical Society published both the Hoyler Diaries 1896-1909 and the Schwarze Diaries 1896-1899. This made these valuable historical sources available to the public. Much has been written about Hoyler. His service in western Canada spanned almost 30 years and in that period he served as a church planting pastor, a bishop and the Canadian District President. This article has been prepared to shed more light on the service of Schwarze whose term of service was shorter but none-the-less worthy of recognition and appreciation.

Schwarze made the first entry in his church diary on August 27, 1896, when he began the opening chapter of his Home Missionary Service to the Moravian Church. He wrote, "Brother Hoyler awaited me at the Railway Station. He had arrived in Alberta six months earlier. Around 10.00 p.m. we arrived at the parsonage, which is 7 miles southeast of South Edmonton. This is a spacious building (the parsonage) but not finished. Much work remains to be done on the church too."

Immediately Schwarze sets the scene. These two young pastors are to work together and join forces to establish Moravian Churches on the frontier of the Northern Territory which in 1905 will become the Province of Alberta. They were both called to home mission service without reference to a specific congregation.

Rev. Clement Hoyler was the senior of the two. He was 23 years old and had acquired three years of pastoral experience serving a Moravian congregation at Elizabeth, New Jersey, before coming to the Canadian frontier.

Rev. Schwarze is 21 years old, having just graduated from the Moravian Theological Seminary in Bethlehem, Pa. He was ordained on June 14, 1896, after his acceptance of the call to Home Missionary Service. He might have gone into this

service earlier but it was deemed to be preferential for the parsonage to be built first. Clement Hoyler's mother arrived on June 25 to help get the new Bruderfeld parsonage furnished, as it was being completed. She subsequently kept house for the young bachelors at Bruderfeld where the new church was also being constructed. A second church was also being built at the new settlement of Bruderheim. The plan was that the young pastors should take turns commuting to Bruderheim from their home base at the Bruderfeld parsonage. Bruderheim was located about 50 miles distant from Bruderfeld, in an area which recently had been opened up for homesteading.

Both young pastors were sons of Moravian pastors. Hoyler's mother, Emily, was well acquainted with Schwarze's parents who had served the Moravian congregation at Elizabeth, New Jersey. Mrs. Hoyler had kept house for her son there. William Schwarze had gone to school at Elizabeth before going to Moravian College and seminary. At college they would have been acquainted with only three years separating them; however, Hoyler had no prior knowledge of Schwarze's call to serve with him. It came as a complete surprise. Hoyler mentions in his later recollections and review of his Home Missionary Service how well the two young pastors got along while they lived together in the parsonage at Bruderfeld and served together for two years. Hoyler's salary at that time was \$500 per annum and Schwarze's was \$450.

Settlement in the vicinity of Edmonton had been promoted vigorously by both the Government of Canada and the Canadian Pacific Railway. This followed the completion of a railway line between Calgary and Edmonton in 1891. European settlers poured into the area following the completion of the rail connection.

Among the settlers were several groups of Germans from Russia who had previous connections with the Moravian Church. They had started to arrive in 1894 and 1895. Their leader, Andreas Lilge, had preceded them arriving in North America in 1892 with his wife and ten children. Lilge had stopped at Bethlehem, Pa., where the Moravian Church has governing offices. He had informed Church officials of his interest in finding settlement opportunities for his friends and associates left back in the Province of Volhynia in the Ukraine who wished to

find land where they could worship as they chose. Since the group had contact with the Moravian Church in Europe, a Moravian connection in North America was a high priority, wherever that might be.

Lilge proceed to Wisconsin where he taught school while seeking out settlement opportunities. These were realized a year later, not in the United States, but in Western Canada.

Two years later, at Lilge's instigation, the Germans from Russia arrived in the Edmonton area. They petitioned the Moravian Church in Bethlehem to send founding pastors.

Settlers with some financial resources were able to buy farm land southeast of Edmonton, where the Bruderfeld congregation was organized. Homestead land, which required only a \$10 down payment for 160 acres, could be had northeast of Edmonton where the Bruderheim congregation was organized.

The Moravian Church officials in Bethlehem had sent a representative, Rev. Morris Liebert, to the Edmonton area in the fall of 1895. He spent time with the "Moravian" settlers in southeast Edmonton and at the area north east of Edmonton at the Spring Creek Colony which was to become Bruderheim. Liebert's comprehensive report to the Provincial Elders Conference, which was the highest governing body of the Moravian Church, was enthusiastically positive. He urged immediate action to set up congregations in each area and to supply them with the requested pastors. The Board followed Liebert's advice and promptly acceded to the request of the settlers.

Not only did the Moravian Church send out two founding pastors but a special fundraising appeal went out to the Moravian Churches in the United States to finance the construction of the church buildings at Bruderheim and Bruderfeld, as well as the parsonage at Bruderfeld. Funding was also solicited to support the pastors.

Hoyler began serving the settlers in February of 1896 and Schwarze followed in August. By this time the parsonage had been almost completed.

Having arrived in Edmonton on a Wednesday, August 27, Schwarze preached his inaugural sermon on the following Sunday. He addressed the Bruderfeld congregation, meeting in Bro. Stolz's

large hay and grain barn. The church building was still under construction. The first service in the new church building would not take place until June 27, 1897.

Schwarze's entry in the church diary for his first Sunday at Bruderfeld, August 30, 1896, says, "Some 70 listeners were present and formed a devoted and attentive congregation."

The rigors of the frontier are revealed in many ways by Schwarze's diary entries. Most farm dwellings were simply constructed log huts with sod roofs and many had earthen floors. Some families had been in Western Canada for two years; however, many had just arrived the previous year and were still striving to get established. This circumstance was reflected in the difficulties people faced in volunteering to build the churches and the first parsonage. While they wanted to help, they had to balance that fact with the need to improve living quarters for their families.

Although Schwarze says very little in the church diary about the adjustments he had to cope with, it must be remembered how the primitive nature of frontier life must have compared with his life in Pennsylvania. He left a civilization with modern homes, improved roads and street lighting in the urban centers.

At 21 years of age, and with little experience in contending with the challenges encountered on the frontier, Schwarze's devotion to the work and his courage in dealing with the challenges connected to commuting from Bruderfeld to Bruderheim with horse drawn conveyances certainly tested his metal.

Bruderheim was about 50 miles from Bruderfeld, which was situated seven miles south east of Edmonton. The Victoria Trail was the most direct route. This was just a trail and not an improved graded road. Two ferry crossings of the North Saskatchewan River were required: one ferry to go from South Edmonton to North Edmonton and the other to cross the river to get to Fort Saskatchewan. The trail went on east through Fort Saskatchewan to Bruderheim.

Under best conditions a good horse could cover the distance in eight or nine hours. If you were driving a team of work horses the journey would take longer.

Schwarze did not make his first trip to Bruderheim on his own. Two men from the Bruderfeld church took him on Saturday, September 5. They must have left early because they arrived at Bruderheim at 6 p.m. Schwarze stayed overnight with Brother and Sister Andreas Lilge.

On the following morning Rev. Schwarze was introduced to the congregation and he preached his first sermon to an audience of about 60. At the afternoon service about 70 were present. The service was held in a private house. It should be noted that it was common practice to have two worship services each Sunday.

As the diary proceeds, it reveals the work which Schwarze becomes engaged in. He seems eager to serve and seeks out more opportunities to preach, teach, lead in singing, etc. Services at Heimtal, ten miles south west of Bruderfeld, were being held every Sunday in the homes of people there. Heimtal would become the third congregation to be officially started. Near Heimtal, a group of English settlers invited the pastors to hold services in their school house at Whitemud Creek which was located about two miles from Heimtal. Not only did this involve an extra service on Sundays either on the way to Heimtal or on the return trip but it meant organizing a community Christmas program and leading rehearsals.

Similar extra preaching assignments occurred in the vicinity of Beaverhills, south of Bruderheim, and at Limestone Lake, east of Bruderheim, settled by Norwegians. Schwarze honed up on his Norwegian language skills and not only read the Bible to them in Norwegian but also wrote out Norwegian sermons which delighted the listeners.

These involvements placed constant demands on the time of the fledgling pastor. He mentioned that all of the travel and involvement made him weary. He comments on being fatigued but he never complained. Rather, he welcomed opportunities to serve which sometimes involved preaching at established congregation in Edmonton, as a guest pastor.

Schwarze's days started early and often ended very late. Moreover, these travels were punctuated with adventures which often involved his horse acting up or encountering damage to his cart or harness when he got stuck in a mud hole. On one occasion his horse escaped and an extensive search failed to locate it. The lost horse was reported to the Royal Canadian Mounted Police station at Fort

Saskatchewan and two weeks later it was recovered.

Getting the right horse was important. Much depended on reaching your destination in good time, often under demanding conditions that included rain or snow. Schwarze expressed some concern about his first horse, 'Daisy' which he bought from Br. Stoltz for \$50. (A two wheeled cart was \$50 and the harness \$17.)

In Schwarze's words, "Daisy is actually a bit heavy for my purposes, but she seems to have good endurance for long distances and is otherwise quite patient." His concern about Daisy was borne out. On February 14, 1897, while in route to Heimtal, which was only a journey of ten miles, he writes: "Unfortunately I arrived a bit late because my horse walked very slowly and often stopped altogether. Most likely my Daisy is too heavy for my purposes." A week later, on his trip to Bruderheim, only four miles past Fort Saskatchewan and with ten miles to go, his horse tired again. He had to walk three miles to a farm where he borrowed a horse to complete his journey, arriving at Lilge's at 10:00 p.m.

On April 14, Schwarze records details of his journey to Bruderheim with a new horse named "Dick." This was the first long trip with Dick who, during the trip, jumped causing the cart to hit a tree. The cart sustained some damage but nothing too serious. The journey continued unimpeded. Describing Dick the horse Schwarze writes, "It is a big magnificent black horse, a good runner and I am satisfied with Dick."

Frequently we learn of episodes of snow storms and drifting snow causing Schwarze to turn back or to seek refuge for the night with a farmer whom he turned to in an emergency.

It took courage to undertake these trips particularly in the very cold weather of winter. On one occasion he mentioned that he walked the last five miles through the snow to spare the horse, arriving home in Bruderfeld at midnight. Another time he references that it was so dark on a particular night, on his way home from Heimtal, that he could not see the road in front of him.

Happily the congregations at Bruderfeld and Bruderheim flourished. The people were deeply appreciative of having Moravian Church services and their faithful attendance demonstrated this appreciation. The church diaries contain frequent

entries which describe how gratifying the progress was for the young pastor.

This culminated on May 9, 1897, when the Bruderheim Church was consecrated. Despite a heavy rain in the early morning, 175 people attended the morning service and 300 were at the afternoon service. Schwarze recorded his feelings, "It was a beautiful festival throughout and may the blessing be felt for a long time."

Similarly the diary entry for Sunday June 7, 1897, when the Bruderfeld church was consecrated, contains a longer description the morning and afternoon services which were attended by 300 and 400 people respectively with the choir participating. "It was a blessed day for us all...many had to stand at the back part of the church."

Taking turns in commuting to Bruderheim involved staying overnight with a local family. Having a regular pastor was soon recognized to be a beneficial arrangement, so the parishioners built a hut next to the church for the pastors to use. The plan was for wood to be supplied for the stove and food for the itinerant pastors. For the most part, this worked but without means of communication sometimes Schwarze arrived to find a supply of wood but no food. Moreover in very rainy weather the sod roof leaked and the bedding got wet. In due course plans were developed to build a parsonage. Construction of the parsonage began on December 8, 1898, with Mr. Ebert agreeing to supervise the work for the sum of \$1 per day. Schwarze would become the first resident pastor of the Bruderheim Moravian Church but this did not happen until 1899 when the parsonage became habitable.

Readers of the Schwarze Diary do not get too many glimpses of how Schwarze felt about too many things. He was rather perfunctory as a matter of course in what he wrote. We learn that he must have been an able preacher as he seemed to spend time preparing sermons and he mentions the attentiveness shown by the congregants. His use of his violin to help lead the singing and the children learning musical selections for Christmas indicate his considerable abilities.

On a conspicuous occasion Schwarze breaks from normal concise pattern of diary entries. It occurred on December 13, 1896, "I left home early to spend the day in Heimtal. When it is not too cold, an early drive can prove to be most

interesting. The sun rises late at this time of the year, but one often finds indescribable splendor in the rising of the fireball in the east, which compensates for its lateness. The first rays, harbingers of the rising sun, display the most beautiful rosy hues while a magnificent array of colors reflect off of the large and small clouds. As soon as the sun rises, the whole snow cover glimmers like numerous diamonds. At times there are also satellite suns (parhelia), which contribute significantly to this beauty. Whoever has an eye for such splendor will find oneself refreshed during this solemn morning stillness while watching the gradual awakening of nature. Some 35 people had gathered for the morning service and I preached about John 8:12. In the afternoon I went to the Whitemud Schoolhouse, where I preached about Isaiah 40:3-5 to a small audience." Clearly the beauty of nature impacted him.

The life of this young frontier pastor was almost completely occupied by his pastoral service. We are told almost nothing in the church diaries about his personal life. However, an interesting entry is found following an absence of six weeks starting on July 31, 1899, when Schwarze went to Bethlehem and ending on September 14, which says, "Last night Sister Schwarze and I arrived in South Edmonton." With that we learn that he must have gone to the US, Pennsylvania and North Carolina to get married. A quick check with the Hoyler diary reveals an entry for August 1, 1899, which says, "I took Bro. Schwarze to the Railway Station as he was leaving for Bethlehem to be married."

Now a lot of entries which seemed mundane and of little importance acquired more meaning. Throughout 1897 and into 1899 Schwarze frequently made entries in the diary stating that he was going to Edmonton to mail some letters. Or he would mention that he got home from Edmonton late as he had waited for the train to bring the mail. It appears that he was carrying out a correspondence with Elizabeth. This would explain his keen interest in mailing letters and picking up the mail.

In addition, the arrival of Sister Schwarze explains why the construction of the Bruderheim parsonage took up so much of Schwarze's time and attention. The few times that Schwarze expresses frustration, impatience and exasperation with the men at Bruderheim comes from their unreliability in appearing at the construction site to work on the parsonage as they had promised. Also frustrating

was the shortage of nails or sand and lime for the bricklayer. Schwarze did his very best to arrange to have these supplies provided. An entry in the diary sums things up in this fashion when reporting on the fine services at Bruderheim and Limestone Lake, "It was a nice day and today's experiences had a calming effect on me after experiences of the last few days."

His focus on trying to get the parsonage finished had good results in the end. When he returned to Bruderfeld on November 20, 1899 his diary entry said, "Sister Schwarze had feared I would never return. I had been in Bruderheim for over four weeks without interruption."

Finally on December 13, 1899, after living in the Bruderfeld parsonage since September 15 with Rev. Holyer and his mother, the newlyweds set out for Bruderheim and their new home.

The quotes from Schwarze's diary for December 13 and 14 tell the story:

December 13, 1899

"Yesterday I stayed in Bruderheim and in the afternoon I drove to the city. Today Sister Schwarze and I packed our belongings and drove to Bruderheim with the sleigh. It was very cold and therefore we did not dare to drive the entire distance at once. A family, the Walkers, had invited us to spend the night with them. They lived at about the halfway mark and we accepted their invitation. We reached Walker's at about 6 pm."

December 14, 1899

"It was bitterly cold today but we continued our journey. We stopped at the Fort (Fort Saskatchewan) for a short while and then continued on to old Bro. and Sister Sampert's where we warmed ourselves and ate something. Then we drove to the (Bruderheim) parsonage. There it was bitterly cold inside and we lit several fires and even though it did not get very warm we were busily unpacking."

Very soon he recorded accounts of the Bruderheim settlers coming to the parsonage to bring milk, potatoes, flour, meat etc. to their first resident pastor and his wife. What unfolds is the development of a warm loving relationship between Elizabeth and William and the congregation. The fondest hopes of the people had been realized. No one could have imagined how short this happy connection would be.

Sixty nine days later, on February 21, 1900, Schwarze enters into the diary that he had "...received a call to serve in the newly acquired Mico Institute in Antigua as Director of the College and Theological Seminary." At that point in time he was not quite 25 years old and had served as a Homeland Mission pastor in Canada for three and one half years.

When Schwarze made the announcement to the Bruderheim congregation they were stunned and then they immediately thought that the Church Board should appeal to the Provincial Elders' Conference of the Moravian Church in Bethlehem to request a reversal of those plans. There is no record of a letter ever being sent so resignation may have overcome their feelings that they should try and intervene to prevent their loss of the new resident pastor and his wife.

Arrangements were made in accordance with Schwarze's wishes not to leave before June. He preached his farewell sermon in Bruderheim on June 4, 1900, on the second day of Pentecost (Monday) just two months short of four years, since he preached there for the first time. His diary entry said; "It was a very moving service. I had not thought it would be so hard for the people to say farewell....That the Lord may bless this dear congregation, keep and strengthen them and give them spirituality and joy is my wish and prayer."

The packing finished, the piano crated and everything safely hauled to the railway station in Edmonton, Bro. and Sister Schwarze left for their train trip to Bethlehem, Pa. and from there to the West Indies. The Schwarze diary entries came to a conclusion.

It might have been expected that the Schwarzes would have gradually faded out of view in the Canadian Moravian church records. But that was not to be the case. A very surprising and unexpected happening was recorded by Holyer, in his diary, nine months after the Schwarzes departed. Holyer wrote, on March 28, 1901, "...I received the first official news that Sister Schwarze had passed away in Antigua." (They had been married for 18 months.) It is possible that Holyer got the news of Sister Schwarze's passing from the March 20, 1901, issue of *The MORAVIAN* which stated under the heading; "Elizabeth Augusta (Krause) Schwarze - The sad news is the death of this handmaiden of the Lord was received by cablegram from Antigua on Monday the 11th instant." Then Holyer writes in April 8; "Easter

Monday the attendance was 175-180. The service of memorial for the deceased Sister Schwarze. ... The early and unexpected passing away of Sister Schwarze has evoked great and widespread sorrow."

Likely with some help from home such as from friends, family or the Board of World Mission, Schwarze was to remarry within a year. His second wife, Ethel Greider, was born in Saint Thomas West Indies to Moravian missionary parents, on January 19, 1885. In 1902, at the time of their marriage in Antigua, she would have been 17 years old.

Knowing of the experience which he gained in Western Canada as Homeland Missionary and as the Director of the Seminary in Antigua, one can imagine the positive influence he would have had on his students over the many years he was a professor at the Seminary and President of the College and Seminary.

Included in the Appendix is a list of the publications which Schwarze was responsible for

**William Nathaniel Schwarze
Extra Curricular Involvements
(Gleaned from his obituary in the MORAVIAN
March 27th 1943)**

1906-1943 Archivist Moravian Church Bethlehem

1911-1921 Member of the Bethlehem School Board

1912-1943 President of the Moravian Historical Society

1924-1943 President, Church Council - Bethlehem Congregation

1931-1943 Trustee Linden Hall College and School for girls

1932-1943 President of the Widows' Society of Bethlehem

- Trustee of St. Luke's Hospital Bethlehem
- Past President of American Church History Society
- Honorary member of Bethlehem Rotary Club
- Member of the Newcomen Society of England

In 1903 the Schwarzes would move to Bethlehem, Pa., where he was called to serve as a Professor at the Moravian Seminary. In his teaching service he continued to rise in the ranks of academia. He was designated as Resident professor in 1909. After 25 years of teaching, Schwarze was elevated to the Presidency of the Moravian College and Theological Seminary. After his retirement in 1943 he would carry on as President Emeritus until his death from a heart attack on March 14, 1948. From 1904 until his death he also served Moravian Church as the Archivist.

during his academic career. Also provided is a list of his involvements in many church and local organization over his long and distinguished career. This latter list was gleaned from his obituary with appeared in the March 27, 1948, issue of The MORAVIAN. A statement in the obituary aptly summarizes his life; "He served the church with fidelity and distinction."

- Member of the College Presidents Association of Pa.
- Frequent contributor of articles to the MORAVIAN
- Frequent public speaker - often in the field of Moravian History